

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.

*"Behold, I come quickly; my reward is with me to give to every one of you according as
his work shall be."*—JESUS.

VOLUME XXII.

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both of Paul's argument and the syntax of the original Greek than that which is contended for by unfriendly critics, supported though they are by the Revised Version. The Revised Version has to change "and" ($\kappa\alpha\iota$) into "also." True, $\kappa\alpha\iota$ in special cases has the sense of "also," but only when it means "also," which is only when *something additional* is imported. Where is the something additional in this case? "is *also* profitable"—in addition to what? If the answer is, "in addition to being divinely inspired," then the quality of being divinely inspired becomes part of the predicate of which "all Scripture" is the subject, and in that case it requires the implied verb (is) before the "divinely inspired," to give us the full sense of Paul's idea. If "divinely inspired" is refused as part of the predicate, then "also" is excluded as the sense of $\kappa\alpha\iota$, for you cannot have "also" unless there is a preceding element in the predicate. In that case, $\kappa\alpha\iota$ must stand as a copulative of the two predicates, that "all Scripture is divinely inspired *and* is profitable, &c."

But, as already remarked, it is not necessary to insist on the obviously correct translation in order to make out Paul's meaning. The milder translation of the Revised Version is of itself sufficient. ("All scripture divinely inspired is also profitable, &c.") Let us see.

First, it shows there is such a thing as "Scripture divinely inspired;" (the only point is to find out which is it); secondly, it shows that in Paul's judgment, this attribute of divine inspiration is essential to profitableness of instruction in divine things, in the sense of making them something to be relied upon as authoritative and true; thirdly, it proves that this attribute attached, in his judgment, to the Jewish Scriptures. For it is of them he is speaking. He had said before, "Thou (Timothy) from a child hast known the Holy Scriptures *which are able to make thee wise* unto salvation." His ensuing statement about "Scripture divinely inspired" (adopting the rendering of the Revised Version, for the sake of argument), becomes then the major premise in the argument of his discourse, which might be syllogistically tabulated thus:—

All Scripture divinely inspired is profitable for instruction in righteousness unto salvation.

The Holy Scriptures are divinely inspired,
Therefore,

The Holy Scriptures are profitable, &c.

The introduction of an abstract proposition as to the value of "scripture divinely inspired" is irrelevant if not intended to apply to the particular Scripture of which Paul had been speaking. If intended to apply to that Scripture, then its abstract form is admissible and telling. Even if Paul had only alluded in a distant manner to the Old Testament scriptures, just previous to introducing the statement that "all scripture divinely inspired is profitable," &c., that statement would have had a powerful logical recoil in demonstration of the divine inspiration of those Scriptures; for if they were not so inspired, what object could there have been in uttering what would then have been an irrelevant platitude on the subject of inspiration?

Supposing he had only said "You know the Scriptures," and then had proceeded, "all Scripture divinely inspired is profitable," the logic of such a sequence of sentences would have been a sufficient indication of Paul's estimate of the character of the Scriptures. But when he calls them "*the Holy Scriptures*," and declares that they "are able to make men wise unto salvation," and then proceeds that "all scripture divinely inspired is profitable, &c." it amounts to an absolute demonstration that Paul regarded the Holy Scriptures of Timothy's acquaintance as divinely-inspired. In the abstract proposition, he makes the profitableness hang on the divine inspiration: in the specific declaration as to "the Holy Scriptures," he affirms the profitableness, which, by his abstract proposition, proves the divine inspiration.

WRITING NOT DIVINELY-INSPIRED.

We look at it in another way: the abstract proposition, that "all Scripture (*i.e.*, writing) divinely inspired is profitable"—(accepting this translation as before stated, for the sake of argument)—implies a glance at other writing not divinely inspired, and not profitable. What other writing was this? Could it be writing in "the Holy Scriptures, which are able to make men wise unto salvation?" Is it possible that Paul meant to warn Timothy that some parts of the Holy Scriptures, able to make men wise unto salvation, were *not* divinely inspired? The question has only to be asked to manifest the extreme absurdity of the idea. Such an intimation on Paul's part would not only go directly in the face of what he had just said to Timothy, concerning "the Holy Scriptures," without qualification: but it would be inconsistent with every allusion in the Scriptures to their own character. It is impossible to find a single sentence in the Bible that conveys the idea that any part of it is untrustworthy because not divinely inspired. On the contrary, all its declarations and allusions and historic illustrations (meaning by historic illustration such statements as Christ and the apostles made in the course of their reported teaching) combine to affirm its divine character absolutely.

To what other writing, then, did Paul, by implication, refer, as not divinely-inspired and not profitable? There could be no question. Although the printing press has given us a multiplication of books that the world knew nothing of in ancient times, still, in Paul's day, as in Solomon's, there was "no end" of "making many books." Both Greek and Roman writers were prolific; Egyptian, also, and Babylonish authors there were, as we learn from Josephus's reply to Apion. In the library at Alexandria, there were hundreds of thousands of volumes: and in polite society, the productions of copyists were in demand and extensive circulation. There were Jewish writers also—plenty—purveyors of "Jewish fables and commandments of men that turn from the truth" (Titus i. 14.) There was no lack of writing that was *not* divinely-inspired and not profitable for the man of God desiring to be thoroughly furnished unto all good works (as is the case in our day.)

It is possible to allow that Paul might have formulated an abstract proposition looking deprecatingly in the direction of this mass of ungodly literature—not at all divinely-inspired. But the idea that he meant to intimate that some parts of “the Holy Scriptures” which he had just commended as capable of imparting saving enlightenment were not divinely-inspired, is an outrage upon common sense.

THE JEWISH WITNESS TO THE INSPIRATION OF THE OLD TESTAMENT.

The Jews, themselves, are witnesses against the suggestion. “Ye are my witnesses,” God said to them: and in nothing are they more directly such than in the estimate transmitted by them from a remote antiquity as to the character of “the lively oracles” confided to their keeping. We do not refer to the views entertained by modern Jews, though those are decided enough. We refer to statements that are 1,800 years old: written by one of the most eminent and best educated national Jews of Paul’s day, a Pharisee, and a priest, and a member of one of the branches of the Aaronic family, whose especial function it was to conserve the Holy Writings and inculcate correct views of their authority. Josephus, replying to the historic spleens of Apion, a writer of his own day, who tried to throw discredit on Jewish antecedents, speaks thus:—“We, therefore (who are Jews) must yield to the Greek writers as to language and eloquence of composition: but then we shall give them no such preference as to the *verity of ancient history*. . . Our forefathers . . . committed that matter (about writing records) to *their high priests and to THEIR PROPHETS*, and . . . these records have been written *all along down to our own times* with the utmost accuracy . . . Our forefathers did not only appoint the best of these priests, and those that attended to the divine worship for that design from the beginning, but made profession that the stock of the priests should continue unmixed and pure . . . because every one is not permitted of his own accord to be a writer, nor is there any disagreement in what is written: *they being only PROPHETS that have written the original and earliest accounts of things as they learned them of God himself BY INSPIRATION*: and others have written what hath happened in their own times, and that in a very distinct manner also”—(this last class of writers, “others,” evidently refers to those uninspired writers who brought Jewish history, not included in the Bible, “down to our own—[Josephus’s]—time,” as specified in the words italicised some 12 lines back. This appears more particularly from Josephus’s words a little further on.—EDITOR.) “For we have not an innumerable multitude of books among us, disagreeing from and contradicting one another (as the Greeks have), but only 22 books, which contain the records of all the past times, *which are justly believed to be DIVINE*: and of them, five belong to Moses, which contain his laws, and the traditions of the origin of mankind till his death. This interval of time was little short of three thousand years. But as for the *time from the death of Moses to the reign of Artaxerxes, King of Persia, who reigned after Xerxes, THE PROPHETS who were after Moses*, wrote down

“ what was done in their times, in thirteen books. . . . It is true, our history hath been written *since Artaxerxes* very particularly, but *hath not been esteemed of the like authority with the former*, by our forefathers, *because there hath not been an exact succession of PROPHETS since that time*. And 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.*”

AGREEMENT OF THE JEWISH VIEW WITH THAT OF CHRIST AND THE APOSTLES.

In this, we have a full and reliable exhibition of the view held by the Jews in the first century of the character of the Old Testament. Such a view, entertained by such a body as the priestly body of the Jewish nation (of which Josephus was a member) in the age when Christ lived, becomes weighty in view of Christ's endorsement of their official function : “ The Scribes and Pharisees *sit in Moses' seat* : all therefore, whatsoever they *bid you observe, that observe, and do, but do not ye after their works*” (Matt. xxiii. 2-3). The view expressed is in manifest accord with Christ's own declaration that “ the Scripture cannot be broken ” (Jno. x. 35), and that of Paul that it is “ Divinely-inspired.” What does Josephus say ? He divides Jewish history into classes.

1. The original and earliest accounts (from Moses to the reign of Artaxerxes, inclusive).

2. From the reign of Artaxerxes to Josephus' own time.

What does he say concerning these two classes of history ? That the accounts in the first class were written “ *only by prophets as they learnt them of God himself by inspiration* :” while as to the second class, the histories written, though written “ very particularly ” and “ in a very distinct manner,” “ *hath not been esteemed of like authority . . . because there hath not been an exact succession of prophets since that time.*” The first class, it is needless to say, is the history contained in the Bible, “ learnt of God himself by inspiration :” the second, is the history found in the apocryphal books and such books as Josephus', between which and Bible history, there is a difference as great as between works of nature and works of art. The sacred estimate in which the Jews held the Bible histories Josephus illustrates, by saying that “ no one had been so bold ” as to add, to take from, or alter them, since the day of their promulgation. It was to this estimate that Jesus appealed, when he had occasion to quote from the Psalms, in reply to the accusation of blasphemy brought against him. “ *Is it not written in your law, I said ye are gods ? If he called them gods unto whom the word of God came (AND THE SCRIPTURE CANNOT BE BROKEN) say ye of him, &c.*” (Jno. 10, 35). The attempt to confine the sense of this declaration to the particular words quoted, (as if Jesus had said, “ this Scripture cannot be broken,”) is inconsistent with the logical necessities of the case. Christ is quoting from the Scripture a *particular statement*, for

which he seeks to obtain a particular attention by reminding his hearers of the general fact that the Scripture, as a whole, from which he is quoting, "cannot be broken." It is like British counsel at the bar, arguing on a particular section of a particular Act, saying that "the law knows no distinction between rich and poor." He says this to emphasize some particular clause of the law, but it is meant of the whole law of England, and not of the particular section only. The strength of its application to a particular section would rest on the truth as applied to the whole system of British law. It would only be an assertion, and not an argument, if intended to apply to a particular section. So the strength of Christ's appeal to a particular statement of Scripture lay in the admitted infrangibility of the Scripture as a whole. The Jews admitted that "the Scripture could not be broken" (Josephus is witness to this). Jesus reminds them of the fact in calling attention to a particular part of it in refutation of an accusation they were making. Putting it syllogistically, his argument would stand thus :

You Jews admit that the Scripture cannot be broken.

The Scripture calls people "gods" to whom the word of God came.

Therefore the application of the term of "gods" to men cannot be broken.

Had Jesus meant that this particular statement of the Scripture could not be broken, but that some others could be broken, it would be impossible, on either head, to see how he could have had hold on the Jews in the argument. Intuitive sense will reject and resent such a suggestion as a mere attempt to evade the force of an express and conclusive declaration by Christ on the subject in hand.

THE BIBLE TESTED AND TRUSTED—TRUSTED AND TESTED.

Before we proceed to take up the written criticisms that have come to hand, it will form a suitable prelude to this process, to report the verdict pronounced by an unbelieving railway station-master, to whom brother Ashcroft's article was handed by a brother acquainted with him, with a request that he would read and report his impressions. The station-master returned the following comment in writing :—

"Mr. Ashcroft's theory, that the Bible is inspired as to questions of doctrine though not as to matters of historical fact, in effect, claims that a document which is demonstrably and admittedly inaccurate where it can be tested, must be accepted as an infallible guide upon points of speculative opinion (where it cannot be tested). As he very ingeniously puts it, such a theory cannot be brought to any destructive test ; but of what value is a theory which cannot be tested, and which is constructed with an especial view to avoiding any test ?"

Quite so ; "cannot be trusted where it can be tested, and cannot be tested where it claims to be trusted." This puts the theory of the said article into a nut-shell as regards the shape it presents to calm logical faculty ; and manifests the dangerous issues that lie concealed amid much plausible speech. We reject all complicity with such a theory. We strenuously maintain, on the contrary, that the Bible is trustworthy because divine throughout, as

proved by every test that can be applied to it; that where it can be tested it shows it can be trusted, and that, therefore, it is to be trusted where it cannot (in a sense) be tested, as in the case of unfulfilled prophecy.

CRITICISMS ANSWERED.

The criticisms and their answers are as follow : We give the logical marrow of the criticisms, rather than the documents *in extenso* containing them. We thus get at the naked essence of an objection, which is the thing to be desired in canvassing the issues of truth.

13.* *The question that heads your article, Is the Bible the work of inspiration? is a misleading definition of the question raised at the present time. The question raised by the "Exegetist" is "the precise character and degree" of inspiration, and the theories regarding it which are mentioned, are three, viz., the verbal, the plenary, and the one which limits it to divine revelation proper. There is no question about the Bible being the work of inspiration as "the work of prophets, and inspired seers and scribes." The article in fact plainly says that in the production of the Scriptures "the divine control was exercised over apostles, prophets, and evangelists." Hence, the selection of the title has been most unfortunate. It implies that those against whom the article is written, deny that the Scriptures are the work of inspiration."*

ANSWER.—If they do not deny that the Scriptures are the work of inspiration, there is no controversy. But there is a controversy; and it is because, in fact, inspiration is denied by the principles laid down in the *Exegetist* article. These principles destroy the inspiration of half the Old Testament, and of much contained in the other half. It is therefore more correct (in fact) to define the issue as one affecting the inspiration of the Bible as a whole, than as one merely raising the question of the character of the inspiration. If the inspiration is granted in the sense of a God-guidance by the Spirit, the controversy will cease: because it is not the *modus operandi* of divine inspiration that is important, but the fact of it. Grant the fact, and the theory of the fact becomes a question of immaterial (though interesting) enquiry. The article in question, though nominally recognising a "divine control," formulates a theory that excludes it. It denies the necessity for inspiration in matters accessible to human knowledge. It holds that inspiration was limited to what it calls "revelation proper," and consequently admits to the composition of the Scriptures the co-operation of a "human element" liable to error. Serious positions like these are not to be neutralised by general professions or disclaimers. The following questions (drawn up for brother Ashcroft's consideration, but to which no answer has appeared) will shew that the question really raised is the question with which our article last month was headed:

(1).—On page 4 of the *Exegetist*, in the paragraph commencing line 30, you lay down as the reasonable view of inspiration, that it took part *only*, in those matters "beyond the power of man to discover for himself;" do you adhere to this view?

*The numbering is continued from last month.

(2).—On page 2, col. 2, line 41, you say that, in your view, inspirational power guided the writers of the Scriptures in “only such parts of them as could not otherwise be produced;” do you hold to this theory of the matter? and would you specify those parts that in your view could be produced without inspiration?

(3).—On page 3, col. 2, line 8, you say it is reasonable to acknowledge in the Scriptures, “the presence of a human as well as a divine element.” Do you not mean by this, the presence of an element that may err?

(4).—On page 4, line 5 to 19, you intimate your assent to the proposition, that the Bible is not historically infallible; is not this assent due to your recognition of the presence in the Bible of a human element that may err?

(5).—On page 3, in the paragraph commencing line 25, do you not deprecate the habit of speaking of the Bible as “the word of God,” and refuse your sanction to the proposition that “the Bible, as a whole, is inspired,” on the ground that that would mean that every incident recorded is historical?

(6).—On page 4, col. 2, line 17, do you not intimate that there is “much” in the Bible, inconsistent with the idea of all parts of it being inspired?

(7).—On page 6, commencing line 25, do you not recommend Paley’s view, that we are not bound to accept “every point and portion of the Jewish (Bible) history,” nor “the circumstantial truth and critical exactness of every narrative contained in the Old Testament?”

To this we may add a further question by way of summary :

(8).—If a man believe that in the composition of the Scriptures, inspiration took part only in those matters that are “beyond the power of man to discover for himself,” and that as regards the rest, we are to recognise “a human element” at work, with this result that the Bible is not to be spoken of as “the word of God” without qualification; that it is not historically infallible; that every incident in it is not necessarily historical, and that we are not bound to accept “the circumstantial truth and critical exactness of every narrative contained in the Old Testament,” does he not deny that the Bible as a whole is the work of inspiration?

14. *You say “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.” This is pure assumption. You can find no authority in the “Exegetist” for such a statement, but rather the reverse, for bro. Ashcroft quotes a passage from Dean Alford, which relates (in the opposite sense) entirely to the New Testament.*

ANSWER.—Our “authority” lay in the fact that the article regards a New Testament endorsement of anything in the Old Testament as a proof that that thing is true, with which every one must agree who regards the New Testament as inspired, and, therefore, reliable. If the New Testament is not inspired, how can its sanction be used to determine the inspiration of any part of the Old? We imagined that every one must believe in the inspiration of the New Testament who believes in the fulfilment of the promise that Christ left to his disciples that he would send them the Holy Spirit, to abide with them and guide them in their sayings (and, therefore, in their writings) concerning him. If the article is intended as a denial of the inspiration of the New Testament, then the matter is worse than we thought. We could see that its argument logically undermined the authority of the New Testament, as well as of the Old; but we did not suppose that this could be a deliberately intended result, in view of the use made of it as a standard by which to judge the Old Testament.

15. *All will admit that "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," and that "this was the Old Testament to which the allusions of Christ and the apostles apply, whether in Hebrew or Greek." There is this fact however to notice, that there is a considerable difference in some passages between the Hebrew and the Greek. Christ and his apostles quoted principally from the Greek, while the authorised version is a translation from the Hebrews. Consequently, we cannot urge without a reservation that, because they quoted from each, they claimed both (differences and all) as the work of inspiration.*

ANSWER.—The Septuagint, as an uninspired translation of the Hebrew original into Greek, would not rank equally with that original. As a translation, however, it was the substantial equivalent of the Hebrew. Where it differed much from the Hebrew, the apostles did not quote it. Wherein it substantially agreed with the Hebrew, being the version of the Scriptures mostly in the hands of the Jews in the days of Christ and the apostles, it was natural for them to quote from it rather than the Hebrew. All confusion of inference from this habit is avoided by the reflection that the Spirit in them (the author of the original) could quote from a translation of its own Hebrew utterance, without error of application, and at the same time without implying endorsement of the errors there might be in the unquoted portions of that translation. The approbation of the Spirit must be felt in such a case to apply only to the parts actually quoted.

16. *The Jews did not regard the whole of the Old Testament books as inspired. This is evident from the fact that Josephus, after mentioning "the original and earliest accounts of things" as having been written by prophets, "as they learned them of God himself by inspiration," adds: "and others have written what has happened in their own times, and that in a very distinct manner also." Josephus certainly here makes a distinction between the prophets who wrote "by Inspiration," and "the others" who wrote "what happened in their own times," without any inspiration, but by observation simply.*

ANSWER.—This objection has been already answered by anticipation, in the remarks headed "The Jewish witness to the inspiration of the Old Testament," page 4. This correspondent having surrendered to the argument on this point, there is no need for anything further so far as he is concerned. For others, a remark or two may be serviceable. Josephus certainly makes a distinction between inspired and uninspired writers of Jewish history. When we find out who he means by the inspired ones, the inspiration of the Old Testament is proved so far as Josephus can prove it. A close consideration of the context proves that it is the Bible writers he has in view when he attributes an inspired character to the first class of history. Describing the historical books as 22, he first says they "are justly believed to be divine." Five, he says, "belong to Moses:" and "as to the time from the death of Moses till the reign of Artaxerxes, the PROPHETS, who were after Moses, wrote down

what was done in their times in thirteen books." He had said a sentence or two before that the prophets wrote their accounts "as they learned them from God himself by inspiration." Here he assigns the whole interval between Moses and Artaxerxes to their work, and therefore allows inspiration for that work. As for "the others," who had written, and whose work came to Josephus's "own times with the utmost accuracy:" he says their history "*hath not been esteemed of the like authority with the former by our forefathers because there hath not been an exact succession of PROPHETS since that time*" (the time of Artaxerxes). This is conclusive as to Josephus's division of Jewish history into inspired and uninspired. 1.—INSPIRED—from Moses to Artaxerxes (*i.e.*, the books of the Bible.) 2.—UNINSPIRED—from Artaxerxes to the times of Josephus. This also settles the question of the authorship of the historical books of the Bible, so far as Josephus's view can settle it (and in his position, and also living so comparatively near to the close of "the canon," he was likely to know)—*viz.*, that they are the work of "the prophets."

17. *As to the statement that "Christ makes the fact of a thing being written in the Scriptures always a sufficient reason for its reception as divine," the passages selected in proof of this are all from either the law, the prophets, or the Psalms. Some of them use the words, "It is written in the prophets." Christ's references, in this form, or in any other which he used, cannot be made to "extend from Moses to Malachi, taking the historical books and Psalms between." The claim is very unreasonable.*

ANSWER.—The claim is not unreasonable at all, but in simple harmony with truth. Moses, the prophets, and the Psalms are admitted to have been referred to by Christ. Therefore, it is only "the historical books" the answer is concerned with. We prove his reference to them thus: "Have ye not read what David did?" (Matt. xii. 3). "Have ye not read" is of equal force to "is it not written?" for the enquiry implies that the fact of having read what he refers to was a sufficient reason for their attaching weight to it. The reading is in Samuel, one of the historical books, and nowhere else. This single reference would be sufficient to prove that the historical books were in the range of Christ's view when he spoke of the Scriptures as a whole. But there are other cases. There is reference to 1st and 2nd Kings in Luke iv. 25-27 ("Elijah, Elisha, Naaman, &c."): and there is reference to Chronicles in Luke xii. 42: "The queen of the south came from the uttermost parts of the earth to hear the wisdom of Solomon." Here is an endorsing reference to Samuel, Kings and Chronicles—"the historical books between" Moses and the prophets.

18. "*Divine*" and "*inspired*" are not interchangeable terms. *Many things are divine that are not inspired, even in our Bible, as Josephus shows, when he styles "divine" those portions which he mentions as being written by "others" than inspired prophets.*

ANSWER.—Doubtless many *things* are divine that are not inspired ; but a *writing* cannot be divine that is not inspired. It is the inspiration of it that makes it divine. You cannot have a Shakespearian play that is not written by Shakespeare. Josephus does not call uninspired writing divine. He expressly limits the term “divine” to those writings that were written “by inspiration” as already proved.

19. *In the quotations illustrative of Christ's reverence for the Scriptures, the term “Scriptures” cannot be taken to mean the whole Bible. When he said to the Sadducees about the resurrection, “Ye do greatly err, not knowing the Scriptures,” he must have referred to such Scriptures as pertained to the matter in dispute. He immediately asks if they have not read a certain passage out of Erodus, “I am the God of Abraham, &c.” They would not find much about the resurrection in Ruth. So when Christ opened the understanding of certain of his disciples, “that they might understand the Scriptures,” he would not travel outside the law, the prophets, and the psalms. It is evident the Scriptures are to be understood in a limited sense.*

ANSWER.—The greater always contains the less, and you sometimes have to refer to the less by mentioning the greater. But, in that case, whatever inferences arise concerning the less, apply equally to the greater. If a man says, “I brought the law against him, which no man can resist,” he refers to a particular section of the law, and yet what he says is true of the law as a whole. If it did not apply to the whole, it would not apply to the part. If the law, as a whole, was not irresistible, the application of a part would not obviously be so. It was the fact that the whole Scriptures are divine (inspired and authoritative) that enabled Christ to cover particular parts by general allusions. Take away their divinity as a whole, and his use of particular parts would have lost their leverage, for it would always have been a question whether the parts he was quoting were binding. No such question ever arose. The fact of a thing being in the Scriptures was conclusive of its truth, both with Christ, the disciples, and the Jews, which carries with it the conclusion, otherwise so amply proclaimed, that the Scriptures are wholly divine. What should we think of a man saying, “Ye do greatly err, not knowing the newspapers?” If the newspapers were unerring, the remark might have point referring to a particular article, but because they notoriously partake of the infirmity of human nature, no man would think of employing such a general form of allusion, even though the particular paragraph might be correct. The statement of Christ that the Sadducees erred, “not knowing the Scriptures,” must be held to apply to the whole Scriptures, though any particular parts which he presently quoted refer to the resurrection. It carries with it the conclusion that any part of the Scriptures is unerring with reference to the particular subject of which it treats.

20. *We cannot admit that a human element in the Scriptures is necessarily an erring element. A man can correctly write what he knows or what he hears, or what he sees, without being inspired of God. We do admit that an erring element of any kind in the Scriptures (and we can only conceive*

error possible to the human agent) would impair their authority to the extent of its influence; and we believe that it is due to the presence of this human element in our version of the MSS., from which it is a translation, that we owe the errors and discrepancies which we perceive here and there in them.

ANSWER.—It is not a question of human ability to reduce human knowledge correctly to writing, but of human inability to know divine knowledge, which it is the object of the Scriptures to convey. Consider Scripture history: its principal aim is to let us know what God thought of matters happening among His people, and to instruct us as to what part He took in transactions recorded. It is this element that gives them their value. By this we learn God's estimate of human action: by this, we are enlightened as to the nature, operation, and aims of God's ways in Providence. How could a man know God's thoughts on current events? How could a man be sure about the hand of God in any combination of circumstances? "What man knoweth the things of a man, save the spirit of man which is within him? Even so, the things of God knoweth no man, but the Spirit of God" (1 Cor. ii. 11.) It required the Spirit of God to enable men to write a history that should embody divine views of human action. This is what Bible history does; and if it did not do it, it would be of no more value to us than other histories. The fact that it does so is proof that it is inspired. In the record of such an aspect of history, a "human element" would necessarily be an erring element. We have only to imagine any man attempting to tell us what God thinks of the events of the reign of Queen Victoria, to see how incompetent any merely human writer would be for the writing of Bible histories. "Errors and discrepancies," so called, are to be accounted for without a hypothesis that destroys the character of the record.

21. *You say that "every Scripture is God-inspired, and profitable for doctrine, for reproof, for instruction in righteousness," &c. Now, take the opening chapters of the 1st book of Chronicles (long lists of genealogies): you must admit that this portion of Scripture fails to profit for doctrine, or to thoroughly furnish the man of God unto all good works? When Paul says that "whatsoever things were written aforetime were written for our learning that we through patience and comfort of the Scriptures might have the hope," he had in view those Scriptures only which generate and foster the hope, and did not intend the statement as a general endorsement to the whole Bible. The book of Esther, for example, could not be claimed as one of the things written aforetime which give hope."*

ANSWER.—We find Paul's statement to be true, understood in the absolute sense. We find profit, and instruction, and comfort in everything written in the Scriptures. We have read the genealogical lists in the Chronicles once in every year for 32 years with an advantage not experienced so distinctly in the beginning as in the latter part of that period. We see and feel in them one of the most powerful indirect evidences of the historic reality of the things recorded in the Scriptures: for what could have brought men to draw out such lists (interspersed with parenthetic details of

a family and personal character), except the simple truthfulness of the matters recorded? In this way, we are comforted concerning the hope, for the hope of the Bible grows out of the history of the Bible. Additionally, by means of these lists, we feel, each time, introduced to the generations of the past, and are enabled to have such a bird's-eye view of the vain procession of human life over this mundane scene as inspires with a just view of our own little day, which we could not obtain by the contemplation of public life through the columns of a newspaper, which invest even the funerals with an oppressive reality as a mere part of the etiquette of human life. If this is true of the Chronicles, how much more of the Book of Esther, where we have the whole seed of Israel on the edge of the precipice, rescued by the simple manipulation of natural circumstances in a providential way. In no more powerful way could the comforting lesson be written that even in the absence of open interposition "after the manner of Egypt," God's care is over His people, and will not allow the craft and malice of man to prevail beyond the limits of His own will. Paul doubtless intended his statement as an endorsement of the whole Bible.

22. *Where Paul claimed inspiration, even to being verbal, as in 1 Cor. ii. 13, we find him strictly confining himself to the deep things of God, "WHICH THINGS also we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth." No one would place in this class of "things" 2 Tim. iv. 13: "The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books, especially the parchments," or "Erastus abode at Corinth, but Trophimus have I left at Miletum sick."*

ANSWER.—Paul's admitted inspiration cannot be limited to any particular section of what he said and wrote. "Which things we speak" covers his whole apostolic work and attitude. He spoke them in great variety of manner, but he always spoke them. He was not like a man with a human literary or educational enterprise in hand, which he mixed up with the things of God. The work of Christ was the work of his life ("For me to live is Christ"). The speaking of the things of God was the purpose of his whole speech. You do not find him speaking any other things in his letters or speeches; consequently, when he says "which things we speak, not in words which man's wisdom teacheth, but which the Holy Spirit teacheth," we must understand the statement to apply to his whole speaking and writing of these things. And why should we except his allusion to sick Trophimus or his left cloak? Paul was set forth as "a pattern"—as Christ's pattern to believers (1 Tim. i. 16; 1 Cor. xi. 1; Phil. iii. 17). It takes the minor details to complete a pattern. Was it not necessary we should be shown the minor details? For one thing, these details are a guarantee to succeeding generations of believers of the genuineness of these epistles. For another, they show us the human side of Paul, and the absence of private control of the gifts of the Spirit (otherwise Paul would have cured Trophimus). Further, they indicate for us the very subordinate place that matters of personal detail ought to hold in our thoughts and communications one with another; for here is but a

sentence in a whole epistle. To admit Paul's inspiration logically involves the admission that such peculiarities are as much the result of it as are his spiritual dogmatisms. Even natural considerations would compel this admission, for Paul, as an unguided natural man would have been sure, if allowed in any part of these epistles to operate as such, to involve himself, as all other unguided men involve themselves, in immaterial details of natural men and things. We should have had descriptions of the architectural features of Rome and other cities visited: or accounts of the character and doings of the officials brought into contact with him; or of the remarkable processes of art or manufacture for which Greece and Rome were famous. The entire absence of such features is an evidence that the spirit of God which used him for its work, did not quit his pen for a moment when he sat down to perform the part of epistolarist.

23. *On one occasion, Paul says he went up to Jerusalem with Barnabas, by revelation. On another, we find him and Barnabas sharply contending about the way in which they would do the Lord's work; we cannot admit that the words fiercely uttered on that occasion were inspired words. Yet we should be bound to do so if your contention is right, that inspired men could but speak and write inspired sentiments on every occasion when the work in which they were engaged was the subject.*

ANSWER.—We do not contend that the natural feelings of men employed by the Spirit are due to the inspiration of the Spirit, or that it interferes with their freedom as individual men who must, as all other responsible men, give an account of their actions. The matter in dispute between Barnabas and Paul was the merits of a particular person to whose company on a gratifying errand Paul objected, on the ground that he had flinched from the difficult work that had laid the foundation of the gratification. Barnabas, full of the indiscriminating milk of human kindness, wanted to overlook Mark's shortcomings in the matter, and let him go. In such an issue, the natural feelings of Paul and Barnabas could not but have full play, as the result of which, they could not go together on the particular journey proposed. There is in this nothing inconsistent with the fact that when speaking or writing of the things of God, they spoke "not in the words which man's wisdom teacheth but which the Holy Spirit teacheth." The information contained in 1 Cor. xiv. shews us that the action of the Spirit is, in all cases, limited to the purpose for which it was given. It was not given to the apostles to stop the play of individual character, but to qualify them to speak infallibly on the things of God. Consequently, when they write, we must, as Paul demands, "acknowledge that the things that they write are the commandments of the Lord" (1 Cor. xiv. 37), even though we may find them differing in matters left to the disposal of their individual judgments.

24. *We have no direct proof that Luke was inspired in any way, though there is strong presumptive evidence that he possessed "gifts of the Spirit." It is quite evident, from his own language, that we owe his "gospel" to the knowledge he derived by hearsay from those, "who, from the beginning, were*

eye-witnesses and ministers of the word.” Having this knowledge, as there were many writers, he says “it seemed good” to him also to write.

ANSWER—The Spirit was the common possession of believers in the apostolic age (Acts ii. 39 : v. 32). Therefore, Luke’s participation is beyond doubt. His “gospel” is evidence of it. No uninspired man could write such a composition. But his inspiration did not exclude natural qualification : it used it. He would know much from enquiry at the apostles ; and as a capable and educated man, he would be unpleasantly exercised by the circulation of incompetent narratives that were being written ; and he would feel stirred to write a correct account. This pre-disposition and pre-qualification the Spirit would lay hold of and “guide” in the production of a history on which coming generations of believers might rely. The place allowed to it among the ecclesias, while the apostles were yet in the land of the living, is proof of the Spirit’s sanction of it—which would not be accorded, in the very day of the Spirit’s ministration, to any but its own work. It was the peculiar function of the Spirit in that age to give and to qualify “apostles, pastors, and teachers” for the up-building of the body of Christ. It was Christ’s promise to give such men, including “Scribes” (Matt. xxiii. 34), and to grant them the abiding presence of the Holy Spirit as a teacher and guide unto truth (Jno. xiv. 26 ; xvi. 13). It is inconsistent with these promises to suppose that Luke, in the writing of one of the principal literary helps to the development and growth of the body of Christ, wrote without that inspiration which was necessary to give his work divine reliability : and without which, in fact, he could not have produced such a work.

25. *In Matthew’s first chapter, the number of generations agrees neither with its own summation, nor with the lists in Kings or Chronicles, nor with the much longer list of what should be contemporaneous generations in Luke. As we cannot impute error to the inspiration of God, we must admit the erring human element here, or find ourselves in a grave dilemma.*

ANSWER.—There are three ways of dealing with the matters set forth in the foregoing paragraph. One of them is exemplified in the writer’s suggestion, that they should be regarded as evidence of the presence of an “erring human element.” This may be a very short way out of the difficulty, and on the surface, apparently very satisfactory. It has a very different complexion when considered all round. It may appear to patch up one hole, but it is at the expense of opening far more serious ones in other directions, like a man stopping a leak with planks taken from the bottom of his vessel. If an “erring human element” is present in the first chapter, how can you exclude it from the 5th ? “Love your enemies ;” “Resist not evil,” &c. If Matthew could err so egregiously (as he is held to have done) in the drawing of genealogies for which he had the materials in the open registries of the nation (and in his applications of prophecy), how can we be sure he is reliable in any one part of his narrative of Christ’s sayings and doings ? It may be said he would be more likely to be correct in recording what he had seen and heard. Granted ;

but an "erring human" writer is not to be trusted absolutely, even in the reporting of things seen and heard. Verbal memory especially is a very untrustworthy affair. Hence, there would lack the element of certainty where certainty is vital. We could never be sure in the reading that Christ's words were being correctly reported us or not. And uncertainty here would entirely destroy the value of the whole act of reading. It is not like a man reporting the fall of a house or the ravages of a whirlwind: it is a case of recording for the guidance of generations of mankind, the *ipsissima verba* of Eternal Wisdom, upon our compliance with which our salvation depends. If it is "an erring human" report, we are without reliable guidance where it professes to be given in the most momentous affair of human life. The reliable guidance depends in most cases upon *the very words used* by Christ; and if it was an erring human reporter that reported them from memory (for there is no suggestion that notes were taken), we can never be sure that they are his very words. We can therefore never be sure of his meaning. Therefore we can never be sure of the way that leadeth to life eternal.

If, on the other hand, it be allowed that the Spirit guided the apostles in writing the words of Christ, it is inconsistent and without Scriptural sanction to say that it deserted them or failed to guide them in the drawing of the line of the Lord's genealogical extraction, or in the application of prophetic statements to the events of his life. The promised Spirit was to "guide them into *all truth*," concerning Christ. He was to take of "the things" which he said "ARE MINE, and show them" to the Apostles. (Jno. xvi. 13-15.) It is impossible to exclude from this class of things the matters treated of in the 1st and 2nd chapters of Matthew. And, therefore, the proposal to get over apparent difficulties by writing "error" over them, as a man does to incorrect items in his ledger, is to be rejected as unwarrantable, and inconsistent with the first principles of the case.

The two other methods of dealing with them are, first, endeavour to reconcile them, which can be done, and has often been done, though not just so easily as adding two and two. It has the appearance of straining to those who unreasonably insist upon everything being as plain as a mathematical demonstration; but there must always be an appearance of this sort in the process of adjusting apparently conflicting truths in any line of things,—especially in this line of things—the genealogical line of things. It is matter of common experience that there is no subject more liable to apparently inextricable entanglements and hopeless contradictions than a man's genealogical relationships. It is sometimes difficult to follow the intricacies within the lifetime of even two generations. The parties concerned have it all pat enough, because of personal and prolonged acquaintance with the facts: but to strangers, lacking their acquaintance, a mere table of the affair is often a puzzle. This being the fact in reference to such a subject, it is rash to assume that Matthew is wrong in his dealing with 42 generations, merely because we cannot follow it. In view of Matthew's connection with the Lord, and of his participation in the guidance of the promised Spirit, it is much more reasonable to hold that he cannot be wrong, and that any appearance to the contrary is due to our want of acquaintance with all the methods

and facts of a very intricate subject. The "summation" in the case, for instance, is not of that definite character to make it the ground of the allegation of disagreement with its statement of the generations. "From Abraham to David" includes Abraham; if "From David to the carrying away," include David, Matthew's summation holds good—fourteen in each section, reckoned inclusively. Was this Matthew's method, or did he intend the second section to begin after David? We do not know. Because we do not know, we are precluded from alleging the disagreement contended for. Plausible suggestions are also to be made in the direction of a reconciliation with Kings and Chronicles; and, as to the difference between Matthew's list and Luke's, in point of the number of generations, there is no practical difficulty to account for. Luke's is manifestly a different line of descent from David to Christ, to that of Matthew, giving us Christ's pedigree on his mother's side (legally represented by her husband). Two lines of descent might very easily have a very different number of links. A man at sixty, having a son, who, at fifty, has a son, who dies at fifty-five, would, for three generations, cover between them 165 years, which might easily be occupied by six or seven generations in another branch of the family, where early marriages were the rule.—We make these remarks as merely illustrating the elastic possibilities of the case of which, in all the circumstances, we are bound to give the subject the fullest benefit.—The third mode of treatment is represented by the man who says: "Well, I can't unravel this: but I see plainly that Christ rose and that Matthew and the other writers were his inspired apostles: and that the books they have written are divine books. I see this by positive evidences so strong, so numerous, so uncontrovertible as to leave no doubt in my mind. I therefore dismiss the one or two points that are obscure to me as matters which I could understand with fuller information, but which, whatever my inability to explain them, I feel utterly debarred from using against a jot or tittle of the Holy Scriptures—Old or New." There is more reason in this attitude than will commend itself to the class of critic who purchases ease in the treatment of an isolated problem by suggestions and views that create embarrassments much more serious in numerous other directions.

26. *You say Christ and the apostles alluded to the Old Testament as the Word of God; you do not give proof. In Mark vii. 13, the expression is used, apparently simply of the law, and so in John x. 35.*

ANSWER.—General designations do not discriminate individual parts, though individual parts may be introduced to notice in this way. They affirm the character of the whole, while referring to individual parts. If we say the law of England holds every man innocent till he is proved guilty, we recognised the whole law of England as such, though referring to a single point. So, if Christ says of a particular part of the Bible, that the Pharisees had made the *Word of God* of none effect, it is equivalent to calling the whole of it the *Word of God*, for, unless the whole of it were the *Word of God*, such a mode of reference could not be adopted for a particular part. So, in the statement that the apostles preached *the Word of God*, in "saying none other things than the Prophets and Moses did

say should come," it is equivalent to asserting the Scriptures of Moses and the Prophets to be the Word of God. Especially strong does the argument become when we hear them describe wresting the Scriptures as "handling of the *Word of God* deceitfully" (2 Cor. iv. 2).

27. *I fail to see how Christ's quotations from the Old Testament do more than show his assent to the parts quoted as true. His mere use of the phrase, "It is written" is not sufficient to prove inspiration, except where he quotes from a document professedly inspired. Many books are appealed to as true in general literature that are not inspired.*

ANSWER.—If the fact of a thing being written in a certain document is used as an argument in favour of the truth or weight of what is written, then it is proof that in the estimation of both speaker and hearer, the whole of the document, and not the particular part quoted only, is true and weighty. When a pleader in court says: "I find in the Act 18 and 19 Vict. cap. 26, sect. 16, a clause to this effect," it must be evident that the weight of the clause lies in the fact of its being in the Act cited, and that this weight arises from the implication that the whole Act 18 and 19 Vict. is authoritative. If there was any doubt that every word in the Act was authoritative, the quotation of a particular clause would have no weight. It requires the recognition of the authority of the whole to make the use of a part of any weight as a matter of argument. If it were not so, the answer on the other side would be quick and efficacious: "My friend quotes from the Act 18 and 19 Vict.: is he not aware that many parts of that Act are of doubtful authority? How can we be sure that the clause he quotes is not one of the vitiated parts?" Therefore, "Christ's quotations from the Old Testament" do much more than "show his assent to the parts quoted." They shew his endorsement of the whole, as a repository and standard of divine truth. There is no parallel to the mode and purport of those quotations, in modern references to books of general literature. There is no proof intended in modern references except where the books referred to are *authorities* in the matters that may be in dispute; and then they are only authorities in matters within the knowledge of the authors. Paul's rule,

in 1 Cor. ii., places the Bible outside this rule of reference. Allowing that "the spirit of man within him" may know the *things of man*, "the things of God," he says, "*knoweth no man BUT THE SPIRIT OF GOD.*" It was always on the things of God that Jesus referred to the Scriptures. In fact the Scriptures are wholly about the things of God. It is either God's law; or God's will; or God's view of human doings (in the historic department), or God's purpose in days to come that is the subject of Scripture in any of its departments. Consequently, before it could be authoritative for purpose of reference, it requires, by Paul's rule (*that the Spirit of God only can know the things of God*) that the Spirit of God shall have written it,—which, he further tells us, it has done in giving us a book "divinely-inspired, profitable for instruction in righteousness, &c." (as before discussed).

28. *You say the historical writings are not distinguished (in New Testament allusion), from the prophets, because they are all the works of prophets—Joshua, Samuel, Nathan, and of inspired seers and scribes. Are you quite sure of this? The mere fact of a book being called by the name of an individual does not prove that he or she wrote it. There is no reliable information who wrote Ruth for example. There is absolutely no proof as to the authorship of Judges, and therefore no warrant for your speaking so positively of it as the work of a prophet or inspired seer or scribe. So with other books. When you can give no evidence to show who wrote "Kings," "Chronicles," and "Esther," one can only deal in supposition. Of what value then is your statement that "the historical writings were all the work of prophets and the inspired seers and scribes?" None, when subjected to that "critical investigation," which I do not wonder at your disrelish for, though I think it an unreasonable dislike. You evidently think Samuel wrote the books bearing his name. This is most extraordinary, and illustrates, like many things in your pamphlet, what I have before now had to regret in your writings. . . . great inaccuracy and carelessness of statement—too often. Pardon me for saying it.*

ANSWER.—Perhaps the extraordinary character of the statement alluded to is more apparent than real. We made it and adhere to it on evidence. The evidence consists of three branches. 1.

There is the statement of Josephus, fully set forth early in this article, that "THE PROPHETS WHO WERE AFTER MOSES" wrote Jewish history "from the death of Moses till the reign of Artaxerxes," in thirteen books, concerning which class of authors, he says that they wrote "the original and earliest accounts of things as they learnt them of God himself by inspiration." Josephus, as an official Jew, and a member of the Aaronic priesthood, was likely to have correct traditions on the subject. His view of this matter accounts for what he says concerning the Bible books, "that 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." If they were the works of prophets written by inspiration, the fear to alter is explained. If they were not, it would not have involved any particular "boldness" for successive editors or copyists to have improved them (as they might have imagined).

2. There is next the fact that wherever the writers of Bible histories become visible by allusion in the course of the narrative (it is only occasional), they are found to be of the class defined by Josephus, viz., inspired prophets, seers or scribes. Let a case or two illustrate. In Chronicles, it is a frequent way of finishing the account of a reign to say that the rest of the king's acts would be found written in "the book of the Kings," (2 Chron. xvi. 11.; xxiv. 27.; xxviii. 26.) This of course is vague; but sometimes the form is varied, and authors are mentioned, and these authors are prophets. Thus "the acts of Uzziah, first and last, did Isaiah, the prophet, the son of Amos, write" (2 Chronicles xxvi. 22.) Thus also of Rehoboam's reign, it is written, "The acts of Rehoboam, first and last, are they not written in the book (*marginal*—words) of Shemaiah, the prophet, and of Iddo, the seer (equivalent to prophet) concerning genealogies"—(the very point that some of our friends contend an inspired writer is not required for) (2 Chron. xii. 15.) As to Solomon's reign, we read that its events were recorded in the book (*marginal*—words) of Nathan the prophet, and in the prophecy of Ahijah, the Shilonite, and in the visions of Iddo, the seer" (2 Chron. ix. 29).

3.—The third branch of evidence lies in the fact that the historic part of the Bible is never alluded to separately from the writings of Moses and the prophets, and yet

is treated as of equal authority with all parts of scripture, by that kind of general, take-for-granted style of allusion which is of weightier significance than even express allegation. *Vide* Christ's allusions to the history in Kings of Elisha, Naaman, &c., and in chronicles of the Queen of the South; also Paul's allusion to the whole length and breadth of Israel's history, in Heb. xi. 32, 34, and Acts xiii. 20-22; and Stephen, in Acts vii. 45-47.

The evidence taken together is conclusive of the fact that the Bible histories were written by the prophets, and that therefore "Moses and the prophets is practically the whole Bible." It looked "an accurate and careless statement." The appearance was due to the condensed manner in which the argument of last month (covering much ground) was necessarily marshalled. We could not, of course, have taken the name of the books as evidence of authorship. We have no "dislike for critical investigation" when there is a purpose to be served. What we object to is the everlasting process which Paul defines as "ever learning and never able to come to the knowledge of the truth." The performances of the so-called learned class in our day are certainly an illustration of this. They cannot even be said to be ever-learning. It is more of an ever-muddling and ever-destroying the truth which we have.

29. "Moses wrote them," say you: (i.e., the five books of Moses). He certainly did not write at least the last eight verses which record his death, &c.

ANSWER.—Granted: he was dead and could not. No doubt he would have done it if he could. He did what he could; he wrote while in the land of the living; and the five books are at least part of his work. This is demonstrable: Christ (who rose from the dead) styles them "HIS WRITINGS"—(Jno. v. 47), which is enough. The fact that they are his writings is not interfered with by the addition of eight verses to complete the account. This would be done by an inspired hand which would be quite as reliable as the inspired hand of Moses.

30. Moses says the hare chews the cud (Lev. xi. 6); it does no such thing. Modern science has disproved it. It hasn't got two stomachs. How can you call that an

inspired hand which could write a natural falsehood?

ANSWER.—Be quite sure about the falsehood first. It does not follow that because the hare has not two stomachs, that therefore it does not chew the cud in the sense required by the ceremonial prescriptions of the law. It is not a question of stomachs; it is a question of re-chewing food that has been taken, and if this can be done in other ways besides having a plurality of stomachs, then Moses may be right, although the hare has not two stomachs. Moses is right. Try the experiment, as Cowper did. Get a hare if you can—especially an eastern hare,—to make the experiment perfectly fair; watch it and see if it does not munch all day at the food it has taken into its mouth, and which it keeps for this comminating process in the cavities of its cheeks. Moses did not say “The hare hath two stomachs;” he said, “It cheweth the cud,” and it does—in the sense required by the law,—which is a sense with an allegory,—as all the institutions of the law had—viz. that the antitypical clean are those who mentally ruminate on the food that God has given in the words that have proceeded out of his mouth.

31. *You say “in the Psalms, we have the Holy Spirit in the writer throughout.” You speak of “the writer,” of the Psalms as if they were all David’s. This is notoriously incorrect. The headings ascribe them to seven or eight different hands—(David, Asaph, the Sons of Korah, Heman, &c.), and many are anonymous.*

ANSWER.—We have not said and have never meant the Psalms were all David’s. Our correspondent has been misled by an inchoate periphrasis. The Spirit’s presence (as proved by the New Testament) was the point. We meant to say that all through the Psalms, the Holy Spirit was in the writer, whoever the writer might be in particular cases. Heman and Asaph are both described as seers (or inspired men)—(1 Chron. xxv. 5; xxix. 30), and there can be no doubt as to the others, from the position assigned to their compositions in a collection of the Spirit’s writings, that they also were of the prophetic character.

32. *I do not think it would be possible to demonstrate the existence of “divine ends” in the record of various matters that*

are to be found in the Bible. A little reflection will surely show that “WHATSOEVER things were written aforetime were written for our learning, &c.”—(Rom. xv. 4)—must not be pushed to an extreme literality nor be taken to extend to every detail.

ANSWER.—We can only say that if the writer of these sentences reads the Scriptures with the like results that we have experienced, he will be able to accept Paul’s declaration in its most absolute sense. There is nothing written in the Bible but what subserves some profitable purpose. This purpose may not be realised at the first reading; but it will in the end, where the reader perseveres in the thirst for wisdom and the fear of God.

33. *You speak on page 11. of “slight diversity of style marking” the authorship of the different books of the Bible. “Slight” is surely not the word to mark the difference between Matthew, John, James, and Paul (to refer only to these for illustration).*

ANSWER.—This is a question of impression, and cannot be argued tangibly. It is a matter we remember mentioning to Dr. Thomas, in conversation, 22 years ago. In our then spiritual rawness, we had caught up the idea from the critics that the styles of the various Bible writers differed from one another in point of literary diction, and feeling in a somewhat distressed condition from the chilling breezes of unbelief that were blowing hard, up in Yorkshire at the time (the principal wind-fanner on that occasion is now in his grave, and before his death repented and recanted his work—Joseph Barker), we submitted the point to the Dr. He resented the suggestion, and contended that allowing for the difference of subject treated, the styles of the different Bible writers were substantially identical. We have lived and read long enough to endorse his conviction on this point, as on almost all points. We would undertake to collect from the various books of the Bible a series of disconnected statements which should appear one continuous composition without a discernible difference of style between one sentence and another.

34. *You say you have treasured the Bible as the word of God “from a child:” there is no argument in this surely. It reminds me of the arguments of the orthodox people, that they have believed in going to heaven from their infancy, and their*

fathers did before. You may have treasured the Bible "from a child," but your views may be wrong notwithstanding.

ANSWER.—Our reference to childhood was not used as an argument, but as an element in an argument, if argument a statement can be called. It was but introductory to the fact that the open eyes and mature judgment that may belong to nigh 46 years, endorsed the convictions of childhood. In this there may be some little argument, but we lay no stress on it except as a fact determining our own attitude.

35. *You say that if the Bible is not inspired, "we cannot be sure in reading any part of it" (the history of Abraham for example) "that we are not dealing with distortion, this means in its logical issue, I take it, that no histories outside the Bible (i.e., un-inspired) are reliable. But this surely is not so. There are various ways in which the truth of the history of Abraham, &c., can be shown, short of it being inspired.*

ANSWER.—Ordinary histories record men's acts, men's words, &c. This may be done truly, without inspiration (though not in the concise, skilful, and reliable manner of inspiration): but Bible narrative is blended with another element—(God's views, God's will, God's purpose)—which no uninspired man can supply. "The things of God knoweth no man, but the Spirit of God" (1 Cor. ii. 11). The value of Bible narrative lies in this element; and if inspiration is denied to it, reliability is taken away, and our foundation destroyed.

36. *You say that if the Bible records are not inspired, they are "no more to be trusted than any similarly ancient records—WHICH IS NO TRUST AT ALL." I cannot understand this last expression.*

ANSWER.—We used the word "trust" in its absolute sense—a certainty of confidence—something going far beyond probable credibility—a state of confidence admitting of no doubt. Histories of similar age to the Bible do not command this kind of confidence. In their leading features, such as the fact of certain places and persons existing, they are, of course, reliable, but as to details, sayings, sentiments—(the features, on the reliability of which the value of the Bible depends)—we can put no such trust in them as we have defined. They may in any case be

correct, but they may not, and the fact that they may not, excludes trust.

37. *You think the miracles of the Bible are in danger if the inspiration of the Bible is denied. Surely this is going too far. Wonders are much more probable when recorded as having taken place in Israel than when found embedded in a Gentile history. The mere fact of a thing being wonderful would be no reason for expunging it from a Scripture book which there is good reason for believing historical. Jonah and the whale for example, Christ corroborates. Besides, it could be shown that the miracles of the O.T. rest on very different grounds to those asserted as having taken place in heathen legends; grounds apart from inspiration. Surely the proof of inspiration in any case rests upon miracles and not vice versa. In going to work to convince an atheist, we should have to prove miracles to him first before inspiration could be proved. But you argue as if our belief in miracle rested upon our belief in the inspiration of the Bible.*

ANSWER.—Not exactly. The fact of miracle having occurred is deducible from extant facts, without reference to the inspired or un-inspired character of narratives that have come down. But if you deny the inspired character of the narratives, you take away from the value of the miracles,—in this way. The miracles were wrought that we might be sure of the declaration of God's will associated with them. Apart from this, they had no practical value. Now, if while admitting the miracles, you deny the divine reliability of the record associated with them, you introduce the element of uncertainty just where certainty is most vital. It would be of no value to us to know that a miracle had been wrought if we were in any doubt as to the message in confirmation of which it was wrought. And doubt on this head would be inevitable if we were to think that the record of the message were a human record and not a divine one. A human record is a possibly erring one—especially a record of divine matters. A divine record "cannot be broken." An inspired Bible without historic miracle (if that were possible) would be of more value than myriads of miracles without an inspired record of them. In the former case, we could "trust" to what we should read: in the latter, we should be on the

miry ground of uncertainty. For this reason, also, our confidence in the miracles themselves would be open to recurring doubt, and therefore our confidence in the whole matter shaken: for if it be maintained that the element of an erring authorship exists in the Bible, we should feel ourselves at liberty to form an opinion as to where it had been at work: and in no parts would the logical imagination be more likely to be suggestive on this head than in those parts where miracle is blended with the narrative.

38. In 1 Cor. iii. 19, Paul says "It is written, He taketh the wise in their own craftiness." Now this is written in the speech of Eliphaz (Job v. 13) one of the men that did not speak of God the thing that was right (Job xlii. 7). You have yourself said that what they said was their own, and on a par with the blasphemous proclamation of Sennacherib. Does not this show that you are mistaken in supposing the quotations prefaced by "It is written" are of necessity given by inspiration."

ANSWER.—Paul cites the saying in question as a proof of his assertion that "the wisdom of this world is foolishness with God." Having made assertion, he adds "for it is written, he taketh the wise," &c. He would not have done this unless the fact of a thing being written in the Scriptures was to be regarded as proof; and it could not be proof unless in some way the utterance of inspiration. The only question is how a statement could be construed as the utterance of inspiration which was admittedly the declaration of a man whose philosophy of divine things in a certain application, God disowned. It is a step towards a conception on this point to realise that Eliphaz said many things that were true. What was divinely repudiated was not his abstract principles, but his application of them in interpretation of God's dealings with Job. His abstract principles were right, as no one will deny, who recollects his belief in God, his recognition of God's sovereignty the heinousness of sin, the excellence of righteous men, &c. Where he erred was in supposing that God's judgments of men have effect in the present life. In the quotation in question, we have one of his right sayings endorsed by the Spirit in Paul, who could introduce it with no higher sanction, than by saying "It is written." If the Spirit in Paul had regarded it as an untrue say-

ing, there could have been no object in referring to it at all. If true, it gives the stamp of inspiration to it to quote it as a thing "written."

39. Suppose inaccuracies be proved in matters of detail, why should it be such a cause of distress as you represent? Of what consequence is it to us in the smallest degree to know the exact number of men slain by a certain plague, or the number of horses Solomon had, and a host of things of this sort; for you must bear in mind that it is to such (surely to us) unimportant details as these that bro. Ashcroft wholly or mainly refers.

ANSWER.—The answer is obvious. If you can prove the Bible wrong in details, however small and unimportant, you take away the grounds of our confidence in matters that are large and important. You open the door to the obvious reflection that if it can be in error in little things, it may be so in those that are not little, and thus you undermine the whole foundation of faith and hope. When you consider that the Bible furnishes the only point of contact with God in our particular age, for the learning of His mind, you may easily discover a reason for distress at that which would weaken its value in this respect. In proportion as a man appreciates the Bible in this aspect, in that ratio will he be distressed at anything that interferes with it. As for brother Ashcroft's article, it does more than refer to details: it lays down broad general principles, borrowed from theological authors of the apostacy, which logically reduce the bulk of the Bible to a human and erring composition.

40. Of what value is it to us to be told that the original documents were inspired in every word if the version we possess has come down to us with the mistakes or insertions of translators and others. If it was so necessary that every detail should be set forth correctly, that inspiration was granted to secure the fullest accuracy, was it not equally necessary, if we are to have the benefit of this inspiration, that copyists and translators should have possessed the same supernatural power?

ANSWER.—There might be some occasion for such a question if the Bible had come to us in a mutilated and unintelligible form, or in a version materially dissimilar in meaning from the original documents. In point of fact, it has come

to us in a state of completeness and correctness that is the admiration and marvel of true scholars. There can be little doubt that the hand of Providence is in this. God who gave the word has preserved it. The textual variations of copies have been over-estimated—due, presumably, to the universal tendency of technical experts to magnify their office. The Bible in all versions and all languages is the same Bible. The translations and the versions have been a check upon one another from the day (which began in the lifetime of the apostles) when men required the Scriptures turned into their own tongue. There have arisen differences between one MS. and another, but with one or two exceptions, they are all of a trifling character—such as do not interfere with the main purport of any chapter or passage. We are learned enough to know this; and if God permit us time and health enough, we may become sufficiently learned to drive the learned triflers off the field with their own weapons. We have not hitherto aimed at any speciality in this department, recognising that the work to be done was practical—not technical; that God had sufficiently prepared the field in its technical requirements, first, by the labours of King James' translators and their successors, and then by Dr. Thomas; and that all that remained was to force home the only valuable result of all technical work, in the ascendancy of divine ideas in the thoughts and affections of men. Of the truth of this view, we are still entirely convinced. Nevertheless, it is inconvenient to be disturbed in the carrying out of it, by the empty cry of unlearnedness, which seems to carry such unreasonable weight with the truly unlearned. If it please God, therefore, we shall put up a fence at this gap, and keep out the creatures from the flower-beds inside.

We quote the following very apposite remarks on this subject, from a little work published by Whittaker & Co., which a brother has handed us, entitled *Reasons why we believe the Bible*: "This objection—that inspiration cannot attach to imperfect copies)—amounts to much less than is popularly supposed. The number of various readings which have been gathered together by scholars from the comparison of different copies appears alarmingly great; but when we examine into the nature of the variations, we discover that these, for the most part, con-

sist of diversities in accents, in letters and similarly unimportant matters. . . . As showing the comparatively unimportant nature of the variations in the text of Scripture, we may quote the following from Gausson (*Theopneustia*, p. 168). 'As respects the Old Testament, the indefatigable investigations, and the four folios of Father Haubigant: the thirty years' labour of John Henry Michaelis; above all, the great critical Bible, and the ten years' study of the famous Kennicott (who consulted 581 Hebrew MSS.); and in fine, Professor Rossi's collection of 680 MSS.—as respects the New Testament, the no less gigantic investigations of Mill, Bengel, Wetstein, and Griesbach (who consulted 335 MSS. for the gospels alone) the latest researches of Nolan, Matthæe, Lawrence and Hug; above all, those of Scholz, with his 674 MSS. for the gospels, his 200 for the Acts, his 256 for the epistles of Paul, his 93 for the Apocalypse (without reckoning his *Lectonaria*)—*all these vast labours have so convincingly established the ASTONISHING PRESERVATION OF THE text, copied nevertheless, so many thousands of times (in Hebrew during 33 centuries, and in Greek during 1800 years) that the hopes of the enemies of religion in this quarter have been subverted, and as Michaelis has said, they have ceased henceforth to look for anything from those critical researches which they, at first, so warmly recommended, because they expected discoveries from them that have never been made.*"

41. *To make this matter a question of fellowship would be to add a new item to the basis of belief amongst us. It does not touch the foundation of the faith; the foundation is the resurrection of Christ.*

ANSWER.—It may be a "new item" to some. It will not be so with those whose connection with the faith goes far enough back. The inspiration of the Bible has been the foundation of all statements of faith and bases of belief. This seemed so much a matter of course as to have been taken for granted in many cases. Every time the Bible has been appealed to on a public platform, in proof of the statements advanced, the inspiration of the Bible has been inferentially affirmed. What sense would there have been in appealing to a book in proof of the divinity of a doctrine

or statement if that book were not of divine authorship? If the Bible is not inspired, it is not a reliable standard. If it is a human composition, it may be erring in anything it affirms. Who would think of quoting as proof that which may be erroneous? The whole position and tactics of the faith in modern times have presupposed what some may regard as a new item, but what to us is a first item—the foundation item—without which there could be no other items. True it is that the resurrection of Christ is the foundation of the faith: but if you take away the faith, what is the use of the foundation? Faith cometh by hearing *the word of the Lord* (Rom. x. 17): and if you say that the Bible is not the word of the Lord, but the word of man, you make faith ultimately impossible, because there is nothing in that case on which we can implicitly trust. Viewing the Bible as the (possibly erring) word of man, we should stand on a morass instead of on a rock.

(The notice of other criticisms and objections, we must reserve till next month.)

Varieties on the Subject.

Brother Sulley, of Nottingham's, attention having been called to a sentence in *The Bible Defended* (a pamphlet published some time ago) which seemed to affirm the uninspired character of Bible history, wrote his correspondent as follows, and sends us a copy of his answer as follows:

"I do not think there is anything on page 27 of *Bible Defended* to countenance brother Ashcroft's propositions in *Exegetist*. The remarks in *Bible Defended* were written, as the first page of section II. shows, *in opposition* to the affirmation 'that the Bible is fallible in its history.' It is true that those remarks do not take the explicit stand exhibited by brother Roberts in 'Is the Bible the work of inspiration?' But there is nothing in them contrary to his contention, where rightly understood? I endorse the position he takes. . . . I understood the Scriptures to be 'inspired' in the diversity of *modus operandi* referred to by Paul in Hebrews, when he said God spake 'in diverse manners.' It does not appear to me necessary that God should reveal matters of history by vision, or similitude,

or by speech in all cases. A recognised record, and one which God knew to be reliable so far as the things in it were concerned, might be selected under divine guidance, for preservation along with the sayings of the prophets. The sentence in *Bible Defended*, 'Is it necessary for matters purely historical to be the word of inspiration?' is qualified by the association of the word 'inspiration' with 'God proclaiming His mind by the Spirit,' words which immediately follow the sentence above quoted. The Spirit of God 'selects' and 'directs' what men shall say, as well as compelling utterance, when His purpose requires that mode of communicating His instruction."

To another correspondent bro. Sulley wrote:—"Yes, it was I who sent you one section of *Bible Defended* because in it I thought you would see that the new departure on the subject of inspiration is just a counterpart of the position taken up by the 'four clergymen.' And because I thought you would see in *Bible Defended* some reasons against the theory you appear to be imbibing. Permit me to differ with you when you say 'bro. Roberts raises an entirely different question from the one bro. Ashcroft brings forward' and that he 'has failed to grasp the point at issue.' Here is a marvel, that the advocates of the new theory cannot see the real issue involved in the contention they raise, and which simply amounts to the destruction of the hope of the gospel if logically followed out. Brother Ashcroft's theory would be accepted with satisfaction by the gospel-nullifying 'Revs.' around us. His article has already been favourably spoken of by the *Christian World*. He takes up the postulates of the enemies of the Truth, whom we have been fighting publicly and privately for years past, and invites the brethren everywhere to loose their hold of past conviction and accept what, for convenience, may be called a 'new theory,' but yet is not new, for the clergy have upheld it, in some form or other, for years.

"I would just like you to compare the following quotations from brother Ashcroft's article on inspiration with some of the utterances of the clergymen whose lectures were reviewed here some time since. Perhaps it will be best to write out the portions to which I refer in each case in

order that you may compare them with greater facility.

"The new contention I will schedule under the letter 'A,' and those of the 'Rev.' gentlemen referred to, under the heading, 'Rv. & Co.'"

"A" says:

"It may be presumed that the providence of God has superintended the conveyance of the Scriptures, from the date of their production to the present time, and, although this divine surveillance may not have insured the infallibility of every text and word, it has yet been ample for all the ends contemplated thereby. *Those ends are of a moral and spiritual character, and are abundantly served by the Scriptures as we now have them.*"

"Inspiration covers all that may be said to belong to divine revelation proper, and by which we mean everything in the Scriptures, that may have been beyond the power of man to discover for himself."

"Rv. & Co." say:

"The Bible teaches the spiritual; it does not teach the natural, or to put it another way, the Bible does not teach a single fact to the knowledge of which man's other faculties are capable of leading him."

On page 4 "A" implies his endorsement of the theory as follows:—

"A" says:—

"That historical infallibility is not essential to the inspiration of the Scriptures."

"It clearly did not come within the scope of a revelation of moral and spiritual truth to anticipate the discoveries of science."

"From it we remove *all* that science has to tell us, and all that we may ascertain by induction and independent enquiry. These are not matters with which inspiration has to deal."

"The office of divine revelation is not to teach us that which is otherwise ascertainable, but to shew us the way of life: to make us wise unto salvation, and to perfect us in that holiness without which no man shall see the Lord."

"Rv. & Co." say:—

"We are not concerned to deny that the Bible may be infallible in its history."

"The Bible is fallible in its science."

"It is not the business of the Bible to teach science."

"It is the business of the Bible *not* to teach science."

"One of the indispensable conditions of the revelation of authoritative teaching from the spiritual world is that there should be no intrusion whatever into the sphere of the natural world."

"There are other quotations which might be made, but these will suffice to show the relationship of the writers whose words have been placed in apposition. It is strange to see the daughters of Rome so nearly in accord with the advocate of the new theory. But the new theory itself will not bear investigation. Its advocate is self-contradictory in the propositions laid down as a whole. For instance, after saying we may remove from inspiration all that science has to tell us, he says on page 6, "The divine authority of all Old Testament matters, to which Christ in his discourses referred, is, by such reference, placed beyond controversy, for all who believe him to have spoken the words of God. He referred to the creation of man—to the history of the flood—to the destruction of Sodom and Gomorrah—to the fate of Lot's wife—to the narrative of Moses and the burning bush," &c. Now all these subjects are subjects upon which science has much to say. And while it is true that science does not make us acquainted with the facts themselves, scientific truth is involved in them. If we concede that the Bible is defective in its reference to matters of scientific subjects, or is fallible in its science, then we concede the whole ground to the enemy, and, by the showing of "A," discredit the testimony of Christ. We had better take the bold and true position, and defend it with all the power we possess, "that all true science is in harmony with the Bible." I am prepared to take that stand.

"Then, as to the points you raise respecting Paul's statement that certain instructions which he gave was not "by command," it would never do to argue that his instruction, or his advice if you like, was not given by "inspiration." I take it that all Paul said to the brethren in the seventh chapter of Corinthians was by direction, guidance, or instruction from the Lord by the Spirit; that he was required to enjoin certain things upon the

brethren as "commands," and certain other things, as "good," "wise," and "expedient"—things in which a brother might exercise some degree of choice.

. . . The apostles and prophets were inspired to say many things which were not "commands." And many things are "given by inspiration," and profitable towards the end for which they were given, without being the utterances of God. The existence of such things in the record does not in the least degree affect the infallibility or inspirational character of the "Holy Scriptures," otherwise the lie of Ananias would disprove the inspirational character of the fifth of Acts. And the presence of Gentile speeches in the prophecy of Daniel would disprove its claims to be divine.

To be consistent, the advocates of the new theory ought to take up the position of the Congregationalists and Churchmen generally, and agree that David's reference to death and the grave are but the "gloomy sayings of Old Testament Saints," and that, therefore, the Christadelphian contention respecting death and the grave, is, after all, a huge mistake.

"Then, as to the chronological discrepancy, which you appear to think is a palpable mistake, your case is not proved by citing the facts as you know them. You are bound to admit that *all* the facts are not ascertainable, and that absolute proof of error there is none. . . . You count up the names in Matthew, and say there are only 13 generations to Christ, while it is stated there are 14. Here you think is a palpable *mistake*. How so? Suppose the Spirit in Matthew gave a full and correct list, and some copyist *omitted one name*. In what way does the omission prove the list to be uninspired? And in what way is the integrity and inspirational value of the Bible disproved thereby? Why, in none.

"Its very existence in its *present form* is rather a proof to the contrary, for had not the writing been held sacred, more recent scribes would have altered it to make it to appear more consistent with itself. The fact of the matter is, a variety of reasons can be given explaining the apparent discrepancies, if the facts are "ingenuously" avowed and fairly answered. There is not an atom of excuse in such difficulties for proclaiming the sweeping Bible-nullifying propositions of *Exegetist*. It is not

a question as to whether the Bible is inspired in a verbal or a plenary form that is raised, but as to the reliability of the sacred record itself.

"Verbal" writes:—"I enclose a specimen page or two of a work on inspiration that I have, by whom written I don't know. I got it amongst some waste paper, and it is not exactly complete. It would seem to have been written as an antidote to the articles of Professor Robertson Smith, in the 'Britannica.' Whoever the writer may be, he is evidently well acquainted with the famous 'apparatus,' yet he contends for verbal inspiration in its strictest sense; there is no doubt some 'chaff' in the book, and some things in philology that I can't follow, yet there are some capital things in support of the writer's contention, that inspiration extends to all details of manner and matter in the whole of the Bible."

(True: there are some "capital things" in it. We shall probably give some quotations presently. —Ed.)

"J. C. H." an alien, in sympathy with the truth, says:—"I have read your admirable paper on Inspiration, and think its line of argument conclusive. Your view is the one I have held for years; though, in common with yourself, I am prepared to admit that into the *accessible MSS.* some verbal inaccuracies . . . may have crept; which have been transferred to the English and other modern versions. If we could lay hold of the original rolls as they came from the hand of the inspired penman, we should find their contents to be the veritable word of God, though presented through human instrumentality. The Spirit of God and the spirit of man became, for the time being, 'one spirit'; hence the words of this 'one spirit' were really and truly God's words; or how could we depend on their capability of being a 'light to our path, and a lamp to our feet?' If even the first chapter of Genesis could be interpreted *as the Spirit could interpret it*, it would be found more scientifically accurate than 'modern science' itself, which is largely charged with illogical inferences from insufficient *data*. Mr. Ashcroft has scarcely been discreet enough in his admissions. He has, perhaps unwittingly, though with the best intentions, played into the hands of latter-day free-

thinkers, latitudinarians, and Unitarians, and made some progress towards reducing the Bible to a partial level with other historical productions, which, from the nature of the case, and a mixture of truth and error. We should remember that while the 'hand of the Spirit was upon' the writer, or the speaker, all that he wrote or spoke must necessarily be the production of the Spirit, whether the subject matter be historical, legal, social, or prophetic, or even, apparently, commonplace. Even Balaam could not 'go beyond' the directing power of the Spirit that came upon him, to compel him to declare the 'whole counsel of God,' however contrary it might be to the natural bent of his own 'carnal mind.'

Bro. Stainforth, of Bristol, thus writes of Dean Alford's (so-called) "Two demonstrable Historical Mistakes" in the inspired "Apology" of Stephen.—"MISTAKE" THE FIRST.—Stephen said (v. 6) that "God spake in this wise; that his (Abram's) seed should sojourn in a strange land (and that they should bring them into bondage and entreat them evil) 400 years." Whereas, in Ex. xii. 40, we read, "Now the sojourning of the children of Israel (who dwelt in Egypt) was 430 years." Which is right? Or, rather, let us ask, *Where is the "Mistake"?* For it is quite plain that Stephen was not quoting Exodus at all! The "mistake," if any, lies not with Stephen, but with the author of the Pentateuch, for we find the original of the quotation in Gen. xv. 13, "The Lord said to Abram, thy seed shall be a stranger in a land that is not theirs (and they shall serve them, and they shall afflict them) 400 years." It becomes difficult, except perhaps to the mind of a "Reverend Dean, Doctor of Divinity (?)" to convict Stephen of a "mistake" on the above premises. But is there any mistake in the case at all? *There is none.* Ex. xii. 40 does not assert, nor imply, that the sojourner *in Egypt* lasted 430 years; but that "The Expatriation of the Hebrew race (who dwelt in Egypt part of the time) commencing with the emigration of Abram their proprietor, from Haran, lasted 430 years."

We are told that "Abraham sojourned in the land of promise as in a strange country" (Heb. xi. 9). And he styled himself "a sojourner," when he had dwelt there 65 years (Gen. xxiii. 4). Thus 430

years Expatriation commenced at the departure of Abram from Haran, at the age of 75 years, (Gen. xii. 4); and terminated at the Exodus. But the prophecy Stephen quoted, refers to a period *25 years* after that departure. For it speaks of the sojourn of "his seed." Now we read "*In Isaac shall thy seed be called*" (Gen. xxi. 12). But Isaac was not born till Abraham was 100 years old (Gen. xvii. 17); that is *25 years* after the commencement of his sojourn in strange countries. So that if the entire duration of "the sojourn" was 430 years, that would leave strictly 405 years as the sojourn of the seed; which if described as "four centuries" would hardly be reckoned in any other historian as constituting a "mistake." Here we may remark (though superfluously) that in Ex. xii. 40, the Septuagint inserts after "who dwelt in Egypt," the words, "and in the Land of Cauaan." Thus confirming the above interpretation. (N. B.—The brackets in both Gen. xv. 13 and Ex. xii. 40 are essential to a correct understanding of those passages.)

In conclusion let us ask ourselves "Can we imagine a man in his defence before the Sanhedrim, the business and glory of whose lives it was to "know the Law" of Moses, can we imagine him to make "two Historical Mistakes," which are palpable to the Gentile "Dean" Alford, without their being at once detected and exposed by the seventy as *one man*? The idea is too improbable to be entertained (except by the orthodox mind), and this consideration alone (entirely apart from the question of Divine Inspiration), should have induced those who are so ready to believe in Stephen's fallibility at the invitation of Dean Alford to have examined twice or rather twenty times before speaking or writing once.

"MISTAKE" (?) THE SECOND.—"Thensent Joseph and called his father Jacob to him and all his kindred—75 souls" (Acts xvii. 14). Whereas we are shown (Gen. xlvi. 27), "All the souls of the house of Jacob who came into Egypt were 70." "Which is right?" Rather say, "Which is wrong?" Neither! Look at the list given in Gen. xlvi.

No. of Jacob's descendants by Leah	...
(all told), v. 8-15	... 34

But the total is called in v. 15 as only 33; so doubtless "Shaul," who is specified in v. 10 as "the son of a

Canaanitish woman," was regarded for some reason otherwise unspecified as excluded, deduct therefore for him	1
Er and Onan <i>died</i> in Canaan, v. 12, deduct...	2
—	
Total of survivors of Leah's descendants	31
Total of Zilpah's descendants, v. 18...	16
Total of Rachael's descendants, v. 22	14
But Ephraim and Manasseh were born in Egypt, not in Canaan, v. 20, deduct	2
— 12	
Total of Bilhah's descendants, v. 25...	7
—	
Making total of immigrants to Egypt (descended from Jacob), v. 26 ...	66
Now add Er and Onan, both deceased, v. 12	2
Add Ephraim and Manasseh, already in Egypt before the arrival of the rest of the family, v. 20	2
—	
Making total of Jacob's descendants, v. 27 (including the two deceased)...	70
Add also Jacob, Leah, Zilpah, and Bilhah	4
Add Rachael, deceased... ..	1
—	
Making total of Joseph's kindred, as per Acts vii. 14 (dead and alive) ...	75
—	

But it may reasonably be objected that Rachel, being dead and buried, could not have obeyed Joseph's "call;" nor could Er and Onan have "gone down into Egypt" for the same reason. Therefore, they must not be reckoned.

But it is to be observed, in reply, that the principle on which the numbers are made up in Gen. xlvi. is ("all Joseph's kindred," which genealogically considered would include) the two *deceased* (Er and Onan) and the three (Joseph and his two sons), *already in Egypt*, are included as items of the totals in both verses 15 and 26. The numbers, in fact, are evidently calculated on the principle that they would have formed part of the company, if they had all been in Canaan and all living."

Brother Thomas Haining, of Hurlford (formerly of Auchinlech), writes: "It gives me much pleasure to send you the enclosed, which has been handed to me by a worthy brother, for the purpose of rendering a little assistance in the way of meeting the extra expenses which have

necessarily been incurred at this crisis, in defending the word of God from the assaults which are being made upon it, and as an expression of sympathy with you, under the extra labour and anxiety you have been thus called upon to endure; also in the expectation that you will continue throughout this controversy, to vindicate the honour of the truth (concerning which its author is so jealous) firmly and courageously without fear or favour. Being one who has set his face as a flint against any compromise with error, he has always evinced great anxiety to have the truth consistently maintained in all its bearings with integrity and uprightness, and consequently has never had any sympathy with any other course.

"In writing previously on the general situation at some length, the brethren here gave expression to their astonishment and regret at what had taken place. While it must have been evident to the observant that an evil leaven has been at work for some time, it must have entered into but few minds to conceive that it would have sprung into such activity in the form it has assumed, and in such a quarter.

"At the time of the former controversies, it was quite observable that the spiritual atmosphere had become murky prior to each outbreak. The storms which then arose, and were more or less prolonged, had a clearing and purifying effect, resulting in the dispersion of the disturbing elements, and producing for a time a much greater degree of harmony and unity of action in that which remained. It would seem as disturbances of some sort were periodically required, and were providentially evolved for this purpose. Wars of this kind are painful in their operation, and to the producers the consequence cannot be other than serious. We require to see to it that our hands are clean in this matter. History in relation to the affairs of the truth seem to repeat itself. Contemporary with Jesus and the apostles were a respectably educated class "uncircumcised in heart and ears" who resisted the unadulterated truth as then expounded. The practical bearings of the situation thus formed being esteemed too hard, a toning-down process was devised. But to be successful in this the doctrine must be modified, and the most sure way of accomplishing this was to introduce the opinions of the learned, who had come to be esteemed by many very

wise, and their productions worthy of being handed down to fame—say shame instead and we are nearer the truth, for it remains a stubborn fact that while the great things of Jehovah's law was made void by this means, the truth, as it is in Jesus, came to be spoiled by philosophy (so-called) and vain deceit. Now that an endeavour is being made to exalt the human element in the Holy Scriptures to the exclusion of the divine to the extent it has, we are at the same time being informed that the beautiful portions of 'general literature'—the product of men of corrupt minds and destitute of *the truth*, is worthy our regard, and may be continued throughout the coming age. Surely such a teacher has forgotten (if he ever had learned) that 'The Lord alone will be exalted in that day.' That that day will be 'upon all pleasant pictures' (doubtless including that 'general literature' with its idealisations, which can only afford pleasure to such as have failed in forming a proper estimate of divine things) . . . 'And the idols he will utterly abolish;' then 'The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down;' and it is also written: 'O Lord . . . the Gentiles come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein is no profit.' All sober and upright-minded believers will see it to be their duty at the present crisis to use all legitimate means at their disposal to resist to the uttermost all theories (from whatsoever quarter they may emanate) which may have a tendency to undermine the foundation upon which our faith rests, and our hope is built. It is a remarkable fact that those who were the inciting cause of the various controversies which have taken place throughout the history of the truth during the last 30 years, have as a rule either lightly esteemed or altogether ignored the expositions of Dr. Thomas, and many will doubtless have observed that as a rule those who had put these aside went aside themselves into other paths than that of the truth sooner or later. This was more particularly apparent in what came to be known as 'Dowieism,' even long before any open rupture took place. The many hard sayings of his detractors will never alter the fact of this worthy man (Dr. Thomas) being the honoured instrument of discovering, amidst much

tribulation, all the truth necessary to be believed for justification and righteousness, thereby giving opportunity to all so disposed, to cultivate those conditions which produce genuine godliness, true holiness of character 'without which no man shall see the Lord.' The vain endeavour to patch at a foundation already perfect, and so thoroughly discovered is not only time misspent, but is also the cause of much 'vain jangling and strife'—a 'striving about words to no profit,' to the subverting of many. Amidst present troubles and distresses, it is matter for comfort to all who are striving for the prize lawfully to know, that 'the counsel of the Lord it shall stand,' and that 'the Lord knoweth them that are his.'"

Brother George Dick, of Glasgow, writes:—"I give you my hearty thanks for the way you have acted in the new trouble that has sprung up among us. While giving brother Ashcroft all deference for his acquirements in 'Biblical Science,' the theory he has propounded on Inspiration will not, I believe, be endorsed by the large majority of the brotherhood to which we belong. He was very much loved and respected throughout the various ecclesias. On that account, many who differ from him are reluctant to openly avow their hostility to the position he has assumed. There is a general waiting attitude observed by many of those who are in the habit of expressing their minds on any controversy that arises. To assert that part of the Bible is the production of unaided human capacity is a mere venture. Supposing there were some grounds for such an opinion, to divide the Scriptures from the Scriptures, would require the Power that divided the waters from the waters. The history of many professors teaches us that the taste indulged in for cutting the rough edges off the Bible ends in tearing out whole leaves. I would rather see a few notes in the Bible by whomsoever inserted, than view patiently the attempt to purge the sacred records, by a method that is likely to end in disaster to all who try it. Christ's silence in regard to any serious defect in the Hebrew Scriptures, is presumptive proof that no such defect exists, or anything wrong of such importance as to cause Him to intermeddle with them. He denounced the traditions and commandments of men as useless and vain. Would He altogether

have held His tongue if the Scriptures were a mixture of wisdom, human and divine?"

Bro. J. Grant, of Carrbridge:—"It is a sore humiliation to men and women, grown grey in the trials and hopes of the household of faith, to see that two, or more, newly-fledged brethren should be now busy in pulling down, and scattering to the winds, the structure so laboriously erected by the united efforts and prayers of many minds. Wonderful, indeed, are the ways of the Most High God! Apparently, it must needs be that these trials come, as the beloved apostle has it, 'They went out from us that it might be manifest they were not of us.' Had these two late 'Rev.' brethren been thoroughly brought into subjection to the spirit and teachings of the Bible, they would have acted a very different part. Both of them show an *animus* (hide it as they will) against the inspiration of the Scriptures, which must for ever brand them, in the eyes of all really spiritual-minded men, as adventurers of a very dangerous kind. They give ample evidence of being possessed with the spirit of Jezebel—or rather *Balaam*—who, in a most sanctimonious manner, coveted the wages of unrighteousness. Brother Ashcroft, forsooth, setting up as a corrector of our beloved brother, of fragrant memory, Doctor Thomas! The idea is preposterous. I see he has now completely recovered his health, since departing from the (spiritually uncongenial, I should say) atmosphere of Birmingham. In this may be traced the secret of his untamed submission to the truth. It is but natural that brother Chamberlin and he should now 'sail in the same boat.' Brethren everywhere will observe that the one puffs up and supports the other; and that both men are embarked in the (to them) very laudable work of undermining and pulling to pieces 'the temple of the living God.' But, although man proposes, God is the disposer of all things. No doubt but the brotherhood require to be thus tried, that the really precious among them (the fine gold) may be made manifest. It was so in past times, and must needs be again. The *foolish* and the *wise* virgins must be on the scene when the master appears. Brother Ashcroft has taken to popularising the truth among the genteel and 'learned.' He takes off the Spirit's edge, and dangle

before the eyes of the brotherhood and the world an attenuated hollow skeleton, uninviting and unacceptable to either side. He no doubt thinks that he is clever and learned; but he ought to know that *very few* learned men and women ever embraced the faith of the 'poor and needy man.' It might also be worth his pains to remember that, as a general rule, the learned men in the Church were at all times the originators and propagators of heresy and unsound doctrine. In former ages they 'denied the Father and the Son'; in our day they deny the inspiration of the Bible; in the wilderness they rebelled at God's commands given by Moses; they now perform the same 'evolution' in regard to the friends (poor and uninspired) of the truth in this dark and cloudy day. How true it is that history goes on repeating itself. Let the household of God everywhere beware of this specious attack on the precious word of life. In the good providence of God, aided by the self-denying labours of a few brethren, we have attained to a saving standing in the truth. Let us watch that no man deprive us of the great reward."

Brother J. Saunders, Barnstaple:—"I am truly sorry there should be any need for such a production as your pamphlet on inspiration. Brother Ashcroft's *Exegetist* truly astonished me. It was so unlike what I expected that it was hard to believe it could come from anyone among us. I looked forward to something upon the lines of truth, as I have been accustomed to see it and understand it—a something helpful to the faith and hope of the body of Christ in general. But, alas! what have we? I do not wish to speak unjustly or unkindly. But I am bound to say that the article on inspiration looks to me in the opposite direction entirely, so much so that if he put it into the hands of the young, studious, but inexperienced, seeker after truth, it can have no other effect, in my judgment, than to turn such aside into secret, if not avowed, infidelity. Had the book come from an alien, of the Colenso stamp, it could be understood, and just what I might have expected. I fail to detect the voice of the Spirit in it at all. Surely the 'silver cord is not loosed, or the golden bowl broken' before the time. I write as things look to me, knowing nothing of B. A. or any other brother personally, save two or three, some years

since. With me, the truth as it is in Jesus is everything. Whatever or whoever dims its lustre, is an adversary."

Brother Caven, Dalbeattie:—"We are sorry for the present state of things, as all true-hearted brothers and sisters must be. I have had a long letter from brother Robison, Lockerbie, anent the matter, asking me to write. I have also seen brother Robertson, Dumfries, and brother Kirk, Whitehill, with brother Hamilton here. We have all agreed, before speaking to one another as to the unwise course brother Ashcroft has taken. We pray he may give it up and return to the simplicity that is in Christ.

Dark is the night and chill, but, brother, did not Christ say, 'It is impossible but that offences will come,' and Paul who was a faithful follower of Christ, 'there must be also heresies among you, that they which are approved may be made manifest among you;' all things considered, it is no wonder such things should be. The ideas of the natural man are dark and cloudy. We, like the moon, must borrow our light from the one great source, the Son of Righteousness."

Brother J. Robertson, Dumfries:—"I sincerely sympathise with your position at the present time, and desire to strengthen your hands by such assurance. It is almost all I can do, and in itself may be unimportant, but perhaps you will bear with my expression of it seeing it proceeds from the *real* possession thereof.—It does seem to me that in dealing with the Scriptures, the only effective method of enforcing their authority is to place some aspects of the Gospel before the mind, so that its natural darkness being thereby illuminated, it is enabled to respond to the divine ideas, and by their borrowed light, traverse all the hidden intricacies of God's word. Without this key being in the hands of the operator (and the person operated upon), all this arguing about the nature and extent of Inspiration is so much 'strife about words' which are neither to the profit of writers or their readers. Hence, the multitude of volumes emanating from the learned Naturals, which are certainly an obscuring of counsel by words without knowledge. Surely no one in the truth should be desirous of emulating the example they have shewn to be so utterly incapable of enlightening either their

own or other's minds. I reiterate your words. What has the truth gained from the learning of either the present or the past? 'The trammels of unlearned manipulation' will compare favourably with the learning of the schools, so far as making the Scriptures intelligent and intelligible is concerned, at any rate."

Brother J. Fidler, Nottingham:—"Allow me to say that you have my sympathy in the new trial about the inspiration of the Bible. I heard brother Ashcroft give the lecture on inspiration in Nottingham. The impression made on my mind was that it was just the thing both to create and foster doubt and unbelief in the divine records. The impression made by the lecture has been strengthened into a conviction by reading the *Exegetist*, which seems to me to be little or nothing more than opinions of men who are not in Christ. I have read your pamphlet on inspiration, and believe it to be simply unanswerable. There may be replies to it, but replies are not necessarily answers. The arguments and proofs you have adduced cannot be overthrown—no, not even by all the learning of modern criticism that may be brought to bear against it. The more I know of the truth, the more I believe and love it. Faith is the gift of God, and comes by hearing the voice of God in His Word. The new theory of inspiration, if received (in my opinion) will have just the opposite effect, so that love and faith in the word would be weakened, and eventually die altogether. The opinions of an uneducated man may not be worth much, but the truth is worth everything to those who believe in it and are trusting in it. It seems to me that greater care is needed by the brethren, lest we find ourselves worshipping education, natural gifts, and such like things. These, together with houses and lands, machines and factories, horses and chariots, gold and silver, and fine clothing are about the sum and substance of what is worshipped by the sects. To avoid these things, let our meetings be conducted with the greatest simplicity and warm-heartedness tending to lead us to worship God only."

Bro. James Mowatt, Aberdeen:—"I do feel very much when anything is said concerning the Scriptures that would infringe in any degree upon their truthfulness. Showing us, as they do, the way to salva-

tion, we may rely upon their doctrine and history, believing that when the Spirit did not move a writer directly, it so guided him that no error could obtain insertion, even when on anything connected with science and the understood principles of the times, they might express themselves accordingly."

Bro. Bragginton, Kidderminster :—
"When I first heard of brethren Shuttleworth, Ashcroft and Chamberlin, leaving the office, I was surprised, but I thought I would wait and see how things would turn out. I think I see through them now. I was very sorry to see that portion of bro. Ashcroft's letter (about Dr. Thomas). It seems inconsistent with what appeared in the *Christadelphian* for April, 1883, where he says the Dr. in intellectual respect towered high above any writer in orthodox with whom he had a personal acquaintance. I don't think it would have "abashed" bro. Ashcroft then to have placed the philological "*puerilities* of the Dr.'s in the hands of an average college student." I have always been under the impression (and I am now) that the Dr. was a first class Hebrew and Greek scholar. Even if it were not so, has bro. Ashcroft forgot, or did he ever know, that it's the poor and simple minded (and therefore unlearned) that God has chosen in every age in the working out of His plan? And he says again that in his opinion he, the Dr., wrote too much as all *writers for a livelihood* are in danger of doing. I take that to mean that the Dr. was one of the all. How does this agree with what he said in the *Christadelphian* for April, 1883, when in speaking of the generality of writers, he says, "and with how entire an absence of that stimulus which prompts the efforts of literary men in general. They write for fame or money or both, but he could have been actuated by *neither of these motives*, for doubtless he could have earned for himself much more of both in the profession he first adorned." Anyone can see this that knows anything about the Dr.—Dear bro. be as zealous for the truth in the future as you have been in the past, you have the sympathy of true brethren in Christ to such an extent that they would part with all they had rather than see the truth go down."

Bro. Norman, Peterboro :—“I must say, dear bro., that I never was more sur-

prised in my life than when I read bro. Ashcroft's paper. Who could tell from the reading of it that it emanated from a brother? No one. He invites the brethren to read and study the works of men who know nothing of the truth as it is in Jesus, and which will in the end land them both in a ditch. The blind may lead the blind, as undoubtedly they do in 'rev.' circles; but a man that can see will not consent to be led by a blind man! Our bro. mentions plenty of works of the wise of this world, but he does not even recommend one book to his readers that would bring them to a knowledge of the truth as it is in Jesus, I suppose it is as he told you; he is ashamed to have Dr. Thomas's achievements placed by the side of the modern system of Biblical criticism. We are aware which is of the most value in the sight of God. Dr. Thomas has done a work which will stand when all the wise of this world will have vanished from the scene for ever. Dear bro., hold fast. It may be we shall not have to wait much longer. We shall see the face of him whom we have desired so long. I hope our bro. Ashcroft will turn his course in time."

Bro. Holland, Manchester :—“May God grant you strength and consolation in your painful and trying situation, so that you may be enabled to defend His word from perversion. I have no doubt but that in the end good will come out of the case, for I have often been pained to be associated with brethren who not only dispute the inspiration of certain passages of Scripture, but have declared that they would not quote any passage from the Book of Job. The time has come for the removal of the corruption which has crept into the ecclesias. I cannot see how the position taken up by bro. Ashcroft can fail to end in the rejection of the Bible altogether. And how any man who has read the Doctor's works, say nothing of his life, could charge him with writing for a living, to my mind can only be explained by ignoring the facts of the case. During the eleven years I have been connected with the truth I have never heard such a charge laid against the Doctor, not even by his opponents: for those who have read any of his works confess that he did not write to please men, which those who write for a living are compelled to do. If the Doctor erred in his explanations of the Scriptures, through too

much writing for a living, what must we expect from the criticisms of one who has that very object in view, and who undertakes to supply us with the criticisms of a class of men of whom it may be truly said—

“They lie for a living and do it well,
With their joys of heaven and pangs of hell.”

Brother R. Norrie, Edinburgh:—“A good many of the brethren seem disposed to make a compromise of the truth. They do not intend to go very far,—O no! But when the carriage gets off the rails, it is in a very dangerous position. It does not go far without a tumble down. I was very much surprised to see brother Ashcroft turn round and try to bring Dr. Thomas into the shade by representing that he wrote only for the illiterate who could not call in question what he said. It is very remarkable that Jesus never called any literary gentlemen to be his followers, only the illiterate. The course brothers Ashcroft and Chamberlin are pursuing will not last long. They have put themselves in a wrong position in starting to hunt out all the bastard daughters the Mother of Harlots have brought forth. Our true position is to be adding to our faith.”

Bro. Mankin, Whitby:—“Ever since I received the *Light-stand* from bro. Shuttleworth, I have had a strong desire to write a few lines to you. I am under the debt of having received the *truth* many years since by reading your productions. And my watchful observance of your conduct in the meanwhile (supporting the *word* under all circumstances) has convinced me that you love it, and are determined to stand by it to the end. It was with feelings of sorrow that I read bro. Ashcroft's remarks relative to the Dr., a man of such priceless value to us all. I confess I never read his works without being impressed with my own ignorance, and I may say I never rise from reading a portion of *Eureka* without wonderment respecting the man. May God support you in your contention for the purity of the truth.”

FOREIGN.

Brother Vredenburg, Jersey City, U.S.:—“The brethren here, almost without exception, endorse the stand you have taken. I am right glad to see your remarks in the last letter to brother Shuttle-

worth, published in the *Light-stand*. Every sound brother will recognise your statement of the case as the truth, and will feel bound to stand by you. A whole Bible is a source of strength to the man of faith, but of what value can a partly-inspired be, if no one can infallibly state what is and what is not? I should think that such as he, brother Ashcroft, above all others, would feel and see the necessity of a plenary-inspired Word at least. There must be a real ground of confidence, otherwise we are left wholly to the caprice of ‘opinion.’ It is a day of stubbornness and stupidity. Our prayer is that Jacob's God may uphold your hands in your earnest contention for the truth. Do not cease to cry aloud, and spare not, the more so, that brother Ashcroft seems to play into the hands of the wicked crowd, from whom he professes to have separated himself.”

Brother M. McNellie, Toronto, Canada:—“I am in receipt of *Light-stand* for November, and also an advance copy of *Biblical Exegetist*. I am sorry indeed that brother A. should have deemed such a work as the latter necessary. Having come to *full assurance of faith* in everything pertaining to the *hope of Israel*, I have no desire to revert to the dry bones of literary critics for any further assurance. Brother A., in his prefatory editorial, says, ‘Our aim will be to exhibit the *best results* of British and Continental enquiry, and to adapt our pages to the requirements of all interested in the study of *sacred philology* and *exegesis*, whose circumstances are a bar to very comprehensive research.’ We suppose, that previous to 1876, brother A. had realised the *best results* of British and Continental inquiry, and we know what the result was in his case—that he ‘had ceased to read *systematic divinity*, believing it to be *systematic foolishness*’ (his own words). It was the expressed opinion of brother A., in 1876, that Dr. Thomas was the greatest man since the days of the Apostles; in 1884, the discovery is made that his knowledge of Biblical criticism was so defective, that he, brother A., would feel abashed ‘to be compelled approvingly to place some of his philological puerilities in the hands of an average college student;’ that he was ignorant ‘of almost the entire *apparatus* which must assist in the determination of textual matters in Hebrew and Greek.

He further says 'he would be sorry to consider him much of an authority on matters that were admittedly beyond his depth.' Now, where is the 'authority' in such matters? Are the dignitaries of the National Church in England, and of all other churches, 'authorities,' who have been propounding *theories* and expressing *opinions* during all the Gentile ages, and are shifting their moorings with every generation; and are at the present day floundering in the theological quagmire that they have created for themselves; and have shown infinitely more familiarity with the mind of the flesh as exhibited in Homer and Hesoid—in Demosthenes and Plato—than with the mind of the Spirit, as exhibited in Moses and the prophets? Are these the men our bro. must take counsel of in the future? Is it their co-operation and *professorial recension*' he must now appeal to? The theological 'manipulation' of 'all the apparatus' has taken away the key of knowledge; it has closed, bolted, and barred the door of the kingdom firm and fast. If the 'average college student' is familiar with the *apparatus* having such results, we must be pleased to learn that the Dr. was so ignorant of it. He had at command, however, an apparatus which unlocked the door, and showed with marvellous clearness the way to the kingdom. By this door we have entered; in this way we walk; and we repudiate with loathing and indignation the *apparatus* approved by modern Biblical critics, however skilled in *Exegetics*, *Homiletics* and *sacred philology*. We believe in education nevertheless; we believe in *leading out* of the mind from the darkness of superstition into the light of the knowledge of the glory of the Lord. The *apparatus* that advances this operation we heartily approve; every *apparatus* that tends to darkening counsel by words without knowledge, we heartily condemn. Our brother is evidently getting into bad company. Why should he seek to perplex and bewilder intelligent and faithful men and women about things that are with these very learned men mere matters of *opinion* and *theory*? These diggers in the mine of *sacred literature* have extracted and cast from them all the gold and precious gems, and continue to amuse themselves by theorising over the *débris*. 'All Scripture is given by inspiration and is profitable'—so saith the apostle—but the opinions and theories of 'College students'

of all grades, have made it exceedingly unprofitable indeed, of which 'Christendom' bears the amplest testimony. A Colenso and a Smith are striking examples of the value of the scholarly *manipulation* of the *apparatus* of which our late brother is now said to have been so ignorant. I am sorry, indeed, that brother A. should have thought it necessary to engage in the work of tampering with the text and inspiration of the Scriptures, and especially to drag in the *opinions* and theories of the very learned soul-curiers of the Gentile world. Notwithstanding that our brother has 'long traversed both the *main roads* and *numerous bye-paths* of sacred literature,' we cannot compliment him on his spiritual perception. He had trodden too long the many 'bye-paths of *sacred literature*.' The *simplicity* of the faith has proved too much for him. He has formed too high an estimate of the learned critics, and the jargon of the schools. His educated and sensitive nature could ill-brook association with the illiterate and unrefined, and hence he must seek association with the sacred literati of the Gentile world."

Bro. W. H. Reeve, Springfield, Ohio, U.S., who evidently had not received the *Light stand* at the date of writing:—"Today brought the *Exegetist*. I read it. It struck me as a huge wave would strike a ship on the deep. I was stunned, alarmed. It is positively dangerous! It is the ripening of an apostacy (among us) more speedily than I looked for. I said, who will stand up against their 'workings'? Will brother R. ever open his eyes? Will he bring these departures to the test of Paul's clear teachings, and obey the injunctions that he lays upon all the faithful in Christ Jesus? Are we to be hurried more speedily than the Campbellites and Restorationists from their little strength in parts of the truth into formal churches? Must we become educated in the depths as they speak? Must we, indeed, abandon the dear and well tried Doctor for the more recent 'lights,' and the sepulchral 'voices' of the past apostacy's fathers? I fear many will, unless there is more done to arrest it than there has been in the last two or three years. It was a great cross for me to oppose 'Bro. A.'s removal,' but I did not want him to come then, I saw and knew too much of his novice-weakness. I am now

satisfied that it would not have proved beneficial to the ecclesias of the States. In his new enterprise, it is much better that he is there than here. I sincerely desire that he may be rescued from his mistaken idea that the dear ones anywhere need any of his, or any one else's 'ministerial erudition.' Does he think that brethren that have been studying Dr.

Thomas's works for a score of years, and by a fitter and better understanding of the kingdom and name, are not yet scarcely able to fathom the doctor's learning, are to give him up as a teacher of good things, for the blind teachers of *Exegetis*, who never had a knowledge of the glad tidings of the kingdom of God or his dear Son? Oh! shame!"

SOLILOQUY OF A THINKER—(No. 4).—Such troubled times! What days of doubt! What scepticism! What storms of controversy! What contrary cries! Still, Moses yet, and the prophets! Such "Ism"ism! Opinionism! persuasionism! sectarianism! denominationalism! What heaps of rubbish! Such novels! What trash! How deplorable the corrupted taste of the times! Such sickly sentimentality! Rhyimers and rhymesters, pooh, pooh. Such desperate deeds in the war for wealth! What agony in the field of fame! Such strivings, and strivings, and strivings! Such enthusiasm of humanity! O Caucasian! O Mongolian! O Nigritian! O American! O Australian! Such a shattering of Papal tyranny and Mohammedan integrity! Such freedom now for humanity! What a glorious, rationalistic dispensation dawns! Such a mighty structure, the British Constitution!—Raised up out of the raging elements of clashing interests! Such fierce fury, O war! What resources for the nation that marches under the wing of Jehovah! Such colossal empires! What enormous cities gathering up over the face of the earth! And, behold, now! What vestiges of the same twixt the Tigris and Tiber! Such a vast population about to be! Ye retiring inhabitants of the world, is your duty performed! Go not away to the grave in grief. Such a moving among the people! What restlessness among the nations! Such, then—What time is it? Seventeen years to the twentieth century. What, then—How long? Such a noise in the city! What activity! What stir!—*Things.*

RELIGIOUS BAZAARS FOR RAISING MONEY.—To me it is incredible that people who have any real and vital belief in the doctrines of Christianity should be willing to procure the pecuniary means of promulgating it by persuading foolish boys to buy at extravagant prices, bad cigars, from

which pretty girls have bitten the tips; by screaming farces acted by amateurs; by conjuring tricks, and the sale of knick-knackeries; by affording to giddy and thoughtless persons of both sexes the opportunities for chaff and badinage and flirtation. Some of these things may be innocent enough in themselves. But can one associate them for a moment with what he holds sacred? I put this once to a friend, a clergyman, who had just been assisting at a bazaar. He told me frankly enough that the thing yielded too well to be given up. Did you ever read Arthur Hugh Clough's poem, "The Shadow?" The Pope, and the dignitaries, and paterfamilias there speak in much the same way. To my mind the thing is conclusive as a demonstration by Euclid, that people have for belief only a formal acceptance of transmitted dogma, and no real belief at all. What would Paul or John say if they could be roused from their long sleep and taken to a bazaar in support of Christian missions? Paul would shake his head, bewildered. "This way I know not; I was bold as a minister and teacher; I suffered many things and counted not my life dear that I might proclaim the truth; but this way I know not. Of the Jews I received stripes; I was beaten with rods, stoned, shipwrecked; I was in journeyings; often, in perils by water, in perils of robbers, perils from my own countrymen, perils from the heathen, perils in the city, perils in the wilderness, perils in the sea, perils among false brethren; weariness I knew, painfulness, watchings, hunger, thirst, fastings, cold, nakedness; all these things I knew and underwent cheerfully; but this way I know not: take me out of it all: I stife here; let me feel the free breath of heaven once more and have some communion with real human faith—or even unfaith: anything rather than this ghastly make-belief." *Correspondent of the Birmingham Mail.*

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FURTHER SEASONS OF COMFORT

(A Second Instalment of 52 Sunday Morning Addresses, at the Breaking of Bread, by the EDITOR.)

P R E F A C E .

It is over five years since the first volume of *Seasons of Comfort* appeared. It may be remembered that in the preface, there was a hint to the effect that another volume might appear should the first be found sufficiently serviceable for spiritual purposes. The assurances we have received on this head have been of an almost extravagant character. They would be considered entirely so by those who might not happen to share the sentiments expressed. Their repeated occurrence, coupled with a strong expression of desire for another supply, has led to the compilation of the present volume.

These addresses have principally been found useful by brethren and sisters in isolation, or meeting in small companies, where no one has been able to speak to the edification of the rest. They have also served in many known cases to predispose the mind of the devout stranger to investigate the claims of the truth. What the first volume has done, it may be hoped the second will not fail in some measure accomplishing also—soothing the inevitable asperities associated with a life of faith in an evil world, and breaking the light gently and gradually to such as may yet walk in the darkness that prevails over all the earth.

For the sake of individuality, we have made the book a little different from the first, instead of sending it forth as simply vol. ii. We have called it *Further Seasons of Comfort*, so that it may be readily distinguished from the other. For the same reason, we have

commenced each address in a new division across the page, instead of in the same column at the conclusion of its predecessor, and have omitted the analysis of contents from each chapter heading, reserving this for the table of contents at the commencement.

The first volume was published under special circumstances. This appears simply and purely in compliance with the wishes of those who have benefitted by the book that appeared on that occasion. Their number may not be great enough to provide immediately the cost involved in the getting up of the book, but it will be a satisfaction (next to meeting their wishes) to have in stock a book that may help to alleviate the sorrows of the days of darkness that may yet have to run their course upon the earth. Shortly, the glorious sunrise will do away with the need for such midnight helps.

THE AUTHOR.

Birmingham, 10th December, 1884.

The Subject of the Addresses are as follows:—

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| <p>LIII.—The Man of Sorrows.
LIV.—Altogether Vanity.
LV.—The Reign of Law.
LVI.—The Household of Faith.
LVII.—Patience and its Work.
LVIII.—The Dead in Christ.
LIX.—An Oracle of Wrath.
LX.—Looking for Great Things.
LXI.—The Logic of the Stars.
LXII.—Remembering Christ Acceptably.
LXIII.—The Power of the Scriptures.
LXIV.—“As a Thief in the Night.”
LXV.—The World Asleep.
LXVI.—Signs of the Morning.
LXVII.—The Flesh and the Spirit.
LXVIII.—The Fellow-Heirship of the Gentiles.
LXIX.—Paul as a Christ-Appointed Model.
LXX.—Paul and True Godliness.
LXXI.—The Example of Israel’s History.
LXXII.—Praise and Heart-Hardening.
LXXIII.—Wisdom Different from Science or Philosophy.
LXXIV.—Judgment and Salvation.
LXXV.—The Hope of Israel.
LXXVI.—God and the Bible.
LXXVII.—Barnuch and God’s Message.
LXXVIII.—Four Prominent Personages.
LXXIX.—The Hope and its Strong Foundations.</p> | <p>LXXX.—The Olive Trees and the Candlestick.
LXXXI.—The Marriage Supper of the Lamb.
LXXXII.—Bible Wisdom <i>versus</i> Philosophic Morality.
LXXXIII.—In Collision with Society.
LXXXIV.—The Reality of God in History.
LXXXV.—Appearances and Realities—Husbands and Wives.
LXXXVI.—Paul’s Sorrow about Israel.
LXXXVII.—Election <i>versus</i> Calvinism.
LXXXVIII.—God’s Object in Restoring Israel.
LXXXIX.—Daniel at Babylon.
XC.—Miracle and Prophecy.
XCI.—Christ our Passover.
XCII.—Until He Comes.
XCIII.—The Cup of Blessing.
XCIV.—The Sure Foundation.
XCV.—The Truth.
XCVI.—Self Examination.
XCVII.—The Rechabites.
XCVIII.—Right Views of Life.
XCIX.—The Lesson of the Genealogies.
C.—The Brethren at Colosse.
CI.—Wisdom.
CII.—The Antidote of Spiritual Distemper.
CIII.—Why we Break Bread.
CIV.—Doing the Will of God—Comfort to the Faithful-hearted.</p> |
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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. — Tuesday, February 17th; 4.30 prompt; brethren and sisters only. An hour's conversation after tea.

SEWING AND READING CLASS.—Resume Monday, Feb. 2nd, Garden Room, 64, Belgrave Road, 7.30 p.m.

SATURDAY EVENING, Garden Room.—Next Meeting Feb. 7th, at 7 o'clock. Jno. xviii. (Bro. Roberts).

TEMPERANCE HALL, BIRMINGHAM.

SUNDAY LECTURES FOR JANUARY.—4th, brother Bishop; 11th, brother Roberts; 18th, brother Shuttleworth; 25th, brother Shuttleworth.

BIRMINGHAM BRETHREN LECTURE OUT OF BIRMINGHAM DURING JANUARY AS FOLLOWS:

January 4th.—Brother Roberts, Swansea; brother Shuttleworth, Derby.

January 11th.—Brother Shuttleworth, Newcastle.

January 18th.—Brother Roberts, Warrington.

January 25th.—Brother Roberts, Liverpool.

SUNDAY SCHOOL.

Jan. 4th, 1 Kings iii. *Subject for proof:* "Only one God" (Hm. pp. 2, 43A); Jan. 11, 1 Kings iv. *Subject for proof:* "One universal Spirit" (Hm. pp. 3, 44); Jan. 18th, 1 Kings v. and vi. to verse 10, *Subject for proof:* "The Bible the Word of God" (Hm. pp. 5, 49); Jan. 25, 1 Kings vi. verse 11 to end, *Subject for proof:* "Moses commanded to Write the Law" (Hm. pp. 6, 50).

Meeting of teachers for study in the Reading Room, Temperance Hall, Wednesday evening, at 8 o'clock.

BIRMINGHAM MISCELLANIES.

The ecclesia is settling into a quieter state as the issues of the inspiration question begin to be more clearly seen. Some are beginning to feel like a sister who writes from the north of England thus: "I am sorry and ashamed, dear brother Roberts, that for a while, my mind was led away by the plausibility of brother Ashcroft's article on inspiration. I will have

no more of it. I have set to my seal that God is true, and that the Bible is God's word to man."

Whether we shall escape division altogether, remains to be seen. There is hope that we may, with patience. At all events, it will not be on the serious scale that seemed likely at one time. A brother proposed, at the monthly meeting of the managing brethren, that we should convene a special meeting of the ecclesia to avert division. The proposal did not receive a seconder. It was objected to by brother Roberts as the very course likely to bring division. Division could not be averted if the inspiration of the Scriptures were denied by any. All ought to have time to consider where they were. At present, they were suffering from aggrieved personal feelings which unfitted them for the calm consideration of the issue that had been raised. They ought to have time. The brother asked how long? Brother Roberts replied, "three or four months at least." The brother asked, "What then?" Brother Roberts: "Speaking for myself, I shall refuse to remain associated with any assembly that tolerates the doctrine in their midst that any part of the Bible is not divine." The brother said it ought not to be in the power of any one brother to divide the ecclesia. Brother Roberts replied it was not a question of power; it was a question of the individual prerogative of withdrawal. Every brother had this prerogative: it was a passive act. It was not cutting off others: it was stepping aside from evil. The brother: "We know what it means." Another hoped if it came to division, it would not be done as

it was done eleven years ago. He was not in that, but he had heard strange accounts. Brother Roberts said there were circumstances calling for action then that did not exist now. With patience, they might hope to avoid division altogether in the present case.

On account of the cramped nature of the entrance to the Temperance Hall, the sale of publications at the door has recently been found to interfere with the freedom of egress. On this ground, and also on account of the needless offence to public prejudice created by the Sunday sale of publications at the door, it has been resolved to remove the supply to the room behind the hall, except on Thursday evenings. In future, therefore, brethren and sisters desiring to be supplied will have to go round outside the hall, or through the ante-room inside.

Our singing is going back. We have much to be thankful for. Still we do not do as well as we might. An effort which may prove a collateral help, in the long run, is about to be commenced, viz., to give the Sunday scholars' weekly lessons on Saturday afternoons (3 to 4 o'clock) in the use of the tonic-sol-fa notation, and exercises in the singing of the hymns. Brother Robert Jardine, who as a School Board teacher, has some qualification in this direction, has consented to give a course of lessons. Doubtless the improvement imparted to the children will, in time, extend to the ecclesia, especially if God give us a leader, which at present we lack.

A pleasant tea meeting of the Sunday-school teachers was held on Saturday, Nov. 29th, in the garden-room, 64, Belgrave Road. It was the regular half-yearly meeting, in preparation for the written examination and the Christmas prize meeting. For these, the various arrangements were talked over and decided upon. A special need for maintaining a firmer discipline in the school seemed to be recognised, and a new rule with reference to the need was adopted. At the same time, the superintendent, brother Shelton, in view of the favourable way in which many boys have turned out, who in the early days of the school were somewhat refractory, was not disposed to press the rule with great severity.

The sewing and reading class (which continues to be a weekly source of pleasure

and profit to the sisters taking part in it) has been suspended during the Christmas holidays. It will re-assemble, if the Lord will, on the first Monday of February, 1885. For some time, on account of temporary circumstances, it has been meeting in the Garden Room instead of at brother Sheppard's house. It was discussed whether it would continue meeting at the Garden Room or return to bro. Sheppard's. The decision was in favour of the former.

The largest and pleasantest tea meeting yet held of the *Finger Post* distributors, took place in the Garden Room on Saturday, December 13th. Bro. Roberts remarked that a *Finger Post* was a something to point at the right road. A *Bible Finger Post* took it for granted that the Bible was worth pointing to. It was truly so as the word of God; but the self-denying and disagreeable work of the distributors would lack incentive if its character in this respect were lowered in the least degree.—Bro. Challinor read a statement of the work, showing that about 60 brethren and sisters are engaged in the work in Birmingham, and that their work is telling.—Reports were then made orally by the various distributors as to their experience for the six months. In the course of their reports, mention was made of no fewer than nine cases of obedience to the truth that were directly referable to the receipt of a *Finger Post* as the starting point in their enlightenment.—One sister could not attend, but sent a brother to speak for her. It was suggested that it would be a good plan if the sisters attending could do the same thing.—All felt strengthened in their resolution to persevere.

The Visitor.

“They that feared the Lord spake often one to another.”—(Mal. iii. 16.)

JANUARY, 1885.

Some are distressed by their inability to know whether their troubles are from the Good Shepherd or not. There is no need for uncertainty on this head. If we are his, trouble cannot come unpermitted, and sometimes will be contrived. The only point to settle is, are we his? This is not difficult to settle in view of the simple

clues' abounding in the word. "Whosoever will" may be his. That which makes anyone his, is submission to him. "My sheep hear my voice." This is the rule by which the true sheep may be known, whether in ourselves or others. Those whom Christ recognises are those who know him and follow him in the doing of those things which he has commanded. Men who follow other leaders are goats in the scriptural figure of things. They show their goatishness in their hearty attachment to mere human writers and teachers, while showing but a feeble appreciation of Christ. A true sheep—one who is truly enlightened in the divine bearings of things—sees too clearly to be taken in by the false light of Gentile word-painters, and discerns the glory of Christ too strongly to give it a moderate place in his estimates. He "rejoices in Christ Jesus and has no confidence in the flesh." He determines to know nothing but Jesus Christ and him crucified. He knows and loves and serves the good shepherd who laid down his life for the sheep. Christ dwells in him as his absorbing ideal. He can say, "For me to live is Christ." He counts all things but dung in comparison with the excellency of Jesus Christ his Lord, for whom, if need be, he suffers the loss of all things. This is the colour and strength of his sentimental man; and they find expression in the actions of his life. Where appreciation stops short at admiration, or even finds vent in verbal adulations, but has no controlling power over what a man says or does in the practical relations of life, the man is not a sheep unless he be a wild one, wandering the hills, and having no part with the flock. The characteristic of the true sheep lies in the following of the shepherd—the doing of what Christ commanded.

These commands are very extensive in the ground they cover. They embrace a man's thoughts as well as his speech; a man's motives as well as his actions; a man's feelings towards God as well as his

attitude towards man. They constitute a yoke that is easy and a burden that is light to the man really in love with Christ: but, nevertheless, they involve a conflict with the old man of the flesh in which the victory is not to be achieved without an earnest battle, in which the wisest strategy is observed. The results are beautiful to the eyes of all men; but they are attainable only by grim and other bitter endeavour, inspired by the consideration divinely pressed upon us, that "we ought to give the more earnest heed to the things that we have heard, lest at any time we let them slip."

PROVERBS, No. 53.

Then shalt thou understand the fear of the Lord and find the knowledge of God (ii. 5).

That is, when you have applied your mind with diligence to the search. How could you expect it otherwise? Many people do. Through the demoralising influence of inherited tradition, they have a habit of assuming that knowledge is the easiest of all attainments—that, in fact, a man has only to will his consent, at a convenient moment (generally put off till the last) to find his mind all aglow with divine light as by an inspiration. This is a fatal mistake. God's own question is, "Can the Ethiopian change his kind or the leopard his spots? Then may ye also do good that are accustomed to do evil?" The mind sets in the form of its predominant activities. It is the law of things—the inevitable result of the principle upon which we have been made. Hence, in whatever department of knowledge a man labours, his mind opens and expands more and more in that direction. The most difficult problems at last become easy. And it is not less so in the highest of all knowledge—the knowledge of God as revealed in Moses, the prophets, and the apostles, and no where else.—En.

EDITOR'S DIARY OF SUNDAY WORK.

Nov. 16.—Temperance Hall, Birmingham: Large meeting. Disturbed state of feeling, which we may shortly hope to see past the crisis.—Bro. J. U. Robertson and

brother Garside present from Liverpool. Found the clue for exhortation in the statement in Hosea, that when Ephraim "spake trembling," he exalted himself. Pointed out how uniformly this feature was put forward in the Scriptures as one acceptable to God, and how truly founded on reason it was, that mere man, a worm of the earth, should stand in awe of the authority of the will of God. Premising that in relation to our day, the only form of contact with this authority was in the Scriptures, laid stress on the need for recognising the entire divinity of these Scriptures before we could foster the right sentiment of reverence for their dictates.

We could not "tremble at the word" unless we were quite sure it was the word of God, and not the word of man.—Brethren Robertson and Garside spoke very nicely afterwards. In the evening, a very large meeting. Lectured on the subject of baptism, as arising out of Paul's apparent slight of it in his remarks in 1 Cor. i. Showed the importance of the place it occupied in relation to Christ crucified, whom Paul preached "to the Jews a stumbling block, to the Greeks foolishness, but to us who are saved, Christ, the power of God and the wisdom of God."

Nov. 23.—At Mumbles, near Swansea, South Wales. Left Birmingham the previous Friday, accompanied by sister Roberts. Had got the *Christadelphian* out early, and started a day earlier than necessary with a view to a little change and rest. A long ride (though the Americans would not think it long), brought us to Swansea at 4.45. By invitation of bro. and sister Randles, we stayed one night with them before going forward to Mumbles (five miles further on by steam tram). Were pleased to find them very staunch in their adhesion to the whole Bible as God's inspired word, and to learn that such was the disposition of the bulk of the brethren in these parts. The Swansea ecclesia were troubled with one doubting brother, who, encouraged by bro. Ashcroft's utterances and counsel, had taken so bold an attitude in the assembly against certain parts of Scripture that the managing brethren had asked him to refrain from breaking bread with them till he had come to a different mind. The brother said he accepted the statement of faith which formed the basis of fellowship. The managing brethren maintained that an acceptance of that statement was not suffi-

cient without a full acceptance of the Bible, on which it was founded. The matter was in process of settlement at the time of our visit. Went forward on Saturday morning to the Mumbles, and having deposited the indispensable *impedimenta* at the house of brother and sister Matthews, where we were to stay, we went to the cliff tops, where, in the stern solitude of a rock-bound coast, it was possible to see things as they actually are in this transitory life—a vision not always easy in the haunts of men. The day was remarkably fine, though somewhat cold. We stayed out in the invigorating air till earth's slow and majestic revolution had taken the sun well down to the western ocean horizon. We then returned home, to quietness and rest.—On Sunday, assembled with the brethren in their meeting place (once a Wesleyan Methodist chapel). Goodly muster: the place rather cold at such a season without heating appliances. Hard times stand in the way of much that would be done. Most good things have to be achieved under difficulties: the kingdom of God—the best of all—has to be entered through much tribulation, and this tribulation takes various shapes,—sometimes including the discipline of a cold meeting room. If there was an absence of what the swells talkers would call caloric or the thermaprinciple ("heat" is too plain for them) there was abundance of fervour of another sort. The Welsh are famed for fervour and when this is allied with gravity of deportment, good judgment, and sound principle, it is an element that improved everything, both in point of interest and efficiency. One of the afflictions of the present time is to see sluggishness of heart where the intellect is perhaps as sharp as a razor. It is well always to be zealously affected—especially in a good cause. Some people can stand zeal in human things, but think it out of place in those that are divine,—as if the case ought not to stand the other way about. It all depends upon where the heart is as to how this is estimated. The Welsh brethren are apparently on the right side here, so far as a casual visitor can judge. They are nearly as one man against all attempts to interfere with the authority or divinity of the Scriptures. The morning exhortation was based on the ideas arising out of the supposition of discovering the chapter read from Timothy as an isolated scrap of

literature, while in ignorance of the rest of the Bible and the facts to which Paul's letter stood related.—In the evening there was a large audience and a close hearing. Lectured on the Bible as the only hope of man—showing there was no hope in any other direction and that the Bible was both a true and all-sufficient provision for our needs.—Had consented beforehand to stay over the next day and address the young men at their annual tea meeting. Consequently, remained in the village on Monday: used the forenoon in writing a few notes on brother Ashcroft's lamentable rejoinder to my *Light-stand* letter: a duty far from congenial, but had to be done. When there is a "must," there must be no flinching. Would a thousand times rather have been in the mountain breeze with sister Roberts whose head-suffering state has for some years compelled her to abstain from much social intercourse.—In the evening, assembled with the brethren and sisters and young men at tea. Many visitors from Swansea and elsewhere. One sentiment seemed to prevail on the subject of the Scriptures. A brother remarked it was almost a superstition with the Welsh to reverence the Bible. It is a good thing when feeling is so strongly on the side of truth and enlightened reason.—After tea, I spoke for about an hour on the superiority of Bible wisdom, as a rule of practical life, over all other wisdoms under the sun. Departed next morning for Birmingham where we safely arrived (with thanksgiving to God) at 4.30 p.m.

Nov. 30th.—Temperance Hall, Birmingham. Inclement day. Snow on the ground. Large meeting. Bro. and sister Randles present from Swansea. Paul's invitation in Heb. iv. to "consider the apostle and high priest of our profession," led us to realise how entirely he meets all our need—as, 1, the manifestation of the Father; 2nd, a brother to the human race; 3rd, a priest for those who believe and obey; and, 4th, the coming king of all the earth. In the evening, the severity of the weather had increased, snow and rain descending; night dark, cold, and trying; snow and slush under foot, wind, wet, and snow from above. The consequence was necessarily seen in a poor meeting. Weather does not always keep people indoors. I was reading in the papers a day or two ago that, notwithstanding tempestuous weather, a certain theatre in New York

was crowded with a brilliant assembly to hear Mr. Irving. But, then, this cannot reasonably be made a condemnation of a thin house at such meetings as we have. The people who go to a theatre on a high occasion are people who can go in carriages and take their seats comfortably in a warm house in dry clothes and get home without harm, whereas, at a lecture on the truth, it is the poor who have to walk through the weather and sit thinly clad in wet things in a cold place, and return home with fever in their bones, perhaps. It is cruel to compare the audiences to the detriment of the latter. It is nothing but duty for the poorly nourished and poorly clad to stay indoors on a wild night. The subject of the lecture, "Blood-washed," not exciting—not even interesting, to the common run of people—yet of such a thrilling importance for the day of the Lamb and the 144,000. The subject, doubtless, helped to confirm the effects of the weather.

December 7th.—Temperance Hall, Birmingham. The weather favourable—a large meeting. Brother and sister Randles again present, also brother Reynolds, of Chipping Norton. It was my day to preside: also the day for an annual contribution on behalf of the Jews. The subject was not made a special feature of, nor had there been but one week's previous reminder of the fact of its approach, notwithstanding which, and the disturbed state of feeling caused by the inspiration controversy, the sum of over £16 was contributed—an indication of a sound state of feeling towards Scriptural things. The subject of exhortation was supplied by James' opening address to the "twelve tribes scattered abroad," and his advice (extraordinary from every natural point of view) to be glad when they fell into trouble, on the ground that "tribulation worketh patience."—In the evening, there was a crowded hall. 1 Cor. ii. had supplied the subject of Revelation by the Spirit, which necessarily touched the question of inspiration. The mode of treatment was first to emphasise Paul's statement that "the things of God" were not known to man—pointing out how entirely this disposed of all systems of natural religion; then, that the things of God could only be known to the Spirit of God, and to man when the Spirit chose to reveal them. Had they been revealed? Scriptural history was here invoked, both

in proof of the fact and in illustration of the mode—showing how entirely the Spirit of God dominated the mediums of utterance and operation for the time being. Had the Spirit had to do with writing? This introduced the subject of "Scripture divinely inspired," and necessitated the demonstration of the inspired character of the Bible, and the necessity for this inspiration to furnish man with a reliable disclosure of the Spirit of God.

December 14th. — Temperance Hall, Birmingham. Beautiful morning, large meeting. Bro. Shuttleworth presided. No visitors announced except one, who spares no house in his rounds. Death had taken sister Heeley very unexpectedly. She had just returned from a medically recommended visit to the country, improved in health. The brethren sympathise with bro. Heeley, who loses the companion of his life at a time when the loss is most heavily felt. Our thoughts in exhortation were formed for us by Peter's invocation of grace and peace upon the brethren, "through the knowledge of God and of Jesus Christ our Lord." The hopelessness of men apart from this knowledge was suggested, and the peace that came with it was identified in the experience of saints even now, and especially in that which remains for the manifestation at the coming of the Lord Jesus when the full meaning of "grace" will be realised by every accepted believer as it cannot be now. —In the evening, a large hall-filling audience: the subject, "The day of account" as suggested by Paul's declarations in 1 Cor. iii. Special prominence was given to the statement, "Every man shall receive his own reward according to his own labour."

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.

Bro. Marr reports the lectures for December to have been as follows:—Dec. 7th, "Belief of the promises" (bro. James Mowat); 14th, "Delusive peace" (bro. Andrew Marr); 21st, "Patience" (bro. Andrew Marr); 28th, "The bruising of Satan" (bro. James Mowat). Bro. Craigmyle reports

another matter that scarcely comes within the category of ecclesial intelligence, except in so far as it exhibits a worthy brother and his sister-wife possessing that "good report among those that are without" which is apostolically recommended.

AYLESBURY.

We have to lament the loss of sister Wheeler, sen., by death. Those who knew her best know the loss we sustain. She was the first fruits of the efforts in behalf of the truth in Aylesbury, and loved the truth for the truth's sake; and was always ready to assist in any way she could. Having a good hope of seeing her again, we sorrow not as those who have no hope. She died Nov. 19th; buried Nov. 24th, by our bro. Money, of High Wycombe.—M. WHEELER.

BIRMINGHAM.

During the month, obedience has been rendered to the truth by the following persons: O. J. PHILLIPS (27), formerly neutral, and EMILY M. JEFFERIES (24), sister in the flesh to sister Biffin. Sister Jefferies, who belongs to Clifton, near Bristol, has been spending some months in Birmingham, during which she has attained to the knowledge and love of the truth, with the result recorded. She has since returned to Clifton, and will probably meet with the brethren in Bristol.

LECTURES.—Nov. 23rd, "The baptism of John" (bro. Shuttleworth); Nov. 30th, "Blood-washed" (bro. Roberts); Dec. 7th, "Spirit-revealed" (bro. Roberts); Dec. 14th, "The day of account" (bro. Roberts); Dec. 21st, "The temple of God" (bro. Roberts).

BRISTOL.

See Birmingham.

BLACKPOOL.

We are still holding forth the "Word of Life" to all those who come to hear us. There are several interested, and we hope ere long to have some of them in the household. It is with sorrow we have to report that owing to continued absence from the table, we have to withdraw from bro. John Booth.

DERBY.

Bro. Chandler reports the obedience of Mrs. CHARLOTTE BRANSON (wife of bro. Branson) after giving very satisfactory evidence of her understanding of the things of the Kingdom and name of Jesus Christ. There has also been added to the ecclesia, sister Mann, from Ripley, and sister Louise Chandler (bro. Chandler's eldest daughter), from the Westminster Ecclesia.

LECTURES (well attended):—Nov. 16th, "The temple of His body" (bro. J. Colebourne); 23rd, "The life that now is, and the life that is to come" (bro. J. T. Hawkins, of Nottingham); 30th, "Heirs and joint heirs with Christ Jesus" (bro. T. Meakin); Dec. 7th, "Restoration of Israel, and its religious and political upshot" (bro. H. Sulley, Nottingham); 14th, "The resurrection of the dead, is it necessary according to the teaching of the clergy" (bro. J. Andrews, of Birmingham).

DUDLEY.

Bro. Hughes reports that since last month's report, another has come out from the world and been united to Christ, namely, FANNY MORGAN (20), daughter of bro. Morgan.

LECTURES.—Nov. 16, "Blessings of the future age" (bro. W. Smith); 23rd, "Death-bed scenes and associations" (bro. J. Bland); 30th, "The coming King" (bro. W. Whitcomb); Dec. 7th, "Prophecy yet to be fulfilled" (bro. J. Thomas).

DUNDEE.

Bro. Blyth reports a visit from bro. Smith, of Edinburgh, on Sunday, December 7th, for the purpose of delivering a lecture on "The resurrection of the dead." The lecture was duly advertised throughout the town through the medium of the papers, and also by means of posters and handbills, with the startling fact, "Christendom Astray," printed in large letters at the head of each. The night was very wet, and the attendance was not great; duty, however, was done.

EDINBURGH.

We have great pleasure in intimating to the brethren the obedience of the last of bro. C. Smith's family, namely, his youngest son, JAMES S. SMITH, who having made confession of his faith in the things of the name and of the kingdom, was aided in putting on the covering appointed through baptism on November 17th last.—W. M. SMITH.

ELLAND.

Bro. Riley reports the continuance of efforts on behalf of the truth, though those efforts, he regrets to say, have been somewhat weakened by the agitation of hurtful questions. He regrets to have to announce the loss of Sister A. M. Drake (daughter of bro. and sister David Drake), who fell asleep Nov. 3rd, having suffered long from consumption. Though young (16), she evinced a knowledge far beyond her years. Her dying request to her younger sister was, that she should be a dutiful girl, and be immersed.

FROME.

Since last intelligence sent from here, we have had two excellent lectures by brother H. Horsman, of London. And last week, we had the mournful duty of burying our aged brother Oliver (76 years). We are all sorry to lose him. His hope was bright and confident to the last, and his manner of life was such that enables those who loved him to sorrow not as those who have no hope. To his sister wife who survives him, of course, the grief is the greatest, the absence of the "welcome voice," the old experience of the "vacant chair," the loss of his counsel and advice, will necessarily make it so; but we hope the tables will be turned by-and-bye, the union restored, the weakness gone, with power and an endless life introduced, coupled with happiness and joy, which now can only be perceived by the faintest glimmer.—C. M. CLARK.

GLOUCESTER.

Brother A. H. Rogers reports the usual lectures as follows:—

LECTURES.—November 16th, "The return of Christ to the earth to complete the work he commenced 1,800 years ago" (brother Bendall, of Cheltenham); "Bible Politics" (brother Horton, of Tewkesbury); 30th, "The Coming Dissolution of every Human Government" (brother W. Gilbert, of Birmingham); December 7th, "Plain Words of Gospel Truth" (brother Osborne, of Tewkesbury); 14th, "The Faith of Christendom not the Faith of the Bible" (brother Taylor).

GREAT BRIDGE.

We have lost brother Ravenscroft by removal to Birmingham, where he has commenced business

as a grocer. On the other hand, we have gained one by obedience to the command to be baptised, on the part of ISAAC CHALLENGER, brother in the flesh to brother Birch.—W. H. HARDY.

GREAT YARMOUTH.

In connection with our removal to the "Christadelphian Hall," a series of Special Meetings were held during the week commencing November 2nd. On Sunday, brother A. Andrew, of London, lectured on the "Second appearing of Jesus Christ;" and on Monday evening, brother J. W. Diboll, junr., on "The Intermediate State." Tuesday evening was devoted to the asking of questions and short addresses on either side of the important matters in regard to which we are at issue with Popular Theology. The interest manifested at the last named meeting has led to our deciding to continue this form of effort so long as the interest is maintained. Our numbers have been increased by the addition of WILLIAM BARTON LAMBERT, carpenter, who put on Christ in the appointed way on November 29th. Brother Lambert has been an attendant at the Sunday evening addresses for some time past. JOHN H. DIBOLL.

HEREFORD.

I have been isolated here until three months ago, when brother Jellyman, of Tewkesbury, removed here. We break bread at my address as often as we can. His removal here is a great comfort to me. (It would be well if matters could be harmonised with Tewkesbury. see intelligence this month.—Ed.) Should any brother happen to pass this way, I shall be pleased to see him.—F. D. PARRY, Victoria Villa, Whitcross Street.

JERSEY.

Obedience to the truth was rendered by Mrs. GRUCHY (68), on the 14th of November. She is sister in the flesh to brother Matthew Gallichan, late of Melbourne.—P. C. GALLICHAN.

KIDDERMINSTER.

I am pleased to announce the addition of one more to the name of the Lord in this place. JANE MEREDITH (35), the wife of our bro. Meredith. She was immersed at Dudley on Saturday, Nov. 29th, and received into fellowship the following morning with us. She was formerly a member at the Congregational Church in this town. On Sunday, December 7th, a collection was made on behalf of the colonists in Palestine. May the time soon come for the appearance of their King, and the promised exaltation of the long-despised nation of Israel. Our half-yearly tea meeting will be held on Friday, December 26th. We are sorry that this clashes with the Birmingham meeting but it is the most convenient day for us here. We expect a nice gathering.—I regret to have to announce a sad event which has called forth the sympathies of every member of our ecclesia. On Thursday last, Dec. 4th, one of bro. E. Tanner's little boys was almost instantaneously killed. The little fellow, who was 7 years old within one or two days—was knocked down by a horse and cart, which it is said was being driven at too rapid a rate. He was at once conveyed to the infirmary, but was pronounced dead a quarter of an hour after the accident happened. It is a great affliction for our bro. and his wife. We know not, however, what lies behind it. "No chastening for the present seemeth to be joyous, but grievous: nevertheless afterwards it yieldeth the

peaceable fruit of righteousness unto them which are exercised thereby."

LECTURES.—Nov. 16, "The second advent of Christ" (bro. Deakin, of Birmingham); 23, "The Old and New Testaments" (bro. Gilbert, of Birmingham); 30, "The simplicity of Christ and the depths of Satan, as they speak" (bro. P. Hall, of Sutton); Dec. 7, "Latter-day predictions by the Prophet Ezekiel concerning the Jews and their cruel persecutors, the Russians.—Their approaching fulfilment" (bro. J. Bland).—J. BLAND.

LEAMINGTON.

Bro. Peters reports;—"It is with deep sorrow I have forepart the death of our beloved brother Randle. His sufferings were great, but were borne with much patience and resignation. He fell asleep on November 11th, and we have a good hope that our dear brother will at the resurrection come forth to everlasting life. We rejoice in the opportunity afforded us of sowing the good seed of the Kingdom. On the other hand, we have been cheered by the return to fellowship of our brother and sister Nutting, brother Hiatt, and sister Cotterill. Lectures have been given by brethren J. Andrews, W. Gilbert, T. Collins, Caldicott, of Birmingham, and Wood, of Tamworth."

LEEDS.

We have at last secured what we have long been looking for and desiring to obtain—a new room. Our present room is in the busiest part of the town, and is on the third flat of the building. The new room is in a thickly populated neighbourhood, and is over some shops, so that there is only one short flight of steps to climb. It is as wide as our present room is long, being 56ft. 8in. long and 31ft. 10in. wide. We shall be able to seat over 200 persons, though the room will accommodate between 300 and 400. There are three ante-rooms, and other accommodation in connection with it. The rent is, of course, more than we pay at present, but we consider it, proportionately, a cheaper room. We trust the truth will be advanced by this change. We expect to get possession about the beginning of next year. It is No. 81, Great George Street, not far from the Infirmary.

LECTURES.—December 7th, "The stone empire, its power and extent" (Daniel, ii. 31-45) (bro. Mitchell); 14th, "Death and the intermediate state" (bro. Philipotts); 21st, "The root and offspring of David" (Rev. xxii. 16) (bro. Mitchell); 28th, "'The Day of the Lord.' 'The Lord's Day.' The Jewish Sabbath. Sunday" (bro. Andrew).—W. H. ANDREW.

LEICESTER.

"John S. Dixon," who has left the brethren, writes "to the Editor of the *Christadelphian*," with greeting, to say that his departure is not due to his having "surrendered to arguments of scepticism" (as stated in last month's *Christadelphian*), but to his having "adopted, after a very prolonged investigation, the position enunciated in the article on Inspiration by bro. Ashcroft."

LIVERPOOL.

I have to report the immersion, on the 6th December, of Mr. EDWARD PARKER BADLEY (24), clerk, neutral, brother in the flesh to sister Smith, of Warrington. We have also had a visit from Mr. David Murray (51), farmer, of Killylea, county Armagh, Ireland, who became acquainted with

the truth through his daughter, sister Martha Murray, of this ecclesia, and came to Liverpool to be examined, and having been found to possess the necessary knowledge, he was also immersed on the 6th instant. Bro. Murray was formerly a Presbyterian.

LECTURES.—Nov. 16, "The true Protestantism" (bro. Shuttleworth); 23, "Ancient death-beds versus modern funeral sermons" (bro. Geo. Waite); 30, "Baptism and the death of Christ" (bro. S. A. Garside); Dec. 7, "The death which Christ abolished" (bro. J. U. Robertson).—HY. COLLENS.

LINCOLN.

I have to report the welcome addition to our ecclesia of bro. Smithers, by removal from Sheffield. During the past month MARIA BURNETT (17), and her sister EMMA JANE BURNETT (13½), daughters of our sister Burnett, have given satisfactory evidence of their knowledge of, and belief in, the things concerning the kingdom of God and the name of Jesus Christ, and have put on the sin-covering name in the appointed way. They are both scholars in our Sunday School.

LECTURES.—Nov. 16, "What must we do to be saved" (bro. Smithers); 23, "Repentance" (bro. Roberts); 30, "If a man die, shall he live again?" (bro. T. W. Elwick); Dec. 7, "The restoration of Israel" (bro. Healey); 14, "Eternal life" (bro. Scott).—T. N. ELWICK.

LONDON.

HARLESDEEN.—Brother Purser announces the obedience of Mr. R. OAKE, who was inducted into the saving name on November 16th, after giving a satisfactory evidence of a scriptural intelligence in the things concerning the kingdom of God and the name of Jesus Christ. "We removed on the 30th ult. to more public and commodious premises at the Club and Institute, Harlesden Green. Our removal being an opportune time for a special effort, brethren Lake and J. J. Andrew delivered lectures to attentive audiences. The preaching of the truth in this neighbourhood has caused reference to be made in the parish church respecting the 'sect everywhere spoken against,' the result being to induce some members of the church to attend the lectures and judge for themselves."

WESTMINSTER.—*Wilcocks's Assembly Rooms, Palace Road, Westminster Bridge Road. Sundays 11 a.m. and 7 p.m. Thursday 8 p.m.*—Brother F. G. Jannaway says he should have announced last month the death of sister Meakin. She was interred in Lewisham Cemetery, November 3rd, in the presence of a number of brethren and sisters. He reports two further additions to the ecclesia; on November 16th, WILLIAM FRANCIS RICHARDS (?8), Grocer's Assistant, formerly neutral. 30th, Mrs. EMILY BRAMWELL (51), formerly meeting with the brethren. A discussion has been held during the past month between brother Dunn and Mr. Couch (Baptist), on the question "Do the Scriptures teach the conscious existence of man after death, either in a state of happiness or suffering?" The discussion took place in Chestow Hall, Peckham, on the evenings of December 2nd and 9th.

On November 16th, Dr. Hiles Hitchins delivered a lecture at the Eccleston Square Church, on "Christadelphianism," a verbatim report of which appeared in the *Christian World Pulpit* of November 28th. Our brother Thirle delivered a "reply lecture" on the following Sunday, which brought together a crowded audience. Brother Thirle's lecture received a good report in the *Chelsea News*

which was reprinted in the form of a 4 page tract and circulated outside Dr. H.'s church. The "revd." gentleman's effort is apparently having a different effect to the one desired by him.

LECTURES.—December 7th, "The Religious World" (brother Horsman); 14th, "Clarity" (brother J. J. Andrew); 21st, "Abrahamic Promises" (brother A. Andrew); 28th, "The Infernal Regions" (brother F. G. Jannaway).

MANCHESTER.

Bro. Wareham reports that other matters prevented the report of the obedience of ELIZA CLITHEROE (19), on the 16th of October, formerly with the Primitive Methodist body, and sister in the flesh to sister Kay. Also a visit by bro. Handley on the 19th October. Bro. J. P. Robinson has forsaken the brethren, having loved the present world, and they have had to withdraw from J. F. Appleton.

MANSFIELD.

It is my pleasing duty to report that Mrs. ELIZA FRITH (33), formerly a Free Methodist, has rendered obedience in the appointed way. She was baptised at the house of brother Barrows, on Tuesday, Dec. 2nd.—W. H. REDDAN.

NEATH.

Bro. Tucker reports the obedience of WILLIAM HEARD (14), who was immersed Nov. 13th. He is the son of brother and sister Heard, and grandson of our beloved brother Charles Heard, who fell asleep after many years of faithful service, of which the existence of the Ecclesia is a standing testimony. Our young brother, like Timothy, has known the Scriptures from a child, which has enabled him to attain to a very intelligent understanding of the faith, and to remember the Creator in the days of his youth. On Sunday, November 30th, brother Beddoes, of Abergavenny, lectured on the following interesting subject: "Some important passages of Scripture which are of no use in the modern pulpit." He was followed on December 7th, by brother D. Clement, of Mumbles, who lectured on "Heaven not our home."

NEWCASTLE-ON-TYNE.

We have report from here of the obedience of the following persons in baptism:—ANDREW LITTLE (22), bro. in the flesh to bro. Little, farm servant, formerly neutral; JOHN MAYHEW (30), warehouseman, formerly Church of England; FRED. CHAS. MAYHEW (18), letter carrier, formerly neutral, all of Gateshead.

OLDHAM.

It is my pleasing duty to report the addition of three, to our little ecclesia during the month:—SAMUEL BAMFORD (51), BETTY BAMFORD (44), and GEORGE ROSS, jun. (16). After giving satisfactory evidence that they understood the "gospel of the kingdom" they were immersed in water (Dec. 14th), for a union with that name—the only name—given among men whereby they can be saved. The brethren and sisters here are greatly cheered to see fruit resulting from their labours; but it is especially gratifying to myself to see father and mother accept "the truth as it is in Jesus." They belonged formerly to the "United Methodist Free Church." They have in fact spent nearly the whole of their lives in that "denomination" or "branch" of the great apostasy now spread over the earth; but they now see clearly that the Gospel—the one faith—is as different to "Metho-

dism" as light is to darkness. To renounce the convictions of a life-time has been a hard struggle, but thank God they have done it and are now patiently waiting the coming of our Lord. Brother Ross has only been in Oldham for a few weeks, he having received a knowledge of the truth in the Nottingham Sunday School, which he attended regularly for about three years. He came here with excellent testimonials from the brethren there, and no doubt they will be pleased to hear of his obedience to the truth. Our lectures are well attended and the truth is gaining ground, i.e. if we may judge from appearances. We advertise our lectures in one of the local weeklies, the *Chronicle*, and we have just commenced a book-stall. In these days, when ignorance, superstition and unbelief abound, it cannot help but be gratifying to the brethren of Christ to see that their efforts are being crowned with success. We now number 16, and God helping us, we will make the truth known here, and should the people choose to reject or accept it we shall have, I trust, the satisfaction of hearing the master say "they have done what they could."

LECTURES.—November 16th, "Who shall rule in the future age" (brother T. Baker, of Stockport); 23rd, "Man giveth up the ghost, and where is he?" (brother T. Holland); 30th, "Coming destruction of all nations and establishment of a fifth universal empire" (brother E. Bellaamy, Stockport); December 7th, "Is man immortal, or has he an immortal soul?" (brother J. E. Bamford); 14th, "Events in the East in the light of prophecy" (brother J. Wareham).—E. J. BAMFORD.

SHEFFIELD.

Bro. BOLER reports that SARAH ANN MARSHALL (40, formerly connected with the Independents, put on the saving name of Christ, Oct. 25th. She had been looking into the truth for about three years. Bro. Wm. James Rowan, aged 22, fell asleep in Christ, on Thursday, Oct. 30th. He has always been of a delicate constitution, and has sunk very rapidly during the last three months. He was interred at the Intake Cemetery, Nov. 4th. According to the wish of our departed brother, as soon as the dead arrived in the Cemetery Chapel, the hymn 159, "When gathering clouds," was sung by the brethren and friends. Then brother Wilson read portions of Scripture from Job xiv. and 1 Corinthians xv., and made a few remarks at the grave, where brother Boler read a portion of Psalm xc., and made a few quotations from various Scriptures and gave a short address, concluding by singing hymn 155, "Long hath the night of sorrow reigned."

SMALL HEATH.

Sister Helen Breakwell fell asleep on the 14th November. She has been a great sufferer from inward cancers for some months. We hope she may be permitted to see that life where there will be no more pain. Sister Breakwell was sister in the flesh to sister Heeley. Bro. Shuttleworth buried her at Witton, on Monday, the 17th inst.—J. A. HEELEY.

STRATHAVEN.

Bro. W. H. Wilson reports the obedience of JOHN MCKENZIE (22), tailor, lately of the Free Church. He put on the sin-covering name by baptism on Nov. 30th, in Glasgow, afterwards breaking bread with the brethren there. He was

much strengthened by the address of bro. Ritchie, on an uncompromising adhesion to the truth as it is in Jesus, which alone will secure an abundant entrance into his everlasting kingdom.—Brother Wilson further reports the obedience of ANDREW TRAIN, gardener, formerly Established Church, who was inducted into the saving name on December 8th, in the house of brother Campbell, Glasgow. Brother Train has removed from here to Hamilton, where there are a few holding the truth in its integrity. They meet with the Blantyre brethren for the breaking of bread, with whom also brother Train will in future meet."

SWANSEA.

We have had the painful duty of withdrawing from sister Elizabeth Palmer, for disorderly walking, and from bro. Usher, for publicly expressed disbelief in the inspiration of portions of the Scriptures. These occurrences have caused much sadness amongst us.

LECTURES.—November 16th, "Behold the righteous shall be recompensed in the earth" (brother J. D. Luce); 23rd, "The Messiah spoken of by Moses and the Prophets" (Brother Gale); 30th, "The Resurrection" (brother J. T. Jones); December 7th, "What is Truth?" (brother Winstone); 14th, "Nebuchadnezzar's Dream and the Interpretation thereof" (brother Davies).

TEWKESBURY.

The ecclesia here has been making a special effort during the last few months, to make known to the people of this priest-ridden town the unsearchable riches of Christ. We have been assisted in our efforts by several brethren from a distance, who have lectured as follow

LECTURES.—November 21, "Land Question," 3rd, "Who are to Rule in the Future Age?" (brother Bland, of Kilderrin); 28th, "Satan's Downfall" (brother Beddoes, of Kilderrin); 30th, "The Millennium," Dec 5th, "The Great Preacher: What he preached, and what he commissioned others to preach" (brother W. Clement, of Mumbles); 14th, "The True and True" (brother J. Baker, of Kilderrin).

One or two appear to be interested, and we hope ere long to have to report their obedience. At our annual business meeting, held November 19th, it was decided to remove from our books the name of brother Frank Jellyman, who has removed from here. He had not met with us at the breaking of bread for a long time previous to leaving the town.—F. R. GENDERS.

AUSTRALIA.

SYDNEY.—Brother Burton, for brother Bayliss, writes:—"Since our last report, we have had the pleasure of immersing into the sin-covering name, on October 3rd, MARIA HADFIELD (21), formerly Episcopalian. Brethren Mogg and James visited us on their way from Queensland to Newcastle, N.S.W. They now meet with our sister Barton, who has been removed to that neighbourhood. The Balmain ecclesia having found the support of a separate meeting and proclamation of the truth too severe a strain to be any longer borne, have returned to the Sydney ecclesia. Lectures, however, may still be given at Balmain, should it be possible."

CANADA.

BELLEVILLE (ONT.).—Bro. A. C. Biggs writes:—"I have lately removed to this part from Berlin, some 200 miles west from here. On my arrival I found four families of believers, who had not been breaking bread because of certain differences of opinion. These differences have now happily been overcome to a great extent, and we are partaking together of the symbols which bring to our remembrance Christ and his work of redemption."

NEW ZEALAND.

SYDENHAM (CHRISTCHURCH).—Brother Disher, renewing for the *Christadelphian* and *Children's Magazine*, says: "I can assure you, both are eagerly looked for. The children are quite delighted with it. It seems to make the Bible both pleasant and instructive to them. I may also tell you that we are still meeting in the Odd Fellows Hall, Montreal Street, Sydenham. It is rather out of the way for lectures, but it is the best we can get at present. I am also pleased to tell you we have adopted the *Ecclesial Guide* as our basis of fellowship, with slight alterations to suit our small numbers, so that any brethren coming to New Zealand will know where we are." Some of the brethren have had to go elsewhere to look for daily bread; those left behind have been making a special effort during the last few months. Brethren Morgan and Challinor have given several lectures on the kingdom promised and the immortality of the Bible. This last quarter we have been going through the thirteen lectures, as we have not sufficient brethren to keep up the lectures. Our Sunday School is getting on well; the elder ones are beginning to understand the truth."

AUCKLAND.—Brother A. Taylor writes:—"We are pleased to testify to the power of the truth received into the good and honest heart, resulting in the addition to our numbers of JOHN BINNS and FANNY GABB, both young people; also Mrs. WILLSON, from a settlement about 20 miles away—formerly Campbellite. She had her eyes opened by the reading of the Dr.'s life, and came to solicit immersion at our hands. We have also an addition to our numbers in the person of brother R. H. Abbott, of one of the London ecclesias, who after sundry wanderings in America, Africa, and the south of N.Z., has found rest for the sole of his foot in this place. And is so pleased with our beautiful city and its surroundings, that he has made up his mind to stay here if possible. We hope he will be blest to us. We also expect brother Couperthwaite, from the country in a few days." (You will see that *Elpis Israel* is now in supply.—Ed.)

UNITED STATES.

CAMBRIDGE.—(Maine).—Brother H. Hamilton writes from this place:—"I belonged to the ecclesia in Portland, Oregon. I took the *Christadelphian* 2 years (1882-83). I had relations in this State to whom I sent some of your works, which drew their attention to the hope set before us in the gospel of the kingdom. The result is, one sister has about learnt the first principles, and a few others getting interested. I hope to have a few here ere long to fellowship. I am scattering you

works as best I can to try to draw the attention of others. I learnt the truth from your and the Doctor's words. I am trying to sound the joyful news at every opportunity in private by my voice and by distributing reading matter."

CAVENDISH (MO.).—Brother M. L. Brooks reports that in May last, Mrs. E. C. Bassett, his sister, was introduced into the saving name. She came to Cavendish on a visit from Ohio, over 700 miles, to find out more perfectly about the things which are most surely believed amongst us. She had received some reading matter through the mail. "After being with us a few days, she desired to be baptized." She returned to Ohio, and is now isolated, having no friends of the truth to associate with. Truly she needs our prayers, that her faith fail not." (This, it seems, was reported before, but, in some way was overlooked in the office. Brother Brooks will pardon us for an unintentional omission.—Ed.)

ELMIRA, (N. Y.).—Bro. J. F. Stokes states the ecclesia meet every Sunday at 1:30 a.m. in the room of the Knights of Honour over Atlantic Tea Store, Lake Street.

GRAND RAPIDS (MICH.).—Bro. M. W. Owens writes:—"During October bro. Williams was with us and delivered a course of lectures on the subjects he has been lecturing on elsewhere. A few were interested, and expressed a desire to hear more. Mrs. PEARN (formerly neutral), wife of bro. John Pearn, was immersed into the saving name, and is now one of four of us. We would be glad to have an able brother, sound in the truth, who could speak for us, settle with us. Bro. Schneider, of Melbourne, Australia, wrote me he would sail for the U.S. in January, 1885, but will settle in Chicago after visiting me."

LANESVILLE.—"May we venture to liken the course of God's great plan of salvation to the uniformity of that mighty river of the ocean that men call 'The Gulf Stream; to that vast, undeviating current, more proper a river of God.' Walled in by the down drift and the high latitude of a cold world's apathy on the one side, and the white-heat prejudices of an ecclesiastical crusader on the other, yet even and onward the same mighty plan of God. Though jagged by the ice-float and pelted by the fierce 'north-blast' on the one hand, and on the other, borne against by the scething sea wave and the hot winds of the tropical ocean, yet still the same constant and ever-flowing river of God. Again! Starting with the shepherd Abel, and running down through numberless generations to Christ, is God's grand system of Gospel carriers by which the 'good news' has been spread and handed down. Destined for Sinai and traceable to the apostolic period, to the rocky reefs that overlook the darkness of the deeps, or to the long dark night of the world that then set in, we suddenly find the long line broken—the grand system nowhere at work! O! to think of the ages, and since Christ's day, that the world was shut out from God? Of that long curtain of idolatry and superstition that veiled in the 'black midnight,' and no hand to guide the way! Truly, dear brethren, can the true Christadelphian rejoice, if through the divine agency of the Great Eternal we have caught hold of the last line, and are furthering it to Sinai. Inestimable are the privileges of heralding to a benighted world the joyful news of the same kingdom of God which was told to Abel, to Abram, to David,

and to John. How responsible, if we are God's custodians of such a stupendous enterprise! Or if, as humble men and women, we believe ourselves to be in possession of the chart, and the pioneers of the way to the 'New Jerusalem.' Since such is our faith, dear brother, let us to our work and to our duty, praying the Father to turn us from the sands to write upon the rocks—from the temporal to learn more of the everlasting! It is with pleasure we can report a most opportune visit of bro. Thomas Williams, of Waterloo, Iowa, to the brethren of King William. We say opportune, for, in addition to setting forth the Gospel truths at West Point, and at sundry places here, he united the ecclesia at Lanesville, and put us into working order. And right glad are we to say that we are on our legs again, and restimulated for the good work. Bro. Williams had the intelligence of the country to hear him, and is the man for the situation, and we can rejoice, and not be 'sassy,' that America is now no longer dependent on Britain for a seed sower of the kingdom, either for the mountains of the far west, or for our cisatlantic shores. We would like, notwithstanding, to have you come over again, and we hope before long the divine hand may point you in this direction. You can report the obedience of sister Hinda Robins (daughter of bro. Jas. Robins), who was baptised by bro. Luxford into the saving name of Jesus the Christ."—J. STANLEY NEALE.

SPOTTSVILLE (KY.).—"I am much delighted to see in the intelligence department communications from brethren in the different ecclesias throughout the world, especially here in the United States (of which we see so few). It seems but reasonable that we should add our portion of the intelligence, and others may feel a similar interest. The most part, is encouraging, though sometimes it may be sad and unpleasant, yet reminds us of each other's existence, and a dear conflict for the truth in different parts of the world. We wish the brethren would communicate more freely from this side of the Atlantic, for although the intelligence department in the *Christadelphian* is mostly filled with good news, we have good reasons to believe that many items of real value will find a place in our pages. I have the pleasure of announcing the obedience in baptism of one more since our last writing—Mrs. MARIA L. WILSON (40), daughter of Campbellite. She was immersed into the saving name in Green River, at Spotsville, August 10th, 1884, in the presence of a small assembly. In consultation with sister Wilson, prior to her immersion, it was ascertained that she had for many years received instructions from her father bro. Joseph Griffin, but could not accept the doctrine of no salvation without baptism until hearing bro. Thos. Williams' lectures, which removed the trouble, and she is now rejoicing in the only hope of eternal life. Brother Williams lectured at Spotsville, last April, evoking several reply sermons from various clergymen, which only showed more clearly the utter fallacy of their doctrine. None of them, however, can be prevailed upon to debate with bro. Williams, or even to be questioned in public by any of the brethren here. Some of their members declare they can believe no more in a doctrine which their leaders so squarely refuse to defend. Brother Joseph Griffin, aged 79 years, died with a sad accident recently, a mule running away with him, breaking his thigh and injuring him seriously."—R. C. GREEN.



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

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

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THE JEWISH CONTRIBUTION.—LETTER FROM MR. OLIPHANT.

THE Brethren will perceive from the following interesting letter just received from Mr. Oliphant, that their efforts on behalf of the Jewish colonists of Palestine have been more influential for good than they could have anticipated, and are likely to have a further opportunity of an interesting character. This letter re-opens the door which Mr. Oliphant's last communication seemed for a while to close. It will be seen, from other Jewish intelligence that the colonization movement is about to receive a new and large impetus from the Jews themselves. Our own work is but a trickling springlet, helping to feed a commencing stream which we hope to see shortly attain the dimensions of a mighty river. The fifth box of clothing (larger than the previous ones) is about two-thirds full of various articles. When fully supplied, we shall despatch to Mr. Oliphant, as before, together with a further remittance from the fund in hand. Mr. Oliphant's letter is as follows:—

Haifa (Syria), 26th Dec., 1884.

DEAR SIR,—The trip which I had projected, to visit the Jewish colonies in Judea, was, unfortunately, prevented by an attack of rheumatism and ophthalmia, which laid me up for some weeks. Two of these colonies are, however, amply provided for by Baron Rothschild, and, although the third is in need of some aid, it is an old-established colony, and its necessities are not nearly so pressing as those of a much smaller and more recently-established colony, which has been struggling on for some time, but the distressing condition of which is only of late

date, and has just been brought to my notice by two of its leading members. This colony is called Tessud Hamolo, and is situated on the shore of the Lake Huleh, or *waters of Merom*. It is composed of twelve families, numbering in all, thirty-six persons. These are all, for the present, huddled into one large room, which was the storehouse or granary of the native from whom they bought their land. This consists of an extent of about 500 acres, and as it is a most fertile tract, they would, doubtless, do well, if they had only money enough to buy themselves the stock necessary for its cultivation, and build themselves houses. They were apparently induced by the low price of the land, and the large amount of it which lay close together, to buy more than their means warranted, not foreseeing the expenses they would be put to, to provide food for themselves during the first year of occupation, and before they could gather the small crop they had the means of planting. This is now quite inadequate to their necessities, and they are reduced to some straits to provide themselves with the necessaries of life. I have, therefore, advanced them 50 Napoleons (£45) from the monies still in my hands, and have given them an abundant supply of clothing from the stores you so kindly sent, and of which, after supplying the needs of many poor Jews during the past year, a sufficient quantity remained to provide for all their immediate wants. The joy and gratitude of these poor people at this unexpected relief arriving at the moment of their greatest need, was most touching. The money they have received will

be enough to carry them on until spring, when, as soon as the rains are over, I propose paying them a visit, and will then make them a further allowance out of the money I shall still have in hand. This colony is so small and utterly without other patronage, that I think it might, to some extent, be taken under the especial protection of your society, if from time to time subscriptions were made for its benefit. I trust, therefore, that those who have hitherto so generously subscribed to assist the cause of Jewish colonization will not relax their efforts; the more so, as I may say that the timely aid which the amount originally entrusted to me afforded, was the means of preventing the extinction by actual starvation of the colony of Zimmarin, which now promises to flourish under the auspices of Baron Rothschild, and of calling into existence the small colony of six families which was mainly established with the funds of your society near the larger colony of Roshpiuna, and which now enjoys the same protection and financial advantages which have been accorded by the Baron to the latter colony.

Yours truly,

LAURENCE OLIPHANT.

Robert Roberts, Esq., Athenæum Buildings, Edmund Street, Birmingham, England.

PROGRESS OF THE COLONISATION MOVEMENT.

This is perhaps the most appropriate place in which to speak of the favourable intelligence alluded to on the first page. It is mainly associated with Sir Moses Montefiore, whose attainment of the great age of one

century was made the occasion of a celebration, in which the Jews naturally took the leading part. In one of the leading London synagogues, a Jewish Rabbi (D. L. Loewe), at the close of a long congratulatory address, alluded to Sir Moses' "favourite scheme of encouraging the cultivation of land among his brethren in Palestine."

The Rabbi said Sir Moses might live to see the fond wishes of his heart fully realised. The project had been received with great enthusiasm by many thousands of people living in Russia, Roumania, Austrian Galicia, France, and some parts of Germany. Sir Moses "had the satisfaction of receiving on Tuesday, 23rd September, a delegate from 23 congregations of Russia, who presented him with an album containing the fervent wishes and prayers for the prolongation of his life, signed by 1,562 representatives of 50 societies, bearing the name of 'The Friends of Zion,' whose object is the cultivation of land in Palestine. They celebrated his centenary by holding a general meeting of the members in the town of Kattowitz, in Upper Silesia, a place chosen by them on account of its vicinity to the frontiers of Russia, Austria, and Prussia, for the purpose of arranging all the particulars referring to a Sir Moses Montefiore Institution, having for its object the cultivation of land in Palestine. According to a letter of invitation which I received from them, they will appoint a central committee in one of the towns near the frontiers of the countries I just named, and an executive committee in the Holy Land. From statements made in the report given to me by the delegate, it appears that there has been established in the Holy Land within the last year a new colony of twenty families bearing the name 'Petach Tikwah,' that there are now twenty families occupied in agricultural pursuits in a place called 'Yessod Hamaala' situate near the Waters of Merom, not far from Safed, and sixteen families in a place called 'Gadara,' near the colony 'Petach Tikwah.' The same documents also show that thirty families from Roumania, possessing ample means of their own, recently proceeded to the Holy Land with the intention of buying land there for cultivation. Four

colonies, called 'Rosh Pinah,' 'Rishon de Zion,' 'Samarin,' and 'Ekron,' have been taken under the special protection of a great and noble-hearted man in France, whose name the delegate requested should not be mentioned, and a society bearing the name 'Chovevey Zion' (the Friends of Zion), in Warsaw, will, by the sale of 100,000 impressions of a beautifully-executed portrait of Sir Moses, be enabled to accumulate a fund large enough to establish a colony in commemoration of his centenary. There is every reason to believe that the time will come when all difficulties thrown in the way of the new settlers in Palestine will be removed."

Confirmatory of the confidence expressed by the speaker in the closing sentence, the following appears in the *Jewish World*:

"A correspondent, writing to us from Constantinople on the 6th inst., says: 'According to reliable information which I have received from a trustworthy source, the Council of Ministers discussed a few days ago the subject of the settlement of Jews in Palestine. After considerable deliberation, in the course of which Osman Pasha, the hero of Plevna, warmly supported a petition which had been addressed to the Government by a body of Jews, the Cabinet determined to extend the right of settling and of acquiring landed property in Palestine to all Jews, whether from Russia, Roumania, or other countries, on condition that they become Turkish subjects. An intimation to this effect will shortly be published in the official journals. Osman Pasha, who is known to be well disposed towards the Jews, has on several occasions discussed with me the question of the colonisation of Palestine by the Jews, and the position of the Jews already settled there. On every occasion his Excellency manifested the utmost interest in the subject, and when I called his attention to the difficulties imposed on the admission of Jews into the Holy Land, he promised to do his utmost to meet our wishes. Osman Pasha has thoroughly kept his word.'"

A full report of the Conference at Kattowitz, appears in the *Jewish Chronicle*. It says:

"The recent Conference, held at Kattowitz, Upper Silesia, is likely to have a

considerable influence upon the Colonisation of Palestine by Jews. The delegates were not merely men filled with religious aspirations. They were pious men of a distinctly practical turn of mind, many having large means of their own, and commanding considerable influence among the Jews of Russia and elsewhere. The delegates, who had travelled to Kattowitz from all parts of Europe, comprised Rabbis, publicists, lawyers, financiers, merchants, and manufacturers, several of them being men of opulence. The address of Dr. Pinsker, the President, was an eloquent advocacy in favour of persecuted Jews turning to the land of their fathers for rest and hope. We are assured that the Turkish Government regards the movement with no unfavourable eye. It requires only that its sovereign rights shall be strictly maintained and respected by the colonists. An influential Provisional Committee has been formed, and collections have been set on foot in all the Jewish communities throughout the world. Although in London the movement has not been 'recognised' in any influential quarter, collecting boxes by hundreds are being distributed, and a local Committee formed with very promising results."

The Conference was convened by the Society "Friends of Zion" of Warsaw, to consider means for promoting the Colonisation of Palestine. It was held from the 6th to the 11th November. The principal speaker at the opening meeting was Dr. Pinsker, of Odessa, who, having been elected as Chairman of the Conference, delivered a telling speech, of which the following are the opening and the closing sentences: "In view of the recent celebration of the centenary of Sir Moses Montefiore, we have travelled hither from various countries to perpetuate the anniversary by the establishment of the institution, which shall be as useful for the Jewish people as it will be worthy of our illustrious co-religionist. By founding a Montefiore Association for the Promotion of Agriculture, and especially for the support of colonists in Palestine, we shall raise a memorial to the great Jewish patriarch as imperishable as metal, and we shall at the same time open up for our people a new path leading to happiness and to true and meritorious activity." Dr. Pinsker dwelt at length on the struggles which the Jews had to endure in certain

countries. He summed up by asserting that the Colonisation of Palestine—with which a commencement had already been made through the medium of Russian Jews who had shown their capacity for agricultural labour—was the best means for improving the condition of the oppressed.

The principle advocated by Dr. Pinsker having obtained the unanimous assent of the Conference, the Delegates proceeded to consider a programme for the execution of the project, a task which occupied six days. The resolutions definitely arrived at were to the following effect:—

1. An institution shall be founded, which shall bear the name of "Montefiore Verband (or Stiftung) zur Förderung des Ackerbaues unter den Juden, resp. zur Unterstützung der jüdischen Colonisten in Palästina."

2. A Provisional Central Committee shall be appointed for one year. It shall consist of eighteen persons, and shall have its seat at Berlin, or any other place it may select. The functions of this Committee shall be: (a) To take charge of all moneys previously collected by local societies, and of such amounts as will be contributed hereafter. (b) To examine and settle applications coming from existing colonies. (c) To elaborate a series of statutes for the government of the Montefiore Association. (d) To exert itself to secure for the Association the official recognition of the Russian Government. (e) To endeavour to obtain, by means of a deputation, the sanction of the Porte for an unrestricted settlement of Jewish colonists in Palestine.

3. For the present, and while such sanction has not been given, the Association shall not favour the establishment of new colonies; but, on the other hand, it shall largely assist, with the aid of loans, the colonies "Petach Tikva," and "Yessud Hamaaloh," which have hitherto received no subventions from any quarter, although fully deserving such assistance. The question whether any subvention, and if so to what extent, shall be granted to the "Colony Bilu," is referred to the Central Committee.

4. Two trustworthy persons shall be sent to Palestine to inquire on the spot into the present condition of existing colonies.

At the commencement of the second day's proceedings, Herr David Gordon of Lyck, Editor of the *Hamagid* (who had

visited London and Paris, in the course of his journey to Ramsgate to place in the hands of Sir Moses Montefiore an album presented to him by the Jews in the largest towns of the Russian Empire) reported on his visit to the capitals of England and France, and gave the meeting the gratifying assurance that in both these cities warm sympathy had been expressed with the scheme for the promotion of agriculture. He also translated to the meeting that portion of Dr. Loewe's sermon at Judith College, Ramsgate, on the occasion of the Montefiore Centenary, which bore upon the movement for the Colonisation of Palestine, and Sir Moses's intense interest in the scheme.

The President intimated that Herr Kalischer, a member of the Conference, had presented to the Committee a plot of ground he owned in Palestine, and for which he had paid 4,500 marks.

Since the holding of the Conference, the movement for the Colonisation of Palestine as a memorial to Sir Moses Montefiore has been taken up with great eagerness. At Kiew a subscription has been opened, which has already reached the handsome sum of 20,000 roubles. In London upwards of seven hundred collecting boxes in aid of the Colonisation Fund have been distributed, and it is contemplated to increase the number to 2,000.

On Christmas Day, a preliminary meeting of London sympathisers with the movement was held on the invitation of Mr. Charles Wollrauch, one of the gentlemen who attended the Conference, and a member of the Central Provisional Committee appointed thereat. The meeting was numerously attended.

Mr. Wollrauch, who presided, explained the object for which he had summoned the meeting; and after reverting to the proceedings of the Conference at Kattowitz, he urged that the Jews of England should not remain behind in aiding the movement for the colonisation of Palestine. In Russia, their brethren had nobly come forward to help the cause, and as from his personal observations he feared there was still much persecution in store for the Jews in that country, it behoved all free

Jews to lend them a helping hand. At the outset, he did not expect the movement would receive much encouragement from the heads of the Jewish community in London, but he was confident of hearty support from the less wealthy class who would never forget the land of their ancestors.—Mr. Spiers called attention to the presence at the meeting of Herr Werner, a delegate from the "Kolel Warsaw" in Jerusalem. This body were appealing to their Jewish fellow townsmen in Europe to provide means for settling 30 families in the neighbourhood of Shechem where they could comfortably thrive as manufacturers of dairy produce. With this object in view a society had been formed in London called "Poras Joseph," and had issued about 800 collecting boxes, but there should be a general collection so as to enable the Jews in Jerusalem to maintain themselves by the work of their hands instead of living on the proceeds of the Chaluka. After a few words from M. Hast, Messrs. D. Jameson, E. Berg, and M. Van Thal, who recommended action in the interests of the colonisation of Palestine at large and gave utterances to warnings against splitting up the movement into several sections, the members of the Society "Poras Joseph," then present, agreed to merge their interests in the larger body to be formed that evening. The following resolution proposed by Mr. D. Jameson, and seconded by Mr. Ellis Berg, was unanimously adopted:—"That in the opinion of this meeting a branch be formed of the society for the promotion of the colonisation of Palestine, in accordance with the resolutions of the conference held at Kattowitz in November, 1884, and that the London branch act in conjunction with the Central Committee in Berlin."

ANOTHER MOVEMENT WITH ANOTHER FEATURE.

It is reported (apparently on good grounds) that a Jewish lawyer in South Russia has commenced a totally separate and distinct movement for the Jewish colonisation of Palestine, having as its peculiar feature the recognition of Jesus as the Messiah, but not at all in the conversionist sense, nor as the result of any proselyting effort. His name

is Robinowitz. It appears from a letter of Bishop Titcomb's, who states the facts in the *Times*, on the authority of "Rev." Mr. Hefkr, of Frankfort, that

Robinowitz, "has for a long time been endeavouring to ameliorate the condition and to raise the culture of his people. During the time of the persecution in South Russia in 1882 he was zealously advocating the re-population of the Holy Land. In order to discover ways and means for this he set out himself for Palestine, and from the time of his return, there commenced a complete revolution of his religious convictions.

These convictions are based on a belief that the historical Jesus of Bethlehem was, after all, the true Messiah spoken of by Abraham, Moses, and David; for the crucifixion of whom, the Jews have ever since been wanderers and their land made desolate. This deep impression on the mind of Robinowitz was not produced by any influence of Christian missionaries, but entirely by the force of circumstances; and it carried along with it a very strong feeling that the only hope for his people's return to their land would be by their acknowledgment of such facts. In this way, without for a moment thinking of joining the Christian Church by baptism, a plan of forming congregations of Jewish nationality, founded upon the historical and doctrinal works of the New Testament, slowly and gradually ripened in his mind. He returned from Palestine with this watchword—"The key to the Holy Land lies in the hands of our brother Jesus." It may be said, indeed, that the centre of gravity in his creed lies hidden in the cry—"Jesus, our brother." These thrilling words have proved, as a matter of fact, to possess such powers of attraction among his persecuted brethren that they not only

have awakened the hearts of all in Kischinew—his own place of residence—but of many also in other parts of Bessarabia. More than 200 families have now joined in one communion under the title of "The National Jewish New Testament congregation;" and by some of them the last Passover was celebrated according to a liturgy expressly drawn up by Robinowitz.

Bishop Titcomb says:—"In order to illustrate more completely the nature of this singular movement of the Jewish mind, resulting from the painful massacres of 1882, I subjoin from their 'Articles of Faith,' which Dr. Delitzsch now gives to the world, a translation of the 10th article. It is worded as follows:—"According to the decree of the inscrutable wisdom of God, our fathers were filled with hardness of heart, and the Lord punished them with the spirit of deep sleep, so that they opposed Jesus Christ and sinned against him until the present day. But by their unbelief they led other nations to greater zeal, and they thus contributed to the propitiation of mankind, who have believed in Jesus Christ, the Son of David our King, when they heard the good tidings through his peace-promising messengers (Isaiah liiii. 7), who had been disgracefully expelled from communion with Israel. In consequence, however, of this our sin against the Christ of God, the world has grown rich by its faith in Christ; and the nations in fullness have entered the Kingdom of God. Now, too, the true time for our fulness has also come. And we, the seed of Abraham, are to be blessed by our faith in the Lord Jesus Christ; and the God of our forefathers Abraham, Isaac, and Jacob, will take pity upon us, and replant the branches which have been torn out, into our own Holy Root—Jesus. And thus all Israel shall share the eternal salvation; and Jerusalem, our Holy City, shall be rebuilt, and the throne of David be re-established for ever and evermore."

THE SAME IMPOSTURE IN ANOTHER SHAPE.—We read that the police are on the look-out for a man who is swindling Roman Catholics by offering purgatory lottery tickets for sale. He professes to guarantee that a mass shall be said at the College of Jesuits for any person named by the purchaser of a ticket,—and the number of masses to be according to the

number of the tickets. On enquiry at the Jesuit establishment, the police found that no arrangement had been made for the saying of the masses. If there had, they would have concluded there was no imposture; yet what is the difference of spiritual value between a Jesuit "mass" and a false promise to say it? It is the same imposture in another shape.

TO THE ELECT OF GOD (IN A TIME OF TROUBLE).

The elect of God exist, although no man can individually identify them. They are after a common family likeness, though differently situated in the present evil world. They have one faith, and one aim, and one mind, though following different occupations, and living in different parts of the earth. We greet them in the name of the Lord, wishing them and praying for them grace, mercy, and peace from God the Father and the Lord Jesus Christ.

BELOVED, you are known of God, though you may not be discerned by man. You are scattered up and down the world, in a cloudy and dark day, undistinguishable to human eyes, from the common mass of mankind. Your divine mark or seal, wherever you are to be found, consists of the belief, obedience and love of the truth which God has caused to be set forth in the writings of Moses, and the prophets, and the apostles. Having this mark, you are precious in His eyes. Your faith is well-pleasing to him; your obedience, your free-will offerings, your sacrifices in his service at a time when all the world ignores Him ascend before him as the odour of a sweet smell, and are acceptable to Him through the High Priest of our profession. And they will be spoken of again to your great joy, in a day when they will seem to have been all forgotten, and when they will seem too small to be mentioned in the presence of the world-stirring events that will belong to the coming again of our Lord Jesus Christ. I write to you concerning our common affliction—common in a large sense. I do not write to you because I know you. Some of you, I doubtless know; but no man knows you as “the Lord knows them that are His.” A man cannot even know himself in this sense,—as our beloved brother Paul has said, “I judge not mine own self: he that judgeth me is the Lord.” We know the principles upon which men will be saved, because they have been revealed: but we are not capable of discerning infallibly where these principles have had their effectual work, though we may discern where they are set aside and violated. I write to you as those whom the Lord loves, and who will be banded together in a joyous company when the Lord comes. I write to you, as one of you, having the same experience and the same need. The scorner may mockingly enquire what right I have to write to such. I answer, the right of brotherly love, which belongs to every man who can rise to his privileges in Christ. Brotherly love leads to brotherly concern in all things, but particularly in those that relate to our standing in God, our position in the present probation, and our hope concerning the purpose of God which will surely be accomplished. Your present lot is grievous in many respects; and at times you are greatly cast down, and nigh despairing altogether of the Lord’s promised kindness in Christ. I write to remind you of the cause you also have for encouragement and joy.

You feel unworthy of the great salvation to be brought unto you at the revelation of Jesus Christ: remember, that though those only whom

the Lord esteems worthy will enter the kingdom, yet part of that worthiness consists in that very sense of unworthiness which oppresses you. God's favour is for those only who rate themselves at God's standard; and by this standard we are, as Jacob confessed himself to be, "unworthy of the least of all the mercy and the truth" that the Lord shows to His people. For what are we at best but worms of the earth, fashioned in God's image, made of His clay, and permitted to live for a few years on the face of His glorious earth? The most righteous man can say with Job, whom the Lord approved, "Behold I am vile. . . . wherefore I abhor myself, and repent in dust and ashes." If a righteous man could feel this abasement—(most reasonable abasement in mortal flesh in the presence of the divine glory)—is it a marvel that we who add error to weakness, and sin to corruptibility, should sometimes feel "broken in heart and contrite in spirit?" It is right: but be not destroyed by this abasement. It is pleasing to God. To such He has more than once plainly declared He looks with approval.

But your sins, they distress you: it is right they should: but look again and be comforted. There is a sin not unto death. You are not callous towards the Lord. You do not run in the ways He has forbidden. You do not love the present world and run with it in all its "ungodliness and worldly lusts—the lust of the eye and the pride of life." You do not deny God and live in deliberate disobedience of His commandments. On the contrary, you love His name and His word; you believe His testimonies, and rejoice in His institutions; you love, and look, and long for the appearing of His Son, whom He has promised to send; and you are striving in all the ways of life, so far as in you lies, to do His will as expressed in His commandments. But you fail often. You come short of what you would do. You frequently do the things you would not do: and you are distressed on this account. It is right to be so: but do not forget the provision that has been made: Christ has taken away our sins. We are washed in his blood. He stands in the Father's presence, not only as the accepted sacrifice, but as the appointed high priest for His house. He ever liveth to make intercession for us, according to the will of God. If we confess our sins, He is faithful and just to forgive us our sins and to forgive us all our iniquity. If we walk in the light, the blood of Jesus Christ cleanseth us from all sins. God forgives us for Christ's sake.

Perhaps you are oppressed with a sense of the unsuitability of such persons as you, being promoted to honour and power in the kingdom of God. Remember, it is God's deliberate plan to make choice of such. "Not many wise men after the flesh, not many mighty, not many noble, are called, . . . but God hath chosen the weak things of this world." Jesus spoke of this, and said: "Even so, Father, for so it seemed good in thy sight." He even gave thanks to the Father for proceeding on this plan. There is a reason in it all. The kingdom is to be established for God's honour, not man's: for the Spirit's objects and not those of flesh. Hence, it is a necessity that men be provided for its administration who are not proud and lifted up in their own eyes, but who are lowly, and who

know and reverence God so deeply as to find pleasure in His exaltation. The blessing of man will come out of it all, but glory to God first. If God made choice of the aristocracy, His purpose ("I will be exalted among the heathen") would not be accomplished. They are full of themselves. He chooses men who are empty of themselves, that they may be full of God. Poor men, in a day of evil, are the kind of material out of which He can provide the earthen vessels, in which His eternal treasure can be deposited, "that the excellency of the power may be of God, and not of man."

But you say, "Such poor weak people as we, are not fit to be kings and priests." True: not as you are now. It is not as you are now that you will be elevated to the position. You will be changed from the mortal to the immortal, and this change will fit you in every way for what you will have to do. It will give you strength and grace and capacity and gladness of heart. You will be able to carry yourselves as kings, and to sustain yourselves without fatigue, and to bring the wisdom of Solomon to bear in the judgment of all matters you may have in charge. Qualification of this sort is all in God, who will liberally crown His children with the highest gifts, in the day of their exaltation. The one thing needful is a humble, loving, obedient heart, and pliant will, which can only be developed and put to the proof by the exercise of faith in a day like this; and the operation can only be successfully performed, in most cases, in circumstances of poverty and self-denial. Consequently, your lowly position and inefficient state, instead of being a cause of dubitation, should help your confidence, as furnishing in your case, the likely elements of suitability for the glory to be revealed.

But in another way, you may feel the cloud return. The time is long, and human nature is weak, and power fails, and you feel yourselves walking towards the darkness which bounds the horizon of all natural life; yea, the darkness will oftentimes steal into your inmost soul, and fill you with an indescribable horror, as you survey the vastness of the universe, in which God is apparently silent, and the almost infinite mass of abortive life that appears upon earth from generation to generation. Be comforted concerning this also: this darkness is inseparable from God's plan. Nay more: it is essential to it. Human life on the earth can no more reach the glory to be revealed without this experience, than the fruits of the field can appear without ploughing and harrowing. It is part of the plan. God's wisdom is in it, and His love, for God is love. We shall see it. Meanwhile we must exercise faith, without which He cannot be pleased. Faith working by love can see a little even now—by starlight as it were. The darkness is prolonged for the world as a whole; but it is short for any generation. It has been on the earth for ages, but no generation lasts for ages. We knew nothing of it last century; our turn had not come. Our turn has now come: it depresses, but it will soon be over, and when over, the next thing in our experience (apparently the immediate next) if actually delayed however long, is the eternal sunshine of the Father's manifested presence, power, and glory. We shall find then what has been done for us by our present exposure in the

darkness and cold of earth's winter. It is the Father's appointment for us meanwhile. What can we say but "Thy will be done?" He doth not willingly afflict. Not only so, but He ministers to our need while we pass through the darkness. None of the elect of God is left alone. God is with him to guide and strengthen in many invisible ways. God cares for him; pities him; chastens him; upholds him; prepares him for the inheritance that is in store for all the sons of light: an inheritance in which they will commune with unspeakable joy, after the prolonged and bitter fight of faith victoriously waged in their several evil days. "These are they that came out of great tribulation." We cannot come out of it without being in it first. While in it, it is hard to bear. But remember the end. Remember the joyful muster of the Lord's elect.

This touches another sorrow you have. In your several spheres of probation, you are yearning for what you never realise. You hunger and thirst for the prevalence of a noble enlightenment among men. You love God yourselves with all your hearts and souls. You long to see others rejoice in Him and exalt Him in a sincere and intelligent way. You have a compassionate regard for the condition of mankind, and desire, with even a tearful earnestness, to see them in a blessed condition. You sigh and faint for the delights of sanctified and intellectual friendship in which the hearts of companions should open with a noble warmth to the great and noble topics that the universe presents to the mind, instead of gravitating heavily to the petty accidents of animal life. Ah, and you are afflicted with your own incapacities that blur the sight and enfeeble the hands, and drag you into abysses of gloom as dark and dreadful as Jonah's habitation in the storm-tost sea.—Now, there is comfort concerning all this. It is somewhat negative in its form; but, then, it is true, and true comfort wears well, whereas false comfort fails you in the long run. The comfort is that these things are unattainable in the present condition of human life upon earth, but that they are attainable and will be realised in their very perfection in the kingdom of God. The recognition of this is a help. We reconcile ourselves hopefully to our lot, enduring the hardness of the desert by knowing that it is desert, and in the confident anticipation of the land of promise at the end of the journey. One comfort more. It is not displeasing to the Father that we thus hunger and thirst to the point even of misery, after righteousness. On the contrary, Jesus said, "Blessed are ye that hunger and thirst after righteousness; for ye shall be filled."

Finally, you are troubled and distressed by dissensions in the household of faith. Many of you have been plunged into deep grief, even unto many tears. "Beloved, think it not strange concerning the fiery trial." It is nothing new. It is the modern form of a very ancient and frequent experience, resulting from the fermentation of diverse elements brought together by the knowledge of the truth. We must trust to God's wisdom in permitting of the admixture of these elements. He has done so from the beginning. Do not be too much distressed by it. The results that come of it do not alter things. They only prove and try and manifest things. The word of the Lord standeth sure amid all the chafes and changes and

corruptions of men. The Lord Jesus, from the serene exaltation of the heavens, has for centuries beheld the confusions, and commotions, and wars that have wrought havoc among men in his absence. He has beheld them without surprise. He foresaw them and foretold them. He said there would be strife and division: that iniquity would abound: that the love of many would wax cold: that the trial would be too severe for some, but that he that should endure to the end would be saved. Can we imagine that such things are permitted without a purpose? The apostolic age was rife with them: is it a marvel if we have our share? There is but one answer on the part of enlightened reason: and that answer will help us to stand in the midst of the evil and to hold fast unmoved the hope of the gospel, looking to Christ, who lives—distrusting ourselves, who die. Our life is fleeting away: the battle will soon be over. Be strong and of good comfort. Stand fast: quit you like men. Keep close to the word in daily reading, and the peace of God will rule in your hearts and minds and preserve you amid all chafes and tumults, unto His glorious kingdom, which will heal all sores, and chase all darkness for ever away.

Your fellow-sufferer, fellow-soldier, fellow-pilgrim, and fellow-suppliant of the mercy of God unto eternal life,

ROBERT ROBERTS.

10th January, 1885.

ELEMENTAL FURY.—There was a cyclone recently in the Western part of the States. Those who were in it had a glimpse (like Elijah) of the terrible powers that sleep in Jehovah's hand. Here is a specimen of the report of it:—"Mr. George Jackson was driving along the road with another gentleman. Rain had been falling for some time. They suddenly heard a heavy rumbling noise, which they supposed to be a train on the Wabash road. In less than a minute, however, the noise became deafening. When they discovered the nature of the noise they jumped from the sulky, and caught the horse by the bridle, not knowing what else to do. By this time the tornado was opposite him and his companion, and not more than fifty yards distant. It appeared to his vision as an immense column of mist filled with sparks of fire, which shot in every direction. Everything in the wake of this column went with it as it passed along; trees, houses, fences, all joined in with the immense funnel, and passed out of sight. The storm raged for twenty minutes. All the derricks and apparatus of the Crafton Stone and Transportation Com-

pany were razed to the ground and scattered. Large stones were lifted off the Grafton bluffs and hurled with tremendous force into the Mississippi river and upon the town below, exciting the utmost consternation and fear among the inhabitants. The Wabash track was covered for several miles with stone thrown by the force of the wind from the bluffs. A car of stone weighing 42,000 pounds was lifted from the track and the stone scattered in every direction. Chickens, geese, and other fowls were found, perfectly denuded of feathers, while fragments of household furniture and farming implements were scattered in all directions. An eye-witness describes the cyclone cloud as of inky blackness, at times appearing in the usual funnel shape, and at others as a huge wedge with its head downward, swinging from right to left. During these lateral motions of the wedge was when it did most damage, destroying everything within reach of its fearful strokes. Sometimes it would mount to a height of a thousand feet or more, when it would settle to almost a pile upon the earth. Others describe it as an immense ball of death-dealing fire, with a stifling sulphurous smell.

THE QUESTION OF THE INSPIRATION OF THE BIBLE.

The necessity for the continuance of the controversy on this subject is nearly past. Nearly all who at first regarded favourably the doctrine of a limited inspiration, have seen reason to dismiss it as a false and a dangerous thing. Even Brother Ashcroft has gone so far as to authorise Professor Evans (who is in the faith, and who was brother Ashcroft's Hebrew tutor about two years ago), to make what certainly appeared to be a vital concession on the subject. Brother Evans says:—

“When I returned home from Wales a few days ago I hastened to have an interview with bro. Ashcroft, hoping to propose a basis of reconciliation. I need not say that he received me with that openness and cordiality which I have always experienced from him.

“Without entering into particulars, I think there *is* such a basis (and that with no sacrifice of principle on either side). As I understand, you don't contend for the inspiration of translations of the Scriptures, but, if I mistake not, you believe that *the autographs of the Old and New Testaments were produced under the Spirit of God*. This is my belief, too, and whatever misunderstanding may have arisen between you, I have bro. Ashcroft's authority to say that *this is also his belief*, and, moreover, that he is quite prepared, on this basis of belief, to co-operate with you, as heretofore, to carry on the great work you have both undertaken, and have, to my mind, so well accomplished. He is also quite prepared to take the apostle's statement of the inspiration of the Scriptures in his second Epistle to Timothy iii. 16, as the expression of that basis. I translate it thus: ‘Every scripture is God-inspired and profitable,’ &c. He is also prepared to take the apostle's statement *without entering* into the endless disputes as to *what constitutes scripture*—disputes that would require an inspired man to decide.

“Now, I ask, will you meet him *on this ground*, so as to work with him cordially, as before, in the propagation of the truths of the Kingdom of God, and let by-gones be by-gones, and be buried in oblivion? I think there has been a good deal of misunderstanding in the matter, and that is a great pity. . . . Should this proposal meet with your approbation, I propose a personal interview between you, in the presence of one or two of the brethren. Such an interview will, in half an hour, do more good than scrolls of writing.”

To this we sent the following reply:—

“Nothing could be more satisfactory to me than a resumption of fraternal relations with brother Ashcroft if that can be found possible. Their interruption has not been due to anything in the nature of a personal grievance on my side. It is due solely to the promulgation by bro. Ashcroft of views concerning the Scriptures which, in my judgment, are destructive of their divine character. If those views are abandoned by bro. Ashcroft, nothing will be easier than a return to that unity which you desire to see, and which every lover of righteousness and peace must desire to bring about. If the basis proffered in your letter has this meaning, my answer would be an instant compliance with the proposal of a personal interview to put an end to the existing difference. But I have a difficulty in understanding it so. You say it is offered ‘with no sacrifice of principle on either side.’ Does this mean that bro. Ashcroft adheres to the maxims laid down in the *Eccegetist*, which attribute a human and potentially erring composition to the historic part of the Scriptures? If so, the basis of an approximation does not exist. You further say that he is prepared to take Paul's statement of the inspiration of the Scriptures as the expression of truth in the case, ‘without entering’ upon the question of ‘what constitutes Scripture.’ Does this mean that part of the Bible is not ‘Scripture’ in the sense of Paul's statement? If so, this would be to reaffirm the obnoxious principle in another shape.

“If bro. Ashcroft is prepared to admit that all Scripture is God-inspired, and that ‘all Scripture’ means the entire Old Testament as current among the Jews, and recognised by Christ, there will be an instant end to our trouble (provided also that the same recognition is extended to the apostolic writings). It is no question, and

never has been a question, as to translations. I never met the human being that contended for the English version as a divinely made version. It is a question of the Hebrew and Greek autographs. Brother Ashcroft's axioms apply to these, and hence the trouble.

"It is not a case of 'misunderstanding,' unless brother Ashcroft has hastily and unadvisedly endorsed the false theories of other writers. If those are disavowed, I have but one answer. I will rejoice and come and do my best to make peace. If they are not, I cannot depart from what I conceive to be the attitude of duty."

The reply to this was a private note, endorsing the foregoing as "very just and right," but expressing hopelessness of attaining the object desired. After an interval, a renewed effort, on the initiative of others, was made to obtain reconciliation on the following basis:—

1. That the Scriptures, in both Old and New Testaments, are without qualification, and, in their entirety, the work of divine inspiration.
2. That brother Ashcroft disavows and abandons the doctrine of a limited inspiration laid down in the *Exegetist* article, and as more particularly formulated in those parts of the article referred to in brother Roberts' five published questions.

The result of this effort will be found reported further on.

Several worthy friends have lamented the complication of the question, with personal ingredients, and have expressed strong disapprobation of what has appeared to them the intemperate tone which the Editor has imparted to the controversy. Why, say they, cannot the question be discussed apart from names and persons? Their views are to be respected as those of men desiring to see truth prevail on its naked merits. But there is another side. Such questions never have been debated in this world without personal bearings, and they cannot in the nature of things be detached from them. It is personal transactions that bring them into controversy. Persons are their instruments; and they can no more be dealt with apart from these instruments than politics can be discussed without some reference to the actors on the political stage. This very obvious fact is illustrated nowhere more forcibly than in the Scriptures throughout, in which, at every stage, persons stand forth as the occasion and symbols of the various phases of national character or doctrinal agitations recorded. The spirit of the objection is estimable enough: but the form of it is out of harmony with practical earnest life as we find it under the circumstances now existing on the globe.

As to the intemperateness of tone, we would ask our disapproving friends to make some allowance for the ardour of our appreciation of the thing assailed. We hope they will pardon the apparent egotism of the plea: but we are obliged to speak personally when it is personal imputation that is in question. A man fights very earnestly for what he values. This is our defence. At the same time we do not admit the accusation of intemperateness quite to the full. We even make bold to predict that when the acerbities of the conflict have all subsided, and the matter has become quite an affair of the past, our critics will be surprised, on the reading, to find so little that goes beyond the limits of absolute propriety in effusions that now strike them as objectionable on the score of heat.

Finally, it would not be going far out of the proper line of things if we laid claim to a little of their sympathy. It has been a sad and harrassing time of it for us as for them. They admit we have been fighting on the right side. Why, then, scold us? They ought to speak comfortably to us. Even if we have erred in the course of the affair, they should remember we are not infallible, and that a mortal man, striving in the midst of physical and other embarrassments, to do his best for God, in a day when God is dishonoured, and yet when God chooses to be silent, is entitled to kindly and even indulgent forbearance at the hands of God's friends, rather than evil surmise and ungenerous inuendo, and even unqualified condemnation. We say this in no spirit of censure; for, taking all things into account, we cannot blame them, or even be surprised at them. They do not know all the ingredients in the case—some of which are necessarily in reserve. Still, they know enough, and admit enough, to entitle them to rank themselves in true sympathy on the side of the struggling cause of divine truth, rather than act a part that only hampers and embitters the work of its defence. There is no power or inspiration or open divine recognition on the side of the truth in this age. The Lord leaves His servants to act their part supported by His written word alone (so far as visible agency is concerned). There is, therefore, the more need why its friends and lovers should concentrate their force in hearty support of it, giving it all the benefit of their sin-covering charity, and reserving their censures and oppositions for its assailants in whatever form and guise.

THE FURTHER DIFFICULTIES CONSIDERED.

In fulfilment of the promise of last month, we proceed to the consideration of the undisposed-of objections of those who maintain the doctrine of a limited inspiration. They are not numerous, and in view of the general surrender to the truth that has taken place, it is not necessary to go into them at great length. (The numbering is continued from last month.)

42. *In Gen. l. 13, it is stated that "Jacob was buried in the cave of the field of Machpelah, before Mamre;" but in Acts vii. 16, Stephen says that he was buried at Shechem. Josh. xxiv. 32, informs us that Jacob bought a burying ground of the sons of Hamor, the father of Shechem, while Stephen says it was Abraham that bought it. Here are two flat contradictions. How can such be the work of inspiration? What is the use of ignoring them? Why not own up? Where is the good of denying discrepancies in the Bible, when it is plain to any honest eye that they exist? There is also Stephen calling the kindred of Jacob 75, when Gen. calls them 70.*

ANSWER.—Obscurities are not contradictions. Such occasionally occur in the clearest discourse: but no one thinks of charging public writers or speakers of known integrity with falsehood or error, because of them. The course taken is to enquire into the meaning if the subject is important enough to call for it. And those would be most ready to take this course with an accused writer who trusted and loved him the most. The indifferent critic would lightly believe in the contradiction: the hostile critic would be

anxious to do so. A friend, with intimate knowledge of the writer, would refuse to believe in it, even if he were unable to explain the appearance of it. This would be more reasonable than at first sight it would seem. It would be like the case of two close righteous loving friends—say husband and wife—one of whom should be suddenly taken away, either by unexpected compulsory departure to a foreign land, or by death; and in whose affairs, upon investigation, there should appear some manifest inconsistency of sinister import. The remaining friend, though not knowing the facts of the case, would strenuously maintain the impossibility of the thing imputed to the absent friend. He would say, "I am sure it is not so: it cannot be so: it is impossible, I cannot explain it: but I am sure if he were here, he could explain it." Suppose, for example, it were the case of a letter being found, in which a sum of money had been enclosed, with directions to apply it in a certain way, and it were found that it had not been so applied, but had been paid away in a different direction altogether. The remaining friend might be unable to explain it: but he would deny with warmth the possibility of there having been misappropriation, and would insist that if all were known, the matter would be perfectly plain. Cynical bystanders would curl their lips, and simply point to the facts: and reason would seem to be on their side until another letter from the sender of the money, of a later date, might be discovered, telling the absent friend that he had personally seen the party to whom he had directed the money to be paid and had arranged the matter with him: and that the money he had sent was to be put by the absent friend to another specified purpose.

Now, when it is said, "Where is the good of denying the discrepancies in the Bible?" the man who knows and loves the Bible is in the position of the remaining friend of the foregoing supposition. It may appear unreasonable on his part to insist that these discrepancies are only apparent: but in truth, his contention is the only reasonable one. His reasons for confidence in the reliability and divinity of the Bible are so numerous and so palpable and unmistakable when all known, that he cannot admit the possibility of the errors contended for by its enemies or its slack friends—especially, carrying with them the enormous conclusion which the critics associate with their contention, that the Bible is a human and possibly erring composition.—It may be answered that facts are facts, whatever the confidence may be, and that it is childish to oppose an admiring confidence to the verdict of facts. A plausible speech, it must be admitted; but there is such a thing as misconstruing facts, and a possible misconstruction of facts will never, in true logical process, be allowed to weigh against the evident state of a case.

As has been said, there are obscurities, but obscurities are not contradictions. In a true document, they are elliptical forms of truth which appear obscure because the elements of the ellipsis are not visible, as when a Birmingham man, who has been in London all the week, states, in a written deposition, that in the middle of the week he dined with his next door neighbour in Birmingham. His words appear obscure and inconsistent with facts, until it is discovered that his meaning is that he met in London his next

door neighbour in Birmingham, and went with him to a dining saloon in the great city. The statements in Stephen's speech are of this character. They are incompletely expressed forms of truth, and, because of this, are apparently in conflict with the complete statements of the same truth. Bro. Stainforth has already demonstrated the harmony between the fact of seventy persons going down into Egypt, and Stephen's statement of another fact, that at that moment all Jacob's kindred had amounted to seventy-five persons. We now notice, as promised, the other so-called two "flat contradictions."

a. *Jacob's burial at Machpelah said by Stephen (apparently) to have taken place at Sychem or Shechem.* One correspondent has suggested, that, like Dr. Thomas, Jacob was perhaps buried twice—first at Machpelah, when Joseph was alive, as recorded in Gen. 1. 13; and then at Sychem, with Joseph, when Joseph's bones, after travelling forty years with Israel, were interred in the burying-ground at Sychem (Josh. xxiv. 32). His suggestion may cause a smile, but unlikelier things have been suggested before now. It is certainly to be preferred to the revolutionary suggestion that an erring element has been at work in the composition of the Scriptures. But such a suggestion is not necessary to clear the text of the charge of contradiction. Stephen speaks of Jacob "and our fathers," having died, before speaking of any one having been laid in the sepulchre at Sychem. "Our fathers," in this connection, must, upon the narrowest construction, mean Jacob's twelve sons, including Joseph. Now Joseph was certainly buried at Sychem, for it is so stated plainly in Josh. xxiv. 32; and the probability is, from Stephen's statement, that Joseph's brethren were buried at the same place, before him, during Joseph's regency in Egypt. Stephen, with this fact before his mind, therefore speaks accurately in speaking of Sychem as the place of the burial of the "fathers." As to Jacob, he does not absolutely say he was buried there, though he appears to include him. He simply says he died, and then having added "the fathers," as having died also, he adds, "And they were carried (*μετερεθησαν*) to Shechem, and laid in the sepulchre," &c. Bro. Stainforth calls attention to the light thrown on the subject by the Revised Version. He says the verse "merely requires to be read as it stands in the Revised Version, and the difficulty vanishes. Thus: 'And Jacob went down into Egypt, and he died, himself and our fathers; and they were carried over into Shechem, and laid in the tomb. . . . bought of the sons of Hamor in Shechem.'" Bro. Stainforth remarks, "Here we see that *he* and *they* went down into Egypt and died, and *they alone* were buried in Shechem." The whole speech of Stephen is in the condensed style which compresses facts together in this way. Read, for example, verses 44 to 47.

b. *Stephen's statement (Acts vii. 16) that Abraham bought a burying ground which Genesis says Jacob bought.*—It is common to suggest that "Abraham," in this passage, ought to read Jacob: that, in fact, a copyist has blundered and changed "Jacob" into "Abraham." But there is no evidence of this. All the MSS. have "Abraham," so far as we have heard. If some of them had Jacob, there would be room for the suggestion that the copyist of an early MS. had made a slip: but, as it is, we are bound to as-

sume that there has been no blunder, and that we have the original as Luke wrote it. How then is the apparent discrepancy to be explained? In the absence of positive information, it is a case for suggestion. Here are the facts. This Sychem (in the plain of Moreh) was the very first place where Abraham settled on his arrival in the land of promise from Harau (Gen. xii. 6). How long he stayed is not stated, but the context suggests a good while, during which Abraham was certain to have become known to Shechem (the son of the Hittite prince, Hamor), who appears to have given his name to the place. It is not improbable that during this acquaintance, the idea of Abraham acquiring a burying place at the spot would be discussed; for the recent death of Haran would suggest the subject, and Shechem, or Sychem, seemed a desirable spot to stay at. In the course of circumstances, Abraham removed to Bethel, about 30 miles further south, in which, after a flying visit to Egypt, he settled for a time. Thirty miles was not too great a distance in Eastern countries for men of open-air occupation (sheep-rearing) to keep up acquaintance. Let us imagine that this idea of buying a piece of land at Sychem was kept up between them, till Abraham's removal still thirty miles further south, to Hebron, where he did actually buy a place of sepulchre (Machpelah). In course of time, Jacob, Abraham's grandson, on his return from Padanaram with a large establishment, takes up his abode at this very Sychem, and does actually buy ("from the children of Hamor") a field, which is afterwards used as a place of sepulchre. Now, as Hamor's name appears in the transaction on one side, though it was actually his children that sold the land, may not Abraham's name (with whom Hamor was acquainted), have figured on the other side, though the actual purchaser was Abraham's grandson? It was a transaction between the house of Hamor and the house of Abraham, though Jacob was the actual individual purchaser; and in this way, Abraham, though dead at the time, may have come to be considered as associated in the transaction: (Abraham, Isaac, and Jacob are indissoluble associates). Not knowing the actual reason why Stephen used Abraham's name, we are bound to see if the surrounding circumstances do not admit of a reason. If they do, it is far more logical to assume the operation of such a reason than to resort to the violent supposition that a man filled with the Holy Spirit made a historical mistake. It may suit the officials ("Deans" and what not) of a system of paganised Christianity to lightly profess such a view, which their "broad" principles would incline them to favour, rather than not: but to friends of God, it is something worse than unacceptable. It goes to their heart, dagger-like, with all the keenness which a man feels whose loved friend is smilingly and tenderly traduced in his hearing. They cannot tolerate the suggestion: and the day of God will justify their strong feelings on the subject.

43. *A correspondent sends an article clipped from the "Jewish World," in which the writer says that Professor Hull, who has made a geological examination of Palestine and neighbourhood under the auspices of the Pales-*

tine Exploration Society "with half a dozen words. . . demolishes the whole story of the destruction of Sodom and Gomorrhah in the time of the patriarch Abraham." The depression of the Jordan Valley and Dead Sea was formed ages and ages ago in the epoch when the ancient sea beds were volcanically upheaved, forming the chains of Lebanon and the backbone of the Holy Land. "When these chains were elevated, the great crack or fault which now forms the Jordan valley was the result of the shearing of the strata, which left the wall of Moab standing up, while the slopes on the west of the valley slid down below the sea level." The correspondent who sends the article, writes on the cover of it "Editorial," and seems to say, "there, what do you think of that? How does that agree with inspiration?"

ANSWER.—First, the speculations, or even inductions, of scientific men are not all to be accepted as truth. Nothing becomes sooner obsolete: nothing in modern study is more chameleon like. The latest discoveries are constantly discrediting foregoing theories: it is, in fact, hard work to keep in the fashion scientifically. Yet it is wonderful how ready people are to accept scientific speculation as "gospel," and better. It is specially melancholy to see a Jew so ready to welcome the discredit of Moses. It is no new thing in their nation; according to Josephus, it was one of the saddest things in the dreadful siege of Jerusalem, that the faction leaders who hounded the city to destruction, publicly denounced as impostors the prophets whose words they were fulfilling.

But, secondly, assuming Professor Hull's geological theory to be correct, it in no way interferes with the account of the destruction of Sodom and Gomorrhah. That account does not say that the valley of the Dead Sea was formed by the destruction of Sodom and Gomorrhah. On the contrary, it reveals the existence of that valley long prior to that event. It tells us of a military alliance between the King of Sodom and the King of Gomorrhah and other Kings, to resist the encroachments of Amraphel, King of Shinar, and his allies (Gen. xiv. 1-3). It tells us that all these were "joined together in THE VALE of Siddim, *which* (it adds, parenthetically), *is the Salt Sea*;" that is, had become the Salt Sea at the time of the writing of the account. Here is "the vale," long before Sodom and Gomorrhah were destroyed. We also read, still earlier, of the "plain of the Jordan," that is, of the river Jordan (and therefore of the depression or bed of the river, without which the river could not have existed). It was shortly after Abraham's arrival in the land, that he recommended Lot to separate from him, on account of the quarrels of their herdmen: "and Lot lifted up his eyes and beheld all the plain of Jordan, that it was well watered everywhere, before the Lord destroyed Sodom and Gomorrhah, even as the garden of the Lord . . . Then Lot choose him all the plain of Jordan, &c." (Gen. xiii. 8-11.) If, therefore, the valley of the Jordan and of the Dead Sea existed before the destruction of Sodom and Gomorrhah, in what way is the history of that destruction "demolished" by the geological discovery that the valley was formed ages before that event? The editor of *the Jewish World* has been in too great a haste altogether. It may be, and probably is the fact that the physical configuration of the Holy Land was

prepared ages before the Adamic era ; but it is also true that the Lord destroyed Sodom and Gomorrhæ in the days of Abraham, for Christ sanctions it, and Christ rose. It is the argument of unscrupulous enmity to place the one fact against the other. The fact is, the adversary has been snared in his own devices. It used to be the fashion to suppose that the history of the destruction of Sodom and Gomorrhæ was a legendary version of volcanic upheavals that were supposed to have taken place within historic time. Discovering now that the volcanic upheavals are of time immemorial, they jump to the conclusion that, therefore, Sodom and Gomorrhæ could not have been destroyed in the days of Abraham. The logic is like the capers of a wild horse. There is no connection between volcanic upheavals and the destruction of Sodom and Gomorrhæ. The connection was a pure assumption of the earliest geological unbelievers. It was not by the opening of the earth that Sodom and Gomorrhæ were destroyed, but by bituminous and burning rain from above. "The Lord rained brimstone and fire out of heaven" (Gen. xix. 24). The present physical aspect of the neighbourhood agrees with this and not with the volcanic theory. A recent writer says :—"There are no traces of volcanic action in the formation of the lake. Sulphur (brimstone) is strewn, either in layers or in fragments, over the desolate plains. Except in the neighbourhood of Wady Zurka, no traces of igneous (fire) rocks, such as would be produced by a volcanic eruption, have been found in any part of the lake enclosure. The lava and extinct volcanos, which some travellers have represented as existing on its western side, have been shewn to be imaginary. No one has been able to detect a trace of them, though there is plenty of silex and nodules of ironstone, which, perhaps, had been taken for lava, and a few morsels of scorixæ, evidently floated down from the upper waters and washed ashore."

44. *Referring to your reply as to Paul's quotation from Eliphaz, I see a flaw in your argument. It appears to me that if Christ's quotation of the Old Testament proves MORE than his assent to the part quoted, then Paul must have endorsed the WHOLE of Eliphaz's speech, and not a part only. As I understand your argument, Paul could not quote a writing at all as "it is written," unless he believed every item of it. If Paul could endorse ONE saying out of many as inspired (as you seem to say in answer to criticism 38), then so could Christ ; and hence a book might be quoted as "it is written" though the endorsement applies only to the specific part quoted.*

ANSWER.—There is no parallel between the speech of Eliphaz and the Scriptures in general, because of the former, it is testified that it contained things concerning God that were "not right," while of the latter, it is said that it cannot be broken ; and that being given by inspiration of God, it is profitable for instruction. Consequently, an argument applicable to the one is not necessarily applicable to the other. The book of Job is an inspired record of uninspired utterances. Some of these utterances were wrong, as the record immediately tells : the bulk of them were right. And those of them that were right when endorsed by the Spirit of God (as in Paul's

quotation of one of them) become of equal authority with anything else "written." It is a question of "rightly dividing" the word. If it had been stated of the Scriptures in general, that they contained things that were "not right," then, doubtless, Christ's quotation of them would only have amounted to a sanction of the parts quoted: but as it is stated of them that they are the word of truth and cannot be broken, the constant reference to them in this sense by Christ and his apostles, places the weight of their endorsement on the parts not quoted as well as on those quoted. It would, doubtless, have had the same effect with reference to the speech of Eliphaz, if we had not been told that there were exceptions in it.

45. *Why could not Paul quote the Old Testament on the same principle as the Doctor quotes Gibbon; as an admitted authority, but not to be regarded as unimpeachable in every clause?*

ANSWER.—The Scriptures could not be quoted as a possibly impeachable authority simply because they were declared to be, and treated as, unimpeachable. They were quoted as an authority certainly, but a divine one, while Gibbon is a human one, and liable to err. There is all the difference between a God-inspired writing, and one written by "the will of man." Paul asserts every Scripture to be God-inspired: this makes it impossible that Paul could have quoted the Old Testament as the Dr. quotes Gibbon. The Old Testament was both an admitted authority (by the Jews) and regarded by them as unimpeachable in every case (Josephus being witness).

46. Referring to the difference between Samuel and Chronicles in the figures given of the census of Judah and Israel, taken by Joab towards the close of David's reign, a correspondent says:—"Joab either counts the standing army or he does not (though it is not reasonable to suppose that so important a factor from a military point of view would be omitted). If they were included, then Samuel is wrong; if they were not included then Chronicles is wrong, for it says all the valiant men that drew the sword were 800,000, in the one place, and in the other it is 1,100,000. If it is the same writer in both cases, why give two reports? If different writers, why give different numbers in recording the same transaction? If one copied from the other even, how comes the difference? How can both writers be inspired? If I take Samuel's account as correctly representing the military strength of the nation, must I not take 1 Chron. account as an exaggeration?"

ANSWER.—It will be found that both Samuel and Chronicles are correct, without involving any of the suggested anomalies. Although both accounts refer to the same matter, they report it in two ways that are both true. The one (Samuel) gives Joab's report of the census; the other (Chronicles), while recording the part Joab took in the census, does not give Joab's report, but states the number of Judah and Israel as they actually were. This is evident from the use of the word "all" in Chronicles, which does not occur in Samuel. Why should there be a difference between the one

and the other? The Chronicles account suggests several reasons. We read that Joab "began to number but *finished not*, because there fell wrath for it against Israel" (1 Chron. xxvii. 24). It took him nine months and twenty days to do what he did (1 Sam. xxiv. 8); and some preliminary intimation of God's displeasure appears to have interrupted the work. Further, it says that "Levi and Benjamin counted he not among them: for the king's word was abominable to Joab" (1 Chron. xxi. 6). This is quite sufficient to account for the difference between Joab's actual report, and the figures given in the first book of the Chronicles, which is distinguished from the other historical books in being devoted to exact and detailed statistics, while the others are mainly devoted to historic occurrences. It is possible the standing army, of which Joab was the head, might not be included in Joab's report, because it was "the number of the people" that David asked for (2 Sam. xxiv. 2)—that is, the people capable of military service, but not in the army; and secondly, because Joab, as the head of the army, had no need to number them, and would be ill-inclined to do it, even if there was need, in view of his disapproval of the measure; and thirdly, because, if he intended to include it, he left it to the last, and was prevented from doing it by the fact mentioned that "he finished not because wrath fell." If the army was not included, Samuel is right, without Chronicles being wrong, for the difference between the two sets of figures appears to be the number of the standing army. It is a case of *apparent* discrepancy containing so many subsidiary elements as to leave room for actual harmony, even if we could not see it. But we see it enough to enable us to receive both accounts.

47. Compare *Ezra ii. 1* with *Neh. vii. 6*. And then kindly give me your explanation of the following as a sample:—*Ezra ii. 12*, the children of Azgad 1,222. *Neh. vii. 17*, the children of Azgad 2,322. Which is right? You may say that the greater number includes the lesser, but if I prefer to take *Ezra's* account, his number does not include *Neh.'s* number, and therefore is not a true representation of the case. Again, it is said the whole congregation was 42,360, while the numbers of the families mentioned add up in *Ezra* to 29,818 only, and in *Nehemiah*, to 31,089. These things seem very strange to me.

ANSWER.—An exact answer cannot be given in ignorance of the exact facts; but the general facts are sufficient to suggest the probable explanation. *Nehemiah's* "reckoning of the people by their genealogies" (*Neh. vii. 5*) was a good many years after *Ezra*, and when, therefore, there had been time for emendations of the original list to be made. If it be asked, what reason for emendation, the answer is that while the original list would be correct when made—that is, it would correctly enumerate those who actually started with *Ezra* from Babylon, it is highly probable there would be dribblings afterwards of various persons of the same families left behind in Babylon, who afterwards made up their minds to follow their kindred to Jerusalem,* and who, though part of the returning band of captives, would

* A case of this sort, just before starting, is indicated in *Ezra viii. 15-20*.

not be included in the first list, but might be added in an amended list which Nehemiah found; because, of course, the list found by Nehemiah would be the final one. Ezra would give the one first made: Nehemiah, the one as finally amended. Both would be right under such circumstances. Anyone having experience in the drawing of statistical lists of any kind is well aware how liable such lists are to alterations without involving the conclusion that the figures were wrong, either before or after alteration.—As to the difference between the sum total and the numbers given in detail in the body of the list, there is nothing to show that the numbers in detail give the whole of those forming the sum total. On the contrary, there are families whose numbers are not given (“the children of Habaiah, the children of Koz, the children of Barzillai”—verse 63—Neh. vii.), and yet who are included in “the whole congregation.” It is evident that having given the numbers of certain families, the account then tells us the number of “the whole congregation” together, as a piece of separate information. A study of the families and places seems to show that only men belonging to Judah, Benjamin and Levi, were particularly enumerated: members of other tribes being lumped in the sum total.—It cannot be too strongly remarked that such obscurities are not necessarily true discrepancies, and that no conclusion adverse to the accurate character of the narrative can reasonably be founded on them. They give cause for cavil if a man is so disposed; but they present no barrier to reason that with the docility and penetration of an honest mind can recognise truth even in a maze of unfavourable appearances.

48. *A brother requests the notice of Ingersoll's argument on the extraordinary (and, as Ingersoll alleges, impossible) increase of Israel in Egypt, from 70 to at least 2,000,000 (three millions he contends) in 215 years; and on the apparent discrepancy between the number of the first-born and the actual number of families in the congregation. Ingersoll contends—(it is a very old and oft-refuted objection)—that if there were only 22,273 first-born males in the camp (as Num. iii. records), either the congregation of Israel must have been smaller than represented, or the Jewish mothers in a congregation of three millions must have had 68 children each.*

ANSWER.—As to the increase of Israel to the number stated, there are several things to be taken into account, which men like Ingersoll and Bradlaugh (having no care to be accurate, and burning only with a reckless and acrid enmity to the Bible) determinedly shut their eyes to. The first is that God's direct hand was in the increase which is, therefore, not to be judged by the rate of ordinary human increase in which God takes no direct part. We read in Ex. i. 7 that after the death of Joseph's generation, “the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceedingly mighty:” as to which, David says (Psa. cv. 24): “He (Yahweh) *increased His people greatly*, and made them stronger than their enemies.” This being the fact, it is to be expected there would be a rate of increase surprising to men, judging it on merely natural principles.—But besides this, there was an additional element of increase not palpably visible on the face of the narrative, but there for all that. Abraham had 318

trained servants, born in his house, required for the tendence of his immense flocks (Gen. xiv. 14). When the covenant of circumcision was established with him, these were circumcised along with himself (xvii. 27), and were considered in the covenant (verses 13, 14). It became a law that circumcision should embrace all that were born in the house, or bought with Israelitish money, and should then be eligible to eat the passover and enjoy all the privileges of citizenship (Ex. xii. 44). One law was to be to the home-born and the circumcised stranger (verse 49). Now, if Abraham had 318 circumcised servants, how many had Isaac? We are not informed: but we are informed that he had "*great store of servants*" (Gen. xxvi. 14). Then, as to Jacob, we are told he had "*much cattle, and maid-servants, and men-servants, and camels, and asses*" (Gen. xxx. 43). Now, when Jacob went down into Egypt, the record informs us that he "*took his journey with all that he had . . . their cattle, and their goods, which they had gotten in the land of Canaan*" (Gen. xlvi. 1-6). Therefore Jacob arrived in Egypt with "*much catle and maid servants and men servants*"—the latter circumcised and eligible to the privileges of Israelitish citizenship. They were seventy souls that came with him his direct issue (and of these only a pedigree was kept): but over and above those, if Abraham had 318, and Isaac "*much store of servants,*" Jacob with a larger establishment of sons, must have had a larger staff of circumcised men servants—members of his house, born in his house, though not of his seed, and constituting a strong arithmetical ingredient in the development that afterwards took place. Instead, therefore, of its being 70 persons that multiplied into 2,000,000 in 215 years, it was probably nearer 1,000 that did so, which disposes entirely of the apparent difficulty made so much of by the adversary; for even at a natural rate of increase, (double in 20 years), the 2,000,000 would be nearly reached. When we remember the extra natural power at work, the difficulty is gone: and finally a "*mixed multitude*" accompanied the host from Egypt (Exodus xii. 38), which provides a further margin for any just arithmetical demands as to the dimensions of the congregation.

As to the question of the first-born, (whom Yahweh claimed on the score of having purchased them by the death of Egypt's first-born on the night of deliverance, and for whom he proposed to accept instead, the entire tribe of Levi), the apparent difficulty arises from assuming that the law was made retrospective: that is, that it went back in its operation and took every man that might have been the first-born in his own family, whatever his present age and position. This could not have been the meaning, because in that case, it would have taken fathers and grandfathers—heads of families instead of the first-born of the families. It is evident that the sense is to be gathered from what happened in the death of the first-born in Egypt: because this was the basis of the claim to Israel's first-born. What happened was this: "*The Lord smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne, unto the first-born of the captive that was in the dungeon . . . there was not a house where there was not one dead*" (Ex. xii. 29-30). From this

it is evident that it was the first-born of *the then living fathers* and not the first-born of the previous generation (which would probably have taken Pharaoh himself). It was one member (the unmarried first-born) of each family as it stood. This would reduce the number of the first-born very much below the figures claimed by the Bible's enemies. But a still further reduction takes place another way.—The law arising out of this was made prospective. "It shall be when the Lord shall bring thee into the land of the Canaanites, as he sware unto thee and to thy fathers, and shall give it thee, that *thou shalt set apart* unto the Lord *all that openeth the matrix*" (Ex. xiii. 11). "All that openeth"—not "all that have opened." Therefore, we are justified in limiting the application of the law that was ordered next year in the wilderness, to all over a month old that had been first-born *since their departure from Egypt*. With this view of the matter, the number given of first-borns coincides nearly enough. Among 600,000 men, there would be, according to modern census returns, close on 200,000 between the ages of 20 and 30 (the marriageable age), and according to the same rule of experience, about a tenth of these would marry each year. This would be 20,000 marriages within the year that had elapsed since the exodus, whence it is easy to see the origin of 22,273 first-born males, instead of whom the Lord chose the tribe of Levi, numbering about the same.

49. *I find in the first book of Samuel, ch. xvi., that the Lord sent Samuel to anoint one of the sons of Jesse, and when the first-born came in, who wasn't the right man, he said, "Surely the Lord's anointed is before him." Was Samuel inspired to say this? If not, have we not got a bit of the human element here?*

ANSWER.—The question at issue is, not whether in the transactions recorded in the Bible, there was a human element often at work, but whether in the *writing of the record of them*, it is the Spirit of God or the will of man that is the writer. There was often a human element at work in the occurrences described. It was very human for Joseph's brethren to say "Here comes this dreamer: let us slay him." But the writing down of what they said was done by Moses under the guidance of the Spirit of God. It was very human for Judas to say, "What will ye give me, and I will deliver him to you," but the recording of his baseness was the work of the Spirit of God in the apostles. So when Samuel, in the exercise of his faculties as a natural observer, went to the house of Jesse with the information that one of his sons was to be anointed, but with the knowledge hidden from him as to which it was, it was entirely human for him to assume that the first-born was he: but the writing down of the fact afterwards that he did so, was the work of the Holy Spirit, as proved.

[This exhausts the list of difficulties presented to us for solution. None of them are inconsistent with the accuracy which every one concedes must characterise a God-inspired writing. They are merely apparent difficulties. Some are disposed to ask, Why should there be apparent difficulties? The obvious answer is that they are in some degree inevitable. They belong to

the variations inseparable from the artless presentation of truth. No doubt God could have prevented them. There may be something in the suggestion of some, that their existence is the result of His design, with the object in this manner, of stimulating the intellect, trying the faith, and beneficially developing the faculties in general of his true children, but of putting up barriers and stumbling blocks in the way of the careless and the profane. The same principle is observable in His constitution of nature. The surface of the earth (speaking locally) is not perfectly flat: the conditions of life are not fenced off from peril. There are mountains and precipices and deep waters and many dangers, which are only to be avoided by the exercise of reasonable faculty. The necessity for this exercise is a continual stimulus to development. Those who do not so exercise themselves in wisdom destroy themselves in many ways. The Scriptures are sufficiently plain for child-like intelligence to recognise as the word of divine wisdom: the difficulties they contain (though these are, to their self-evident beauties, but as one to a thousand) only serve to sharpen the wits and whet the appreciations of every loving, godly, honest reader.—EDITOR.

FURTHER VARIETIES ON THE SUBJECT.

[Some object to the publication of letters on the subject. We are sorry. What some object to, others desire. What shall we do between the two? It is reasonable that in a matter deeply affecting the brethren, and warmly engaging their sympathies, their voices should be heard. If, instead of a monthly magazine, the *Christadelphian* be considered for the time being a monthly meeting, the idea will be seen more clearly. Yes, but, say some, both sides should be heard. So they are. In fact, the wrong side is heard first in the setting forth of the various objections urged before publishing the approving voice. "But you strangle them as they speak." We answer them as they speak—item by item. This is convenient and effectual. "But it is not fair play to the other side." The answer is that we have never professed to make the *Christadelphian* a prize ring. It is a publication devoted wholly to the promotion of the truth, and not for the practice of polemics. There is only one right side in the contest between truth and error; and to the help of this side, we bend the whole strength of our endeavour. "Ah! what you think the right side." Quite so: the bitterest enemy would not ask us, surely, to fight for a side that somebody else thought right,

and that we thought wrong. We introduce the wrong side for the purpose of fighting it; and as for the right side, we use every help that is available. In this, we shall have the sympathy of every one earnestly in love with the right side.—EDITOR.]

Brother D. L. EVANS, of Birkenhead (for many years professor of Hebrew and mathematics in a college in Wales, and who has been brother Ashcroft's recent tutor in Hebrew) says:—"With regard to that verse in 2 Tim. iii, 'it seems to me that the right translation is: 'Every Scripture *is* God-inspired, and *is* useful, &c.' The copulative verb is understood between the two predicates, which are coupled by the conjunction Kai. *Every Scripture* is a Hebrew idiom. *Kol-mekethav*. When *Kol* (all) is prefixed to a noun in the singular number, it means *every* and not *all*. As you very properly observe, the Hebrews had writings which were not considered to be *γραφη*, such as those that were written between the time of Malachi and Christ—the Apocrypha. All else were *γραμματα*, and all included in *γραφη*, and were considered divinely-inspired. I think your observations in the last *Christadelphian* are just and right.

In the verse before, Paul uses *γραμματα* writings, improperly translated *Scriptures*, like *γραφη*. The latter comprehends all the *γραμματα*, and is a 'noun of multitude.'" "There should be no compromise in the truth. I have done what I could to bring about a reconciliation, but you see that the parties don't wish it, and I can see very clearly what their object is. I have seen a good deal of this sort of thing in my day."

BRO. W. ROBERTSON, Arbroath.—An article on "Ancient Palestine and Modern Exploration," by Captain Conder, of the Palestine Exploration Society, appeared in the *Contemporary Review* for December last. The article is exceedingly interesting, and might be very properly termed "*The Bible tested and trusted*." I have made excerpts from the article, and now send them herewith. I think they are worthy of a place in the *Christadelphian*. To my mind they form an important contribution to the present controversy in certain of its aspects, and tend to increase our confidence in the Holy Scriptures, which are able to make us wise unto salvation. The paragraph beginning with the word "Exploration" is a very strong corroboration of the position which you have taken up in the *Christadelphian* with regard to the historical books. It also throws great discredit on certain statements made in other quarters in reference to these books. The allusions in the New Testament, the facts recorded by Josephus, the results of modern exploration, and the peculiar character of the books themselves, as compared with histories written in the ordinary human style, constitute evidence of the strongest kind, and ought to be sufficient to satisfy any individual with a reasonable intellect, and endowed with common sense. The inspirational character of the books, as a whole, having been demonstrated, reasonable persons would be satisfied with the explanation — that the so-called "*inaccuracies*" had arisen in the process of copying and transmission. This explanation would satisfy my mind, even if there were no other explanation forthcoming. But, as a matter of fact, nearly the whole of the so-called "*inaccuracies*" can be satisfactorily explained on other grounds, as has already been pointed out.

The following are extracts from the article referred to :—

Ancient Palestine and Modern exploration, by Captain C. R. Conder, R.E., *Contemporary Review*, December, 1884.

"Line by line and touch by touch, the picture of ancient Palestine is being drawn, and in proportion as it grows in finish and begins to stand out on the canvas, public attention is the more attracted to it. The main object has been to provide ample, accurate, and recent information as to the country, its architecture, topography, fauna, flora, and geology, and as to the social peculiarities (race, dress, customs, manners, language, and employments) of the various dwellers in that Holy Land of the Hebrew and the Christian, which is the theatre of the events recorded in the Old and New Testaments. To Englishmen generally, the results of these researches are interesting, not so much in themselves as in reference to the light thereby thrown on the study of the Bible, and of Hebrew antiquities in general. The Egyptian Exploration Fund has employed M. Naville, the well-known Swiss antiquarian, to dig in the Delta, with the interesting result that he has identified Pithom, thus casting important light upon the Exodus route.

"Exploration has resulted in disposing of many crude objections to the Bible narrative. It has explained very many difficulties ; it has shown some curious expressions and episodes to be perfectly correct from an Oriental point of view. It has given a true colouring to our understanding of the Hebrew Scriptures, and has shown that the historic facts of such books as *Kings* or *Chronicles* with the geography of *Joshua* and of the *New Testament* are genuine and reliable, and that they can be checked by incidental notices in the history of Assyria or of Egypt, in monuments yet legible in Syria or Moab, in the ruins and ancient nomenclature still remaining in the Holy Land. From a purely human standpoint, which regards the Scriptures as ancient literature, exploration has beyond doubt done great service in destroying error, and in showing how hasty and crude are many of the views and objections of theorists who have written against the Bible. HUGE LIBRARIES OF CONTROVERSY HAVE BEEN SWEPT AWAY WHEN THE SPADE OF THE EXCAVATOR HAS DUG UP THE TRUTH.

"The earliest tribes of which we have any notice in Syrian history, are those which Abraham found in possession of the land.

It might, perhaps, appear hopeless to expect that any contemporary records concerning these tribes should exist outside the pages of the Old Testament. Yet for the last twenty years the Egyptologists have been in possession of facts which prove the contrary, although it is only within the last few years that the British public in general has become aware of the fact. We may mention the Hittites, the Phœnicians, and the Amorites, as the earliest inhabitants of Syria and Palestine of whose existence we have monumental evidence.

"The survey of Moab resulted in the examination of various great centres of rude stone monuments erected by an illiterate race at an early period; and a study of the distribution of these remains and of the incidental notices of menhirs, stone circles and stone altars, of the Canaanites in the Old Testament, seems clearly to indicate that Syrian dolmens, circles, and menhirs were originally erected by the nations which Israel conquered and dispersed. The injunctions of the author of Deuteronomy, put in force by the later kings of Juda, included the destruction of these monuments; and we find that while in the region beyond Jordan, where the kings of Juda were powerless, the dolmens yet remain intact, they have entirely disappeared in those districts which were visited by the iconoclastic Josiah and the priests of Jehovah. It is very remarkable that one of the great dolmen centres is close to the probable site of the Mizpah where Jephthah lived, and where he sacrificed his daughter.

"The old objections to the antiquity of the Hebrew scriptures, which were founded on the supposition that writing was unknown until about the time of Peisistratos (550 B. C.), have (by the researches of Dr. Isaac Taylor) been swept away for ever; and the newer argument representing the Hebrews as inferior in civilization, even to the Moabites, which was founded on the discovery of the Moabite stone, has shared the same fate since the recovery, at Jerusalem itself, of a beautifully engraved text (the Siloam inscription), in six lines, dating probably from the time of Hezekiah, and showing us both the character employed and the language used by Israel in the time of the kings of Juda before the captivity.

"The doctrines of the youngest German school, depending mainly on an exegesis

which is not above sufficient to carry conviction, will assuredly be found, in many instances, both fanciful and unscientific, when they are weighed in the balances of a knowledge firmly based on a true comparative study of Hebrew antiquities.

"But it is not merely through the recovery of ancient sites, ancient monuments, and ancient writings, that material is to be collected. We have living commentaries to study in the East; we have the descendants of Hittites and Canaanites, with Oriental Jews and other ancient stocks, from whose manners, &c., we have much to learn. The student of literary Arabic lays down grammatical rules as to that rich but guttural language, which to himself, in his study among his folio lexicons, appear to be immutable laws. The explorer, who lives among the peasantry from year to year, and who watches their life, and hears them speak almost in the very tongue which poets and prophets used in the days of Isaiah, and in the time of Christ, thinks little of the fictions of the grammarian, when he can penetrate to the very heart and genius of the language.

"The work of the Palestine Exploration Fund has been important not only on account of a few genuine discoveries of primary importance, but also because of the destruction of a great mass of hasty and unfounded assertions. Those who have worked for the Society have not striven after the sensational. Men like Sir C. Wilson and Sir C. Warren have set truth and permanency before effect and popularity; and, however arduous be the way which leads to knowledge, it may safely be predicted that the work done in Palestine will outlast many brilliant theories and many popular delusions."

"HOLD FAST THAT WHICH THOU HAST."

Is that which we have worth holding? If so, it is worth defending. The writer cannot think that he is the only individual who has many times been at a loss to express his gratitude to God for raising up a man, I will not mention his name, whose work has been the means of delivering him from the most cruel bondage under which it was possible for poor mortal to labour. I have been in the truth (a statement that may be questioned by some) over thirteen years, in which time, many

have come and gone. But never, I think, did that statement of the Apostle in 1 Timothy iii. 6 appear so vivid before. Two brethren, who, I have no doubt, have often expressed their gratitude in language quite as decided, but I should hardly think with more unfeigned [reality] than the present writer, for what they had received, have . . . broken from the reins that would have kept them in the "narrow way" (it has proved too narrow), and are now running a race that will find favour, not only with the "Christian World," but with the *unchristian* also. No doubt we must as yet esteem them as brethren, unto whom it has "seemed good" to write certain things. But I am well aware how difficult it is to carry out that injunction of the Apostle, viz.,—to "rebuke sharply" without seeming to be bitter; which is not necessary. To remind the brethren that the doctor wrote "some chaff" is the wrong sort of chaff to catch those with who are too old in the truth to be entrapped by it. We may be sure that the work in which they are now engaged will require a deal of chaff to make it pay. We have seen a little already. The "Sons of God," and the "daughters of men" to wit. But enough. In the latter part of brother Ashcroft's manifesto (Nov. 21st, 1884) he exhorts the brethren to "act like men." And so we will. And how do men—courageous men, act? By deserting their camp, laying down their arms, and what is worse—joining the enemy in fighting against their truer comrades? Nay, brethren, that is not acting like men. Forgive me for reminding some who have before now experienced the rovings of a dove, but finding no rest for the sole of their foot have had to return. Don't try the experiment again. If we are to be moved by every breeze, what shall we do when it blows a gale? Again, I would advise you, take brother Ashcroft's exhortation, viz., "Brethren, let us act like men."—C. HOPPER, Gravesend.

Bro. J. A. HARRINGTON, Birmingham, writes:—"I should not have waited all this time before telling you of my hearty appreciation of the way in which you have defended the truth, were it not that I have been waiting for a reply from bro. Ashcroft to a letter I sent him after reading his paper. Not hearing from him

and events having developed as they have, I feel justified in sending you a copy for publication, as I think every brother and sister should be able to state their mind upon the subject without fear."

(The following is an extract from the letter:—)"My dear brother, as one who in my early years experienced great distress of mind in not being able to harmonise popular religion with the Bible and realising 'the truth as it is' in Jesus," which has indeed made me free, I feel in duty bound to ask you the following questions which arise in my mind upon the reading of your article on 'Theories of Inspiration.'

"First.—Do you believe that the original documents of the Scriptures were only inspired so far as they reveal that 'which may have been beyond the power of man to discover for himself?'

"Second.—Do you believe in 'the presence of a human as well as a divine element' in the original 'sacred writings'? If you do, how do you determine that which is human and that which is divine?'

"Third.—Do you believe that Christ's endorsement of the Scriptures is only to be claimed for the quotations he made from them?'

"And fourth.—Why did you not promulgate your ideas as expressed in the article, when you had the opportunity of doing so, in the speeches delivered to the brethren and sisters in Birmingham?'

"Your answer to these questions, will, I think, enable me to judge the matter rightly, and to be fully persuaded in my own mind. I intended to take one number of the *Exegetist* every month through brother Thompson, and I was about to write and say 'God speed' to you in your enterprise, but under the present circumstances I cannot. I am anxious to know whether I understand you rightly, hence this letter I pen to you."

Bro. ZECHARIAH DRAKE, Elland:—"As to the question of 'Inspiration,' I am with you, and am sure that in taking a stand on 'Christ's estimate of the Old Testament,' you are on the 'rock' that all the D.Ds. cannot overturn.—Up to this time, in our exposition and defence of the truth, we have not been required to say that only part of the Bible is by inspiration. On the contrary, it has been a great power for the truth (in my experience at least), that we have been able to say that we accept the whole of the

Scriptures as the word of God. If we take the stand that we only accept part of the Scriptures as God's word, evil indeed would be our position in the eyes of our enemies. And worse, we could not stand on the one mind that Christ and the apostles took, as you have well shewn. And if we let Christ and the apostles go, on whom shall we rest? Looking at the brethren as men in the flesh, not having the Holy Spirit in them, but having likes and dislikes of this brother and that brother, the 'M.As.,' 'D.Ds.,' step in as Christ and Paul walk out, and a distrust and uncertainty take the place of that wise and just reverence for the Scriptures that has hitherto reigned among us. No: we must let that 'advantage' of 'the Jew' stand firm, for 'unto them were committed the Oracles of God.' 'Yea, let God be true, though ever man a liar' is: it is the only safe platform on this question."

Bro. STAINFORTH, Bristol:—"You said you should not publish my explanation of Alford's mistakes till you found out whether these really are the difficulties referred to (in the *Exegetist*). It now appears they are not. Before I looked into these two difficulties, I was informed by a brother (who I thought knew) that they were, but the real difficulties were revealed by bro. Ashcroft so soon after that I thought you would make no use of my MS. (We found it useful apart from the specific purpose for which it was written as the difficulty was sure to come up, even though not the one referred to in the article in question.—EDITOR). However, there is no harm done, but I suppose it would be as well to say that it was asserted at first that these were the points referred to. If I had not concluded from what you said that you would not publish, I would have written before to correct 26 into 27, which I found out was wrong in my rough copy. Notice the following errata:—Page 24, col. 1, line 15 from bottom, read 'opposition'; page 27, col. 1, line 5 from top, read 'are'; and 6 from bottom, read 'progenitor'; page 28, col. 1, line 11, for 26 read 27."

Brother HEATH, Crewe:—"I find the following advertisement in a paper called *Great Thoughts*:—"Inspiration (a Clerical Symposium on), in what sense and within what limits is the Bible the Word of God? By the Ven. Archdeacon Farrar, the Rev. Principal Cairns, the Rev. Prebendary

Stanley Leathes, the Rev. Prebendar, Row, the Rev. Prof. J. Radford Thomson the Right Rev. the Bishop of Amycla, and others. Crown 8vo, cloth, 6s.' I verily believe this book is the very source from which brother Ashcroft has taken his ideas. I am much pleased with your able defence of the Scriptures. I am afraid some do not like the jacket so strait: never mind, true brethren will bear it thankfully."

Brother DAVIES, of Everton:—"We were cheered this morning by words of comfort from our venerable brother D. L. Evans (late Professor of Hebrew in one of the colleges), on the question of the Inspiration. He spoke out strongly, and with no uncertain sound. He declared that the right translation of Paul was that all scripture was *God inspired* and profitable for doctrine, &c. He said when the clippers of the Bible had fully done their work, only a few tattered shreds would remain. He went on to say that the position you had taken with reference to this Bible question is the only defensible one. A declaration like this, coming from an able and learned brother like brother Evans, will, doubtless, have some weight. No doubt it will be cheering news for you at this time. (Very: we had quite supposed from the close relations between brother Ashcroft and Professor Evans, and from the probable bias of a man so many years in a professorial chair, that brother Ashcroft would have his sympathy and support. That it has turned out otherwise has been a great and gratifying surprise.—EDITOR.) If I had a ready pen and the ability to use it, I might, perhaps, have sent you a better report."

Brother B. WARRENDER, Smethwick:—"Allow me to express my heartfelt sympathy with you in the present trying hour, and my appreciation of the noble manner in which you are doing battle on behalf of a principle of the most vital moment to us all. The mental strain involved on your part must be very painful. I pray that our Heavenly Father may sustain you, and that you may be permitted to see the result of your present warfare against the powers of darkness in an ecclesia purified and strengthened, and more than ever alive to the true value of the Book which God has given us, the 'entrance of whose words giveth light and understanding unto the simple.' . . .

How often is it the case, that those who boast superior 'learning' manifest the merest ignorance with regard to the subjects which they profess to treat! An instance in point is furnished by the manner in which the *Aeon* deals with the 'hare' mentioned in Lev. xi. 6. Touching this so-called difficulty, Tristram's 'Natural History of the Bible' furnishes an explanation complete enough to satisfy any reasonable mind. Suppose we were to concede the non-inspiration of the 6th verse, a yawning chasm opens beneath our very feet; for the same objection would apply to the 5th verse, in which the coney, possessing the same peculiar characteristics, is interdicted. We are told we must recognise inspiration only where inspiration is 'expressly claimed.' It is expressly claimed here, verse 1: 'The Lord spake unto Moses and unto Aaron, saying unto them.' I would affectionately counsel the brethren and sisters not to be misled by the specious ideas floating in the air. They are the germs of spiritual disease and death. Let them calmly and earnestly consider the question submitted to them in all its ultimate bearings and consequences. If they will do so, I doubt not that they, like myself, will be more than ever convinced of the entirely divine character of the precious document in our hands, and that in the glorious promises it contains, our faith and hope are resting on a foundation sure and steadfast, and as immovable as the granite of the everlasting hills."

Bro. E. REYNOLDS, Chipping Norton:—'My position in reference to this burning question of inspiration was till lately so far opposed to yours, that on receipt of this month's (January) *Christadelphian* I expressed myself pained and disappointed that it should be so taken up with the subject, adding that it was doubtful if I should read it. However, I am thankful to say I have read it, and with much thought and mental strife have come to the conclusion that your answers to the various objections are of a decisive and satisfactory character. I am now convinced that the position described in the third mode of answer to objection 25 is undeniably safe and wise.—As one who has hitherto been inclined to pay much attention and attach great importance to *criticism*, I must confess it to be a dangerous track upon which to travel. Here is a fact which speaks for itself, viz.,

that the truth was discovered, not by M. As., LL. Ds., D. Ds., and critics, but in spite of them."

Bro. SLEEP, Devonport:—'I have always firmly held to the belief that the whole of the Bible is due to inspiration, and I still believe it. Bro. Ashcroft himself sees the difficulty his theory places him in, when he says, 'Some will say we leave it to the choice of the Bible reader himself to determine where the inspirational line may be drawn, and thus burden him with the responsibility of deciding as to what is infallible truth and what is not.' One man would set up one standard, and another would go further, and thus the authority of the Book would be lost in the conflict. Instead of this doctrine being a means of resisting the sceptic, it would certainly put the weapon he would most desire to have placed in his hands. Bro. Ashcroft again says, taking this ground, 'we are conscious of a security and neutral tranquility which no other position affords. We tremble not at the appearance of a new rationalistic treatise or Dutch Commentary.' What do these words mean? They mean that we are at liberty (or, to use the more truthful word), we must allow ourselves the license to reject anything these works may show to be apparently contradictory. It will create in the minds of the brethren a state of constant doubt, until at last they will deny the Lord that bought them, and the book which is his Father's revelation to man. I am truly sorry that one whom I looked to as an ornament of the truth should have got into Doubting Castle. I recognise that the theory is not only untenable, but it is also destructive to the firm faith of a brotherhood whose development is entirely due to the confidence they have in the record of his dealings. What a conflict of opinion humanly-recorded history raises. How men's deeds and words have been variously interpreted in them. If this be true of latter-day history, what must it be three thousand years ago, if the history has merely human authority to attest it. Might not the Flood and the Exodus, on such a principle, be classed with the mythology of Rome and of Greece? I say away with a theory having such tendencies. No one sound in the faith need tremble while he can turn to the history of nations and see in it the fulfilment of Bible prophecy. What has been fulfilled

is a guarantee for what yet remains to be fulfilled. We have the great central fact of Christ's resurrection as the pledge of his coming."

Brother SAUNDERS, of Barnstaple :—
"Being here alone, I only know the brethren through the *Christadelphian* and *Light-stand*, so that any judgment I may form is based on what I read therein. Now it looks to me as if these two brethren (Ashcroft and Chamberlin) have been made too much of, and came to the front as teachers of the truth without sufficient time for mature knowledge thereof. This is now apparent from their productions in the periodicals sent out by them. Neither the one or the other will bear even a moderate scrutiny if the Bible is the test-book for them. No one can read the *Evegetist* through without seeing that its compiler is like an Israelite going to Egypt for help, or taking counsel from the priests of Baal against the most High. Persons and principles once valued are cast away, and the relics of what was thought to have been for ever disposed of, substituted again in their place—like the dog to his vomit. The picture is sad indeed, and places the *truth* in a position of deep humiliation. It is possible that we all need humbling. Well, dear brother, let us one and all humble ourselves under the mighty hand of God, that He may exalt in due time. I do not regard this as a trivial affair. Eternal wisdom has a purpose in it, which we can only learn by patiently waiting for the end. Some will, no doubt, be turned aside by the vain jangling, while others, who are weak, will, by having their minds more fully exercised, become strong. In this way the wedding will be furnished with guests,

robed in white. Taking this view of the matter, let us try and gird up the loins of our mind, for the end is near. Your work and patience is great, but God is greater, and at such seasons as the present, his promises come in to fill up the void. You have them carefully stored, as all good and true men will do. We must draw upon them, and get out of them what they contain—help in need."

[We have a number of interesting letters from correspondents abroad, from which we intended to quote, including brother I. N. Jones, Jacksonville, Florida; bro. T. Williams, Waterloo, Iowa; bro. Trezise, Sandy Hook, Ind.; brother Baxter, New Lisbon, Wis.; brother H. L. Baker, Strong City, Kans.; bro. Geo. T. Washburne, Jersey City, N.J.; sister Wade, Stevenspoint, Wis.; bro. Ussher, Walkerton, Canada; brother J. D. Benedict, Bristol, Wis.; brother D. P. Ross, Toronto; bro. E. B. Greene, Carpinteria, Cal.; brother F. C. Whitehead, Waltham, Mass.; brother G. P. Pruitt, Henderson, Ky.; brother W. A. Hall, Blackburn, Arks.; brother Soothill, of Harvard, Id.; sister Byrnes, Strong City, Kans.; brother E. F. Mitchell, Halifax, N.S., &c., &c. The length to which the matter has already gone precludes the carrying out of our intention. Some may not regret this: but we do. Their voices are all strongly on the right side, for which we thank God.—EDITOR.]

THE VILLANOUS DECEPTIONS OF ROME.
—Garibaldi, in "The Rule of the Monk," says :—"A better illustration of the manner in which the Church of Rome applies her patronage of the fine arts to the inculcation of her doctrines and the increase of her power, can hardly be found than among the Crescoes of the Campo Santo, Pisa. Here we have represented the most ghastly cartoons of hell; death, judgment, purgatory, and hell; we behold angels and devils fighting for the souls of the departed: snakes devour-

ing; fiends scorching; red-hot hooks tearing their flesh. Those on earth can (so say the priests), rescue their unfortunate relatives from this melancholy position by giving donations to their spiritual fathers, who will then pray for their escape. We read in the New Testament that the rich enter heaven with difficulty, but it is the rich, according to the Church of Rome, who enter easily, whilst the poor are virtually excluded." There is force in the Apocalyptic description. "By thy sorceries were all nations deceived."

The Christadelphian.

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

FEBRUARY, 1885.

In fulfilment of the promise made last month, a commencement is made this month of a return towards our normal state of contents; but only a commencement. Next month, we shall hope to get quite back to proper form. So far as we know, we have said all that the occasion calls for on the subject of inspiration. What may have to follow in

the way of action will depend upon others. The *Exegetist* has ceased to exist, only to be replaced, however, by another publication, in which there can be no confidence until the *Exegetist* doctrine is disavowed. The truth, in fact, as well as name, is what is wanted. The clerical world is full of pretentious nomenclature and fine writing, of a kind that makes the Word of God of none effect. The truth has been recovered in our day, and, so far, preserved, by keeping very close to the Word of God, and this not only not by means of, as a brother well observes, but in spite of the learning of the schools. We must refuse to be drawn back into the paths we have escaped—however beautiful.

THE SIGNS OF THE TIMES.

AFFAIRS AT HOME AND ABROAD.

BISMARCK TRYING TO FORCE THE
EASTERN QUESTION.

TURKEY IN A FRIGHT AND DYING.

RUSSIA THREATENING.

There have been many interesting developments since our last notice of the signs of the times (in November). In the first place, the fierce contest between the Lords and Commons on the Franchise Bill came to a sudden and most unexpected termination. The leaders on each side met and agreed to a compromise by which the Lords consented to pass the Franchise Bill on condition of Mr. Gladstone's Government accepting a certain scheme for the re-distribution of seats, and introducing it at once into the then current (autumnal) session of the House of Commons. By this, a complete end came to

the excitements and agitations of the previous months.

Everybody wondered at the meaning of so unprecedented a political transformation. There was probably a meaning that nobody knew or suspected—not even the leaders themselves. The angels have to do with what is going on in the world at a time like this, when the purpose of God is culminating to a very distinct crisis. It was probably needful that in the presence of the grave situation forming on the continent, English parties should not be absorbed with intestinal strife. The predisposing of the minds of two men—Mr. Gladstone and Lord Salisbury—brought agreement about; and having made peace, they both agreed to an extraordinary measure having both a defensive and deprecatory significance towards the European powers. They agreed to the voting of five millions sterling to be spent in enlarging the British navy.

This resolve sent a sensation throughout Europe. There could be no mistake as to its meaning. It was an intimation to the Powers that whatever strife of parties there might be at home, England would not brook any challenge of her supremacy on the sea. A distinct German

movement has manifested itself against this supremacy. The German papers openly say that England must no longer expect to rule the waves in the presence of the growth of more than one new maritime power. In harmony with this feeling, Germany has publicly taken possession of several parts of the earth in close proximity to British colonies—in Africa and the Southern Seas. The most noticeable—that of New Guinea—has been a special source of bitterness and embarrassment.

New Guinea is near Australia; and the Australians, strongly objecting to the nearness of any foreign power, have for several years desired to annex this very large island (about three times the size of England). Their feelings became so strong on the subject that a little way back, they took possession of the country, and unfurled the English flag, waiting the endorsement of their action by the English Government at home. But Mr. Gladstone objected to the proceeding and disallowed the act, from which, consequently, the Australians had to retire. Mr. Gladstone said there was no fear of any other country wanting to occupy New Guinea, and that if any country did so, England would consider it an unfriendly act; and that in any case, England would be watchful over Australian interests. And lo, in the face of these things, Germany quietly steals up into New Guinea (north coast) and unfurls the German flag there, and declares the country annexed by the German Government. The feelings of the Australians may be imagined. They have written home in the strongest terms of protest, greatly to the embarrassment of Mr. Gladstone's Government. The same thing has happened near the English Colonies in Africa.

The effect is weakening to Mr. Gladstone's position. This is, on evidently sound authority, declared to be one of the principal objects of the proceeding. "One behind the Scenes" writes a letter in the *Daily News* which has caused a sensation,

declaring that Bismark dislikes Mr. Gladstone's Government because of its foreign policy, and is determined either to bring about its downfall or to compel it to openly annex Egypt. German action at the Antipodes thus has a bearing on the development of the Eastern Question.

THE POLITICAL VULTURES AND THE DYING TURK.

Germany, Austria, and Russia have agreed upon the partition of Turkey: but they want England to begin by taking Egypt out and out. For this reason, they have rejected the reasonable proposals made by England (after the failure of the Conference) for the settlement of Egyptian affairs, and are pressing upon her acceptance (through France) another scheme which England cannot accept, as it would amount to the re-establishment of French power in the country. This is the point things have reached at the present moment.

TURKEY APPEALS TO ENGLAND.

Meanwhile, Turkey has taken fright at the intrigues that are going on. She has sent to London a special ambassador (Hassan Fehmi). The *Daily News* Paris correspondent says, referring to the said ambassador's arrival in Paris:—

"The Sultan, it appears, is terribly afraid that the Gladstone Cabinet may be forced by the united pressure of France and Germany to elect either to quit Egypt, or permanently take it. In the former case, the Tories would have a better chance at the next elections, in which event all the old hostility between Russia and England would revive. In the latter case the Great Powers would look for compensation, and all Europe, including Turkey, would be convulsed."

The Varna (Turkey) correspondent of the same paper says:

"The object of Hassan Fehmi's mission to England is to endeavour to bring about an arrangement between the two countries with reference, first, to Egypt, and second,

to certain eventualities which are now regarded by the Porte as almost certainties. The Porte believes that when Prince Bismarck has succeeded in creating discord between England and France, especially when he has driven the former Power to take definitive possession of Egypt, a descent upon Salonica will be immediately made by Austria, and a simultaneous advance by Russia in Asia Minor. This belief explains the remarkable awakening of the Porte from its dream of security under the protection of Germany. The Turkish official newspapers speak now in the highest terms of praise of England. Yesterday the leading paper declared that if Hassan Fehmi succeeds in bringing about an understanding with England, it will be the happiest and most glorious event in the reign of the Sultan Abdul Hamid."

ENGLAND ACCEPTS TURKISH COLLAPSE AS INEVITABLE.

The editor of the same paper (*Daily News*), whose remarks are important as reflecting Government views, says :

"If the Turks want to put the world straight, why don't they begin at home? Sultan Abdul Hamid is afraid that the Austrians will push on to Salonica, and the *Russians swallow Asia Minor*. Well he may be. When the next political upheaval comes, those results will very probably ensue. An accident may precipitate the intervention of one or more of the Great Powers. In the European provinces of Turkey the soldiery, because unpaid and half-starved, have lately been more than once on the verge of mutiny. In Asia Minor the position is well nigh desperate. Even the Armenians of the eastern provinces no longer dream of autonomy. They are too conscious of the contrast which the progress of the districts annexed by Russia in the last war presents to the stagnation of those which still remain under Turkish rule; and much as they dislike the despotism of the Czar, they would prefer it to the anarchy of the Sultan. . . . Hassan Fehmi, the coming Envoy, being more enlightened than his fellow-officials, would encourage enterprise to the utmost. But the bigots are too strong for him. And—why make any pretence of ignoring

a fact which is patent to everybody, though everybody avoids mention of it?—*the Russians will prove too strong for the bigots*. After the conclusion of the late war, the most excellent schemes were drawn up by the Porte, in consultation with the representatives of the foreign Powers, for the improvement of the law courts, for a reformed police, for readjustment of taxes, for local representative governments in Asia Minor; but nothing has come of them from that day to this, and the Powers have even given up talking about them. Russian rule is scarcely a model for imitation, but in comparison with the Turkish rule of Asia Minor, it would be a blessing. Nor need we fall into a state of nervous dread about 'the road to India' if ever the above substitution takes place."

THE EUPHRATES ABOUT DRY.

When a leading English newspaper, in close relations to Mr. Gladstone's government, speaks of the imminence of Turkish overthrow in this way as a thing inevitable, may we not be permitted to think that this long-looked for and long-delayed yet always growing token of the Lord's arrival, is at last about to be fully accomplished as all the others have been? The Constantinople correspondent of the same paper writes a strong letter headed "Turkey falling to pieces." It opens as follows:—

"The Turkish Empire shows many signs of falling rapidly to pieces. Since 1876 the amount of territory which she has lost is very great. The two Bulgarias, a large slice of Armenia, an addition to Montenegro, a large one to Greece, Cyprus and Tunis, Bosnia and Herzegovina, not to mention Egypt, have passed from under the rule of the Porte. But the process which began with the late war by no means stopped with it. Turkey, so far from recovering from the blows which were inflicted upon her, has year by year been growing worse, and this from causes which are purely internal, and with which the war is only remotely connected. First of the causes which are contributing to the decay of the Empire is the want of money. The serious blow given to Turkish finance arose from the ease with which the Porte

succeeded in borrowing two hundred millions from Europe. Turkish officials became accustomed to a habit of extravagance which they now find impossible to shake off. The loss of the provinces caused an enormous diminution in revenue. Bulgaria was spoken of commonly in Constantinople as the milch cow of the Empire. A largely decreased income, with an expenditure in capital remaining virtually the same as before the war, has driven the Porte into great straits for the want of money."

RUSSIAN DESIGNS AND THREATS.

It is in beautiful harmony with the whole situation to hear the Russian General, Sobeloff, thus writing in a leading Russian paper, from which the *Times* correspondent makes quotations:—

"We can only defeat the enemy by striking at his very heart, which, in the case of England, means India. It is just as sure as that two and two make four that a campaign in India would cost five times less than the expense of the last war against Turkey; besides which it would take place in Asia, where neither Austria nor Germany would move a finger, and this is a very important consideration. And while England dares us to enter the Bosphorus, are we to renounce all action against her in Asia? Are we to be insulted in the Crimea and at Berlin with impunity? No; it is time to recognise our true aims and the proper means of pursuing them. We are firmly convinced that the surest means of obtaining the northern part of the Bosphorus is to threaten English dominion in India. The possibility of an invasion of India is a source of great agitation in England, and well it may be so, for whoever deals England a blow there sounds her death-knell. England's immense trade in the

East is entirely dependent on her possession of Hindostan. There is scarcely a well-to-do English family or commercial firm that is not more or less dependent upon Indian trade or occupation in the Indian service. The army of England is many times less than those of the Continental Powers, and to make up for this she has developed a gigantic fleet, on the strength of which alone she continues to have an important voice in European affairs. We do not want India for itself, but what we want and intend to have is the Bosphorus. If England will really become our friend and will not oppose us there, we will even support her rule in India. But we know that the English, who are a cunning and sly people, will not believe us. They will say that once on the Bosphorus, Russia would threaten India also from that point. We have now gone far beyond Geok Tepe. Merv is ours. The Tekkes and Saryks are subjects of the White Tsar. We are now nearer to Herat than St. Petersburg is to Narva, and if we are wise in the question of settling the north-western frontier of Afghanistan, and have the courage to declare to England that we are the real rulers of Central Asia, and will not hesitate to expel anyone who treads on our toes there, you may rely upon it that the English will be disconcerted and confused. In the meantime, we will go on making our clay pots in Central Asia. After clay will come the period of bronze, and with God's help we shall eventually reach the age of gold."

THE JEWS AND THE HOLY LAND.

Interesting and encouraging information as to the progress of the Palestine colonisation movement will be found in the opening pages of the present number, including a letter from Mr. Oliphant.

Some brethren pray too long. Christ commands brevity; and it must be applicable to public as well as private prayers. A few well-chosen reverential words are much more edifying to those who pray, and must be much more pleasing to God than a long ramble of weak sentences.

Character can never be formed in children who are brought up to do only just what they like. Children, while kindly treated in all things, ought to be compelled to obey the commands of their parents, agreeable or not. If they are not, they are liable to grow up dull, selfish, obstinate, and disagreeable.

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.—Tuesday, February 17th; 4.30 prompt; brethren and sisters only. An hour's conversazione after tea.

SEWING AND READING CLASS.—Resume Monday, February 2nd, Garden Room, 64, Belgrave Road, 7.30 p.m.

SATURDAY EVENING, Garden Room.—Next Meeting February 7th, at 7 o'clock. Jno. xviii. (brother Roberts).

TEMPERANCE HALL, BIRMINGHAM.

SUNDAY LECTURES FOR FEBRUARY.—1st, brother Roberts; 8th, brother Roberts; 15th, brother Shuttleworth; 22nd, brother Bishop.

BIRMINGHAM BRETHREN LECTURE OUT OF BIRMINGHAM DURING FEBRUARY AS FOLLOWS:

February 1st.—Brother Shuttleworth, Cinderford.

February 15th.—Brother Roberts, Kidderminster.

February 22nd.—Brother Roberts, Dudley.
(If other brethren having appointments would supply them by the 20th of each month, we should be pleased to publish them.)

SUNDAY SCHOOL.

February 1st, 1st Kings vii., to verse 26. *Subject for proof*: "That Adam sinned against God and brought death."—8th, 1st Kings vii., 27th verse to end. *Subject for proof*: "That the dead know not anything."—15th, 1st Kings viii., to verse 30. *Subject for proof*: "That God made promises to Abraham."—22nd, 1st Kings viii., verse 31 to end. *Subject for proof*: "That Abraham is father of the Jews."

THE RESULT REFERRED TO ON PAGE 61.

One Liverpool and two Nottingham brethren had arranged to call on bro. Ashcroft to offer the propositions appearing on page 61 as a basis of re-union; but bro. Ashcroft hearing of it deferred them by telegram and postcard, and no further steps have been taken, except a letter from bro. Roberts to bro. Ashcroft, stating that the disavowal of the *Exegetist* doctrine of

an only partial inspiration of the Scriptures would remove the chief barrier. To this bro. Ashcroft has vouchsafed no answer. If the *Exegetist* doctrine is not disavowed, there can be no fellowship. Action will be forced on the friends of the truth.

BIRMINGHAM MISCELLANIES.

There is much suffering among the artizan population of Birmingham, from want of employment: which has affected the brethren to some extent. There was a special ecclesial contribution on their behalf on the Sunday before Christmas Day, by which they were enabled in some measure to share in the comforts of the season.

On Christmas Day, between 30 and 40 of the old brethren and sisters (poor and infirm) took dinner and tea together in the Garden Room, with a covered carriage ride between. In the evening they were shown some interesting views by the magic lantern. The cost was borne by more favoured brethren.

On Dec. 26th, there was a large tea meeting of the ecclesia at the Temperance Hall. From 300 to 400 partook together. There were many visitors from the surrounding districts. After tea, there was what has become the usual *conversazione* interval for promiscuous mixing and conversation on the floor: after which, a formal meeting was constituted, at 6.45, when various interesting addresses were delivered and hymns sung.

On the following Monday, the usual Christmas treat for the school children came off in the same place. The meeting was a very large one: and the usual pro-

gramme was observed—1, tea; 2, singing (by the children in the gallery while the tea benches, &c., were being cleared away); 3, the reports and distribution of prizes—(a groaning table load); 4, exhibition of views, with an interval for oranges; 5, close and disperse about 9. If it be asked. What is the use of all the trouble and expense? the answer is, it stimulates and attracts the children, and gives them an association with the truth, which they might otherwise lack. This leads to higher results afterwards, though not in all cases.

At the meeting of the managing brethren, on Tuesday, Dec. 30th, charges of dishonourable dealing and theatre going against bro. Lincoln Hall were investigated, with the result of a recommendation to the ecclesia to withdraw for three months, and cancel bro. Hall's appointment to the harmonium.

The usual quarterly meeting was held Jan. 8th (a week later than usual, owing to occupation of hall by others on the proper night). It was of a quiet and comforting character. The reports shewed much work done and money spent, with balances in hand in all departments. The reports were adopted by the meeting. The business was through in sufficient time to allow of some words of edification.

We have lost sister Lizzie Turner (daughter of brother H. Turner) through marriage with brother Smith, of Abergavenny. Her loss is as much a source of regret in Birmingham as it is of satisfaction to Abergavenny.

Sister Brabyn has left Birmingham for a while. We all very much hope it is temporary, as her work in the young women's class was so valuable. We should have a difficulty in supplying her place.

The ecclesia is on the point of being asked to define its attitude on the subject of inspiration. While some say, "What is all the stir about?" others say "What a dreadful thing to have the Bible called in question as the Word of God in our very midst." Such an issue cannot be accommodated. There must be a stand on the part of believers. It is a significant fact that Renunciationists, infidels, and lukewarm and uncertain people of all sorts applaud the *Evangelist* doctrine. Some, no doubt, sincerely think it the right thing; it is not the first time honest men have

been drawn into a false position. In the matter of fellowship, it is not a question of honesty (though true honesty is a very precious thing); it is a question of the truth of God and its foundations.

The Visitor.

"They that feared the Lord spake often one to another."—(Mal. iii. 16.)

FEBRUARY, 1885.

Let us try to analyse the voice of the Shepherd. It is "a most pleasant voice" which stirs the love yearnings of those to whom it is addressed: but is more than musical; it has a meaning, and we must make out its meaning, so that we may be able truly to "hear" and follow.

His commandments are not grievous, as John says, still they are sometimes such that it requires the full uprising of love to make obedience easy. When, for example, he tells us to love our enemies, and do good to them that hate us, he tells us to do something that nothing but our own love of himself can enable us to do. Every natural impulse rises against it. It seems right and satisfactory. It seems right and satisfactory to hate those who oppose us, and to do evil to those that hate. But we look at Christ: we hear him in tones of kindness, yet of command, say, "Do good to them that hate you." Contemplating him, our natural feelings subside: the hard heart melts: and we can swallow down the old Adam, and really feel and do kindly to those who do otherwise to us.

What we do thus for Christ's sake, we at last find to be a good thing for its own sake—good for ourselves, and good for those concerned. It oils the machinery of the mind. It protects us from the fevering and ugly effect of resentment. The man of offended and resentful feelings is hurt as much as the object of them, and perhaps more. The parched

mouth and contracted countenance is only part of the general derangement which such feelings produce. The man is withered by his anger, whereas the man who puts anger away, at the bidding of Christ, mantles himself with dignity and peace. His mind opens beyond himself, and is eased and blessed by the exercise of benevolence. "The milk of human kindness" is as marrow to the bones. It fattens and soothes those who feed on it. Resentful men never can know the truth of the maxim, that it is more blessed to give than to receive. Even your enemies are deprived of half their ugliness when you look at them through the medium of the feelings that Jesus commands you to cultivate. Your own character is blessed and ennobled.

What is better in a man than self-restraint? and what more effectual exercise of self-restraint can there be than the repression of every unkind word and act to those who wrong you, and the compelling of your wounded mind to seek its solace in sentiments and acts of kindness? If this benefits you, as it undoubtedly does (for it is as a refining fire to the natural man), it benefits your enemies; they are helped by your self-triumph. What if they are too bitter to be propitiated, the advantage remains with you. Your kindness is more severe on your enemies than your retaliation could be, while you ennoble and soothe your own heart, and above all, please Christ and do a good work of preparation for the ages to come.

PROVERBS, No. 54.

"Understanding shall . . . deliver thee from the way of the evil man—the man that speaketh froward things"
(ii. 11-12).

The understanding of chemistry or astronomy will not do this, but the understanding of wisdom will. This wisdom teaches a man to fear God, to have great respect to His commandments, and strong faith in His promises of good to come.

This wisdom is not destitute of philosophy, in the sense of perceiving the inherent fitness of things; but its power lies more in conviction towards God than in discernment of moral beauty in the abstract. And its power manifests itself in decisive separation from the evil man—the man whose characteristic is found in his tongue as much as in any part of his ungodly portraiture. He speaks "froward things." Of another class of man, it is said that "his tongue talketh judgment: the law of his God is in his heart." It is far from being so with the evil man. His tongue talketh superficiality and wickedness, and he does it in a wicked manner which is almost universal in the world. He mouths all subjects arrogantly, boastfully, defiantly, flippantly, frowardly. Understanding delivers the saints of God from such "whose end is destruction, whose God is their belly, who mind earthly things."—Ed.

EDITOR'S DIARY OF SUNDAY WORK.

December 21st.—Birmingham: Fine morning—large meeting. Bro Thompson presided. Some visitors present: forget their names.—The reading of Revelations i. supplied an excellent theme for reflection. Called attention to the two departments of which the whole book consists: the first, Christ's direct communication with his brethren, and second, the divine view and plan of the dark panorama of human history to its close. Emphasizing the first, pointed out that the messages to the ecclesias were all in favour of zeal on God's behalf: in no degree were they against it. They were against compromising with ungodly human ways, but in favour of a complete and careful attention to divine obligations and principles. We were in no danger of going beyond the standard: but in much danger of coming short of it.—Bro. Bishop followed with some excellent remarks on the miraculous nature of the apocalypse as a complicated and condensed prophecy fulfilled in the events of 18 centuries past.—The evening lecture was on "The temple of God," spoken of by Paul in 1 Cor. iii., calling for some consideration of the relation now sustained by believers to the outer darkness: and admitting of a peep at that other (and literal) temple of the age to come exhibited in Ezekiel's prophecy.

December 28th.—Temperance Hall, Birmingham.—Bleak inhospitable morning : smallish meeting : perhaps 260. A number of visitors present, including brother and sister. Beddoes, of Abergavenny ; brother and sister Beard, of Cinderford, &c.—Rev. xvi. was the New Testament reading. I had commented on and referred to this at the open tea meeting, as “the reading of the day.” Now acknowledged the mistake, explaining the cause. Feeling in need of comfort, I had that day taken a long read in the *Apocalypse*, including the 16th chapter, which had left the impression it was the day’s reading. Some people might think the *Apocalypse* a strange place to go to for comfort ; it would not seem strange to those who knew the truth, for in the *Apocalypse* we were taken away from the chafes and clouds of our vain present life, and shewn the stream along which the world was being borne to the hour and issue of God’s purpose. Pointed out how entirely the chapter had been fulfilled in the events of the 19th century, and how directly we stood in the neighbourhood of the *parenthesis* of the 16th verse, “Behold I come as a thief.”—Brother Beddoes followed with some remarks on the evidence afforded to the Messiahship of Jesus by early Jewish attempts to corrupt the scriptures.—In the afternoon, addressed the Sunday School (about 300 children) on the return of David after Absalom’s rebellion, rehearsing the incidents for the sake of impressing them on the minds of the children. Weary work, but there is a glorious ending.—In the evening, Paul’s statement that the apostle were “fools for Christ’s sake,” gave the opportunity of showing that the same principles operated to the same results in the 19th as in the first century. No man could be an earnest servant of Christ without being looked upon as a fool by the world. Where a man was in good odour with the world, it was evidence of a conformity that was dangerous.

January 4th, 1885.—At Swansea. Left Birmingham on Friday, feeling a little down and overdone. Frail man ! His powers are very limited while he has them, and short-lived in the tenure of their possession. It is the day of small things in every sense. To what better use can such a day be put than to use it in purchase of the perfect day that comes with Christ, the rising sun ! Every man gets through, and has to get through, his fret-

ful day ; but he may get through it, and in the vast majority of cases, does get through it, without Christ, and thus it is unredeemed, and closes in darkness—perhaps suddenly, like the prominent Swansea townsman of whom I heard on arrival who was alive, apparently healthy, and a visible object in the streets till a week or two ago, and now moulders in his coffin. In Christ, our evil day is redeemed, however beset by poverty, weakness, and dishonour ; these are necessary preliminaries to the coming day ; therefore the enlightened heart can take pleasure in infirmities and distresses for Christ’s sake.—Arrived at Swansea at 4.30. After tea (at bro. Randle’s), had to do some literary work, after which, had a stroll out in the dark, under the great star-lit canopy of heaven, where it is possible to see God and all His purpose, and the present fleeting life in its true aspect and character. Indoors, dwelling among the details, and in contact with minds engrossed in these, it is not always possible to get this vision.—Next day, went down to Mumbles, to get the benefit of the peerless air of the Gower sea cliffs. The day, however, did not prove favourable, and we had to cut short our stay, and hurry from the wind and rain, to the refuge of sister Michael’s Temperance Hotel, in the village. Here we wereshortly visited by brother W. Clement, who was full of the latest and characteristically fervid impressions on the vexing agitation of the hour. This will subside after accomplishing its purpose. It seems nothing but a pure evil while it continues, but there is probably another side to it, could we but see with divine eyes. Returned to Swansea late in the evening. Next day assembled with the brethren at the breaking of bread. The 5th chapter of Matthew supplied excellent material for spiritual cud-chewing.—In the evening, a large meeting to hear lecture on Revelation as a necessity, met in the Bible and the Bible alone. When the present crisis has subsided, we may hope to see all the brethren in the peace of confidence and the comfort of faith. Bible reading will bring this ; reading about the Bible is not so nourishing a process.

December 11th.—Temperance Hall, Birmingham. Cold, wet morning, yet good meeting. Brother Gilbert, who presided, announced brother Ashcroft’s new magazine, entitled *The Truth*. Have been asked to countenance and support the

same. How is it possible? Conditions justifying such a thing are nearly all wanting. Though the name of the magazine is changed, the *Exegetist* doctrine has not been disavowed and abandoned.—The reading from the Psalms gave "sorrow" for the subject of exhortation; its uses—nothing like it for weaning us from the present world, and attaching us to the kingdom of God.—Bro. Sheppard followed with excellent remarks on the applicability of the Psalms to Christ.—In the evening, "The Kingdom of God" (as referred to incidentally by Paul, in 1 Cor. iv.) gave an excellent opportunity of enlarging on one of the most attractive features of the truth.

December 18th — Warrington: was obliged to journey on Saturday evening, and so missed the interesting meeting arising out of the visit of the Kidderminster Young Men's Society to that of Birmingham. They took tea together in the Garden Room.—Arrived Warrington 8 30; several brethren and sisters at the station. Repaired with them to the house of bro. Unsworth, who I found had been seriously ill, but was now approaching convalescence. The brethren all right on the subject of inspiration, except, perhaps, one. Another has fallen right away into unbelief, and another into "the pollutions of the world." Next day, broke bread with the brethren in the Masonic Hall. The subject engaging our attention was the wisdom of the plan God is observing first in delaying His promised goodness, and then making its attainment achievable only through the sufferings of His Son and our own suffering during a brief mortal probation. Tried to manifest and apply the comfort of the Gospel. In the evening, spoke of the proved existence of God; the absolute necessity for a revelation from Him; and the certainty afforded by all the facts connected with the Bible that such a revelation has taken place.—Several brethren present from a distance, with whom, after the lecture, some pleasant intercourse on the things of the Spirit took place.

INSPIRATION AT LIVERPOOL.

The printer requiring a bit to fill this corner at the last moment, we record the fact that the Liverpool ecclesia, at a full and special meeting held on January 26th, unanimously adopted a resolution, declar-

ing its belief in the inspiration of all parts of the scriptures of the Old and New Testaments; and its purpose to refuse fellowship to any who maintain that inspiration was limited to certain parts, and that the other parts are of a merely human authorship. The ecclesia, which at one moment was threatened with disruption from other causes (which have been rectified) is now one. Bro. Ashcroft is not a member of it.

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 Craigmyle says that the annual report laid before the brethren on the 11th instant showed that six had been added during the year, and one lost by removal: none by death.

LECTURES.—Jan. 4th, "The Ingathering of the Saints" (bro. Andrew Marr); 11th, "Government, present and future" (bro. Andrew Marr); 18th, "The Hope of the Early Church" (bro. Jas. Mowat); 25th, "Zion's Glory" (bro. Andrew Marr).

Bath.—Bro. Keepence reports the removal of brother and sister Strange from Cirencester to Bath; also a visit from bro. T. Boshier, of London, who lectured to the largest audience yet realised in the new room. The subject ("God's purpose with the earth") had been well advertised.

LECTURES.—Dec. 14th, "The World to come" (bro. R. R. Stainforth, of Bristol); 21st, "The Cross of Christ" (bro. T. W. Keepence); 28th, "The covenant made with David" (bro. W. A. Robinson).

Birmingham.—During the month, obedience has been rendered to the truth by the following persons:—ROSE H. LANE (29), sister to brother Lane, formerly neutral; ANN M. HILL (19), daughter of brother and sister Hill, formerly neutral. For other particulars, see Visitor Department.

LECTURES.—Dec. 28, "Fools for Christ's sake" (brother Roberts); Jan. 4, "The Divine Covenants" (brother Bishop); 11, "The Kingdom of God" (brother Roberts); 18, "The nature of the human

soul" (brother Shuttleworth); 25, "True immortality" (brother Shuttleworth).

Bishop's Castle.—Bro. Owen reports a special effort on the 21st and 22nd of December, when bro. Shuttleworth delivered three lectures, two in the meeting room and one in the Town Hall. The subject of the Town Hall lecture was "The future of the earth in the light of prophecy." The lectures were well announced, but the response of the public was not large. Bro. Shuttleworth's visit was a season of refreshment to the brethren and sisters.

Blackpool.—Bro. J. Booth, referring to the notice from Blackpool last month, says it is he who has withdrawn from the meeting at Blackpool, and that he desires to be considered in fellowship with the brethren elsewhere. We publish this as a matter of right, without desiring to enter (in the *Christadelphian*) into the merits of the misunderstanding.

Bradford-on-Avon.—Brother W. A. Robinson reports the addition to the small ecclesia here, of BESSIE MARTIN (22), formerly neutral, who, after a good confession, was buried by baptism into Christ, on Oct. 18th.

Cardiff.—Brother Morgan Rees says the brethren here have been comforted by the addition to their number, of ROBERT GOODHALL, formerly Plymouth Brother. He adds that the brethren are about taking a new room, capable of holding about 400 people, situated in Angel Street, near the Castle. He prays God to bless the endeavour, to which every true brother will say "Amen."

Cinderford.—Bro. Worgan reports that Mr. T. C. Nichols has been lecturing at the Primitive Methodist Chapel, against the Christadelphians. Several of the brethren went to hear the lecture. At the close, bro. J. Lander rose to read a letter he had received from bro. R. Roberts, but the chairman would not allow the letter to be read, and said that if bro. J. Lander persisted, he would have to suffer the penalty of the law. Since then, we have heard that Mr. T. C. Nichols objects to meet bro. Roberts in debate. Bro. Thomas, of Birmingham, lectured the following evening in reply.

LECTURES.—Dec. 14, "Christ;" 21, "The hope of Israel;" 28, "Lost in Eden, found in Christ;" Jan. 4, "The life that now is, and that which is to come;" 11, "Christ on the Mount of Olives."

Crewe.—Bro. Wharmby reports the obedience of CHARLES HEATH (18), son of Bro. Heath, formerly belonging to the Primitive Methodist body. He was immersed on December 25th, after giving evidence of a sufficient knowledge of the Gospel of the Kingdom of God, and the things concerning the name of Jesus Christ. Bro. Heath, referring to his son's obedience, says it is, to him, a source of very great joy, after years of watching, waiting, and hoping nearly against hope, to find one spring up at his feet, as it were, to be a source of strength and comfort. He says, "I am sure we ought to sow besides all waters, not knowing which shall prosper. Oh this prejudice! If men and women would only wait a few moments until we had shown them what the Word of God teaches."

Derby.—Brother Chandler says: "We are encouraged, when we look back a few years, to think of our members being increased to so great an extent. Of course, it is the experience of most ecclesias that all the ground receiving the seed does not turn out to be fruitful. Some receive it gladly enough at first, but soon get careless, and cease to come to the breaking of bread. Others have cares and anxieties, which make them gradually fall away. But, allowing for all that, we have to thank God we can number 71 members, who attend pretty regularly at the meetings.—On Friday evening, January 2nd, we held our annual business meeting, at which the serving brethren for the year were elected. It was unanimously resolved to report in the *Christadelphian* that brother and sister Broughton had ceased to be in fellowship with us, through long absence from the table."

LECTURES.—Dec. 21st, "Why did Christ die?" (bro. Chamberlin); 28th, "The Kingdom of God" (bro. Thomas); Jan. 4th, "The Millennium" (bro. Shuttleworth); 11th, "Remarkable Dreams" (bro. Reid).

Eatington.—Brother Taylor reports the addition of two young men from Alderminster, a village near, JOHN HY. HOLTOM (23), and WILLIAM HOLTOM (21). Having been duly found to possess the knowledge necessary for assuming the sin-covering name, they were immersed at Birmingham, on Dec. 20th, 1884. They are promising young men. The meetings have of late been well-attended, and a

quiet and good hearing has on all occasions been given. Some excellent lectures have been given by brethren Shuttleworth, Gilbert, Collins, Taylor, and Mallet. The subjects have been:—"The Patriarchal dispensation," "The Mosaic dispensation," "The Christian dispensation," "The Millennial dispensation," "Sowing and reaping," "Equality with the Angels," "The Keys of the Kingdom," "The Keys of Hell," "Saintship."

Edinburgh.—Brother W. M. Smith announces the obedience of CHRISTIAN SUTHERLAND, daughter of our sister Sutherland. She was formerly a member of the Baptist Church. On the first day of the New Year the ecclesia had a social gathering, when there were present brother and sister Bishop, sister Walls, and brother T. Turner, from Birmingham, besides many brethren and sisters from places in the more immediate neighbourhood. The evening was mostly devoted to the Sunday school children, who went through a programme of singing, recitation, and dialogues with considerable credit. Addresses were also given by brother Bishop, brother C. Smith, and brother Turner, which, while suited to the capacities of the children, contained much to instruct those of more mature age.

Glasgow.—Brother Leask reports the return of brother T. C. Brown, of whose removal to Boston mention was made in November intelligence, the climate of the United States not being congenial to him. There has been another aduition by baptism—viz., Mrs. MARY JARDINE (36), on the 4th January. She is daughter of brother Black, and has had no experience of what it is to be a member of any of the churches around. Her husband, who was examined along with her, has had the misfortune to get his arm broken while at work, and, of necessity, his baptism has been delayed a little. On New Year's Day there was a social gathering in the afternoon, to the number of about 140. It was of the usual sort, nourishment of two kinds being placed before the assembly, viz., that which perisheth and that which endureth unto life eternal—the great and bountiful creator being the giver of both. An interesting part of the programme was the distribution of prizes to the school children.

LECTURES—December 14th, "The Cross" (brother Chamberlin); 21st, "The Hope" (brother Jas. Nisbett);

28th, "The promises" (brother Thos. Nisbett); January 4th, "The Gate of Heaven" (brother Campbell); 11th, "The Intermediate State" (brother Chamberlin).

Grantham.—Bro. Buckler reports the death of sister Oliver, of Stathearn. Bro. Buckler says:—"We mourn so soon to lose her, for in some of our hearts is left an empty place where warm and pleasant thoughts of her were cherished. Our solace is, to know that her pain is over and her sufferings ended. It is indeed cheering to anticipate the joys the resurrection will bring to her, when her next conscious moment arrives and she stands in company with her faithful husband and others of Christ's loved ones who are sleeping near them; in hope of the life and kingdom which Christ will then bestow upon the 'good and faithful' servants. Her probation has been short, but her work is done, and we think 'well done.' They who knew her best loved her most, and the recollection of her thoughtful, generous, and loving spirit toward the brethren, and earnest care for the interests of the truth, affords good ground of hope that she will be admitted to the unspeakable delights to be experienced in 'the Paradise of God.'"

Great Grimsby.—Brother Sayers reports that, "on New Year's Day, two were added to 'the household of faith,' after having evinced the requisite intelligence and faith. Their names are WM. FRIARY and SAMUEL VICKERS, both 26 years of age, and both formerly Episcopalians. They have been listening to the truth for the past 12 months." Bro. Sayers adds:—"I have been much refreshed by a brief visit of bro. Drake, from Huddersfield, and was glad to find him strong in faith, in the inspiration of the Scriptures of truth."

Great Bridge.—Bro. W. H. Hardy reports withdrawal from bro. Griffiths for continued absence from the Table.—On the evening of Saturday evening, Jan. 3rd, we assisted Mrs. H. HUGHES, daughter of bro. Hollier, to become connected with the truth by baptism. Our new sister is living in isolation at Shrewsbury. Her husband is much interested and we hope soon to report his obedience.

LECTURES.—December 7th, "Baptism" (bro. Hardy); 14th, "Satan" (bro. T. Turner, of Birmingham); 21st, "Eternal

Life" (bro. Wolliscroft); 28th, "The Hope of Israel (bro. Birch).

Halifax.—Bro. Skelton reports a visit from bro. F. Hodgkinson, of Norman Cross, on Sunday, Dec 7th, who delivered two lectures to good audiences, on "Joab, Captain of the Host," "Ghosts: a belief in them unscriptural." The annual meeting was held on Christmas Day, in the Oddfellows' Hall, St. James's Road, when there was a large muster. A new ecclesia has been formed at Sowerby Bridge, which takes 22 brethren and sisters from Halifax, including bro. and sister Briggs, "whom," says bro. Skelton, "we shall greatly miss."—[The Editor was under engagement to lecture at Halifax on Sunday, Feb. 15th, but the arrangement has been unhinged by the action of the managing brethren who wrote to him, asking him, on the occasion of his visit to be silent on the subject of inspiration. The Editor replied that the best way would be for him to postpone his visit till he could be invited without conditions as to the way in which he should serve the truth. The Editor will co-operate in fellowship with no man who has reservations on the subject of the inspiration of the Scriptures, or who would for any reason gag his mouth in the faithful declaration of the truth of God.—**EDITOR.]**

Huddersfield.—Bro. Heywood reports the immersion on Christmas Day of BENJAMIN HEPPENSTALL (48), loon. tuner, formerly Baptist. Our new bro. has had to encounter the opposition of friends and family for the truth's sake. He, however, has been bold to make a good confession before them of the power of the truth, and the falseness of the doctrines they are teaching. This makes the present number on the books of the ecclesia 49, on which bro. Heywood remarks:—"You will be pleased at the success of the truth in the town where you gave the Twelve Lectures some 2i years ago."

Hull.—Bro. T. J. ADAMSON reports his own immersion and that of J. TUTTY, on Tuesday, Dec. 16th, by bro. J. Cliff, late of Cardiff. Both had been previously connected with the Christian Brethren. There are now four brethren in Hull, and one or two others are interested, and likely to become brethren soon. Brethren passing through Hull would be welcome at bro. Adamson's, 70, Spring Bank.

Kidderminster.—Bro. Bland reports the holding of the annual tea meeting on

Friday, Dec. 26th. "It was the largest and most successful gathering we have ever held. From 75 to 80 sat down to tea, including children. The after meeting was conducted in a way calculated to edify and build up those who were present. There were representatives of the Bewdley, Birmingham, Dudley, Great Bridge, Brierley Hill, and London ecclesias present, and addresses were delivered by several of these brethren, as well as by a few of the local brethren. Bro. C. Lidman presided, and a happy meeting was spent. The quarterly meeting was held on Thursday, January 1st. The presiding brethren, treasurer, recording brother, auditors, &c., were all re-elected, and general harmony prevailed. The Sunday School examination took place on December 21st, the prizes being distributed the following Sunday, by bro. Betts, of Bewdley, who gave the children an address on that occasion. Prizes were also given on Sunday, January 4th, to the one in each class who had gained the highest number of marks during the year for attendance, lessons, good conduct, &c.

LECTURES.—Dec. 14, "The one faith; its substance and power" (bro. Thorneycroft, of Birmingham); 21, "The birth of Jesus Christ" (bro. J. Barker); Jan. 4, "The larger hope" (bro. J. Bland); 11, "The city of the Great King" (bro. J. J. Bishop, of Birmingham).

Leeds.—Death has taken away another of our number. On December 27th sister Irving died of consumption, and on the 31st was laid in the silent grave, in the presence of a considerable number of brethren and sisters, there to await the final summons, when the dead shall come forth. Our sister was loved and esteemed by those who knew her, and her loss is deeply lamented. She had only been in the truth a few days over a year, and was not quite 22 years of age. On December 26th we held our annual tea meeting. The attendance was larger than on previous occasions. We expect to remove to our new room the last week of this month, so that our first meeting in it will (God willing) be held on February 1st.

LECTURES.—January 4th, "The fountain opened to the house of David: is it open now?" (bro. Mitchell); 11th, "The serpent's lie" (bro. Andrew); 18th, "The coming reformation" (bro. Philpotts).—**W. H. ANDREW.**

Lewisham.—Brother G. F. Guest writes:—"Can you inform me if there is a brother who travels through the West of England? The last time I was at Torquay, at Jordan's Hotel (in the Commercial Room, of which is a small library belonging to the Commercial Travellers' Christian (?) Association), I found a copy of the *Thirteen Lectures*. On a previous journey I found *The Trial*. This is the only hotel where I have ever found works on the truth. We are doing our best in Lewisham to propagate the knowledge of the *Glorious Truth*. We are holding two Bible classes a week at my house, on Wednesday and Sunday evenings, which are well attended, and much interest and anxiety is shown to obtain a correct knowledge of the things concerning the kingdom of God, &c. We have long prayed that our Heavenly Father would bless the constant efforts we have made, and now, through the instrumentality of the course of lectures we had here lately, the correspondence that took place in the *Lewisham Opinion*, and our Bible class, we have hopes of several additions to our number. Indeed, one will be immersed into the saving name on Sunday the 4th January. We have also *six* others whom we have every reason to believe, will sooner or later obey the Truth, and I hope the day is not far distant (should the Lord delay his coming) when we shall be able to inform you of the formation of an ecclesia for Lewisham.

Writing later Bro. Guest reports that on Sunday, January 1st, Mrs. CHAPMAN, and Mrs. VINGOE were buried with Christ in baptism. Mr. VINGOE, husband of Mrs. Vingoe, had obeyed the commands of the Lord Jesus on the previous Sunday, Jan. 4th. He says: "God has answered our prayers—and our prayer now is that those who have obeyed the truth, may carry it into fresh circles, so that many may through their instrumentality, hear of the good news of the Gospel of the Kingdom, that hearing and obeying it they may live for ever."

Lincoln.—Bro. A. McDonald reports the welcome addition to the ecclesia of ELIZABETH REBECCA ELWICK (daughter of bro. Elwick), who duly rendered obedience to the faith in the appointed way. The ecclesia now numbers 25.

London.—NORTH LONDON. — (*Sundays, Wellington Hall, Wellington Street, Islington, 11 a.m. and 7 p.m.; Wednes-*

days and Fridays, Lecture Hall, 69, Upper Street, Islington, at 8 p.m.). Bro. Wm. Owlser reports the following additions by baptism:—On Nov. 30th, LUCY ANN CLUTTERBUCK, eldest daughter of brother and sister Clutterbuck; and on the same day HERBERT ORRIS; Nov. 23rd, RICHARD OAKE, formerly Baptist (from Harlesden); Nov. 22nd, Mrs. HARDING, wife of bro. Harding, of Portsmouth; and on Dec. 28th, Mr. OAKE, of Mortlake. Brother and sister E. Medlicott have removed to Islington from Westminster, and brother and sister Chevally, from Abergavenny, have settled in North London. Brother E. Boher and sister Christin have been united in marriage. The brethren have to mourn the loss by death of sister Julia Fenton, eldest daughter of sister Fenton, of the private Hotel, Islington Green. Our deceased sister broke bread with us on the last Sunday of the year, and was present at the Bible Class on Wednesday, Dec. 31st. She was seized with a sudden illness, on Friday, Jan. 2nd, and died on Saturday morning, Jan. 10th. She was interred in Abney Park Cemetery in presence of the brethren on Monday, Jan. 12th.—Death has also deprived bro. Leech of his wife, after a long and painful illness.—The brethren met as usual on Dec. 26th, and were greatly refreshed by the words of counsel then given. The tea meeting of the Sunday School children took place on Jan. 5th. There was a large attendance, including brethren and sisters. The secretary's report showed that there were 104 children on the roll, and that the average attendance was 79. A large number of views were exhibited descriptive of Paul's travels. The prize distribution followed. The written examination of the school took place on Dec. 14th, and was based on the Acts of the Apostles. The efforts at Bow and Plaistow are still maintained.

LECTURES.—Dec. 14th, "Immortality" (bro. Elliott); 21st, "Christadelphianism" and Dr. Hitchens" (bro. Horsman); 28th, "Religious Blindness" (bro. J. J. Andrew); Jan. 11th, "The Brethren of Christ," reply to Dr. Hitchens (bro. J. J. Andrew).

WESTMINSTER.—(*Walcot's Assembly Rooms, Palace Road, Westminster Bridge Road. Sundays, 11 a.m. and 7 p.m. Thursdays, 8 p.m.*) Bro. F. G. Jannaway records the immersion of those reported by bro. Guest, under the head of

Lewisham; and also another. They are as follow: January 4th, RICHARD VINGOE (38), grocer, formerly Wesleyan; same date, SAMUEL BROWN (38), provision dealer, formerly Plymouth Brother; Jan. 11th, Mrs. ADELAIDE VINGOE, wife of the first-named, formerly neutral; same date, Mrs. ANNIE CHAPMAN, formerly member of the Church of England. On Christmas Day, the annual Christmas gathering was held, when brethren were present from Islington, Walham Green, Nottingham, &c., and a very profitable evening was spent.

LECTURES.—Jan. 4, "Christ's Future Mission" (bro. A. T. Jannaway); 11, "The Judgment" (bro. G. F. Thirtle); 18, "The Trinity" (bro. A. Andrew); "Heavenly Hope" (bro. Boshor).

FULHAM (15, Brochholm Road, Sands End, S. W.—Brother Hutchinson says:—"The subject of inspiration has been brought forward, but all are agreed that the original manuscripts were wholly written under inspiration. When direct revelation was necessary, it was given; when it was not necessary, the writers were guided and controlled by the Spirit in laying hold of existing history in such a way that they could not incorporate error into their writings.

THE LECTURES, which are fairly well attended, have been:—Jan. 4, "Hell" (bro. Timms); 11, "The Hope" (bro. Dunn); 18, "The Root and the Offspring of David" (bro. Hutchison); 25, "The Gospel in Isaiah" (bro. Pittman).

Longton.—Brother Brookfield, who has removed to this place from Kidderminster, is desirous of getting up a course of two or three lectures in the Town Hall. The hall would cost 30s. per night—then there would be posting and lecturers' expenses. He would be prepared to bear a portion of the expenses, if other brethren would join him. He has succeeded in interesting a number of persons, through the distribution of literature. In the event of a sufficient response, he would arrange for two lectures by brother Roberts, on the 3rd and 4th of March.

Normanton.—Brother Dowkes reports the addition of MARIA LOUISA WARD (26), who was baptised into Christ, at Leeds, on December 10th, last year. Our new sister was formerly connected with the Wesleyans, and before coming in contact with the truth, had joined the

"Salvation Army." The truth is now publicly proclaimed here every Sunday evening, and several persons are interested.

Portsmouth.—Bro. W. H. Bann (162, Commercial Road, Landport) wishes to say that any brother passing through Portsmouth will find a hearty welcome at his house.

Scarborough.—Bro. Kidd reports the immersion of sister DEANE's husband. Sister Deane has fellowshipped with the little company of believers in Scarborough ever since her arrival, a few months ago, from Birmingham, but her husband held aloof from having imbibed "the spirit-birth" theory. "Now," says Bro. Kidd, "he has made a full confession of his mortality in 'the first Adam,' and of his faith in the power of the 'second Adam' 'the Lord from Heaven,' to change our vile bodies into Spirit nature at his second advent and not before. . . . We have decided to commence Sunday night lectures, and are making arrangements at our old quarters 'The Temperance Hall.'"

Sheffield.—Brother Boler reports the immersion of five persons, as follows:—December 13th, SARAH ANN COWLEY (25), the wife of brother Joseph Gilbert Cowley; also HARVEY HOWE (21), metal spinner; December 15th, EMILY HEATON (32), the wife of bro. Thomas Heaton; December 20th, JOHN GEORGE JOHNSON (18), the son of sister Elizabeth Johnson, type-founder; also, on the same date, THOMAS SAYNOR (57). It is in a somewhat strange way that some of these have come to a knowledge and acceptance of the truth. Brother Saynor has been united in marriage with Sister Mary Ann Robinson, of Whitby. Bro. Harry Smither has removed to Lincoln; bro. Bryan Smither, to London; sister Mary Ann Robinson (now sister Saynor), from Whitby to Sheffield.—The Sheffield ecclesia now numbers 54. Others are enquiring.—We had our annual social gathering December 26th, the day after Christmas-day, when about 80 brethren and friends sat down to tea. After tea various hymns were sang, and short addresses given by various brethren. It was a time of refreshing.—The day following, the children of the Sunday School had their annual Christmas tea. Between 40 and 50 scholars were present and a few strangers. After tea, prizes were distributed, in the shape of books, cards, &c.

Sowerby Bridge.—Bro. Briggs reports the formation of an ecclesia here, numbering over 20. They have engaged a room in connection with the Town Hall to hold meetings for breaking of bread and lectures. At present they are chiefly sisters; but the speaking brethren of Halifax have promised their assistance. They made a commencement on Sunday, Jan. 4th, when, having engaged the large room in the Town Hall for the occasion, they met at 10.30 for breaking of bread. A goodly number of brethren from the surrounding ecclesias were present, viz., Halifax, Elland, Huddersfield, and Todmorden. After partaking of the emblems of the broken body and shed blood of our Lord Jesus Christ, bro. Whitworth delivered an excellent exhortation. At 2.30, bro. Bramley discoursed upon the "Glorious gospel of the blessed God," and at 6.30 on "Immortality attainable only through Christ. The audience numbered, at each meeting, both afternoon and evening, about 300, and appeared to appreciate the lectures. At the close of the afternoon lecture, tea was provided in the meeting room below for visiting brethren and strangers who had come long distances. The room engaged by the new ecclesia was formerly occupied by the Baptists as preaching room and Sunday school. The room is capable of seating nearly 200 persons. It is moderately lofty, but not very light, having windows only on one side, and other buildings being rather near. On Sunday, Jan. 11th, a goodly company came together (about 120 in number), when a lecture was given by bro. Briggs on "The world to come, to whom will it be subject?" The lecture was listened to very attentively.

Spalding.—Brother Jane reports the obedience of JOSEPH GODLEY (21), formerly member of the Church of England, who put on the saving name the last night in the old year.—On Sunday, Jan. 11th, brother Hodgkinson, of Norman Cross, lectured on "Jews and Gentiles."

Swansea.—Brother Randles reports that on Friday evening, Dec. 26th, the annual social meeting of the ecclesia was held, when brethren and sisters from Mumbles and Neath were present. The children of the Sunday School also took tea. Quite a profitable meeting was afterwards held. In the following week, a visit was paid by brother Roberts, accompanied by sister Roberts. Brother

Roberts' lecture on the occasion was on the subject of Revelation.

LECTURES.—Dec. 31, "The Song of the Angels" (bro. Gale); Dec. 28, "Some fulfilled Prophecies" (bro. J. D. Luce); Jan. 4, "Revelation a necessity, met in the Bible, and nowhere else in our day" (bro. Roberts, of Birmingham); Jan. 11, "The destiny of the earth and man upon it."

Upholland (near Wigan).—Brother Loughbottom writes: "We commenced Sunday night lectures at 503, Ormskirk Road, Pemberton, near Wigan (in connection with our small ecclesia which meets there), on Jan. 4, with a lecture by bro. Russell, of Wigan:—subject: "Where are the dead;" and Jan. 11, with one by bro. J. U. Robertson, of Liverpool:—subject: "The death which Christ abolished, and the incorruptibility which he brought to light through the Gospel." Both lectures were well attended by a quiet attentive audience. There seems reasonable ground for expecting good results. We hope such will be the case, and that the seed sown will fall into some good ground, and bring forth fruit unto eternal life."

Wolverhampton.—Bro. Parkes, of Bilston, reports that another has been added to the small Ecclesia here. Bro. EVANS, wood turner, husband of sister Evans, now of Bilston. He further reports that the annual tea meeting, on Saturday, evening, December 27th, was attended by sixty-four brethren, sisters and interesting strangers. Several brethren from a distance spoke to the edification of all present and to the spiritual building up of the brethren and sisters

AUSTRALIA.

Ipswich (Queensland).—Brother Reid reports that four others have put on the sin-covering name, namely FREDERICK KNIGHT (19), formerly neutral, who was immersed in Bundamba Creek, on the 17th December, 1883. MARK WILLIE (49), and MARY WILLIE, his wife (53), who went through the water of baptism June 7th. They were formerly Primitive Methodists. Also SARAH JANE BUTLER, daughter of brother and sister Butler (in her 16th year), late of Liverpool, England, on the 5th of October, 1884. Brothers F. Mogg and H. James, and their sister-wives, have removed to Newcastle, N. S. Wales. Notwithstanding the indifference of the

public to the truth, there are a few in Ipswich, says brother Reid, who are willing to spend and be spent in its service "until he come."

Melbourne (Windsor).—Brother G. E. Andrew reminds the brethren throughout the world that there are some of Christ's faithful ones in this far distant clime who are patiently waiting and praying for the arrival of him who will reward every man according to his works. The ecclesia to which he belongs still meets in the Oddfellows' Hall, Albert Street, Windsor (a suburb about six miles from Melbourne). They proclaim the truth every Sunday evening to a fair muster of the alien, some of whom he believes are very interested. "We have four lecturing brethren, who interchange with our brethren of Protestant Halls, Melbourne. I have had a few letters from bro. Barlow, late of Manchester, who is at present in Adelaide, South Australia, and am sorry to hear that his change up to the present has not been for the better. I would recommend all brethren desirous of emigrating to this part of the globe to make for Victoria, as this is the most prosperous colony at present. We would gladly welcome such, provided they answer t. Tit. i. 9."

Wilds Meadow, New South Wales.

—Bro. J. J. Hawkins reports that although some have grown cold, there yet remain some here who continue to meet together to break bread in memory of our absent Lord. "We fail," he says, "to make any impression on our neighbours, except that they probably regard us as fools. We can well afford to be so regarded, and do not expect anything better. We remember how the master of the house was treated, and intend to take up the cross and follow him."

CANADA.

Doon.—Brother Cole records the death of dear sister Willemine Renshaw, of Blair (daughter of brother and sister Renshaw), aged 17 years. She died of that dread disease, consumption. She was immersed into the saving name some time last July, but did not stay long to enjoy the society of the brethren. She died in hope of that better life that is in store for all those who shall be accounted worthy. Brother J. Tolton, of Guelph, and C. M.

Taylor, of Waterloo, spoke at the burial to a large audience of people, who had come together out of respect for the bereaved ones. We sorrow "not as those who have no hope."

Toronto.—Bro. D. P. Ross reports that the little community here has again been visited by death, which has taken sister Hoult, for a long time ill from paralysis. "We laid her away December 9th, to rest till the Master come and awake her. She was over 59 years of age.—Sister Cameron has again taken up her residence here."

NEW ZEALAND.

Auckland.—Bro. R. H. Abbott reports that after divers wanderings he has at last pitched his tent here. He finds it a very great pleasure to once again enjoy the fellowship of those of like precious faith. He has passed nearly round the world, visiting, amongst other places, South Africa, Tasmania, and the both islands of New Zealand, but not until now has he been successful in meeting with brethren. The ecclesia in Auckland numbers about 30. The truth is making healthful progress, and Auckland appears to be a good field for the spread of the truth. "We have a hall capable of accommodating about 200, and hope soon to commence to give lectures. To brethren intending to emigrate, he would say that after having been the round of most of the Colonies, he had met with no more suitable spot than Auckland, whether as regards climate, beauty of situation, or industrial prosperity."

East Invercargill.—Sister Mackay reports that another has been added to the number here—ROBERT THOMPSON, about 30, a native of the Shetland Islands. "His enlightenment was the result of much patient teachings by Brother Matthews. They are working for the Government here, and rejoice, together with us, in hope of the glory to be revealed. Our united love to the household of faith everywhere."

Mercer and Waikato.—Brother W. Clarke, says: "There is no one in the truth here except sister Clarke and myself. At one time we numbered ten, but they have been removed to other places, principally to Auckland. We very keenly feel the loss. How cheering it must be to be in Birmingham, where there are so many of you. I resided thirteen years in Small

He is, Birmingham, but in all this time only once met a Christadelphian who gave me something. I thought the Christadelphians a very bad people, to speak against God's ministers, as I thought. I know whose ministers they are now. Bro. Cowperthwaite, formerly of Leeds, England, stayed with us one day this week. He is travelling agent for a perfumery establishment in Auckland. He is looking much better than when he first came here, which the Leeds brethren will be glad to hear."

Roslyn (near Dunedin).—Bro. A. Miller hopes that notwithstanding the disunited state of the Christadelphians of Dunedin, they may be all found in one at that great day when all must appear before the Lord at His appearing. He wishes mention to be made of one Geo. Jabez Miller, who came from the London Ecclesia. After getting all the help that he could, he has turned Universalist, and is doing all he can against the truth.

UNITED STATES.

Boston (Mass).—Brother Rileigh reports that on Sunday, Dec. 14th, WILLIAM P. MITCHELL (50), of Halifax, N.S., was immersed into the saving name, at this place. Mr. Mitchell had the truth first presented to him by bro. Mitchell, of Halifax, N.S.

Chalk Mound (Kans).—Sister Meine reports that brother Henry Meine fell asleep, peacefully, on the 2nd day of December last. He was perfectly conscious to the very last moment, and was fully imbued with the apostolic hope, his faith never wavering for an instant; his only regret being that he could not continue till the setting up of the kingdom. [In reality, he gets quicker to that event by falling asleep than by continuing.—EDITOR.]

Cheyenne (Wg.).—Brother Ervin Clarke reports a visitation of grief hard to be borne. On Dec. 26th, his dear wife and sister in Christ fell asleep, after a most painful sickness of about three months. She was in her 32nd year. "We committed her," he says, "to the earth on Sunday, Dec. 28th, and you can imagine our sorrow. But we have a glorious hope. She has been a faithful believer in our most precious faith, so we leave her in the hands of our Redeemer, and our

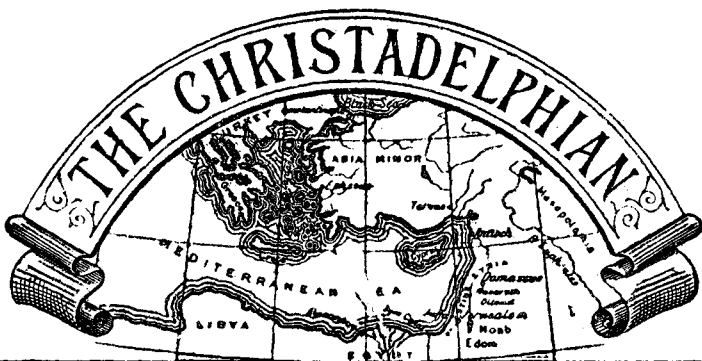
prayer is may he give her the reward of the righteous; and also that we may be kept on the paths of life that we may have a glorious union in the kingdom of God. Brethren, pray for us."

Malvern (Ark.).—Bro. H. B. McDaniel says:—"We have no speaker here. I am doing what I can in a quiet way. I have baptised two members of my own family this year, Misses NELLIE and EVA CHARY, sisters to my wife. There are a good many who wish to identify themselves with us, but they do not hold the faith and, consequently, we can only hold aloof from them. I think when one does not like the *Christadelphian* well enough to take it, when they can spare money for literary and political trash, there is something wrong."

Maynard (Mass.).—Bro. Geo. Priest is alone here. It is nearly a year since he heard the truth at the hands of bro. Woodhead, who was here for a short time. Since that time bro. Priest has separated himself from all the Gentile churches, and betaken himself to the study of the gospel. Bro. Woodhead has gone, and bro. Priest is all alone. He would be glad of a visit from any of the brethren calling this way.

Seammonville (Kans.).—Bro. Peter Graham reports that all the brethren composing the Diamond Ecclesia removed here last spring, and they have been cheered by three additions since. First, ANN ANDERSON, daughter of bro. W. Anderson, who put on the sin-covering name last October, and also HENRY PENN and JOHN HALLMAN, who took upon themselves the name of Christ on Dec. 27th. They now number sixteen, and they would be glad to receive a call from any brother or sister that may be passing through their way.

Scenega (Cal.).—Brother R. Strathearn reports that a young brother, David Stocks, from Dalkeith, became an unbeliever shortly after his arrival. And now he is in his coffin. He died shortly after his change of mind took place. The objections and difficulties of the infidel party, who are very active in the States, seemed to be too much for him. Brother Strathearn continues: "I am sorry to report the death of brother James Lamb. He and his family had just arrived from Scotland. He was very sick when he arrived, and only lived two weeks. Having kept the faith, he died in the blessed hope of rising to life eternal."



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

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

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Vol. XXII.

THE ABRAHAMIC COVENANT AND ITS MYSTERY.

BY DR. THOMAS.

(Continued from page 427.)

The reward for keeping the commandments of Jehovah is affixed to the first of them. Let the reader observe what it is. It is not a promise of the Gentile "heaven beyond the skies," but of long life in Palestine. Hear the words, "Honour thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee." This an apostle says "is the first commandment with promise; that it may be well with thee, and that thou mayest live long upon the land" (*Epi tees gees*, land, not "earth," according to Moses). Paul quoted this as an exhortation to believers residing in Ephesus. It was a motive to them, because they believed the gospel of the kingdom which promises life upon the land, and, by consequence, upon the earth for ever; but it is no principle of action with the moderns, as they have no faith in the actual or real accomplishment of the covenant promises made to Abraham and his seed.

We see, then, the nature of the Mosaic law purged by inferior or unprecious blood. It could not give a title to eternal life, and was therefore incapable of imparting everlasting righteousness to any (Gal. iii. 21), and nothing short of an everlasting righteousness

can constitute a man an heir of the kingdom of God in the covenanted land. By obedience to this law no flesh can be justified, for by it comes the knowledge of sin, without the power of deliverance (Rom. iii. 20, 28). "It made nothing perfect, but the bringing in of a *better hope* did." (Heb. vii. 19). What could this better hope be to a people already living in the land promised to their father Abraham? Could it be that when they became dead men, they should be metamorphosed into ethereal shadows, and having exhaled with the vapours of earth into the aerial regions, waft about on zephyrs, or take a higher flight to odyllic amplitudes beyond the skies? Is this the better hope, the Christian's hope, brought in by Jesus, "the surety of the better covenant?" O, egregious nonsense! Mere Gentile imbecility and foolishness! Show us, ye "wise!" where such a hope is written. Produce your purged covenant in which it is promised and confirmed by Jehovah's oath. But why call upon you for proof, when none exists. Supposing that such a crazy fiction could have foundation in the promises of God, all of which are covenanted and purged, it must be written in the covenant confirmed to Abraham. But on studying that instrument we find there nothing of the kind—not the remotest hint of such a hope. That covenant expanded into the promises made to David, and illustrated by the writings of the prophets, leaves not the reader in a labyrinth of doubt and vague uncertainty about the better hope. These Scriptures bind us down to the better covenant in our enquiries after the better covenant. Now who that studies

the Book of the Covenant with an opened understanding, can fail to see what hope that is promised of Jehovah to Israel, which is better than the hope promised to them in the inferior covenant of Moses? Moses set before them such an occupation of the land, as is amply illustrated in their turbulent and eventful history. They had possessed the land indeed; but the Mosaic testament gave them no other hope than a prolonged, and prosperous, and peaceful life in it, if they forsook not the covenant. This was a hope, like the hope of the nations, bounded by things seen and temporal. After death Moses promised them nothing in his will, not even resurrection. The better covenant, however, purged by the blood of Jesus, did. It promised them a resurrection from the dead; it promised them incorruptibility and life; it promised them that they should "possess the land, and dwell therein for ever;" it promised them exaltation to the kingdom and the power, and the glory to be manifested there; and to the possession of dominion over all the nations of the earth; it promised them the inheritance of these things when the seed of Abraham and of David should sit upon the throne of His glory; and as the Branch of righteousness, execute judgment and justice in the land. This was the better hope of the better testament, and surpassed the Mosaic in desirableness, as infinitely as things unseen and eternal do those that are seen and temporal.

But as "all the people" were sprinkled with the blood by which Moses dedicated the covenant, he enjoined upon them before they could attain to the inferior hope it set be-

fore them, so also it is necessary that every one, without exception, should be sprinkled with the precious blood of the better testament, even with that of Jesus, before he can become entitled to the better hope. The blood of the New Covenant speaks better things than the blood of the Mosaic. It speaks of the "good things to come" of which Jesus is the high priest, and not Aaron. It speaks of the good things of the better hope, and of the eternal redemption he hath obtained for his people individually and nationally. It is Israel's hope emphatically; and no Gentile man or nation can partake of it, that is not sprinkled with the blood of the covenant that it sets forth. Even Israel's own nation will partake of it in no sense until "all the people" are sprinkled by the covenant blood; for it is by virtue of that blood alone, that they possess the land to be expelled no more; and as for the righteous dead, it is "by the blood of thy covenant, O Messiah, that Jehovah sends forth thy prisoners out of the pit, in which there is no water" (Zech. ix. 11).

But Moses sprinkled the Book and all the people, with a bunch of hyssop and scarlet wool. He had a vessel containing the water and the blood within convenient reach; but where is the blood of the better covenant? How can access be obtained to it? How can it be sprinkled upon all the people from age to age, and generation to generation, who shall inherit the hope when the time of its development shall arrive? These are questions easily replied to from the testimony of God. The blood of the covenant was poured out of Jesus' side, bathing his body, and dripping on the dust of Pales-

tine. Had any one caught the blood in a vessel, and with a bunch of hyssop and scarlet wool sprinkled even believing people around, it would have availed them nothing. It would have been presumptive evidence that those upon whom it was found had been engaged in his murder; but it would have been no proof of their interest in the hope of the covenant which it dedicated. It was, when pouring out, the blood of an unrisen Christ; and, therefore, of no then present efficacy. After Jesus had come to life again, and ascended to the Father, the blood which was dried up was nowhere to be found here; nor, if to be found, was it then known to what use it was to be applied. It is evident, therefore, that the existence of, or accessibility to the material blood, is not a question needing to be entertained; and that it was not intended to be used ceremonially, as Moses used the blood of his will. Romish priests pretend to manufacture, or rather incantate, wine into material blood of Christ, which like greedy cannibals they permit none to quaff but their impious selves. But the common use of the covenant blood in sprinkling or drinking was never intended. The blood of the covenant which sanctifies, is no common or unholy thing. It is too precious to be dispensed indiscriminately in any sense; or to be place at the disposal of ignorant and fleshly-minded priests. Save the drops that bedewed the dust, Christ took with him his blood to heaven; for "with his own blood he entered in once into the holy place, into heaven itself, now to appear in the presence of God for us." Standing there before the throne, he appeared as a

lamb that had been slain, his wool of snowy white, dyed scarlet with his blood. There is the blood of the covenant; not on earth, but in the holiest of all. The blood of the covenant being in heaven, and we upon the earth, there must be some appointed thing as a medium of access to it. The blood is to justify and sanctify, or to cleanse and make holy those who are sprinkled by it. Such are said to stand in the grace of God, rejoicing in hope of his glory. If then we ascertain how access is obtained into this grace, we also learn how access is obtained to the blood of the covenant. Paul says, "we have access by faith"; a saying which agrees with that of the prophet, "the just shall live by his faith." "God," says Peter, "put no difference between Jews and Gentiles, *purifying* their hearts by faith." "I send thee," said the Lord Jesus to Paul, "to open the eyes of the Gentiles, to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and *inheritance* among them who are *sanctified* by faith which is in me." "A man is *justified* by faith without the deeds of the law." "There is one God who shall justify the Jews on account of faith, and the Gentiles, through the faith." Such is the testimony of Scripture on this all-important subject, which summarily amounts to this, that the sons of Adam are purified, sanctified, justified, or pardoned, and obtain eternal life by faith; or, in other words, as the apostle says to those who had been delivered from their past sins, "in grace ye are, having been saved (*sesosmenoi*) through the faith; and this not of (or originating from) yourselves (*ex*

hymon); but the gift of God." By faith in *the* faith the great salvation is obtained, when the better hope which is the subject of it is no longer unseen, but an eternal and accomplished reality.

To say that a man is purged, purified, or cleansed, is the same as to affirm that he is justified, or constituted righteous, and sanctified or made holy. It is sin that makes unclean—unclean by nature, because borne of sinful flesh; and unclean by practice, because transgressors in the sight of God. The cleansing process is, therefore, intellectual, moral, and physical. The work begins by cleansing the intellect, casting out, as it were, all the devils that have established themselves there through the doctrines of fleshly men. This is done by the truth understood and believed. If the soil be good, the truth sown in the understanding will take root in the heart, or moral sentiments, and bring forth "fruit unto holiness, the end of which is everlasting life." In this way the whole heart is cleansed by a faith yielding obedience, as the apostle saith, "ye have purified your souls (intellectual and moral faculties) *in the obedience of the truth—en tee hypakoeē tees aletheias*." The person so cleansed has no more conscience of past sins, but is able to stand in God's presence without shame or fear as Adam was before he fell. This is a *spiritual* cleansing, but no less real and literal for that. "Ye have purified your souls *in the obedience of the truth through the Spirit—dia Pneumatos*." Spirit operating upon soul and spirit. How? By the word of truth evangelised enlightening the mind, and creating a right disposition. It is

God's work, not man's; for the apostle saith, "Of his own will the Father of Lights begat us by the word of truth;" "and this," saith another, "is the word which is evangelised unto you."

But the cleansing of the soul needs to be followed by the cleansing of the body to make the purification of the man complete. If the spiritual cleansing be well done (and if the word of truth have done it, it will), the corporeal cleansing will be sure to follow. Not, however, as a physical effect of the truth diffusing itself over the body as nervous influence from the brain, and so annihilating evil in the flesh; but a corporeal purification effected by the Spirit at the believer's resurrection, or transformation, as a part of the reward promised to all such who "patiently continue in well-doing." A man so cleansed is every whit whole; and qualified to receive and enjoy the

hope of the better covenant by the blood of which he had been "purged from his old sins." Justification and sanctification, therefore, are consequent upon cleansing; if a man refuse to be cleansed, or be not cleansed, it is folly for him to talk of being just, or holy, or righteous in the sight of God. He may be what the world calls "good and pious;" he may overflow with the milk of human kindness, be very "wise" and learned, devout of tone, oily in speech, of solemn face, and exuberant in profession of "love" to Christ and all mankind, and may pass before his fellows as a saint too holy for this nether world: but if he have not submitted to the righteousness of God "in the obedience of the truth," he is but a "pious" sinner, uncleansed, and therefore unholy and profane.—*Herald*, vol 5, No. 9.

The more I know of the original tongues, the less confidence have I in the textual criticisms of superficial learning, and the more admiration for the English version of the Bible.

THE ASSYRIAN INSCRIPTIONS (BROUGHT TO OUR DOORS).—The British Museum authorities have just published a volume containing lithograph fac-similes of an important selection of inscriptions in the cuneiform character. By this book, the Assyrian inscriptions are brought to the very door of those who can get access to it. The book contains only a selection, of course, from the inscriptions recently brought to light. In the selection are historical documents of great importance. The most important is the memorial cylinder of King Nabonidus, found by Mr. Rassam in the record chamber of the temple of the Sun god at Sippara. The King commences by a description of the restoration of the great temple of the Moon god at Harran. This temple was one of the most ancient edifices in Western Asia, and was

closely connected, indeed a sister edifice, with the great temple of the Moon god in the city of Uz, the modern Mughier, the city from which Abraham migrated. Shalmaneser II. (B.C. 850), the contemporary of Ahab and Jehu, repaired the temple, and it was within its walls that Assursanipal, the Sardanapalus of the Greeks, was crowned. From the same inscription we gain an account of the invasion of Media by Cyrus, and the overthrow of Astyages and the capture of Ecbatana as events taking place in B.C. 550. Not the least interesting in this series are some selected letters and despatches from the Court officials to the King. Full of praise and adulation, they contain much evidence of intrigue and diplomacy, and will be very valuable material out of which to construct and explain the history of the great Empire of Assyria. In this volume the editor has endeavoured to obtain as typical a selection as possible, and we are sure that all students will agree that he has been successful.

ALONE.

"*The heart knoweth its own bitterness.*"—Prov. xliiii. 3.
 "*Surely He hath borne our sorrows.*"—Isa. liiii. 4.

Oh, weary heart! why art thou sad and lonely?
 No heart can echo back thine own!
 No human heart can fully share thy sorrows.
 Thy heaviest crosses thou must bear alone.

Life's battles thou must fight all single-handed,
 No friend, however dear, can bear thy pain,
 No other soul can ever bear thy burdens,
 No other hand for thee the prize may gain.

Lonely we journey thro' this world of sorrow,
 No heart in full respondeth to our own;
 Each one alone must meet his own to-morrow,
 Each one must tread the weary way alone.

Yet one there is who knows our every sorrow;
 Who sympathises with each secret pain,
 Who "bore our griefs and carried all our sorrows,"
 That we thro' His dear love his peace might gain.

Ah! weary heart! why art thou sad and lonely?
 Why this vain longing for an answering sigh?
 Thy griefs, thy longings, trials and temptations,
 Are known and felt by Him who dwells on high.

ADAPTED BY ORIANA.

A PROGRAMME OF BIBLE-CLASS SUBJECTS.—The following is from a card issued by the Westminster ecclesia for three months:—The Allegory of Sarah and Hagar (Gal. iv. 22-31).—The history of the Roman Empire in its relation to the Church of Christ during the 2nd, 3rd, and 4th centuries, as outlined in Rev. iv.—The meaning of Romans ii. 12-15.—The Sacrifice of Christ; a consideration of the types relating thereto.—The evidence of the Divine paternity of Jesus Christ.—The meaning of Heb. ix. 15-17.—The principles inculcated in the New Testament which should guide us in relation to such matters as the following: Attending places of amusement or recreation; singing secular songs; dress; the using and saving of money; choice of occupation; intellectual pursuits.—The names of the Deity (Yahweh), Elohim, Ail, Ali-Shaddai, &c.); their doctrinal significance.—Isa. liiii.; the import of the contents of this chapter.—The overthrow of Paganism

by Constantine, and the establishment of the Apostacy as the state religion of the Roman Empire, as predicted in Rev. xii.—The dispersion and settlement of Noah's descendants, with special reference to the identification of countries and nations mentioned in Scripture history and prophecy.—Do the Scriptures teach that God accepts prayer and praise offered by those who are not in covenant with Him? (with special reference to the case of Cornelius; see Acts x. 4, 31).—The blessings given to the twelve sons of Jacob (Gen. xlix.); the meaning of each.—An examination of some of the New Testament quotations from the Old, more especially those which have undoubtedly a double fulfilment.

God wants men to be zealous for Him. Ordinary masters value this in a servant. Most men merely want to enjoy themselves. They have no more thought of God's side of the question than if He did not exist.

SECOND LETTER TO THE ELECT OF GOD IN TROUBLE.

Your names are "written in heaven," though no man knows them; and they will be revealed in the day of the opening of the book of God's remembrance, even though you yourselves may have lost them in the forgetfulness of the grave. You are precious to God in life as in death, though to man you may be as the offscouring of all things; and in all your chequered paths, and clouded states, and storm-tossed experiences, the Lord is nigh you (though he seem far distant), with grace, and mercy, and peace through him who loved us and laid down his life for us, and who ever liveth to make intercession for us.

BELOVED,—I have thought to write a second letter to you because of the continued prevalence of trouble. We live in a time of trouble—trouble without, trouble within—trouble in the world at large, trouble at home—trouble in politics, trouble in business—trouble between nations, trouble among the peoples—trouble among those who know not God, and trouble among those who have named the name of Christ in the obedience of the original apostolic gospel recovered in our day from the smothering accumulation of ecclesiastical traditions that had gathered over it.

Be not downcast at the prevalence of trouble. Remember the words of Christ: "Behold, I have told you before." This he said both concerning trouble in general and trouble in particular—in particular, as concerning the troubles that were to mark the close of the Apostolic and Gentile ages: and in general, as concerning the inevitable experience of his friends in the present evil world. And his object in telling it before-hand was, that his friends might have consolation in the trouble. He plainly says, "Let not your heart be troubled, neither let it be afraid:" "in me, ye shall have peace:" "in your patience possess ye your souls."

It is true that trouble is trouble, however we may take it. At the same time, it is robbed of its power to destroy if we recognise that it is inevitable—that it is appointed—and further that it has a purpose to serve. God can give peace or trouble without showing His hand. The ways of His Providence exhibited to us in the Scriptures of truth (and nowhere else) show us this plainly. It is God that is in the troubles that are abroad. He troubles the world because they have corrupted His way in all the earth, and have cast Him behind their backs, and own Him not in any way, although the earth is His and all that it contains. The hour of His judgment is at the door, when there shall be a time of trouble such as never was; and it is His pleasure to prepare for the visible advent of that hour by a gradual harrassment of human affairs such as we have seen for years past. He troubles His people that they may be helped to take to heart thoroughly what they know concerning the vanity of all present things and the enduring nature alone of the things related to His purpose in Christ. We are so prone to cling to present things: we are so liable to forget the wide-sweeping and eternal reality of His mighty ways that we need a little help. There is nothing helps like trouble. This is the testimony of universal

experience. Even the Psalmist says, "Before I was afflicted, I went astray: but now I have kept thy word."

Trouble need not, and will not, and can not, cease to be trouble: for then it would miss its effect. But there are different ways of taking it, and it is to suggest the right way of taking it that I, your fellow-sufferer, write these things. It can be taken with no resignation and no comfort. It needs not to be said that this is not the right way. This is a way that leads only to evil. I have seen many walk in this way. They are not sufficiently enlightened to know that trouble can have a mission. You are to them as one that mocks if you suggest that a purpose is in it. They cannot see such a thing and they have no faith in it, and they refuse to be resigned or comforted. They feel only as a creature feels that is whipped. They smart under the pain and whine. The danger of such a state of mind lies in the steps to which it will incline the person who is the subject of it. Never having in reality accepted the divine teaching that "whom the Lord loveth, he chasteneth," he fails to be reasonably exercised by the chastening when it comes, and in the words of Christ, "is offended," or stumbles, and driven by it to be discouraged in all divine directions. He loses his interest in the truth: he ceases to find any pleasure in the duties associated with it: he returns to ways he had abandoned, and seeks to soothe the asperities of this sin-stricken state of existence in the exercises, occupations, and pursuits of the old man, in pleasure, business, or worldly association. Paul had to write of such an one at last "Demas hath forsaken me, having loved the present world."

The right way is known to you all; for my words are to those whom the Lamb shall at last lead to living fountains of waters, and wipe away all tears from their eyes. These are "obedient children," who have learnt the spirit's wisdom at the mouth of the Apostles, when they say "Humble yourselves under the mighty hand of God:" "faint not when thou art rebuked of Him," "think it not strange concerning the fiery trial which is to try you as though some strange thing had happened unto you," "for hereunto were ye called:" "Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing." The right way is not to kick at trouble, or resent it, or be discouraged by it, but to take it patiently—to look at it, and into it, so as to divine the meaning of it, and mix comfort with it. God is "a very present help in trouble" to all, who like David, "set God always before their face." Paul calls him "the God of all comfort," and adds "He comforteth us in all our tribulations that we may be able to comfort them which are in any trouble by the comfort wherewith we, ourselves, are comforted of God." This comfort we get by the exercise of our minds. God tells us not to be "like the horse or the mule which have no understanding." Trouble (Paul says) "yields the peaceable fruits of righteousness to them who are exercised thereby." Hence, we must reason, or exercise our minds upon, all our troubles, in order to get the comfort. By this, we do get it.

We say to ourselves, first of all, "it has pleased God to appoint that we must, through much tribulation, enter the kingdom of God." The form of

this tribulation is not uniform. It is not the same in any two contemporary cases, and it has not been the same in any two centuries. But, in one form or other, tribulation has been the lot of all God's children ever since He began to call men to His kingdom and glory. In the first century, it was often rough usage at the hands of the people or the authorities: the loss of property, of liberty, sometimes, of life. In our day, it cannot be these, at least, not in the open direct manner of the early centuries. We live in a day when the purpose of God required, and has brought about, liberty of conscience as the law of public life, and when, consequently, we can profess and serve the truth without molestation, and, in many cases, without disadvantage. Having lost this mode of partaking of the sufferings of Christ, shall we, therefore, be without tribulation? What does Paul say,—that “if we are without chastisement, whereof all (the children) are partakers, then are we bastards, and not sons.” The absence of persecution will predispose every true believer to expect trouble in some other form—not only to expect it, but, in a sense, to desire it, and, in a sense, to rejoice in it when it comes; for it has a work to work in every true saint. On this ground Paul said, “And not only (do we rejoice in hope of the glory of God,) but we glory in tribulation also, knowing that tribulation worketh patience, and patience experience, &c.”

The work to be accomplished by trouble is a delicate mental result, not at all appreciable to the natural thinker, however deep or polished, but of great value to the individual and very precious in the sight of God—“in the sight of God of great price, a meek and quiet spirit.” It is to produce this result that He in love corrects and afflicts His children, “not willingly” so far as their pain is concerned, but quite willingly so far as the effect is concerned. “He chastens us . . . for our profit, THAT WE MAY BE PARTAKERS OF HIS HOLINESS” (Heb. xii. 10). If we consider what this holiness means, and how trouble acts in its development, we will be “comforted in all our tribulations that we endure.” How natural it is for us to stagnate in spiritual things. How easy to be content with the sensations of nature. How inevitably the mind of man, when let alone, seems to settle into self-consciousness and self-service only, and to become insensible to the existence and purposes and claims of God: how indisposed to self-sacrifice: how liable to live for this life: how unfitted to live as men called to the fellowship of God and of Christ: how incapable of seeing and feeling that we are nothing but shadows fleeting across the surface of the troubled waters, and that God only is the eternal enduring reality, working all things after the counsel of His own will, and requiring of us a constant hearty worship, and a steady unflinching obedience to all His beautiful commandments.

Now, what is it that wakes up the heart from this spiritual lethargy? What makes men in earnest about life, in love with God and Christ, in sympathy with the Father's glorious plan revealed in the covenants? Is it worldly prosperity? Is it “good company”? Is it honour among men? Is it indulgence in pleasure? Is it the reading of novels? Is it steeping the senses in strong drink or the fumes of the narcotic weed? Is it even Scripture polemics such as some people

love to indulge in, or the endless, resultless, investigating word-strife, which men are prone to dignify by high-sounding descriptions, but which are far more accurately defined in Paul's well-known pithy words, wherein he alleges of certain things that they are "of no profit," but "subverting" to "the hearers?"—No: there is but one answer to all these questions. Godliness is not found in the state of mind fostered by any or all of these influences. Godliness comes from TROUBLE where the knowledge of God exists for the trouble to act on. There is nothing like trouble for clearing the spiritual eye. There is nothing like trouble for weakening all carnal affinities, and leading the mind to seek God, and to rest on His Word, and to build on His promises.—Nothing like trouble for helping us to see the emptiness of this life at its best, and the enduring reality and glory of that which is to come.

Beloved of God, you must often have experienced the truth of this. Is it not, then, a great comfort, in the midst of the trouble to know that it is for good, and not for evil, that trouble is sent. The trouble of the present hour is great. The world's sky is all overhung with heavy clouds that refuse to disperse; and the ecclesial sky is of a corresponding sombreness. Who shall say the trouble was not needed? The Lord is at the door, and many have taken upon them the profession of His name, and a place among those who wait for Him from heaven, without an apostolic appreciation of the position. What has been the state of the community for time past? Has not a film been creeping over the spiritual eye-sight? Have not mere sociability been taking the place of earnest fellowship? Has not a secularising tendency been slowly asserting itself and getting the upper hand of the new man in the ecclesias? Have not some begun to tire of Bible reading? Has there not been a going back to the false tastes and false standards of the merely intellectual world from which we had been emancipated? Has not style been taking the place of truth, and literary taste supplanting the robust spiritual appetite that finds edification in stern facts rather than pleasing fancies? Has there not been more punctiousness about the modes of doing the work than earnest concern to see that it is done, and thankful joy at its accomplishment by whatever means?

These things cannot be gainsaid where there is any spiritual power to discern the situation. Therefore God has permitted a great trial to come upon us. But, beloved, be of good cheer. It is not for destruction: it is for edification. God would have His people ready to receive His son. When the cloud and the trouble have passed, every true son and daughter will find themselves more prepared as the result of it, hearts more humble; love more strong; minds more clear; purpose more earnest; spirit more holy; determination more resolute, to count all things as nothing, that we may win Christ by a more devoted service to his name, forgetting the things that are behind and pressing forward to those things that lie ahead.

What great comfort God has given us in the events that are causing the ears of all men to tingle. England had Egypt put upon her hands nearly three years ago. Ever since then she has been striving in vain to release herself from the complication. First one thing, then another, has stopped

her backing-out movements. Meanwhile, the European despotisms (commanding among them millions of armed men, and desiring a pretext to divide Turkey among them), have been urging England to accept the Egyptian position, and annex the country. "No," England persisted in saying: "give me my Gordon, and I will go and leave Egypt to the Egyptians." And she was trying to get her Gordon, and had just laid her hand on him, when, lo, God snatches him from her grasp by the hand of a barbarian impostor; and insults her honour in the eyes of the world by repelling her messengers from Khartoum, and compelling them to flee down the Nile ignominiously before a storm of shells and bullets. And now the British nation is roused to a desperateness of resolve that Mr. Gladstone is powerless to restrain. At whatever cost of men or money, Britain determines on a new and supreme effort to break the power of the Mahdi—an effort that all men see commits her to the course desired by the European Powers, and ties her hands in such a way as to liberate them to do their will in the solution of the Eastern Question.

What is it that leads us to regard as comforting, a situation like this, which fills the world with fear and trembling? You know the answer. God has made known, for the comfort of His servants, during the prevalence of darkness upon the earth, what should come to pass among men, in so far as it bears upon His purpose. He has done this "at sundry times and in divers manners." The most notable "time" was A.D. 96, or thereabouts, and when, in the most striking "manner," a symbolic vision was shown to John in Patmos, for communication to the brethren of Christ, "that they might know the things that were shortly to come to pass," and know the blessedness of "hearing the words of this prophecy" in the discernment it would impart to them of the hand of God in the affairs of the nations of the earth. By means of this vision, light has been shed on all the dark chaos that has filled up the interval since Christ's departure from the summit of the Mount of Olives. The light has not been discerned by many. Divine light never has been seen by the multitude. God's own appointment is that "none of the wicked shall understand," and the earth is filled with the wicked—as divinely estimated. But it has been discerned, more or less clearly, by a few, in all the intervening ages, since it was given. In our own age, it has been caused to shine out with even piercing brightness. In Dr. Thomas, God gave us a man by whom the vision has become plain and luminous. By his aid, we have been able to *see*, with this result that, without his further aid, we can read the *Apocalypse* with unspeakable comfort and light. That is, the light we have received, is not artificial light. It does not depend upon Dr. Thomas's dictum, or Dr. Thomas's ingenuity, as in the case of empirical theories and systems that men have broached. It is light that belongs to the subject itself, and which we can see and apply for ourselves long after he has gone to his grave; and without any further reading of his wonderful *Eureka*, though that is always a luxury. By the light of this priceless vision which "God gave unto Jesus Christ . . . that his servants might know," we are able to look back upon the panorama of European history, and identify

the various prophetic scenes shown to John in Patmos. We are able to trace the progress of their fulfilment one by one, century by century, in due succession, down to our own day, and to discern where we ourselves stand in the divine programme in the midst of the turmoils of our own troubled day. The result has been to enable us to anticipate the occurrence of a number of things that have really happened, and in the order in which they have transpired; and the further result is to give us assurance of the nearness of the coming of the Lord. Nothing plants this assurance so firmly in the heart as a general grasp of the Apocalyptic visions. The assurance so derived is independent of chronological considerations and calculations of the character recently discussed under the enquiry, "Why the delay?" These considerations strengthen it, but they are not vital to it with the *Apocalypse* in hand. Here the whole matter is pictorially exhibited in panoramic sequence, by which we can see where we are without reference to chronological problems. Historically speaking, we have seen the whole picture pass before our eyes up to a certain point, and that point is the present time, and the thing that ought to be happening at the present time is happening. The *Apocalypse* itself may be likened to a programme which God has put into our hand; and the European habitable to a stage or platform on which certain things are to be shown having reference to His purpose on earth. The programme has been faithfully carried out for 1800 years, and we now see what ought to be on the stage at the present moment according to the programme. We see an exhausted Turkish empire at the collapsing point, and militant nations having been brought into their present armed state and temper through the operations of the Franco-frog diplomacy on the three leading centres of the Roman-European system as foreshown in chapter xvi. 12-14. We see the way preparing for the coming new order of kings whose land has been desolated by the Euphratean Ottoman. This has been the situation for years past, and now we see in Egypt one of those sharp wrenches of Providence that have power to lead a prepared situation into new developments. A new turning point has, in fact, been reached, at which there is scarcely anything we may not shortly see in the way of the completion of the political programme on which our eyes have been fixed with earnest solicitude for over thirty years past. If the Turkish Empire disappear, which is now almost the daily expectation of politicians, the Holy Land will be liberated from the only obstacle that restrains the full development of impending Jewish restoration under English protection; and there is nothing then between us and the precious parenthesis of verse 15, "Behold I come as a thief"—followed by the convulsions of the seventh vial, when "a great voice out of the temple of heaven from the throne," proclaims "It is done," and lets loose "voices and thunders and lightnings," and "a great earthquake such as was not since there were men upon the earth, so mighty an earthquake and so great"—commotions which end in the subversion of the existing order of things upon the earth and the setting up of the kingdom of God.

It is not possible to have greater comfort than this prospect affords: and it is not possible to have greater kindness shown to us from God than any

outbreak of trouble that has the effect of waking up our dormant minds, and emancipating us from the bondage into which the present in its endless varieties of natural affinity, is so liable to bring us. Such an outbreak is far from agreeable, and in some senses far from profitable; but God who knows our distemper, knows the remedy, and crowns His wisdom with His kindness in applying it in His own time and in His own way. Ever praying you may be all supported in all the trials you may be called upon to endure, and may come forth from them all, more than conquerors, in the presence of the glorious Lord Jesus in the hastening day of his appearing. I write myself once more, with the true love that belongs only to the bonds of true fellowship in Christ,

Your companion in tribulation and patience and hope,

ROBERT ROBERTS.

10th February, 1885.

FURTHER DISCOVERY OF BIBLICAL MSS.—In a lecture at the opening of the winter session of the Pine Hill Theological Hall, Boston, it was stated that there had recently been found a MS. of Tatian's Harmony of the four gospels, contained in the Armenian version of the commentary of Ephraim Syrus. Eusebius, in the fourth century, mentions such a work, but no copy of it has been accessible till now. The discovery is valuable as a further evidence of the authenticity of the gospels, more especially of John. In the same lecture, it was stated that a singular and interesting ancient MS. had also been recently discovered, entitled *The teaching of the Apostles*. The whole manuscript contains a synopsis of the Old and New Testaments, by Chrysostom; the epistle of Barnabas; the two epistles of Clements; the teaching of the twelve apostles to Cassobelae, to Ignatius, and twelve epistles of Ignatius.

STRANGE SPLENDORS IN THE SKY.—For several months the fiery appearance of the western sky after sunset excited much attention and wonderment in all quarters of the world. The sky glowed with splendid shades of red and crimson, and so brilliant was the display that in the earlier period of the phenomenon, some persons thought a great fire was raging. Long after the sun had disappeared a lurid red light hung over the western horizon, while the darkening heavens overhead reflected a faint tinge of pink. Another phenomenon made its appearance at the same time, namely, a halo surrounding the sun on any clear

day, and which did not lose any of its intensity during twelve months. It is certain that the red glows referred to, and the curious appearance around the sun in the daytime, are not ordinary aspects of the sky. There has been much speculation as to the cause of these unusual appearances, and various theories have been advanced, but none are satisfactory. The *Daily News* admits that the fact is, nobody knows. This is the truth. There are many latent glories in the universe of which the glorified children of God will be permitted to know something. Occasionally, we have a peep even now,—ay, much more than a peep when we think of sun, moon, and stars.—Ed.

FIGHTING FOR THE BIBLE THE WRONG WAY.—Two months ago, the pastor, was induced to buy an 18 dol. Bible on the instalment plan. He paid 1 dol. down, and the remaining 17 dols. were to be paid in as many months. When time came for the first payment, the reverend gentleman had not the ready cash, and the collector was told to call again. He kept calling until he got very tired; then he made up his mind to get back his Bible. So the collector appeared in the church on Sunday, just as the preacher was entering the pulpit, and drew the book forth. The pastor got one end of it and the collector the other, and they pulled each his own way. Two stout coloured brethren hurried to the rescue, but the collector succeeded in gaining possession of his book which he carried away triumphantly.

"A HUSH."

Sometimes all suddenly upon life's tumult
There falls a hush ;
Nothing is hindered, yet subdued, and
softened,
Seems the quick strife and hush.

An old tradition says, that when this still-
ness
Falls on the air,
One of the angels, on the Master's busi-
ness,
Unseen, is passing there.

Must we needs treat it as an idle fancy ?
Do we not read
That God sends forth His ministering
spirits
To succour those who need ?

May it not be that one is pausing near us,
Who, in his place,
Before the throne of the eternal glory
Beholds the Father's face ?

That not alone in moments of still quiet,
But "all the days"
The angels of the Lord are round about
us,
Guiding us in His ways ?

Let us shake loose the thousand threads
that bind us
To things of clay ;
And cherish every thought that may re-
mind us
That we are of the day.

So while our hands must many things be
handling,
Earthly and mean ;
Our eyes may yet be steadfastly beholding
"The things which are not seen."

My. C.

THE TIME OF JACOB'S TROUBLE.—
Except in England and America, the Jews
are in a furnace of affliction, which has
been heated sevenfold for several years
past. The *Melbourne Age* says the anti-
Jewish ferocity of Russia "has been
phenomenal, even for that semi-barbarous
Empire. In Germany we have for a con-
siderable period been familiar with the ex-
citing spectacle of Herr Stoecker, the
evangelical chaplain of a christian court,
carrying, like a sort of ecclesiastical Alva,
throughout the length and breadth of
Vaterland, the fiery cross of persecution
against the very people who sprang from
a common ancestry with the founder of
his own faith. Violent outbreaks of
fanaticism against law-abiding Hebrews,
too, have occurred with painful frequency
in Austria, accompanied with alleged
'blood accusations,' which have been in-
variably disproved before the courts, with-
out, however, the senseless bitterness of
bigoted enemies being appreciably miti-
gated. In Roumania, ever since 1856, the
grossest cruelties have continued without
intermission to be inflicted upon the op-
pressed race, the legislative chambers at
Bucharest and the most ignorant inhabi-
tants of the rural communes combining

with a solidarity worthy of a better cause,
in the fendish pursuit of Jew baiting."
It is in Jeremiah that we read "Alas ! for
that day is great : it is even the time of
Jacob's trouble : but (it is added) he shall
be saved out of it." The year of deliver-
ance draws on.

LORD BEACONSFIELD AND THE JEWS.
—It will be remembered that at the Berlin
Conference in 1878, Lord Beaconsfield,
secured (in the treaty then concluded) the
insertion of a provision for the removal
of Jewish disabilities in Roumania. A
brief respite from suffering was experienced
by the unfortunate victims. But the
smouldering fires soon burst forth afresh,
and the Berlin treaty has now been disre-
garded. The irrepressible rancor of
Roumania towards Jewish subjects has at
length culminated. Not only are 400,000
Roumanian Jews denied the rights of
citizenship, but 30,000 pedlars of a sober,
industrious and harmless race—the poor-
est class of Israelites in the country—are
arbitrarily prohibited from following their
vocation, and are consequently reduced to
absolute starvation. Lord Beaconsfield
did his best ; but he is not the Saviour of
Israel. They crucified their Saviour : but
he will save them shortly, for all that.

THE CHRISTADELPHIAN CONTRIBUTION TO THE COLONIZATION OF PALESTINE.

The following note is to hand since the receipt of the last letter from Mr. Oliphant :—

“Haifa (Syria),

“6th January, 1885.

“DEAR SIR,—It may interest you to see the receipt and letter of thanks which I have received from the Jewish Colony of Tessed, Hamolo, for the fifty napoleons and clothing, which I reported in my last letter that I had given to them. I told them that the donation was from well-wishers in England, but I see that they have confined the expression of their gratitude to me. I will, however, make the source of their benefits more clear to them on the occasion of the next donation.

“Yours very truly,
“L. OLIPHANT.”

The document was in unpointed Hebrew, set forth in fine official style. We sent it to Professor Evans, who returns a translation, with the following letter :—

“100, Camden Street, Birkenhead,
“Feb. 5, 1885.

“DEAR BRO. ROBERTS,—I now return the enclosed Hebrew document with an English translation. ‘The waters of Merom,’ as you are aware, are mentioned in Joshua xi. 5. It was here he smote Jabin, King of Hazor, with his confederates and their hosts, which were ‘as the sand on the sea shore for multitude.’ In the spring of the year, these waters, by means of several springs that run into them, form a lake. It is then about seven miles long and three broad. The Jordan runs through it, or, more strictly speaking, from it to the Lake Gennesareth, or ‘the Sea of Galilee,’ from which it is distant due north about twelve miles, and one hundred miles to the north of Jerusalem. In summer the lake is reduced to a mere marsh, so that in some plots in it the inhabitants grow rice. On the banks of these waters is the new little colony Yesod Hamaalah. This letter of thanks from its members will doubtless be very interesting to the readers of the *Christadelphian*, and I think you have been very fortunate in having a gentleman of Mr. Laurence Oliphant’s experience, judgment,

and integrity to distribute the money and clothes you have so considerately sent to these poor people to help them in their struggle to form a settlement in ‘the glorious land.’ If I am right, Yesod Hamaalah is now one of six settlements in Palestine*—a good beginning, considering the present difficulties in the way. After a while the immigration will increase in intensity, and that, in proportion as ‘the fulness of the Gentiles is coming in.’

“D. L. EVANS.”

[TRANSLATION.]

The Colony Yesod Hamaalah, on the banks of the Waters of Merom, Palestine.
No.

By the help of Jehovah, 8th Zebeth, 5645, the Colony of Yesod Hamaalah. May Jehovah prosper it!

To that noble benefactor and honoured philanthropist, Laurence Oliphant, Esq. the Most High guard him and give him life!

In the name of our united Society, the members of which are joined together by the strongest bonds of love, and which is employed in the cultivation of the glorious land, at our settlement “Yesod Hamaalah,” on the banks of the “Waters of Merom;” in the name also of truth and reverence for all that is honourable, we presume to approach you, respected sir, and those honoured and generous persons who are associated with you, in order to express our devout thanks, and to invoke a myriad blessings on your heads for your great kindness and goodness to us. We deeply appreciate the way in which your hearts have been moved in compassion towards us, and your hands raised to help our labour, and we thankfully acknowledge the receipt of the sum of 5,000 francs which you have sent us. We also gratefully recognize your benevolent desire to gladden our souls and cheer our hearts by your gift of decent clothing. We received the garments with deep joy, and they have been distributed among the members. How precious to us is this kind and generous action of yours, for we can

* Six in one particular group; other colonies exist in other parts of the country, and preparations are on foot for the formation of others.—Ed.

assure you that the pleasure of receiving the raiments was as the jubilation in harvest, and when we put on the raiments there arises in our hearts a feeling of gratitude towards you, dear sir, and toward your generous friends. Allow us to conclude with expressions of deepest esteem, and with sincere prayer, that the days and years of all of you may be prolonged, that you may live in happiness and prosperity, flourishing and rejoicing:—

(Signed)

Leyb Ruben, head of the Colony.
Fizel Saliman.
Wolf Greenberg.
Abraham Felman.
Solomon Mizrachi.

Mendel Felonoch.
B. M. Rosenblum.
Joseph Gideterman.
Moses Saliman.
Israel Joseph Ashkenaz.
Ezekiel Helasterin.
Shabthai Likormon.

The seal, an elaborate affair, had the following words:—The Colony Yesod Hamaalah, By the waters of Merom, Consisting of Poles, From city of Meziroty, near Warsaw, Founded in the year Five thousand and six hundred and forty-two. The Society of Colonije Yesod Hamaalah, The House of Ginon, Waters of Merom, In Palestine, In Upper Galilee. The congregation of Jeshurun, In the year, 5,644.

SOLILOQUY OF A THINKER.—(No. 5).
—Such masses of people! Rueful, woe-begone visages here, queer, comical countenances there; strange faces everywhere; each with a character. Such quackery! What trickery! What jockery! Such a howling for money! What competition! What a crush for life! What animalism! What cannibalism! What spiderism! Such criminal extravagance! What thievish avarice! Such "Sweeping Reductions!" What "Infallible Cures!" O Merchants! What a torturing—what a dissecting of conscience! Such business speculation! What bubbles bursting! What bankruptcy! What crime! O you! you! you! Homes you have desolated are crying to God against you. Such secret iniquity! What a dissipation of the energy of soul! Such fumes of dire Tobacco-weed! O Smoker! You and your pipe! Such a pitfall, the Theatre! Much may be said in its favour indeed; yes, but down with it! Such sermonising, Sabbath after Sabbath! Such laughter and misery crackling in the narrow alleys! What a cold glare of street lights! What wails of anguish! Such refined knavery stalking along arm in arm with the folly of fashion! Such smiles on the face of the prostitute! O Hell! Such arguers arguing arguments! What a habble and gabble and babble and rabble! Such soul-excruciating, blood-curdling horror at times! O the Infirmary, the Infirmary! Such rotten fools! Shallow-brained libertines, drunkards, and such like!—*Things*.

REMOVE "THE CHURCH" AND WHERE IS THE WORLD?—"A newspaper correspondent truly declaims thus on the subject of the Church of England:—"It would be very difficult to exaggerate the evils of a State Church. Such a church is nothing else than a part of the world. Worldly men make its laws; worldly men appoint its ministers. It is an abomination to God and a curse to man. The founder of the State churches was the Roman Emperor Constantine, not long after the year 300. The present State Church of England was established by Henry VIII, in 1534, when he quarrelled with the Pope (because he should not have more wives) withdrew from Rome, changed the form of Popery, but retained its fundamental principle—namely, that religion may be regulated by human authority, and merely transferred that authority from the Pope to himself. Jesus had nothing to do with its origin, nor are the rules which regulate it derived from Scripture. It teaches that the monarch is the supreme head of the Church; that wicked men may be Christ's ministers; that the Church has right to decree rites and ceremonies." The fact is the Church is the world now-a-days: and if a man wishes to be as Christ was, and as he says his disciples must be, "not of the world," they must be "not of the church."

Most people have nothing to say except about their neighbours. They don't read. When I was young, I used to read for the sake of having something interesting to converse about. (The speaker was a sister.)

“WHOM THE LORD LOVETH HE CHASTENETH.”

Trust in the Lord with all your heart—
He knows what suits thee best ;
Like Mary, choose the better part,
And He will give thee rest.

You may not see the guiding hand,
Nor yet His way discern ;
But He would have you understand,
And all His goodness learn.

Say not He heedeth not my cry,
When trouble presses sore.
Tis when He seems far off He's nigh ;
Ask, knock, He's at the door.

Say not He loveth not, when He
Chasteneth thee, O man ;
Nay, rather strive that love to see,
And profit if you can.

He with rebukes desires to teach
What flesh cannot discern ;
Apart therefrom you ne'er could reach
The prize for which you yearn.

It drives you closer to His word,
'Twill wean you from the world,
'Twill make you more like Christ the Lord,
Whose banner you've unfurled.

Do men revile and shoot the lip,
And point at you with scorn ?
Our Lord drank deep—'tis but a sip—
“Blessed are they that mourn.”

Blessèd when evil ye endure,
Because of His great name ;
“Consider him,” how much he bore,
The taunt, the cross, the shame.

Yea, count it joy, the “burden's light,”
The time cannot be long ;
Our faith shall soon be lost in sight,
And sighing turned to song.

C. M. H

A SCRIPTURAL ARGUMENT ON BAPTISM.
—A correspondent in a Welsh paper says :
—“It is quite evident that nothing but
immersion is baptism according to the
New Testament. This is proved:—1. From
the meaning of the word ‘baptise,’
which, according to all Greek scholars of
note, means to ‘immerse.’ Dr. Stanley,
in his lectures on the history of the Eastern
Church, at page 34, says : ‘There can be
no question that the original form of bap-
tism—the very meaning of the word, was
complete immersion in the deep baptismal
waters ; and that for at least four centuries
any other form was either unknown, or re-
garded as an exceptional, almost a mon-
strous case.’ 2. From the places where
the ordinance was administered in Apos-
tolic times—in the river Jordan ; in
Aenon, near to Salim, because there was
much water there. 3. From the explicit
terms employed in Scripture when de-
scribing its early administration—‘in’
Jordan ; ‘in’ in Aenon ; Philip and the
Eunuch both went down ‘in to’ the
water, and came up ‘out of’ the water.
4. From the import of baptism. It sig-
nifies the death, burial, and resurrection of

the Christian in a spiritual sense. Nothing
but immersion can serve this purpose.”

ENGLAND AND THE JEWS.—The *Mel-
bourne Age* says :—“Happily, jealousy of
Hebrew talent and attainments in England
and her colonies has long been as foreign
to the atmosphere of British thought as is
British Constitutionalism to Oriental des-
potism. This is illustrated in the extra-
ordinary results of education in the Jews’
Free School in the east end of London, as
compared with other schools, notwith-
standing the great poverty of many of the
Jewish children—their parents being refu-
gees from countries where their chief
experience has consisted of torture, con-
tumely and want—notwithstanding the
ill-fed and ill-clad condition of the children.
Besides a large attendance and a high
average attainment, out of the same estab-
lishment have proceeded two Masters of
Arts, twenty B.A.’s, and more than a
hundred certificated teachers. Upwards
of 30,000 children have passed through the
schools since their formation, and princi-
pally through the munificent liberality of
Jewish donors £10,000 a year is spent upon
the teaching ; £2,640 of that sum being paid
in grants by Her Majesty’s Government.

THE POWER AND GLORY OF GOD.

BY DR. THOMAS'S DAUGHTER.

Faith, hope, and patience, are called to pass through many a testing crucible. But they grow brighter through the trial. Those who have the faith and "hope set before us in the gospel," are enabled to grasp steadfastly those things which will prove the only sure foundation for the mind to rest upon, being able to prove from the testimony, that we have this faith and hope, will leads us to the consolations that are offered us through Christ Jesus. And the words of comfort contained in "the word of truth," seem to come laden with most precious, invigorating influences to the wearied spirit of the believer. Thus we may receive strength to endure.

The strength that is gained through suffering, affliction, and trial, when the mind is able to feed upon the word of God, tends greatly to the upbuilding of the inner, spiritual life. One of the benefits to be derived, doubtless, from suffering and affliction, in this mortal state, is the scope it affords for the development of faith, hope, and patience.

Many are the bright examples handed down to us in the Scriptures of the most worthy characters who passed through the most severe afflictions, and whose faith and patience are noted in the Spirit's record. One of the most noted is the patriarch Job. He is brought forward by the apostle, as an example of suffering and of patience, and also as illustrating the tender mercy of the Lord. Not only do we read how deeply he was afflicted. We learn at the same time how steadfast and firm were his faith and hope in God. Being conscious of having scrupulously endeavoured to live up to every moral requirement, the severe affliction which came upon him served to prove him. The proof which it subjected him to caused that faith and hope and patience to shine with brightest lustre, even as the gold that is tested in the fiery furnace is made to shine in all the brilliancy which it is susceptible of. It served to exalt his appreciation of Jehovah, and to lessen any appreciation of himself. Through faith he was able to grow in "the knowledge of God," and to discern the object which his trial was intended to work out. The reasoning of his own mind, concerning the purpose of God with himself, is, in a certain place,

expressed thus: "Will he plead against me with his great power?"—then, in the fulness of child-like confidence, he said, "No: but he would put strength in me" (ch. xxiii). Thus recognising that the great trial which had come upon him would ultimate in the purifying and strengthening of his spiritual life.

The kind of strength here referred to, is a moral and spiritual strength, not a physical power. It is the kind of strength spoken of by the prophet Isaiah, when he saith: "They that wait upon the Lord shall renew their strength" (Isa. xl 31).

And that spoken of by Solomon, as he saith, "The way of the Lord is strength to the upright" (Prov. x. 29). The spirit of wisdom, speaking through the wise man, saith, "I, wisdom, dwell with prudence, &c. . . . Counsel is mine, and sound wisdom: I am understanding: I have strength" (Prov. viii. 12-14).

Apart from the "way of the Lord," human nature is said to be "without strength." The apostle Paul thus speaks of it: "For when we were yet without strength, in due time, Christ died for the ungodly," (Rom. v. 6). Christ hath said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John xiv. 6). It is clearly obvious then, that there is no spiritual life apart from Christ: there is no way of approach unto the Father, apart from him: and without him, "the truth," would not have been made manifest for salvation. Through him, therefore, the "way of the Lord" is opened up to all those who obey his call to walk therein. It is in this way that we obtain that strength and power, which will enable us to attain unto the life of the age, "Christ the power of God, and the wisdom of God" (1 Cor. i. 24). Thus the beautiful significance of the words of Paul, is opened up, when he saith: "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth" (Rom. i. 16). The gospel, is that which gives strength and power: because it reveals Christ unto us. It tells about Christ, in all the varied relations, in which his mission is portrayed.

In certain passages, the gospel is styled "the gospel of the Kingdom of God."

"The things concerning the kingdom of God" form a large portion of "the truth," which is the power of God for salvation. Another testimony tells us that "the preaching of the cross is to them that perish, foolishness: but unto us which are saved, it is the power of God" (1 Cor. i. 18). The true teaching concerning the cross, or the crucifixion of Jesus, is then a part of "the power of God for salvation."

Paul also tells us he desired to "know him and the power of his resurrection" (Phil. iii. 10). The truth concerning his resurrection is as essential a part of the power of God, as the truth concerning his crucifixion. His "wisdom" and his "righteousness" are a part of the same saving power of the Deity. "For," saith the apostle Paul, "of him are ye in Christ Jesus; who of God is made unto us, wisdom, righteousness, sanctification, and redemption" (1 Cor. i. 30).

Christ, being made unto us, these wonderful and essential elements—the truth concerning these attributes must be a part of the power of God for salvation. Thus, we are led up to the Father himself: who is the great source and fountain of all things pertaining to life and godliness.

"For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. iv. 6). "But," saith Paul, "we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."

The "treasure" here spoken of, graciously committed to "earthen vessels"—is "the light of the knowledge of the glory of God;" and the "excellency" of this "power is of God, and not of us." Does the truth concerning this heavenly treasure form any part of the gospel of Christ? The words of Paul furnish a potent testimony upon this point. He evidently regards the subject of his discourse in that place as a part of his gospel. For he said concerning some who believed not: "In whom the God of this world hath blinded the minds of them that believed not; lest the light of the gospel of the glory of Christ, who is the image of God, should shine unto them." "The gospel of the glory of Christ," is an expression which may be understood in a twofold sense, viz.:—that the gospel is very largely concern-

ing "the glory of Christ;" and that it has emanated from the Father's spirit of glory that dwelt in Christ.

The elements that go to make up this glory are manifold. But we must ever keep in view that "the excellency of the power is of God." We are thus led to the testimony of Paul again, where he saith "All things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation: to wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them: and hath committed unto us the Word of reconciliation" (2 Cor. v. 18, 19). The significance of this is more fully unfolded in the words of Christ, that tell how the works that he did, and the words that he spake, were the Father's words and the Father's works. He saith, "My doctrine is not mine, but His that sent me" (John vii. 16). "My Father worketh hitherto, and I work." . . . "Verily I say unto you, the Son can do nothing of himself, but what he seeth the Father do, for what things whatsoever He doeth these also doeth the Son likewise" (John v. 17-19). "The words that I speak unto you I speak not of myself, but the Father that dwelleth in me, He doeth the works. Believe me, that I am in the Father, and the Father in me: or else believe me for the very works' sake" (John xiv. 10, 11).

The Father has wrought out a mighty work for the salvation of all who come unto him through Jesus Christ. And Christ has wrought out, or manifested the Father's mighty work; the Father's wisdom, the Father's righteousness, the Father's sanctification and plan of redemption. It is therefore essential for all who seek for eternal life, to believe, and accept of his plan; and to place themselves in harmonious relation to all that has been revealed for our benefit, in obedience to the word of Christ, that he said to them that inquired of him, "What shall we do that we may work the works of God?" Jesus answered and said unto them, "This is the work of God, that ye believe on him whom He hath sent" (John vi. 28, 29).

The apostle Paul, therefore, tells us that "Without faith it is impossible to please God." Faith lays hold of the Word, the wisdom, the righteousness, the sanctification;—the whole work of redemption manifested through Christ. It is only through faith that we can become related

to the Christ; that we can become sons and daughters of Jehovah, and the true seed of Abraham; and brethren and sisters of the anointed. Only through faith can we become partakers of the glorious things that He "is made unto us." That manifestation of the "light of the knowledge of the glory of God," that shone out through Jesus Christ, will also shine into our hearts, if we have got faith to receive it.

Certain words of the apostle are descriptive of the state of true believers, when he saith:—"By whom, also, we have access by faith, into this grace wherein we stand, and rejoice in hope of the glory of God" (Rom. v. 2). "The glory of God," then we learn, forms a part of the "hope set before us in the gospel." It is a part of the power of God for salvation. It is revealed first, as His moral and spiritual power, through the gospel of Christ; and to be revealed in the future age, in corporeal, substantial, spirit forms, of immortal power, strength, and beauty.

So that "the gospel of the glory of Christ" calls us, through faith, into relation to the moral power of Deity first, in the present life:—and in the future, into relation to his substantial spirit power, in its manifestation through the spirit body. Upon both these manifestations of power and glory, all our hopes depend. The apostle alludes to both in the following testimony: "Blessed be the

God and Father of our Lord Jesus Christ, who, according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead: To an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith, unto salvation ready to be revealed in the last time" (1 Peter i.). . . . "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: Whom having not seen ye love: in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory" (1 Pet. i. 7, 8).

One important element in the power which is given us through the Gospel, is the sufferings which we have to endure for Christ's sake. This was evidently recognised by the patriarch Job, when reasoning within himself, as to the object of the great afflictions which had been permitted to come upon him. The words of faith and hope, he said: "He would put strength in me." The "trial of his faith" was found to be "precious"; and will undoubtedly be "found unto praise and honour and glory, at the appearing of Jesus Christ." Let us, therefore, cherish the injunction of the apostle, when he saith: "Walk worthy of God, who hath called you unto his kingdom and glory" (1 Thess. ii. 12).

"WRITTEN ON STONES."—A correspondent writing from Jerusalem says that three inscribed stones have been discovered, and the question is who shall get them. An Arab has brought (to Jerusalem) news of these remains, and an impression from one of them. Mr. S. Bergheim wishes to secure them for the British Museum.

THE TRUE A. D.—Professor Sattler, of Munich, claims the distinction of having demonstrated the fact that the current year is properly 1888 instead of 1883. He bases his proofs mainly on three coins which were struck in the reign of Herod Antipas, son of Herod the Great, and which date, consequently, from the first half of the first century of the current era. The evidence they offer coincides with the

narrative of the Gospels and with astronomical calculations. The following are the results at which Professor Sattler has arrived. Jesus was born on the 25th December, 749 years after the founding of Rome, and commenced his public career on the 7th November, 780 years after the founding of Rome. He was then 30 years 10 months and 22 days old. The date on which he commenced his career fell in the 15th year of the Emperor Tiberius and in the 46th year after the building of Herod's Temple. This is in accordance with St. Luke iii. 1, and St. John ii. 20. Jesus died on the 7th of April, 783 of the Roman era, that is to say, on the Friday before Passover; for it has been ascertained by exact calculation that Passover fell that year on the 7th April 783.—*Jewish Chronicle*.

LIGHT BEYOND THE CLOUD.

I often used to murmur,
And on my sorrows dwell,
Until a mite-like trifle
Would to a mountain swell ;
And when its misty shadows
My pathway would enshroud,
I did not dream of brightness
Behind the darksome cloud.

At length a soft voice whispered,
" Thy daily mercies count,"
I did, and was astonished,
So great was the amount ;
I placed both in the balance,
My trials upward flew,
And then the silver lining
From the dark cloud broke through.

Like a bright ray of sunshine
Across my path it fell,
Again the same voice whispered
" God doeth all things well.
Faint not, nor be discouraged,
Tho' darkness should enshroud,
His mercy is unfailing,
There's light beyond the cloud."

MRS. TRECOWTHICK.

POWER MANIFESTED.—It is manifested every day quietly, but it impresses mortal man most when shown in the destructive tempest. It was thus that Elijah was shown the power of Yahweh. A paper tells us of a tempest in the Polar regions. It says :—"It is impossible to form an idea of a tempest in the Polar seas. The icebergs are like floating rocks whirled along a rapid current. The huge crystal mountains dash against each other, backward and forward, bursting with a roar like thunder, and returning to the charge until, losing their equilibrium, they tumble over in a cloud of spray, upheaving the icefields, which fall afterwards like the crack of a whip-lash on the boiling sea. The sea-gulls fly away screaming, and often a black, shining whale comes for an instant puffing to the surface. When the midnight sun grazes the horizon, the floating mountains and the rocks seemed immersed in a wave of beautiful purple light. At forty degrees below zero the snow and human bodies smoke, which smoke changes at once into millions of tiny particles, like needles of ice, which fill the air and make a light continuous noise, like the rustle of a stiff silk. At this temperature, the

trunks of trees burst with a loud report, the rocks break up, and the earth opens and vomits smoking water. Knives break in cutting butter. Cigars go out by contact with the ice on the beard. To talk is fatiguing. At night the eyelids are covered with a crust of ice, which must be carefully removed before one can open them."

WAR AND CHRISTIANITY.—The time was when the ecclesiastical authorities censured the nation which went to war with another. In the early days of Christianity, as we are told by Canon Farrar, the view of the fathers of the church was adverse to the Christians remaining in military life after their conversion, when they were enrolled before it ; and the fathers agreed that no Christian could become a soldier. That this doctrine was generally accepted is proved by many facts, as for instance that it was charged against the Christians that they would not bear arms for their country, as well as that out of 4,374 Christian inscriptions which have been found only 27 were found to belong to soldiers, while the proportion among pagan inscriptions of corresponding date was some twelve times as large."—*American Paper.*

LITTLE THINGS—THEIR V's and F's.

It is the little incidents of daily life that go to make up the sum total of the great account that will have to be settled at the Judgment Seat of Christ. These little things which are divinely and wisely permitted during our probation, very often take an unpleasant shape, though intended for our good. They are the schooling process by which we may be educated now to bring forth the fruits of the Spirit and moulded into the characteristics of the new man in Christ Jesus, and fitted for a higher state of existence. How important then is it that we give due attention, and make a right use of these lessons, always remembering that a divine record is kept of our conduct, and noted for or against us as the case may be. How careful should we be that a V. (victorious) should be initialed against every test trial, and not a F. (failure). It must be one or the other. Let us imagine a few specimen cases :

1. A brother finds himself, unavoidably, in the company of worldly men whose conversation runs in the usual light, jocose, and unprofitable strain : he remembers Paul's admonition (Eph. v. 4), and is silent or avoids it.—Initialed V.—victorious.

2. A brother has been in the habit of taking his pipe and his glass, in what the world calls a harmless (??) way ; but after carefully reading over Paul's various instructions bearing upon the matter (2 Cor. vii. 1, 1 Peter ii. 11, 1 Cor. vi. 15, 1 Thes. v. 23, Phil. iv. 8, &c.) ; said brother comes to the conclusion that it is unbecoming a brother of Christ to continue the practice, and after two or three *prayerful* efforts, overcomes the habit.—Vic.

3. A worldly man commits an act of unjust aggression towards a brother, who is quite able, and the FLESH willing to give him a sound thrashing, which he richly deserves ; but this, if put into effect, would be F. So, remembering the Lord's words (Matt. v. 39, &c., &c.) and Paul's teaching (Rom. xii. 19 and 17, 1 Thes. v. 15, 1 Peter iii. 9, &c., &c.), he drops his hands and humbly submits. Committing the matter to the Lord he obtains a—Vic.

4. In the course of business a brother finds himself deliberately swindled by a shrewder man of the world. The prompting of the flesh argues that justice to himself and society at large, requires the strong arm of the law set in

motion to demand justice and punish the offender. . F. But calling to mind our Lord's words Mat. iv. 40, Luke vi. 29, and Paul's injunctions, 1 Cor. vi. 7, Rom. xii. 17, 1 Pet. ii. 20, &c., he resigns himself to the loss, knowing that all things work together for good to them that love God (Rom. viii. 28). V. initialed.

5. Two brothers in business, (and business as conducted in our day, invariably brings vexations). A slight difference arises, and in the heat of the moment, brother A. makes use of expressions unbecoming a brother of Christ. Brother B. naturally feels inclined to give a rejoinder probably more unbecoming, F., but, guided by the spirit, he learns, Prov. xv. 1, a soft answer turneth away wrath, and acting under Paul's advice, Eph. iv. 2, Col. iii. 13, 2 Tim. ii. 24, secures a V.

6. Some unforeseen circumstances arise which make attendance at the Lord's Table a matter of difficulty—perhaps loss. And the flesh, overlooking that all our circumstances are known to God, argues—that, “the difficulties were not of my own bringing on, and the case pressing,” and most probably, with reluctance and sorrow, excuses himself and absents from the Table :—F F F. Once let in the thin edge of the wedge and the break is easy. After the first neglect, a second is easier ; a third probable, and a fourth almost certain—F F F. The Lord's commands are imperative, and our obedience demanded. Let nothing come in the way of using those means our merciful Father has given us for building us up and supplying spiritual food for the coming work—V.

We need every help. The lust of the flesh, the lust of the eye, and the pride of life are always calling for indulgence, and the natural man freely gratifies them ; but not so with the true saint. Having buried the old man, and risen to newness of life, his aim is to bring forth the fruits of the Spirit, and become conformed to the divine image. There may be many who cannot see things just in this light, but the cause for this is generally not difficult to discover. There are rules clearly laid down for the guidance of Christ's household during his absence, and it is our highest wisdom to obey them. The time will come when the fullest justice will be done to every saint who has patiently endured.

R. SIMONS

CHANGE.

This life is full of changes,
Of mingled hopes and fears,
Of sunshine, joy, and gladness,
Of sorrow, gloom, and tears.
To-day our hearts with hope are light,
To-morrow puts that hope to flight.

One day we cheer the lonely,
Sad heart that mourns a loss,
The next it may be ours to bend,
Beneath the self-same cross ;
So full of change is mortal life,
That none are free from care and strife.

Yet if we grow not weary,
But patiently endure,
And conquer in the mortal state,
God's promises are sure ;
And we immortal life shall gain,
And ever live with Christ to reign.

BESSIE.

SWALLOWED BY A FISH.—On opening a large shark caught in Australian waters, portions of a coat, vest, and trousers were found in its stomach, and in one of the vest pockets were found a gold watch and a silver chain, and in the trousers pocket the sum of 10s. 6d. in silver, two keys and a pipe. Further search being made, a human arm and a portion of a skull were found in the stomach. The articles were identified by Mr. Brown as belonging to his brother, who was drowned in the yacht *Iolanthe*, which foundered a fortnight ago.—*Melbourne Age*.

“THIS IS BUSINESS, SIR.”—(Perhaps ! alas)—Business might be (and will be when the world is divinely governed) a beautiful thing. In its ideal (which will one day be the practical), it is the distribution and application of God's bounty by just hearts and generous hands for the blessing of all. But, as things are at present, it is the business of grabbing—each man for himself—with hearts hardened to stone with reference to the needs and sufferings of men. So it comes to pass that a bountiful harvest is begrudged because it will bring down the price of wheat. This is well sung in the following lines from an American paper :—

“Too much wheat !” So the dealers say,
Millions of bushels left unsold
Of last year's crop, and now, to-day,
Ripe and heavy and yellow as good,
This summer's crop counts full and fair ;
And murmurs, not thanks, are in the air,
And storehouse doors are locked, to wait ;
And men are plotting, early and late.
“What shall save the farmers from loss,
If wheat too plenty make wheat a dross ?”
“Too much wheat !” Good God, what a word !
A blasphemy in our borders heard.

“Too much wheat !” And our hearts were stirred,
But yesterday, and our cheeks like flame,
For vengeance the Lord his loins doth gird,
When a nation reads such tales of shame.
Hundreds of men lie dying, dead,
Brothers of ours, though their skins are red ;
Men we promised to teach and feed.
O, dastard Nation ! dastard deed !
They starve like beasts in pen and fold,
While we hoard wheat to sell for gold.

“Too much wheat !” Do the figures lie ?
What wondrous yields ! Put the ledgers by !
“Too much wheat !”

O, Summer rain,
And sun, and sky, and wind from west,
Fall not, nor shine, nor blow again !
Let fields be deserts, famine guest
Within our gates who hoard for gold
Millions of bushels of wheat unsold,
With men and women and children dead
And daily dying for lack of bread !
“Too much wheat !” Good God, what a word
A blasphemy in our borders heard !

HELEN JACKSON.

Colorado Springs, Col.

THE QUESTION OF THE INSPIRATION OF THE BIBLE.

BY THE EDITOR.

We are not quite at the end yet, but land is in sight. We may have to steer among rocks, and get wet by breakers, before actually entering the harbour of peace; but there we shall get, if the Lord will.

It is impossible to compromise the issue. The ecclesia is the pillar and ground of the truth; and the inspired Scriptures of Moses and the prophets are the foundation of the ecclesia. To interfere with their inspired character is to interfere with the foundation, and to raise a question that cannot be settled except by the unqualified acceptance of the truth.

The doctrine of a partial inspiration has been introduced to account for supposed errors. Consequently a partly-inspired Bible means one that can only partly be relied upon. It practically means much more than this, for, as there is no indication in the Bible of any difference between inspired parts and uninspired parts, the acceptance of partial inspiration would mean that we should never know which was to be relied upon and which was not. One might object to one part, another to another, and none would have any certain foundation at all. It is a case of *a little leaven leavening the whole lump*. Such a theory cannot and will not be sanctioned by faithful men. The absolute inspiration of the Bible is the leverage of all exposition and exhortation; the rock of all hope and strength. We have no ark, no prophets; no Urim and Thummim: no voice of inspiration in our midst. God has given us a Book, and this, in our day, is the only point of contact with Him. Throw doubt on the reliability of any part of this, and the whole is gone as a foundation. It would be sacrilege on our part to sanction in our midst the breath of doubt. We are the only people that stand up for the supremacy of the Bible, as the binding and infallible promulgation of the divine will. Its foes are numerous enough, and various. At the blackest depth is the Bradlaugh school, then we have the Unitarians; next, Broad Church, with their Colenso Essayists, Reviewers, &c.; then the "charitable" Evangelicals, with their "dead-letter" doctrine, making the word of God of none effect. The new doctrine

joins hand with this most baleful line at its upper end. It will not be tolerated by men who know where God has placed them in allowing the invitation to His Kingdom to come within their reach. We must not only maintain the truth: we must withdraw from the error. Fellowship makes us responsible for wrong principles, openly professed.

This is not the only reason. Give way, in fellowship, to the idea that the Bible is only partly inspired, and where should we be? At first, only one or two (say) would hold the idea, and would confine it to certain portions. If one or two, there could be no objection, by-and-bye, as new elements came in from the Bible-rejecting world, to suffer a similar position at the hands of ten, or twenty, or fifty. Entire inspiration would then degenerate to the position of a mere opinion, held by a minority; and when that minority dwindled or died out, partial and uncertain inspiration would become an openly-professed tenet; and what then? Under the pressure of the inconveniences and self-denials associated with the profession of the truth, the obligation of this and that duty and restriction would be first quietly dropped, and then resisted, as the weight of authority arising from inspiration ceased to be felt. At last, the question would be asked, Why this narrow basis of a defined faith at all? Why insist upon the kingdom of God and the name of Jesus as the basis of fellowship? Why stand apart from the pleasant, popular communions? Why not leave all such questions to individual conviction and individual rights? By the time this point was reached, the whole edifice of apostolic faith and practice, as recovered in this nineteenth century by unreserved submission to the authority of the scriptures, would be in ruins.

It is the beginning of things that has to be watched. Withdrawal from fellowship does not judge those we leave behind. It only washes our hands, and preserves the work of God so far as our action is concerned. We do not judge sceptics, nor Roman Catholics, nor Episcopalians, nor Dissenters of all hues, because we stand apart from them. We judge ourselves. We say we cannot be implicated in their unfaith-

fulness to divine obligations, and in the consequent peril to which they expose divine interests. We say the same now to this doctrine of partial inspiration. The holders of it may say they believe the things of the kingdom. Yes: a rose is fresh when just plucked from the stalk. You do not see the effects of the severance at first. Men who believe the things of the kingdom do so by reason of their contact with those who believe in the complete inspiration of the Bible. They will not long continue to do so, after their repudiation of this foundation. They will wither and decline from faith as the inevitable result of their principles in mature development.

THIRTEEN YEARS AGO.

A well-meaning correspondent in B. suggests a return on our part to the position taken with Mr. Horton, 13 years ago (see correspondence in *Christadelphian*, 1872, page 256). A perusal of that correspondence will show that our position then is our position now. There has been no change at all. W. W. lays stress on our assent to Mr. Horton's statement, that it was open to question whether certain passages were correctly or incorrectly rendered. He evidently does not see that it is not a question of the translation into English of what the prophets and apostles wrote in another language, but of whether what they wrote in that other language was God-inspired, or was in parts merely human in its inception and writing, and therefore liable to error. Our present position could not be better defined than in the following extracts from what was written in the place in question so long ago as 1872:—

"Now, 'the questions of authenticity and inspiration' have an intimate bearing on this matter. For, why is it that we isolate ourselves from society and accept the odium and the self-denial connected with the profession of the truth? Because we believe the Bible to be an *authentic* document and the work of inspiration in the men who wrote it. Disprove this, and you destroy our foundation, and turn us into fools. Doubt it, and you paralyse hope and suspend spiritual life. Fraternal co-operation would be difficult on so loose a basis. * * *

"I admit the literary separability of authenticity and inspiration in the abstract,

but maintain that practically in the case of the New Testament, they stand or fall together. If the authenticity is established, it is then proved that the speakers and writers concerned were impelled by a higher than natural force—for what is testified? That Jesus fulfilled this promise: 'The Holy Spirit, whom the Father will send in my name, shall *teach you all things*, and *BRING ALL THINGS TO YOUR REMEMBRANCE, WHATSOEVER I HAVE SAID UNTO YOU.*'—(Jno. xiv. 26). After the fulfilment of this occurred, in the out-pouring of the Holy Spirit, on the day of Pentecost, the rulers 'saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, and *they marvelled.*'—(Acts iv. 13.) This marvel was excited by their speeches, of which Jesus had said beforehand, 'When they deliver you up, take no thought how or what ye shall speak, for *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. 19, 20.)

"Now, if the Spirit guided them in speaking, much more would it do so in writing, which was to serve a wider and more lasting purpose. That it was so in Paul's case, Paul expressly declares: 'Which things we speak, *NOT IN THE WORDS WHICH MAN'S WISDOM TEACHETH, but which the Holy Spirit teacheth.*'—(1 Cor. iii. 13.) 'And he says again (and here's a rub for you), 'If any man think himself to be a prophet, or spiritual, let him acknowledge *that the things that I WRITE unto you, are the commandments of the Lord.*'—(1 Cor. xiv. 37.) Of the Apocalypse, it is still more expressly stated that any man hearing, listens to 'What *the Spirit saith to the churches.*'

"If the authenticity of these sayings be established, the inspiration of the men who produced the New Testament is proved; but not necessarily the theory of inspiration which artificial criticism may set up as the ideal by which to judge it. It was an inspiration that left the subjects of it in the free exercise of their individual characteristics. It was a super-addition to these, imparting knowledge preternaturally, and giving shape to the verbal forms in which that knowledge was expressed.

"You cannot believe in the New Testament and deny the co-operation of inspiration which that New Testament alleges. If you were to take so illogical

a position, its value to you would cease, for what certainty of faith could we have if the testimony of the apostles, the only foundation on which we have to build, was not to be implicitly trusted? Deny inspiration, and you deny the testimony of the book—that the Spirit was with them as a guide in speaking and writing; and if you deny one testimony it contains, how can you trust any? I am not ignorant of the dicta of modern criticism on these questions, which you appear to me in some measure to have accepted. I prefer to use my own common sense, and to set the fine spun theories of men ignorant of the truth, (and therefore incompetent to criticize accurately), aside. I pray you may be able to do the same.—The ‘discrepancies’ are trivial, and only apparent, and can be reconciled without the enormous violence of denying inspiration. There are always two ways out of a difficulty. The learned enemies of Christ have taken the one most congenial to their own minds. Being satisfied on unassailable grounds that Christ rose from the dead, I give Christ the benefit of all critical doubts, which the gentlemen in question have taken care to do the other way about. The ‘Old’ follows the ‘New Testament’ up or down; for one is endorsed by the other. Christ is the key of the situation.”

THE PARTIALIST THEORY OF 1885.

It is contended by some that the view of inspiration propounded in the *Exegetist* article is identical with the view contended for by the *Christadelphian*. This must seem an extraordinary contention in view of the writer of that article's own claim of the superiority of the *Exegetist* view over that of the *Christadelphian* in dealing with the unbeliever. See what he said in reference to the Bradlaugh debate: “Had your part in that debate been conducted on the lines indicated in my article, no such result (as the one he alleged) could have followed, and your antagonist would have met his match.” If “the lines indicated” in the article were the same as “the lines” on which the debate was prosecuted, where would have been the superiority of one over the other? The debate was conducted on the *Christadelphian* side on the hypothesis (stoutly maintained) that the Bible was absolutely and entirely the product of inspiration. This is the *Christadelphian* contention now. If this is the theory of the *Exegetist* article, why

does its writer draw a distinction in favour of his theory?

It is, in reality, trifling with the subject to maintain such a contention. The article has only to be fairly weighed to see that it contends for a partly inspired and fallible Bible. A brief analysis of its contents will make this manifest.

It speaks of “*the theory* WE (*Exegetist*) *advocate*” protecting from “desperate shifts” (page 3, col. 1, line 23). When we ask what theory is that, he indicates the answer further on in speaking of the “*limits within which* it is prudent to confine our theory of inspiration” (page 6, col. 2, line 31). “Limits!” this word is sufficient of itself to intimate the nature of the theory: “limited”—not entire: applying to a part only, not to the whole. The limitation is plainly contended for as a “far more reasonable and defensible view of the question” (page 4, col. 1, line 30) than the view that “the Scriptures ‘contain no error, either important or unimportant, positive or negative.’” The nature of the limitation claimed is also defined, viz., that inspiration applies only to things “beyond the power of man to discover for himself” (same sentence).

Now, what does this practically mean with regard to the Bible? If there could be any doubt (though the suggestion of doubt is an insult to the understanding), the doubt is effectually dispelled by sentences abounding in the article which themselves supply the answer. The following are a selection:—“Historical infallibility not essential to the inspiration of the Scriptures” (page 4, col. 1, line 6): “Meet (in the Hebrew Scriptures) much under the pressure of which the theories of verbal and plenary inspiration have completely broken down” (page 4, col. 2, line 17): “when divine authority is claimed for every word and statement, it is difficult to rescue the whole from peril” (page 5, col. 2, line 13): “Where the *inspirational line may be drawn*” (page 2, col. 1, line 31): rejects the thought that “because Christ quoted from the Old Testament in several important instances, he necessarily invested every word and letter with infallible authority” (page 6, col. 1, line 25): “unreasonableness of the supposition 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 Jew-

ish history," or guarantees, "the circumstantial truth and critical exactness of every narrative contained in the Old Testament" (page 6, col 1, line 48). The apostles could not have believed them (the very words of the Hebrew Scriptures) to "have all been the product of inspiration" (page 6, col 2, line 48). "The Bible needs to be saved from many of its friends" (page 7, col 1, line 25).

The man who contends that these sentences exhibit the same view as that which regards the Scriptures as wholly-inspired, must be defective either in penetration or something else. The view propounded is something more than a "mere theory." There is a great difference between a fact and a theory; and in this case it is a fact that is rejected. That the Bible is wholly inspired is a fact, any theory of which might be harmless when the fact itself was admitted. It is the fact that is momentous: for with the fact comes the Bible's unspeakable value as the unerring expression of divine truth. But when there is a denial of the fact of its entire reliability, it is no longer a theory of inspiration that is propounded, but a vital truth that is denied.

PERSONAL BEARINGS AND PROPOSALS

There is no way of accommodating such an issue except by the unreserved abandonment of the wrong position on the part of those who have taken it up. This brother Ashcroft refuses to do, in what he declares will be his "last deliverance" on the subject. He refuses to endorse the resolution adopted by the Birmingham ecclesia, "if it is intended as a disavowal of the *Eccegetist* article," which it undoubtedly is, as regards the doctrine of the said article; and in answer to "J. E." he resents the idea of "lopping off" the "ideas" that are objected to. Brother Ashcroft proposes arbitration. The inapplicability of such a process to the solution of such a difficulty must be seen in a moment by every man of discernment. Submission to arbitration implies readiness to accept the decision of the arbitrators. It must be obvious that whoever the arbitrators might be, it would be impossible for any man of earnest conviction to subject his judgment and conscience, on questions involving the bearing of divine principles, to a human decision. A much more seriously meant and scripturally conducted proceeding was that of two Nottingham brethren—

(Sulley and Kirkland)—who, without our knowledge, waited upon brother Ashcroft and pressed upon him the Scriptural obligation to see us privately and singly with reference to any personal grievances he may entertain. They did this because brother Ashcroft had refused to lecture at Nottingham until sympathy with us were repudiated. The two brethren authorise us to say that brother Ashcroft refused to take the course incumbent upon him, in view of the attitude he was assuming; and further, that they then asked him to consent to receive a visit from us, giving him time to consider his answer, but that at a last visit, after a week's interval or more, he did not give them a favourable answer.

THE SUBJECT AT BIRMINGHAM.

The subject has naturally engaged much attention in Birmingham during the last month. The following resolution was submitted to the managing brethren on February 2nd:—"That a Special Meeting of the Ecclesia be convened for Thursday, February 12th, to declare its position with reference to the question of the inspiration of the Bible, and that the following resolution be recommended for its adoption, namely:—"That this Ecclesia believes that the Hebrew and Greek originals of the Holy Scriptures of the Old and New Testaments, in all parts of them, were produced by inspiration of God in the several writers of them, in the different ages in which they were written: and, further, that this Ecclesia will hereafter refuse to fellowship, and now withdraws from all who maintain that inspiration was limited to certain parts only of these Scriptures, and that the other parts were the work of a merely human authorship liable to err." This was met by a counter proposition to the following effect: "That as the inspiration of the Bible has not been denied by any of the brethren in Birmingham, it is unnecessary to ask them to declare their position, and that the discussion of the subject be allowed to subside, and fellowship be continued on the basis of the Bible true, &c., as appearing upon our bills." This second proposition was carried by a majority of one: upon which, resort was had to the provision of the ecclesial rules, which allows a meeting to be called on the requisition of ten brethren. The reason of this was that the amendment would have

plastered over an unsound place with untempered mortar. Although inspiration had not been denied in the sense applicable to the Bradlaugh party, it had been denied in the *Eccegetist* sense: that is, the doctrine of that article had, in certain cases, been espoused and contended for,—that inspiration was only partial, and that there was a human and erring element in the composition of the Scriptures. To defend the ecclesia and the whole work of the truth, from this, it was necessary to ask the ecclesia to declare its belief and its intentions with regard to those denying it.

The meeting was fixed for Feb. 12th. Meanwhile, it became apparent that many sincerely believing in the entire inspiration of the Scriptures would have a difficulty with the absolute language of the resolution as bearing on the insertion in the Scriptures of documents of human production, such as the letter of Claudius Lysias, the Roman captain of Jerusalem, to Governor Felix (Acts xxiii. 26—30): the letter of Sennacherib to Hezekiah (Isaiah xxxvii. 10—14): the proclamation of Nebuchadnezzar (Dan. iv.) etc.—as bearing also on the testimony of the apostles to facts of which they were eye-witnesses, etc. Though the language of the resolution accurately covered such cases when understood, we thought it well that there should be no stumbling blocks in the way of the least educated, and therefore we gave notice that “with the view of simplifying the issue and removing barriers as much as possible from the way of every brother and sister who sincerely believes in the entire inspiration of the Scriptures, but who might feel some difficulty as to its application to details,” we should move the resolution in the following form: “That this ecclesia believes that the Holy Scriptures of the Old and New Testaments, which now exist in all languages, were originally produced, in all parts of them, by inspiration of God, in this sense, namely, that the Holy Spirit moved and guided the writers either to use its own words conveying information of which they had no knowledge, or to record their own knowledge in words which it superintended, or to adopt and incorporate, from outside sources, whatever it might approve or require to be recorded for its own purposes—the writers being in no case left to their own unaided efforts, and the result being that their writing was free

from error:—and, further, that this ecclesia will hereafter refuse to fellowship, and now withdraws from, all who maintain that inspiration was limited to the writing of certain parts only, and that the other parts were the work of a merely human authorship liable to err.”

Bro. Ashcroft has spoken of this as if it were a retreat from the position taken in the first form of the resolution. We can trust to the good sense of candid men to form a correct estimate on this point. The second form merely explains the first, for the sake of the simple minded and sincere. Explanation is not concession. Nor is variation alteration. We were mainly anxious to free from all obscurity, a matter never before questioned among us. In doing so, we have not admitted what bro. Ashcroft tries to extract from our sentences. On the contrary, we have fenced off such a meaning by that “after part of the resolution” which “on maturer consideration” he finds it impossible to receive. When inspiration “adopts and incorporates from outside sources, whatever it may approve or require to be recorded for its own purposes,” the things so adopted become as much an inspired, and therefore accurate record, as if dictated by the Spirit of God in the first instance. This incorporation does not change Sennacherib’s blasphemous words into divine words; but it gives us a divine guarantee that the words of Sennacherib were truly and accurately the words of Sennacherib.

At the meeting on the 12th, the resolution in the altered form was duly proposed, and so was the amendment. The opposition to the resolution was very strong. It was not exactly to the doctrine of the resolution, except on the part of one or two of the speakers. It was principally based on what was supposed to be contemplated in the way of after-measures—an impression founded on circumstances over ten years old, to which the present occasion offered no parallel. Whatever the cause of the opposition might be, the Editor felt the spiritual issues involved in the resolution were so vital as to require its being pressed at the hazard of any possible consequence. It was a dreadful meeting. When the hour of closing arrived, the list of speakers had only been got half-through, and the meeting was adjourned for a week.

Feeling that the issue was becoming obscured, and that the amendment might commend itself on false grounds, we addressed the following circular to every brother and sister through the post:—

“DEAR BRETHREN AND SISTERS.—It is desirable that you should act with eyes fully open to the meaning of the amendment, and the consequences that would result from its adoption. Many of you may be inclined to adopt it with the idea that its adoption means a return to the position we held previous to this controversy, and that it will secure peace. Such an idea is a mistake. We cannot go back to the former position except by the adoption of the resolution which affirms the basis on which we have existed from the beginning of the truth in Birmingham.

“The following sets forth the true meaning of the amendment as it appears in the eyes of those who cannot accept it:—That, although a doctrine has been introduced into our midst, and has found supporters amongst us, to the effect that the Bible is only a partly-inspired and partly-reliable book, this Ecclesia, which heretofore has held its entire inspiration as a sacred fundamental conviction, refuses to declare its views upon the subject, being content with such a general profession of faith in the Bible as will allow those to be current amongst us who believe that it is partly human and erring.”

“Holding this to be the true meaning of the amendment, the supporters of the resolution will feel bound, in case you should adopt it, to leave the assembly, and to meet by themselves on the basis of a pure word of God, uncorrupted by compromise.

“The issue before us, is

A WHOLLY-INSPIRED BIBLE

versus

**A PARTLY INSPIRED AND FALLIBLE
BIBLE.**

“A partly-inspired and fallible Bible ceases to be a guide: for no man in that case can say which are the inspired parts, and which the uninspired. The wholly-inspired view is represented by the resolution: the partly-inspired view, by the amendment.

“I submit this for the sake of preventing misunderstanding, so that all may vote with a distinct idea of the issues of their action. I do so in my individual

capacity as one of many striving together for the unchallenged-supremacy of the Holy Scriptures.

“ROBERT ROBERTS.”

The issue of this circular naturally subjected the whole body to agonising embarrassment, from which, however, God presently gave us sweet and complete deliverance. Private intercourse revealed the fact that the opposition to the resolution was based upon a misunderstanding as to its practical effect. It was supposed that its adoption meant the wholesale and instant exclusion of all who might not vote for it, without ascertaining whether they accepted the truth propounded in it or not. This impression was founded on the words, “and now withdraws from”—which looked like what was feared, but which were only intended to define the attitude towards persons holding the repudiated doctrine, without assuming that this or that particular person might be affected. Finding that the removal of these words would remove the objection, and that there would then be a practically unanimous adoption of the resolution (reserving personal application to the operation of the usual mode of withdrawal), we readily consented to their deletion: upon which the amendment was withdrawn at the adjourned meeting, and the resolution adopted in the following form:—

“That this ecclesia believes that the Holy Scriptures of the Old and New Testaments, translations of which now exist in all languages, were originally produced, in all parts of them, by inspiration of God, in this sense, namely, that the Holy Spirit moved and guided the writers either to use its own words conveying information of which they had no knowledge, or to record their own knowledge in words which it superintended; or to adopt and incorporate, from outside sources, whatever it might approve or require to be recorded for its own purposes—the writers being in no case left to their own unaided efforts, and the result being that their writing was free from error;—and, further, that this ecclesia will hereafter refuse to fellowship all who maintain that inspiration was limited to the writing of certain parts only, and that the other parts were the work of a merely human authorship liable to err, but will take

no action of withdrawal from any member of the ecclesia, until accusation is made against him in scriptural form, and he has been heard in his own defence."

The adjustment of the difficulty was first reached and divulged at the Shrove Tuesday tea meeting, which came two days before the adjourned meeting. It is impossible to describe the joyful relief experienced on all hands. A black and mournful coming together was turned to joy and gladness. The trouble has been severe, as shown by sleepless nights and wet eyes in many houses. But it is over and will be profitable. Many testify it has been so in many ways—particularly in strengthening conviction in the inspiration of the Scriptures into a confidence that cannot be shaken.

OTHER PLACES.

Other places begin to speak. For Mumbles see intelligence.

Brother Malan, of Geneva (formerly of Birmingham), says "Though separated by land and water, I consider myself still a member of the Birmingham ecclesia: and I feel it my duty to declare, before my brethren, 'that I believe with all my heart, and all my soul, and all my strength, and all my mind (purified by the power of the word of God), that the holy Scriptures of the Old and New Testaments, which now exist in many languages, were originally produced, in all parts of them, by inspiration of God, &c.' and will hereafter refuse to fellowship, and now withdraw from all who maintain that inspiration was limited to the writing of certain parts only, and that the other parts were the work of a merely human authorship liable to err." This has been my attitude from the very beginning, before the controversy—an attitude acquired by the study of the truth alone apart from any brother at all; and I was exceedingly glad to see the bold, uncompromising way you have acted, brother

beloved. I feel confident, at the appearing and coming of the kingdom of our God and His Christ, many will have cause to rejoice for it. My love to the saints in the uncompromising (maintenance) of the Holy Scriptures."

CUMNOCK speaks as follows:—"At a meeting of the ecclesia, held here on the 12th inst., the following resolution was adopted: 'That we heartily believe that the original Holy Scriptures of both the Old and New Testaments were in all parts of them inspired of God, and therefore free from merely human authorship. That we have no fellowship with any ecclesia or individual either on grounds of "formal fellowship" or otherwise who assert, defend, or in any wise support the theory that the original Holy Scriptures were partly inspired of God and partly of human authorship.'"—A. MACDOUGALL.

KILMARNOCK.—At a special meeting of the brethren and sisters forming the small ecclesia here, the following resolution was unanimously adopted, namely:—"That, believing with all our heart that the Scriptures are wholly inspired, and esteeming them our most precious treasure on earth, we will have no fellowship with those who hold that they are only partly inspired, by being admixed with a merely human element, or authorship; and, as it appears to us, from the evidence at disposal, that there are a number of professors who, instead of devoting humble and prayerful attention to the solution and reconciliation of seeming difficulties, have striven (sceptic-like) to rake up and present all supposed discrepancies and inaccuracies, with the view (seemingly) of embarrassing and placing obstacles in the way of those who have been earnestly defending the integrity of the holy writings at this critical juncture; and having defended, aided and abetted to the best of their ability, the new theory of partial inspiration, which has sprung up amongst us, we will not consider ourselves in fellowship with any ecclesia which tolerates such within its pale, on the ground of 'formal fellowship' or otherwise."—T. HAINING.

How uninteresting people are who are not intelligent. Most people don't take the way to become intelligent. They

only do that which gives them pleasure, instead of submitting their minds to the discipline and studies of wisdom.

The Christadelphian.

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

MARCH, 1885.

The past month has been unprecedented in the experience of the present generation—a month of excitement and fear, suspense and anguish, indignation and outraged love, perils at home from dynamite plotters and yawning dangers abroad from hurrying events and changes—the form and nature of which will be found under the heading of the “Signs of the Times.” Tempest has prevailed in the house of God and in all the affairs of those who are “without.” It is to be expected. We are nearing the end of the present dispensation. The character of that ending has been sketched for us in advance by the hand of inspiration in the Apocalypse and in the prophets. “Evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the corners of the earth.” We see it. Not surprise, but gratitude and quickened anticipation are the results.

The figure of this Mahdi in the midst of the storm is suggestive. He is a false Christ. He preaches the true one—as he himself says. There may be a Providence in this: for it prepares the world to regard the true Christ when he comes, with that indifference, and to offer to him that opposition which it is revealed will be the attitude of the Roman habitable to him in preparation for the supreme contest that will ensue between him and them. Seeing all these things come to pass, we may well rejoice at the prospect, and with girt loins and burning lamps be ready to meet the Bridegroom—at whatever stage, early or late, of the descending storm he may be announced.

THE SIGNS OF THE TIMES.

FALL OF KHARTOUM, AND KILLING
OF GORDON.

BRITISH DETERMINATION TO “SMASH
THE MAHDI.”

POLITICAL EFFECTS ON THE EURO-
PEAN SITUATION.

ANGLO-RUSSIAN FRICTION, AND
TURKISH HELPLESSNESS.

Last month we had occasion to quote a remark from the *Daily News*, to the effect that “when the next political upheaval comes,” the Russians would swallow up Asia Minor, and Turkey practically disappear. “An accident may precipitate these results” said the same usually accurate and semi-official paper. The “accident” has happened: the “upheaval” has come. We are in the presence of a political turmoil—the most painful the world has experienced in this generation—the most comforting and joyous the saints of God have been permitted to see since their eyes were first fastened on the political firmament thirty-five years ago, in observance of the appointed signs of the Lord’s approach.

The facts on the surface of them (very tragic) are very simple: but their bearings and effects are of a deep-lying and wide-reaching character which can only be properly estimated in view of the complicated and ponderous political situation to which they stand related—an estimate too which, while formed on natural calculations, brings with it more than any other way of looking at the subject, the comforting assurance of the operation of the hand of God, in the execution of the purpose declared by His servants, the prophets—from Moses to John in Patmos.

First for the facts. The discovery, in the autumn of last year, that General Gordon at Khartoum, was not only unable to get away, but had been perilously beleaguered by the Mahdi's troops for several months, and that he had just received word of England's purpose not to help him, and was resolved to die in the work of defence, roused such a storm of indignant national sympathy on his behalf, that Mr. Gladstone was compelled, against his political judgment, to consent to an expedition for his rescue. The command of the expedition was undertaken by Lord Wolseley, who left the shores of England in October last, ever since which, the expedition has been toilsomely pushing its way up the Nile towards Khartoum. After months of preparation and labour, the expedition entered with the New Year upon the fighting stage. A column, mounted on camels, crossed the desert at Korti, to avoid the long eastern bend of the river. When about half way across, they were attacked (at Abu Klea) by about 10,000 of the Mahdi's troops. The British scarcely numbered 2,000, and, at one point, were nearly overwhelmed by the mad rush of Arab spearmen, whom, however, they succeeded, after desperate fighting, in repelling, and driving off the field with heavy loss. The British loss was considerable, and was made very grievous to the English nation by the loss of Col. Burnaby, who fell in the fight. Next day, the British resumed their march across the desert for the river. When within sight of the river, they were again attacked by a large force of the enemy, whom they again defeated, not, however, before the British General Stewart was wounded, and heavy losses had otherwise been sustained. Reaching the river, they found waiting them several steamers that had been sent down by Gordon, with troops to help them. One of the British Generals, Sir Charles Wilson, at once embarked a British force on board two of those steamers (according to the instructions he had received from Lord Wolseley), and in two

days or so, set sail for Khartoum, to relieve General Gordon.

When tidings reached England that affairs had progressed to such a promising point, great relief was experienced after the strain of the previous sanguinary engagements and uncertainties: and the public mind settled down to wait patiently for news of Sir Chas. Wilson's entry into Khartoum, which, it was assumed, was a matter of course, and only a question of time—especially as a message had been received from Gordon that he could "hold out for years." A week went by, and no news. Then, day after day—still no news. A messenger arrived with despatches to the Government, which were said to be important: but nothing was heard of them. In a day or two more, it began to be rumoured that bad news had come. Then a newspaper despatch arrived from Cairo, stating that Sir Charles Wilson, on arriving at Khartoum, had found it in the hands of the Mahdi, and was fired upon and compelled to retreat down the river. At first the despatch was disbelieved, as many similar reports had previously turned out unfounded. But enquiry at the Government offices was met in so evasive a manner that the worst apprehensions began to be entertained. Further despatches continued to arrive from various newspaper correspondents. At last, the Government, having now no further doubt of the accuracy of the news, divulged the information they had received. It was true what had been reported. On the arrival of Sir Chas. Wilson at Khartoum, his steamers were fired on by thousands of rifles from every part of the river banks, and by heavy artillery. The town was swarming with jubilant Arabs carrying triumphal banners. The palace which Gordon had occupied was gutted, and there was no sign of him anywhere. Sir Charles had no alternative but to steam down the river again, which he did amid a rain of bullets. During the night the steamers ran aground, and had to be abandoned. Sir Charles and his force

(between 300 and 400 men) landed on an island about half way down to where he had started from. Here they fortified themselves, and sent forward a messenger to let the British at Gubat (the nearest point) know their position. Immediately one of the remaining steamers came up to their rescue, under the command of Lord Chas. Boresford, and succeeded in effecting the same, not, however, till after some severe fighting with a body of the enemy who had collected near the shipwrecked force.

But where was Gordon? Nobody knew. Was he alive or dead? There were reports that he was a prisoner in the hands of the Mahdi, but there were also reports that he was defending himself in a fortified church in Khartoum, and there were reports that he was dead. The suspense was painful. It was at last terminated by the receipt of official intelligence that Khartoum had been betrayed by the treachery of Gordon's second in command; and that Gordon and his faithful followers had been killed, and a large part of the population with them.

It is impossible to describe the effect produced by these events. The nation was struck dumb with mingled feelings of rage against the Gladstone Government that had again been too late; and with unutterable grief at the fate of a man who had come to be a universal idol; and with desperate resolution to go to any expenditure of money and blood in carrying out Gordon's wishes, that England should "smash the Mahdi." (He had said long ago that if they didn't do it then, they would have to do it under circumstances of greater difficulty further on). The following newspaper utterance fairly expresses the national feelings roused:

"The heroic Gordon is no more. His unselfish devotion has been all in vain. The rare courage and knightly chivalry which stamped his performance of the perilous task which he went out to discharge, have not served to save him from the daggers of his treacherous foes. . . .

Treason was rampant in Khartoum. While one of the Pashas marched the garrison to the Omdurman side on the pretence that an attack was imminent, his fellow-conspirators opened the city gates and let the enemy swarm in. Then ensued a massacre of the most relentless description—one of those carnivals of blood in which barbarism and bigotry strive for the upper hand. The troops that remained faithful to Gordon were taken by surprise. He tried to rally them, but on coming out of the Government House was stabbed, and his loyal little band were 'cut down to a man.' The victors showed no mercy. The streets literally flowed with blood. All the notables, except the treacherous Pashas and their followers, were put to the sword. 'Even the women and children were not spared.'

"And this is the end of it all! This is how the curtain falls on one of the noblest, most heroic, and most stainless of lives! The drama of the desert has indeed had a terrible dénouement. After escaping all the perils of the lonely journey to Khartoum, holding the foe at bay for nearly twelve months, showing what English vigour and resource can do with such unpromising materials as he had at his disposal, winning the admiration of the whole world by his steadfastness, his tenacity, and his unselfishness,—this paragon of soldiers has perished when within hail of a relieving force, and when the echoes of his countrymen's shouts might almost have been heard within the city's walls.

"We are not exaggerating the public sentiment which this intelligence has caused when we say that it has cast a gloom over the English-speaking race. The sorrow which has flung its black shadow across our outlook will certainly be none the less acute because the conviction is paramount that prompt measures might have averted the disaster.

"All through this melancholy Egyptian business, there has been vacillation and dilatoriness, and the force of all our remedies has been weakened by the hesitancy with which they have been applied. But in this, the most disastrous instance of all, it is difficult to resist the conclusion that the Government are to blame for trusting so largely to Gordon's own powers of resource, and delaying the relief, which the country at last insisted

upon, until it was practically too late to be of any use. It is a cruel mockery of our elaborate plans, our large outlay, and our waste of brave men's lives, to learn that the object of all this has been barbarously stricken down and his garrison put to the sword within sight of the English flag,—that the labours and sacrifices of the expedition are all thrown away because it started too late,—and that one of the noblest Englishmen of our time has been sacrificed as the result, if not as the consequence, of an irresolute policy at home. People will forget now the faults of Gordon's character, his strong self-will and rashness of impulse, in their great sorrow and distress.

"No greater figure has played its part on the stage of the nineteenth century. In personal bravery unsurpassed, in devout living conspicuous, in singleness of purpose pre-eminent, he looms upon this later time like one of the stern old Puritans who used to go into battle with prayers on their lips, and met their foes with a stern sense that it was a religious duty to defeat them. The fanatical Arabs who plunged their swords into that great, loving, tender heart knew him but as the stern white soldier, fierce in warfare, masterful in command, full of resource against their tactics and resolute against their assaults. We at home knew him as the ideal Christian Knight, the spiritual friend of the distressed, the loving counsellor of the weak, the pure-minded, simple, earnest and pious English gentleman. His mission to the Soudan was, in a sense, the result of popular selection: at any rate, it was received with cries of popular acclamation. We knew by his brilliant career in the past what he could do, what a splendid courage he had, how incorruptible were his motives, how large his knowledge of the special difficulties to be dealt with. He went out a year ago with the echoes of a nation's sympathy in his ears: if he could listen now he would hear the heart-throbs of a nation's sorrow.

"We have no heart to discuss the future. It does almost seem as if this Egyptian millstone were destined to drag us from one calamity to another, and to involve us in interminable trouble. But for one day at least we can forego the usual discussion of policy, and the altered circumstances which the country has to face. One day may surely be given up to lamentation over the great Englishman

whose life-blood has been yielded as the price of his fidelity to the duty he undertook. He knew—none better—that the mission to Khartoum was charged with great risks. There are not many men who would have undertaken it at all, or who, having undertaken it, would have accomplished one tithe of what he did accomplish. Gordon might have got away from Khartoum in safety had he chosen, but he would not desert the garrison he went to rescue. Indignation and regret are alike useless. The irretrievable has happened, the irrevocable blow has been struck. He is dead, and England weeps. Thousands of miles from his native land, in the heart of a hostile country, he sleeps well after the fitful fever of his long defence. But distance makes no difference to the sincerity or the vehemence of the national sorrow. The telegraph put us, as it were, in throbbing sympathy with the tragedy of the far-off Soudan. We recall the incidents of the siege, the messages for help, the successful sorties, the persistent and resolute defence, and the remembrance seems to transport us back to the heroic ages, when Arthur, *flos regum*, presided over the Knights of the Round Table, and brave aim, and chivalry, and truth, and 'the dear Christ who died for all,' were the guiding principles of brave men's lives."

THE CONSEQUENCES OF THE EVENTS IN EGYPT.

So much for the facts. Now for the consequences. These also, in their military aspect, are simple, though serious. In their political aspect, they are complex and most grave, (*i.e.* to the mere politician). In the military aspect, the first consequence was the momentary arrest of Lord Wolseley's plans. He was sent out to rescue Gordon: Gordon was now no more: what was he to do? Advance or retire? If he retired, the probability was the Arabs everywhere would join the Mahdi, and the retiring English force might be overwhelmed by the masses of the enemy. If he advanced, his force was too small for the capture of Khartoum. A Cabinet Council decided that the capture of Khartoum was a necessity to avert the political consequences

that would ensue, throughout the Mahomedan world, from retirement: and as to the force necessary, Lord Wolseley was to ask what he would, and it would be granted him. Lord Wolseley, approving of the decision of the Government, decided to ask for 10,000 additional men, and enlarged his plan of operations so as to comprise an advance from the Red Sea to Berber on the Nile. The country now re-sounds with preparations for the despatch of troops. India is to contribute from 3,000 to 4,000. Australia, Canada, and other British cubs (as they have been called: that is, the British "young lions" hastening to the neighbourhood of Armageddon), have offered auxiliary troops, and their offer has been accepted.

THE MILITARY OUTLOOK.

Thus England stands committed to an enterprise of the most arduous character. It will not be an easy matter "smashing the Mahdi." His realms are far-distant, arid, and accessible with great difficulty, even in times of peace. The fall of Khar-toum has liberated a large army of his troops, and caused thousands of the faltering tribes to rally to his standard: and the latest news from the seat of war shows that danger threaten the British position. Instead of advancing, the British troops have already commenced retreating before the new Arab swarms. Metemmeh was to have been assaulted by the British force, entrenched within sight of it, at Gubat: but Sir Redvers Buller, in command of that force, has retired with it across the desert to Gakdul, to prevent its being surrounded and starved-out by the advancing hosts of the Mahdi. There is even talk of re-calling Lord Wolseley to Cairo to direct the larger movements necessary to be undertaken, when the reinforcements arrive.

POLITICAL BEARINGS OF THE SOUDAN EVENTS.

The complexion of the situation is dark and unpromising from the point of

view of the British patriot. Under the heading of "Clouds in the East," the newspaper *Money* says:—

"The present is a golden time for pessimists. We have a big war commencing in the Soudan; Germany has planted her flag on a part of New Guinea we recently annexed, and now Russia has exposed her hand by demanding all the North-West Afghan territory to within forty miles of Herat. These complications have already bred several panics, and we entertain little doubt that they will generate a good many more. As a matter of fact, we have left behind us the period of lassitude and stagnation succeeding the last Russo-Turkish war, and have entered upon an epoch of extreme political and military activity. Every great Power in Europe has adopted an aggressive policy, and whether England keep in with the Liberals or throw them off for Lord Salisbury's party, she must make up her mind to have a stormy time of it. Look where we may, we cannot discover the faintest indication of a return of some such period of quiet and peace as succeeded Waterloo. Squalls here, storms there, weather more or less bad prevails everywhere. Apparently for years to come the Foreign Stock Market will be exposed to violent fluctuations, as the policies of the different Continental states come into collision with one another, or clash with our own. The 'expansive' policy of the various European states is bound to interfere with our interests, and prevent the existence of that calm to which ignorant and short-sighted Liberal politicians aspire. Both Germany and France are annexing territories as fast as they can, and, Italy having followed suit, Russia considers herself compelled to follow, if only for the sake of prestige. But Russia cannot expand anywhere in the East without coming in contact with our interests; above all in Central Asia, where her action is exciting so much uneasiness just now. As a rule, Russia does not put forward pretensions without having previously made up her mind to realise her aims at any cost; and having, in defiance of all her solemn engagements, claimed Afghan territory to within forty miles of Herat, she will not take the English refusal quietly and proceed with the delimitation of the frontier as if nothing had occurred."

RUSSIAN ACTION : DANGEROUS FRIC-
TION BETWEEN THE GOVERNMENTS.

The most interesting item (from a prophetic point of view) in this enumeration of black omens is the action of Russia, which bears indirectly against Turkey, while proximately directed against England. Russia sees the opportunity that England's pre-occupation in the Soudan affords her. Her agreement with Germany and Austria at the recent meeting of the three Emperors sets her at liberty to turn the present opening to the utmost account in the prosecution of her anti-Turkish policy. The mode she is adopting is perfectly transparent, and entirely calculated to secure her objects. For two or three years past she has been steadily advancing in Central Asia towards British India. She had finally pushed close to the border of Afghanistan, which is now the only Asiatic state lying between her and the Indo-British frontiers; and as there was no defined boundary between her and Afghanistan (a dangerous state of things likely to lead to complications), the British Government some time ago proposed they should mutually appoint Commissioners to mark out and agree upon a defined boundary. Russia consented, and the Commissioners on each side were appointed. A date was also fixed; and, punctual to time, the British Commissioner and assistants were on the ground (amounting with military to a company of about 1,000 people), but no Russians arrived. They were reported to be coming, but did not come. Months have passed, and the British are still waiting. While the British were waiting, the Russians were pushing forward troops to occupy positions inside Afghanistan. Meanwhile occurs this tremendous change in the situation: and now Russia, instead of sending her Commissioner, sends a special ambassador to England (M. Lessar, a Russianised French engineer), asking England's consent to the incorporation with her Asiatic frontier of a slice of Afghanis-

tan amounting to a piece of country about 200 miles long and 100 miles broad. No wonder that even the Liberals, who have been quietly giving into Russian Asiatic encroachments for years past, are now indignant. Both the *Daily News* and the *Birmingham Post* (supporters of the Government) pronounce the claims of Russia inadmissible. But what can England do? The *Post* says Afghanistan must protect itself as best it can, "with or without British aid." If without British aid, that means the swallowing of Afghanistan which would give Russia the key of India; if with British aid, it would mean war with Russia at a time when the situation would be entirely favourable to Russian designs.

The Daily News says:—"Not to put too fine a point upon it, such conduct is somewhat improper. If any territorial arrangements of this sort are to be made in London, the English Commission should be recalled from Afghanistan without an hour's delay. To maintain the Commission there, while the delimitation was being effected here, would be the height of absurdity—and especially considering that the Russian members of the Joint Commission have not yet begun their travels—a humiliation and an insult to this country. But of course the English Government cannot consent to participate in such unusual procedure. We do not say this in any spirit of resentment. We merely ask that certain business upon which the two Powers have agreed to enter conjointly shall be conducted in a business-like manner. To all fresh suggestions as to a rectification of Herat frontiers, our Government cannot but reply by formal reference to the Commission to which the English and Russian Cabinets have entrusted the matter. The time has come, too, when the feeble practice of asking Russia about her intentions with respect to this, that, and the other outlandish locality, and of exacting promises from her not to go beyond the length of her diplomatic tether, should cease. Once upon a time, it used to be understood that Russian occupation of Merv would be an event which this country could not view with indifference. The Russians occupied Merv, and the event was quietly accepted as an

accomplished fact. Let not the same farce be repeated, either with respect to Herat or to any other Afghan locality. . . . Whatever the near future may bring forth, the course which the Government of India should now pursue is sufficiently clear. Our frontier defences should be promptly and efficiently organised. The system of defence includes the construction of military roads and of subsidiary railways in the Punjaub and Scinde; and the prosecution of the Quetta Railway, the line which, should the unwelcome necessity ever arise, will be employed for the purpose of occupying Candahar."

Russia's object is more particularly to bring pressure to bear on England to induce her to consent to her wishes with regard to Constantinople and Asia Minor. That Russia will succeed, with or against British consent, is certain sooner or later; for the Word of Truth reveals it. That she should succeed sooner rather than later is naturally the uppermost desire with those who are waiting for the Kingdom of God.

THE LAST STAGE IN EUPHRATEAN EVAPORATION.

Russian success in the matter involves the accomplishment of the last stage in the evaporation of the political Euphrates. We want to see this river finally dried up; for not till then can the preparation of the way of the things of the East advance in earnest. The drying is going on very well. Another instalment of the article, "Turkey falling to pieces," has appeared during the month. The following are extracts:—

"In addition to the influences mentioned in a former letter, I should reckon as at once among the causes and the signs of the breaking up of the Empire the reign of suspicion which everywhere prevails throughout the Government. I passed up the Bosphorus to-day, and observed that the guards at Cheragan Palace, where the ex-Sultan Murad is confined, had been doubled. A friend who passed it last week in a caique was warned off by his sentries, and ordered to go out into

mid-stream. Murad is said to have forwarded a few days ago a petition to his Majesty requesting permission to be allowed the privilege of leaving the Palace. It remains to be seen whether his request will be granted. Yildiz, the residence of his Majesty, is carefully guarded and has become almost a fortress. So far as Europeans can see, there is no reason for this. My own belief is that the Sultan would be perfectly safe if he went about as much as his predecessors. But suspicion reigns no less in the Palace than out of it.

"The operation of the various causes which I have mentioned tends to paralyse the action of the Government, and this paralysis is shown both in its dealing with internal and with external affairs. The results in the former are a want of security for life and property, unusual even in Turkey, the impoverishment of the people, the diminution of trade, and the lessening of the revenue.

"The paralysis which has come upon the Government is shown in reference to external affairs by its vacillation in foreign policy. . . . The Government finds it difficult to decide what to do. . . . The Eastern question always drifts. But as surely as before 1877 events were tending towards a diminution of the Empire, so they are now. As usual, the most discontented provinces are those on the boundaries of foreign States—to-day Armenia and Macedonia.

"All idea of reform is dead and buried. The financial situation gets worse; the internal government gets worse and the Porte does not know what it wants in reference to external questions. Albanians, Bulgarians, and Greeks in Macedonia would welcome any change. The junction of the railway from Salonica is promised, and the Porte neglects to complete it, a neglect notoriously arising from the natural fear that it would bring the Austrians down to that city sooner than they would otherwise come. The Bulgarians who are freed sympathise with their brethren in Macedonia, just as the Greeks do. The Bulgarians in Eastern Roumelia wish to be joined with Bulgaria. All these facts tend to suggest or to invite an advance upon the Empire. For many reasons it is desirable that such an advance should be postponed. But anyone whose duty it is to observe events can see whither they are drifting."—*Constantinople Correspondent of the DAILY NEWS.*

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.—Friday, April 3rd; 4.30 prompt; brethren and sisters only. An hour's conversation after tea.

TEMPERANCE HALL, BIRMINGHAM.

SUNDAY LECTURES FOR MARCH.—1st, brother Roberts; 8th, brother Roberts; 15th, brother Shuttleworth; 22nd, brother Bishop; 29th, brother Roberts.

BIRMINGHAM BRETHREN LECTURE OUT OF BIRMINGHAM DURING MARCH AS FOLLOWS:

March 1st.—Brother Shuttleworth, Liverpool.
March 8th.—Brother Shuttleworth, Kidderminster.

March 15th.—Brother Roberts, Peterboro'.

March 22nd.—Brother Roberts, Mumbles.

March 29th.—Brother Shuttleworth, Tewkesbury.

(If other brethren having appointments would supply them by the 20th of each month, we should be pleased to publish them).

SUNDAY SCHOOL.

March 1st, 1 Kings ix. *Subject for proof:* "That God governed the Jews, and was their King."
Mar. 8th, 1 Kings x. *Subject for proof:* "That the Jews were to be dispersed if disobedient."—Mar. 15th, 1 Kings xi. to verse 25. *Subject for proof:* "That the Jews were to be a testimony to God."
—Mar. 22nd, 1 Kings xi. from verse 26 to the end. *Subject for proof:* "That God made a covenant with David."—Mar. 29th, Quarterly Address.

BIRMINGHAM MISCELLANIES.

There has not been much miscellany this month. It has been pretty much all one thing—the subject of inspiration and the painful agitation connected with it. Particulars will be found on page 123. There have been features that do not appear there, and that are best omitted. The opposition to "one man" doing this and that must be excused on the ground of a

too limited point of view. The situation viewed historically will appear in a different light from that in which it appears in the eyes of those who have been moved to offer that opposition. We could describe how it will appear, but we forbear, with the simple remark that in the day of manifestation, those who oppose (if the Lord accept us all) will have cause to be thankful for what God has done by the instrumentality which they now disparage.

Unpleasantness of feeling will subside if the attitude finally consented to by the ecclesia is faithfully sustained. The plan of wisdom will be for every righteous man to pour oil on all wounds by kind words and good deeds—abstaining from all wrangling—striving to act the part described by Paul, when he said, "Being reviled, we bless: being persecuted, we suffer it: being defamed, we entreat."—At the same time we must do our duty in all cases where the doctrine of complete inspiration may be called in question—striving to do it in love, but doing it. "First pure, then peaceable" is an apostolic maxim applicable to the case. Enquiry has been made, how is the resolution that has been adopted to be applied? The resolution itself, by implication, supplies the information in its last clause. If any brother know of any member of the ecclesia, whether by report or personal witness, "who maintains that inspiration was limited to the writing of certain parts (of the Bible) only, and that the other parts were the work of a merely human authorship liable to err," his duty is to go and see that member, and try and induce him to abandon the doctrine. If he fail, his duty is, after a short interval

to take two or three other brethren with him, and renew the endeavour. If this fail, his duty is to bring the matter before the managing brethren, giving notice to the person affected of the intention so to do and the time when it will be done. If the interview with the managing brethren is similarly resultless, it will be the duty of the managing brethren to recommend the ecclesia to refuse fellowship with the member concerned; at the usual quarterly meeting it will be the duty of the ecclesia to adopt the recommendation, unless it be shown that the accused member does not hold that any part of the Scriptures is "the work of a merely human authorship liable to err."

Bro. Ingram has survived a dangerous operation for abscess on the breast. The brethren are all very thankful. At one moment, it seemed as if they must part company with him, which they felt they could ill afford to do, as he has been among them a quiet and earnest worker of the apostolic stamp for a number of years.

It has been resolved to have an annual collection on behalf of the Birmingham hospital funds (on the last Sunday in each February). The ground of the resolution is the apostolic command to do good to all men as we have opportunity. We have not and do not now mean to take part in the annual collection made by the churches and chapels. We object to be trotted out with them on a grand denominational field day once a year as if we belonged to them; and we shall more strongly object to be implicated in the wholesale disobedience of the commandments of Christ which their rivalry of published lists and amounts involves. We will make our contribution at another period of the year, and pay it in anonymously as "Friends of the poor."

Bro. Witts, whose discharge from the army was recently obtained in the way known, has, we are informed, obtained employment in the Birmingham Post Office. His regiment (Staffordshire) was ordered to the front as soon as he left Alexandria, and is now in the thickest of the fray. His thankfulness at the release may be imagined.

Bro. Robert Jones has removed to Plymouth; sister Wyatt, to London; and her sister to Tamworth.

EDITOR'S DIARY OF SUNDAY WORK.

January 26—Liverpool: Travelled Saturday evening.—Found affairs in Liver-

pool gendering to chaos. Lovers of peace disheartened by turbulence and suffering from unfounded charges of denial of Bible inspiration, had made up their mind to meet separately, though proposing to continue in fellowship with those separated from. This to be the last Sunday of collective assembly. Argued privately against the scripturalness and expediency of such a course; and at the breaking of bread endeavoured to manifest the glory of the invisible and future facts to which we stand related in the gospel, which could be no more affected by human frets and fumes than the stars could be affected by the smoke of a street chimney on fire. Counselling re-consideration of the step proposed. A special meeting convened for the next (Monday) evening would give the opportunity.—In the evening, lectured to a full audience on "the Lost Key" and its power to solve the impenetrable enigmas which the Bible presents to the understanding when approached with the orthodox hypothesis of truth.—Attended the special meeting on Monday evening, at which I had been asked to preside. Was very hopeless at the prospect and most agreeably disappointed in the result. The disturbed state, though due to personal irascibilities, was in some measure the result of the misapprehension caused by bro. Ashcroft's use of bro. J. U. Robertson and bro. Garside's names at the beginning of the inspiration controversy. Perceiving this, I recommended the adoption of a collective declaration on the subject that would remove all ground for misconception, and remove a disintegrating ingredient from the situation. A resolution was accordingly adopted, declaring belief in the entire inspiration of the Scriptures, and resolve to withdraw from all denying it. Other resolutions followed, having a local bearing only, but tending to peace—the adoption of which dispelled the unpleasant prospect of division, restoring peace and union.

February 1.—Temperance Hall, Birmingham: fine morning: large meeting. It was my turn to preside. The reading from the Psalms gave the occasion for the remark that the Scriptures were rough but true, in contrast to the false elegance of worldly literature. They were uniform in speaking of man as evil and life as vain. People required to be alive for some time to clearly perceive the truth of it. The

young didn't care for the Bible because it did not harmonise with their impressions of things. Time would show their impressions false and the Bible only true.—The evening was wet, and the audience was somewhat reduced in consequence, numbering perhaps about 450. "The Passover" supplied materials both for instruction and comfort.

February 8. — Birmingham : dull but dry morning : large meeting. Brother Shuttleworth presided. The exhortation turned on the Psalm read, particularly the words : "Thou who hast shewed me great and sore trouble shalt quicken me again and bring me up from the depths of the earth." Trouble was an ingredient in the process of divine discipline. Therefore we must not be cast down at the occurrence of trouble. It was the reverse of an evidence of God's disregard. There was a sense in which trouble did not trouble us. There was much trouble in the world ; times of excitement were abroad ; sensation after sensation were booming in the air ; and men's hearts were failing them. Ours, on the contrary, were gathering fresh strength. We were able to recognise in the accumulating troubles in the world, tokens that the coming of the Lord draweth nigh. Brother Hadley followed with remarks on the parable of the sower.—In the evening, the lecture dwelt on the process by which God was preparing His people for the Kingdom : particularly the disciplines, self-restraints, and submissions to God involved in the commandments prescribed for our obedience. The command to Abraham to offer up Isaac was specially introduced as an illustration.

February 15th.—Birmingham, in the morning : very wet : poorish meeting. Brother Thompson presided. The meeting in an unhappy mood after the experience of Thursday and the prospect of division, Endeavoured to lift our minds out of the trough, by a contemplation of the surpassing excellence "the things of the spirit," as compared with the "things of the flesh," whichever way considered—whether the works of God in nature, or His wisdom, as brought to bear upon us

in revelation.—In the afternoon, I travelled in the wet to Kidderminster to keep appointment there. The brethren looked as if suffering from the trouble abroad. It is to be hoped they will come out on the right side, for they are an excellent company. They had arranged I should speak on the kingdom of God. A large audience came to hear, to whom also I spoke of the Signs of the Times. After lecture ; rode home in the train conversing nearly all the way with a gentleman who had been at the lecture, and who is in the habit of attending the Birmingham meetings. Has been with the Plymouth brethren, but is deeply interested in the truth, though still having some difficulties. These will be pretty certain to disappear in time, from a mind of his evidently Berean type.

February 22nd.—Dudley ; rode from Birmingham early on Sunday morning. Weather tempestuous. Brethren thought I would not come in such a storm. We could but answer that nothing but impossibility should interfere with a promise. Nelson proclaimed that "England expects every man to do his duty." A higher than he has promulgated the principle that God expects all His children to keep their covenants as he does. Met the brethren at the breaking of bread. Goodly company—wonderfully good, considering the weather. It is matter for thankfulness to see such an ecclesia, after all the difficulties with which the truth has had to contend in Dudley. Spoke on the wonderful fact of God having condescended to speak, and of the unutterable value of His communication to us. The brethren nearly a unit on complete inspiration. In the evening, lectured on "The Passover" to a suffocating audience, not so much from the largeness of the audience as from the (comparative) smallness of the room, the atmosphere of which, when packed with a hundred people or so, soon becomes defective in vitalising power. It had to be endured, patiently and cheerfully, as one of the drawbacks with which, in the wisdom of God, the work of the truth is meanwhile associated.

Most people make the mistake of reasoning from man to God, instead of from God to man. God was first, and man ought to

be content to know what God's purpose with him is, and with the things that God has made.

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.

Alderley Edge.—Bro. Finch writes that it is now just four years since the Truth was first brought to this village by brother Sixsmith, who, with his sisters, battled hard against the world, in the face of a great deal of difficulty. Since that time, eighteen have immersed. Another has just rendered obedience, namely, JOSEPH GARNER (19).

Auchinlech.—We have to record the death of sister Nelson, of Auchinlech, late of Catrine, who fell asleep on Friday, 30th January.—ALLAN MACDOUGALL.

Birmingham.—During the month, obedience has been rendered to the truth by the following persons:—F. G. WALKER (23), formerly neutral; G. HINE (37), formerly Unitarian; RICHARD HINES (16), son of sister Hines, formerly neutral.

LECTURES.—Feb. 1st, "The Passover" (bro. Roberts); Feb. 8th, "Preparing for the Kingdom" (bro. Roberts); Feb. 15th, "Life as it will be" (bro. Shuttleworth); Feb. 22nd, "The Last Day" (bro. Bishop).

Brierley Hill.—Bro. Dawes announces the obedience of EMILY THORNEYCROFT (20), who was immersed at Dudley on Jan. 14th.

LECTURES.—Jan. 11, "Apostolic Succession" (bro. T. Collins); 18, "Some of the reasons why we believe Christ rose from the dead" (bro. S. Dawes); 25, "Prophecy" (bro. E. Challinor); Feb. 1, "The One Hope" (bro. J. Thorneycroft); 8, "Equality with the Angels" (bro. W. Gilbert).

Cardiff.—Bro. Symonds reports that the Ecclesia has removed from Ivor Street Mission Room, Adam Street, to No. 7, Castle Street (opposite Cardiff Castle). "It was reported in the Christadelphian for February, that our new room was in Angel Street. The name of the street has lately been altered and it is now named "Castle Street." The new room is in a more public part of the town than the old room; so

we trust we shall get a better attendance of strangers than hitherto. The week-day meetings on Tuesday and Wednesday evenings are still held at Ivor Street."

LECTURES.—Jan. 4, "The Devil" (bro. Symonds); 11, "Hell" (bro. Birkenhead); 18, "Two men, and two women" (bro. M. Rees); 25, "The Gospel" (bro. C. Rees).

Dalbeattie.—Brother Caven mourns the visitation of death at his home; first, on the 17th of October, his father died; and then, on the 2nd of January, he had to lay away, in the same grave, his eldest boy of ten years and a half. His father had heard and read much about the truth, but never obeyed it. His son (poor little boy) was beginning to be interested. Overhearing the doctor say, before his death, that he would not get better, he wept. His father said, "Well, I always ask the Lord if it is his will to raise you up. He knows all about us, there is nothing too hard for him. You know the good news that Christ is coming to raise the dead, and reign in Jerusalem." "Yes," said the dying boy, "I know that. I believe as well as I can, but I have not been baptised." Brother Caven says "You may have some idea of my pain when he made such a statement. Hearing so much about the truth, he knew much. And now he is dead. (What shall I say?) God's ways are right. He knows the end from the beginning. We are short sighted; we desire to fall into the hands of God, and not into the hands of men. Your loving brother, in hope of the day when death shall be destroyed."

Derby.—Bro. Chandler reports the obedience of JOHN DUFFIELD, (lately connected with the Church of England), who was immersed on Friday, 30th January. We continue to have large audiences at the lectures.

LECTURES.—January 18th, "The Christadelphians" (bro. Gamble, of Leicester); 25th, "The Jewish Sabbath" (bro. C. S. Tyler); February 1st, "The Hope of Israel" (William Mabbott, of Nottingham); 8th, "The Second Coming of Jesus Christ" (J. J. Andrew, of London).

Dudley.—Bro. Hughes reports withdrawal from two sisters for continual absence from the Lord's table, namely, sister Raybould (who has changed her name to Hill, through marriage with the alien), and also sister Gee, wife of bro. Gee. Many efforts were previously made to bri-

them to a sense of duty.—Sister Blount mentions having heard of the death of bro. Scarfe (originally of Dudley), who emigrated to Australia at the end of last spring. He died in November last.

Edinburgh.—Bro. W. M. Smith reports the obedience of sister Sutherland's younger daughter, **NETTIE SUTHERLAND**, who after a satisfactory confession of the faith put on the name of Christ on Monday, February 2nd.

Great Grimsby.—Bro. Sayers reports that **LUCY FEARY** (26), wife of Bro. Feary, has taken upon her the sin-covering name in God's appointed way. She was formerly a member of the Church of England. The ecclesia, which is only of recent origin, now numbers seven. They meet at Brother Feary's on Sundays for Breaking of Bread, and on Wednesday and Fridays for Reading and Prayer.

LECTURES.—February 1st, "Restoration of Israel;" 8th, "Coming Events in the East;" 15th, "The Resurrection of the Dead;" 22nd, "Christ, The Judge and King" Bro. Sayers.

Glasgow.—During the month we have had added to our number on January 17th by baptism, **DUNDAS WILLIAM PORTEOUS** (31), master engineer, and his wife, **MARY PORTEOUS** (30), both formerly United Presbyterians. This was through the exertions of our bro. G. W. Robertson. Being possessed with a fair share of this world's goods, they have not allowed this to be, as many do, an obstacle in the way, but have openly confessed the name, and cast in their lot with us a poor and despised people, as God's people have ever been. Also on 25th, **JESSIE NEILSON**, formerly Renunciationist, was re-admitted to fellowship, and on 8th February, **CATHERINE NAPIER**, connected with a small meeting here, who believe as far with us, put on the sin-covering name, as did also **JOHN JARDINE**, he having sufficiently recovered from his accident to enable him to do so.

LECTURES.—January 18th, "If there be no resurrection" (bro. Jas. Nisbet); 25th, "That God may be all in all" (bro. Thos. Nisbet); February 1st, "This same Jesus shall so come" (bro. D. Campbell); 8th, "The moral purpose of creation" (bro. Chamberlin); 15th, "Everlasting punishment" (bro. James Nisbet). Lectures are also being delivered in our hall every Tuesday, at the close of which discussion or questions are invited. The attendance

is not large, but we mean to continue them for a little.—**JOHN LEASK.**

Gloucester.—Brother Rogers reports the removal of brother G. W. Osborne from Cheltenham to Gloucester, where he will, in future, meet with the ecclesia.

LECTURES.—Jan. 18th, "Divine Covenants" (brother Bishop, of Birmingham); 25th, "The future of the earth" (bro. Taylor); Feb. 1st, "Nebuchadnezzar's Image" (bro. Andrews, of Birmingham); and on Monday, Feb. 2nd, brother Andrews continued his lecture upon this subject. (These lectures being illustrated by diagrams, were exceedingly instructive and interesting, and both were attended by large and attentive audiences). Feb. 8th, "The faith and baptism of the Bible" (brother Taylor). In addition to these, on Monday evening, Jan. 19th, bro. Bishop of Birmingham lectured on "Creation's witness to the truth of the Bible."

Great Shelford.—Bro. A. Simper reports the obedience of his son, **WM. ALFRED SIMPER** (16), who was immersed on Jan. 17th. Bro. Simper says: "The ecclesia at Peterborough will doubtless be glad to hear of this, as it is the fruits of their Sunday school work and of early teaching. There are three of us here now rejoicing in the hope of the glorious kingdom. We should be glad to receive a visit from any bro. or sister passing this way. Address, A. Simper, Great Shelford, near Cambridge."

Huddersfield.—At a special meeting of the ecclesia held on the inspiration question February 16th, we adopted the resolution which appears in *Light-stand* for Feb. 14th, last page second column at the bottom. All voted in favour of the resolution except three, who remained neutral. We are thankful to the God of all grace for the result.—**JOE HEYWOOD.**

Kidderminster.—Sister Smith, of Abergavenny, has come to reside in Kidderminster. We made her acquaintance last night at the close of bro. Roberts' lecture. We are glad of this accession, and hope she will find true spiritual nourishment in the society and at the meetings of the believers of the truth in this town. We had an excellent meeting at the lecture of bro. Roberts, quite encouraging, and the address was greatly enjoyed by the brethren, and apparently by the strangers present as well. The lectures for the month have been as follow:—January 18th, "Immortality" (bro. J. Barker); 25th, "Demons"

(bro. T. Turner, of Birmingham); Feb. 1st, "The heirs of Promise" (bro. J. Bland); 15th, "The Kingdom of God; what is it?" (bro. R. Roberts, of Birmingham).—J. BLAND.

Leamington.—Bro. Peters announces another addition to the number of the brethren here—WILLIAM HIGGS (42), engine driver, formerly Church of England, who put on the saving name in the appointed way on Wednesday, January 7th. He had been studying the word, in the light of the truth, for several years past. The brethren have reason to think that a few more in this town are becoming interested in the truth.

LECTURES.—Jan. 18, "The Kingdom of God" (bro. Thomas, of Birmingham); Feb. 1, "Equality with the Angels" (bro. Gilbert); 8, "The coming struggle" (bro. Barber, of Kidderminster).

Leeds.—We have been encouraged by an improved attendance at the opening lectures in our new room, and hope it will continue. We find the room in every respect an improvement on the one we have occupied for so many years, and hope the truth will be advanced by the change. Some are diligently inquiring.

LECTURES.—Feb. 1, "What is truth?" The answer of Christadelphians to Pilate's question" (bro. Bramley, of Halifax); 8, "Is the Kingdom of God a spiritual or literal kingdom?" (bro. Andrew); 15, "Death and hell; what are they?" (bro. Heywood, of Huddersfield); 22, "Have we a home in heaven?" (bro. Cundall, of Halifax).—W. H. ANDREW.

Liverpool.—We have decided to try the effect of a series of lectures in a new neighbourhood, further from the business portion of the town, viz:—at Granby Hall, Granby Street, near Upper Parliament Street, where there was a fair attendance of strangers at our first lecture on the 8th of February. There has been one immersion since our last report, which took place on the 16th of January last, our brothers name is ROBERT MCNEIL, by trade a hairdresser, and formerly connected with the presbyterians.

LECTURES.—January 18th, "The Heaven of modern theology, not the Heaven of the bible" (bro. J. U. Robertson); 25th, "The lost key by which the locked Bible door is opened" (bro. R. Roberts); February 1st, "The Resurrection" (bro. Sulley); 8th, "The Kingdom of God" (bro. J. U. Robertson).—Hy. COLLENS.

(Brother Babbage sends a printed circular which he has issued. If it were not too late, we should say "withhold it." It is an unnecessary defence, so far as we are concerned: and it may work harm in other directions. However, there it is. It was natural, perhaps, for the brethren to publish it. The short paragraph on which brother Ashcroft founds a serious charge against us, was a descriptive report of the effect of the resolution passed, and not a professed citation of it. Stating the effect of a resolution, and quoting its *ipsissima verba* are two different things. No one knows the difference better than brother Ashcroft, and we should think that his conscience will not ultimately be comfortable in trying thus to make a man an offender for a word. We had to get the paragraph into so many lines, which compelled us for purposes of condensation, to state the effect, rather than the terms of the resolution. If any one will compare our paraphrase of the resolution, with the resolution itself, he will see there is no difference of meaning, and the meaning is everything. The Scriptures are the Scriptures in whatever language. The authorship of a book is the same, whether we have it in the language in which the author produced it, or in a translation into another language. It is the original authorship that is everything in this controversy—of God or of man?—ED.)

London.—NORTH LONDON.—(*Sundays, Wellington Hall, Wellington Street, 11 am. and 7 p.m.; Wednesdays and Fridays, Lecture Hall, Upper Street, Islington, 8 p.m.*)—Bro. Owler reports the immersion on Feb. 1st of THOMAS WREN, who formerly belonged to the Salvation Army. He also chronicles the death of bro. Fitch, who died in the Plaistow Hospital, on Feb. 7th, after a few days' illness, and was interred on the 10th in Manor Park Cemetery in the presence of several brethren. The sudden illness and death of bro. Fitch has caused a deep impression in the ecclesia, and much sympathy is felt for sister Fitch and her (5) young children. The lectures at Wellington Hall and Bow are fairly well attended, but the effort at Plaistow has been dropped for the present.

LECTURES.—Feb. 1st, "The Work of Christ in his Sacrificial Capacity" (bro. J. J. Andrew); Feb. 2nd, "The Eradication of Sin from the earth" (bro. R. Elliott); Feb. 15th, "The Person of Christ" (bro.

H. H. Horsman); Feb. 22nd, "Problems of the Day" (bro. G. F. Lake).

WESTMINSTER.—*Wilcocke's Assembly Rooms, Palace Road, Westminster Bridge Road, Sundays, 11 a.m. and 7 p.m.; Thursdays, 8 p.m.*—During the last month, we have been encouraged by a further increase of seven to our number by immersion into Christ, viz.:—On February 1, WALTER WEBB (39), formerly Wesleyan; HERBERT CHARLES WEEDEN (19), formerly Church of England; on February 5th: ALICE EMMA RICHARDS (23), wife of our bro. Richards, formerly neutral; FLORENCE MARIA HOPPER (17), daughter of bro. Hopper, of Gravesend, also formerly neutral; ANNIE LAVINIA CHAPMAN (22), daughter of sister Chapman, formerly Church of England; AMY SCHMITT, (23) formerly neutral, and PHILIP BOX (23), also formerly neutral. At our quarterly Ecclesial meeting, on January 11th, our Secretary, bro. F. G. Jannaway tendered his resignation, he being about to remove to Hastings for the benefit of his health. The brethren are very sorry to lose his services here, but believe his removal will be beneficial to the progress of the truth in Hastings, where the good seed has already been sown by two courses of lectures and distribution of a large quantity of tracts, and a considerable amount of interest aroused. Bro. F. W. Porter was appointed secretary in his stead. We are having a special course of lectures delivered in Paddington, which we trust will result in some being brought out of darkness into the marvellous light.

LECTURES.—Feb. 1st, "The immortality of the soul," bro. H. Horsman; Feb. 8, "The resurrection," bro. T. Swindell; Feb. 15, "Satan," bro. A. Jannaway; Feb. 22, "Manifestation of God," bro. A. Andrew.—F. W. PORTER.

FULHAM (15, *Broxholm Road, Walham Green, S. W.*)—Brother Hutchinson reports that the truth is still being held forth in this district. "Our meetings," he says, "are not so well attended as they would be had we a hall, but there is nothing of the kind at present available."

LECTURES.—February 1st, "Destiny of the earth" (brother Thirtle); 8th, "Immortality" (brother Trusseller); 15th, "Immortality not a present possession" (brother Dunn); 22nd "The rich man and Lazarus" (brother Horsmah). [Bro.

Pegg wishes to say that he and sister Pegg went into the country for the benefit of sister Pegg's health; and that there could be no ground for the ecclesia withdrawing from him. We publish the disclaimer merely as a matter of right, having no knowledge of the matter one way or other.—ED.]

Maldon.—Bro. C. M. Handley reports the removal of bro. Moses Lewin to Bexley Heath, Kent, whose place is filled up so far as number is concerned, by the obedience of ANNE EVERETT (22), domestic servant.

Manchester.—Bro. Carr reports the obedience of THOMAS DEAKIN (brother in the flesh to bro. Deakin, of Tamworth), who, upon a satisfactory confession of faith, was immersed in the name of Jesus Anointed January 18th, 1885, for the remission of sins.

Mumbles.—Brother D. Clement writes: "We have not been idle, though silent. Things have taken the usual course. We have had a visit from brother and sister Roberts, in connection with which, the Young Men's Improvement Class got an address from brother Roberts. The address was preceded by a social tea, after which brother Roberts directed attention to the superiority of Bible wisdom over every other form of wisdom, so-called. We have good reasons to believe that an additional impetus was given to the class in a good direction. The class has been in existence nearly twelve months, and has been a great success. Our relation as an ecclesia to the inspiration question has been made a matter of special attention. It may seem strange that a meeting having (as far as we know) no believers in the semi-inspiration theory should pass a resolution on the subject, but we consider it to be our duty, under present circumstances, to stand up for the right side. A special meeting of the ecclesia was held February 11th, 1885, when it was unanimously resolved—"That our ecclesia distinctly repudiates the theory that there are any mistakes in the original Scriptures, holding that all were alike inspired of God, and we offer fellowship to those only who believe in the inspiration of the whole Bible—Old and New Testaments." The law of the Lord is perfect; and we would suggest that every ecclesia should speak out in its defence without delay. The next piece of intelligence we would, if we pleased ourselves,

omit, namely, we have had to withdraw from brother and sister Ridding, for behaviour unworthy the name of the Lord, and brother Lincoln Behenna for continued absence from the Lord's table."

Neath.—Bro. Tucker reports a lecture by bro. Samuel Davies, of Morriston, on "The impending resuscitation of the nationality of the Jews." The meeting was well attended, and the lecture much appreciated. Bro. Tucker says the lecture "awoke a delightful recollection of the prophetic record in reference to the ancient race whose sacred history seems to ring from the rocks and caverns of the Holy Land."

Newcastle-on-Tyne.—Bro. W. Lead-bitter reports the immersion, on Jan. 18th, of JOHN M. LOW (30), driller, formerly Presbyterian; also that seven of the brethren, who have for some time been meeting separately from us, have returned. On Jan. 11th, bro Shuttleworth gave a lecture on "The future state." There were about 120 strangers present, several more being unable to gain admittance. On Jan. 18th, bro. Parkes, of Bilston, lectured on "The Trinity."

Nottingham.—Brother Kirkland reports the death of brother Kirk, on Sept. 3rd, 1884, after a painful illness. Sister Beals has removed to Walsall, and will likely meet with the brethren at Birmingham. Sister Ward has returned to fellowship, being fully satisfied we hold the truth. She is now in London, but we are expecting she will return to Nottingham shortly. Brother Redden has removed from Mansfield to Nottingham, and is now numbered with this ecclesia. We have also another addition by obedience to the truth, rendered by SARAH ANN ALDRED (47), who put on the sin-covering name by immersion, on Feb. 8th. The work appears to move very slowly here, considering the efforts put forth.

"How few receive with cordial faith,
The tidings which we bring"

are words very appropriate at Nottingham (and everywhere else, brother Kirkland.—ED.) But we work in faith and hope, as in the sight of the Father, who knows all things.

Oldham.—"I am pleased to say that the interest manifested here is such as to encourage us in our efforts. The attendance

at our lectures has been well sustained, and I hope next month to be able to report several immersions."

LECTURES.—January 18th, "Resurrection, a necessity to the saints now sleeping in Jesus" (bro. Joe Heywood, of Huddersfield); 25th, "Ancient death-beds v. Modern funeral sermons" (bro. Geo. Waite); February 1st, "The true Christian hope, and the hope of Israel identical" (bro. John Clalford, of Oldham); 8th, "The first and second Adam" (bro. T. Holland); 15th, "A nation born in a day; or, the wonders of the world to come" (bro. Thos. Baker).—JAS. E. BAMFORD.

Peterborough.—Bro. T. Royce reports the death of sister Mary Grocock, who fell asleep in Jesus on the 25th January, after a long and painful illness, endured with patience. The brethren miss her.

Sheffield.—Bro. Shemeld reports the immersion on Saturday, February 7th, of MRS. SARAH RUTTY (52), and HANNAH ELIZABETH ROBINSON (16), daughter of sister Robinson, late of Whitby (now sister Saynor, of Sheffield). The meetings are well attended, and a deep interest is manifested, and other additions are expected.

LECTURES (Report only a month's supply).—January 18th, "Resurrection and judgment" (bro. T. Heaton); 25th, "The times we live in" (bro J. Skinner); February 1st, "The power of the gospel" (bro. T. W. Shemeld).

Tewkesbury.—Bro. Genders reports the addition of WILLIAM TROUGHTON (19), who was immersed, February 2nd, into the only name under heaven given among men whereby we can be saved, son of sister Troughton, of Bourton-on-Water.

Todmorden.—Bro. Lord writes: "The truth continues to be proclaimed here. By the aid of speaking brethren from neighbouring ecclesias lectures are given every Sunday evening, which, as a rule, are tolerably well attended; several appear to be more or less interested. I am pleased to report the obedience of Mrs. OLDFIELD, formerly Baptist, on January 14th. She was immersed into the sin-covering name, and now rejoices in having become an heir according to the promises. Our number has been thinned by the removal of bro. and sister Sutcliffe to Wheatly. They now meet with the Halifax ecclesia. On January 1st,

our second annual Sunday school fraternal gathering took place, and was well attended; after tea, addresses were given by a few of the brethren, and hymns sung, and suitable recitations from several scholars."

AUSTRALIA.

Bundaberg (Queensland). — Intelligence has reached England of the death of bro. Scarfe on the 11th November, after three days' illness. He leaves a sister-wife and three children unprovided for. Sister Scarfe is now in complete isolation in the truth. They were in fellowship with the Westminster ecclesia when they left London eighteen months ago.

Plattsburg. — Sister L. Barton (mistress of the Public Infant School here), writes:—"I have been here since May, and at first was quite isolated, but now I rejoice in the company of some brothers and sisters in the one hope, at Lambton (about 5 miles from here). It is to give a short sketch of our work at Lambton that I now write. The new Lambton Ecclesia at first, consisted of bro. and sister Fred Mogg, bro. and sister H. James, (recently from Ipswich, Queensland), and the writer; to-day we received into fellowship, Mr. James Boardman. Upon the arrival of the brethren some three months ago, he became very interested in the truth, and diligently investigated to see if what we preach as the gospel is really true. The result of his study proved the falsity of current theology, and the truth of the position maintained by all Christadelphians. We have been attending the Bible class at the Baptist Church in Lambton. The subject under consideration has been the 1st chapter of Acts, all present were allowed to speak, and for five or six nights they received some very strong teaching on the Kingdom of God. They saw that we are diligent Bible students, and accordingly gave us great latitude and perfect freedom of speech. But, alas! things could not continue so smooth very long. Last Sunday our lecture was 'The Serpent's Lie, or has Man an Immortal Soul? What saith the Scriptures?' We posted bills, so that the subject should be freely known, but not one of the Baptists came to hear what was

said on the subject. I wrote a letter requesting the use of their church to conduct a 'baptismal service,' and I am sure they would have granted it, only that the lecture had opened their eyes a bit. To the letter no written reply was received, but the Secretary informed Mr. Boardman that if the applicant was examined in the Baptist faith, we might have it (the church). So well we know what the Baptist faith means (all the errors of Christendom). It seems a strange coincidence that all in the New Lambton ecclesia were at one time Baptists. As we could not have the baptistry, Mr. Boardman was baptismally buried in the waters of a creek in the vicinity of bro. Moggs' house. New Lambton is a flourishing mining township about four miles from Newcastle, and about 65 or 70 miles from Sydney. The residents are mostly miners, but, as far as we already know, there seems to be some highly intelligent men among them. The whole town was quite aroused when first our meetings began, and at our lectures we have usually a very fair attendance. The average is between 40 and 50. I enclose one of our handbills. These we distribute and post about in conspicuous places. The Salvation Army and the Primitive Methodists are very influential in Lambton. With the former we have come in contact once, but, as is usual with people who only deal with feelings, it had no seeming effect. The latter body (the Methodists), however, we have managed to discomfort to no little degree. It is our earnest desire that they may continue to question and oppose, for, instead of doing harm as they suppose, it serves to bring the Bible truths more clearly to light. Although our ecclesia is but small each member is actively employed, and by conversation, debate, lecture, and circulation of literature, we do all we possibly can to spread the glad tidings of the glorious Gospel. We hail the monthly appearance of the *Christadelphian* with delight. The Signs of the Times and the Sunday Morning Address I particularly enjoy. From reading the intelligence from the ecclesias I seem to know some of the brethren so well. I think it is only right that each in the family should take a lively interest in the progress and well-being of all, and as we cannot possibly write to one another the intelligence coming monthly supplies what would otherwise be a lack."

CANADA.

Guelph.—Brother C. H. Evans writes: "The following have come to know—what the scripture foresaw—that God would justify the Gentiles by faith, and, so to speak, have set to their seals that God, in His work in Christ, is true. They were baptised 13th December. Their names are Mr. JOHN BARBER (bookkeeper) and his wife ELIZA; also MARGARET, wife of bro. Heritage, and Miss ADELINE BUCKLER, daughter of brother and sister Buckler."

TASMANIA.

Scottsdale.—Bro. J. Smith (late of Matlock, England) reports his safe arrival here in improved health. During the voyage, he read out of *Christendom Astray* to such as would listen, when health and weather permitted. One young man seemed interested.—On landing, bro. S. only stayed three days in Melbourne, calling upon bro. C. C. Walker for the address of brethren in Tasmania, but was disappointed to find there was only one family in the island—bro. and sister Strand—with whom he at once communicated, and received a most cordial invitation to their house, which he accepted, and arrived there on Saturday, the 8th November. On Sunday they met to show forth the Lord's death in the breaking of bread, which was a great comfort to each of them. It was probably the first meeting of the kind ever held in Tasmania, but bro. Smith trusts it will not be the last, if the present age continues. Bro. Smith says:—"There is a very good opening here for tailors. I have sent prices paid for work to bro. W. Mitchel, Ripley, near Derby, who would, no doubt, be glad to supply a copy to any brother asking for it. While in the city of Launceston I found one man (a sailor) who appears to be searching for the truth. I lent him *Christendom Astray* and he was so interested in it that he wanted to buy a copy, so that he might employ his spare time with it on the way to England. So I wrote to bro. Walker for him. He expects to sail towards the end of this month, and hopes to reach London towards the end of March. Could the London brethren be on the look-out for him, as I trust by the time he arrives he will be

ready for obedience, or nearly so? He will probably stay in London only a few days, and then proceed to his home in Yorkshire. His name is R. P. Wood, and the name of the ship 'Bereau,' a sailing ship, loading with wool. If any brethren would think of coming out here, I shall be very glad to supply all information I can." (Address: J. Smith, Scottsdale, Tasmania.)

UNITED STATES.

Boston.—Bro. Bruce has removed to Boston Highlands (49, Bromley Park), and bro. Rileigh to South Boston (680, Eighth Street).

Davenport (Iowa).—Brother Lee announces that Mrs. LOUISA FINIFIELD (41), after an intelligent confession of the Israelitish faith, was introduced into the family of Abraham by being baptized on Sunday, November 16th, 1884. "She met with us twice for breaking of bread, and then departed on the 26th of December for a new home in Kansas. The little company here meet on Lord's day, and are trying to keep the commandments."

Jersey (N.J.)—Bro. Walter Andrew writes:—"Another year has passed without our hope of the 'Lord's speedy return having been realised; yet we must not grow faint-hearted, but be fully alive to the fact that this is another proof to try our faith in God's promise, as well as to keep us on the watch as the day draws nigh. As an incentive to this, the ecclesia here met together on New Year's-day, at the house of bro. Johnson; first, at three o'clock in the afternoon, to hold the annual business meeting, when the vacant offices were filled up and other business transacted, after which 47 brethren, sisters, and alien sat down to tea. Then we had the usual spiritual food administered to us through various brethren, who exhorted us to pay more heed to our walk and conversation in the truth during the coming year than we had in the past, so that we may be prepared to appear before our Judge without fear of His disapproval. Each one of us must do this for himself, for salvation is an individual matter, as we read 'Work out your own salvation.' The steadfastness of Biblical characters, through all their trials was on account of the help they received from God, thus

showing us how necessary it is for us to seek His aid, and feed on His word, where we can obtain strength and comfort during our pilgrimage on the earth. The more we act on this plan the easier it is for us to overcome the natural man, which is always in opposition to the will of God. Therefore, let us study the word diligently; and the fruit will be conversation becoming the brethren of Christ, and we shall become educated men in that word, striving for a crown of life. There are times when our faith is sorely tried, but do not let us look back to the pleasures of our youth, for 'No man, having put his hand to the plough, and looking back, is fit for the kingdom.' We have laid hold of more glorious things; but let us 'press toward the mark for the prize of the high calling of God in Christ Jesus,' wavering in nothing; then we shall be rewarded, even in this life, for there is more lasting enjoyment in the study of God's word than in the greatest pleasures of those who are still ignorant in the sight of God. These remarks were interspersed by singing. On Sunday, Jan. 18th, we had the pleasure of hearing two lectures by brother A. D. Strickler, of Buffalo, N. Y. Subjects—'The philosophy of God's plan of salvation' and 'Christ and the Eastern Question.' On Sunday, Jan. 25th, we commenced a Bible Class, for the benefit of the brethren and sisters and interested alien."

Spottsville (Ky.)—Bro. R. C. Green:—"Although a long way from Birmingham, we are not unmindful of the troubles that have again arisen on that side the Atlantic, we feel it due you to say the insidious attacks made upon you in your uncompromising defence of the truth find no welcome with the brethren here. I have the pleasure of announcing the obedience to the *truth* of five since my last writing, who put on the sin-covering name in the appointed way, namely: on November 10th, EVAN REES (formerly Methodist); December 9th, H. J. FARLEY, (neutral); CLAUDE WILLIAMS, (neutral); BETTIE GREEN, (neutral); SARAH A. GREGORY (formerly Campbellite). Brother Thos. Williams visited us again the first of the month, and gave eight lectures at our regular meeting-house about ten miles away, and four at Spottsville. The house was crowded at each lecture at the latter place, notwithstanding a Methodist revival hard by. We were much

encouraged by our brother's visit, and are hopeful of much good being accomplished. Several are searching the Scriptures as for hid treasure."

Seneca Falls (N.Y.)—Bro. U. S. Algire reports that the truth has found its way to two more of the children of Adam, and has been instrumental in placing them in Christ, viz., JAS. L. WENTWORTH (brother in the flesh to bro. W. P. Wentworth), and his wife, NEOLIA WENTWORTH, formerly Methodist (and about 50 years of age). They reside at Syracuse. About eighteen months ago, his brother had a talk with him, but was very much discouraged on account of the opposition he showed. Some time after, his sister died in the hope of resurrection, and Solomon's words were verified (Eccle. vii. 2). They were brought then to reflect, and to listen to the things that constitute the hope of a future life. The *Revealed Mystery*, *Pilate's Question Answered*, and *Twelve Lectures* were given them to read, and they commenced, Bible in hand, which they found proved the position taken by the books to be correct. After an investigation of about six or eight months, they earnestly sought the obedience required, and on examination, which proved satisfactory, they were, on the 4th inst., by the writer, buried with Christ by baptism and rose to walk in newness of life. After which we, with sister Munk (bro. W.'s own sister) the only Christadelphians in Syracuse until now, broke bread together. It was quite an encouraging event to sister Munk. They will now meet every first day to break bread. Syracuse is 42 miles east of this place, about two hours' ride on the cars.—

Syracuse, (See Seneca Falls).

Waterloo (Iowa).—Brother Pym reports the death of brother Frank Emerson. He died at a town about nine miles from Waterloo, and was brought to Waterloo for burial. The brethren obtained the use of a church for the preliminary service. Quite a large number of the alien attended. Brother Williams set forth at some length the scripturally attested condition of mankind, and the hope presented to us in the gospel; some manifested their disapproval by walking out; others talked one to another; however, the word was preached, and there the matter rests. Brother Emerson died in full assurance of faith in the things most surely believed among us.



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

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

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Vol. XXII.

THE ABRAHAMIC COVENANT AND ITS MYSTERY.

BY DR. THOMAS.

(Continued from page 101.)

But if it be admitted that access to the blood of the covenant be by faith, the question still returns upon us, *By faith of what?* What must a man believe that he may be cleansed by the blood of sprinkling? Or to put the same question in another form, what must a man believe with the heart unto righteousness, and what must he confess with his mouth unto salvation? Or to reduce the question to few words, What must a man do to be saved? This question is the most important of any among men. There are few, however, among the living who can answer it aright, the reason of which is not difficult to conceive. The thinking of the flesh (*to phronema tees sarkos*) educational bias, veneration for mere human authority, love of popularity, lack of independence, fear of persecution and pecuniary loss, a spurious charity, or ignorance, have all more or less to do with the inability of the people's prophets to give the scriptural answer which is the only true response extant, and the only one admissible by the inquirer to this vital and all-absorbing question. For ourselves, if we saw in the Book of the Covenant an answer written which reduced the number of the saved out of this

generation to a second Noachic family; and were convinced that in stating what we saw, and professing to believe it, would leave this paper without a single subscriber, and ourselves homeless and without a friend, we would not withhold it, but give it utterance as our means might serve. We care not whose "orthodoxy" may be demolished by the word of God. If it convict us of error, we will get quit of the error as soon as possible, and embrace the truth. We have no interests to conserve by garbling or suppressing the testimony of God. Ye who denounce us for heresy, and before God accuse us day and night, show us if you can what the truth is; and if ye be able, prove it from the book of the blood-sprinkled covenant, and we will joyfully receive it, and co-operate with you to the full extent of our ability in making it known to the ends of the earth. But so long as ye assert everything and prove nothing, but by evil deeds and speeches, and by gospel-nullifying tradition, contravene what we not only believe, but prove to be the truth, we will give you no rest, but like Samuel of old time, do our best to hew Agag in pieces. This question of what a man must do to be saved, is the apple of discord in all the world. It was the great subject-matter of dispute between Luther and the Papists; the former maintaining that man was justified by faith alone, the latter, the necessity of meritorious works as well. Though much was said on both sides, neither succeeded in developing the truth. Luther was right in maintaining justification by faith, for an apostle says, "we are justified by faith," and it might be said, *only through the blood of the*

covenant. But this is justification from all sins previously to being sprinkled by the covenant-blood. It is the justification of a sinner, or the transformation of him into a saint. Luther rejected the epistle of James because it did not square with his views, and which he found it impossible to make agree. That letter teaches that "faith, if it hath not works, is dead, being alone." This is as true as the saying of Paul, "A man is justified by faith without *works of the law,*" and between them there is no real contradiction. The works James speaks of are those opposed to "the works of the flesh," and termed "the fruit of the Spirit, such as love, joy, peace, long-suffering, gentleness, goodness, faithfulness, meekness, temperance." Now, James teaches that if a justified man's faith (and he cites Abraham as an example) be unaccompanied with such works as these, he is possessed of a dead faith, and has no means of proving that he has faith at all. Paul says, Abraham was justified by faith; James, that he was justified by works; both agree, for *they speak of Abraham at different epochs of his life.* James refers to the time of his offering up Isaac; and Paul to upwards of twenty years before his son was born. He was then justified from all his past sins by faith, *on believing on God*; he was afterwards, *when proved*, justified by works, the fruit of faith; by which works, says James, *his faith was perfected.* "Ye see, then, how that by works a man is justified, and not by faith only." The works Paul was opposed to as a ground of justification were the works done in obedience to the law of Moses; but he agreed with James, that where

the works of faith were wanting there was spiritual death; and that in such a case, though all past sins had been purged, the man was unfruitful of holiness, and therefore could not inherit the kingdom of God. Luther and the Papists did not understand this doctrine; and though three centuries of free discussion have since elapsed, the moderns still need to be instructed in the justification of believers by their faith and works. While they repeat the words of Paul, "we conclude a man is justified by faith," and might perhaps even say, "by faith of the gospel," few, very few of them indeed, can tell us what the gospel is. We have done this in our number for February 1852, to which we refer. We are now looking at the same subject from a different point of view, in order to make assurance doubly sure. But before we answer the question before us in connection with our present exposition, we would call the reader's attention to a few testimonies concerning the covenant purged by the blood of Jesus on which our replication will be based.

"All the paths of the Lord are mercy and truth unto such as keep *His covenant and His testimonies*. The secret of the Lord is with them that fear Him; and *He will shew them His covenant*. *Remember Israel, O Lord, out of all his troubles*" (Ps. xxv. 10, 14, 22). "Unto the wicked God saith, what hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth? Seeing thou hatest instruction, and casteth my words behind thee" (Ps. l. 16). Not regarding God's words, even the words of the covenant, is the criterion of wicked-

ness. . . . "My covenant shall stand fast with Him. . . . My covenant will I not break, nor alter the thing that is gone out of my lips." . . . (Ps. cxxxix. 24-29, 34-37. Again, the Lord will ever be mindful of His covenant. . . . *He hath commanded His covenant for ever: holy and reverend is His name*" (Ps. iii. 6, 9). Concerning Messiah it is written: "I, Jehovah, have called Thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light to the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house (Isa. xlii. 6, 7). "Christ is a covenant of the people," because the blood with which the covenant is dedicated was His life. As Christ is "our life," so is He the covenant; without Him neither we nor it are anything. The "prison-house" is the grave, and the prisoners in darkness the righteous dead; of whom Jehovah says elsewhere to the King who rode into Jerusalem on a colt, the foal of an ass: "As for Thee, *by the blood of Thy covenant* I send forth Thy prisoners out of the pit wherein is no water" (Zech. ix. 9, 11). These prisoners are the King's dead, called "*thy dead*" and "*my dead body*," by the prophet in the song he inscribes to the Lord for Judah, saying, "Thy dead shall live (as) my dead body shall they arise." Then calling to this mystical body of the dead, barred in by the gates of the invisible, he says, "Awake and sing, ye that dwell in the dust!" and reverting to the Lord, he adds, "Thy dew is as the dew of herbs, and the earth has all

cast out the dead" (Isa. xxvi. 19).

Let us see with what people this covenant so pregnant of wonders is made. "Behold the days come saith Jehovah, that I will make a New COVENANT with the House of Israel, and with the House of Judah; not according to the (Mosaic) covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was a husband to them, saith Jehovah; but this shall be the covenant that I will make with the House of Israel. *After those days*, saith Jehovah, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith Jehovah; for I will forgive them their iniquity, and I will remember their sin no more" (Jer. xxxi. 31).

Now the Gentile philosophists styled by their disciples "Reverend Divines," pretend that this prophecy was fulfilled on the Pentecost of the Ascension year! They find it twice quoted in the epistle to the Hebrews viii. 8, x. 14-18, and as it speaks of remission of sins, they jump to the conclusion that the covenant was made with Israel and Judah at that time! But they mistake the covenant coming into force on that day, consequent upon its dedication fifty days before, as an available instrument for the imparting of a remission to the heirs of the kingdom and future rulers of the two houses

then united into one which they could not obtain from the Mosaic; they mistake this *anticipative* use of the covenant, for the making of it with the twelve tribes. Paul quotes the prophecy, not to show that it was fulfilled, but to prove that the Mosaic being imperfect, a new covenant was to supersede it; and secondly, to demonstrate that the new one "perfected for ever them that are sanctified" by the blood of it, so that there was no occasion for a repetition of offerings for sin as under the old.

It is strange that men in the face of glaring facts to the contrary can venture to affirm that this prophecy is fulfilled. How could the New Covenant be made with the *House* of Israel on Pentecost, when instead of being in Palestine, it was beyond Parthia in a scattered condition? There were Israelites there from the Caspian countries; but to admit individuals of a nation to the privileges of a covenant afterwards to be made with a whole body politic, is not making it with that nation. Though many Jews submitted to the faith, and had the laws of God written on their hearts by the Holy Spirit received, the House of Judah positively rejected the covenant, because it was offered to them in the name of Jesus, with whose blood it was testified it had been purged. Then again, the apostolic age was not the time proposed in the prophecy for its national acceptance. "After those days" I will put my laws in them, &c., are the words. After what days? "The days come," says God that I will do so and so. But when will these coming days in which he is doing the things promised be? After the "*those days*,"

alluded to in twenty-ninth verse. Let us produce the testimony. "Behold the days come, saith Jehovah, that I will sow the House of Israel and the House of Judah with the seed of man, and with the seed of beast. And it shall come to pass that like as I have watched over them to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them *to build, and to plant*, saith Jehovah. In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge. But every man shall die for his own iniquity." *After those days* of building and planting the New Covenant is to be made with the two houses; when, as Ezekiel testifies, "they shall be two kingdoms no more at all," but one united nation under the second David, who shall be their King and Prince for ever. "O," exclaim the wise men in their own conceit, "Jesus Christ, the Son of David and Son of God, will never return to this cursed and sin-polluted earth, to reign over carnal Jews in old Jerusalem! Israel after the flesh are castaways, and are for ever scattered, and broken down to rise no more." Ah! say ye so? Then read this, ye scorners and blasphemers of the Word. "Thus saith Jehovah, who giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, who divideth the sea when

the waves thereof roar; the I SHALL BE OF ARMIES is his name; *if* those ordinances depart from before me, saith Jehovah, then the seed of Israel also shall cease from being a nation before me for ever." The converse of this hypothesis is that as the said ordinances cannot cease, so it is equally impossible for Israel to become nationally extinct. Then follows another hypothesis of a like kind, saying, "Thus saith Jehovah, *If* heaven above can be measured and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord." But heaven cannot be measured, and earth's foundation cannot be searched out, therefore, it is impossible for Israel to be finally cast off, for whatever they have done. Therefore, "Behold the days come,"—the days of the new covenant aforesaid—"saith Jehovah, that the city (Jerusalem) shall be built to the Lord from the tower of Hananeel unto the gate of the corner. And the measuring line shall go forth over against it upon the hill Gareb, and shall compass about to Goath. And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook Kidron, unto the corner of the horse gate toward the east, shall be holy unto the Lord; *it shall not be plucked up, nor thrown down any more for ever.*"

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.

Fault-finding that merely relieves the feelings of the critic is not wholesome (and criticism is mostly of this sort.) Criticism must have some good in it (directly or by suggestion) to be of any use. It must mix kindness and discernment.

GOG.

The "King of the North," like Assyria of old
Will come down like a wolf on the sheep in the fold ;
The people at rest from the nations made free,
As they peacefully rest by the deep Galilee.
"The mountains of Israel have been always waste,"
But they "dwell safely" in them, hither come without haste
He hath promised to "feed them" in green pastures to lie,
In the land of their fathers, the still waters by.

But see, there, a host like a dark cloud appears,
"Horse and horsemen" in armour with bucklers and spears ;
Like the bright flash of lightning, the fire from the gun,
Like the deep boom of thunder, the fight has begun.
Mighty army of nations from North, East, and West,
Bent on evil and spoil of the people at rest—
Dwelling safely in hamlet, and vineyard, and town,
'Till thou like a scourge from the north parts come down.

But thou, mighty Gog, great in peoples and race ;
The "Lord God with fury come up in his face."
With power Almighty bids firm earth to shake,
Lofty mountains throws down and all nature to quake.
Ah ! behold what a sight, see that dark gathered host,
The bright shields and gay banners that were their vain boast ;
How slight to protect them from hail stones and fire,
For the Lord hath come forth in the pomp of His ire.

Ah ! proud Prince ! great colossus ! what now is the fate
Of thy legions, base minions who find all too late—
That to strive with the Maker of earth, sun and air,
Is to tempt the destruction all sinners must share.
In the mountains of Israel thy bands are laid low,
"One sixth" only left thee to northland to go,
And the Lord in His mercy and wisdom will show
To the heathen of nations, He reigns now below.

ORIANA.

GORDON AND THE "CHRISTIAN PHARISEES."—Gordon wrote to a friend : "I say that Christian Pharisees deny Christ. They ignore Him, or at the most throw Him in as a makeweight. I see no resemblance to Him in them. A hard, cruel set they are, from high to low. 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. You can form some idea of what Christ was like. Do you know any single one of His pretended successors, clergymen or dissenters, who are like Him? Pure religion and undefiled, to visit the poor and afflicted, and to keep unspotted from the world. Tell me one you know who professes to teach you, who does this."

THIRD LETTER TO THE ELECT OF GOD IN TROUBLE.

Again, greeting, in the Lord. You will not always be in trouble: It will last only so long as may be necessary for the accomplishment of God's purpose in sending it. "Weeping may endure for a night: but joy cometh in the morning." Weeping means sorrow of heart. "Ye now therefore have sorrow," but "blessed are ye that weep now—ye shall be comforted." In this, be sustained in the assurance of grace, mercy, and peace from God the Father, and the Lord Jesus Christ.

BELOVED,—When I wrote the first letter, I had no thought of writing a second, and when I wrote the second, still less did I think of writing a third. But the writing of one seemed to leave echoes ringing through the mental chamber that would not cease till they found expression. I have thought you might not unfavourably receive a third, in view of the way some of you have spoken of the first and second. And it is a relief to my own mind thus to speak in the abstract to those whom, for the moment, I think of only as the spotless elect of God, passing agonisingly through the tribulation which is preparing them for joyful entrance into the kingdom of God.

We live in a state of things so evil upon the earth that the very term "elect" has become a jest. The word dies on the lips of most of those who try to pronounce it seriously. It is associated in modern flippancy with Mormon imposture, sour-faced, tipping Scotch Calvinism, and moral imbecilities and hideousnesses of all sorts. It belongs in refined estimation to the cant of hypocrisy, the twaddle of benighted sectarianism, or the shallow sincerity of thin-souled, poverty-stricken, watery-eyed, respectable but self-conceited evangelical mediocrity, pining and dying of moral diabetes. But it represents a noble reality for all that. The elect have not ceased out of the universe because their name is no longer pronounced upon earth by the pure lips of the Son of God. They may have become as few as the eight souls among the population that were pitilessly drowned in Noah's 600th year by the flood; and they may be regarded with a contempt as unfeigned as that with which Noah's expectations and workmanship on the ark were undoubtedly looked upon by the stalwart men and fair women to whom he was vainly a preacher of righteousness. But the noble family whom the term "the elect" defines, are nevertheless a reality in the history of the past, and a not entirely extinct fact in the present, when there is a providential need for their existence contemporaneously with the sixth vial, under which they are the blessed "watchers," for whom awaits the honour of escape from the common lot of man: (for "we shall not all sleep.")

They are styled the elect because, prospectively, they are the chosen of God: and they are chosen because of their faith and obedience: and are faithful and obedient, because they have become enlightened in the word of revelation: and they have become enlightened in this, because God has sent it forth as His power to save, and endowed them with the capacity

to receive it and bring forth fruit unto His glory and their own salvation. To them, you belong, by the working out of this line of things: and for this cause I write, that we may be comforted, in times of evil, by "the mutual faith, both of you and me."

It is pleasant in every sense to speak in the free and unconstrained way a letter allows—to speak, that is, of those things which are hidden below the current of ordinary life, but which more deeply affect us than those things in which we appear as other men. It is not always possible to unbare the inner man. Yet, the inner man is the real man, and asserts himself in the outer life, sooner or later, with all men, for evil or good. If the inner man is the new man, he may appear to be dormant a long time, because of the checking effect of surroundings. The deportment of the world in which we live acts on him as the chill breath of winter on a delicate plant or creature that seeks warmth. In its presence, he is liable to go into his shell and remain there. It is pleasant for him to come out and breathe the balmy air that comes with apostolic saintsship, whether actual or contemplated. In the present case, it is a little of both. I write to you, knowing some of you, whose remembrance is a comfort, and grateful as the incense of the sanctuary. I write to the rest, knowing them not in person, but thinking of them only as the elect of God: and, therefore, as men and women, earnestly striving to consecrate themselves in their several spheres of life, to God, through His Son, in the way He has appointed, in the ardent love of His name, and in the joyful hope of His promised goodness, counting all things upon earth as dross, that they may win Christ. To such, my letter, though necessarily public in its mode of transmission, is a confidential letter of friendship in Christ.

To the carnally-minded, whose natures have never yielded to the trans-fusing glow of the Spirit (radiant from the page of complete inspiration): and who survey all phenomena with the dull eye of their unspiritual discernment, and estimate all things by the rule of their heavy-footed present-world affinities, my letter will appear an impertinence and a presumption. With the best of good wishes, I must leave them to their unhappy fermentations. Doubtless they have a mission. "The deceived and the deceiver are His." They serve a purpose in the divine working out of things. The gibes of the unthinking: the ineffable scorn of the proud: the un-mixed hate of the evil man, are not without a place in the development of the saints of God. The prophets were subject to this kind of experience. Upon the devoted head of Jesus, the utmost force of Satanism was spent. The apostles (filling up the measure and his sufferings), had to drink of the same cup, as he said. Therefore, as an element in divine discipline, they are to be patiently endured, without "railing accusation," which even "the angels, greater in power and might, bring not against them before the Lord." But while enduring them, it is lawful to get away from them, "letting them alone," as Jesus said; going apart, even "into the desert to rest a while."

My letter is to you who live in God: whose faith is a reality: whose affections are set on things above, and not on things on the earth: who are

nothing in their own eyes: to whom the circumstances of their daily life are but the form of their probation: the mode of their development; the soil and manure in which they are being grown for divine use. To you, mortal life is a pilgrimage in reality—not a cant sentiment: a journey in which you are consciously, overtly, and with many deliberate and practical adaptations of means to ends, passing on to a goal which is your objective. Your mortal affairs are but the vesture of your real, inner, growing-up-to-God self. It is a luxury to commune with such—a luxury unspeakable. The majority of men are not such. The majority of men are strangers to God and to wisdom—lovers of pleasure only, as animals are, whose sensations supply the boundary line of their mental action. Intercourse with the majority of men is consequently a painful accommodation of magnanimity.

But I must not take up all my letter in writing about my letter, I must write it. I thought I would speak to you of your own needs and troubles. Of some of them, I have already spoken. They are real and important to you, though they may seem small in the open bustle of life. You find no one to tell them to—no one to be interested in them for you. “All seek their own:” Paul found this to be the case and said it; and things are still as he described them. But though the world is unsympathetic and indifferent, it is not so in the true household of faith. The children of God are interested in one another’s troubles as well as joys. By-and-bye there will be nothing but the joys to be interested in—and such joys as we have not known yet. But we are not there yet. We are getting towards there, every day a step; but, as yet, it is the trouble that is with us—trouble, the full depth and bitterness of which can only be known to each individual heart. It is all known to God. In this there is consolation, and it is a relief of mind to pour out our complaint before Him. The very act brings succour; but we may rely upon a more active help than this. Though God, in His wisdom, does not permit us at this stage of His purpose on earth, to have the open responses to prayer that David and other servants had in days of old, still there is a response—veiled and indirect, but still a response in the granting of our requests. The teaching of Christ and of the apostles justify us in this belief. Yea, actual experience oftentimes enable us to say concerning the saints even now: “They cried unto the Lord in their trouble, and he delivered them out of their distresses;” but not until the object of the trouble is secured.

Have you ever realised all that is involved in Paul’s saying, that “tribulation worketh patience?” It is a while before we see it all. Probably we shall never quite see it all till we are able to look back upon it and contemplate results from the standpoint of glory gained. But we may get a glimpse that will help endurance. Here is what strikes reflective observation. Man is a wondrous machine of life which most men are liable to think God could have produced in a state of perfection at the start. It is vain to speculate on what God could have done. It is what He has done that is practical. What He has done as regards ourselves is this: He has so made us that we cannot be developed into full-working vito-mentality without experience. A well-balanced mentality is the most beautiful thing in creation:

but it is not produced on mechanical principles. It depends upon the action of a voluntary will, which is not chemically or mechanically controlled but by the power of idea formed as the result of experience within the subjective area of its action. There are mechanical principles at the bottom of the operation (such as bone, blood, flesh, electricity, &c.), but these only supply the foundation upon which the perfect result is to be built. This perfect result requires the play of experience (using the word in its most comprehensive sense, as including knowledge of all kinds, whether derived from sensation, perception or information). Without experience, the mind is like a machine composed of many moving parts without unity of action or central control. Its various parts and forces want to go working and whirring on their own individual accounts which brings destruction. They require to be brought into unity, and a rightly-balanced action one with another. This cannot be done without experience, and it will be found that an indispensable part of this experience is trouble. This may excite surprise at first: but nothing excites surprise that is at last found to be true. And this will be found true. The finest characters have been ripened by trouble. Looking back, think of Joseph, Moses, David, and many others whose acquaintance we make in divinely-recorded history. Looking round among acquaintances, if there is a man of any value as a friend and counsellor, he has come through trouble. The lap of luxury is notoriously unfavourable to the development of character. The man who has not seen trouble is necessarily more or less green. He lacks the sympathy and mental breadth that come with trouble.

How easy, therefore, in view of these almost self-evident facts, it becomes to submit to the dispensation of trouble through which it pleases God to bring His children in preparation for the exaltation of His kingdom. "Tribulation worketh patience." You can see and say, "it is a fact." Are you not therefore helped to accept the tribulation? A character without patience is a character without use to God or man. Patience that is not colourless is precious. This is the patience that comes with impulse subdued and penetration tempered by tribulation. It is the patience that God is working in you by all the tribulations that you endure. In this sense you can join with Paul when he said, "We glory in tribulation also." You can glory in it as an experience which, though painful for the time being, is working out for you unspeakable sweetness in the day of the perfected work. There fore, beloved, bear up under it. Do not be destroyed by it. It is only for a season, and that a short one. A few years more at the worst, and it will all be over, and God's work in you accomplished for the endless ages. Death is but a moment, however long we may rest under its shadow. We shall seem to emerge instantaneously from the gloom of mortal life to the sunshine of the cloudless morn immortal. It has been thus with all the children of God. They have fallen asleep in their several generations, after their appointed taste of the tribulation, saying with Jacob, "Few and evil have been the days of the years of the life of my pilgrimage": and they will all seem to enter at once into the consolation that waits them at the

appearing of Christ. The arrangement is so beautiful that while they will seem to reach the glory each at the end of his own tribulation, all will find themselves entering that glory "together." Thus Abraham will appear to himself to have been no longer in the grave than the brother buried the day before Christ's arrival. He will find himself transferred, as by the wave of a magic wand, from the solitariness of his old age, to the presence of his promised seed, "as the stars of the sky for multitude."

Allow these things to help you in the dreary course you have meanwhile to sustain. Be assured that your steps are ordered of the Lord, and that it is no accident that has placed you where you are, and subjected you to just the particular grievances that afflict you. You will be liable to think that some other position would be better for you than the one you occupy. Don't be dismayed at this feeling. It is natural: it is inevitable. You feel the trouble of the position you are in: you cannot feel the trouble of the position you are not in. Consequently, the position you are not in will always seem more desirable than the one you are in. You think of that other position with a feeling of relief, because your blank view of it is a contrast to the actual position you are in. Use your reason and exercise faith, and you will be resigned. Reason will tell you that other people will regard your position precisely as you regard theirs, and for the same reason: they do not know your trouble, but only their own, and consequently they feel as if they would be free from trouble if they were only placed as you are. It is an illusion of the mind. It is like two men on a cold day—one walking on the road, and the other riding on the top of a conveyance. The man on the conveyance is cold and stiff, and thinks how much better off is the man on the road, having exercise; the man on the road is tired, and perhaps over-heated with a long trudge, and thinks how blissful it must be to be on the top of the vehicle. There is no exemption from trouble among those who are "the called" according to the purpose of God. The part of wisdom among them all is—not to look enviously upon a neighbour's position, but sympathetically and helpfully, in the full assurance that our brother has trouble that we know not of, and stands in need of what poor comfort a brother's sympathy can afford him. And each man, concerning his own position will say "It is the one appointed: it is the one needed: I will resign myself to it: I will grapple with its difficulties, and bear its burdens, and endure its temptations—in all things and at all times, casting my care upon God, invoking His help in all my feeble efforts to faithfully fulfil the part assigned me in this present mortal scheme."

Many of you are lonely: and you think how advantageous and gratifying it would be to be associated with a large ecclesia. If you were within reach of such a body, it would be your duty to associate with them, and take part with them in the work Christ has given to all his servants who have eyes and ears. And doubtless there are advantages in this association. But there is another side from which you may take comfort. In isolation you have an unobstructed vision of the things of the spirit. Your daily readings go home with greater power. Your connection with the truth is more direct and sweet than perhaps it would be if you were in the midst

of a large body of professors. When you are in the midst of such a body, persons and things and questions and agitations of a purely ephemeral character are liable to come between you and the great things of God. It is natural it should be so in the present position of the testimony of God in an evil world. If an ecclesia were wholly composed of men and women in subjection to the mind of the Spirit, it would be different: connection in that case would be an unmixed good. But the state of an ecclesia never has been such—not even in the days of the Apostles. There is always a large admixture of the mere secular element, who accept the truth as a theory, but with whom it has no prevailing power in the affections and life. Consequently there is a constant liability to the stirring of influences unfavourable to a godly life in Christ: questions and agitations and strifes, having their origin in personal ambitions and petty interests, which distress and hinder the new man in Christ Jesus. From all these you are safe in the isolation in which the truth has found you; and are able in peace to enrich your minds from the inexhaustible storehouse of the Spirit's teaching. If God, in His wisdom, change your lot, and end your tranquility by exposing you to the invigorating discipline of ecclesial life, accept the change with resignation, in the resolve, however occupied, to glorify God in your day and generation; but you need not long for it: you have more comfort and joy as you are.

Some other things occur to me: but my letter is already long enough. I may resume another time. Meanwhile, in the afflictions and comforts of the gospel, I subscribe myself—Your fellow-suffering brother and partaker of hope,

ROBERT ROBERTS.

Moses, Samuel, and David are types of the sort of men God is pleased with. They would be considered "extreme," and so they were, but rightly so. We may be content to be reckoned in their company.

THE WAY TO LOOK AT THE GENEALOGIES.—"I think the genealogies in Chronicles (and many other 'dry' parts of the Old Testament) would acquire a genuine interest for the reader if he could bring himself to regard them from the point of view from which a man, who professes to trace his descent from the era of William the Conqueror, regards the chart of his 'family tree,' or genealogy. He reads thereon a number of names, that to him can represent absolutely nothing more; but, since he glories in claiming a distinct relationship to their former bearers, that consideration gives each of them an interest and importance to him of which similar names occurring in any

other document would be totally devoid. So, he who has become 'an Israelite indeed;' he who trusts to have hereafter grand position as a future constituent of 'Abraham's seed;' he, who having commenced existence as an insignificant particle of 'the small dust of the balance' (Isa. xl. 15), has suddenly 'become honourable since he became precious in the sight of God' (xliii. 4). Such a man would naturally say in the spirit of the old proverb, 'I am a man—nothing human is uninteresting to me' (for 'man' read 'Israelite,' and for human 'Jewish.')

We all know how relationship, however distant it may be, when unexpectedly discovered, invests the most complete stranger with an immediate and peculiar interest, while his sayings and doings acquire at the same time a charm of which we should not previously have thought them capable."—R. R. S.

RESURRECTION.

(Suggested by the sowing of a seed that had lain in the hand of a mummy for thousands of years.)

Two thousand years ago a flower
Blomed brightly in a foreign land ;
Two thousand years ago its seed
Was placed within a dead man's hand.

Before the Saviour lived on earth
That man had lived, and loved, and died ;
And even in that far-off time,
That flower had spread its perfume wide.

Suns rose and set, years came and went,
The dead hand held its treasure well ;
Nations were born and turned to dust,
While life lay hidden in that shell.

The shrivelled hand is robbed at last,
The seed is buried in the earth ;
When lo ! the life long hidden there
Into a glorious flower burst forth.

Just such a plant as that which grew
From such a seed when buried low—
Just such a flower in Egypt bloomed
And died, two thousand years ago.

And will not he who watched the seed,
And kept the life within the shell,
When those he loves are laid to rest
Watch o'er their buried dust as well ?

And will he not, from 'neath the sod
Cause something glorious to arise ?
Yes, though it sleep two thousand years,
The dead shall wake : for God is wise.

Just such a face as greets you now,
Just such a form as here we wear,
Only more glorious far, will rise
To meet the Saviour bright and fair.

Then will I lay me down to sleep
When called to leave this vale of tears ;
For in my flesh shall I see God,
E'en though it were two thousand years.

—Selected, Oldham.

THE JEWS DURING THE CHOLERA AT MARSEILLES.—The Jews in Marseilles escaped the ravages of the cholera. Of the Jewish community of 4,900 souls in Marseilles, only seven have been seized with the disease. Two of these seven were life-long invalids ; another was ninety-seven years of age, and two others had not observed the Jewish law. In the last visit of yellow fever to Memphis, Tenn., there was only one instance of a Jew of the faith dying from that disease.

“NIHILISM” AND THE HOPE.—Literally, Nihilism means nothingism, because it aims at bringing to nothing the existing order of things among men, without professing to substitute a system in its place. It is a formidable element in the seething unrest of nations which characterises the present time. Nihilism is necessarily anarchism. “The Apostle of Anarchy and Founder of Nihilism (and as he is described) the Great Michael Bakounine, and Genius of Destruction,” says : “We

reject all legislation, all authority, and all privileged, licensed, official, and legal influence, even though arising from universal suffrage, convinced that it can only turn to the advantage of a dominant minority of exploiters against the interests of the immense majority in subjection to them.” This is mere rave when judged by calm reason. Men must have order, or they cannot live. Without law and order, the baser, who are in the majority, would soon prevail against the better, and then destroy one another, reducing the earth at last to an empty waste. Yet these men, in their blindness, see a truth. They see that present arrangements are not such as to allow blessedness among men. They cannot see a better way, and therefore they would destroy, which is insane. There is a better way, but it cannot be reached without omnipotence which comes with Christ. The kingdom of God is the only remedy for the woes of mankind.

CHRIST : HIS LIFE AND WORK 1,800 YEARS AGO.

BY THE EDITOR.

CHAPTER III.—THE NECESSITY FOR CHRIST IN GOD'S SCHEME OF HISTORY.

WE speak of his appearing 1,800 years ago. Why did he appear then, and not later or sooner? The general answer is plain, leading to one not so plain, but which is pleasing in its speculative interest. The general answer is, that the time appointed had come. This is what Paul says, "*When the fulness of the time had come*, God sent forth His Son, made of a woman, made under the law" (Gal. iv. 4). Jesus himself referred similarly to the matter: "The time is fulfilled" (Mark i. 15). The vision shewn to Daniel necessitates the conclusion: for to him it was said by the angel who enlightened him, "From the going forth of the commandment to restore and to build Jerusalem unto Messiah the Prince shall be," such and such a time which expired in the days of Christ.

The next question would introduce a more difficult topic: "Why was such a time appointed?" We might well leave this. We might well be satisfied that the appointment of Him who worketh all things after the counsel of His own will, must needs have its basis in perfect wisdom, even if our poor blind eyes could not see it. But it is not presumption to scan His work in the spirit of enquiring reverence. On the contrary, it is well pleasing to God that we do so: "The works of the Lord are great: sought out of all them that have pleasure therein." Christ is His greatest work upon earth hitherto: and those who love him most will find the most pleasure in seeking out all the divine whys and wherefores that may be attainable.

One clue we get simply, when we look back and see that 1,800 years ago, the time for the ending of the Mosaic system of things had come. The ending of it then, is beyond all controversy. Both the law-worshipping Jew and the divinity-of-Moses denying Gentile are compelled to recognise the historical fact (whatever their theoretical constructions may be), that since that time, the law of Moses has ceased to be a nationally operative thing in the earth. It has had neither the land nor the nation essential to its operation. The land has been in the hands of strangers and in a state of desolation; and the race on whom alone it was enjoined have been scattered, down-trodden, and denationalised in the lands of the heathen.

Now, considering that the end of the system as a divinely operative system in the earth did actually, as a matter-of-fact not to be contradicted, arrive 1,800 years ago, we may easily see one reason why Christ should appear then, and not before or since. It is an apostolic declaration that Christ is "the end of the law for righteousness to every one that believeth" on him (Rom. x. 4). It is another declaration, already quoted, that in becoming "the end of the

law," he was "made under the law." He could not have been "made under the law," if he had appeared after the law had passed out of operation; and he could not have become "the end of the law," had he been born while it was in the full career of its national mission. His appearance at the exact time chosen, was a necessity from this point of view.

But why, and in what sense, and how, did he become the end of the law? We will not enter largely into the field of contemplation to which these questions invite. Yet a glance at general outlines is necessary. The "why" requires us to remember that the law was of God's appointing, and that Christ was of God's sending, and that the one and the other were associated in God's plan of things upon the earth. They were not disconnected. The mission of the law could not be completed till it ended in Christ. It had to be fulfilled in him, as he said: "Think not that I am come to destroy the law and the prophets: I am not come to destroy, but to fulfil," and again that "not one jot or tittle should pass from the law till all was fulfilled" (Matt. v. 17-18). Paul declared Christ to be substance of the things contained in the law (Col. ii. 17).

To us, the righteousness of God is manifested "*without* the law," and made available by faith in Christ outside the law altogether (Rom. iii. 21); but though preached "*without* the law," it was not developed "*without* the law." It was generated under the law, in so far as Christ was born under the law, and obedient under the law, and died under the law. Paul denies that the faith of Christ made void the law; he contends it established it (Rom. iii. 31). The correctness of his contention we can see when we realise that the Christ who is offered for our faith is a Christ in whom all the excellence and virtue of the law became, as it were, personally incorporated. It was under it that he was "made unto us wisdom and righteousness and sanctification and redemption." That is, He was in all things obedient while in that position, and therefore the rightful heir of whatever blessedness it was in the power of the law to confer upon those who "continued in all things written in the book of the law to do them," which none else did but He. But this heirship in Christ was inaccessible to others so long as the law continued in force. It was needful it should be taken out of the way, before those who were cursed by it (because of sin) could partake of the blessings secured in the sinless Christ alone. And it *was* taken out of the way—not arbitrarily—not in caprice; for it is not in God to change. It was taken out of the way in a manner that preserved the continuity and harmony and majesty of the divine action, while opening the way for forgiveness and favour to those believing in Christ. It was taken away by Christ dying, which placed Him beyond its operation. "The law hath dominion over a man so long as he liveth" (Rom. vii. 1). When he is dead, it has no further jurisdiction. It was only ordained for living mortals. When Christ hung lifeless on the cross, it had no further hold on him. When he rose from the dead, he was a free man. This is Paul's argument: "Ye (who have been baptised into the risen Christ) are become dead to the law

by the body of Christ (in his death) that ye should be married to *another*, even to him who is RAISED FROM THE DEAD" (Rom. vii. 4). It is in this connection that the force is apparent of Paul's declaration that Christ, in his death, "blotted out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross" (Col. ii. 14); and further, that those who are in Christ are "no longer under the law, but under grace" and are to "stand fast in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (Gal. v. 1).

There were two purposes in the establishing of the law, that ended in Christ. Paul informs us that one was that sinful man might be manifest to himself, and that every mouth might be stopped in the conviction of his own helplessness. "The law entered that the offence might abound" (Rom. v. 20): that sin "might appear sin, work death by that which is good" (vii. 13), "that every mouth might be stopped, and all the world become guilty before God" (iii. 19). The other was, that what the law could not do for man left to himself, God in His love and grace might do, in sending His own Son, who should "magnify the law and make it honourable" in its complete observance, and who should then, in further and loving obedience, remove it out of the way in surrendering to the death of the cross, by which the curse of the law should come on him, for all who should come unto God by him. The law during the time it was in force, completely accomplished these two things. First, Peter declared that Israel had found it a yoke which neither his generation nor their fathers' were able to bear" (Acts xv. 10). Secondly, Jesus, who could challenge the Jews on the score of his perfect fulfilment of it, saying, "which of you convinceth me of sin?" (Jno. viii. 46); appeared just before it had run its course, putting away sin by the sacrifice of himself, and in rising again, laid the foundation for the salvation of all those who have faith in him as the Lamb of God.

These things bear upon the question of why Christ should have appeared before the disappearance of the Mosaic system from the land of Israel. They may not touch other enquiries that may arise. Why should the Mosaic system have disappeared 1,800 years ago? Why should it not have continued till the time for the setting up of the kingdom of God? And why should not Christ then have emerged from the tomb to ascend at once the throne of universal power and glory? We may be sure there is wisdom in the Divine plan on all these heads. We may even, with a little reflection, be able to discover it.

Israel's transgressions required their dispersion amongst the Gentiles for double the length of time occupied by their national existence; the land had to rest unoccupied and untilled for a protracted period to make up for the years that Israel stole from the land in violation of the law that required them to let the land rest every seventh year (Is. xl. 1; Lev. xxvi. 34-35). Both these eventualities were provided for in prophecy. Moses and all the prophets foretold the dountreading of the land and the scattering of the people. Both

were necessities in the divine plan; and both involved the suspension of the Mosaic system. It was, therefore, impossible that that system could continue till the setting up of the kingdom under the seed promised to Abraham and the Son promised to David. A long interregnum of "many days" was inevitable, during which Israel was to be "without a king, without a prince, without a sacrifice, &c." (Hos. iii. 4).

It was impossible for other reasons. It was necessary that there should be an interval between the sufferings of Christ and his exaltation as Jehovah's king in all the earth, in preparation for his effectual assumption of that position, both as regards the Jews and the Gentiles. The Jews were not in any sense ready to receive him at the time of his first appearing. He was a stranger to them, who interested them for a while by his extraordinary "works," and then alienated them by his unpalatable condemnations of the national ways. All interest in him ceased with his destruction. His resurrection re-kindled that interest in the heart of a class: but had the Lord, at that time ascended the throne of David, instead of departing to the Father's for a season, there would have lacked the pathetic interest and the dramatic triumph that will belong to his installation in their midst after more than 18 centuries' absence and rejection. For all that time, the Jews have refused him, and cursed his name. They have not been allowed to forget him. "By a foolish nation I will anger you," said God, by Moses. In the providence of God, the civilisation of the Gentiles, among whom Israel has been scattered, has been inextricably blended with the name of the crucified Jesus; and in all the countries of their dispersion, they have been kept in a chronic state of anger by the exhibition of the mementoes and symbols of their crucifixion of Christ, and by the taunts, and insults, and persecutions on that head to which they have been subjected at the hands of their Christian neighbours. They have been kept face to face, in all the generations of their exile, with the crucified Nazarene. With what an interest, so far as they are concerned, does this long and bitter interval invest the introduction of Christ to them at his second appearing. "They shall look upon me, whom they have pierced, and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for him" (Zech. xii. 10). Nothing in human narrative approaches in touching pathos the story of Joseph's contact with his brethren after their sale of him into slavery, and his separation from them for over 20 years. It brings tears to the eyes of strong men who have read it many times. So nothing in history will at all come near the sublime event of the revelation of "Jesus of Nazareth, king of the Jews," after many centuries of scorn, to the nation whose fathers crucified him 1,800 years ago, and who in all the interval, have endorsed and justified their fathers' act. He will interfere in their behalf before they know him, and will be identified as the Crucified only after he has manifested himself as the Victorious against their foes. Who can conceive anything more superlatively interesting than such a situation—a completer retribution, a more thrilling scene of national self-humiliation, a more eagerly willing people to

serve and to glorify the man of God's right hand? All this will result from the plan by which Christ appeared and was rejected by Israel many centuries before the time appointed for the manifestation of his kingly glory in their midst. It will be a repetition on the largest and grandest scale, of the wisdom and beauty and thrilling interest which have attached to all the arrangements in which God has had a hand in the past. They have all been characterised by perfect ripeness of result, intensity of interest, and completeness of climax.

When we consider the bearing of the interval on the Gentile world, it is not difficult to see, if not an exactly similar, at least an equally valuable preparation for what is coming. Had Christ proceeded to "reign over the Gentiles" at his first appearing, there would have been a want of that fitness of circumstances that make things interesting. The principal part of European territory was in a state of native wildness. The Roman world was limited in extent and crude in condition, possessing a civilisation that was more of the nature of barbarism. Had Christ been introduced to the world's notice at such a time in a political capacity, he would have found the situation in every sense unprepared. He would have been as unsuited to the situation as the situation would have been unsuited to him. He would have been without a history and without an identity in the world's eyes, and the world would have been without a population, or an appreciation adequate to his kingly glory and power, whereas, after 1,800 years of preparation, how differently the matter stands. Introduced to them as a doctrine—"preached among the Gentiles" by apostolic and many other agencies.—talked of and debated about and wondered at—fought over, warred about, loved and hated, belauded and condemned,—a problem for philosophers, a theme for believers, stumbling block for angry Jews and atheists, his name and renown have inwoven themselves with human affairs in all civilised countries. And his influence, by these very means, has been made operative. His influence has altered human ways and modified human condition in many important respects. Europe of 1885 is a very different Europe from that of A.D. 34. Though the world is all dark and ungodly, there is a state of things on which the kingdom of God will more readily graft than it would have done upon the Roman society of the first century.

Above all, the world has become acquainted with his name in a way that prepares for his entrance upon universal power at his coming. Though Christ is not intelligently or savingly known in the world at large, all have heard of him, and have formed such an estimate of his greatness and worth (however distorted by superstition) that they will be predisposed to acquiesce in his authority much more readily when he comes than if they had never heard of him at all. This is the result of Christ having appeared 1,800 years ago and remaining absent for all the period since. There is a better and more developed world to inherit, and the conditions of a readier and heartier welcome existing than there would have been if the appearing of Christ as a sacrifice had happened just before his manifestation as a king.

But the principal object accomplished by having the sufferings and the glory so far apart, is doubtless that which has reference to the Lord's own brethren. These had to be developed in certain fixed number for the work of governing the nations with Christ upon the earth in the day of his glory. Many had been prepared for that work in the times of the law that went before Christ—Abraham, Isaac, and Jacob, and all the prophets, and all that feared Yahweh's name, small and great—who, having pleased God by faith and obedience in their several generations, went to "rest," like Daniel, in faith of the promised Messiah, and in waiting for "the end of days" when they should rise at his coming to "stand in their lot" or inheritance. But they were not nearly sufficient in number for the great world-wide work to be done in the day of Christ. It was therefore needful to send out for "guests" to the Gentile "by-ways and hedges," that the number might be made up. And the interval of 1800 years has proved a needed interval for this work. The interval is now nearly ended and the work nearly done. But not only the time has been needed; the doctrine associated with Christ's first appearing was a necessity in the work of their development. The brethren of Gentile times were to be developed by the preaching of the Cross in its scriptural relation to the kingdom. They were to be attracted by the offer of the forgiveness of sin through faith in the shed blood of the Lord Jesus; as of a lamb without spot, who died that they might live and reign with him. Their affections were to be drawn to him as the Purifier from sin and the Saviour from death, without whom they could do nothing. They were to be prepared to take part in the song which ascribes their deliverance "to Him who washed them from their sins in his own blood." If Christ had not "appeared at the end of the (Mosaic) world to put away sin by the sacrifice of himself," this could not have been done. But it has been done. The preparation has been accomplished, as it could in no other way, by the occurrence of the death of Christ 1800 years ago, and its proclamation, in all the interval, as God's arrangement for the reconciliation of men. Many thousands, in the apostolic age and since, have "washed their robes and made them white in the blood of the Lamb." The true greatness of the triumph will not be manifest, however, till the thrilling moment when a multitude that no man can number stands before the Lord Jesus in the day of his return, in the rapturous conviction declared in song that they owe to him the acceptance they find, and the glory, honour, and immortality in which they rejoice.

From all these considerations, it becomes evident that it was not a matter of chance that Christ appeared 1800 years ago, or that his manifestation in kingly glory has been far separated from the day of his rejection and shame. Both are matters of divine arrangement: and both are essential to the scheme of things which God has devised for the final deliverance of the earth from all its woe.

THE "WONDERFUL."

This feeble attempt at my muse,
To sing thy wonderful name ;
O, rather dear Lord than refuse,
My slumbering pathos inflame.

A prophet, an advocate, king,
High tower, a shelter, a stone,
A rest and a branch and a spring,
The holy, the sanctified one.

Jehovah-Tsidkenu, a priest,
A lion, an eagle, a hart,
The offspring of David, the Christ,
The Alpha, Omega thou art.

A father, a brother, a friend,
A pillar of fire and a guide ;
Creator, beginning and end :
A husband who died for his bride.

A cedar, a rose, and a palm,
A plant, yea, a plant of renown ;
A fountain of gardens with balm,
A temple, a glorious throne.

A tree which no woodman can fell,
An angel, a man, and a shield,
A river that watereth well
The lilies that grow in His field.

Such art thou, oh dwelling on high
Foundation, an altar of gold,
A shepherd, who keepeth his eye
On every lamb in his fold.

A fir tree to shelter the stork,
A standard, a banner, Shiloh,
A builder completing his work,
Wonderful architect, too.

A sun, whose electrical rays
Enlighten those under a cloud,
The infant, the ancient of days,
And when glory was wrapped in a
shroud.

Forerunner, to glory art gone,
With garments outshining the sun,
Return ; we are pining and lone,
Oh, come, reveal thy work done.

Oh come, come quickly again,
That light in Thy light we may see,
That trouble, and sorrow, and pain,
Before thy bright presence may flee.

—Selected and amended.

A RIGHT PHILOSOPHY, SO FAR.—Gordon wrote : "Accept what I say, viz., that He (God) has put us in a painful position (I believe with our perfect consent, for if Christ came to do His will, so did we. His members) to learn what He is, and that He will extricate us."

SOLILLOQUY OF A THINKER (No. 6).—Such social reform required ! What city slums, what squalorous dens, what hell-houses, what spirit vaults, saloons, and taverns to be upturned and hurled overboard ! Such blighted, buried hopes ! What a surrendering of manhood and womanhood to the death of despair ! Such stagnant lethargy ! What sluggish lives in the valley of despondence ! Up, up, and be at it, O man ! Life is real ! Such strong, wise, learned, valorous, gorous, high-souled men with

inflexible wills—wanted ! Such security in God ! Such rest here ! Such an illustrious rest ! Such a glorious, illustrious rest ! Such glory ! O Thou Supreme ! Such a profound ! O Most High ! What a deformity are we in Thy presence ! Such pride in our humility ! What a malignant monster is sin ! Turn the whole current of thy hate against it, O soul ! Such an aroma of delight ? O Purity, Goodness, and Truth ! Such an irradiation in virtue ! What a dark horror in vice ! Such an excellency in the moral commands ! Such an eternal treasure to trust in the Lord ! Such a fatal failure, a life without this eternal assurance ! Such exploits in the Christian experience ! Such trials and discipline ! Where now is the might of our faith !—*Things.*

THE QUESTION OF THE INSPIRATION OF THE BIBLE.

BY THE EDITOR.

Some say, Why make this a question of fellowship? They have their answer when the nature of fellowship is discerned. Briefly defined, it is co-operative association on the basis of identical convictions in reference to the matter that is the subject of association. Men may and do associate on various foundations, but agreement as to the foundation is the essence of their association or fellowship. On anything outside this foundation, they may "agree to differ," as the saying is; but as to the foundation, there must be unanimity, or there can be no association.

Now, as brethren of Christ, the ground of our association is most briefly defined in the apostolic phrase "THE TRUTH." This comprehends many items or ingredients. There are such as are first and such as are middle and last, but all are essential to the completeness of the whole as a basis of association. Now, if there is one among them more fundamental than another, in an age like ours, when the voice of God is silent for a season, it is the question of the estimate in which we are to hold the Bible. Apart from the Bible, we have no access to any of the elements that go to make up the system of the truth. From the nature of things, therefore, the character of the Bible is the very first question that presents itself, whether in the individual investigations that lead to the acceptance of the truth, or in the settlement of those concurring views which constitute the basis of fellowship.

There is a great diversity of view in the world as to the character of the Bible. We have only to imagine any of them introduced among those whose basis of fellowship is, first of all, the divine character of the Bible, to see how naturally and inevitably they would become questions of fellowship. Everyone would readily see this in the case of the extremest views, entertained either by the gross Bradlaugh school, or the more refined class of philosophical speculators who follow the lead of Herbert Spencer. And it only requires the exercise of reason to see that all views below the divine level necessarily act in the same way, where there are those who possess that perfect confidence in and reverence for the Scriptures that lead to an entire affection, and daily and hourly

intimacy with their contents. The doctrine of the partial inspiration of the Scriptures is the first step (and a longer one than is at first apparent)—towards uncertainty of any inspiration, and away from inspiration, we are away from the foundation of all obedience and hope.

Some seek to attenuate the gravity of the matter by speaking of it as a mere question of "theory." This a misconception altogether. The question is a question of fact, not of theory. There is a radical difference between fact and theory. A fact and a theory of a fact are two different things. It might be illustrated by the electric telegraph. A man receives a message from the other side the Atlantic to tell him an unexpected fortune has fallen to him under the will of a man just dead. The man may have no knowledge of how the message has been transmitted. Walking from his house to a lawyer's office with a friend equally uninformed with himself, they may both talk the matter over, and each have his different theory of how it is done. Their theories are immaterial so long as they believe that the message that takes them to the lawyer's office has really come four thousand miles through the sea in a few minutes of time. But suppose it were suggested that the entire message had not come across the sea, but had been partly concocted in the telegraph office by the clerk who wrote the message, a very different question would be introduced, having very different bearings. It would then be a question of fact affecting the value of the message in a very important manner. A theory of how the message had come would be a matter of absolute indifference in the case: a question of whether it had completely come, would vitally concern all parties.

This is the issue raised in the unhappy controversy that the Lord has permitted to arise in our midst. It is not a question of *how* the Scriptures have been wholly given by inspiration of God, but whether they have been so. Let it be admitted that the Scriptures are wholly inspired, and any theory of how God has secured for us this glorious result becomes a mere speculative question of little moment—a matter of "theory." Deny that they are wholly inspired, and it

is a fact that is denied, and not a theory, and that, too, a fact of vital character, as has been before shewn. The basis of fellowship is disintegrated by such a denial, and cannot be restored except by the abandonment of the denial.

In the presence of these thoughts, it is easy to see in its proper light the resolution that has been adopted by the Birkenhead ecclesia, of which bro. Ashcroft is a member. This resolution is as follows:—“That this Ecclesia feels it to be its solemn duty to the cause of Christ to denounce the attempt at disturbing the peace and unity of the Churches, as now agitated by the Editor of *The Christadelphian*, on ‘Theories of Inspiration’ (or any other THEORY), and hereby records its determination to resist interference with its ecclesial affairs, of any self-constituted authority: it also records its conviction that the day has arrived when a CONFERENCE OF DELEGATES from the various ecclesias should meet and undertake the responsibilities of directing the interests of the truth, and so prevent, in its incipient stage, the possibility of a double fulfilment of Dan. vii. 20-21 in these days, in our midst.”

Sadness of heart allows but a remark or two on this composition, which, though in form the resolution of an ecclesia (a small body of 20 or 30 members, if we are not mistaken) is bro. Ashworth’s utterance.

1. It is not the Editor of the *Christadelphian* that has disturbed the ecclesias, but bro. Ashcroft, by denying the complete inspiration of the Scriptures. In the measures forced upon us by the promulgation of this theory to the four winds, we have been helpless, unless we had, for temporal reasons, consented to be faithless to what seemed to us the call of duty. We had every natural reason to refrain from these measures. They have cost us all that we feared, in the loss of friendship and support, and we have probably not yet seen the worst.

2. The resolution makes “theories of inspiration” a matter of indifference. When it is realised that the Bible’s preciousness depends upon its inspiration: *i. e.*, its reliability as the embodiment of the mind of God,—to treat this feature of it as a matter of indifference must appear to be trifling with the subject. The resolution tacitly says, “You may believe what you like as to the inspiration of the Bible.” Earnest men could not accept such a basis of fellowship. If the Bible is

not absolutely reliable, we have no reason for separating ourselves from society and declining the entrances to its honours and emoluments. Read “theories of reliability” for “theories of inspiration,” and the true nature of the position taken by the resolution will be manifest.

3. It is very proper for an ecclesia to “resist interference with its ecclesial affairs.” The determination on this head, which the resolution expresses, is, however, somewhat ambiguous in its bearing. It is aimed at the Editor of the *Christadelphian*, of course; but it is hard to see how it applies, unless it refer to the conducting of the *Christadelphian*. The Editor of the *Christadelphian* has never interfered in the affairs of the Birkenhead ecclesia, or any other ecclesia. He has several times attended ecclesial meetings in various parts of the country, by request, to take part with them in the disentanglement of ecclesial difficulties: but this could not justly be characterised as “interference.” It was co-operation in a perfectly brotherly spirit, with brotherly results, and with the reverse of gratification to us in every case, except in so far as good was achieved. If it refer to the conducting of the *Christadelphian*, the complaint is still more destitute of reasonable ground. The Editor in all cases has only exercised the lawful prerogative of an editor. He has “edited” the contents of the magazine from the point of view of the objects at which it aims. This cannot be held to be an interference in any ecclesia’s affairs. Each ecclesia does its own untrammelled part; and the Editor of the *Christadelphian* does his. It will be an unspeakable relief when the need for either part has ceased in the manifestation of the personal superintendence of the appointed judge; but while the need continues, what reasonable man would object to its faithful exercise in the spirit of mutual respectful independence and consideration? A paper cannot be conducted by many hands. Under any arrangement, the ultimate management falls into a single pair. Editing by committee is a performance which must end in abortion where it is not a pretence.

4. The last point has two features, only one of which calls for serious notice: that is, the proposal that “a conference of delegates from the various ecclesias should meet and undertake the responsibility of directing the interests of the truth.” It is impossible to offer too strenuous an op-

position to such a proposal. It is a proposal that will not be accepted by enlightened believers in Christ who discern the true mission of the truth in its present stage; the nature and difficulty of the situation in which its work has to be done in these latter days; and the tendencies involved in the unapostolic and ambitious machinery proposed. The principle of ecclesial independence has been clearly recognised and sacredly upheld among us hitherto as a principle vital to the objects of the truth in the development of brethren and sisters in the simple ways of faith, in preparation for the coming of Christ. The abandonment of this principle—the surrender of self-government into the hands of a “conference,”—would be a long further stride towards that apostasy from apostolic principles which many fear is already begun in our midst. To consent to such a machinery would be to create an abstraction which would work mischief in a variety of ways. It would divert the minds of the brethren from the simple regulation of their own affairs; and introduce an outside source of debate and appeal. The “conference” would be before their minds in all their dealings, giving scope to unruly spirits to gratify their love of contention in the complicating of affairs that ought to be simple. And, worse still, it would put into the hands of those who are at home in the carnal arts of factious organisation, and manipulating of votes, a machinery which would inevitably work for the corruption and destruction of the truth in its faith and practice. It would organise a tyranny over ecclesial and individual life. It, at the same time, would open out a sphere at present closed to ecclesiastical ambitions. “Presidents” and “secretaries” would acquire a factitious importance that would soon ripen into the pretensions of clericalism; and the simple ways of the truth, which afford scope only for pure-minded, self-denying service, would soon be overwhelmed and destroyed by the flesh-glorifying and unapostolic officialism which prevails with such fatal effects in all branches of the ecclesiastical world from which we have been delivered. Faithful men will refuse to be compromised in such a plausible device. It may find favour with such as either lack experience the working of spiritual things, or who ve a defective sympathy with truly

spiritual objects. Men of another stamp will say with brother Sulley: “For me, no compromise with ‘conference’ plan; it means spiritual death.” It is all very well for brethren to meet as spiritual units, to hold intercourse on the basis of the truth alone, on the model of fraternal gatherings such as frequently take place: in this there is advantage and profit. Introduce the “delegate” feature, for the organic assumption of “responsibilities” that already (and in a healthy form) rest on every individual shoulder that bears the yoke of Christ, and you introduce a leaven of corruption that will slowly work destruction and death.

The following paragraph from the *Guide* embodies the view heretofore accepted among the brethren on this subject: Sect. 44.—“*Fraternal Gatherings from various places.*—These are beneficial when restricted to purely spiritual objects (*i.e.* let the brethren assemble anywhere, from anywhere, and exhort or worship or have social intercourse together): but they become sources of evil if allowed to acquire a legislative character in the least degree. Ecclesial independence should be guarded with great jealousy, with the qualifications indicated in the foregoing sections. To form ‘unions’ or ‘societies’ of ecclesias (and it may be added, ‘conferences’) in which delegates should frame laws for the individual ecclesias would be to lay the foundation of a collective despotism which would interfere with the free growth and the true objects of ecclesial life. Such collective machineries create fictitious importances, which tend to suffocate the truth. All ecclesiastical history illustrates this.”

DR. THOMAS ON THE SUBJECT OF CONFERENCES.

Among the last of Dr. Thomas’s utterances in his editorial capacity, was an article which might almost have been written with reference to the proposal referred to in the foregoing remarks. We give such extracts as are suitable to the present case:

“We have never known an effort in modern times to bring men back to ‘the simplicity which is in Christ’ in faith and practice, which has not either been embarrassed or defeated by parties superficially instructed in the principles sought

to be scripturally developed, introducing under the speciosity of 'doing good' and saving precious souls, a paraphernalia of expediences in the form of 'conferences,' 'evangelists,' 'periodicals,' and divers sorts of printings. These things, got up by clergymen and printers, ruined the originally well meant intentions and endeavours of the late Walter Scott, and his more tactical co-labourer, A. Campbell. These may be supposed to have been the only persons of their peculiar sphere who had a deep and thorough understanding of the principles of what they afterwards designated 'this reformation' with its 'ancient gospel and order of things.' All that was really necessary for the wholesome illumination of their contemporaries in what they regarded as 'the truth,' were their statements, illustrations, and proofs imparted orally and through the press. They may be supposed to have understood the teaching they had originated better than any others proselyted second, third, or fourth-handed to their theory. No doubt they did; Walter Scott better than Campbell; and both these better than any of their disciples. The nearer the spring head the clearer the water; the further off, the muddier, and the more encumbered with extraneous matters in solution.

"But the purity of Scotto-Campbellism (if any thing emanating from the thinking of the flesh may, for the sake of the example even, be called pure) was soon defiled. Ambitious clergymen, who in their own sects would ever have remained in obscurity, saw that it was a rising sect; . . . and though mere novices in its principles, set up for full fledged birds, or preachers and leaders at once! Alas for the people when led by such!

"But these were not the only ones who brought Scotto-Campbellism to a dead lock. A set of needy printers, who had picked up a smattering by the wayside, seeing, as they supposed, that Campbell was 'making a good thing of it' with his *Mill Harbinger* and other works, and having a prudent eye to the main chance; under this inspiration, and upon the universal plea of 'doing good,' concluded to relieve him of some of his burden in the way of profits, and to carve out of his reformation business for their offices but scantily furnished with that indispensable. Thus, what with lay and

clerical Episcopalians, Baptists, Presbyterians, and Universalists proselyted to 'baptism for remission of sins,' and enterprising printers in search of business, Scotto-Campbellism became a hodge-podge of wild traditions; and was crucified in the house of its pretended friends. Its inventors, who, though themselves clericals, denounced the clergy, 'the one man system,' colleges for theological purposes, 'the benevolent institutions of the day,' as Bible, missionary, tract, and other societies, had to succumb to this inundation of barbarians; and unless they shook them all off and began again, had to fall in with these old expediences which they had rebuked. The consequence is that the Scotto-Campbellite sect is but another daughter of Babylon, with all the paraphernalia in which the children of Jezebel delight. Its '*literature*' is Campbellism homœopathically diluted, until scarcely discernible in the periodicals, or printers' speculations, of the sect.

"Now, to all these things we, and, as far as we know the views of the brethren in this country, with a few exceptions, are utterly opposed. We have no 'conferences.' . . . Their influence is evil in the absence of divine authority and wisdom to enlighten and keep things straight. They are ecclesiastical schemes for the promotion of the hireling system, and for the working out of lay and clerical speculations. We protest against them all as incipient tyrannies. Let every church manage its own affairs; let its members exert themselves in their own spheres for the diffusion of the truth; and if any can publicly 'preach the word,' let him go forth as we do without stipulation, and trust to the appreciation of his labours by his brethren, for his expenses and support. . . . If a man be really devoted to the truth he will not wait for money to be raised to send him out. When by his earnest and self-denying labours he makes his influence felt, means will come in with the labour to extend its field. An 'Evangelist' who waits to be sent out by subscription, is just the man who should stay at home and take care of his own household. Conferences and committees and subscription lists, cannot make 'Evangelists;' they can make public talkers for the lucre's sake, but not Scriptural Evangelists. . . .

"It is our present intention to suspend the *Herald*, and therefore we feel free to

speak of these things. We have held off in a good degree hitherto, lest it should be said that we opposed conferences and printing speculations because we wish to concentrate all things in New York City. We have never manifested this disposition, nor felt it. We have heralded what many believe to be the truth (and it is to such only we speak now) according to what we considered the necessity of the times demanded. We found universal darkness, and we suspend leaving some 'light in the Lord.' We have laboured to exorcise their minds from all traditions and speculations and customs not in harmony with the word; and we are unprepared to see them spoiled again by the inventions and devices of those who know not the truth, or who are but superficially acquainted with it. We suspend, leaving no representative behind us in Britain or America. One periodical, and no more, if any be needed at all, is all that the real interests of the brethren require. The voice uttered will then be certain and unconflicting. If such a periodical make its appearance we shall give it all our support wherever it may be published; and we shall not resume the *Herald* to divert any of its receipts into our receptacle. But it must contend for the truth without coquetting with errorists; it must not be afraid of the clergy; it must have no sneaking kindness for those who 'invent lies and love them,' however respectable and respected among men; it must not be tame, flat, and insipid; its writing must not be twaddling and its matter without point; it must be a teacher, and not 'ever learning and never coming to the knowledge of the truth'—a mere vehicle for the yea and nay opinions of parties who presume to criticise and teach before they have rightly learned 'what be the first principles of the oracles of God.'" —*Herald*, 1861.

DR. THOMAS AND THE CHRISTADELPHIAN.

Dr. Thomas never resumed the *Herald*: The American civil war made resumption impossible: and he left the editorial field, without, as he says, leaving a representative behind, but prepared, as he further said, to support any periodical that might appear answering to the character he indicates. In due time, this periodical made its appearance, and Dr. Thomas, after a while, gave it his entire support, and at last, appointed its editor the trustee of his books and

affairs.* This was the best proof he could give of his confidence in the aims and qualifications in the case. That is, reverting to his own definitions, this periodical did not "coquet with errorists:" was "not afraid of the clergy:" had no "sneaking kindness" for the respectable "inventors of lies:" was not "ever learning, and never able to come to the knowledge of the truth:" was not "a mere vehicle for the yea-and-nay opinions of parties who presume to criticise and teach before they have rightly learnt what be the first principles of the oracles of God."

Why do we refer to this estimate of the *Christadelphian*, entertained by Dr. Thomas? Because it suggests the true answer to the shameful insinuations of bro. Ashcroft's resolution. Jealousy for the truth, and opposition to the incessantly active encroachments of error and corruption are stigmatised as papal assumption. The charge is very grievous and hard to bear: it is so unreasonable. In what other way is a man to discharge the duty of defending the truth and contending for the faith in an editorial capacity than by opposing (openly or passively) things and movements that lead away from purity and truth? Is it lawful or is it not, to offer this opposition? No man who claims the right, will deny its lawfulness: and who is there that does not claim the right to advocate what he considers truth and oppose what he considers error? There is not such a man in his senses. Certainly it is not the framer of this resolution who is busy doing this very thing. If he claim the right for himself, would he deny it to another? May the editor of the *Exegetist* "denounce" what offends him as wrong, and the Editor of the *Christadelphian* not even whisper a dissent? If the Editor of the *Christadelphian* may do what the editor of the *Exegetist* claims to do, wherein has his editorial or fraternal course afforded just grounds for the odious imputation contained in the resolutions?

We have but striven to fulfil the character outlined in Dr. Thomas's sketch of the kind of periodical that the times called for (such character commending itself to us on other grounds as reasonable and just): and if it did not seem vainglorious,

* Associating bro. Boshier, with us, at our request.—EDITOR

we might be tempted to add, we have striven not in vain. Brother Ashcroft claims to have the truth: shall we greatly offend if we ask him by what instrumentality he came to that knowledge? What book was it, the reading of which caused him to tell Captain Robertson he might take all other books away? And might we not go round the whole circle of those who are supporting him, and ask the same question? How many of them did not find in *Twelve Lectures* their introduction to the convictions and hopes of the truth? and how many of them have not been guided into apostolic ways (so far as they walk in them) by the very periodical which now excites their burning anger?

Let reason rule, and there will be but one verdict on the situation. The truth has been hard to get at in our generation, and is hard to preserve from corruption in the midst of the elements constantly working against it in the world and in the ecclesias. Enlightenment will perceive at a glance that it is only by a face of flint and a hand of iron that the position gained can be preserved. And enlightenment would rather soothe the asperities and soften the hardnesses incident to such a position than embarrass its operations by insinuations so undeserved.

We commend this consideration to those who wish to know the reason why we have not encouraged various literary enterprises afloat on the troubled waters. Let them read Dr. Thomas's remarks, above-quoted, and they will discover our reasons. It is not a question of "authority" (for there is none in the earth at the present time). It is a question of judgment and faithfulness. We have never either exercised authority, or claimed to exercise it, except the authority that every man has over his own actions: and this kind of authority a man owes it to God to exercise and will be disapproved and rejected if he do not exercise it. We have striven faithfully to serve the truth for over a quarter-of-a-century: and we can appeal to results as our justification. If results show that we have been doing the work of God, it will follow that those who fight against us may be fighting against God. The suggestion will be shocking to those who never seem to feel that there is a real work of God in the earth: but who only see the human activities of the passing hour: to those who

can take the first-century point of view, it may appear but the argument of reason.

Various have been the occasions for resisting the encroachments of errors. Well-meaning persons have had to be antagonised—and the loss of their friendship submitted to—rather than give place to principles destructive of the truth. The persons oftentimes did not hold the error themselves, but were willing to tolerate just a little of it in our fellowship. It was first the immortality of the soul: the rejection of this was not to be too stringently insisted on: even a man's belief in eternal torments was not to be made a ground of disqualification in fellowship. Then it was a personal devil: there was really so much countenance to this in the Scriptures that it was going too far to insist on its rejection. Then it was the doctrine of the judgment; numbers thought it not essential, and every one should please himself whether he was to believe or not that we shall all stand before the judgment seat of Christ, to receive good or bad. Then it was the nature of Christ; it was to be an open question whether Christ possessed our mortal flesh and blood or not: whether his sacrifice was substitution or the actual offering of the sin-nature. Then it was God-manifestation in Christ that was to be denied. Christ was either to be a mere man or no Christ-man at all, but God incarnate—as you please. And now it is the Scriptures of truth—they are to be inspired or not, just as you incline to take it. And you are to have a "conference of delegates" to make it more easy to get the heaven established. There is but one course for faithful men. They will not compromise the truth; and they will have nothing to do with schemes which are scarcely disguised attempts to establish the very thing so virtuously condemned by their promoters.

EDITOR.

MISCELLANEOUS.

Brother Dr. L. Edwards writes:—"I have been in love with *The Bible* for over half a century, having joined the Campbellite Church at the age of 13. Had the privilege, under the providence of God, of a personal intercourse with our sleeping bro. Thomas, at intervals, from about the year 1835. Subscribed to, and read all his

periodicals from 'The Apostolic Advocate' down.

"Annually, as a general rule, for some 15 or 20 years he was at my humble home, and I may say his Bible teaching gave the bend to my religious education. Every intelligent and earnest brother of Christ can therefore appreciate my love for the Bible.

"I have always believed that what we call *The Bible*—not its translations—was what holy men of old spoke as they were moved by the Holy Spirit, and therefore it was a revelation, perfect and complete, of the will and purpose of God in relation to the human race—that it is the product of the mind of Deity, as the infallible textbook of divine science—that the Lord Jesus Christ is the central figure as 'God manifested in flesh,' which, in its full significance, makes up the sum of its 'human element.'

"Now, I find it declared by some that certain parts of this Bible are of human origin; and at this late hour I must tax my mental ingenuity to find out which part I can rely on as the utterances of holy men moved by the Holy Spirit, and which part the utterances of men moved by sinful flesh.

"Bro. Ashcroft says (and I believe Bro. Chamberlin and others agree with him), that inspirational power applies to only such parts of the original documents as could not be otherwise produced—that we should acknowledge in the sacred writings the presence of a human as well as a divine element (of course he means authorship).

"To my mind, this not only puts a powerful weapon in the hands of the infidel, but is well calculated to weaken the reverence, of even the believer, in the Book of God.

"From a little work on '*Popular Christianity compared with the Christianity of the Bible*,' which I wrote 18 years ago, please allow the following extract:—

"We need not offer testimony to convince any reflecting mind that the Bible is the word of God. The internal and external evidences are overwhelming, yet we desire to remark that our Lord's inimitable "Sermon on the Mount" alone presents evidences of more than human wisdom sufficient to satisfy the most incredulous; nay, one passage seems quite enough to stamp the Bible with the impress of divinity. This, by way of immutability, is called the "*Golden Rule*." All the philosophy and learning of the world com-

bined, the concentrated wisdom of the Solons of Greece, the Ciceros of Rome, and the Statesmen of earth, could not produce a law, for the government of mankind, so plain, yet forcible, so gentle, yet powerful, so concise, yet comprehensive, so grand in its simplicity, so special, yet general in its application, so pregnant with good, so conducive to the well-being of man, as that which is embraced in the simple words: "*As you would that men should do to you, do ye even so to them.*" Unlike the cumbersome verbosity of human legislative enactments, a few English monosyllables here frame a law, the strict observance of which would calm the troubled sea of strife, and make the earth a semi-paradise. It would sweep anger, and malice, and hatred, and despotism, and tyranny, and oppression, and injustice, and robbery, and bloodshed, and crime, and courts of law, and criminal legislation, and jails, and penitentiaries, and prisons forever from the earth. It would save the burdensome tax of millions of treasure for the support of human government, which might be expended in nobler and better pursuits. It would turn the current of human ambition, and give that direction to labour, talent, wealth and manly effort, which would convert the earth into a delightful garden of peace, happiness, and prosperity—a state of things so glowingly set forth by the prophets as the result of the establishment of God's Kingdom, or government upon the earth. And this, we submit, is indicated by our Lord when he adds, "*for this is the law and the prophets.*"

"Now, moral philosophy teaches that there is an innate 'sense of justice in the mental constitution of man,' 'forever prompting him to do unto others as he would that others should do unto him.' I would ask brother Ashcroft whether the 'golden rule' is a divine, or human maxim?—If divine, how could he convince the learned philosopher who tells him this law can be produced without inspiration. If so, every precept in the 'sermon on the mount' is in the same category—without the seal of inspiration, though spoken by Christ himself, and where's the end?

"I think Bro. A. would 'kneit his brow a little to escape the perplexity to which his view commits him.

"Bro. Ashcroft further says, *Eccegetist*, p. 3, 'It is not intended that we test the soundness of every bolt and link in

the chain which supports the bridge we may wish to cross. There may be a hundred flaws in these portions of the architecture,' &c. Why, then, we might ask, does he propose to test these bolts, links, and flaws by exegesis? My own conviction is, that the Divine Architect was wise enough to build the Salvation bridge across the gulf of sin without an imperfect bolt, or link, and that neither one nor one hundred flaws can be found except, perhaps, in the imagination of the philological exegetist, and if he find them he may rest assured that they will be no encouragement to the timid and trembling sinner who wishes to cross from death to life.

"It is vain to make 'The Bible as we now have it,' in its translations, the issue in this controversy; yet, I agree with you, brother Roberts, that while copyists and translators were not inspired, the A. V. in the English language, given us in the providence of God, is quite sufficient for all practical purposes, and I have often thought that the seeming discrepancies were allowed by a wise providence, to whet the appetite of the earnest seeker, that in his researches he might become the more familiar with the divine wisdom which stamps the Bible, as a whole, with a sacred authorship. But even in the translations, over which, doubtless, there is a divine surveillance, if I could not reconcile apparent discrepancies I would far prefer to ascribe it to my own weakness and incapacity than to attempt to pick flaws in the word and work of Deity. Take a simple example of discrepancy in the common version:—Matthew says Joseph was the son of Jacob, and Luke says he was the son of Heli. Now, the casual reader will discover, but is unable to explain, the difficulty, while the *student* easily finds the solution, and with no more 'strain' than that which is incident to *study*. This is very happily illustrated in the two last numbers of the *Christadelphian*.

"It grieves me to see that bro. Roberts is charged with selfish jealousy, superciliousness, unexampled arrogance, spiritual pride, and the like; and that some of his brethren, who happen to agree with him in his advocacy of Bible truth, are moved by a personal obsequious deference. Bro. Roberts knows, as well as the rest of us, that if these charges are true, he ceases to be a Christadelphian, and it would take quite

an amount of credulity to enable me to believe that the author of *Seasons of Comfort* and other works of 25 years, much of which has spread to the four corners of the earth, would, at this late hour, sell his Christadelphian birthright for such a mess of pottage.

"May we not hope that our brother Ashcroft, and others, may see the way, as brother Thomas did, to retrace their steps, so that we, as brethren of Christ, may be of one mind, and speak the same things in obsequious deference to the commandments of Christ.

[Whatever unfriendly critics may think of it, those who know us truly in Christ are well aware that nothing is more truly unpalatable to us than "obsequious deference." We rejoice in mutual deference to a common truth, clearly discerned and heartily admired: but personal deference is nothing but embarrassing and distasteful. That we should be supposed to relish it is truly a distress. It is a fable whose currency we can only account for on the principle that men explain men by themselves. Men who enjoy deference are liable to imagine that all to whom it may in any degree be shown feel about it as they feel. Dr. Thomas used to be subject to this very imputation, and suffer from this very embarrassment, which we did not understand quite so well as we do now, either as to the origin of such feelings towards a man who was so docile and simple; or as to the source of his embarrassment when he was deferentially treated in harmony with what was supposed to be acceptable. Love for the truth's sake, springing from identical cordial convictions, be appreciated; the other was an abomination to him. His experience is repeated in us to our great distress. We can only endure it as part of the appointed trial that will not last for ever. Lord help us; and forgive these misguided brethren: for they know not what they do.—Ed.]

ABERDARE.—Brother Pugh writes that the mind of the ecclesia here is that the Scriptures were produced in all parts of them by inspiration of God, and that they will refuse fellowship to all who maintain that inspiration was limited to certain parts only, and that the other parts were the work of a merely human authorship, liable to err.

BIRMINGHAM.—There are some here who did not vote for the resolution adopted, and who, therefore, consider themselves at liberty to act in a way not in harmony with it. Their attitude will either change or become defined, in due time, with the result, one way or other, of bringing much-needed peace.

DEVONPORT.—Brother Sleep writes that some of the brethren here were at first disposed to regard favourably the doctrine of partial inspiration: but are now of one mind in accepting a wholly-inspired Bible as the foundation on which they rest.

HUDDERSFIELD.—Too late for publication in this department last month, came the announcement that the ecclesia here has declared its recognition of the entirely inspired character of the Bible, and its resolution to refuse fellowship to all who maintain a fallible human character for parts of it.

PETERBORO'—Bro. Reuben Smith writes that the ecclesia here is steadfast to a man in the belief of the entire inspiration of the Scriptures.

SOWERBY BRIDGE (near Halifax).—Bro. J. Briggs reports that the ecclesia here, on the 11th of February, unanimously passed a resolution that they would henceforth refuse to fellowship any who do not believe in the full inspiration of the Old and New Testament Scriptures.

SWANSEA.—Bro. Randles says that at a special meeting on March 11th, the ecclesia here adopted a resolution declaring their belief in the inspiration of the Holy Scriptures in all parts of them; and their purpose hereafter, to refuse fellowship to all who maintain that they are only partly inspired.

ABERGAVENNY.—From this place comes a resolution identical in meaning with that adopted at Birkenhead. We must refer the Abergavenny brethren to our remarks on that resolution, a page or two back, for our answer to theirs. We agree with them, most heartily, that "it is the duty of brethren and sisters in Christ, to exercise self-restraint, to preserve the unity of the Spirit in the bonds of peace;" but we recognise what they apparently fail to perceive, that the "unity of the Spirit" is broken when the Spirit is denied to have produced the whole of the Scriptures; and that, therefore, it becomes impossible to preserve it in peace until the unity is re-established by the admission of the entirely inspired character of the Bible.

We also agree with them in the desirability—nay, the imperative obligation, to avoid "heartburnings, divisions, and unseemly squabbles"; but if "disagreements" on vital questions are introduced, it is not possible to avoid the "rushing into print" which they deprecate, or the fermentations that result from the introduction of error. The one is a duty; the other, an inevitable consequence. The responsibility lies at the door of that which causes the "disagreement." The world has been torn to pieces by dissensions about Christ ever since he was here, as he said would be the case. It is a lamentable situation, in which we are all helpless. If the world had all unanimously seen, and accepted and submitted to the truth, there would have been no dissension: or if those who accepted the truth had chosen to compromise, the same peaceful result would have followed. But where the truth is accepted by only a part, and that part strives to act faithfully by it, there comes the result deplored. What is true of the world in general is now true of the little ecclesial world to which we belong. Let the truth in the most vital element of complete inspiration be accepted by all, and there will be an end to dissension. This is the only way to peace. Those who believe cannot compromise it, therefore there is no road to peace in that direction. It is vain to advocate peace without agreement. To make peace without purity is the performance described in the scriptures as building a wall with untempered mortar—and a saying of, "peace, peace;" when there should be no peace.—Next, we agree with the Abergavenny brethren that it is contrary to the precepts and commandments of Christ, to publish defamatory libels; but we might not be so able to agree that unpleasant sayings are of this character. An unpleasant saying may be true: and in that case, it is not a defamation. Agreed, that brethren should be withdrawn from who offend against the commandments.—As to their third resolution, recommending a synod of "chosen representatives," we have to express our emphatic dissent, for the reasons appearing in our answer to the Birkenhead resolution. If it is a glory to have "given up orthodoxy with its one-man system," it ought to be not less so that we have also given up its conferences, and synods, and other pretentious

institutions by which individual freedom and healthy apostolic influences are suffocated and destroyed, and the simple ways of faith corrupted. To return to these corrupting and enslaving methods (especially at the suggestion of ex-clericals) will surely be a degradation to all who have been admitted to the "truth in all its freedom." The resolution rejoices

freedom from "leading-strings." What more hampering "leading-strings" could there be than those in which the ecclesias would be placed in being subjected to the authority of a central organisation, instead of living, and walking, and developing in the uncontrolled liberty of the present system of ecclesial independence?—Ed.

The Christadelphian.

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

APRIL 1885.

During the last month or two, there has been a great revival of interest in the signs of the times among the brethren. This is natural perhaps; but it would be more reasonable if this interest were always alive and not dependent upon striking events. The signs of the times scripturally discerned—that is, with the breadth of view that embraces the past centuries of God's work in the earth, and the cordiality of conviction that springs from the certainty of God having spoken) have been steadily visible and increasingly growing from year to year for many years past. They embrace a group of leading political features which have been before the eyes of the world for more than a generation, but which the world does not understand and consequently has no interest in, and which languid believers are liable to become too pre-occupied with the affairs of the present evil world, to note. They are unmistakable to such as watch with a scriptural intelligence, but their evolution is slow and gradual, and proximately natural; and therefore they are only manifest to attentive and loving observation.

It quickens and rewards this observation to see them assume, every now and then, a more decided phase. But the true

watchers of the sixth vial are not dependent upon these political accentuations for the conviction of the Lord's near approach. Their daily readings of the Word of God, and their daily communings with its author, enable them to feel the signs of the times to be as much and as steadily an element in the economy of things political as daily light is of the world physical. Their mental being becomes incorporate, as it were, with the structure of the divine purpose as revealed in the entire scriptures of Moses, the prophets, and the apostles. They come to exist in it and with it, and to regard fluctuating and ephemeral human affairs from this enduring standpoint. To this state of mind, the whole lapse of time during Christ's absence from the earth is but the period of the plan of events arranged beforehand in the divine counsels and revealed for the information of the servants of God. And the several events are in their several times the satisfactory signs of the times in which they wait with confidence.

"It is evident that Christ is near," say many now (in the presence of threatened Anglo-Russian collision) that were irresponsible to the idea when there was nothing to be seen but the steady current of events leading in that direction. It is well to see attention to such decided indications. But the sorrow is that people who wake up only at such times are liable to go to sleep again if events appear to quiet down again; or when they have been long enough before the public mind for the sense of novelty to wear off.

We are, doubtless, in the presence of more distinct tokens of the Lord's approach than this generation has previously witnessed. England hopelessly entangled in Egypt, and Russia advancing India-wards, at the risk of war with England, are both circumstances of the most promising nature. At the same time, several yet unaccomplished things, that will require time, must happen before we can look for the climax of events on the mountains of Israel. English authority must be substituted for Turkish authority in the Holy Land as it has been in Egypt; and the Jewish colonisation of Palestine must advance to something like a hundred-fold of its present development—before the situation is ripe for the commencement of the struggle between Christ and the nations.

Both these may easily and quickly come out of Anglo-Russian collision. The first might be the event of a month; and the second would quickly follow, when British authority both invited Jewish colonisation and guaranteed security for life and property "in the midst of the land." Nevertheless, though on the wing, these events may not come quickly; and wise men will prepare for any slowness of progress there may be in a situation whose rate of development has not been revealed, though its formation has been distinctly so.

On the other hand, there is the uncertainty as to how long before Gog's overthrow, Christ appears to his house in judgment. That he does appear some time before, is certain, from the fact that when that overthrow occurs, the saints are with him; but we have no knowledge of the length of time. It may be a considerable time, or it may be a short time. We have nothing to guide us in the way of analogy to the wonderful operation of raising and judging a multitude of the dead of past generations, and the few living who will be correlated with them to the same judgment seat. Our ignorance on this point brings this comfort, that we may be summoned to

meet Christ long before Palestine is thoroughly colonised. At the same time, it admits of the possibility of our having to wait and see the last situation pretty fully formed before we are called away.

The position is one full of delightful uncertainty as to such details, having only the glorious general certainty that we shall soon have done with the present most unsatisfactory state of things, and be introduced to the presence of the most astounding and thrilling possibilities that were ever within range of mortal experience since the day that Adam was expelled from Eden.

THE SIGNS OF THE TIMES.

PROSPECTS OF WAR BETWEEN ENGLAND AND RUSSIA.

NEGOCIATIONS AND MILITARY PREPARATIONS.

THE SO-CALLED "AGREEMENT."

FERMENTATIONS THROUGHOUT THE TURKISH EMPIRE.

We have not had long to wait for the effects of British disaster in Egypt. It has evoked complications and dangers of a magnitude that dwarfs the Soudan question for the time being, and absorbs men in the excitement of painful solicitude and apprehension of wide-spread coming calamity. Russia has been emboldened to take a position of menace towards India in advance of what she formerly occupied; and, although Mr. Gladstone is the friend of Russia, and the Liberals, men of peace, demands have been made by the British Cabinet upon Russia, which the British nation has made up its mind it cannot accept the refusal of, and which Russia has declared she cannot comply with.

The *Daily News* reflects the national temper well in the following words:—“The situation is one which it is impossible to contemplate without anxiety, though the course which her Majesty’s ministers will take in respect to it admits neither of hesitation nor doubt. Without giving too easy credit to the exaggerated rumours which fill the air, we may still recognise the gravity of the crisis. . . . The position on the frontier is critical. Inflammable materials are very close together, and a spark may light the conflagration. On the other hand, there is reason to believe that the Russian Government and the official classes of the Russian Empire are most anxious to avoid a collision, and that they are quite willing that Russia should honourably observe the engagements into which she has entered with this country. But the road to war is often paved with peaceful intentions. While diplomatists and statesmen are negotiating with the fullest desire to find a basis of agreement, the military officers may be rendering all agreement impossible. This is perhaps the chief danger of the present situation. The Russian commanders on the Asiatic steppes are much given to turn a blind eye, as Nelson once did to the telescope, when looking for signals of retreat from home. There is a sort of tradition of perpetual advance, a feeling that Russia never retreats, which encourages independent action, if not actual disobedience, in generals on the frontier. There is, moreover, the danger that a large party in Russia itself may see in a war a possible escape from political and social embarrassments.

“There is, of course, only one opinion in England as to the course the Government is taking and must continue to take in this crisis. War is to be avoided if possible; but undertaken if necessary. Lord Granville may be fully trusted to do all that unflinching courtesy and a perfect temper can do to increase the hope of a favourable arrangement; and if the matter is really in the hands of the two Governments, a peaceful settlement may be hoped for. If, however, as is very possible, and perhaps not improbable, a collision is precipitated on the Afghan frontier, and war breaks out, this country will take up the challenge and fight it out. We shall regard it as a painful but unavoidable necessity forced upon us by the reckless-

ness of the Russians. We most earnestly hope it will not come to blows, but if it does we shall enter on it as a war of national self-defence.”

THE SITUATION ON THE INDIAN FRONTIER.

The English boundary commission, under Sir Peter Lumsden, still waits on the Afghan frontier to commence the work of tracing out a boundary between Afghanistan and newly-acquired Russian territories, when the Russian part of the commission arrives. But there is no prospect of the Russians turning up, beyond an ambiguous intimation that they may be ready about May. A correspondent of the *Daily News*, is with Sir Peter Lumsden’s party. He writes from Bala Murghab, almost within sight of the Russian outposts. Referring to their supposed intention of fortifying their new positions, he says:—

“This will be most serious. It will mean the doubling, if not the trebling, of the British army; it will mean our occupation of Afghanistan; it will mean the great struggle for supremacy in Asia. That struggle would imply great calamities, not only to Russia, but to England, India, and all the countries in which the contest would be carried on. Persia and Turkey could not escape becoming part of the theatre of this great Armageddon. If Russia begins to make Central Asia a *place d’armes* we must begin the same game on the Indian side. Let it but once begin, and it is not likely to end till the whole Russian frontier, from the Danube to China, will have a line of armed men on each side of it ready for action; and when that condition is reached, if not long before, the fearful battle will have begun. The meeting of the Sepoy and the Cossack in Central Asia will be an ominous event. The first meeting is likely to be in peace; and if all subsequent encounters should be in the same friendly manner, it will be for the good of all concerned. Let it be otherwise, and it will be a dire disaster to the whole civilised world. Such a contest for supremacy cannot take place without the most far-reaching results. Alexander’s conquests in the East would be a bagatelle in

history to what would take place in such a war. Surely in this civilised nineteenth century something might be done to prevent such a catastrophe occurring."

THE RUSSIAN ADVANCE AND ITS
POLITICAL BEARINGS.

The exact circumstances leading to the apprehensions expressed in these words were described last month—the advance of Russian troops into the disputed territory, instead of the arrival of the members of the Russian Commission to peacefully examine and agree upon the boundary. These circumstances are thus summarised by the *Daily News* :—

"The most serious part of the matter is the recent advance of Russian troops in the direction of Herat. Their arrival at Pul-i-Khatun on the Heri Rud, fifty miles south of Sarrakhs, and as many nearer than that place to Herat, was a sufficiently grave event. They have now pushed on twenty miles further towards the new frontier proposed by M. Lessar, the special Russian envoy to London. A Russian officer, Colonel Alikhanoff, has stationed a force of Yulatan Turcomans at Pul-i-Khisti, a few miles north of Penjdeh, which is undoubtedly in Afghanistan, and is now occupied by Afghans. Lord Granville states that representations are being made to the Russian Government strongly urging it to restrain the Russian commanders from going any further or from provoking a collision with the Afghan outposts. The Russian Government has declined to draw back from the positions which it has taken up, but has given an assurance that conflicts with Afghans will be avoided, and has added that there will be no collision unless the Afghans themselves provoke one. We need not point out how unsatisfactory this response is."

"The *Neue Freie Presse* says that, however often Russia may have changed its policy, it has always had one aim in view, and has always been attracted by one magnet—India. The Russians desire Herat, and will, no doubt, adopt an offensive course from which the Afghans cannot turn them. Russian roubles and a strong Russian party have prepared the way, and the latter will perhaps make matters worse by organising a revolt. Without English aid the Ameer will not

prevent the Russians from taking Herat. This is a question of life and death to England, and since the Crimean war, no words of such importance have been pronounced as those expected now from Lord Granville. England cannot allow the Russians to take Herat, and such being the case, a terrible contest for supremacy in Asia will follow, and must be fought out to the end."

The *Vienna Tagblatt* says :—

"It must not be supposed that India alone is in question, or that Russia contemplates the immediate conquest of India. When once the Russians shall be established at Herat, they can easily seize Persia, and a large portion of Turkey's Asiatic possessions will then fall into their hands. Russia will thus slowly make her way to the Mediterranean and the Bosphorus. Hence it is eminently probable that Russia means shortly to place Persia under her domination. As a matter of fact, the question as to the possession of Herat is merely the Eastern question in a new form, and of far greater dimensions than formerly. The fight for the pearl of Asia may be regarded as a struggle for the supremacy of the world."

COMMERCIAL ALARMS.

War between the two countries, though originating in a central Asian dispute, and breaking out first in Afghanistan, would mean war between them everywhere. It is, in fact, feared by some that Russia is trying to concentrate England's attention on the Indian frontier, while she pursues her objects in the West. The prospect has greatly agitated the commercial world during the past month. The *Daily News* says :—

"Rumours of war have produced a feeling of suspense in the City of late. The heart of the business of the country beats languidly. A great war has not been expected in mercantile circles, but precautions have been taken. Whatever produces caution, salutary and requisite as caution may be, checks enterprise. Long contracts are reserved until the war clouds roll away, mercantile firms look rather to the security given by customers abroad than to the simple increase of trade. The creation of bills is checked at the root. And the paralysis of delayable trade appears not

alone in foreign transactions; it affects the buying orders obtained by wholesale houses within the country.

Yesterday there was almost a panic in the markets for securities. In the ordinary course of things Russian stocks would have fallen on the mere report that a Russian force was about to come into collision with the allies of Great Britain in Afghanistan. From Berlin, however, which is the chief market for Russian bonds, the idea has long been acted upon that either Russia would not risk a war, or that the all-powerful Chancellor of the Empire would put his veto upon any such recklessness. The bankers of Germany and the Continent generally have direct political relations with the Court of Russia among other borrowing countries. Through these bankers it leaked out that measures would be taken for the maintenance of Russian credit, and the same bankers are understood to have been backing their opinion in the very substantial way of buying Russian bonds, and so preventing any severe fall of prices. At last, however, this support has broken down. . . . The feeling of hampered action and suspense of mind induces many mercantile men to express a wish that we should fight the inevitable war with Russia and have done with it."

PREPARATIONS FOR WAR.

In addition to the measures necessary for the despatch of large re-inforcements to the Soudan, preparations are being made in England, India, and Afghanistan for the outbreak of war between Russia and England. These preparations, it seems, are not quite so sudden as would appear to the public in general. "A correspondent of the Press Association learns from an Indian military official the Indian Government has not been blind to the Russian preparations that have been going on for a considerable time. Russia has a large force prepared within her frontiers for a rapid movement into Afghanistan. The Commander-in-Chief in India, Sir D. Stewart, with the Adjutant-General, Sir T. D. Baker, with the assistance of General Macgregor, has been closely watching the Russian moves; and it will be new to many that

within a very short time 26,000 Imperial and native troops could be concentrated in Quetta, which is a short distance from Pishcen, and could start for Candahar, going through a northerly pass, joining 50,000 Imperial and native troops, which would be concentrated in Peshawur, and would advance through the Punjab and Bholan Pass to Candahar. On the 28th of this month 20,000 men will be in a position to take the field at Rawal Pindi. Ostensibly, this force has been got together to do honour to the Ameer, who is about to visit Lord Dufferin. The preparations for such a display are almost similar to the fitting out of an army to take the field, so that very little delay would arise in equipping this force for an advance into Afghanistan. India is, at the present time, well garrisoned with British troops."

The Calcutta correspondent of the *Daily News* telegraphs:—"All the railway arrangements necessary for the moving of troops in case of war are being rapidly matured. The Oxford Light Infantry at Madras was ordered to Quetta yesterday. It is probable that the frontier garrisons at Pishin will be further reinforced."

From St. Petersburg it is reported that the Governor of the Caucasus, Prince Dondukoff Korsakoff, has arrived there to take part in the general staff conferences respecting the military operations in Central Asia. It has been resolved, according to these papers, to send an army of 35,000 men from Buku.

SO-CALLED ANGLO-RUSSIAN "AGREEMENT."

The public were relieved during the month by the announcement of an "agreement" between Russia and England. On examination, however, it turned out to have little ground of hope in it that war would be averted. It was a mere arrangement that neither party would advance further than the positions actually occupied, while the main question was being discussed. That main question is Eng-

land's demand that Russia should withdraw from the positions occupied south of Sarrakhs. As this is the marrow of the controversy, it quickly became apparent that the so-called "agreement" was a mere adjournment of the actual outbreak of hostilities, if such should finally be insisted upon, as England declares they must, should Russia resist in her refusal to withdraw. The *Daily News* says: "Communications are still going on between the two Cabinets, and although it is still possible to hope for a peaceful solution, the condition of affairs is critical." It further says: "If in certain cases two States disputing about a frontier line had undertaken not to move any farther until all arguments bearing on the question in dispute had been exhausted, we should naturally be in good hope that the controversy would be settled without the firing of a shot. But unfortunately, we cannot feel quite so confident of a satisfactory result in the present. There often seems to be a kind of fatality—we should not like to put it otherwise—which prevents Russia from keeping strictly to her promises, or at least to what those in dispute with her are led to regard as her promises. There are misunderstandings; and there is what American statesmen used at one time to call *the manifest destiny*. Whatever the destinies which urge her on, her advance has not been hitherto found to be strictly limited by the lines of her professions and promises. This is the fact which goes to weaken the confidence which otherwise the whole country might place in the new agreement of which Mr. Gladstone spoke yesterday. . . . It does not touch the gist of the controversy between the two countries. It is simply an expedient to prevent the real settlement of the question being prejudiced by an accidental collision of outposts and skirmishing parties. The merely provisional arrangement as to the arrest of any advance of Afghan or Russian troops has no bearing upon the general issue. Our demands that the Russians shall withdraw from the Afghan territory on which they have encroached are not affected by this arrangement."

RUSSIA'S ADVANCES FOR YEARS PAST.

A lecture was delivered in London, on Friday, March 6th, by Mr. Chas. Marvin

who has almost *quasi* official relations to this subject. His audience was a very influential one, including the Russian special envoy, M. Lessar, and several members of the Russian Embassy.

Mr. Marvin gave a sketch of the circumstances attending the advance of the Russians in Asia to show that it was absurd to place any reliance on the assurances of Russian statesmen. After the capture of Geok Tepe, Russia, instead of returning as they promised, annexed all the country up to Askabad, and erected a fortress there for 3,000 troops. Lord Ripon had said that the British troops retired from Afghanistan quietly at the time that suited their purpose, and no hand was lifted against them, but it was now revealed by General Grodekoff that Skobelev sent agents through Central Asia to disseminate the statement that it was the Russians who caused England to evacuate Afghanistan. When he went as representative of an English paper to St. Petersburg he was assured by M. de Giers himself that Merv was perfectly safe, and General Skobelev pool-pooled the very railway they are now pushing forward to Herat. A few weeks later the Egyptian Question arose, and Russia, who hoped to purchase our acquiescence in her occupation of Constantinople by allowing us to occupy the banks of the Nile, was mortified at her failure, and was now using the central Asian Question to mask her designs in Europe. The construction of great granite docks at Sebastopol at a cost of a quarter of a million, of four heavy ironclads for the Black Sea fleet at a cost of two millions, of new barracks for 3,000 seamen, of 12 sea-going torpedo boats, and the impending addition of two torpedo rams and ten torpedo cutters, showed that she was straining every nerve to prepare for an European war. The lecturer then detailed the movements that had taken place recently in the Central Asian garrisons, to show that Russia was secretly preparing for the further advance she was now making, and whatever assurances she may give if Herat was left any longer without a garrison, she may take advantage of the feeble force at the disposal of Sir P. Lumsden to mask her way into the key of India. (Hear, hear.) Detailing the circumstances which marked the treacherous annexation of Merv, he pointed out that Lieutenant Alikhanoff, who for his conduct there had

been promoted, was now in command of the Russian forces on the Afghan frontier, was notoriously hostile to England, and anxious for still further distinction.

FERMENTATIONS THROUGHOUT THE
TURKISH EMPIRE.

We read of "risings" here and "proclamations" there, in various parts of the distracted empire of Turkey, for whose extinction the saints pray. Macedonia, Albania and Arabia are specially mentioned in the telegrams, and as Russia's name appears, we may conclude that she is preparing for a coming swoop, when other events allow of it.

We read that "in the presence of the disordered condition of Macedonia, Russia has recommended the Porte to apply itself to the execution of Article 23 of the Berlin Treaty, by which the Porte bound itself to govern Macedonia by an organic regulation analogous to that which prevails in Crete, and drawn up by a Special Commission on which the native element in the province was to be largely represented, and submitted to a European Commission appointed for a similar purpose in regard to Eastern Roumelia."

On the other hand, we read that "the Porte has sent circulars to its embassies calling their attention to the existence of Bulgarian Committees at Sofia and elsewhere, which it alleges send emissaries to disturb Macedonia. The Porte has sent a strong note to Bulgaria on the same subject. In answer, Bulgaria says that the Turks have filled the prisons at Solonica and Monastir with inoffensive Bulgarians, and that Bulgaria requests their release. The condition of Macedonia continues to be one of anarchy."

As for Albania, here are the latest telegrams :—

"The usual disturbance reigns throughout Albania. Committees have been formed in order to ask for an autonomous government. Petitions to the same effect have been addressed to the consuls of foreign States, while others demand the execution of Article 23 of the Berlin Treaty. Rioting took place at Prizrend, and it is reported that several Turkish officials were carried off as hostages by the population. The Government has sent troops."

"We learn from Pristina, in Albania, that the Arnauts have fought a battle against the Turks near Prizrend. The highly improbable statement is made that no fewer than 2,000 of the Turks were killed or taken prisoners."

Italian action in the Red Sea, whatever else it may indicate, is illustrative of the general Turkish break up that is going on. With England's concurrence, she has occupied Massowah, which is nominally part of the Turkish dominions. At first Turkey made a great outcry, and gave orders to prepare the Turkish fleet to proceed to sea—the Red Sea it was believed. But nothing came of it. The fleet is not fit to move. It is struck with the general paralysis. The Constantinople correspondent of the *Daily News* says :—

"The Ottoman fleet has been lying in the Golden Horn ever since the last war, and it is generally reported in Constantinople that since the dismissal of the English engineers, four or five years ago, the machinery has not been set in motion, even for the purpose of cleaning."

The most interesting phase of Turkish intestinal fermentation is the Arabian insurrection in favour of the Mahdi. England being at war with the Mahdi, any successful extension of the Mahdi's movement to Arabia would tend to draw England into Arabia and Syria. We read—

"Proclamations issued by the Mahdi have been seized in Hedjaz, where the Turkish Governor is taking energetic measures to prevent the spread of the rebellion. The Mahdi declares in these proclamations that the time is coming for the re-establishment of an Arab kingdom; that the Turks are no better than infidels, and must be driven out of Arabia; that his mission is certain of success, and that the Arabs must be prepared to fight in his cause when he gives the signal. He adds that the time for such signal has not yet come, but in the meantime preparations must be pushed forward. It is believed that the Governor has telegraphed urging the immediate despatch of troops, and that the Porte is fully alive to the necessity of preventing any spread of Mahdism in the sacred province of Islam."

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. — Friday, April 3rd; 4.30 prompt; brethren and sisters only. An hour's conversazione after tea.

TEMPERANCE HALL, BIRMINGHAM.

SUNDAY LECTURES FOR APRIL. — 5th, brother Roberts; 12th, brother Shuttleworth; 19th, brother Bishop; 26th, brother Shuttleworth.

BIRMINGHAM BRETHREN LECTURE OUT OF BIRMINGHAM DURING APRIL AS FOLLOWS:

April 12th. — Brother Roberts, Nottingham.

April 19th. — Brother Roberts, Elland.

April 26th. — Brother Roberts, Liverpool.

(If other brethren having appointments would supply them by the 20th of each month, we should be pleased to publish them.)

SUNDAY SCHOOL.

April 5th, 1st Kings xii. *Subject for proof:* "That Jesus was son of God and son of man." — 12th, 1st Kings xiii. *Subject for proof:* "That Christ is coming again to the earth." — 19th, 1st Kings xiv. *Subject for proof:* "That there is to be a resurrection from among the dead." — 26th, 1st Kings xv. *Subject for proof:* "That there is a judgment to come."

BIRMINGHAM MISCELLANIES.

There has been little of a gratifying nature during the last month,—apart, that is to say, from the perennial gratifications more or less always associated with the path of duty, and the recollections of the Lord and his work (past and coming) in the breaking of bread. Local circumstances and conditions are in the depressed state resulting from the ventilation of the doctrine of partial inspiration. We trust in God to emerge from the cloud by-and-

bye,—whether by its gradual dispersal, or by the clearance analogous to that effected in the atmosphere by an electrical discharge, we wait to see. The elements cannot long remain as they are. It is impossible to walk together without agreement on the most vital of first principles.

A section of the brethren made the unhappy mistake of inviting bro. Ashcroft to lecture outside ecclesial arrangements, in moral, if not in technical, contradiction to the position to which they consented by the resolution adopted. This has not helped to smooth matters, but otherwise. Still, we must not despair. A wise and conciliatory course on the part of such as are inclined, from lack of full knowledge, to favour bro. Ashcroft's cause, may save us from anything worse than a trial of patience. Should they see fit to act otherwise, there may have to be measures of relief on the part of those who are resolved not to be compromised in Bible-nullifying doctrines, and who, above all things, must live in peace and comfort in preparation for the coming of the Lord.

It may well be asked "Is this a time to fall out?" But the question loses its point when addressed to those who contend earnestly for the faith against corruptions. Let it be asked of those who give occasion. Believers in the complete inspiration of the Scriptures have no alternative but the unhappy one forced on them by those who propose to tolerate the corruption of the Word of God in their midst. No interference with the foundation on which we stand can be submitted to. The coming of the Lord will justify this determination.

EDITOR'S DIARY OF SUNDAY WORK.

March 1st.—Temperance Hall, Birmingham. Fine morning: large meeting, bro. Davis presided. Sister Collens ("My. C.") of the Liverpool ecclesia present: true fellowship a luxury. The reading from the Psalms gave us a synopsis of Israel's history, suggesting to us that this history is the history of God's work on the earth,—a work not yet done—Israel still a factor thereof, and continuing so to the end, as the words of the prophets showed. A glance at the current signs of its early resumption, finished our morning's contemplations.—In the evening a very large audience; subject: "Resurrection," of inexhaustible interest.

March 8th.—Temperance Hall, Birmingham. Another fine morning, and large meeting. Bro. Gilbert presided. Bro. Ingram present with us, convalescent after long and dangerous illness. The reading from the Psalms again afforded themes of profitable reflection. "Praise the Lord, for he is good."—His goodness generally manifest in creation, but it was a special form of goodness that inspired the praise of the psalm.—God's interpositions on behalf of Israel, David and Christ—in which all the elect would ultimately be included. All would finally be able to say "I called upon the Lord in my distress, and he delivered me and set me in a large place."—In the evening, a very large audience, attracted apparently by the signs of the times in relation to the subject of lecture: "The time is short."

March 15th.—Peterboro'. Travelled on Saturday, early in the day, for the sake of a little needed rest, accompanied by sister Roberts. Met at the station by bro. R. Smith, who drove us to his house. (Bro. Smith was on the point of removing to Cricklewood, in the neighbourhood of London, to his own regret and that of the Peterboro' brethren). Walked out in the afternoon among the fields and lanes in the suburbs, the quiet of which is cheering to the jaded mind. Met the brethren next morning at the table—remarkably fine morning. The weather has nothing to do with the matter: but all are aware that fine weather is helpful to mental cheer. There will be plenty of it in the kingdom, with every other good thing. Good weather was one of the promised blessings to Israel: bad weather can be a sore affliction, as the world in sin too often finds,—Spoke to the brethren on the beau-

ties of the Bible, as illustrated in the readings of the morning. Was glad to find the brethren very decided in their opposition to partial inspiration doctrines. One old brother was quite interesting in his enthusiasm for God. What a different place the earth will be to live in when this reasonable state of mind is universal. A pleasant company, altogether, this Peterboro' ecclesia, to the new man. The world, loving its own, would not be likely to love them: but they are lovable to those who love the same God, and rejoice in the same hope.—In the evening, a packed audience assembled to hear of Egypt and the Holy Land, in their relation to the revealed purpose of God.

March 22nd.—Mumbles, if the Lord will.

SWEDENBORGIANISM AND CHRISTADELPHIANISM.—In the course of a recent dedication service at Leeds, Dr. Bayley, the leader of British Swedenborgianism, is reported in the papers to have referred to the truth in the following terms:—"Amongst other queer notions making some noise at present, he might refer to the Christadelphians, who denied human immortality, professedly on the authority of Scripture. But they (the Christadelphians) made a fundamental mistake in putting a meaning upon the terms 'death' and 'life' that the Scriptures never intended. The belief in immortality was supported by too many powerful convictions and too much common sense to be set aside at the bidding of a few eccentric thinkers." The Christadelphians do not expect the belief in the immortality of the soul to be set aside generally till Christ come and do the work. But it will be set aside in a good many cases, as has occurred in years past. It will be set aside wherever sound logic is employed in the investigation of the question. Dr. Bayley says, "We may come to the conclusion that it is the nature of man to yearn for immortality, and the Creator would not have implanted such an idea unless it was to be fulfilled." Nature of man to "yearn!" Yes: but yearning for immortality is one thing: possessing it quite another. The one idea excludes the other: we shall cease to yearn for immortality when we have it.—Dr. Bayley further remarked that "The doctrine of the resurrection of the body had no foundation in the Scripture. The Scripture doc-

trine was that man never died, and that the life here was only a preparation for the true life hereafter." Well, it is easy to make an assertion. No assertion could be further from the truth on all points. The doctrine of the resurrection is derived from the Scriptures, and from nowhere else. It is illustrated in the case of Christ, in a way not to be mistaken. And as for death, it is the express revelation of Scripture that death has come by Adam, and reigns in all the world because of sin. "Talk to little children," says Dr. Bayley, "about heaven and the angels, and they will listen for hours." So they will, about fairies and witches: are fairies and witches therefore real? The attention of children is a poor test. Talk to children of wisdom, and duty, and they do otherwise than listen for hours. Dr. Bayley continued: "Man always lives for the future. The baby is nursed that it may become a strong and good boy or girl. Boys and girls go to school to learn how to become useful men and women. And it is unreasonable to suppose that men and women are to go on learning and preparing simply that they may go out of existence." "Unreasonable." Why? It is a question of fact—not of what we may conceive "reasonable," for of that we are no judges in divine matters. It is a fact that babies grow to children, and children to men: but it is also a fact that men grow old, and die. We see them "go out of existence." Any renewal of existence is a question of the purpose of God. He has revealed that purpose: its extent and bearings. All we have to do is to implicitly bow to His appointments.—ED.

INTELLIGENCE.

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

Use note paper 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.

Brother Ashcroft's pungent "parable" is written with the graphic power that he possesses as a writer. It is not, however, an appropriate reflex of the situation. We could set forth a parable much more faith-

ful in this respect: but we refrain, from a desire to avoid even the appearance of retaliation. It is more in place, perhaps, to soberly emphasize the action of those Nottingham brethren who insist on a commandment of Christ which brother Ashcroft sets aside by his action. This commandment requires a brother who thinks he has been personally wronged by another (and cannot let the matter pass), to go and confer with him on the subject alone, first of all. Brother Ashcroft thinks we have personally wronged him in the attitude we have been compelled to take against his published theory of inspiration. On this ground, quite apart from the question of inspiration itself, he refuses to appear on a platform open to us. What is this but saying in the strongest manner that we have "trespassed against him." What if the alleged trespass were a matter of public attitude? Since he makes it the ground of private hostility, the law of Christ requires him to reason the matter with us "alone." It requires him to come to us for the purpose: but, at the suggestion of the Nottingham brethren, we have waived this point, and given him the opportunity, by going to him at his own house. He did not accept the opportunity. He refused to see us, though under his own roof. We try to endure this great trial with patience, however difficult, in view of all we have done for him in past times to our own hurt; and in view of the fact that our only offence is the adoption of a course to which we were compelled by his own published departure from faithfulness to the oracles of God, and his own declaration of war against the work established by the instrumentality of Dr. Thomas—an attitude on his own part to which previous circumstances had imparted an unfavourable significance and made us feel we had no alternative—a conviction we still entertain.

It will yet be found that this divergence on the question of inspiration is but the

beginning of a general corruption of the way of truth. The symptoms of this are already manifest. One of them is the advocacy of laxity in the basis of fellowship. That is, the suggestion is finding favour that we ought not to require an entire recognition of the truth as a condition of admission among us, and that we ought not to withdraw from those who may dissent from some of its elementary constituents in detail. The brethren, it is approvingly remarked, "require a broader way." It seems as if we may have to fight over again the battle of 20 years ago. It ought not to be difficult for men of ordinary discernment to see the truth of the matter. Why do we stand apart from the churches and chapels? Is it not because we recognise that the truth, mutually received, is the basis of association in Christ? If this is a right view (and who will doubt it that is acquainted with apostolic writings?) then it is inconsistent to connive at any denial of the truth in our midst. By Paul's description, the ecclesia is "the pillar and ground of the truth"—that which gives it standing-ground and support in the midst of men. But if we connive at the denial of it in one item, the denial will spread to other items as time goes on, and we shall soon cease to possess the character that gives an ecclesia any scriptural value or life. The truth will soon be dead in our midst, and we shall lose all reason for standing apart from the religious organisations around us to which it would be so much more convenient to belong. It is easy to call by a bad name this insisting on the purity of the faith of Christ as the foundation. With this, men striving for the few remaining days to be faithful, must be prepared to put up. The bad names do not alter things, though they may hurt our feelings. Those who contend earnestly for a pure apostolic foundation do not "put men away from

the table of the Lord." They do not "ex-communicate." They are guilty of no Papal arrogance or assumption. They simply refuse to be implicated in an unsound position. They simply yield to the apostolic guidance which forbids them to receive any who bring not with them the doctrine of Christ; and which tells them that if they act otherwise, they make themselves responsible for the unscriptural principles involved in the case, whatever they may be. Now, in our day, the beginning of all "doctrine of Christ" is belief in the inspiration of the Scriptures. This is the first proposition of the system of the truth as existing in this God-silent latter day; and to make light of this, as a question not affecting the faith, is to take a position that it is impossible for faithful men to accept. Fellowship is a standing together on a common foundation, and there can be no genuine fellowship without a genuine standing together. The vital importance of maintaining the complete inspiration of the Scriptures as the basis of our fellowship is practically illustrated in the following letter from bro. J. Malcolm, of Innerkip, Canada:—

"The few believers here send greeting. I can assure you we feel deeply in sympathy with you in the present trouble with regard to the inspiration of the Scriptures. Perhaps we feel more deeply on the question on account of what we have had in past time to pass through from the same cause.

"You will no doubt remember well when on your tour through Canada the very high opinion you formed of the ecclesia in East Zorra. There were then meeting together nearly thirty individuals, men and women, who were, to all appearance, enthusiastic in the hope, and not a few very intelligent in the Scriptures. You supposed the time would never come when any of them would deny that the Bible was a revelation from God to man. Such would have been considered an impossibility. But, sad to say, the

time came—not all at once. Doubts began to arise in the minds of some with regard to the inspiration of some parts of the Bible. They were warned of the danger that might arise, but they gave no heed. They allowed the point of the wedge to enter, and what has been the result? Nearly all have become atheists. This is the sad experience the truth has been made to suffer here from such a course of reasoning. And will not the same fruits result from the same cause in other places? Who will dare say no? Have not the professed friends of the Bible given up their armour to the enemy with this partial inspiration theory? We hear of some of the most inveterate infidels near us already making capital out of bro. Ashcroft's attitude on inspiration. They say he has made one step in advance. I think no better proof could be given that he has made a step backward. Time will very soon demonstrate. If man is left to decide what is inspired, and what is not, the Bible then becomes a dead letter.

"You are, and will be blamed for the bold stand you have taken. But the ground you have taken is the only safe one, as time will shew. I would rather be one of the four brethren in Halifax, who have taken sides with you on the inspiration question, than to be numbered with the hundred and forty-six. (There has been some mis-representation here. The case is not so bad as bro. Malcolm has heard. About twenty-five have formed an ecclesia, at Sowerby Bridge, and 15 are meeting separately, on the basis of a wholly inspired Bible, and many of the remaining number will doubtless see their way to a right position by-and-bye—EDITOR.) If they pass through the same or deal as we here, in Zorra, they may not in twelve months have ten remaining. God will not be mocked. He will make manifest who are the approved ones. They that honor Him, He will honor. They who throw doubt upon His word, make it void, and

of no effect."

Another symptom of the unscripturalness of the new "departure" is the emphatic objection made to a "self-constituted" service of the truth. What does this involve? Why, that a man must not for himself listen to the divine command to serve the Lord Jesus in every diligent way he can devise, but must wait to be "constituted," "appointed"—by whom? Here is the root of the matter—the marrow of this threatened revival of clericalism in the midst of the brethren. *He must wait to be appointed.* Now, who is to appoint? Who is to "constitute?" We have no apostle, no bishop, no pastors and teachers, such as the Spirit conferred on the ecclesias of the first century. We have no source of authority whatever. We have simply the word of God and liberty to read and obey it. All are at liberty to read: all are at liberty to obey with all the diligence and bountifulness their heart may fit them to devise. But no one has authority to appoint.* Ecclesial "appointments," so-called, are merely voluntary concurrences as to the most convenient and orderly method of conducting the proceedings inseparable from ecclesial association. Speaking broadly, "self-appointment" and "self-constitution" is the very essence of the divine service in the particular age in which we live. A man has authority only over himself—not over his neighbour at all. And if he give himself to the Lord, and distinguish himself in the zeal and liberality of his service to the Lord, his brethren will have cause for thanksgiving. But abolish "self-appointment" and introduce some specious substitute (call it by whatever name you please), you have begun to march back to the dead systems of the apostacy. Conferences of delegates are ecclesiastical synods in disguise, and represent a spiritual abomination to which free men in Christ will not submit.

On this ground, 18 years ago, we refused an offer from the Birmingham ecclesia to be appointed their representative "ministering brother."

Aberdeen.—Brother Craigmyle reports on 18th Feb., brother and sister James Mennie and family removed to New Mill, a small station six miles south of Stonehaven, on the Caledonian Railway, where he has been appointed station master. Brother Mennie will be missed, especially as a teacher in the Sunday School. Brother Mennie at his new residence has already had a friendly call from the ecclesiastical shepherd of the district. But a little conversation was enough. His "reverence" left without saying good-bye. Brother Mennie will be glad of a call from any passing brother.

LECTURES.—February 22nd, "Judgment" (brother A. Marr); March 1st, "Needed preparation" (brother Mowat); 8th, "Knowledge" (brother A. Marr); 15th, "The invitation" (brother Marr); 22nd, "The mercy of God" (brother Mowat); 29th, "Judgment, past, present, and future" (brother Marr).

Bath.—Bro. Keepence reports a visit from bro. D. Clement, of the Mumbles, on Feb. 22nd, when about 350 people heard him lecture on the "Mystery of the woman and the beast that carrieth her" (Rev. xvii 7). On the following Sunday, March 1st, bro. Thos. Boshier, of London, lectured on "The hope laid up in heaven;" and on Sunday, March 8th, bro. R. R. Stainforth, of Bristol, lectured on the "Mystery of Iniquity."

Cardiff.—Bro. Symonds reports another addition in the person of SAMUEL GOODALL (65), father of brethren Thomas and Robert Goodall. He was immersed into the sin-covering name on March 6th. Bro. Thomas Davies has removed from Cardiff to Merthyr. He will in future meet with the brethren at Aberdare, about four miles distant. Bro. W. H. Bann removed to Portsmouth about four months ago. "We regret that we have not reported bro. Bann's removal before."

LECTURES.—Feb. 1st, "The marriage of the Lamb" (bro. M. Rees); 8th, "Mortality and immortality" (bro. M. Rees); 15th, "The 'hell' of the Scriptures" (bro. Birkenhead); 23rd, "Impending changes amongst the nations" (bro. Lloyd).

Derby.—Bro. Chandler reports the

death of much beloved sister Martha Smith, who, after 3 weeks illness, fell asleep on March 7th, at the early age of 22. All who knew her felt that premature death would be no loss to her, which somewhat comforted her many sorrowing friends. Our brother Meakin gave a most interesting address at the grave side, in the presence of a large company of brethren and sisters and friends. She was buried in the churchyard of Littleover, a village about a mile from Derby, where her parents lived, and where she died. It was quite an unusual thing in these parts to have a private funeral in a churchyard without the aid of the parson, and the circumstance was commented on by the villagers on whom a favourable impression seemed to be made. We sang the hymn, "There is a calm for saints who weep" (page 171). Brother Chandler also reports the obedience of Mrs. ELIZABETH WEIGHILL, who was immersed on March 13th, after giving evidence of an intelligent belief of the things necessary to be known prior to this step.—Bro. Leadbetter, of this ecclesia, and sister Goodall, lately of Nottingham, have been united in marriage.

LECTURES.—Feb. 15th, "The Lord's Prayer" (bro. Wood, of Tamworth); 22nd, "The day of the Lord, great and very terrible" (bro. Thos. Meakin); March 1st, "The Jews, their history and prospects, as told by the prophets" (bro. Chanden); 8th, "The second birth" (bro. Edward Challinor, of Birmingham).

Dudley.—Bro. Hughes reports another addition, namely, Mrs. MORGAN (41), wife of bro. Morgan. She had been very anxious for some months to know God's will and purpose in Christ Jesus. Having attained to this knowledge she was baptised on Wednesday, Feb. 18th, and now rejoices in hope of the glory to be revealed.

LECTURES.—Feb. 15th, "The kingdom of God" (bro. J. J. Wills); 22nd, "The Passover" (bro. Roberts); March 1st, "Equality with the angels" (bro. Gilbert); 8th, "The kingdom of God" (bro. J. Ollis).

Dundee.—Bro. Blyth reports a visit from Bro. W. Grant, of Edinburgh, who delivered the fifth of a course of lectures, subject, "Events in the East viewed in

the light of prophecy." Also an addition of three young men to the ecclesia, namely, COLIN THOMPSON (formerly neutral), THOMAS DUNCAN (formerly neutral), WILLIAM JAMISON (formerly in connection with the Baptists). They put on the sin-covering name in the God-appointed way on Sunday morning, March 8th, and now rejoice with the brethren in the hope of realising the exceeding great and precious promises when God's kingdom shall have come.

Dumfries.—Brother James Robertson writes:—"After a lengthened period of silence, it has again been our privilege to advocate the truth before as many of our fellow-townsmen as could be got together to listen. Living here in isolation, a continued public light-bearing is found impossible. We feel it is doing the best we can occasionally to throw a faint gleam of light into the surrounding darkness. Brother Caven's (of Dalbeattie), powerful assistance made this effort a particularly interesting one. Judging by the spirit evoked at the close of each lecture, the sharp sword of the Spirit's word must have cut deep. The cry was, unfortunately, not one of anguish so much as a howl of rage and vexation. This is not what we desired. But it is comforting to know that the contrasts between the truth of God's word and the error of the sects was so marked as to elicit such a strong spirit of antagonism as was manifested. A faithful setting forth of this truth could alone have done this. We felt it was better than the cold, listless, apathetic benumbing spirit which we have before found throw such a chill over our most energetic efforts. The first lecture brought together a fairly good audience, who listened most attentively to what was said. At the close, a gentleman inquired if he would be allowed to ask a question. The lecturer had brought out very clearly and prominently the fact that there is one God; and that Jesus of Nazareth was the manifestation of that one God of Israel, in the person of a son of our common human nature. The question was, do the Scriptures not teach there are three persons in the Godhead, the Father, the Son, and the Holy Spirit, and these three are one, &c., &c.? It was answered that this was the teaching of the Shorter Catechism, *not* of the Scriptures. A number of questions followed, all to be answered in the same manner by bro.

Caven, who is 'mighty in the Scriptures, and possessed of a most retentive memory, well stored with the 'Bread of Life.' The principal supporters of the Campbellite persuasion in the town were present and endeavoured by their questioning, to minimise the effect of the truth. One of their number called upon me the following evening, and expressed his gratification at the manner in which their questions had been handled.—The second lecture was given before a much larger audience, and again a most attentive hearing. It had not been stated at the first meeting that questions were desired, only it was thought wise to attend to them, when they came spontaneously. Knowing of this, doubtless, a gentleman—whom, we afterwards learned, was 'Councillor Morrin, from Glasgow'—rose and asked if he would be allowed to *make a statement*? We thought he said *ask a question*. Being answered in the affirmative, he proceeded, with much show of pious zeal, to warn the 'ladies and gentlemen' present, of the 'pernicious nature of the doctrines we believed,' and introduced into 'his statements,' a great deal of which we had said nothing. Having allowed his speech, under a misapprehension, we endured him in silence. 'The ladies and gentlemen,' he said, 'would doubtless notice how largely the lecturer had dealt in assumption.' This phrase was spoken with great unction. It turned out, however, that it was not so much what had been said, as what had not been noticed, that he took special exception to, such as, Why did the lecturer take no notice of Stephen's Dying Prayer? The rich man and Lazarus? The answer to the thief on the cross? &c., &c., &c. His '*statement*' was particularly relished by a little old man, who laboured under such intense excitement, he could neither speak 'nor hold his tongue.' He could keep silent, he said—neither sit nor stand. His contortions tended a considerable deal to the ludicrous. Evidently he never heard a Christadelphian lecture before, and we therefore had considerable sympathy with him. The 'Councillor' having subsided, it seemed that emboldened by his success, everyone in the hall, and prominently the Campbellites, had a '*statement*' to make. We were, however, not to be imposed upon a second time, 'questions' we would deal with, but '*statements*' could be made on the public platform which was open to them

as to us. To this 'councillor' we offered a free platform to discuss the important questions he had imported into the arena of debate. Some around him earnestly insisted upon his taking up the challenge, but he wisely refrained. Excusing himself under the plea that it was a long way to come from Glasgow. He was not allowed, however, altogether to escape. Having admitted in 'his statement' that he was a 'preacher' himself, and also that the 'Bible could be made to say anything.' We shewed what a peculiar, unsatisfactory, and unworthy position it was to occupy. To be a preacher of that which, on his own confession, he could tell nothing about. His frequent and continued interruption showed he was not at ease. Owing to this 'statement' the meeting was very protracted, and had ultimately to be peremptorily brought to a conclusion. At the third lecture, the audience was again fairly numerous, and cordially attentive. The gainsaying element of the preceding lectures prominently absent. Almost exhaustive scriptural statement on the subject was made. And so ended the third lecture at this time, and the third public exhibition of the truth in this town. May our Father in heaven accept the simple service, knowing it was done only for the glory of His name and exaltation of His Word, which He has magnified above all His name.

LECTURES.—February 15th, "Paul's good determination; for I determined to know nothing else among you but Jesus Christ and him crucified" (brother Cann); 22nd, "The gospel preached by Jesus Christ and his apostles; a divine political administration of human affairs upon this earth" (brother Robertson); March 1st, "The Devil of the Bible: his origin and doom" (brother Cann).

We are cheered by the presence of brother Robison, now of Lockerbie, who at great inconvenience, attend all the lectures, having to walk 13 miles to be present at the last.

Elland.—Bro. Riley reports two additions in the persons of JAMES SMITH, formerly Primitive Methodist, and LUCY FIELDING, daughter of sister Fielding, formerly neutral. This latter immersion has given our elder sister Fielding extreme joy as her daughter left a few days after immersion for Australia. Brother Riley adds

that the brethren have taken a new room at Brighthouse, more central and better adapted, for the work of the truth. Sunday evening lectures are given at both places, but the attendance of strangers is not as good as formerly.

Gosport (Hants).—The insertion of the following is requested:—"Brother McConnell, otherwise Fraser, late of Brighton, has for some time past (through circumstances over which he has had no control) not had fellowship with the brethren. Expressing much sorrow he asks for forgiveness from the brethren whom he has injured, very earnestly desiring to be restored to fellowship."

Grantham.—Bro. Draper reports the immersion of WILLIAM BURTON (husband to sister Burton), of Asgarby, near Sleaford; also the death of bro. Pick, of Harby, who was immersed a few months ago. He was suffering at the time from chronic bronchitis, which ended in death three weeks ago.

Great Bridge.—"I have to report the obedience of EDWARD ROBERT HUGHES (25), grocer, of 17, Cotton Hill, Shrewsbury, formerly Calvinistic Methodist. Our new brother and his sister wife (whose immersion was reported in the February number) will be glad to receive a visit from any brother passing through Shrewsbury, as they are in an isolated condition owing to their acceptance of the truth.—The truth in this place (Great Bridge) is in a prosperous condition, and the lectures are well attended by the alien."—W. H. HARDY.

Glasgow.—I have to report the baptism of MRS. MARY ACLAND (61), from Kilmarnock, which occurred on Sunday 8th inst. She is sister in the flesh to our sister Wilson, and was formerly United Presbyterian.

LECTURES.—Feb. 22nd, "In Christ" (bro. T. Nisbet); March 1st, "What think ye of Christ? Whose son is he?" (bro. Campbell); 8th, "The Spirit of God" (bro. Chamberlin); 15th, "The Gateway to Immortality—Death or Resurrection?" (bro. Jas. Nisbet. The lectures on Tuesdays by bro. Chamberlin are still being continued.—JNO. LEASK.

High Blantyre.—Brother Brown reports that the brethren here hired a hall some time since. First, because owing to increase of members their houses had become too small to meet in, and secondly, because they desired to present the truth in a more public manner. With this object they have had a lecture on the first Sunday of each month, with the assistance of some of the brethren in Glasgow. Bro. D. Campbell lectured on January 18th, subject, "The Gate of Heaven;" bro. Jas. McClemont on February 1st, subject, "In my Father's house are many mansions;" bro. John Leask on March 1st, subject, "Have we a Home in Heaven?" The audiences, were not large but very appreciative.

Huddersfield.—Bro. Joe Heywood reports the immersion of Mrs. MARTHA FLEMING (57), into the sin-covering name of Christ Jesus. She was formerly Primitive Methodist. She is very deaf, but not to the truth. Of this, she has been a very diligent reader and thinker, with the result of receiving it and rendering the obedience required in order to salvation.

Kidderminster.—Bro. Bland reports a better attendance at the meetings lately. A favourable article appeared lately printed in a local paper, written by the editor, who attended on the evening when bro. Roberts lectured. Recent lectures have been as follows:—Feb. 22nd, "Superstitions in Christendom" (bro. J. Barker); March 1st, "The confusion of tongues in the modern pulpit" (bro. J. Bland); 8th, "Life as it will be after the resurrection" (bro. F. R. Shuttleworth, of Birmingham).

Kilmarnock.—Bro. J. Dick reports the obedience of HUGH WALKER (31), and his wife, MARGARET WALKER (31), formerly Established Church; also his own son, MATTHEW DICK (13 years and 10 months). They put on the sin-covering name of Jesus on March 14th.

Leeds.—We have lost two by the removal of brother and sister Hayes from Leeds. Bro. Hayes has been appointed tationmaster at Carlinghow, near Batley. They will meet with the Heckmondwike ecclesia.

LECTURES.—March 1st, "Nebuchadnezzar's wonderful dream: its prophetic bearing upon the destiny of all nations" (bro. Philpotts); 8th, "Jesus Christ the Son of God, not God the son" (bro. Turner); 15th, "Lucifer, son of the morning: the heaven from which he fell and the hell to which he was cast down" (bro. Mitchell); 22nd, "Abraham the heir of the world" (bro. Andrew).—W. H. ANDREW.

Lincoln.—Bro. Elwick writes:—"On the fifteenth of last month, PERCY MARTIN HINCH, the only son of our brother and sister Hinch, gave satisfactory evidence of his understanding and belief of the things concerning the kingdom of God and the name of Jesus Christ, and was inducted into the sin-covering name the same evening. Our young brother—for he is only in his 13th year—had been ill for several months past, and latterly had been anxious for immersion. In accordance with his wish, bro. Healey and myself visited and examined him. We found that the grand outlines of the truth were well understood, and, considering his weakness, well expressed. The purity of his belief was very marked. He had not known anything of the teaching of the apostasy, as he himself stated to us, he had only been taught the Christadelphian faith; for he was too young to understand other teaching before his parents entered the truth. He has been a scholar in our Sunday school for the last five years, being one of its earliest members. The day following his immersion, he broke bread with several who congregated for that purpose. From that time, he grew gradually worse, and with deep sorrow, we heard at the breaking of bread on Sunday last, March 8th, that he had fallen asleep in the early hours of that morning. On Wednesday, the brethren carried him to his resting place in the cemetery. It was inexpressibly sad to have to give one so young, so promising, so loveable—for he was truly loved by all,—over to the power of the grave; but we left him there with hearts full of hope, knowing that soon, very soon, we shall see him again, and believing that he will, though short his walk, receive the "Penny" of eternal life equally with those who have had a longer race to run.

LECTURES.—February 15th "Now that the dead are raised, even Moses shewed at

the bush" (brother T. H. Elwick); February 22nd, "The drying up of the river Euphrates" (brother Scott); March 1st, "The Faith of God's elect" (brother Richards, of Nottingham); March 8th, "A defence of the Faith" (brother Smither).

London.—HARLESDEN.—(*The Club and Institute.*)—"We are still progressing with the work of the truth. Indeed it is most encouraging to witness the interest people are manifesting. It gives us pleasure to report another addition in the person of Miss VICKERY, who put on the saving name on Sunday the 8th inst."—J. P. JONES.

WESTMINSTER.—(*Wilcocke's Assembly Rooms, Palace Road, Westminster Bridge Road, Sundays, 11 a.m. and 7 p.m.; Thursdays, 8 p.m.*)—During the month, obedience has been rendered to the truth by the following:—On February 15th, WILLIAM SCHMITT (38), husband of sister Schmitt, whose immersion was reported last month, formerly neutral; on February 22nd, ELLEN TAYLOR (26), wife of our bro. Taylor, formerly Congregationalist; WALTER DEANE (29), formerly Church of England; on March 5th, FANNY SWAFIELD DENNIS (33), wife of our brother Dennis, formerly Baptist; and ELIZABETH BOX (17), formerly neutral.

LECTURES.—March 1st, "An understanding of the Old Testament essential to a correct New Testament faith" (bro. T. Swindell); 8th, "The war of the great day of God Almighty" (bro. G. F. Thirtle); 15th, "The Atonement" (bro. A. Andrew); 22nd, "Canons Liddon and Shuttleworth and Dr. Hitchens reviewed" (bro. F. Dunn); 29th, "The casting out of devils by Christ" (bro. R. Elliott).—F. W. PORTER.

FULHAM (*15, Broxholm Road*).—Bro. Hutchinson reports the immersion into the name of Christ of Mrs. BARTON, wife of our bro. Barton.

LECTURES.—March 1st, "The Battle of Armageddon" (bro. Saunders, from Westminster); 8th, "God's remedy for man's disease" (bro. Swindell, from Westminster); 15th, "The King of the future age" (bro. Hutchinson); 22nd, "The truths of the Bible compared with some of the deductions of modern science" (bro. Elliott, from Islington); 29th, Addresses by several brethren.

[Bro. Hutchinson, referring to bro. Pegg's disclaimer last month, says, "We are at a loss to understand his statement, as he is perfectly well acquainted with our reasons for disfellowshipping him. Should he make application to any of the ecclesias for fellowship, we will be pleased to furnish them with all particulars and correspondence on the matter leaving it to them to act as they may think best.]"

Mansfield.—Bro. Allsopp reports the obedience of MARTHA BENTLEY (wife of bro. Bentley), and ANNIE WRAGG, who, on Saturday, February 21st, proved their understanding and belief of the things concerning the Kingdom and the name, according to the Scriptures, and were baptized the same night. They were present, and broke bread with us the following morning."

Neath.—Bro. Tucker reports:—"Bro. Dan. Clement delivered a very interesting and instructive lecture upon 'The Bible and the Eastern Question.' Many important matters were referred to bearing upon passing events, and the statements made were listened to with considerable interest."

Newcastle-on-Tyne.—I have to report the obedience of ALBERT MAYHEW (21), blacksmith, formerly neutral, brother in the flesh to brethren J. and F. C. Mayhew.—W. LEADBITTER.

Normanton.—Bro. Dawkes reports that since his last report Bro. W. H. Andrew, of Leeds, and Bro. Bramley, of Halifax, have lectured to good audiences here; the former (on Sunday, Jan. 25th) on "The world to come"; and the latter (on Feb. 22nd) on "The inheritance of the righteous."

Oldham.—The following persons have yielded to the requirements of the truth during the month:—ELIZA HARGREAVES (30), LOUISA LORD (22), and ADA RILEY (20). They were all immersed at private baths here, on Saturday afternoon, Mar. 7th. Sister Hargreaves was formerly a "Primitive Methodist," whilst sisters Lord and Riley belonged to the "Church" as "by law established." By the grace of God, they now belong to the "body" or "house" of Christ; being no longer

"aliens from the commonwealth of Israel and strangers to the covenants of promise."

LECTURES.—February 22nd, "How sin, pain, enmity, and death were introduced into the world, and how we may escape them all" (brother E. Bellamy); March 1st, "Everlasting punishment not eternal torment" (brother J. E. Bamford); 8th, "The second coming of Christ, the ONLY Christian hope" (brother G. Waite); 15th, "The God of the Bible" (brother E. Bellamy).—JAS. E. BAMFORD.

Peterboro'.—Brother Thos. Royce, referring to sister Grocock's death (reported last month), says the sisters (more particularly) miss such an enlarged heart as sister Grocock from the meeting. Well, they will probably not miss her long. We may all hope in no long time to be introduced to the "general assembly and church of the first born," which will be composed of men and women of large hearts.

Portsmouth.—(See *Cardiff*.)

Sheffield.—Brother Shemeld reports the following further additions by baptism:—February 14th, FREDERICK JAMES MARSDEN (29), formerly baptist; HARRY WILSON LEAH (19), formerly New Connection, son of brother and sister Leah; March 9th, WILFRED GEORGE WARD. Brother and sister Wilson have removed to 107, Eastbourne Road, Birkdale, Southport.

LECTURES.—February 15th, "Hell according to the Bible" (brother A. Graham); 22nd, "The Lord's day" (brother T. Heaton); March 1st, "Life, Death, and Immortality" (brother J. Skinner); 8th, "Waiting for Jesus" (brother T. W. Shemeld).

Shrewsbury.—(See *Great Bridge*.)

Southport.—(See *Sheffield*.)

Sowerby Bridge.—Brother Briggs writes: "I am pleased to have to report two additions to our new ecclesia at Sowerby Bridge, viz., MARY McMURREY (20), formerly Congregationalist, and JOHN McDERMONT (16), the eldest son of our bro. Wm. McDermont. Our new brother for many years have lived in the atmosphere of

the truth, and having become (in the apostolic sense—ED.) free from sin, we trust that their fruit may be unto holiness, that the end may be everlasting life. They were immersed on Sunday morning, March 1st, at the Public Baths, situated only a few yards from our meeting room, so that we find it very convenient. Our lectures have hitherto been well attended, and subjects since my last report have been as follows: (Please, bro. Briggs, the rule is to report only the last month's lectures)—Feb. 15th, "To-day shalt thou be with me in Paradise" (bro. Marsden); 22nd, "War in Egypt and the Eastern question, and the ultimate of them according to the Scriptures" (bro. Briggs); March 1st, "If salvation be 'of the Jews' only, how may we Gentiles obtain it?" (bro. R. Smith); 8th, "Is the hope of so-called modern Christians identical with the hope of Israel or the one hope of the Bible?" (bro. Briggs).

Stockport.—Brother Geo. Waite reports an increase by the baptism of HANNAH ELLAM (56), formerly neutral. "We continue a steady work here, and are growing, I trust, in spiritual health along with a steady increase in numbers. We were refreshed on the 22nd ult. by a visit from bro. F. R. Shuttleworth, who gave us spiritual food in an excellent exhortation at our morning meeting; and in the evening he spoke to an audience as large as our meeting-room could contain on the subject of 'Life as it will be.' On the following Sunday bro. Fowler, of Birkenhead, gave us a lecture on 'Where are the dead?'"

Tranent.—Bro. Marr reports an addition to the household of Faith here, in the person of ROBERT HENDERSON (25), son of sister Henderson, whose baptism took place on Feb. 15, subsequent to his having given evidence of knowing and believing the truth as it is in Jesus, and desiring to fulfil its requirements.—On Feb. 22nd, James Henderson, father of the above, was re-admitted to fellowship. On the other hand, there is a loss by removal (to Edinburgh) of bro. and sister Todd.

Whitletts.—Bro. Borland reports that obedience has been rendered by ROBERT STEWART (18), tailor, formerly neutral, who evinced a good knowledge of the

faith. He was immersed in the sea at Ayr on 21st Feb. We all experienced much joy in this, our first addition after one year's waiting. Our young bro. has had much persecution. His mother turned him out of his home a month ago, and has done all in her power to lure him into the world. We have had a lecture by bro. Nisbet, of Glasgow, to a good audience: subject, "Immortality." The attendance was good, and a slight discussion at close was listened to by all with attention. We will do our best to get up a few lectures soon, as we have attracted considerable notice by tract and book circulation. We meet every Sunday in the house of bro. Howatson, Ayr, to break bread. There are now nine of us within 3½ miles of Ayr.

Wolverhampton.—Bro. Parkes reports that the small ecclesia in Wolverhampton has been reduced by the removal of brother and sister Pickin to Great Bridge. Bro. Parkes adds: "We still continue our meetings on Sundays, for the proclamation of the truth, though they are generally but thinly attended."

AUSTRALIA.

Loowooniha.—Bro. Stapleton says:—"When I last wrote, sister Stapleton and myself were alone in this town, but since then two brothers have come, one from London, and one from Liverpool, viz.: bro. Glover and bro. Eskrigge. We continue to hold our meetings in our own house. During the last few months we have been refreshed by a visit from bro. Guard, of Gratton, and also bro. Reid, of Ipswich. The brethren of Tranent, Scotland will, no doubt, remember bro. Reid. We were much edified and strengthened by his exhortations."

NEW ZEALAND.

Auckland.—Brother Taylor writes:—"Since last we wrote, we have been encouraged by the obedience to the requirements of the truth, of JOSEPH MOSS (32), neutral, DAWSON DONALDSON (18), and FANNY GABB (22), formerly with the Conditionalists. Our ecclesia seems to have grown quite large lately, and it is very pleasing and encouraging to those of us who, a few years ago, were meeting at

each other's houses, three or four in number, to witness 30 breaking bread together, besides a few left at home, taking turns to mind the little ones. We are also endeavouring to put forth stronger efforts to proclaim the truth, by lectures every Sunday evening.

Outram.—Brother R. Simons reports the immersion into the all-saving name of JOHN TAYLOR (22), who was buried and rose again to newness of life, on Sunday January 25th, 1885. He has been looking into the truth for the last three years, and with the assistance of brother Mosley, finally decided to cast in his lot with the Lord's people.

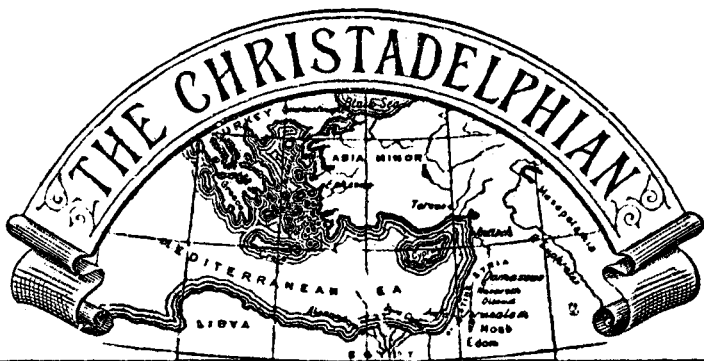
SOUTH AFRICA.

Keiskama Hoek.—Brother W. J. Todd writes:—"Our ecclesia is very small—my wife and myself. We distribute *Finger Posts* every fortnight, and trust if it be our Father's will the day may come when many shall meet us to rejoice in the Hope of Eternal Life."

UNITED STATES.

Roehdale (Tex.)—The brethren in Lee Co. are endeavouring to do their duty even when painful and sorrowful, hoping for the appearance of the Lord Jesus.

Cedar Keys (Florida.)—Bro. W. T. Gibson says:—"I was formerly a subscriber to the *Christadelphian* while living at Milton, Florida, where the magazine was sent to me since 1874, less last year—when partly on account of means I neglected to pay for it. I now, and have since, found I have suffered loss to be without receiving it monthly. I was one with brother Z. Swift, formerly living at Milton, Florida, where we built a synagogue, having baptised four into 'the Christ.' We met monthly to break bread in memory of our absent Lord. One, an old sister of some seventy years fell asleep some four months ago. Others of us are all scattered,—only one of the six now at Milton. Brother Z. Swift is now living in the State of North Carolina. I have been at this place over one year 'waiting and watching for the coming of the Great King.'"



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

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

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Vol. XXII.

THE ABRAHAMIC COVENANT AND ITS MYSTERY.

BY DR. THOMAS.

(Continued from page 149.)

But, granting that the New Covenant was made with the two houses on the aforesaid Pentecost, we inquire, do those who contend for this mean to say, that Jehovah then put His laws in their inward parts, and wrote it in their hearts? If they say "Yes," then we demand the proof, for we have neither experience nor testimony of the fact; and can have none, we add, so long as the twelve tribes reject the claims of Jesus. If, on the other hand, they say, "God hath not placed His law there yet," then we object that He has not yet made the covenant with them, because when He does, this will be the result according to the word. But, not to dwell longer on this triumphant testimony, we pass on to the prophecy of Ezekiel. Addressing the house of Israel, he writes, "*As I live*, saith the Lord God, surely with a mighty hand, and with a stretched-out arm, and with fury poured out, will I rule over you, and I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched-out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face, like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and *I will bring you into the bonds of*

the Covenant: and I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am Jehovah" (Ezek. xx. 33-38).

This remarkable prophecy can only refer to the future; unless it can be shown that since the days of Ezekiel, Jehovah hath assembled the tribes of Israel into a certain wilderness, and dealt with them there in the same manner as He dealt with them on their leaving Egypt under Moses. But this cannot be shown, for there is no history to that effect extant. They have been scattered in the countries since their deportation by Shalmaneser, in the sixth of Hezekiah, King of Judah, B.C. 725 and nine months. This is their condition still; and not theirs only, but Judah's likewise. But the prophecy swears by the life of Jehovah, that the Israelites shall not continue always thus; but that the scattering of their power shall have an end (Dan xii. 7), and that when gathered into the people's wilderness, he will there bring them into "*the bonds of the Covenant*." The margin reads "into a *delivering* of the Covenant," which Boothroyd renders "the discipline of the Covenant"—*bemasoreth habberith*. Masoreth signifies *fetters, bonds* of in reg.; from the root *Ahsar*, he tied or bound. Boothroyd seems to have derived the word *masoreth* from *mosar*, discipline; from the root *yehsar* chastised, corrected; the margin, however, assigns it to the root *mahsar*, to deliver from one to another anything in general; hence, to deliver instruction, or to teach. But whatever the

derivation of *masoreth*, its sense in the passage is not materially affected. To be in bonds, "is to be in discipline," and to be in either, is the result of a "delivery into" them. The delivering of the Covenant to Israel must precede their being bound or disciplined by it; and this delivering the prophecy shows is preceded by their being gathered out of the countries into the people's wilderness. When there, the New Covenant will be "enjoined unto" (Heb. ix. 20), or "made with" (Ex. xxiv. 8) them, that is, delivered unto them, as the Mosaic was to their fathers of old. The Covenant will not be forced upon them against their will; for it is written, "Thy people, Adon, shall be willing in the day of thy power" (Psa. cx. 3). The period we are considering is the day of David's son's power, whom he addresses as Adon, or Lord. They are brought from the countries into the people's wilderness "with a mighty hand and with a stretched-out arm, and with fury poured out" upon the nations who oppress them and refuse to let them go (Mic. iv. 3; v. 15; vii. 14-17). This wonderful deliverance from the power of the strong nations which occupy "the great city spiritually called Sodom and Egypt" (Rev. xi. 8), and the congregating of them safely in the people's wilderness, will superinduce a willingness on the part of Israel to enter into covenant with their Deliverer, the Horn of Salvation raised up for them in the house of David (Luke i. 69). This glorious victory over Israel's enemies, and all those that hate them, will consummate the second act of the extraordinary tragedy of their engraftment into their own olive

again. The first act closes in their being made willing to follow the Leader sent them by Jehovah, through whom He proposes to bring them into the wilderness. Being in the wilderness, then, rejoicing in Moses and the Lamb, the Lord God proounds for their acceptance the New Covenant dedicated by his own blood over eighteen hundred years before. They will accept it ; for the prophecy saith, "I will bring them into the bonds of the covenant," which implies their being in when so brought ; and their language on the occasion, after "the representation of the truth in the law," will be, "All that the Lord hath said will we do, and be obedient."

They are brought to this confession of willingness to obey as the fruit of faith in "*the Everlasting Gospel*" preached to them (Rev. xiv. 6), by which they were first moved to entertain the idea of putting themselves under the command of the Leader sent, who was to bring them into the unseen presence of the Lord God in the people's wilderness. Thus, believing the gospel of the kingdom then about to be established in the covenanted land, and confessing with their mouth the sovereignty of Jesus as their Lord and Christ, the nation by the act (whatever it may be) of entering the covenant, becomes through faith sprinkled with the blood thereof ; for the sprinkling in the Mosaic type follows after the confession (Ex. xxiv. 3-8). The typical order of the whole is—*first*, the sprinkling of the altar with the sacrificial blood ; *secondly*, the reading of the covenant ; *thirdly*, the confession of the people ; and *fourthly*, the sprinkling of the covenant-blood upon

them. The national antitype is in strict accordance with the type. Paul styles the body of Jesus "an altar," which was sprinkled with his own blood ; *secondly*, the covenant is read eighteen centuries after in the wilderness of the people ; *thirdly*, the people confess their willingness to do what it requires ; and *fourthly*, they enter the covenant and are so sprinkled by its blood.

The New Covenant having been made with the nation, the next thing presented to our minds by the prophet, is *the probation of the tribes in the people's wilderness*. This is expressed in the words, "I will purge out from among you the rebels, and them that transgress against me." Like their fathers, though they promised to obey, they will rebel and transgress against their deliverer. Their provocations will become unpardonable ; for though a promise will have been made to them in the gospel preached of a national settlement under Messiah in the covenant land, to be no more expelled for ever, their faith will fail ; it will not be made perfect by their works, but will have become dead ; so that though a reconciliation be effected between Jehovah and the nation at the delivering of the covenant, and its past offences blotted out as a thick cloud, multitudes of Israelites harden their hearts and become rebellious, and fail of justification by works unto a participation in the national redemption and glory. Concerning these rebels it is written, "I will bring them forth out of the country where they sojourn." But though brought out thence, one of two things still remains to them, either to die in the wilderness of the peoples, or to enter the covenant

land; for it by no means follows that, because they have escaped from "the great city spiritually called Egypt," they will, therefore, enter the Holy Land. What then saith the testimony respecting the final punishment of these transgressors? The judgment written is, "*They shall not enter into the Land of Israel.*" In answer to Micah's petition that God would "let Israel feed in Bashan and Gilead, as in the days of old," Jehovah saith to the nation, "*According to the days of thy coming out of the land of Egypt will I show unto him marvellous things. The nations shall see and be confounded at all their (Israel's) might; they shall lay their hand upon their mouth; their ears shall be deaf. They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth; they shall be afraid of the Lord, Israel's God, and shall fear because of Thee. Thou wilt perform the truth to Jacob, and the mercy (covenanted) to Abraham, which thou hast sworn unto our fathers from the days of old*" (Mic. vii. 14-20). Now the days of coming out of Egypt under Moses were forty years. This is the typical period pointing to the exodus from "the Great City figuratively called Egypt." Israel's passing through the people's wilderness to the Covenant-Land will occupy forty years. During this time the Lord God pleads with them as He did with their fathers in the days of Moses; and with the same result. The carcasses of the adult generation fall in the wilderness, as it is written, "And they shall not enter into the land of Israel;" which is equivalent to "*They shall not enter into my rest*" (Ps. xcv. 11)—the Messianic Sabbathism in the holy land. "The

bonds" or "discipline of the covenant" purges the rebels out and trains up their children in the nurture and admonition of the Lord; so that the second generation of the emancipated nation takes possession of the promised land under the new covenant. I find in the Mosaic representation of the truth that when Israel arrived in Moab, words were added to what was spoken in Horeb. Moses assembled the second generation there just previous to their invasion of Canaan, and his handing them over to the command of Joshua, another type of Christ. On that occasion he said, "Ye stand this day all of you before the Lord your God; the captains of your tribes, your elders, and your officers, with all the men of Israel, &c.—*that thou shouldst enter into covenant with the Lord thy God, and into his oath, which the Lord thy God maketh with thee this day: that he may establish thee to-day for a people unto himself, and that he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob*" (Deut. xxix. 1, 10-13). The covenant with the nation in Horeb was regarded as having been really made with the second generation, not with those who perished in the wilderness. Hence Moses says to the people in the land of Moab, "The Lord our God made a covenant with us in Horeb. Jehovah made not this covenant with our fathers, but with us, even us, who are all of us here alive this day" (Deut. v. 2, 3.) After the same representation, then, we are to understand that when the nation shall hereafter be brought into "the bonds of the covenant," the covenant will be regarded as

being made, not with the rebels who transgress, but with those who shall constitute the nation forty years afterwards, and shall actually enter into the land of Israel.

The terms of the New Covenant show that though made with the nation, it is not made with the generation brought out of "the Great City figuratively called Egypt." The promise is, "I will put my law in their inward parts and write it in their hearts." This is equivalent to giving them "such a heart that they would fear Jehovah, and keep all his commandments always, that it might be well with them and with their children for ever" (Deut. v. 29). Such a heart as this the nation has never had, but has ever been "uncircumcised of heart and ears," as at this day. Moses prophesied, however, that a time would come when they should be brought back from their dispersion, that the Lord would circumcise their heart, and the heart of their seed, to love the Lord with

all their heart, and with all their soul, that they might live (Deut. xxx. 6). This promise of heart-circumcision belongs especially to the New Covenant, and can only be affirmed in a national sense of *the second generation of the coming exodus*. A circumcised heart, the covenant-token in every man who inherits under Messiah, is a heart, that cannot rebel and transgress wilfully against the Lord. It is a heart renewed by the word of covenant-truth, an example of which is presented in Abraham, "the Friend of God." Forty years' discipline will create this heart in the nation, and prepare it for the gift of the Holy Spirit, when "their iniquity will be forgiven, and their sin remembered no more." After that, there will be no more purging out of rebels; for they will all know Jehovah and His King from the least even to the greatest of them, and lovingly obey them.

(To be continued.)

RELIGIOUS "BAZAARS."—The bazaar system is an ecclesiastical impost disguised under the form of benevolence, and is one of the most contemptible developments of modern religion. It is Christianity made frivolous. Imagine the Apostles raising funds by bazaars for the extension of the Gospel! The robust sense of Paul would have made short work of modern ecclesiastical jugglery by which church-goers are enabled at one and the same time to serve God and Mammon.—*Scotsman*.

GORDON'S FAITH IN FUTURE LIFE.—A writer in the *Daily Telegraph* accounts for Gordon's contempt for death by his intense realisation of a future life as the only thing worth living for, and his conviction that everything in this world happens just as God wills. Doubtless the *Telegraph* writer is right. But of what value is the thought to us? This:

"like causes produce like effects." With whom should "the realisation of a future life, as the only thing worth living for," prevail so powerfully as with those who believe in the resurrection of Christ? and, consequently, that he ever liveth and is coming?—*Ed.*

GORDON'S ANXIETY.— "God knows what my anxiety was," wrote Gordon in 1877; "not for my life, for I died years ago to all ties, in this world and to all its comforts, honours, and glories." The sentiment is a model. It is applicable in its full force to every true brother of Christ: for at the very start of such an one's career on earth as a Son of God, he is provided with an institution by which he dies: "baptised into death," looking back upon which, he is invited to constantly consider himself as dead to the present world. "Ye have died, and your life is hid with Christ in God."

 "HE KNOWS."

I know not what will befall me ! God hangs a mist o'er my eyes,
And before each step of my onward path, He makes new scenes to rise ;
And every joy He sends me, comes as a sweet and glad surprise.

I see not a step before me, as I tread the days of the year,
But the past is still in God's keeping, the future His mercy will clear ;
And what looks dark in the distance may brighten as I draw near.

For perhaps the dreaded future has less bitter than I think ;
The Lord may sweeten the water before I stoop to drink ;
Or if *Marah* must be *Marah*, will stand beside its brink.

It may be He keeps waiting, for the coming of my feet,
Some gift of such rare blessedness, some joy so strangely sweet,
That my lips can only tremble with the thanks I cannot speak.

So I go on, not knowing ! I would not, if I might ;
I would rather walk with God in the dark than go alone in the light,
I would rather walk with Him by faith than walk alone by sight.

My heart shrinks back from trials which the future may disclose,
Yet I never had a sorrow but what the dear Lord chose ;
So I send the coming tears back, with the whispered words, "He knows."

SELECTED.

MR. OLIPHANT'S CONFESSION OF FAITH.
—A newspaper clip says : "Mr. Laurence Oliphant, who seems now to have permanently settled at his home at Haifa, has committed his confession of faith to writing, and the book will shortly be published by Messrs. Blackwood, under the name of "Sympneumata ; or, Signs of Humanitary Evolution."

HELL.—In a recent discourse on "Future Judgments," Jewish Rabbi Marks treated of the popular doctrine of Everlasting Torment. Such a doctrine, he declared, is absolutely opposed to the tenets of Judaism. "There is not a single word to be found in the Hebrew Scriptures that furnishes an equivalent to the vulgar notion of hell."

SOLILOQUY OF A THINKER (No. 7.)—Such love, ah Christ ! Such wondrous love ! Such an amazing-wondrous love ! Such vivifying sympathy ! O Soul, worn out and weary with thy woe ! Such a

refuge from the vengeance of the past ! Such liberty under the law of love ! Such a joy for ever, in Jesus ! O unutterable embrace ! Such a consummate satisfaction, a conscience clear ! Such a state of ecstatic endurance, union with God ! Such Deity in Cosmogony ! O Ever-present All in All, Absolute, past and to come ! Such views of the invisible ! What visions vast ! What order ! What eternal order ! What universal, eternal order ! Such problems and facts and phenomena ! And what various phases of things ! Such Mathematics ! What scope for the athletic mind ! Such width, and depth, and height, and length and breadth ! O Time and Space ! Such a mightiness of magnitude in the minutest ! Wheel within wheel ! Such Astronomy ! What a luminous illimitability out on the void ! Such a circumvolving, vast survey ! O Geography ! Such an enormity of massive matter down in the dark foundations ! O Geology !—*Things.*

FOURTH LETTER TO THE ELECT OF GOD IN TROUBLE.

For the last time at present, I greet you in the name of the Lord, wishing you all the comfort and fortitude and joy which Christ intended his disciples to receive from his loving and sympathising words at the table before he left them; and which they would always impart to us, if our minds were capable of continuous and lively remembrance.

KNOWN AND LOVED OF GOD, AND DEARLY BELOVED BY CHRIST,—It is one of the many evils of our present situation that the endearments of the truth seem empty phrases. As it is with the name of God's family—the elect—so it is with the love that belongs to them; it is talked of only to seem a mockery or a thing that strong men are ashamed of. But it is none the less a precious reality. It may seem as absent and dead as the flowers of summer in the depth of winter, but it exists as actually as the roots and seeds under the snow, and will come forth in beauty and fragrance in due season. Paul speaks of “the comfort of love.” Love is comforting. We all feel the comfort of it, whether we are the subject or the object of it. It is the most beneficent mental activity in the universe. It blesses giver and receiver alike. It is the highest phase of the Eternal Power, from which all things have sprung: God is love. He is truly many things besides: but love inspires and directs them all.

You do not experience much of love upon earth at present. You are, in fact, languishing for want of it. A mother's love sweetened the early years of your life: the love of companions and friends continued the sweetness for a time: but as life rolled on and experience of human weakness increased in yourselves and others, the sweetness has gradually disappeared with the inrush of the bitter waters of a more accurate knowledge of all human things. And now, you find yourselves in a desert where in the midst of many people, you are alone, and where love is mainly a thing of memory or of painful desire. And you groan within yourselves and pine for love, both to receive and bestow.

Now, there is an antidote to the unutterable sadness of this position, if we can but open the mind to its application. It lies in the fact that the elect, in the midst of all their afflictions, are “known and loved of God and dearly beloved by Christ.” You have only to believe the fact to feel the comfort of it. You cannot feel it by looking into your own heart. The fact does not lie in your feelings, but quite outside of them, just as any friend's love is a fact outside of your own feelings. To feel the comfort of your friend's love, you look at its indications—his acts, his words, his looks. These inspire you with the confidence of his love, and the confidence brings comfort. If you trusted to your own sensations apart from the tokens of love, you could not feel either the confidence or the comfort.

It is much more so with the love of God. If you trust to your feelings, you will never know it, for there is no point of contact between human feeling and divine thoughts. God's thoughts are outside of us, and as

much higher than our thoughts as heaven is higher than the earth, as God says (Isaiah lv. 12). What you must do is to look at its tokens. These are of a somewhat different order from the tokens of human love, yet it will be found upon reflection that they are not less tangible or convincing. There are words and acts, and (historically reflected), there are looks. The difference is that they are not personal to ourselves. Doubtless, this is a great difference as regards our ability to appropriate the comfort; still it does not affect the essence of the thing: the tokens have only to be looked at steadily to bring the conviction that will produce the comfort.

What are the tokens? (tokens, that is, of a feeling existing in God's mind, irrespective of our ability to be conscious of it)—I might speak of creation as it is—its beauty, its wisdom, its manifest beneficence: but you might feel as if this did not come close enough. Creation you might feel to be too vast and indiscriminating to give an assurance upon which you could individually rest. This would be a natural feeling—to some extent, a reasonable feeling. Still, it may be carried too far: you must allow it is something to see divine wisdom and love manifest in creation, as we see it with our eyes. It is something to see the Father's impress in the physical universe, marred and obscured though it may be by the particular disturbance prevailing at present in the affairs of men. Doubtless, it is more to the purpose to note the fact of his having spoken and acted. This fact comes to us with Israel's history, and the history of Europe as affected by the apostolic work. Moses and the prophets come before us in the one: Christ (a risen Christ) and the apostles come before us in the other. The Bible is the irremovable and inextinguishable monument of both. In the reading of it, we are in the warm presence of living reality. We hear God's voice: we see His wonderful acts: we almost note His looks in Christ: and out of all comes the conviction of the Father's love—not as a fantasy, not as a sentiment, but as a deduction, as scientifically accurate in its process and result as any modern demonstration.

What more explicit assurance could we have than we have received? First Moses tells us: "The Lord thy God is a merciful God. . . . The Lord is long suffering and of great mercy, forgiving iniquity and transgression." Then from David we have the teeming declarations with which the Psalms abound, "The Lord is gracious and full of compassion: slow to anger, and of great mercy. The Lord is good to all: and his tender mercies are over all his works. The Lord taketh pleasure in them that fear him: in those that hope in his mercy." Then the prophets, one and all, as occasion serves, unite in telling us what Isaiah declares: "God is my salvation, I will trust and not be afraid: for the Lord Jehovah is my strength and song: he also is become my salvation . . . thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee."

In the apostolic writings (including in them the apostolic record of Christ's sayings) God's love may be said to glow with a warming brightness that we cannot escape. First, Jesus tells us in general that God has "loved the world," and sent him for the reason that a way might be opened for

his love to operate conformably with his righteousness. Then particularly, he used such comforting words to the disciples as these: "The Father himself loveth you." "He careth for you." "How much more shall your heavenly Father give good things to them that ask him."

The apostolic letters, which are the breathings of the Spirit of God, are full of the same comfort. "If God be for us, who can be against us." "Who shall separate us from the love of Christ? Shall tribulation or distress, or persecution or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors, through him that loved us. For I am persuaded that neither death nor life, nor angels, nor principalities, or powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord" (Rom. viii. 31-39). "God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ, and made us sit together in heavenly places in Christ Jesus, that in the ages to come, he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus" (Eph. ii. 4-7). "In this, was manifested the love of God toward us, because that God sent his only-begotten Son into the world that we might live through him. Herein is love, not that we loved God, but he loved us, and sent his Son to be the propitiation for our sins. . . . We have seen and do testify, that the Father sent the Son to be the Saviour of the world" (1 Jno. iv. 9-14).

Here, then, are the tokens and the pledges of the love that exists in the Father for His children. Not only in the Father, but in Christ, especially, if there is any difference: for the love of Christ for his brethren is compared to the highest love known to man, the love of a bridegroom for his bride. "Christ loved the church and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having a spot or wrinkle, or any such thing. . . . No man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the church; for we are members of his body, of his flesh, and of his bones" (Eph. v. 25-30).

What should hinder our joy in this love? It has not been intimated to us personally: but it has been assured to "whomsoever" and to "all," who come into a certain way of things. You have come into this way, and you walk in it. You believe the great and precious promises: you are daily striving to obey the beautiful commandments. Wherein you fail, you may have mercy and forgiveness, through the mediation of the "great high priest over the house of God," who ever liveth to make intercession for us; for, "if any man sin, we have an advocate with the Father, Jesus Christ; and if we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all iniquity."

Remember, also, for your comfort, that this love that is in God, the Father, and in the Lord Jesus Christ, is supreme in the heart of every member of the house to which you belong. You may not see much of it

now. You may know more of being "in heaviness, through manifold temptation." You are far scattered and lonely, just now; but nothing can change the purpose of God to "gather together in one" the family of His love, that they may rejoice in His love, and in the love that will pass in unchecked and flowing stream from heart to heart in their glorified assembly.

Is there not, in these things, power to sustain the heart in the midst of all the "sufferings of this present time?" What could be more consoling than the confidence that the love of God protects and guides us now in the darkness and the silence: that the love of Christ is engaged solicitously on our behalf, though we cannot see or know it by mere sensation? and that, after a brief conflict with the toils, weaknesses and disappointments of our mortal years, we shall enter into a realm of being and an order of society in which love will be our atmosphere, joy our light, praise our life, and peace and glory our everlasting habitation?

There is no situation in life in which these convictions are unable to impart courage, and nobleness and purity. Are you a servant? Care not for it. It is but for a time; you are Christ's free man or woman, to be manifest in no merely sentimental manner at his coming.—Have you to work for unlovely employers, on whom your service seems thrown away, and for whom all natural heart-motive would fail? Redeem your part by acting it, as Paul recommends, "in singleness of your heart as unto Christ, not with eye service, as men pleasers, but as the servants of Christ, doing the will of God from the heart: with goodwill doing service, as to the Lord and not unto men."—Are you engaged in uncongenial employment? As a conscientious servant of Christ, with heart a-lit with hope, you can attend to it in the spirit of the divine command, which says, "Whatsoever thy hand findeth to do, do it with thy might:" and in the confidence expressed in the psalm, which says, "The needy shall not always be forgotten: the expectation of the poor shall not perish for ever."—Are you dissatisfied with the smallness of your sphere and the limited nature of the service you can render? Be comforted by the thought that small things are often very important; that larger ways might not be so useful in your particular case; and that it is possible for you in a small sphere to do what is, after all, the utmost a man can do in any sphere, and that is, to faithfully make the very best use of the opportunity God gives, knowing that the small will be accepted equally with the great at the hands of Him with whom "it is accepted according to what a man hath, and not according to that he hath not." It will be helpful, too, to remember that it is the faithful filling of a small place that is always exhibited to us in the Lord's teaching as the ground of exaltation to great things at his coming.—Have you to mix with ungodly company and to endure the oppositions of the scornful? The memory of the Lord's own experience of this line of things, and the recollection that it is in temptation and difficulty that righteousness is brought forth for honour and comfort in the day of the Lord, will reconcile you to your lot, and enable you to turn that which is evil into good.—Have you no comfort, no love, no consolation? Build your heart in God. God loves and guides now, and has unspeakable goodness in store. Remember that it was not as

a beautiful form of words that Christ said, "Blessed be ye poor blessed are ye that hunger now blessed are ye that weep now blessed are ye when men shall hate you." He said these things because they are true, and that they might be realised by those to whom they refer while yet in their tribulation. Such shall laugh : shall be filled : shall be comforted : shall inherit the kingdom—in faith of which they can endure in the face of all the storms that may howl through the wintry land of their probation.

Are none of these things your experience ? Are you, on the contrary, well off ? Master of your own actions ? Blessed with leisure, means, honour and friends ? There is no need to be distressed, as I have known some distressed, with a fear that in such circumstances, it is impossible for our lives to be in harmony with God. God has use for a variety of servants in His house. You have but to estimate your case scripturally, measure it, and handle it according to what is written, and all will be well. Do not get away from the Scriptures, either by neglect, or by unscriptural doctrines of things. Accept God's guidance for such cases : "To whom much is given, of them much shall be required." "Charge them that are rich . . . that they be rich in good works, ready to distribute, willing to communicate." "Mind not high things : condescend to men of low estate : " While the brother of low degree is to rejoice that he is exalted by the truth, "the rich" is to rejoice "in that he is made low" (Jas. i. 10), that is, he is not to be ashamed of the humbling associations of the truth, or to stand apart as if he were of higher consequence in the body of Christ, but rather to take joyfully the only opportunity he has of partaking of the sufferings of Christ and the afflictions of the gospel.

But it is mostly the poor and the afflicted that are called to the kingdom : such is God's appointment and no man can change it. It is mostly among their ranks that the elect will be found. It is mostly these that need the consolation afforded by the truth in a time of trouble ; and to these chiefly, I have made bold to address these wandering remarks.

THE FINAL CONSOLATION.

Before leaving them, I suggest a final consolation. It is one that God himself has given us in the word of His promise. It is a picture, but not a fancy. It is beautiful, but not a fable. It is ravishing to the imagination, and yet the presentment of truth as practical and actual and tangible as any sight to be seen at any time in the humdrum streets of a modern city. It comes direct to us on the guarantee of Him who holds heaven and earth in His hand—who, having cursed, can bless : who, having smitten, can heal ; who, having caused us to know the misery of His withdrawn countenance from the earth, and the consequent prevalence of disorder and death, can gladden our eyes by the spectacle of the tabernacle of God with men, and human life a beautiful and holy and joyful thing for ever.

Come to the land of promise in the day of its glory—not as you are now—burdened with infirmity, with a nature easily fatigued, eye soon dimmed,

power soon spent, and having but scant capacity to rise to the surrounding sublimities of the universe, or to apprehend sympathetically the subtle glories of the Spirit. Come, when it has been said to you, as to Joshua, "Take away the filthy garments from him. . . . I will clothe thee with a change of raiment." Come when mortality no longer weighs you to the earth, and when you know the new experience of having "the garment of praise for the spirit of heaviness." Come when you can step lightly and joyously abroad upon the earth in the freedom and power of spirit nature; when the cup of life mantles full and sparkling to the brim; when the strong, penetrating eye looks out of a glad heart to behold in all things the unfolded love, and wisdom, and glory of God: when every thought is a joy, every movement a pleasure: every breath the inspiration of an ecstasy that can only find fit expression in praise to Him that sits upon the throne.

In such a state, any land, any configuration of country, would furnish suitable sphere. But God puts his jewels in fit settings. He hath called and glorified His children, and "He hath prepared for them a city"—a city having foundations, whose builder and maker is God. Abraham sojourned in the geographical area of this city—in the land of promise—as in a strange country; but that is now long past. Forsaken and hated for ages, the land is now "an eternal excellency, a joy of many generations." God has fulfilled His promise, and has made "her wilderness like Eden—her desert like the garden of the Lord." "Come and see." We go: We stand on the hills of Judea, now no longer stern and wild. They are clad with glorious vegetation, of every form and fragrance. The hills are clothed with pleasant woods, and the valleys rejoice in the smiling beauties of a rich cultivation—field and vineyard, fruits and flowers, corn and wine. The air is clear and warm, and laden with pleasant odour. The view on all sides is magnificent and far-reaching. No smoke obscures the landscape, no fog on the valleys, no mist on the hills. The sky is cloudless, and the sun pours his healing flood of light on rejoicing land and ocean. The whirr of pleasant insect; the musical song of bird helps the sense of gladness that fills the air. Near are pleasant homesteads, standing each in its own plot or portion, neatly trimmed, well kept. Below in the valley, towns and hamlets, peopled by righteous Israelites, are visible in the far receding distance, clearly visible in this transparent atmosphere, in which everything appears nearer than it is. Jerusalem is faintly visible on our northern horizon.

Let us hasten in that direction. This is only the profane portion of the land—a scene of peace and righteousness and plenty, truly, but not comparable to "the holy portion of the land." Come to the holy portion of the land—the land given as an oblation to the Lord. We approach Jerusalem, or rather Yahweh Shammah (the new name of the new city) from the south. It stands in the southernmost section of the holy portion. It is an immense city, built upon a plan of perfect symmetry and proportion. It is very unlike the huddled clusters of human dwellings called towns with which we have been familiar. The general plan is an exact

square, marked by an outer wall. The square is of enormous extent, measuring nine miles through at any point. The wall is of bright stone, and adorned with towers at regular distances. We only see the south wall. It stretches away right and left further than the eye can follow. It is over nine miles long on the south side, and on all the other sides the same. There are lofty ornamental gates at regular distances. We descend from the overlooking hill and enter by one of these gates. It would be pleasant to stay and inspect the city; but we want to hurry on to the temple, and, therefore we must be content with a rapid passage through the central thoroughfare, which we have chosen, to the northern exit by one of the gates in the north wall. Just before passing on, we notice at a glance the stately character of the city. The streets are straight and wide, and shaded with trees, and, at regular distances, open out into squares and crescents. The houses are not high, and stand apart in gardens except where here and there palatial blocks of buildings spring from the midst of the squares. We ask what these are, and are informed that they are reception-houses, for the accommodation of the visitors who daily come from all parts. There is an immense number of the people in the city, but the city is so vast that they do not appear numerous, except at certain points, as we pass along. Their aspect is such as we never saw in any city crowd before—so quiet, yet so cheerful; so brightly interested in everything, yet so orderly and respectful; so apparently cultured and well-to-do, yet having none of the fussiness and arrogance usually associated with prosperity. All are well clad, cleanly, intelligent, good, righteous, and happy,—no boisterous merrymaking—no foolish banter—no unseemly utterance. They are a few of the happy subjects of the kingdom of God. They have come from all parts of the earth to do homage to the king—wives and families with them, leaving behind them prosperous homesteads and occupations, to which they will return in a little season.

We hasten in a straight line along our nine-mile avenue of picturesque and happy human habitation—(we could take the help of an electric tram, if we liked: for such has been provided in all the thoroughfares, for the use of the people: but, in our new state, we prefer to walk: we can quicken our pace, when we want to do so, by gliding along in the air, skimming the surface of the road, as we dreamt of in our mortal days). We get out at the gate of Judah: opposite which, after crossing an ornamental common of about half a mile in breadth that runs round the entire city, there opens a magnificent highway running in a straight line in a northern direction towards the temple which is distant about thirty miles. Along this highway we proceed. It is very broad, and of noble aspect. A line of tall trees in a broad band of turf divides it in the centre, and again in the middle of each side, giving four spacious roadways running side by side, lined with trees and bordered with turf and flowers. The country on each side is laid out in fields and estates, which are in the occupation of the Levites of the second order who serve the temple, whose lands, however, are accessible to visitors at all times. The country becomes more magnificent at every step. At certain points, side roads strike off and

return in many turnings and windings to the main road again. These side roads lead through woody solitudes of paradisaic beauty. Let us go down one of these roads and behold the fulfilment of the promise that Yahweh would make the place of his feet glorious. All is quiet, comforting, and beautiful. There is no dankness, but only a sense of bracing relief in the shade they give: no wetness on the ground, but only a pleasant soft hardness. There are no walls or fences at the side of the road. You may walk straight off the road on to velvet turf under the trees and among the shrubs. Here you find all kinds of fruit growing,—all kinds of flowers in bloom. You are at liberty to put forth your hand and do as you will. How delicious the odour everywhere! We stroll and stroll. We come upon a break in the wood where the ground descends into a gorge. We see clear out to the side of an opposite hill. A brook murmurs past where we stand. The sun streams over all. What a delicious hush! What a sense of joy in every fibre of being. We enjoy the scene for a few moments when hark! there is a burst of music! It comes rolling towards us from the top of the opposite hill. What is it? A brass band? No! we have heard the last of them. It is a mixture of voices and instruments—stringed instruments. How beautiful! The voices so musical, so full and correct—the instruments so adapted to the voices. There must be at least a hundred people. It is beautiful! it is ravishing! We stand and listen. We do not know the piece, yet it seems familiar. It is a psalm of praise to God. We hear it out, and then all falls quiet. We would like to make the acquaintance of the company. We direct our steps towards the top of the hill. Going along an upward leading path, we see people coming towards us. As we go forward, we approach them. They look enquiringly and smilingly at us: we look enquiringly and smilingly at them. We are not in the least embarrassed: only we were silent. Then the foremost of their company—a fresh elderly man of noble look—so majestic, yet so friendly—with such exquisite tenderness of manner, and yet such kingliness of carriage, broke the silence. He spoke in Hebrew, but we seemed to understand it quite naturally. He said, “You are friends, I know.” We said, “We are.” “Friends of God?” “Praise God, yes.” “You have come in a happy time—the time to favour of Zion.” “Yes, it is a time we have long waited for.” “So have we all. God’s word is sure, and has come to pass.” “Whither hale ye from?” “Britain.” “Oh—Britain—Tarshish—yes; the most celebrated of the isles of the Gentiles. God has made great use of her in bringing about Israel’s deliverance. We have just been indulging in a psalm on the subject.” “Yes, we heard you; we were greatly delighted. We should like to hear it again.” “Should you? Well, there is nothing to hinder. There is an open space at the foot of this gorge where it would be convenient.” We cannot express the indefinable pleasure we felt, as we walked together down the hillside towards the spot indicated. As we walked, we said, “Might we be so bold as to ask who your company are?” “They are a small band of the Lord’s people, settled now in these parts, who have come out for an evening stroll. You ought to know who

we are.—You look as if you belonged to the Lord's people yourselves." "Well, in truth, we do; and we instinctively felt that you were a company of the saints—the immortal saints. Yet we felt fain not to presume on this our first visit to this most blessed realm." "Have you been among the dead, then, my friends?" "No: we belong to the current generation. We were alive at the coming of the Lord." "Ah! you have been favoured not to see corruption." "We do not feel it has been a greater favour than that enjoyed by those who, by a momentary wink as it were, escaped from the vanity of human life, as it was in the Lord's absence, into the glory revealed at his return." "Well, there is something to be said on that score. For one, I should not have liked to live all the days that divided my mortal life from the resurrection." "How long might the interval have been?" "Nigh three thousand years." "Whom may we have the honour of speaking to?" The old man (looking so young in his hoary hairs) paused. Those near him who had gathered close to us, and were eagerly enjoying our conversation, said, "Who do you think?" We looked enquiringly. "Guess?" "We cannot." "Who wrote most of the Psalms?" We bowed with unspeakable pleasure. "King David? oh happy day!" Our majestic interlocutor said, "Even so: a morning without clouds, as the Lord promised."—Arrived at the bottom of the glade, we stood together and sang the anthem we had heard them sing on the top of the hill—David leading. Oh, such voices! Oh, such blending of liquid melodies! Oh, such fervent pouring of the soul into the meaning of the words. The delight was unutterable. Preparing to resume the journey, we are asked whither bound. "The temple." "Not to-night?" "We had thought of it." "Put it off till to-morrow. Come with us. We spend the night at Abraham's palace. There we shall introduce you to a number of friends." The proposal is overpoweringly good. But we are not embarrassed. We would have been so in the old mortal. In the new man to which we have attained, we are simply at home in a perfect satisfaction. We express our pure pleasure at the prospect, and start off with our company, numbering about 200 persons—men and women—all so lovely to look at and so bright to talk to. We find they comprise Jonathan, Asaph, Nathan, Uriah, Bathsheba, and a number who were David's intimates in the days of his flesh. Others we did not know. We ascertained that they formed David's personal circle in the new order of things. Abraham's palace to which we were bent was some distance off. It stood within seven miles of the temple, and we were still 20 miles away. There was need for speed, as the softening light warned us of the approach of the shades of evening. So, at a signal from our leader, we resorted to the angelic mode of locomotion, and by a simple act of the will, were able to propel ourselves through the air by a slight motion of the limbs at a short distance from the ground. We went at a rapid pace, but it was not at all fatiguing, and there was no sense of chill from rushing through the air. On the contrary, it was a delightful exercise. We seemed to get along like a company on very fleet bicycles, but without their violent contortions. The air was balmy: and our progress through it only seemed to give us a higher sense of its exhilarating power,

and bring out more distinctly the sweetness of the odours exhaling from the paradisaic vegetation clothing hill and dale. In an hour's time we arrive at Abraham's palace—a magnificent pile, standing in a wooded seclusion. He has evidently a large company at home. They are waiting us expectantly. We are announced while yet a good way off, and they all come out on the balconies and corridors in front of the spacious building, and salute us as we pass within the grounds in front. Ornamental tables are arranged for a repast. There is a pleasant mingling on the green sward—much brilliant talking and silvery laughter—everyone so bright and well. Then they all sit down—about 600 people. A venerable figure rises—not bent or aged, but noble in the air of ripe maturity—hair and flowing beard of pure white: a countenance full of gravity and kindly repose, but having no sign of weakness. He calls upon every glorified son and daughter of the Lord God Almighty to give thanks to the Possessor of Heaven and earth for the overflowing bounty of His goodness in Christ Jesus. In few meet and sonorous words, he presents the offering of thanksgiving. Then the other kingly old man stands also and says, "It is a good and a pleasant thing to give thanks to the Lord.

Let us praise the Lord!" and the whole company rise with a readiness that seems like an elastic bound, and all eyes on David, who raises his hand to lead, they break forth into a psalm with such fervour of shout, such emphatic enunciation of words, and such beauty of musical utterance, that the mere exercise seems to rouse them into a fresh glow of the heavenly ardour that is normal with them all. They then sit down, and partake of grapes and various fruits. There are cooked dishes of various kinds for those who prefer. All is partaken of with perfect gastronomic gusto. There is much pleasant talk and interchange of animated glances between persons at different parts of the table. All eat heartily, but not heavily. There are no heavinesses or indigestions afterwards. It is not possible. The food partaken of becomes the subject of a slow, spiritual combustion, which assimilates every atom of it to the energy of the spiritual body: and the process of this combustion is a source of pleasure to the eaters. The repast finished, there is a breaking up of the company into groups, and an indiscriminate commingling, affording the opportunity of private snatches of conversation with any who may choose. In this way, we approach Abraham, who stands in the centre of a group, conversing in a deliberate, cordial, but stately manner. We listen, and do not presume to take part, though having many questions we would like to put. We know there will be plenty of time afterwards. After two hours spent in this way, we unite in another song, after which we are all shown to separate apartments for the night. We were not tired. We had no inclination to go to sleep. We felt quite as bright as mortals usually do in the morning, and a little brighter, I fancy. Still, it was an acceptable change to enter a cool, lightly-constructed, pleasant chamber, with slight and elegant furnishings, to spend the night alone. There was no darkness. There was a glorious moon overhead, showing a brightness rarely visible in western countries. The chamber was lit electrically: and, in addition to this, we felt a light in ourselves that made us feel as if darkness could not

be. The night quickly passed : sometimes we paced the room in reflection: sometimes reclined on the top of an elegant couch (no need for getting under the clothes): sometimes got up and read, and sometimes sang. When morning arrived, the sun poured her golden flood in at the windows, and we were ready for a new day without any sense of fatigue such as we should have been sure to experience after such a night in mortal days. Looking out at the windows, the eye took in a noble stretch of country, lying away behind the beautiful grounds of the palace, just in front. The country descended towards the Jordan in the distance, beyond which rose a rampart of purple hills running north and south. To the right and left, in the near neighbourhood of the palace, were distinctly marked spurs of the ridge on which the palace itself stood, covered with wood. It was a picture of seclusion and peace in the morning brightness and the balmy air, yet there was no loneliness. Pleasant sounds and the occasional sight of a visitor stepping out to enjoy the scene, reminded us that we were in the habitation of intelligence and love—in one of the abiding places of the Father's house now set up on earth. Descending to a great hall on the ground floor, we found a large company mustered, joyous, bright, and gay. I observed there was none of the quiet fatigue that mortals experience after an evening's social exertion such as we had had. All were fresh and lively. Exchanging hearty greeting with those next us, we sat down and waited the progress of events, our uppermost desire being an early departure to see the temple. Shortly, a psalm was proposed, in which all took part in the effective manner of the previous evening. Then the God of Abraham was addressed by Abraham, the father of us all, in simple, earnest words, that took us all with him to the throne of the Eternal. Shortly after we had sat down, we were summoned to another room for the morning meal. Out we thronged in pleasant crowds, and were conducted to a large banquetting hall, with sky-light dome roof and walls largely constructed of glass, on which vines were trained and adorned with various ornamental plants. Bright tables occupying the hall from end to end groaned under the load of all good things, interspersed with flowers. Abraham called on David, who gave thanks with a fervour that thrilled us all, and evoked a loud "Amen" from every mouth. (We asked if Isaac and Jacob were present, and were told they were not; that they had palaces of their own not a great distance away, and that though frequent visitors, they had more often to act the part of host to the numbers that came to see them from all parts. We might see them in the course of the day at the Temple, as there was to be a special gathering of all the saints. "Shall we see Moses?" "Very likely; he is always prominent on such occasions." "And the prophet like unto Moses?" "We are nothing without Him. In Him dwelleth all the fulness of the Godhead bodily." We felt almost overpowered at the prospect of seeing the Lord Jesus in all his glory). Breakfast being over, we discovered there would be no delay in getting our desire gratified. The whole company were shortly ready, and on the road that lay in the direction of the Temple, going south and west from Abraham's palace. The road lay through a mountainous district, exuberant with the choicest vegetation, and the morning air was rich with the odour of flowers.

We were not long in accomplishing the distance at a moderate walk. The inter-course we enjoyed with first one and then another in that superb company would have quickly whiled away a desert journey. What was its goodness in the holy ground of Zion, whom the Lord had comforted, as it is written "He will make the wilderness like Eden, her desert like the garden of the Lord?" Truly joy and gladness were found therein—thanksgiving and the voice of melody. At last, the Temple burst upon our view, as we rounded the corner of a hill on which we stood at a considerable elevation. How shall I describe it? It was about a mile off from where we stood. It looked like a square-set, symmetrical city of palaces. It was not what we have always understood by a temple: that is, it was not a building, an edifice, however large, but an immense open structure of light and airy parts, all of enormous size, yet all resembling one another, and covering such an area that they did not look so large as they were. What we saw from where we stood was, of course, the outer wall; but it was a very different thing from what is suggested to us by a wall. It was in reality a long line of arches standing upon a solid basement, and stretched from east to west for a distance of over a mile. There must have been nearly 200 arches in the line. Between every dozen arches or so was an entrance gate, towering considerably above the arches; and at each end of the line was an enormous tower, giving a well-marked finish to the wall. We could see inside through the arches, but what we saw seemed simply like a forest of palace-like structures, with a hill top shooting through the centre, and crowned with what looked like a shrine.—We advanced towards the splendid structure—the tabernacle of the Most High—the place of the soles of his feet where he dwells in the midst of the children of Israel for ever. Shortly, we came upon a bridgeless stream of crystal water that came flowing from under the house, and ran due east towards the Dead Sea, flanked with trees along its banks. This we crossed. You have seen boys jumping a stream. It was a very different performance from this. We simply, with a graceful movement, passed gently through the air from one bank to the other. We were now near "the house," and saw of what an immense size the arches were—about 120 feet high. Though open arches, they were latticed, and plants which looked like vines were trained among the lattice work. We entered by one of the gates, and found ourselves in the first court, open to the air. Here were thousands upon thousands of people who had come for the special day mentioned at the breakfast table. It struck me as peculiar that the country we had come through was so lacking of people in view of this multitude. It was explained to me that the public access to the temple was from the south only, by the highway we had traversed the day before, and that the land to the north, and east, and west, of the temple was private to those who had to do with the service of the temple. As we passed in, the people made an avenue, and bowed themselves in sincere reverence to a company of the Sons of God. Crossing the outer court (a breadth of 200 feet), we entered a gate of the inner range of arch-building, which resembled the outer wall, but stood a little higher; passing through, we were in the inner

court, of similar dimensions to the outer court (also open to the sky). Before us, about 200 feet further on, stood the temple proper—not a square building, but an immense circle of arch building, three miles in circumference. This circle of building filled the whole view from right to left, gradually diminishing with the distance. We entered this circle by the gate opposite us, and passing through the building, found ourselves inside the inner and holiest precincts of the house, viz., an immense circle nearly a mile across, open to the sky. The floor of this circle was the ground, not flat, however, but rising gradually on all sides to the centre, where there was a walled-enclosure, about 200 feet square, containing the great altar. At the time of our arrival, this interior space was nearly empty; but by-and-bye, companies like our own began to arrive from all sides of the circle. As they arrived, they entered the circle, and took up a position which apparently had been assigned before hand; for servitors, who were in charge, all round the building, escorted the new arrivals to their places. These servitors were graceful, pleasant-mannered, agile, well-formed, young-men, in loose robes. (One of our company whispered to me they were angels.) As the time wore on, the arrivals became more numerous, until there was one continual stream from all sides. There was on all hands, a pleasant hum, as of a multitude conversing. Presently, the circle was full, and the inflow ceased. Quiet and order settled down. The assembly presented an imposing appearance, packed together in a picturesque and living mass far as the eye could reach. The prevailing costume was simple—white with gold fixings. I had not asked who they were. I instinctively felt they were the assembled body of Christ; and my rapturous interest in them was only held in check by the greater thought that Christ was presently to be introduced to them. Where was he? I asked my companion. He was not yet arrived. His palace was some thirty miles off in a straight line east of the temple, standing in the paradisaic glories of “the prince’s portion,” overlooking the Jordan valley. The prince’s portion was an extensive tract of country flanking the temple district, east and west. In both portions, the prince was surrounded by special friends, to whom he had assigned seats of residence and honour. The portion to the west was a sea-board, looking out on the Mediterranean, where also the prince had a palace; but on state occasions, his arrival was from the palace on the east.—This I learned in the interval while we were waiting.—Presently a hush fell on the assembly: then a brightness seemed to break out simultaneously from all parts of it as if hidden electric foot-lights had been suddenly turned on all over the building. Every face glowed with light: every garment became lustrous and shining. It was not an oppressive brightness, but an atmosphere of subdued light and warmth that seemed to diffuse a sense of unspeakable comfort and joy. In a few moments more, the air over our heads became alive with light and life. A multitude of the heavenly host became visible: the brightness grew to glory: there was a quivering excitement of rapturous expectation: a sound as of trees swayed by the wind; a movement at the eastern entrance, and, lo, a dazzling figure, escorted right and left by a shining phalanx, emerged into view. Instantly, the angelic

host overhead broke into acclamation, in which the whole assembled multitude joined. It was nothing like the "applause" to be heard in mortal assemblies. There was all the abandon with it that is ever manifested at the most enthusiastic public meeting, but there was with this, a gentle fervour and musical cadence that seemed to send waves of thrilling sweetness to the remotest corner. The Lord Jesus advanced to the midst of the assembly. All eyes were on him, his demeanour was royal, yet simple and loving. He paused; there was silence. Then he lifted his eyes and looked gravely round, not all round; and in a voice that was gentle, kind, strong and exultant all in one, in tones rich, but not strong, and yet as distinctly audible as if spoken in a small room to one person, he said, "I have been to my Father and your Father. It was needful that I should go away; but I have come again as I said, in the glory of my Father and his holy angels. Ye have had sorrow; but now ye rejoice, and your joy no man any more taketh from you. It is written, In the midst of my brethren will I sing praise. Now, praise our God, all ye his servants." Then he ceased: an electric spasm of joy seemed to pass through the assembly. There was a rustle, and a preparation, and a fixing of attention on Christ. He lifted his hand, and as if by an inspiration, the whole assembly took the lead from him, and broke into a transport of tumultuous and glorious sound. Every energy was strained to the utmost. Mortal nerves could not have stood it; but the assembly of the immortals seemed to revel and gather increasing strength with every higher and higher effort of musical strain. "Blessing and honour and glory be unto him that sits upon the throne and unto the Lamb for ever.—Worthy is the lamb that was slain to receive power and riches, and wisdom, and honour and glory, and blessing.—Thou hast redeemed us to God by thy blood, and hast made us unto our God, kings and priests, and we shall reign with thee upon the earth. The kingdoms of this world are become the kingdoms of Our Lord and of His Christ, and he shall reign for ever and ever. Amen."

It would be possible to speak of the dispersal of the assembly (to meet again at fixed and regular times); and of the intercourse in private afterwards; the delightful identification of this one and that—Joseph, Moses, Isaiah, Paul; of the visits to first one palace and then another throughout all the holy portion of the land; and of the arrangements for departure of this saint and that to distant parts of the world, to lead and govern mankind. But let this glimpse suffice of a glory that is certain to be revealed in due time, and which, when it comes, will remain for ever.

Hoping and praying to be permitted, with you, to occupy even the least place in the Kingdom of God, when the sufferings of this present time shall have wrought in us their appointed work, let me write myself once more,

Your fellow-sojourner and servant,

In the joy of faith and the patience of hope through our Lord Jesus Christ,

ROBERT ROBERTS.

CHRIST: HIS LIFE AND WORK 1,800 YEARS AGO.

BY THE EDITOR.

CHAPTER IV.—PREPARATION.

THE "fulness of time" having arrived for the appearance of Christ "to take away sin by the sacrifice of himself," we have to note the preparatory steps taken—divine steps; for this was to be a divine work in a sense in which no other work among men had been divine. In former cases, human instruments had been used: in this, God himself, by the Spirit, was to do the work by a man expressly provided, in whom His glory should be manifest; as the Spirit had declared by Isaiah, "The glory of Yahweh shall be revealed, and all flesh shall see it together" (Is. xl. 5). In harmony with this character of the situation, is the opening incident.

The angel Gabriel is on the scene in the 36th year of Augustus Cæsar, the first imperial head of the Roman empire, and in the last year but one of Herod, his vassal, who reigned in Judæa. We will not stay to consider these men, who figured so prominently in the age that witnessed the birth of Christ. They could contribute nothing valuable to the subject. They were men of strong individuality, but not in a good sense. They were vigorous specimens of the kind of men of whom Daniel says that God sets on high "the basest of men." They were both able men, but bad men from a divine point of view, especially Herod, whose enormities filled the minds of men with detestation, and made his death an event of public joy. Nor shall we contemplate the situation of things among the people, either Jew or Gentile; or take any cue from the laborious and cloudy literature of their day, with which it is so fashionable for "learning" to cumber the subject. They have no more to do with the nature of the events transacted than the traditions and habits of an obscure country village of our day have to do with the aims and the manners of Victoria's Court. They were but the dung beds in which the heavenly plant was planted, by divine power, and nurtured by divine energy, contributing, by divine suction, some of the elements of growth in the case, but no more determining the character of that growth than the manure determines whether the root it environs shall grow roses or crab apples.

We look at Gabriel, who asserted a peculiar dignity and authority in his rebuke to Zacharias for doubting his word, saying: "I am Gabriel that stand in the presence of God" (Luke i. 19). There are myriads of angels; but here is one whose words suggest a special status in the Father's presence—a special intimacy with the Eternal Creator. There is something fitting in such an exalted representative of the Divine Majesty being employed in the initiation of the work about to be done—the laying of the foundation of God's house of everlasting glory upon earth. It was not Gabriel's first appearance in the mighty transaction. Between five and six hundred years earlier, he

was sent to Daniel to inform him of this very matter, viz., the appearance of the sacrificial Messiah to make an end of sins, and to bring in everlasting righteousness (Dan. ix. 24). Daniel says "While I was speaking in prayer, the man Gabriel whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation, and informed me, and talked with me and said, O Daniel : I am now come forth to give thee skill and understanding. At the beginning of thy supplication, the commandment came forth and I am come to shew thee," &c. (verses 21, 23). It is very interesting to think of this angelic personage coming to Daniel by divine command to enlighten him with reference to the purpose of God in Christ ; and then re-appearing on the scene, after a lapse of over five centuries, to perform acts in execution of that purpose.

The acts performed were simple but essential. Two visits had to be made—two announcements delivered—and power exerted in the accomplishment of the work in hand. This double form of Gabriel's errand arose from the double nature of the work. Not only was the long-promised Saviour to be born, but a forerunner was to be provided also, the necessity for whom may appear in the sequel. Not only was the Name of the Father to be manifested in the seed of Abraham, but as became the dignity and the moral necessities of such an event, a man was to be raised up who should fitly herald such a manifestation in going "before his face and preparing his way before him." The two phases of the work were six months apart; and as was fit, the business of the forerunner had the first attention. Gabriel went first on this business to Zacharias, the husband of Elizabeth, who was related in consanguinity to the virgin of whom it was purposed Christ should be born. It was a suitable and happy arrangement that the forerunner of Christ should be provided from a related family. When men are allied both "in the flesh and in the Lord," the union has double power and sweetness.

Zacharias was a priest, of the course of Abijah, the eighth of the twenty-four courses into which the Aaronic families were divided by David for purposes of service by rotation (1 Chron. xxiv.). His wife Elizabeth was also "of the daughters of Aaron." We may realise in this circumstance the unity and harmony of God's plan in working out His purpose upon earth. Aaron's family were chosen at the beginning to act the part of God's representatives in the midst of Israel. For many generations, they had sustained this position : and now, as a new shoot in the heart of the old growth, leading to a new flowering of the divine work in the earth, a branch of that same family (just before the Aaronic priesthood is set aside) is chosen to furnish a man to go before the face of the Lord in the new manifestation, to prepare his way before him. Both Zacharias and Elizabeth "were righteous before God, walking in all the commandments and ordinances of the Lord blameless." For a lifetime, they had sustained this character. Both were now old, and they were childless. Elizabeth's barrenness had been a deep disappointment to both ; and had been the subject of frequent petition on the part of Zacharias (Luke i. 13.) The prayer was now to be answered, and the barrenness end

in the birth of the greatest among the prophets ; on which it has to be observed as a frequent—we might almost say, a constant—feature in the work of God, that He makes the accomplishment even of His declared purposes wait upon the prayers of His people ; and makes use of human incompetencies for the execution of His greatest works.

Moses, in Egypt, prays earnestly at the various critical points in the progress of the work of deliverance ; Israel's various leaders and judges, the same, in times of affliction ; David pours out his soul constantly in the trouble that preceded his elevation to the throne ; Daniel, at the end of the seventy years, makes petition for the promised return of Jehovah's favour to Zion.

The second point (God's use of human weakness) stands out with equal prominence. Here a barren woman is made to provide the Lord's forerunner ; and a virgin is made the mother of the Lord himself. So a barren woman (past the time of life) gave Isaac, the child of promise : a barren woman, Joseph, the chief among the sons of Jacob : a barren woman, Samuel, leader among the prophets : a barren woman, the strongest among men, Samson. Going wider, a herd youth, despised among his brothers, is chosen as the founder of Yahweh's royal house in the earth ; a runaway flockmaster is made the deliverer of Israel and mediator of the covenant of Sinai : a nation of serfs is made use of to manifest the divine power in the face of all the earth. The principle underlying this mode of procedure is defined prophetically thus : "Not by might nor by power, but by my spirit" (Zech. iv. 6) ; apostolically thus : "that no flesh should glory in his presence" (1 Cor. i. 29). The principle will be found to have the sanction of the highest reason. The glory of all that man is, belongs to God from whom it springs. It is unreasonable that man should glory in himself as if he had made himself. It is not only unreasonable ; it is degrading. Man's most ennobling honour is found in recognising God as the fountain of life and wisdom and power. Man can only find his chief joy in this recognition. God's purpose is to cause the discernment of this to be universal yet ; and in prosecuting the purpose, he makes use of circumstances and conditions and instruments that exclude the possibility of man having any share in the glory or credit of the transaction.

To the husband of this barren woman, Gabriel presents himself in the temple, while Zacharias is attending to his office as priest. The angel appears "at the right side of the *altar of incense*." This is the divine symbol of acceptable prayer. That the angel should appear here to announce the granting of a request is one of those inexpressibly beautiful coincidences of literal circumstance with spiritual analogy, with which the Scriptures abound. The dispensational importance of the request to be granted adds to its beauty : this importance was beyond all expectation or knowledge on the part of Zacharias, who had asked a son, probably, for his personal comfort merely. Thus God, in granting our requests, may give us—"above all that we ask or think." When Zacharias saw the angel, he was afraid. We are all

naturally startled by the appearance of a person in an unexpected place. In this instance, it was the holy place, outside the veil—a place above all others on earth protected from the likelihood of intrusion. But it was not only a visitor in a very unexpected place: it was a very unexpected visitor—an angel. This would add to Zacharias's perturbation. In most recorded cases, fear has been the effect produced by the appearance of an angel. The reason of this, probably, lies in the aspect of an angel, which was described by Manoah's wife (to whom an angel had announced the coming birth of Samson), as "very terrible" (Jud. xiii. 6)—a description illustrated by the statement that the angel that appeared to the women at the sepulchre of Christ, had "a countenance like lightning" (Matt. xxviii. 3). The human aspect startles a beast; it is not wonderful that the angelic aspect should startle weak mortal man. But there is no cause for fear to the righteous. Though power greater than dynamite lies latent in the graceful and brilliant form of an angel, it is under the control of perfect and beneficent intelligence. The passenger on board an Atlantic liner, who walks on deck over the engine boilers, has much more cause for fear than the God-fearing man who stands in the presence of the thunder that sleeps in angelic hands. "Fear not," said the angel to startled Zacharias: "thy prayer is heard; thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. . . . Many of the children of Israel shall he turn to the Lord their God. And he shall go *before him* in the spirit and power of Elias, . . . to make ready a people prepared for the Lord."

Zacharias, calmed and re-assured by the angel's kindly manner, is able to let his mind dwell for a moment on what the angel has said. He realises its extraordinary import—that he, an old man, and his wife barren, and "well stricken in years," should have the gloom of old age lightened by the birth of a son—and a son, too, who should have a mission from the Lord "to turn the disobedient to the wisdom of the just," for which he should be qualified by being "filled with the Holy Spirit from his mother's womb." It naturally seemed to him incredible. He had been praying for it for years, and yet, when his prayer is heard, he is incredulous. How natural this is. It was so in the case of those who prayed for Peter's release: they could not believe their senses when Peter presented himself at the door (Acts xii. 5, 13-16). It is human weakness. The saints of the nineteenth century may hope to have their own joyful experience of this shortly, when after praying for a lifetime for the Lord's coming amid increasing human frailty, and, it may be, faltering expectation, the angel of his presence will announce that the prayer is answered to the joy of thousands, who will only find suitable vent to their feelings in tears.

Zacharias, not quite realising at the moment the guarantee contained in an angel's word, asks, "Whereby shall I know this? for I am an old man, and my wife well stricken in years." This was casting a slight on God's messen-

ger, and therefore on God—an excusable error, perhaps, but still an error, and in a certain relation of things, the greatest offence a man can commit against God—to doubt His word. As faith is so pleasing to God as to be “counted for righteousness,” so distrust of His pledged word, when we know He has pledged it, is the most displeasing sin against Him a man can commit. It was visited in the case of Moses (Num. xx. 12), and it was now visited in the case of Zacharias (and these things were “written for our learning”). The mode of the visitation was gentle, adroit, and effectual: “I am Gabriel that stand in the presence of God, and am sent to speak unto thee, and to shew thee these glad tidings. And behold *thou shalt be dumb, and not able to speak until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.*” Thus was Zacharias rebuked and the verity of the communication authenticated in a very tangible manner, at the same time; for when the angel had withdrawn, Zacharias found himself unable to speak in a situation which made the fact very noticeable. He was “executing the priest’s office before God in the order of his course:” and it was his business (having gone into the temple “to burn incense”) to go forth now to the people who were waiting in the court outside, and praying conjointly with the act of Zacharias. It was his duty to pronounce the customary blessing before their dispersal. They were waiting for this: they had to wait longer than usual: for the appearance of the angel to Zacharias had detained him: and the people who knew nothing of it, “marvelled that he tarried so long.” When he went out to them, he could not speak to them, though his natural impulse in such a position would incline him to overcome any obstacle, if it were possible. “He beckoned unto them, and remained speechless.” They understood, from his gestures, that he had seen something in the temple which had deprived him of his power of utterance. The people dispersed and Zacharias retired.

This brought to a close the opening incident in the great and glorious work about to be manifested on the earth. Zacharias, having completed his period of service for the time being, “departed from Jerusalem to his own house,” in “the hill country of Judea”—probably in the neighbourhood of Hebron, if not Hebron itself, which was a priestly city, assigned to the sons of Aaron, to whose family Zacharias belonged. Here, without delay, the angel’s words were fulfilled. “Elizabeth’s full time came that she should be delivered, and she brought forth a son.” It was no natural occurrence: that is, it was not the result of nature left to itself. It was a case parallel with Sarah’s “who *received strength* to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised” (Heb. xi. 11). It was the incipient fulfilment of the words of God: “Behold *I will send MY MESSENGER*, and he shall prepare the way before me” (Mal. iii. 1). A man who was Yahweh’s messenger was no ordinary man: and the child who was to be this man was no ordinary child. He was produced by divine interposition, and he was “filled with the Holy Spirit from his mother’s womb,” as Gabriel declared (Luke i.

15), which is the key to John's life and characteristics—a puzzle to the natural-man thinkers and ecclesiastical traditionists of this benighted age, but “all plain” to those who have got into the groove of Bible thought instead of standing patronisingly outside, and trying to squeeze Bible things into human moulds.

John's birth was a glad surprise to Elizabeth's “neighbours and cousins,” who “rejoiced with her,” in the “great mercy the Lord had shewn her” in giving her a son in her old age. They did not understand the event in its true character at first. They made the usual arrangements to have the child circumcised and named. They settled among themselves that the child should be called Zacharias, after his father, who had been dumb for over nine months, and whom apparently they could not, or did not, consult on the subject. When the eight day arrived, their arrangement was upset to their own astonishment and fear. First, Elizabeth insisted that he should be called John, not Zacharias. They were surprised at this, saying, there were none of her relations called by the name of John. They made signs to Zacharias himself, asking what the child should be called. Zacharias called for a writing table, and wrote, “His name is John.” They had not recovered from their surprise at his decision when he surprised them still more by breaking forth in a stream of speech, all the more voluble from having been so long restrained, and from being now impelled by the Holy Spirit: for “he was filled with the Holy Spirit, and blessed God” that the time had come for the fulfilment of the long-standing promise of Christ. Then apostrophising the infant, he said: “And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation to his people, for the remission of their sins; through the tender mercy of our God, whereby the day-spring from on high hath visited us; to give light to them that sit in darkness and in the shadow of death, and to guide our feet into the way of peace” (Luke i. 76-79).

No wonder that those who heard these things “laid them up in their hearts,” saying, “What manner of child shall this be?” In process of time, it became manifest “what manner of child” he was. “The hand of the Lord was with him” (Luke i. 66), which explained all. He was no chance evolution of natural force. He was no phenomenal bud on the Adamic tree. He was the workmanship of God specifically, for the specific work of heralding His son, and preparing His way. This feature is ignored in “learned” presentments of the subject, due to the learned fable that the apostolic narratives are not infallible narratives, but merely human recitals honestly written but largely marred by the presence of exaggeration and myth to which merely human writers of that age were naturally exposed. A recognition of the inspired nature of these narratives (proved in so many ways), fences off the nebulous and derogatory views of learning on this subject, and enables us to recognise in John “a man sent from God” to “bear witness of the Light” about to be manifested to Israel; and therefore not a man to be explained on any of the philosophical hypo-

theses with which the wise of this world delight to amuse themselves and their readers. There is still need to listen to Paul's advice: "Beware lest any man spoil you through philosophy or vain deceit." Modern science is more respectable than ancient philosophy: it is more accurate in its diagnosis of the phenomena of nature. Nevertheless, it is as powerless as ancient philosophy to explain the ways of God, and as liable to obscure and pervert them by its presumptuous applications.

"The child grew and waxed strong in spirit, and was in the desert till the day of his shewing unto Israel." This covers the whole interval from his birth till his appearance as a preacher on the banks of the Jordan. It tells us as much as we need to know. It does not mean that he lived no part of the time in his mother's house, but that he remained in seclusion instead of beginning at twelve years of age, like other boys, to attend the feasts at Jerusalem regularly. He was unseen and unknown outside his own domestic circle till the hour for his public work arrived. His mother lived "in the hill country," where desert abounded, and here he would doubtless spend much of his time in the open air, indulging in contemplation and prayer, and acquiring those habits of hardihood for which he became known to the crowds who afterwards listened to his preaching. When he introduced himself to public notice at the age of 27, "he had his raiment of camel's hair and a leathern girdle about his loins; and his meat was locusts and wild honey." The report was raised that he was demoniacally possessed. This report was partly grounded on his eccentricity of habit, for "John came neither eating nor drinking" (Matt. xi. 18); and partly on the vehement dogmatism of his preaching, which was untinged with deference to the influential classes, and fired with a directness and intensity of denunciation against wickedness, that identified him with the prophets of whom Jesus said he was the greatest. These two peculiarities probably explain the attention of which he immediately became the object. He "did no miracle" (Jno. x. 41); yet there "went out to him Jerusalem, and all Judea, and all the region round about Jordan." Had his preaching consisted of the incoherent rhodomontade of fanaticism, ancient or modern, this attention would soon have subsided. But instead of subsiding, it went on increasing for over three years, until the leaders of the people were themselves drawn by the popular current to listen to him, and even Herod, the king of the country, felt constrained to defer to his words (Mark vi. 20). This fact is proof of a powerful attraction in the work of John. There is no difficulty in discovering the secret of this attraction, when the nature of the times is considered in connection with the nature of his teaching. The time specified in Dan. ix. for the appearance of the Messiah was about to expire; and we learn from Josephus and Tacitus that there was a general expectancy of Messiah's advent. This would tend to fix attention on John. As a matter of fact, Luke informs us that "the people were in expectation, and all men mused in their hearts of John whether he were the Christ or not" (Luke iii. 15). John also tells us (the other John) that "the Jews sent

priests and Levites from Jerusalem to ask him, who art thou?" To whom he answered, "I am not the Christ" (Jno. i. 19, 20). This general suspense and anticipation would dispose the people to attend to a teacher so emphatic and peculiar. The nature of his teaching would rivet the attention excited by his peculiarity. He commanded them with authority to repent: to turn from their sins; and to submit to baptism at his hands for the remission of the same. With this command, he associated two solemn intimations—first, that judgment was impending on that generation: the axe was lying at the root of the trees, and every tree failing to bring forth good fruit would be cut down and cast into the fire; and secondly, that THE COMING ONE was among them, about to make his appearance, "whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner, but he will burn up the chaff with unquenchable fire" (Jno. i. 26; Matt. iii. 10-12).

It is not surprising that such teaching—delivered with the fervour and fearlessness of divine authority,—should arrest attention at a time when moral earnestness had been killed by a punctilious and hypocritical ritualism; and when the public mind was in the tension of a justly-founded expectancy. His style was an acceptable contrast to the mumbling formalisms of the scribes, who, like the clergy of the present day, were mere "intoners" of word-forms, in which they had no faith. It would be pleasing to the lovers of righteousness to see him turn on the Pharisees and Sadducees as he did when they at last ventured furtively to follow the crowds in their eager attendance on John's preaching: "O generation of vipers! who hath warned you to flee from the wrath to come?" John anticipated their claim on the score of Abrahamic descent. "Think not to say within yourselves, 'We have Abraham to our father': for I say unto you that God is able of these stones to raise up children unto Abraham." The context supplies the explanation of John's apparent brusqueness. He said, "Bring forth fruits meet for repentance"—implying that they were not fit subjects for the remission of sins. Remission of sins is offered only to those who confess and forsake them. The Pharisees and Sadducees were not in the mood to do either. They were in the state afterwards described by Jesus: "outwardly righteous," but in their hearts and lives, as God estimates them, full of iniquity. John, as a man by whom the Spirit spoke, was able to address words which, though extremely harsh, were perfectly suitable to their state. To those who came with sincere desire to know God's will, that they might do it, he spoke in terms of instruction. "The people asked him, What shall we do then? He answereth and saith unto them, he that hath two coats, let him impart to him that hath none: and he that hath meat, let him do likewise. Then came also the publicans to be baptised, and said unto him, Master, what shall we do? And he said unto them, Exact no more than that which is appointed you. And the soldiers likewise demanded of him saying, And what shall we do? And he said unto them, Do violence unto no man, neither accuse any falsely, and be content with your wages" (Luke iii. 10, 14).

It has been a difficulty with the "learned" why John took such an extreme and authoritative attitude, and particularly why he baptised with water. Much labour and ingenuity have been expended for the purpose of showing that baptism was Orientally practised as a religious rite before the days of John, from which it is argued that John, whose fervour is attributed by this class to his emulation of the eremite asceticism of the first century, adopted it from predecessors. There is not the least room for this idea, or for any uncertainty on the point, when men accept the apostolic account (and if that is not accepted, there is no reason for attaching value to any account: for all other literature on the subject, ancient or modern, is hazy and incoherent. But most men have a curious propensity for preferring the cloudy and bewildering vaticinations of unbelieving book-worms, to the straight, clear, and authenticated record of apostolic inspiration). The apostolic account is simple and all-sufficient. John tells us that the Pharisees sent a deputation to John, enquiring, "Why baptisest thou?" (Jno. i. 24-25)—(the very question of the modern "literati.") John's answer sets the question at rest for ever. The pith of it is contained in verse 33: "He (God) . . . sent me to baptise with water." With what object, John? This also is settled: "After me cometh a man who was preferred before me: (for he was before me). And I knew him not, but that he should be made manifest to Israel, THEREFORE, am I come baptising with water" (verses 30-31.) John's baptism was, therefore, part of the work God gave John to do. He did it because he was sent to do it, and commanded to do it. He was commanded to do it because the word of God came to him, conveying the command as distinctly and directly as that same word came to Moses and all the prophets, "not by the will of man," as Peter informs us, but "holy men of God spake as they were moved by the Holy Spirit." The very date of the coming of this word is exactly supplied: "In the fifteenth year of the reign of Tiberius Caesar . . . THE WORD OF GOD CAME UNTO JOHN, the son of Zacharias, in the wilderness" (Luke iii. 1). His baptism, his burning words, and commanding manner are all explained by this. He was the Lord's messenger, specially raised up and equipped, "filled with the Holy Spirit from his mother's womb," and sent forth at the ripe moment, "in the spirit and power of Elias," to do the work of "preparing the way of the Lord."

THE QUESTION OF THE INSPIRATION OF THE BIBLE.

BY THE EDITOR.

We hope to say our last word directly. It may be that this is it: amen! If not, the will of the Lord be done. It is not a matter to be slurred over. It was complained of the wise men of Israel that every one, from the least to the greatest, was given to covetousness and dealt falsely: "for they have healed the hurt of the daughter of my people slightly, saying, Peace, peace, when there is no peace" (Jer. viii. 10-11).

It is not the part of dutiful men to wink at a doctrine that weakens the word of God, and ultimately destroys it. The brethren in sundry places have already declared their determination to be clear in this matter [to wit: Liverpool, Birmingham Mumbles, Cannock, Kilmarnock, London (Fulham), Aberdare, Devonport, Huddersfield, Peterboro', Sowerby Bridge, Swansea]. Several other places have this month added themselves to the list as will be found further on (viz.: Nottingham, Lincoln, Keighley, Falmouth, High Wycombe, Elland, and Halifax—those seeding).

Some say, "Why should we declare ourselves on a subject on which we have never changed our minds?" The answer is, "that others may know where you are and may know what to do." There is a need for it, and it is according to apostolic precedent. When heresy was abroad in John's declining years, on the subject of the nature of Christ, he told the brethren to try every one claiming fellowship, and to "receive not" any who refused to confess that Jesus Christ had come in the flesh (1 Jno. iv. 1-2; 2 Jno. 7-10). The ground of his recommendation was this: "Because many false prophets are gone out into the world." This currency of false teaching created the necessity for brethren declaring themselves. It is so now. A false and destructive doctrine has been promulgated, and in many cases received with favour; and until brethren have declared themselves, other brethren can feel no confidence of movement towards them.

It is not only necessary: it is acceptable to a man whose zeal is on God's side, to be called upon to show his colours. If this class feel it to be a kindness for the righteous to smite them (Psa. cxli. 5);

much more do they feel it to be a kindness to be invited to profess their faith, even at any time, but more especially when the dust of controversy has dimmed the air. Men of God, who humble themselves as little children, have no difficulty to get over on the score of dignity. This sort of difficulty stands only in the way of the children of the flesh, and these are not in their place in a community whose enterprise seeks only the honour of God in the exaltation of His word in a day of reproach and blasphemy.

If men believe the Bible to be wholly inspired, they gladly say so, and if they are in earnest, they naturally separate themselves from those who do not. If they believe so, and do not say so, at a time when it is denied, they are unfaithful to the trust God has reposed in them, in giving them a knowledge of His truth. Hesitancy is only quite intelligible on the supposition that they either sympathise with partial inspiration doctrines, or with those who hold them, on personal grounds. In either case, their position is inconsistent with the faithfulness that belongs to the sons of God, who know no man after the flesh, and whose apostolically prescribed rule of action is to "have no fellowship with the unfruitful works of darkness" in whatever shape.

Most of all to be reprobated is the position of those who say it is of no importance, one way or other, and that the controversy is an affair of personal difference between men. The first sentiment argues want of discernment: the second misconceives facts. If it is of no importance whether the Bible is thoroughly divine and reliable throughout, it is difficult to conceive what could come to be a question of importance among us. A man in earnest towards God, at the risk of any sacrifice towards man, could never harbour such a sentiment. Such a question, to such a man, naturally ranks itself in the first degree of importance. Personal difference has nothing to do with it, except in so far as personal feeling may be developed by divergence on the subject itself. This has no doubt been the case to some extent: but wise men will discriminate between cause and effect. There was no personal difference, that we were aware of, between

the editor of this paper and bro. Ashcroft, till bro. Ashcroft had promulgated his doctrine of partial inspiration, and had manifested hostility of intention against the work of the truth in the manifesto which he wrote in response to our expression of regret at the character of the *Exegetist*.

So, with bro. Chamberlin: we had no personal difference, except such as may have originated in spiritual incompatibilities. He distinctly allies himself with the partial inspiration doctrine of brother Ashcroft. When the *Exegetist* appeared, he gave it a hearty welcome. It was not only a welcome to the enterprise in general, but to its doctrine of inspiration in particular. And his words of welcome did not leave the reader to assume for himself what the doctrine was, but defined it for him in words that left no room for misconception. Bro. Chamberlin's definition was this: "Inspiration, has been given *only* where *it claims to have been given*, and where it was needful for it to have been given, and that is, in all matters of revelation." (The *Eon*, Oct. 31, 1884, page 47, col. 2, line 24.) This doctrine, he said, "is *precisely our own*." Again: "All that can be logically proved from Christ's reverence for the Old Testament is that he regarded them *generally* as God-inspired. . . . There are actual contradictions and erroneous statements of various kinds similar to the one we have referred to in Deuteronomy, and we must not be wilfully blind to such. There they are, however they may have got there. If the book were throughout free from any and every particle of error, these could not be found. They can be found: therefore the book is not free from error." (*Eon*, Nov. 21, page 69, line 41; page 70, line 21.)

Again he says, in praise of the conclusions propounded in the *Exegetist* article: "At these conclusions the weakest among us will probably tremble, the boldest will rejoice: while the more moderate and cautious among us will carefully compare these conclusions with what the Scriptures have to say for themselves on the subject. . . . Has inspiration only secured infallibility where revealed truth has been given, leaving all truth below this to the ordinary vicissitudes of literature? The *Exegetist* has adopted this last conclusion. . . . We have long had a settled conviction that this last

position is the one that the Scriptures themselves assume, and that it is the only tenable one, &c. . . . Two of the four gospels . . . put forth *no claim to being the work of inspiration*, and they receive no witness of this from any foreign source." (*Eon*, Nov. 7, page 49).

We thought it possible that brother Chamberlin had changed his mind since writing these things; and, therefore, wrote him, giving him the opportunity of intimating the fact and so justify the suppression of a letter received from bro. Clement, which has since appeared in the *Light-stand* (March 28th). Bro. Chamberlin's answer is that he has never professed that "inspiration was limited to certain parts of the Scriptures," and that he has "written nothing to the contrary" of their wholly inspired character. "Accept," says he, "what we have written on this subject, in preference to rumour and surmise." We produce "what he has written." We point to these published utterances, and say, "Here is the proof, apart from all rumour and surmise, that you have professed the doctrine of a limited inspiration, and here is the proof that you have written in denial of their wholly inspired character." What is the explanation?

The explanation is worse than the partial inspiration doctrine itself. It is that inspiration *does not carry infallibility with it*. This is certainly a new doctrine of inspiration, with practical issues identical with those resulting from the doctrine of partial inspiration, and even worse; for partial inspiration does say, "though I do not undertake to say which parts are inspired and which not, I believe that the parts that are inspired are infallible." But this doctrine says (though in contradiction to its original utterances), "I believe all is inspired, but I believe inspiration can err." This is certainly the teaching of the following sentence: "You say inspiration carries infallibility with it, through every jot and tittle; WE SAY IT DOES NOT" (*Eon* March 21st). Again, "No more perilous and egregious mistake could be made than in thinking that inspiration has secured infallibility at all times and for everything that has been written" (*Eon* Nov. 14th, 1884, p. 57). What are we to say to this? If inspiration can err in little things, it can err in big things; if it can err at all, it has no superiority over the human; for wherein then should

differ the word of God from the word of man? This is only the same corruption as partial inspiration, only in a more open and undisguised and dangerous form. Of what significance is it to "emphatically deny" having taught a limited inspiration if you hold that the inspiration you recognise is an inspiration that may err?

Brother Chamberlin animadverts on the publication of bro. Clements' letter. There is no need. Its object is perfectly plain and legitimate. It is to make known to the brethren what they certainly ought to know—the true nature of doctrines that have crept in among them unawares, and to protect the work of God from the corruption and injury to which it is exposed at the hands of men whose clerical training has unfitted them for a true sympathy with the objects aimed at in the revived work of the truth; and who have been taken into confidence on a complete misunderstanding of their fundamental principles—with the painful results now manifest.

The estrangement that has arisen is declared "inexplicable." It is not at all so. Its occurrence is the simplest and most intelligible thing that could have happened. Intimacy was entered upon on the assumption that a common estimate of the infallible character of the Bible existed, and that common sympathies and common aims arising out of this common view were harboured and pursued. It transpired, after friction that was inexplicable apart from the knowledge of its cause, that that assumption was a fallacy, and that, in point of fact two men, who had allied themselves with the truth from the clerical ranks, had brought with them the false notions of the learned world in which they had been partly bred, with regard to the Scriptural foundation of all our work. The friction is explained; and the painful upshot is a natural sequence to the attempted association of elements that would not blend. It is not possible that men holding the absolutely divine character of the Scriptures could give place to the loose views with which a rationalised criticism has impregnated the religious atmosphere; and which these men have brought with them on a misunderstanding. This is the explanation of our present distress, in which, however, we are bound to recognise a divine origin in providence with divine objects—hurtful to some; beneficial to others.

Both of them make a general profession that "inspiration covers the whole of the Scriptures" but of what value is this when they go on to declare that they believe "inspiration has been given *only* WHERE it claims to have been given," and has left all truth (in the Bible), except revealed the truth, "*to the ordinary vicissitudes of literature,*" and that as a natural consequence, "the book is not free from error"? Let them recede from these positions and our way is clear. But let there be no covering of them up by a general declaration which does not express the real view entertained.

Brother Chamberlin cannot surely be in earnest in saying we have put words into his mouth which are not his. We have given chapter and verse for all the quotations; and they will be found on reference to be correctly made. They are his own veritable words, and not ours at all. In one case we have personified his doctrine, and made it speak; but in this case we do not profess to quote from him, but to give the sense of his doctrine. We have made quotations from his own published articles in which he propounds the doctrine of partial inspiration. The quotations are his own words, and will be found in the places to which we have supplied the reference. He does not attempt to explain them, or to shew that they do not advocate partial inspiration. He only complains that we have not quoted the parts in which he affirms that inspiration covers the whole of the Scriptures. This is an unreasonable complaint in the circumstances. General affirmations are valueless when the sense in which they are made is shewn by particular ones to be not a true sense. For example, the Methodist says he believes the gospel. This is his general "affirmation." Bro. Chamberlin would shew from Methodist writings that the Methodist denies the kingdom, and therefore he would ignore the Methodist affirmation that he believed the gospel. What would bro. Chamberlin say if the Methodist complained that while he had made quotations to shew that he had denied the kingdom, he had "passed over every affirmation he had made that he believed the gospel?"

God forbid that we should attribute in the least degree either to bro. Chamberlin or bro. Ashcroft a doctrine they do not teach. But we cannot shut our eyes, or give place for a moment to the Bible-nullifying doctrine which they have taught,

and which they refuse to withdraw. We might make other quotations: On page 57 *Aeon* for Nov. 14th, 1st col., line 13), bro. Chamberlin "affirms," "that an inspiration which has secured infallibility *has only been given* WHERE matters of revealed truth are concerned, *leaving such things as history, &c.*, to the carefulness of the *human writer.*" Bible history is, therefore, not infallible: and considering that the bulk of the Bible is history, where are we with this doctrine? If it is all inspired, or "covered" by inspiration, as bro. Chamberlin ambiguously affirms, then inspiration can err. If inspiration cannot err, then a book of which it can be said "the book is not free from error," (bro. Chamberlin's own words), and whose "history" has been left to the "carefulness" of "human writers," cannot be all inspired.

There can be no cloaking of the issue. It is either one way or the other, and as to which way that is, the friends of God do not falter: the Bible is absolutely divine. It is not an edifying spectacle to see men believing one way and trying to appear to believe the other. Bro. Chamberlin's confession with regard to Jael, is conclusive as to his real sentiments. She is to him a "cross-bred vixen," although the Spirit of God, in a propheticness, styles her "blessed above women;" and the deed which earns her this distinction at divine hands, only evokes from bro. Chamberlin's lips the exclamation "infamous!" In no more striking manner could the incompatibility of the two points of view be illustrated. Bro. Chamberlin thinks as a natural man: the Bible exhibits the divine aspect of transactions. Joshua hanging kings is a barbarian to nineteenth century "thought:" to enlightened perception, he is the executioner of divine behests. Jael, a divine servant, snaring a beast of prey, is an "infamous vixen" to the natural-man critic of the same said elegant-literatured nineteenth century.

Bro. Chamberlin says—"I have said my last word, and shall reply to no more letters." In the course of a lengthened experience, we have often seen this position taken in controversy, but never by men in earnest, and sure about their ground, such are never in a hurry to scuttle away from conflict.—He further says—"What I have written, I have written;" by which he enforces on those who would accept his cooperation, the acceptance or connivance at

his Bible destroying theory of the Bible's constitution. He consequently leaves no alternative but dissociation to those who would be faithful to God in their day and generation.

KEIGHLEY.—Brother Silverwood writes: "I am instructed to report to you that our ecclesia has passed a resolution agreeing with the one passed at Birmingham and reported on page 125 in the *Christadelphian* upon the inspiration question."

NOTTINGHAM.—Bro. Kirkland reports: "The Nottingham ecclesia has thought it advisable to declare, which was done unanimously, 'That we believe the scriptures, in all parts of them, were given by inspiration of God, and that we cannot offer fellowship to any who hold that there is in them an element of merely human authorship, liable to err.'"

ELLAND.—Brother Howe writes:—"I am directed to inform you that we have had a meeting of the ecclesia to-night, to consider the question of 'Inspiration of the Scriptures,' and that we have adopted the resolution moved by you, as contained in the *Light-stand* of Feb. 28th, 1885, page 71."

LINCOLN.—Bro. Elwick writes:—"I am pleased to report the decision of our ecclesia upon that all important subject—the inspiration of the Holy Scriptures. We have agreed to the following resolution: 'That the Ecclesia believes that the Holy Scriptures were originally produced in all parts of them by inspiration of God, and that in no case, were the writers left to their own unaided efforts: that the original writings were then free from error, rendered infallible by the superintending power of the Deity: that we henceforth refuse to fellowship any who do not accept this belief.'"

FALMOUTH.—Brother Warn writes: "All here are in true sympathy with you, and rejoice at the firm stand you have made for the truth. It is probably the last trial the brethren will have before Christ appears. It has, no doubt, happened to try their stability."

HIGH WYCOMBE.—Bro. Money writes: "I cannot fellowship with these who uphold a man in the pursuance of a wrong course. The verdict I have now to pronounce—after weighing the matter—is more decided and emphatic—that the course you have pursued as a whole in relation to this matter has been a right

course; and, therefore, you have my heartiest sympathy in your arduous and painful position. Ah, how these things lead one to long for the divine scrutiny. Men misunderstand and misrepresent us; but, ah, the Judge of all the earth will set matters right presently, and signs indicate that this presently will soon be upon us.—P.S., I may say that bro. Hitchman is also in perfect accord with the sentiments expressed herein."

HUDDERSFIELD.—Bro. Heywood writes: "Our resolution says, 'And now withdraws from.' We think this was a right thing to do; and I fear it will have to go through the ecclesias before our trouble is settled. Your omission of these words to meet the Birmingham brethren only lands you in further difficulties." [For a time, perhaps: but in the long run, it will have been better to wait. Many are recovering themselves who might have had a difficulty in getting out of the position into which an instant separation would have placed them.—Ed.] Bro. Heywood also says he has been informed that bro. Ashcroft was willing to have a personal interview with the editor of the *Christadelphian*, on condition of the latter promising to abstain from publishing anything as to what should pass, and also that "witnesses" should be present. Bro. Heywood says "a correct statement might do good." The statement in question is correct as regards what bro. Ashcroft wrote to others. Both conditions, however, were in the nature of barriers. "Witnesses" would have been inconsistent with the character of the interview, which Christ requires to be "between thee and him alone"—in which there is great virtue, apart from the question of obedience. Two men "alone" are far more likely to approximate if approximation be possible. And as for not publishing anything, it would all depend upon what should pass, and what necessity might arise afterwards. It must be evident that an earnest man is bound to leave his hands untied as to what the service of the truth might call for afterwards. Finally, as we said to bro. Ashcroft, "Christ annexed no condition to his commandments"—especially a condition destructive of this particular commandment in its second and third stages: for, failing success, a brother was put under the obligation to mention the matter to others, and finally to the whole assembly, to whom the offending and irreconcilable brother was thencefor-

ward to be "as an heathen man and a publican" (Matt. xviii. 17.)

ABERGAVENTNY.—A verbal intimation has been made to us by bro. Smith, of this place, speaking for the rest, that we made a mistake in supposing that their suggestion of a meeting of "chosen representatives" was of the same purport and intention as the Birkenhead project for a "conference of delegates." He declares that the two things had no connection, and that the Abergavenny resolution was adopted in ignorance of the resolution emanating from Birkenhead, and not at all with the idea of having a synod with legislative jurisdiction. If we have misrepresented Abergavenny, we beg pardon for our mistake. Candid men will allow that the mistake was natural. The two resolutions appeared about the same time, from places united in their disapprobation of the *Christadelphian* attitude, and appeared to recommend the same thing; the one a "conference of delegates," and the other a meeting of "chosen representatives." Bro. Smith says that what the Abergavenny brethren meant was a fraternal gathering without legislative function, and not a conference of delegates such as Birkenhead recommended. We publish the disclaimer. We would but add that there is a time for everything under the sun, and that it is not the time for a fraternal gathering when the very basis of fraternity is brought into question by the introduction of Bible-destroying doctrines. Wait till we get into the region of union, peace and love: and a fraternal gathering might then be a benefit (but, in fact, fraternal gatherings are going on all the time).

HALIFAX.—Bro. Skelton, by direction of the managing brethren, writes concerning bro. James Malcolm, of Innerkip's, allusion to Halifax matters, and says: "It is quite a misapprehension to state that the brethren who have left the meeting (whether four or fifteen) left on the question of a wholly inspired Bible. . . . The question of inspiration has never been submitted to the meeting for consideration. The reason of the brethren leaving was, their dissent from the action of the managing brethren with regard to the conditions on which the lecturing appointments of brethren Roberts and Ashcroft should be fulfilled—conditions decided upon with the object of keeping out of the meeting a disturbing element. The

managing brethren take this opportunity to state on behalf of the meeting that their position in this matter is unchanged from what it has ever been. They believe the Bible to be the inspired word of God, and have no hesitation in accepting the definition of inspiration as embodied in the Birmingham resolution, appearing on page 125 of the March issue of the *Christadelphian*. The 20 brothers and sisters (not 25) who left our meeting to form the Sowerby Bridge ecclesia did so from Jan. 1st solely for their own convenience. (Distance from here three miles). In justice to us, we think this explanation should appear in your next issue."

[As to which, we have to say that, personally, we know nothing of the matters in question, except in so far as they have been reported to us. The evidence goes to show a greater divergence than the foregoing letter would indicate. Burnt and countermanded *Christadelphians* would not indicate much sympathy with the battle on behalf of a wholly-inspired Bible; nor does the endeavour to gag its advocacy and to mix peace with corruption, show the zeal for God which God looks for at the hands of His children. Those who have gone to Sowerby Bridge have declared their minds, and their non-fellowship of the advocates of partial inspiration. Those represented by the foregoing letter have not done so. The other 15, who meet separately, have spoken for themselves, in a letter which came to hand about the same time as the foregoing. By the hand of brother Darlow, in an article headed, "WHY ARE YOU SEPARATED from the Regent Street Meeting?" they answer the question: The following are extracts:—"One reason why we cannot fellowship those at Regent Street is because we believe in the full inspiration of the Old and New Testament Scriptures, and although they profess to believe the same, yet in their actions, and by the questions they ask, they practically declare they do not. One of their number was under an engagement to lecture at Huddersfield, and he wrote to say he could not occupy their platform and fulfil his engagement on account of the

arbitrary resolution which they had passed, which resolution is, "That they believe in the full inspiration of the Old and New Testament Scriptures (and that they withdraw from all who do not)." Why cannot he occupy their platform if his belief is identical with theirs? It is evident there is a difference. Then they are in fellowship with brethren Ashcroft, Chamberlin, and others, who have propounded a partial inspiration of the Scriptures. Bro. Darlow continues: "We are not aware that these brethren have changed their views upon this question, therefore we cannot return to fellowship while they are invited to lecture, and are in association with the Regent Street meeting. To do so, we maintain, would be to give countenance, support, and fellowship propounders of a dangerous error, and would constitute us partakers of their evil deeds." Other reasons are given, but these are enough at present. The letter adds, "We think that the report that appeared in the *Æon* for February 13th calls for correction. It says that 'an attempt has been made here to divide the meeting on the inspiration question.' No such attempt was made. The real object of the meeting was to call in question the authority and disapprove of the action of the managing body in prohibiting brother Roberts from speaking upon the inspiration question, without first consulting the whole meeting, while at the same time they were sending private letters to brother Ashcroft pressing him to come, although he had written them to say that 'he had decided never to take a *Christadelphian* platform again.' Neither is it true that the meeting numbered 150. The number of members at the Regent Street meeting has never exceeded 106, and at the time the report was published 22 or more had ceased to meet there, having formed a meeting at Sowerby Bridge. The report further says that 'about four of brother Roberts' most ardent supporters will leave us,' when the real number is 19 or more, and others are only kept there by misrepresentations, enticing words, and fair speeches."

You are well advanced in scriptural self-restraint when you find it a noble satisfaction to be ill spoken of, when you are

conscious of doing right. No man can experience this satisfaction unless, like David, he see God always before him.

The Christadelphian.

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

MAY, 1885.

In 1850 or thereabouts, there was a strong impression abroad that peace would not be broken for many a year to come—perhaps, never, thought and wished the business men and others. The Peace Society was a popular institution: and popular faith was strong that governments would adopt arbitration as the mode of settling international disputes. There was one man who lifted up his voice at that time against the prevalent idea. He told them in a stormy public meeting in London that war and not peace waited the world in the near future, and that instead of disarmament and arbitration, there would be more war preparation and fighting in the next thirty years or so than the world had ever seen. He said this on the authority of the sure word of prophecy.

It is interesting now, and comforting to all who inherit his light and confidence in the Scriptures, to realise how entirely the popular idea has been falsified by events, and the Scripture forecast verified.

We are enabled to do this, in a striking manner, by the remarks which the *Daily News* felt called upon to make the other day on the development of the volunteer force. It said: "Nor can any one shut his eyes to the fact that the necessity for maintaining a force of this kind has been increasing ominously during late years. It is easy now to ridicule the dreams of international peace which were afloat over England about the time of the great Exhibition of 1851. The truth is that at that time *there did appear to all ordinary observation to be a singularly clear prospect of peace* throughout Europe and the world. Looking back now we can all see how superficial as well as fallacious were the

grounds on which such a confidence rested; but they *did not seem superficial then*. The general impression was that the 'settlement' effected by the arms of France and Austria and Russia in the disturbed affairs of the Continent would last long, and that in the meantime it was altogether in the power of the rulers of France, Austria, and Russia to give peace to Europe if they thought fit. Statesmen in general, not to say people in general, did not think they were called upon to take much account of conquered Sardinia, of crushed Hungary, of trampled Lombardy and Venetia, or the country of Frederick the Great which had been put to public penance and humiliation at Olmütz. 'H who of old would rend the oak dreamed not of the rebound;' the supposed dictators of peace to Europe were not dreaming then of the rebound which was to tear all their plans to pieces. *Ever since that time we have had nothing but war after war*. It cannot be said that England contributed unduly by example or otherwise to keep up so deplorable a condition of things. We have become a people of soldiers since the Crimean war."

THE SIGNS OF THE TIMES.

THE THREATENED WAR BETWEEN
ENGLAND AND RUSSIA.

A BATTLE IN CENTRAL ASIA.

IMMENSE WAR PREPARATIONS.

TURKEY IN A DILEMMA.

The month has been one of violent fluctuations between hopes of peace and expectations of war. Several times it has appeared as if England were on the point of declaring war; and then, in a day or

two, the tension has slackened and the sky has cleared a little. This is due to Mr. Gladstone's extreme anxiety to avoid the terrible calamity of a war with Russia if it can be staved off at all without absolutely surrendering English interests in India. This uppermost desire has predisposed him to make concessions which in ordinary circumstances he would not have submitted to.

Meanwhile, the most extensive preparations for war are being made on both sides ; and it will be something nearly unparalleled in the history of the world for such preparations to end in a peaceful arrangement. The prevalent feeling at the time of writing is in favour of the idea that war has become less probable ; but as the *Spectator* points out, this feeling is more the result of stock-jobbing efforts to keep up Exchange prices than of any serious change in the situation. There is, says the *Spectator* (a calm quiet paper that discusses public affairs in a scientific spirit, free from partizan aims), "great eagerness to "spread good news, and all the journals "influenced by financiers play the same "tune with an effect which is momentarily exhilarating. But the great facts "of the situation remain unchanged, or are "only altered slightly for the worse. The "British Government is making every "preparation for actual war at full speed. "The Russian Government, besides ordering "its Mediterranean squadron to the Baltic "to place it out of harm's way under the "guns of Cronstadt, is pouring troops "into the Caucasus and the northern "shores of the Caspian in order that the "army of the Caucasus may be relieved if "needful for action in Trans-Caspia."

The *Times* speaks in the same strain :—
"Public opinion on the question of peace or war seems liable to strange and unaccountable fluctuations. . . . Yet nothing has happened during the last three or four days to justify any change in the public attitude. On the contrary, a calm

review of the situation ought to convince any reasonable being that even were it certain that the British Government is prepared to give up Penjehed, together with the whole of the territory occupied by the Russians, it would not, by any means, follow that all trouble is at an end."

A BATTLE AT PENJEDEH.

During the month, the situation of affairs has certainly, as the *Spectator* says, "altered for the worse," or "for the better," as those would be inclined to say who look at it from a Bible point of view. At the close of last month, it was a question of the Russian delay in taking part in the boundary commission, and in the meanwhile throwing forward her outposts into the disputed territory. This month, there has been actual fighting, in which Russia seems to have taken the boundary question into her own hands. The fighting took place at Penjehed, a place situate at the northernmost point of the Afghan frontiers, where these frontiers border on the Turcoman district recently subjugated by Russia. This place was in the hands of the Afghans last month : and Russia had promised to make no further advances till the boundary question should be discussed and settled. But at the beginning of the month, the Russians, under General Komaroff, attacked Penjehed, routed the Afghan garrison, drove them out of the place, with a loss of 900 men. In a few days, the Russians occupied the place themselves, and the whole surrounding country, of which it is the centre.

When the news of this arrived in England, there was great excitement and indignation,—especially as it came accompanied with an intimation that just before the fighting, a British officer, who told the Russians of the arrangement that had been made, that there should be no further advance, was informed that no information of this arrangement had reached the

Russian general. It was immediately concluded that Russia was fooling the British Government. It now turns out there was a little mistake in this. The communication that passed between the officers was supposed to have taken place on the day of the battle, whereas it occurred some days before, when, in fact, there had not been time for the Russian commander to receive orders. In a day or so after the communication, the Russian Government order did arrive, to make no further advance, unless circumstances seemed to call for it.

The discovery of this fact has moderated public feeling somewhat. So, also, has another discovery. It was represented, in the first reports, that the Russians had attacked the Afghans without provocation; but later reports have shown that the Afghans had crossed the river towards the Russians before the fight; and taken up a more extended position, including the occupation of a hill that commanded the Russian camp. On the other hand, it is stated that the Afghans did this only because of the threatening attitude of the Russians, who had several times tried to bring on a fight.

The fact that there is a plausible Russian excuse, has taken a little from the heat of British resentment and strengthened the hands of those who are trying to make a peaceful compromise, but it does not inspire very sanguine expectations among thoughtful men. The *Daily News* says the avoidance of war is a possibility, but hints that it is not much more. The Penjesh fight is but an incident in the larger question where the real difficulty lies. Russia refuses to go back, or to abate her pretensions as to the boundary that should divide her new frontiers from Afghanistan. So long as she does this, the cause of quarrel remains. Mr. Gladstone is trying to get her to agree to submit the question to the commission appointed to settle the question, and actually waiting

on the frontiers for that purpose. Upon success or failure here, the result will turn.

ENGLAND'S PREPARATIONS FOR WAR.

Most English politicians have made up their minds that war, though it may be delayed a little, cannot finally be put off. For this reason, there is a universal approval of the immense war preparations that are being made, which include the calling out of the reserves, and the militia, and the fitting out of a number of armed fast-sailing cruisers for the protection of commerce on the ocean. The protection of England's sea trade, is a very vital measure. A large and influential meeting in London during the month considered the subject, and pressed it on the attention of the Government. Mr. W. H. Smith, First Lord of the Admiralty in the Beaconsfield Government, pointed out that the country did not produce food enough to feed more than one-third of the population; and that if the British command of the sea were taken away, the whole fabric of our national prosperity must collapse, and the population become subjected to want of an alarming character. Russia understands England's weak point here, and is encouraging an agitation among her own people on behalf of privateering—viz., the authorising of private efforts to destroy England on the sea by preying upon her merchant vessels. Here lies a source of great trouble for England if Russia can successfully put a few *Alabamas* on the ocean.

A feature of the month has been the efforts of England to secure allies in the event of a struggle. An ostentatious conference has taken place between the Viceroy of India (Lord Dufferin) and the Ameer of Afghanistan, to make sure of his not siding with Russia. The Ameer has been loaded with honours and presents, and sent home with promises of increased pay and un-

limited support in case of need. But there seems something shaky about the arrangement. The Ameer is unwilling to allow English troops to enter Afghanistan. He says his people are bitter against them in consequence of the last invasion. But there must be another explanation: because, if the people had the fear of Russia attributed to them, they would be glad of England's presence and protection. It is probable they incline as much to Russia as to England. Russia is nearer and more powerful; and Russia has spared no pains to ingratiate herself. Documents are published which show the extreme efforts made eight years ago to gain over Afghanistan. The Ameer possibly wavers: for, in addition to promises, Russia has another weapon. There is a rival Ameer—Ayoub Khan,—the man overthrown at the time referred to, by General Roberts, and who has since then been living in Persia. It has leaked out that Russia has been fomenting a movement in his favour, and that if the present Ameer should prove unworkable, he may find his throne imperilled. These counter currents have made the Ameer a scary kind of fish. He seems to have swallowed British bait, but not completely enough to be hooked. He can let it slip out, if that should seem the best thing. At all events, his objection to British troops entering Afghanistan creates an embarrassment.

TURKEY IN A DILEMMA.

Turkey finds herself important in the circumstances: and she hardly knows how to turn the opportunity to account. Russia would like her as an ally: and England would like her: and both are reported to be making her tempting offers. It would be amusing, if the situation were not so grave. The *Birmingham Mail*, in an article headed "Wooing the Turk," says:—

"Circumstances make strange bed-fellows. If anyone had predicted only a year or two ago that Mr. Gladstone's

Cabinet would be found playing off the Turk against the Russian, doubts might perhaps have been entertained of his sanity. No epithet was too opprobrious to heap upon Turkey as a nation when the present Government came into office. It was the fashion to speak of the 'unspeakable Turk,' and some politicians have gone so far as to compare Turkey's position in Europe with that of a dead man in a busy street. The idea of a Liberal Government seeking the assistance of a corrupt and effete Power like the Porte was too ludicrous to be seriously entertained for a single moment. But the 'Sick Man' has been patient, and has waited for circumstances to set him on his legs again. Now that Bruin is showing his teeth, and the British lion is roaring, the invalid at Constantinople is suddenly himself again. Instead of getting all the kicks from the big boys in the European school he finds himself the recipient of the most effusive caresses. Between the tender attentions of John Bull and the wily Muscovite he finds himself in the happy position of Captain Macheath when the two seductive charmers were setting their caps at him. It does not bode well for Russia's designs in the East that she should have been showing the Sultan the most marked kindness of late. If the Tsar's Ministers have really decided to kick up a dust in Central Asia they must know how necessary it is, as a precautionary measure, to propitiate the Turk."

Turkey does not find herself altogether at liberty to attend to either of her suitors. The latest telegrams inform us that Germany and Austria insist upon her observing the Treaty of London which closes the Dardanelles to warships in time of war. Turkey's alliance would be of no use to England if England could not get her ships through the Dardanelles, to fight Russia in the Black Sea. Consequently, the action of Germany and Austria puts Turkey in a dilemma: especially as it is accompanied by a threat that, if she go contrary to the Treaty, they will regard the Treaty as dead (and what then? Why, that they will be at liberty to go to work and hack up the rest of the bird). It is also telegraphed from Constantinople, that Turkey has come to the

conclusion that whatever she does, she will be the sufferer from any war that breaks out. In this, no doubt, Turkey is right. She may possibly disappear altogether; which would be very satisfactory.

RUSSIAN DESIGNS ON CONSTANTINOPLE.

Russia means to have Constantinople. This comes out in the report of an interview between the correspondent of the *Daily Telegraph* and "one of the most trusted counsellors of the Russian Imperial family." The conversation is published in a letter from Cairo, under date March 3rd.

"He stated," says the correspondent, "that Russia would never dream of aspiring to possess India, having neither men nor money sufficient to hold it if conquered, nor do Russians consider the acquisition of the country of sufficient importance. 'But,' said he, 'when Russia is within reach of the Indian frontier, if there is a rising of the natives, as there inevitably will be soon, then we shall be called upon by the rajahs and chiefs for assistance. In that case I should urge the Government to acquiesce, not with any idea of conquest (for we should only aim at restoring the authority of the native rulers), but with the view of loosening England's hold on India, and thereby weakening her. In our eyes, England owes the greater part of its strength and importance to its Eastern possessions. England once thoroughly weakened, we should have a free hand in Turkey. When I talk of Turkey, do not for one moment think that we want Constantinople on any religious, historical, or similar sentimental grounds. Our sole object is to obtain the absolute mastery of the entry to the Black Sea. Were it possible to hold the Straits independently of Constantinople, we should not care one bit about the possession of the city itself, and any one would be welcome to have it. But, as it is impossible to hold the Dardanelles without the Bosphorus and its forts on either side of the Straits, we intend to do our very best to get hold of them. We must have complete and absolute mastery of the Black Sea and of the entry thereof. All our political action is in that direction, and as your *grincheuse Angleterre* constitutes the principal ob-

stacle thereto, we must commence by weakening her in every manner possible. This is the secret of our working against English interests in Egypt, Abyssinia, Central Asia, and elsewhere."

ENGLAND AND TURKEY.

English politicians are divided on the policy of trying to get into alliance with Turkey. An article in the *Bradford Daily Telegraph* presents the pros and cons very well, and incidentally foreshadows the position assigned to England by the prophetic word:—

"Would England after all be much the worse for standing aside and letting Russia settle the Eastern question in any way that she deemed best? . . . Why should not English Statesmen put to themselves the question—Is it not possible for us to safeguard the interests of the English Empire otherwise than by maintaining an effete despotism (Turkey) and standing between a great nation (Russia), with an immense capacity of development, and an object which England would seek with as persistent an effort were she in Russia's place? England is at present exposing herself to a maximum of inconvenience with a minimum of recompense. She is bringing upon herself hostility because she is taking up a burden that ought to fall upon the shoulders of other people who are much more directly interested in the question than she is. Her point of interest centres in Egypt AND SYRIA, not in Asia Minor or the Dardanelles. Now that Italy has resumed her natural place in the rank of European States, and is developing the naval power which should pertain to her, England has less need to fear for her position in the Mediterranean. The circumstances are changed, the hope which animated the whole policy is extinct, it is surely, then, time soberly to review the whole position, and determine deliberately whether the old policy is to persevered with, or, if not, by what it is to be superseded."

"Some have wondered that disputes about opinions should so often end in personalities; but the fact is, such disputes begin with personalities, for our opinions are a part of ourselves."

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, May 25th 4.30 prompt (open to interested strangers). An hour's conversazione after tea.

"FINGER POST" DISTRIBUTORS' TEA MEETING.—Saturday, June 6th, Garden Room, 64, Belgrave Road, at 5 p.m. All interested in the work made welcome.

TEMPERANCE HALL, BIRMINGHAM.

SUNDAY LECTURES FOR MAY.—3rd, brother Roberts; 10th, brother Shuttleworth; 17th, brother Roberts; 24th, brother Roberts; 31st, brother Shuttleworth.

BIRMINGHAM BROTHERS LECTURE OUT OF BIRMINGHAM DURING MAY AS FOLLOWS:

May 3rd.—Brother Challinor, Brierley Hill; brother Shuttleworth, Leicester.

May 10th.—Brother Roberts, Leicester.

May 17th.—Brother Challinor, Leamington; Brother Shuttleworth, Derby.

May 24th.—Brother Shuttleworth, Dudley.

May 31st.—Brother Roberts, Derby.

SUNDAY SCHOOL.

May 3rd, 1st Kings xvi. *Subject for proof:* "That Christ will judge the just and the unjust at his coming."—May 10th, 1st Kings xvii. *Subject for proof:* "That those who obey not the gospel will perish."—May 17th, 1st Kings xviii. to verse 21. *Subject for proof:* "That the righteous will live for ever."—May 24th, 1st Kings xvii. verse 22 to the end. *Subject for proof:* "That the Jews will be restored to their own land."—May 31st 1st Kings xix. *Subject for proof:* "That Christ will reign over the whole earth."

BIRMINGHAM MISCELLANIES.

The usual paragraph of Birmingham "intelligence" was inadvertently omitted last month. It was a printer's omission. The copy was supplied. It was not, however, supplied at the same time as the rest, and so got out of the groove and was over-

looked. If the printer can find it, it will appear this month.

The meetings continue well attended—sometimes too well (in the evening). Events on the Continent will doubtless dispose many everywhere to give heed to the truth who have been disposed to trifle with it. Whether the Lord will accept an attention founded upon sight rather than upon faith, will appear in the day of his coming. Perhaps he will be merciful in the matter, considering the absence of open vision.

Cases of obedience begin again to multiply. There was an apparent check when the complete inspiration of the Bible was in question. People would naturally feel that if the Christadelphians were going to begin to call in question the Bible, there was no reason for attending to them. Now that the ecclesia has taken a decided attitude, confidence returns, and we may hope to see an accelerated harvest in the bracing state of the signs of the times.

Where we are with regard to those who may secretly sympathise with a loose attitude in the question, time alone can reveal. It is not for any man to judge what is not avowed. One case was scripturally proceeded with by brethren knowing it; but when it came to the third stage, the brother accused declared his agreement with the resolution that had been adopted; and his confidence in the entire Scriptures as the unerring work of inspiration.

A reaction is going on. If all treated the matter as frankly and candidly as sister Brabyn, there would be a speedy disappearance of the uncertainties in which the actions of some involve us. She has been away from Birmingham for six months, and has just returned. She writes, April

18th, as follows:—"I returned to Birmingham the day before yesterday, after nearly six months' absence. During that time I have often felt devoutly thankful that duty imperatively called me away from scenes of conflict incident to the party feeling caused by bro. Ashcroft's theory of inspiration. When I left, I warmly espoused his cause, and often expressed myself in favour of his *Exegetist* article. I do not wish to trouble you with a long letter, but I am anxious for it to be understood that I have completely changed my mind, and that I do not find the 'partial' theory safe or tenable. I know at the outset the article was INTENDED to convey the idea of partial inspiration of the Scriptures. I so understood it in common with many others, and I cannot agree with the interpretation of it that has recently appeared in *The Truth*. It seems to me *valtry* and *unfair* to try to explain it away, and then bring forward the attitude you have taken as a justification of ill feeling. For my own part, I am thankful for your championship. We do not all possess faculties for keen discrimination, farsightedness, and courage; so that we are naturally glad of help in these directions. Such help involves no tyranny, and those who avail themselves of it are surely the best judges as to whether the act is one of bondage or not. The very fact that *many* have taken another course than the one you adopt, is proof that *all* could do so who wished. I feel that the points now raised, viz., 'arrogance,' 'bondage,' 'tyranny,' &c., are calculated to mislead, that the real issue—hide it as they may—is the same as at the beginning—whole or partial inspiration of the Scriptures. Repudiation or endorsement of the *Exegetist* article alone will settle it."

Washington, D.C.—A copy is forwarded us (probably by bro. Boggs), of a resolution adopted by the ecclesia here, censuring "bro. Robert Roberts, editor of the *Christadelphian*" for publishing "certain articles," "whereby brethren R. Ashcroft, of Liverpool, England, and J. H. Chamberlin of Glasgow, Scotland, have been grossly misrepresented, and shamefully libelled," and pledging the ecclesia to "withdraw co-operation from the editor

of said paper, until he learns to treat Christ's brethren in a decorous and brotherly manner." Brethren R. Ashcroft and J. H. Chamberlin, it is added "have our entire confidence and sympathy." [As to which we have to say that it is a perfectly legitimate exercise, on the part of the Washington ecclesia, of the right possessed by every man in Christ's absence, of judging matters according to the light in which they appear to him, and of acting accordingly. The right which they exercise, they will not, of course, deny to us. We are sorry if our judgments of the matter do not agree. We take it that their action honestly represents the situation as it appears to them, but we cannot help believing that if they knew all, they would think differently. We do not blame them for acting according to their impressions of the case. They will admit as reasonable men, however, that we have had better opportunities of judging than they, and that it is just possible our view of the matter may be a right one. If it should happen to be so, and that we are truly working the work of the Lord, with however much imperfection, then their action in withdrawing co-operation from us, will not be to their satisfaction in the day of His coming. Should they have erred in judgment, the Lord may forgive them on that day, which we pray.—EDITOR.]

INTELLIGENCE.

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

Use note paper and write on one side of the paper only.

Do not use large sheets; write with good ink, and write all proper names VERY PLAINLY.

Aberdare.—Bro. Pugh reports an increase of one, through the removal to Aberdare of bro. T. Davies, from Cardiff.

Aberdeen.—Bro. Craigmyle reports the death of bro. William Chalmers, coal merchant, who fell asleep April 13th, aged 43 years. He had been in failing health for several months, but did not think the end so near. Also the removal to Liverpool of bro. Robert Emslie, carpenter who took an interest in the Sunday school as a teacher. On March 22nd was added to our number bro. and sister W. L. FINNIE, working jeweller (formerly of London), who had been residing here for some time. By obedience to the truth, we have Mrs. HAMMELL (63), formerly Congregationalist, who was immersed into Christ on the 11th inst.

LECTURES.—April 12th, "Speculation" (bro. Andrew Marr); 19th, "Baptism" (bro. Mowat). With these close our winter public lectures, which we trust may bear fruit in due time.

Alderley Edge.—Brother Finch reports that on Good Friday the little company of local brethren and sisters here were joined by a number from Stockport, with whom they spent a time in the open air and sang some of the beautiful hymns of our book. In the evening there was a tea meeting. After tea, addresses were delivered by brethren Clarke, Wilson, and Ellem, of Stockport.

LECTURES.—March 1st, "Messiah" (bro. G. Waite); 8th, "The Tittle Clear" (bro. Bellamy); 15th, "Hell" (bro. Holland); 22nd, "The Wedding Garment" (bro. Clarke); 27th, "Are Fools for Christ's Sake" (bro. Pickering).

Aylesbury.—Bro. Wheeler reports the immersion on the 18th of March, of his own son, MARK ALBERT WHEELER (14), who was anxious to be in the Christ, and who, having had the advantage of an education in the truth for several years, had not so much to unlearn as many have.

Bath.—Bro. Keepence reports a visit from J. J. Andrew, of London, on March 15th, when the brethren were favoured with an acceptable exhortation, and a very plain and convincing lecture on the second appearing of Jesus Christ—its certainty and signs. On Sunday, March 22nd, bro. F. R. Shuttleworth, of Birmingham, lectured on "Paradise lost and regained." Brethren and sisters were present from Bristol, Radstock, and Frome, and inter-

esting evenings were spent. There has been a good attendance of strangers, consequent upon a liberal distribution of handbills, *Finger Posts*, and large posters, audiences exceeding 250. On Sunday, March 29th, bro. R. R. Stainforth, of Bristol, lectured on "Jesus Christ, who is he, and what has he done for the world?" On April 5th, "Obedience better than sacrifice" (bro. T. W. Keepence); April 12th, "Salvation" (bro. W. A. Robinson). Considerable interest has been manifested.

Bexley (Kent).—Bro. Guest reports the removal of Sister Guest, Sister E. Guest, and himself from Lewisham to this place. "Although to a certain extent isolated, we shall have the comfort and help of bro. Moses Lewer, of Maldon, who is now residing at "Bexley Heath," with whom we now meet on each first day for the breaking of bread, &c. We left Lewisham with very great reluctance, as they had formed ties there (in the truth) which were very painful to break."

Birmingham.—During the month obedience has been rendered to the truth by the following persons:—RICHARD GALE (27), formerly Wesleyan; MATILDA HARVEY (24), formerly connected with the Church of England; Mrs. ELKINS (33), formerly neutral; HENRY JACKSON (17), formerly neutral; WILLIAM ELKINS (32), formerly a member of the Church of England.

LECTURES.—March 15th, "The crowning work of Christ upon earth" (bro. Shuttleworth); 22nd, "The Reformation" (bro. Bishop); 29th, "The knowledge of God" (bro. Roberts); April 5th, "Wars and rumours of wars" (bro. Roberts); 12th, "A fulfilled Bible" (bro. Shuttleworth); 19th, "Sound doctrine" (bro. Bishop).

Bournemouth.—See Swansea.

Brighton.—Bro. F. G. Jannaway, who has removed with his sister-wife and bro. Walter from London to this place, writes to say that he will be pleased to be in communication with any brethren or sisters who may reside in or near Brighton. Sisters Michie and Butler have just removed from Hastings to Brighton, "and we are pleased," says bro. Jannaway, "to find very earnest workfellows in brother and sister Gravett, old residents in the

town. We also hear that brother and sister Harrison are here, but have not yet found them; hope to shortly, in which case we shall number 9 to make another commencement in the work of the truth."

Burton-on-Trent.—We are pleased to report the addition of the following to our small number:—**JOHN BLUNDELL** (30) and **GEORGE OAKLEY** (34), who, after an intelligent confession of the things pertaining to the Kingdom of God and the name of Jesus Christ, were immersed March 15th (at Tamworth). Also **MARY ANNE OAKLEY** (31), wife of last-named, rendered obedience in baptism (at Tamworth) April 5th. All were formerly Baptists. Our ecclesia now numbers 8.—**WM. POWELL**.

Cardiff.—Bro. Symonds reports that the brethren here are endeavouring, with God's blessing, to assist as many as will listen, to come out of darkness and error, into the marvellous light of Jehovah's truth. "Since January last, we have met at 11 a.m. on Sundays to break bread instead of at 5 o'clock p.m., as formerly. The Sunday evening lectures are still held at 6.30 p.m. The ecclesia at present number about 36.

LECTURES:—March 1st, "The most important inquiry of the present day" (Bro. C. Rees); 8th, "The secret of the Lord; can it be explained?" (Bro. M. Rees); 15th, "Heaven not our home" (Bro. Symonds); 22nd, "The rich man and Lazarus" (Bro. Birkenhead); 29th, "Paradise lost" (Bro. Lloyd).

Crewe.—Bro. Heath reports an application for union with the brethren at Crewe, from a man whose first contact with the truth was due to hearing (last summer, 1884), two Wesleyan members talking about the Editor's debate with Bradlaugh. Since then he has plodded the way of investigation almost by himself. Bro. Heath adds: We cannot tell how much the truth is telling on people. It is our part to carefully sow the seed.

Derby.—Bro. Chandler reports another addition to the household of faith, in the person of **FRANK WEBSTER**, (51), lately connected with the Church of England. He was never a zealous supporter of the State Church. He had his misgivings as to many of the doctrines held therein; and now rejoices at having had his mind

set at rest as to the real truth of the Scriptures. He was immersed on April 3rd. Good audiences have as usual attended the lectures for the month.

LECTURES.—March 15th, "Nebuchadnezzar's Image" (Bro. Meakin, Derby); 22nd, "The Reward of the Righteous" (Bro. Gamble, of Leicester); 29th, "Christ raised from the dead" (Bro. Burton, of Leicester); April 5th, "True Conversion" (Bro. Wood, of Tamworth); 12th, "The Two Natures" (Bro. Richards, of Nottingham).

Elland.—Bro. Riley reports the following further additions: **ELIZA LUMB** (16), daughter of brother and sister Lumb; also **CLARA ANN DRAKE** (13), daughter of brother and sister D. Drake. Both scholars from the Sunday School.

Gloucester.—Bro. Rogers reports various lectures as follows:—March 15th, "Christ" (bro. Taylor); 22nd, "The One Hope" (bro. Clark); 29th, "The Signs of the Times, &c." (bro. Andrews, of Birmingham, who also lectured on the Monday evening on "Demons," very good attendance of hearers to each lecture); April 5th, "The Resurrection of the Dead" (bro. T. Turner, of Birmingham); 12th, "The Merchants of Tarshish and their young Lions" (bro. Taylor).

Great Bridge.—Bro. Hardy reports: Easter Monday being a general holiday, advantage was taken of the opportunity to hold a tea meeting here. We were cheered and encouraged by the presence of a large number of brethren and sisters from Bilston, Birmingham, Brierley Hill, Dudley, Kidderminster, Wolverhampton, and Bro. and sister Carey from Nottingham. Over 200 brethren and sisters were present. Proceedings commenced at three o'clock with a conversation, followed by tea at 4.30. After tea a very profitable meeting was held.—Our numbers have been increased by the removal of bro. and sister Pickin, of Wolverhampton to West Bromwich, who will meet with us; also sister Beale, late of Nottingham, residing at Walsall. The meetings have been remarkably well attended of late and several are much interested.

Great Grimsby.—Bro. Sayer reports: "We have taken the Friendly Society's hall for lectures and breaking of bread on Sunday evenings, for the months of April,

May, and June. The lectures for April were as follows:—5th, 'What is truth, or Pilate's question answered;' 12th, 'Restoration of Israel;' 19th, 'Daniel's Four Beasts;' 26th, 'The Promises made to Abraham.'

Halifax.—Bro. Skelton reports a visit from bro. Smith, of Edinburgh, who lectured twice on Sunday, to large audiences. April 12th, "God's purpose," "Mortality and immortality;" and again on the evening of Tuesday, the 14th, "The re-appearance of Christ." He also spoke encouraging words at the memorial service on the Sunday morning, when there was a good attendance of brethren and sisters.

Huddersfield.—Bro. Heywood reports: "The ecclesia here held their annual tea meeting on Good Friday, when a successful gathering took place. The meeting after tea was addressed by brother R. Smith, Halifax; brother Lord, Todmorden; brother Mitchell, of Leeds; bro. Drake, of Elland; brother Barraclough, of Heckmondwike. The 'Coming of Christ,' 'Signs of the Times,' and the importance of holding fast the sure word, were the subjects spoken of."

Jersey.—"Brother and sister Hayes have returned to Jersey. I am happy to state that we now number six."—P. C. GALLICHAN.

Kidderminster.—I hope to be able to report the addition of one or more to the name of the Lord next month, as a few are anxious for immersion. Our quarterly business meeting was held on Thursday evening, April 2nd, and was satisfactory. The finances were in a healthy condition, and general harmony prevailed.

LECTURES.—March 15th, "The Church of Christ; what is it?" (bro. Millard, of Wolverhampton); 22nd, "Faith" (bro. J. Barker); 29th, "Russia and Britain in the East" (bro. J. Bland); April 5th, "Apostolic succession" (bro. Collins, of Birmingham); 12th, "Human Destiny" (bro. T. Turner, of Birmingham).—J. BLAND.

Leeds.—"Three more have come out from the Gentiles and put on the saving name in the appointed way. On March 18th, JAMES BETTS (22), printer's machinist, and ALICE WILSON, both formerly

neutral; and on March 26th, ELIZA BATTYE (26), wife of bro. Battye, formerly Methodist Free Church. Bro. Betts first heard of the truth in Birmingham, where he lodged with a brother, and attended the lectures. On coming to Leeds, he attended our meetings regularly, with the result named. Sister Wilson had come to a knowledge of the truth, but did not know of our meeting until we advertised the opening of our present meeting room, so that this addition is a direct result of the change we have made. We have lost bro. Wilby, who, without assigning any reason, has ceased to fellowship, and refuses to see or communicate with the brethren.

LECTURES.—March 19th, "The Bible: what it is and how to understand it" (bro. Philpotts); April 5th, "The crucifixion and resurrection of the Lord Jesus Christ" (bro. Turner); 12th, "The joy for which Jesus endured the cross and despised the shame" (bro. Mitchell); 19th, "The Lord is a man of war, Jehovah is His name" (bro. Andrew).—W. H. ANDREW.

Levenshulme.—Bro. Carr records the obedience of EDWARD DEVLIN (formerly Church of England), which took place on March 1st, 1885. The intimation was too late to appear in the last number of the *Christadelphian*. Writing again, April 15th, bro. Carr records the death of sister Watson, wife of bro. Watson, which took place on March 21st, 1885. She was interred March 25th, in the hope of coming forth at the Master's return with the keys of death and the grave.

Leicester.—"We have not been heard of through the columns of the *Christadelphian* lately, but we have not been idle by any means, although, so far as appearances go, the result is almost *nil*. We are not cast down on that account. It is the Lord's work, and if we are not increasing in numbers, probably we are in knowledge of divine things. Bro. Sulley, of Nottingham, lectured for us on Sunday, March 22nd, and Monday, March 23rd. On Good Friday, we held our ecclesial tea meeting, and had one of the most successful and enjoyable meetings in the experience of Leicester for several years. Bro. and sister Sulley were present, and also others from Nottingham, Westminster, Kettering, Northampton, Bedford, and Birmingham.

LECTURES.—March 15th, "The Goodness of God" (bro. Gamble); 22nd, "The restoration of the Israelitish nation, an element in the political regeneration of mankind" (bro. Sulley); 23rd, "The times of the Gentiles and the ending thereof" (bro. Sulley); 29th, "Eternal life" (bro. Herne); April 5th, "The Cross of Christ" (bro. Burton); 12th, "Wars and rumours of wars. Will they ever cease" (bro. Collyer).

Lincoln.—Bro. Elwick reports the removal of bro. Dracup to Grimsby where he will doubtless be a welcome accession to the few friends of the truth in that place.

LECTURES.—March 22nd, "Shall we live again?" (bro. F. J. Roberts); 29th, "Salvation" (bro. Healey); April 5th, "The Word made flesh" (bro. T. H. Elwick); 12th, "Man" (bro. Smither.)

Liverpool.—On the 3rd of January last, EDWIN ARTHUR BEACH (30), upholsterer, who was formerly a member of the United Methodist Free Church, put on the saving name by baptism, and on the 14th of February ELIZABETH BEACH (28), his wife, followed his example. These particulars should have been sent before, but were inadvertently overlooked. The ecclesia has decided to close Granby Hall at the end of the three months for which it was taken, which will expire on the 26th April, and to resume the lectures at Temperance Hall, Hardman Street, after that date.

LECTURES.—March 15th, "Christ is coming—the reasons why we believe his second advent is nigh" (bro. J. U. Robertson); 22nd, "Casualty, Reason, and Faith, in relation to each other" (bro. James Donald); 29th, "The Godhead—the holy one of Israel not in any respect identical with the Trinity of Christendom" (bro. J. U. Robertson); April 5th, "The death which Christ abolished, and the life and immortality which he brought to light through the gospel" (bro. S. A. Garside); 12th, "The new birth" (bro. J. U. Robertson).—HY. COLLENS.

London.—ISLINGTON—(*Sundays, Wellington Hall, Wellington Street, Islington, 11 a.m. and 7 p.m.; Wednesdays and Fridays, Upper St. Lecture Hall, 8 p.m.*)—Bro. Owler reports the sudden death of Sister Burr ridge, senr., which

took place after a few days' illness, on February 15th. Sister Burr ridge had been for many years in the truth, having heard of it at Maldon, where bro. Burr ridge was formerly in business. Bro. and Sister Burr ridge removed to London a few years ago, and have seen several of their children embrace the Truth. Sister Burr ridge was interred in Finchley Cemetery on February 19th, in the presence of the brethren. The following have put on the sin-covering name by immersion, on March 1st: AGNES WHITEHEAD; on the 15th, KATE MARIA ROFF; on April 5th, HENRY BURNARD; and on April 12th, ALICE KING, younger daughter of bro. and Sister King. The lectures at Bow and Wellington Hall, are still well attended, and much interest manifested in the gospel of the kingdom of God.

LECTURES.—Wellington Hall, March 1st, "Egypt and the Soudan" (Bro. J. T. Andrew); 8th, "Angels" (Bro. W. Owler); 15th, "The Time of the End" (Bro. Elliott); 22nd, "The Name above every Name" (Bro. H. Horsman); April 5th, "The Apostacy" (Bro. Dunn); 12th, "The Satan" (Bro. Horsman); 19th, "The Resurrection" (Bro. Elliott); 26th, "Britain and Egypt" (Bro. J. J. Andrew).

WESTMINSTER.—(*Wilcocke's Assembly Rooms, Palace Road, Westminster Bridge Road, Sundays, 11 a.m. and 7 p.m.; Thursdays, 8 p.m.*)—During the month the following have been immersed into Christ:—On March 15th, SARAH WEBB (38), wife of our brother Webb, formerly Wesleyan, and GEORGE CHAPMAN (69), husband of sister Chapman, formerly Congregationalist; on March 22nd, EMMA GIFFARD (17), formerly neutral; on March 29th, EDWARD JONES (45), formerly Baptist, and MARY ANN WEBB (15), formerly Church of England. We have also amongst us, by removal from the Swansea ecclesia, sister Goodingham, late of Neath.

LECTURES.—April 5th, "Christ the Lord" (bro. T. Swindell); 12th, "The Gospel as preached by Jeremiah" (bro. A. Andrew); 19th, "Egypt and the Soudan" (bro. J. J. Andrew); 26th, "The rise and fall of Anti-christ" (bro. G. F. Thirtle).—F. W. PORTER.

FULHAM.—(*15, Broxholm Road, Fulham, S.W.*)—Brother Hutchinson reports the obedience of one formerly belonging to "the Mother of Harlots," EMILY RIDLEY (27), wife of bro. Ridley. There

is a marked improvement in the attendance at the lectures.

LECTURES.—April 5th, “The Grand Secret” (bro. Hutchinson); 12th, “The Philippian Jailor’s Question” (bro. Dunn); 19th, “What After Death for Me Remains?” (bro. Jackson, Westminster); 26th, “Resurrection and Judgment” (bro. Owler, Islington).

Mansfield.—The brethren here have suffered loss through the death of sister W. Hage (late of Bilsthorpe). She fell asleep on Friday, April 10th, after a somewhat prolonged illness (bronchitis and heart disease). Her faculties remained clear and strong to the last, and her faith in the hope of Israel unshaken. The Editor of the *Christadelphian* saw her (by request) a week or so before her death, and read several Scripture portions to her to her great expressed pleasure. He made promise to bury her; but, receiving no invitation from those in charge of the arrangements (her relations—not in the faith), he was not able to carry out his promise. Before her death she handed over to him her entire collection of Dr. Thomas’s works, going back to the earliest times. She was a woman of strong mind, but of some peculiarity.

Nottingham.—Brother Kirkland reports that bro. P. H. Horsman (of Nottingham), and sister Tourle (of London), have been united in marriage. Sister Tourle (now sister Horsman) will be numbered with the Nottingham ecclesia. He further reports the all but unanimous adoption of the resolution appearing below, after several special meetings, adjourned from time to time. The final meeting took place at the beginning of April. The matter to which it refers has been under consideration in Nottingham for several months, and bears more or less on all the brethren. “It will be necessary to explain,” says bro. Kirkland, “that for several years past brother Ashcroft has been intimately connected with the public proclamation of the truth in Nottingham, lecturing once every few weeks for the past two years. On Dec. 11th, within a week of his usual appointment we received a letter from him, in which he said:—‘The scandalous treatment, I have received through the *Light-stand* and the *Christadelphian*, makes is simply impossible for me to co-operate

with the editors of these prints in any form of religious work. This decision, of course, will require you to arrange with someone else for the supply of your platform on Sunday week. The responsibility attached to it, is solely theirs whose shameful behaviour has made it necessary and unalterable.’ We saw at once that bro. Ashcroft was taking an unscriptural attitude towards brethren Roberts and Shuttleworth, and that, whatever might be the cause of offence, it was his duty to first try and gain them in the way of Christ commands in Matt. xviii. This was pointed out to bro. Ashcroft (in a personal visit) by the brother to whom the letter had been addressed, and subsequently, by two of our brethren, who pressed on him the importance of obeying the command. Their efforts were unsuccessful. (Bro. Ashcroft would neither go and see bro. Roberts nor would he consent to bro. Roberts coming to see him, which bro. Roberts had expressed his willingness to do.) Bro. Ashcroft’s letter was then laid before the managing brethren, who instructed the secretary to write to bro. A. as follows:—‘We, the managing brethren of the Nottingham ecclesia, having heard from brethren Sulley and Kirkland, the result of several interviews, are convinced you ought, in obedience to the command of Christ (Matt. xviii.), to go and see bro. Roberts.’ The following was also sent to bro. Roberts:—‘The managing brethren of the Nottingham ecclesia, having heard the report of brethren Sulley and Kirkland, believe it would be in harmony with the mind of Christ for bro. Roberts to go and see bro. Ashcroft, although the latter has refused to see him.’ On Feb. 26th, bro. Roberts sent word that he had been to Liverpool to see bro. Ashcroft, but that bro. Ashcroft refused to see him.’ The matter was then laid before the whole ecclesia, which, after careful consideration, passed the following resolution, a copy of which has been sent to bro. Ashcroft:—‘Having heard read the letter addressed to Bro. Kirkland, in which Bro. Ashcroft refuses to lecture in connection with us while our platform is open to Bro. Roberts, and having heard and considered the report of brethren Kirkland and Sulley of the steps unsuccessfully taken by them to induce bro. Ashcroft to adopt the course prescribed by Christ, in Matthew

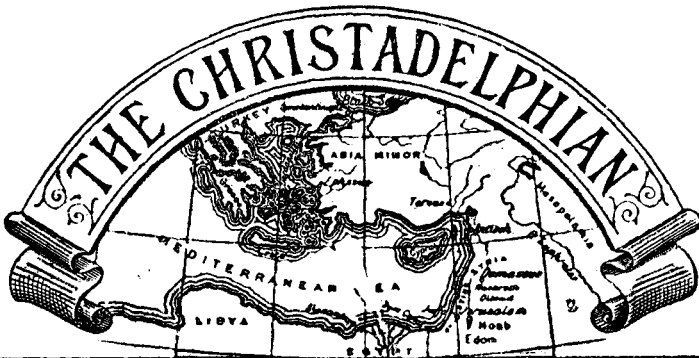
xviii. 15, 17. we are convinced that bro. Ashcroft is in a state of disobedience towards that commandment, and that his attitude, especially in refusing to see bro. Roberts when visited by him at the request of the managing brethren, is contrary to the precepts of Christ. Believing this, we regard it as our duty, if brother Ashcroft persist in his present attitude, to dissociate ourselves from him, as Christ commands in such cases. In passing this resolution, the brethren desire to say that they express no opinion on anything which has been said or written which may be of an unscriptural nature, as the only point we now condemn is the refusal to seek reconciliation in the way Christ commands. At the same meeting, a resolution was adopted declaring belief in the entire inspiration of all parts of the Scriptures, and refusing fellowship to any who hold there is in their composition a human element liable to err."

Brother Sulley writes in reference to bro. Ashcroft's description of the foregoing resolution as a "threat":—"Our resolution is not a threat, as anyone may see who discerningly reads. We find to our regret that bro. Ashcroft maintains his attitude of disobedience to the command of Christ. Such a course must of necessity cause a separation between us if persisted in; for Christ by his own words and by the mouth of Peter, Paul, and John commands it. While stating this to him, we do so in deep reverence and fear, knowing well that this is our only course if we are not to be partakers with him in his attitude. He says the Nottingham ecclesia has no jurisdiction in his case. (It certainly has jurisdiction over its own attitude towards him, as a brother in co-operation with them for a long time past.) Did he not virtually appeal to that jurisdiction when he wrote refusing to co-operate with us while our platform is open to those objectionable to him? Was not this an invitation to decide whom we would and whom we would not fellowship? Surely we have jurisdiction over our own acts? Yea, verily, and we must act, and cannot remain neutral in such a case as this."

[Bro. Sulley encloses a circular distributed at one of the ecclesial meetings referred to in the foregoing, in which bro. Ashcroft says the ecclesia will have to withdraw from bro. Kirkland because he refuses to

"sell that he has and give alms" as commanded in Luke xii. 33. This, of course, is not intended seriously by bro. Ashcroft, because he neither does himself nor recommend his neighbours to do in the literal sense what is expressed in the command. It is a mere *tu quoque* repartee which is inadmissible in such a serious matter. Even if Christ had literally meant what bro. Ashcroft suggests, bro. Kirkland's disobedience would be no justification of bro. Ashcroft's disobedience. Many of Christ's commandments are conveyed in a figurative form (e.g. "Let your loins be girded and your lights burning;" "if thy right eye offend thee pluck it out;" "if smitten on one cheek turn the other;" "lay up treasure in heaven," &c.). That the command to "sell" is of this character is evident by what is associated with it; "Provide bags that wax not old." It is not a question of literal selling or literal providing of bags, but of abandoning an avaricious policy and giving to the poor even to the extent of personal sacrifice. If it were a literal command, Jesus would have recognised no exception. Every disciple must necessarily have parted with everything and had nothing. But it was not so. A cluster of noble women, whose names are mentioned, "ministered to him (Christ) of their substance" (Luke viii. 3). Zaccheus, while giving "the half of his goods" to the poor, kept the other half, and was "rich" with the Lord's expressed approbation (xix. 2, 8). So there were "rich" among the saints with apostolic recognition (1 Tim. vi. 18). This shows that the command to "sell that ye have and give alms" was never intended in the sense by implication contended for. But can a figurative application be contended for, or even suggested, for Matt. xviii. 15: "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone?"—ED.]

[We are obliged to withhold about 3 pages of Intelligence, in type, and intended to appear this month. It will appear in our next number, if God will.—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.)

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Vol. XXII.

THE ABRAHAMIC COVENANT AND ITS MYSTERY.

BY DR. THOMAS.

(Continued from page 197.)

The reader will by this time perceive that the making of a New Covenant with the two Houses of Israel is not the work of a day, as if on Pentecost, but of forty years. A nation may be politically born in a day, as Israel from the Red Sea; but they can know very little of human nature who suppose a nation of uncircumcised hearts can be intellectually and morally, that is, spiritually, regenerated in so short a time. At the end of forty years, then, the "regeneration" of the nation, spiritually, as well as politically, is complete, and the following testimonies find their full accomplishment.

"Behold, I will send my messenger, and he shall prepare the way before me; and the Lord whom ye seek, shall suddenly come to his temple, even the MESSENGER OF THE COVENANT, whom ye delight in; behold, He shall come, saith the Lord of hosts. But who may abide the day of his coming? And who shall stand when He appeareth? For He is like a refiner's fire, and like fuller's soap; and He shall sit as a refiner and purifier of silver: and shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and in former years.

I do not forget what the Lord Jesus said of John the Baptist, and what Mark and Luke say concerning him. Matthew says that John was he of whom Isaiah spoke; and Luke makes the same reference. Mark quotes both Malachi and Isaiah, to prove that *a messenger and a proclamation* were to precede the appearance or manifestation of the Lord; and having said this he proceeds with his history of events. Speaking of John, the Lord says, "This is he of whom it is written, Behold, I send my messenger before thy face, who shall prepare thy way before thee." But in Malachi's prophecies above quoted, "a great and terrible day" is spoken of, even in the day of the Lord's coming and appearance as a refiner's fire and fuller's soap. Now before *that day*, says the prophet, a messenger shall be sent; and at the close of his prophecy tells us his name in these words "Behold, I will send you *Elijah the prophet* before the coming of the great and dreadful day of the Lord; and he shall restore the heart of the fathers in the children, and (*hashiv* understood, restore, turn), the heart of the children to the fathers, *lest I come and smite the earth with a curse*. Now the contemporaries of Jesus understood this in its obvious sense, namely, that the identical Elijah who was translated, should return to Palestine on a mission to Israel before their being made to pass through the refining and purifying process on the day of terror. This appears from the question put by the disciples to Jesus after seeing Elijah on the Mount with Moses, "Why then say the scribes that Elijah must first come?" This was a reason urged by the scribes for rejecting Jesus. As if

they had said, "This Jesus cannot be the Messenger of the Covenant, for Elijah has not yet made his appearance." The disciples were in a difficulty. They acknowledged Jesus to be the Christ, but they had seen him before Elijah, which did not harmonise with Malachi's testimony. Jesus admitted that the scribes were right about the coming of Elijah; for he said, "*Elijah truly shall first come and restore all things*." This is a truth that must not be lost sight of. Elijah's mission is to restore all things when he comes. What things? Not things pertaining to the Gentiles; for there is nothing Gentile worth restoring. Destruction, not restoration, is to come upon the things of the Gentiles both ecclesiastical and civil. The things to be restored are the things of Moses' law, as far as compatible with faith in the blood of the New Covenant, constituting *the amended law*. Hence in the verse preceding that about Elijah, the Lord says to Israel, "Remember ye the law of Moses, my servant, which I commanded unto him in Horeb for all Israel, even the statutes and judgments." These are the civil law of the nation, the law of the state, the existence of which is quite compatible with the new covenant to which it will be accommodated in the time of emendation. On a former occasion Jesus said to the multitude, "*If he will receive it, John is the Elijah being about to come—*Ἡλίας ὁ μελλῶν ἐρχεσθαι" (Matt. ii. 14.) I understand Jesus to say in these words, that Elijah's coming is still future. He says, too, "*John is Elijah*"—but in what sense are they identical? Let the angel of Jehovah who appeared to John's

father, answer the question—"John shall go before the Lord Israel's God *in Elijah's spirit and power*, to restore to posterity the father's dispositions, and disobedient ones to just persons' mode of thinking; to make ready a people prepared for the Lord" (Luke i. 17.) Then "*Elijah's spirit and power*," like his mantle on Elisha, had fallen upon John; and hence the identity, which, however, did not at all affect the proper coming of Elijah at the appointed time. In this sense Jesus said to his disciples, "But I say unto you (though there is truth in what the scribes say) that Elijah once came (*elthe 2. aorist*) already, and they did not know him, but have done to him whatever they listed" (Matt. xvii. 12.) John said of himself plainly, "*I am not Elijah*" (Jno. i. 21.) The appearances, then, of the Messenger of the Covenant to the nation are preceded by messengers sent by Jehovah to Israel — messengers, individually two, but *officially and spiritually one*. The power and spirit of Elijah, viz., *one spirit and power* through whomsoever manifested, the operation of which in regard to Israel prepares them for the appearance of the Messenger of the Covenant in their midst. This *one spirit power* is exhibited in the history of Elijah. On comparing it with John's, their identity evidently consisted in both being possessed of the same *spirit* of prophecy and a like *authority* in Israel, which appears to have been "the power" referred to by the angel. The word of the Lord came to them both while sojourning by the Jordan, and thence their influence was felt among all ranks and classes of the nation. But

"John did no miracle" (Jno. x. 41). Elijah performed many of great magnitude: John's identity in power with Elijah was, therefore, not wonder-working. Christ's mission to Israel was covenant-confirming, and individually enlightening and converting (Luke v. 82); not political: his political mission pertains to the future (Jer. xxiii. 5.) Jehovah's messengers who precede and introduce his king's appearing, have each a mission corresponding to Christ's. Hence John's mission in Elijah's spirit-power was confirming and personally enlightening, and converting; while Elijah's, when he comes in his own proper person to Israel, will be nationally enlightening, converting, and political. The combined result of the Elijah-spirit-power mission, is the spiritual and political restoration of all things before Christ's manifestation to the Twelve Tribes as their king, sitting on David's throne in Zion. The restoration effected by this power through John, was a spiritual restoration affecting the hearts of *many* (Luke i. 16) of the people, not of all; a restoration of the Abrahamic mind and disposition in his contemporaries. Beyond this nothing was restored. But, through "Elijah the prophet," the same spirit-power will "restore all things," and, among these the tribes of Israel, when its mission will be complete.

Such appears to me to be the Scripture teaching concerning Elijah. He has a great work to perform in the midst of Israel, before they are permitted the honour of a personal interview with their Lord and King in His glory. The angel in the bush did not go down into Egypt in person to meet Israel there, and preach to them. On the con-

trary, he sent Moses to bring them to him in the wilderness, where he would meet them as the representative of the Invisible Majesty. When they arrived in Horeb he met them, but though they heard his voice, He did not permit them to see His personal glory. This was a privilege accorded only to the nation's chief men, not to the tribes at large. Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel, were alone permitted to ascend Mount Sinai; but of them only Moses and Joshua were allowed to approach the Lord's glory on the top. The rest were restricted to a lower altitude.

After being with them on this part of the mountain for six days, Moses and Joshua left them, and were absent above towards the top during forty days and nights, leaving Aaron and Hur to attend to matters below. During the six days they saw above them the glory of the God of Israel. The testimony is, "And they saw the God of Israel; and, under His feet as it were, a paved work of sapphire stone, and as it were the body of heaven for clearness. But against the nobles of the children of Israel he stretched not forth his hand, though they saw God, and they did eat and drink" (Exod. xxiv. 9-11). This arrangement was afterwards represented in the Tabernacle—Moses and Joshua admitted to the *Most Holy*; the elders, &c., to the *Holy Place*, and the Tribes in *Israel's Court* below. But what we refer to this scene for is to show the arrangement of things for forty days in Israel after crossing the Red Sea, is a miniature representation of the ordinal relations which will exist for forty years when the tribes of Jacob

shall have been brought into the wilderness of the peoples, under the Leader we have hinted at before.

In order to bring the matter out so as to exhibit the ordinal relations then subsisting between Jehovah, the Lord Jesus, Elijah and the saints, and the twelve tribes in the wilderness of the peoples, we must change our position and survey the subject from a different point of view. "John is Elijah," as "this bread is my body"; that is, he is the type or representative of Elijah in the discharge of the spiritual part of his future mission to Israel; hence, as John made proclamation to Judah; that the messenger of the covenant was then about to appear, so Elijah will make proclamation to all Israel that the same personage is about to manifest Himself to them in great power and glory. In other words, as Moses preached the gospel concerning the covenant-land to be typically and temporally inherited, to Israel in the literal Egypt; so Elijah will proclaim the same gospel to be antitypically and everlastingly realised, and therefore everlasting gospel to the twelve tribes scattered abroad in "the Great City, figuratively called Egypt." That there is to be a proclamation of the kind is a point easily proved; and to save words, we affirm, that it is to be made subsequently to the advent of Jesus, the resurrection of the righteous, and the battle of Armageddon, and before the passing of Israel through the refiner's fire in the wilderness of the peoples, which is to them and the nations "the great and terrible day of the Lord." Now for the proof.

In the last chapter of Isaiah it is written, according to Lowth and

others, "Behold, the Lord shall come as a fire (to Zion) (Isai. lix. 20); and his chariot as a whirlwind: to breathe forth his anger in a burning heat, and his rebuke in flames of fire. For by fire and by his sword shall the Lord execute judgment upon all flesh; and the slain by the Lord shall be many. . . . It shall come, that I will gather all the nations and tongues together; and they shall come and see my glory. And I will place a *Wonder* among them (Israel), and I will send those that escape of them unto the nations, Tarshish, Pul, and Lud, Meshech, Tubal, Javan, to the far distant coasts that have not heard my fame, neither have seen my glory; and they shall proclaim my glory among the nations. And they shall bring all your brethren from all nations, for an oblation to Jehovah to my holy mountain Jerusalem, saith the Lord" (Isai. lxvi. 15, 16, 18, 19, 20.)

In view of the above testimony, we would ask, where shall the nations be gathered to in the providence of God? Jehovah replies, "I will gather all nations against Jerusalem to battle, and the city shall be taken." And what then? "The Lord shall then go forth and fight against those nations, *as when he fought in the day of battle*" (Zech. xiv. 2, 3; Joel iii. 2, 16, 17). How did he fight in the day of battle? Read the history of Joshua, who says, "There was not a city that made peace with the children of Israel, save the Hivites, the inhabitants of Gibeon; all others they took in battle. For it was of the Lord to *harden their hearts*, that they should come against Israel to battle, that he (the Lord) might destroy them utterly, and that they might have

no favour." "The Lord discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to Beth-horn, and smote them to Azekah, and unto Makkedah. And as they fled from before Israel, the Lord cast down great stones from heaven upon them, and they died; there were more that died with the hailstones than they whom the children of Israel slew with the sword" (Josh. xi. 19, 20; x. 10, 11). This is the way the Lord fought in the day of battle; and so he declares he will fight again (Ezek. xxxviii. 21-23; Zech. xiv. 14; x. 5, 3). for "Judah shall fight at Jerusalem, because the Lord is with them; and they shall be as his goodly horse in battle." And how will the battle against the gathered armies end? He will leave but the sixth part, for Gog shall fall upon the mountains, and his multitude shall be buried in the valley of Hamon-Gog (Ezek. xxxix. 2, 4, 11).

This is the victory of Armageddon.

Who are those that escape among whom the "*Wonder*" is placed? The third part of those Jews residing in the land during the war which is consummated by the victory of Armageddon. Of these it is written, "In all the land, saith the Lord, two parts therein shall be cut off, and die; but the third part shall be left therein. And I will bring the third part through the fire, and I will refine them as silver is refined, and I will try them as gold is tried: they shall call on My name, and I will hear them: I will say, it is My people: and they shall say, the Lord is my God" (Zech. xiii. 8, 9). Who is the wonder or sign whom Jehovah will

place in the midst of this refined third part? He who in prophecy says, "I was a *wonder* to many" (Ps. lxxi. 7), and of whom it is testified, "His name shall be called *Wonderful*" (Isai. ix. 6). Joshua, the high priest, and his fellows, who were typical of the branch and his associates are styled "*men of wonder*," or sign (*anshai mophait*); and the prophet says, in words applied by Paul to Jesus and his brethren, "Behold, I and the children which God hath given me, are for *Signs and*

Wonders in Israel, from Jehovah of hosts, who dwelleth in Mount Zion" (Isa. viii. 18). The answer then to the question is, that the Lord Jesus is the Wonder, whom Jehovah will place in the midst of the third part; and that He with his refined third and the risen saints, will constitute the little stone-kingdom in Judea, which after a lapse of forty years will by war and conquest have become as a great mountain filling the whole earth.

(*To be continued.*)

THE RE-BUILDING OF THE TEMPLE.—The *Scotsman* of a recent date contains the following curious notice:—"Messrs. R. Mackie and Co.'s steamer *Newhaven* has arrived at Leith for an overhaul, after trading between Leghorn and Joppa, the nearest port to Jerusalem, since October, 1883. Her principal cargoes from Leghorn consisted of large blocks of marble, intended, it is stated, for the re-building of the Temple at Jerusalem. The steamer was chartered by merchants at Leghorn, and the marble was consigned to a Jewish firm at Jerusalem." There must be some mistake about the destination of the "blocks of marble." "It is stated," is rather loose authority. The "blocks of marble" are probably genuine enough: but the idea of their being wanted for the re-building of the temple is probably due to the gossip of Jews at the port of debarkation. They are probably for some of the better class of buildings now being erected in and around Jerusalem. The time for the re-building of the temple is at hand: but will not actually arrive till Christ is on the scene to whom the honour of the work belongs on a scale not suspected by the nations of the earth.

"ELECTION."—The following extract, quoted by the *Scotsman*, from a recent work ("Profound Problems:" Simpkin, Marshall and Co.), presents a feasible view of a matter that has vexed many a mind:—"God, having from the beginning instituted a principle of election as that on

which alone salvation could possibly rest—election on essential data—that is, on the sole principle on which it must be righteously carried out—selects or elects such as are arrested, that they may become believers in Jesus Christ. All is the work of God: God first says to one and to all to whom He comes, 'Turn ye, turn ye from your evil ways: why will ye die!' Some, alarmed by the threat of death, cry out—'What must I do to be saved?'—*i. e.*, 'How am I to escape this threatened death?' As the fact of an arrestment in a career of sin will not suffice for salvation, God therefore answers, 'Believe in the Lord Jesus Christ, and thou shalt be saved.'

SCRIPTURAL "IMMORTALITY" MAKING HEADWAY.—In a recently published work, the writer, a Scotch "Rev." speaks thus on immortality:—"We are prepared to adhere to the principle that there is nothing intrinsically immortal in ought that is essentially material: for what is essentially material is essentially destructible. Therefore it appears to me that Adam was not created essentially and intrinsically immortal, but with the means and the capacity of becoming immortal; for there can be no doubt that he was created under an original dispensation of discipline, a discipline which demanded that the flesh should in all things be perfectly subjugated to the Spirit, and that when practically proved obedient thereto it would itself acquire the immortality of the Spirit, and be transformed into a spiritual and celestial body."

THE RECOMPENSE.

To "live and reign with Christ a thousand years!"
What bliss! what recompense for all the tears,
The sighs, and sorrows in his service borne,
While waiting for that glorious day to dawn,
When all the faithful shall before him stand,
Receive an honoured place at his right hand,
Their doubts all silenced, quieted their fears,
They'll "live and reign with Christ a thousand years."
Be ours to stand with them upon that day,
When all the world shall own Messiah's sway,
And nations fall before our Lord and King,
The while angelic hosts his praises sing,
No more shall we endure the wicked's scorn,
Nor vince at any piercing "fleshly thorn,"
Nor say, while from our hearts is wrung a groan,
"My Father, ever let Thy will be done."
In spirit nature then, we'll never tire,
Nor always seek, as now, for something higher,
Our God shall be to us our all in all,
Our pleasures ne'er upon our taste shall pall,
All this, *if we're accepted*—But if not,
God from His book for ever will us blot;
And we must go, with our polluted name,
To punishment and death and dreadful shame,
"With agony," so let us strive to win
The "crown of life," that we may "enter in,"
To bask for ever in the Master's smile,
Knowing *this* time, 'tis not "a little while."

A WELL-WISHER.

SOLILOQUY OF A THINKER (No. 8).—
Such Physics! What a dominion for
man! O most sanguine inventor, thou
hast not any idea! Such force, momen-
tum, velocity, concussion, vibration, eddy,
and equilibrium! Such ingenuity wanted
for the discovery of how to o'ercome
gravitation! Such Chemistry! What
multiplex marvel! Action and reaction,
appearings and vanishings, crystallisation
and conglomeration, explosions! Such a
dashing of the waves ethereal! Light,
Heat, Electricity! Such Intelligence in
the Inorganic! Lo, here the mighty
Spirit moves! Such Vitality! What in-
numerable parts of the God, urging exist-
ence! Such dense darkness or mystery
enveloping the emerging embryo! O for

a torchlight! Such an analysis, Anatomy
Lo, we get lost in ourselves! Such
Sociology? What an immensity, the
Mind! What God-like force, "I Will!"
Such leaps of liberty, O History! What
thunderings of war! What overthrowing
of Dynasties! Such an unravelling of
Providence, O Prophecy! What Divine
depths in thee, O Bible, Book of Books!
Such royal refulgence, O Sun! Such
majestic magnificence, O moon! Such
sparkling splendour, O stars! Such
Rainbow brilliancy! Yonder they sail—
the purple clouds from the crimson dawn
over the violet skies to the golden sunset!
Such sublimity high on the mountair
range! See, afar off! See, afar off!
Such awful grandeur away on the rocky
cliffs by the billow shore!—*Things.*

A LETTER TO MY ENEMIES.

I greet you in the best of good wishes. My greeting may not be acceptable. It is nevertheless sincere, I assure you. It is my desire to bless you. I can do very little to show you this practically. I can pray: and this I do. Rarely do I bend my knee before the Maker of us all without asking Him to open your eyes wherein they may be closed: to bring your steps into paths of wisdom and love wherein they may be straying in other roads; and to attend you with His favour in so far as His will and pleasure may allow. Suffer me, then, to say a few frank words to you which can do no harm if they fail of any good.

FELLOW-SUFFERERS IN THE PRESENT EVIL STATE,—I have been recently writing to friends: and it has occurred to me to conclude my epistolary effort in a few words to you, my foes. You are not foes by my will or wish. I wish to speak words of kindness, but will not mock you with “sentimental twaddle.” Nor will I attempt to propitiate your good graces with smooth words of compliment and congratulation regardless of truth. I will not utter the lie of saying that you are all honest men, disinterestedly aiming at the service of God, and differing only in your conceptions of what that service requires. Some of you, I doubt not, are so: but I am bound to recognise the fact which the Scriptures declare, and which experience compels every man of sagacious discernment to note sooner or later, that there are men who are “lovers of pleasure more than lovers of God,” and who are consequently haters of those whose love cannot run in the same channel. How many of this sort there are among you, I will not presume to judge. God knows, and will make it manifest in due time. I am concerned to note their existence just now merely as explaining some things that are otherwise inexplicable.

You are on the whole a numerous company. This fact would have distressed me at one time. When quite young, I was smitten with the beauty of the popular dictum, that it was a good thing, and a thing to aim at, to have no enemies. I worked under the power of this idea for a good while. Had I been in a worldly line of things, I would, doubtless, have continued to do so—and very likely, with the success of other men. But, having the Bible standard before me in all things, I came to see its futility, and to perceive the reason of the saying of Christ, “Woe unto you when all men speak well of you.” I found it impossible to avoid giving offence; and after many struggles against the inevitable, I quietly and grimly surrendered. I saw that I could not prevent the making of enemies without becoming a time-server, and a pleaser of men. I therefore made up my mind to accept enmity, and to adopt as the only workable policy, the policy of being on God’s side in all matters, whatever the risks or the consequences. I do not mean that I gave up the idea of being friendly,—far from it. I have always had the commandment before my eyes that we are to bless, and curse not: to do good to them that hate us: to pray for them that spitefully use and afflict us. In this spirit, I have always tried to act,

though frequently without the entire success I could have wished. But what I mean to say is, that having once for all made up my mind that I could not prevent the existence of enemies, and that their existence was the inevitable corollary of an endeavour to follow a course of faithfulness to divine principles, their existence ceased to be a trouble to me, in any serious sense. Dr. Thomas told me that if I followed such a course, his experience on this point would be mine. I did not quite believe him at the time. I imagined, in my simplicity, that a good deal of the enmity he had to endure, was the result of his own needless brusqueness in dealing with opposition. But experience has shown me that my notions were the result of,—well, in plain language, my ignorance of human nature, as it actually is, in the vast mass of the population in the present state of things upon the earth.

You are not only numerous ; but you are greatly diversified in the complexion of your antagonism. Many of you are enemies, because of your faith in popular theology. You sincerely hate and detest a movement that not only calls in question, but successfully disproves the claims of that faith to be considered scriptural. Of course, you don't see the successful disproving, or many of you would cease to be enemies, but you feel the force of the argument, and, as you think it a wrong argument, its very force helps to inflame your animosity through misunderstanding. Your opposition is intelligible. Your enmity is respectable, after a sort. It is, in many of your cases, the sort of enmity that Paul showed to the Christians before Christ appeared to him ; and, like his, will disappear in the exhibition of the truth before your eyes at the return of Christ. You are not all of this sort. Some of you are mere partisans of the orthodox system : you stick to it because your interests are identified with it, or because your friends belong to it. You are in a different position from the first-mentioned class. You are mere Canaanites ; the hereditary upholders of the dominant superstition, destined to perish before the storm that will shortly "sweep away the refuge of lies."

But you principally belong to a class that stands nearer to scriptural things than the everyday supporter of orthodox religion. You mostly consist of those who stand more or less within the sphere that has been affected in these latter days by the revival of primitive apostolic truth. Some of you are friends of the late Alexander Campbell, who did a useful work in his day, but who could not forgive Dr. Thomas's exposure of the unscriptural features of the partly scriptural movement which he headed ; and whose bitterness you have inherited against those who feel scripturally bound to take Dr. Thomas's views of things. Some of you, again, sympathise with the style of things known as Dowieism, in which a degree of personal worth and sociability is allied with uncertainty, and laxity, and lukewarmness in the protest of apostolic and prophetic truth against the dominant apostacy of the age : because of your sympathy with which, you entertain a pronounced antipathy to those who have had to do battle for clear and strong principles of action in past times, and who do not and cannot repent of their deeds because prompted by convictions generated by the word of truth. Others of

you had your animosity kindled into a scorching flame by the hot wind of Renunciatiouism, which blew upon and blighted our little world some twelve years ago. You have never recovered from the hard feelings, nor ceased the hard speeches originating in that unhappy convulsion; and will probably have to see death or Christ here before you forgive the decisive measures that were forced on the friends of the truth at the time, by the plots that were formed against it. There are others of you with special grievances of your own, arising out of schemes discouraged, principles opposed, doctrines condemned, dignities hurt, in collision with those who felt bound to maintain scriptural precepts and sentiments, as against what seemed your divergence from these. The most recent addition to your number consists of those who disapprove (to use the mildest word) of the strong stand that has been made against the doctrine of the partial inspiration.

Now, I wish to say to one and all of you that I entertain none of the rancour against you such as you imagine me to feel. If I cannot stand where you stand (any more than you feel able to stand where I stand), it is not because I love contention. Contention is odious to me. Fighting is one of the mournful necessities of my life. I cannot escape it, but I hate it, and it is unmixed with personal enmity to any of you. I realise too well how helpless many of you are. Your organisation, your natural bias, your surroundings, the untrue things that have been told you—all make it impossible for you to take any other view, or feel any other sympathy than that which animates you. You cannot help feeling, many of you, that you are in the way of righteousness, and that I am in the way of wickedness. I recognise this sincerely, and it takes away the sting of my resentment, and even makes me feel pitiful and patient towards you, and full of yearning for the day when the infallible judge of mankind will put away misunderstandings and unite all his true servants in a glorious unity that will never be broken.

Another thing makes it impossible for me to feel very bitter towards you. Though your estimate of me is altogether off the mark I tell you, I have not the high opinion of myself that you imagine. I know my infirmities and my shortcomings. They are not such as would be esteemed heinous by a human standard. Still, they cause me utter abasement in the presence of the Most High, and they help me to feel that, in a certain sense, I give you cause for your hard thoughts and speeches. I am not able to carry myself towards you as I should desire. Between chronic physical discomfort of body and the grimness begotten of constant collision with opposition, and too constant action in one line of things, I realise that I must appear a very repugnant person in your eyes, notwithstanding my strong desire and best efforts to sustain a different part.

But when I have said all this, I will, like Job, maintain mine integrity. I cannot admit the imputations so freely current among you. I am anxious to confess my faults. To do so affords me satisfaction; but do not bring charges I cannot own to. I do not and have not striven in any sense to serve myself. I aim not, and have not

aimed, at personal exaltation. I enjoy not, and never have enjoyed, the position into which circumstances have forced me. I am anxious only for the ascendancy of principles, and could hide me out of sight if they were exalted. It was a sad day for me when Dr. Thomas ceased from the land of the living. I felt as if the sun had been blotted from the sky. And my feeling ever since has been that nothing would be so great a satisfaction as the uprising of another from any quarter like him, similarly gifted with a clear eye to see divine verities, and detect human quackery; a similarly strong capacity to take in the great breadths of things, and to keep details and technicalities in their proper little places; and a similarly fearless heart to be zealous for God, and to maintain the right at all human risks. I have always felt that nothing would be so congenial to me as to stand aside for such an one, and to take a very low and a glad place in co-operating with his initiative. If God have not given me this pleasure, it is my misfortune: not my crime. Many activities have flitted across the low horizon since then. Charity has suffered them, and striven to put the best interpretation on things; but the utmost stretch of charity cannot change the nature of things and the evidence of the senses. Men who rejoice in the truth are not to be mistaken, neither can those long be mistaken with whom personal elevation is a more controlling influence than the ascendancy of the things of God among men.—If I have been compelled to take a prominent and offensive part, it has been to my sorrow, and not to my satisfaction at all. So little has it been a satisfaction, in the sense of your surmises, that at any time I have felt that the greatest kindness God could show to me would be to lay me where all his servants rest, while the present confusion reigns upon the earth. This feeling grows stronger every year. I have been humbled by having it attributed to defective “vitativeness,” as the phrenologists call it. The sympathetic critics who apply this salve can only interpret by their own feelings; but their interpretation is a mistake. I tell them I am not behind them in the natural love of life; but there are considerations that counterbalance instinctive feeling, and lead a man to say with Job, “I would not live away.” Life is not desirable in the present state of things upon earth, in which there is an absence of every condition that the love of God and the love of man would prompt a man to desire to see; and in which every human arm is utterly powerless to alter the situation. Some good friends cannot understand the sentiment: we can only have patience, and say, “What ye know not now, ye may know hereafter.”

I desire to justify you to the utmost that justice admits. But after all allowances and concessions, let me reason with you against the unreasonableness of your attitude. Perhaps you are not all inaccessible to reason, though some of you are. What is there in the substantial shape of my life for 30 years past that warrants the hotness of your displeasure? Have I not laboured above all things to make the Bible influential? Have I not sought to defend it from the attacks of all kinds of assailants? Have I not steadily tried to induce people to become daily readers of it? Have I not striven to make its glorious doctrines manifest, and its excellent commandments observed? Do you think I have done this with too much fervour?

Do you really think I have been too "extreme?" Consider the situation among men, and say how, in the midst of so much inertia, any successful work is to be done for God without a degree of enthusiasm that in some relations may be inconvenient? Say where any divine work has ever been done in this stagnant world of human indifference without zeal? Is it not the fact that we have too little and not too much zeal? Is it not true that the word of God throughout, has everything to say in favour of zeal, and nothing but words of disparagement for those who are lukewarm in the supremest concern of human life?

And now, if my whole work, and my whole influence have been promotive of the truth in public and in private, in theory and practice, ought you not to be merciful to what you may consider my infirmities? Ought you not to help in every way in your power, instead of trying to weaken and hinder by unfriendly words and deeds? Those who are of the truth, rejoice in the truth's service by whatsoever means promoted; and such will always have a very broad mantle of charity ready for the imperfections that are more or less incident to all human ways in the present state. They do not give the exclusive benefit of this mantle to the faults of those who oppose the truth: surely, they have a little corner of it to spare sometimes for those who love the Lord with all their heart, and offend only by their earnest contention for the faith once delivered to the saints against every form of corruption.

It is an everlasting and a universal rule that those who are of the truth hear the truth's voice and are on the truth's side, and rejoice in the truth's prosperity. The truth has been a dividing thing from the beginning; it draws strongly to itself those who are of it, and it repels decisively those who "savoured not the things that be of God but those which be of men." The one class has always been very small and the other always very large. You remember in which of the two companies the Lord Jesus was found. You remember that he was regarded with extreme displeasure by multitudes of the Jewish people who had reason for regarding themselves as the Lord's people. Possibly you may reconsider. Possibly you may try to think that I may be on the Lord's side; and that if so, your averted looks, and bitter words will not be to your satisfaction in the day of the Lord.

I have no doubt you feel entirely justified in your attitude by the bad things reported to you. But as to this, I would say, have you done me justice in the matter? "Doth our law condemn a man before it hear him?" Do we not give him the opportunity of answering or explaining what is alleged against him? Experience constantly shows the need for this. You must know human life and human nature enough to know how easily many things are said in private talk that are not true, and yet that are perhaps not said with a design of untruth. You cannot, of course, shut your ears to all you hear; but you can resolve to be uninfluenced by it until you have given the persons affected the private opportunity of explanation (if the matter is serious enough to call for it). You will always be able to judge by the way the opportunity is used as to how a matter stands. A guilty man will not be anxious to have such an opportunity; and will shuffle if it is

given him. A righteous man will be anxious to court the fullest enquiry, and to afford the fullest explanation.

You think unfavourably of my course towards our two ex-"rev." brethren. It is not in my heart to blame you much for this. I realise that you could not well think otherwise in the limited knowledge of all the circumstances possible to you. I trust to the effects of time and reflection to soften your feelings somewhat on this head. When you have finally put all things together, perhaps a little pity may take the place of censure. You will not, of course, condemn the first part of my course towards them. I took them in when they were in extreme need, and because they were in extreme need; and in bro. Ashcroft's case, because I thought the truth would everywhere be benefitted by what he would be at liberty in a free position to do on its behalf. At the same time, I thought it would save him from the danger of being manipulated by those who might wish to use him to the detriment of apostolic principles in the house of Christ. I undertook more than the upshot showed I was able to do. I felt that in the special circumstances of both cases, duty left me no escape in assuming another burden if I was able to bear it, which I hoped and believed I should be able to do. The burden thus undertaken I did not throw up, and would not have thrown up, of my own accord, except in brother Chamberlin's case. It is the second part of my course that you blame. You blame me for breaking with them. All I have to say is, that I had no choice. This has been a pure misfortune and an unmixed grief, the bitterness of which was aggravated by the certainty that it would lead to what I have experienced. But I could not hesitate. The "thin end of the wedge" is proverbially the thing to be resisted. They promulgated principles with respect to the character of the Scriptures of truth that logically took away the basis of our co-operation. I cannot help thinking that if you realised this clearly (that is, presuming you sympathise more with God than with men), you would sympathise as much with the second part of my course as you did with the first.

The judgment seat will presently settle the matter. In this direction I have no misgiving as regards this particular case. I do not presume to anticipate the verdict of the august tribunal; but there is such a thing as the answer of a good conscience. The Gentile maxim that "conscience makes cowards of us all" does not apply to those who labour, with Paul, to have "a conscience void of offence towards God and towards man." It applies only to those whose actions and speeches are dictated by a sense of present advantage irrespective of the revealed will of God.

I am not sanguine of any good in thus appealing to you. It may not be without effect as regards some. As regards others, we must recognise that they belong to "the children in the market-place," to whom it is all one what is said or done: they are bound to be displeased. Jesus came under their censure because he ate and drank; John the Baptist, because he did not. To such, the object of their aversion cannot do right. If he is silent, he cannot answer; if he speaks, he is boastful. If he takes no notice of accusation, it is because he dare not. If he answer, it is because he has a

presumptuous and egotistical spirit. I have nothing but good wishes for the unhappy subjects of such perverseness of spirit; but it is impossible to take them into account in a practical way. They must be quietly and good-naturedly left alone, in the hope that they will be more likely to come to reason in that way than by any other line of treatment.

I would say, in conclusion, there are many reasons for mutual compassion and forbearance, if we could but fully open our minds to their power. We are permitted to breathe God's beautiful air together for only a short time. It is not long since we stepped out of the oblivion of a measureless past: we are busy performing the various movements belonging to our allotted perishable days. And it will not be long, in the order of nature, before we shall cease all our activities and disappear from the scene as entirely as the froth-bubble that bursts on the water. The earth we inhabit, with such splendid capabilities of well-being, is full of human misery. Our days are few and evil. Why should we add to the inevitable affliction that is wearing us away? Wherein are we powerless to abstain (as when Christ caused hatred by telling the world its works were evil)—we must needs be resigned: but let us be sure that, in some courses, we may not be "kicking against the pricks." Furthermore, we are on the verge of great events, in the presence of which all our grievances and misunderstandings will sink to utter insignificance, and the minds of men be made to fear a fear that will drive away many of their present views and impressions. The judgment of God upon the Gentiles is about, in a few years, to come forth with Christ, whose arrival upon the scene is dispensationally due. The thunder of his manifested power will silence all bicker and extinguish all animosities, and confound all sympathies of a merely human origin. If we are in harmony with divine ways and thoughts, we will be safe in the terrible convulsion that will destroy Gentile wickedness and lay Gentile power in the dust in all the earth. "The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down: and the Lord alone shall be exalted in that day." I sincerely say that there will be no greater pleasure to me in that day, if happily I am myself accepted, than to see you all acquitted and owned of God. Your enmity will in that case be changed to friendship and love, and we shall rejoice together in eternal peace. That this may be your portion I pray, and subscribe myself,

Your sincere friend and well-wisher, who never grieves so much as when compelled to appear in the attitude of apparent unfriendliness,

ROBERT ROBERTS.

PALESTINE EXPLORATION.—The intrigues of Russia and France, the suspicions, and stupidity of the Turks, the political struggles which are so important in the eyes of the public, so trite and

petty to the student of history and antiquity, have for the moment closed Syria to the explorer, and left its monuments to the Vandalism of the peasants and the tourists.—*Capt. Conder.*

“THE TIME IS SHORT.”

“The time is short,” a few brief years,
A few short days of smiles and tears,
Then all is o’er.
The mind that planned, the hand that
wrought,
And he that learned and he that taught,
Are known no more.

“The time is short,” the work is great,
And death but seldom carries late ;
Work while ’tis day ;
This life of thine will soon be past,
The opportunities thou hast
Will pass away.

“The time is short,” life but a gleam,
The present then do thou redeem,
Ere it be flown.
O mortal, after death’s cold sleep,
Remember, thou wilt surely reap
What thou hast sown.

—Selected by a Sister.

BEAUTY AND TRUTH.

Nerve thy heart with doctrines noble,
Noble in the walks of Time,
Time that leads to an eternal,
And eternal life sublime ;
Life sublime in every beauty,
Beauty that shall ever be,

Ever be to lure thee onward,
Onward to the fountain free ;
Free to every earnest seeker,
Seeker at the Fount of youth,
Youth exultant in its beauty,
Beauty found in quest of Truth.

—Selected by a Brother.

REMARKS.—There are remarks that are true which can produce no effect but irritation ; wise men will avoid such. There are other remarks that irritate but do good, and must be made. There are remarks that do good that do not irritate. These are the best of all.

JEWISH EMIGRATION TO PALESTINE.—The *Jewish Chronicle* says that Jewish-Russian papers state that about 300 families are about to emigrate from Kischeneff to Palestine at the expense of a “London Committee of Jewish emigration into Palestine.” An agent of this society, one Mr. Rapport, is at present in Kischeneff, and among the Jews it is said that every family will receive 15 dessiatins (about 40 acres of land), oxen, horses, and all the necessaries for a colonist.

JEWISH EXPLORATION OF ARABIA, &C.—M. David Bacar, a native of Jerusalem, has arrived in England to organise an exploration of Abyssinia and Arabia Petrea. There he will place himself in communi-

cation with the Jews inhabiting those regions, in order to study their manners, customs, books, and traditions. He has previously visited Arabia and Abyssinia, but did not then thoroughly explore these countries.

IN THE HOLY LAND: PREFERING THE JEWS.—The *Jewish Chronicle* says there resides at Jaffa a Christian philanthropist in the person of Baron Ustinoff, who displays a special predilection for Jews. In his villa he maintains a hospital, open to the sick of all creeds, in which patients among the Russo-Jewish patients receive every attention without payment. His extensive and beautifully laid out park is a rendezvous for the followers of various denominations, for instance, on Saturdays for Jews, on Fridays for Mahommedans, and on Sundays for the German colonists. He gives employment by preference to Jews, whom he in no way allows to perform any work on their Sabbath.

CHRIST: HIS LIFE AND WORK 1,800 YEARS AGO.

BY THE EDITOR.

CHAPTER V.—JOHN THE BAPTIST'S WORK.

WE want to know a little more about the nature, need, and upshot of John the Baptist's work, in preparation for Christ. The need for such a preparatory work will be apprehended by those who may be enabled to realise to themselves the position of Christ before that work was accomplished. Christ was in the privacy of Nazareth—unknown and without access to the public eye or ear. To have obtained this access would have involved an amount of that kind of labour unsuited to the part he had to perform. Israel had to be roused from a state of spiritual dormancy. The right men to be his apostles and disciples had to be collected and prepared. They were scattered here and there in the hills and valleys of Galilee—mostly unknown to one another. A public magnet had to draw them together. Christ could not have been this magnet without prolonged and laborious effort that would have been inconsistent with the work he had to do. And, then, it was not fitting that he should introduce himself. The requirements of the case called for a forerunner on all points.

Such a forerunner was provided in John the Baptist; and his part was effectually performed. His teaching for over three years not only predisposed the community to submit to the requirements of righteousness, but drew public attention to the fact that the Messiah was in their midst and about to be manifested. It brought all eyes to bear expectantly on the moment and mode of his manifestation. That mode was connected with John himself. He was sent to baptise in order that that manifestation might take place. The unknown One was to come to his baptism. Upon his emergence from the water, the Holy Spirit would visibly identify him. This was revealed to John and proclaimed by him beforehand (Jno. i. 33). Such an identification was not only necessary for Israel, but for John himself; for John did not know him, as he declared (Jno. i. 31).

At first sight, it seems strange that John should not know him, considering that he was his own cousin. But the surprise lessens when we remember that they were both brought up in different parts of the country—Jesus at Nazareth, John in the neighbourhood of Hebron—about 50 or 60 miles apart. John's secluded habits "in the desert" would prevent the intercourse between them which might have led to the recognition of the true character of his illustrious cousin. That John knew Jesus personally, though not knowing him as the Messiah, is evident from the fact that when Jesus presented himself for baptism, John objected to baptise Jesus on the ground of his spotlessness of character: "I have need to be baptised of thee, and comest thou to me?" (Matt. iii. 14). John objected to the Pharisees being baptised, because his baptism was for repentant and reforming sinners; and he now

objected to baptise Jesus because his baptism was not for righteous men : which shows personal acquaintance with Jesus. John knew Jesus enough to know that he was a righteous person : but he did not know him enough to know that he was " the one standing in their midst whose shoe-latchet he was not worthy to stoop down and unloose." Our difficulty in understanding John's deficient knowledge of him in this latter capacity arises mainly from the completeness of our own knowledge of what came after. We are liable, unconsciously, to take all this knowledge back with us to the privacy of John's secluded life, and to wonder at a want of apprehension which was natural to his circumstances.

It was probably a divinely-contrived thing that John should be ignorant of the Messiahship of Jesus. Had he known it, he would have been certain to have proclaimed his knowledge ; and thus the testimony to Christ would not have rested on that wholly divine foundation that was essential. It would have appeared to rest on a human foundation. John, as a relative, might have been suspected of the partiality of kinship ; and thus, confidence in the testimony to Christ would have been imperfect at the start, where it was necessary there should be no flaw. When we realise how unspeakably important it was that the claims of Jesus, as the long-promised Messiah, should not rest on either his own testimony or on that of any man, we get a glimpse of the purpose served by John's ignorance of him. John was as helpless as any in the crowd on the subject of who and where the Expected One, was. He could not point him out. He knew he was among them. This had been revealed to him by the " word of God," which came to him " in the wilderness of Judea." " There standeth one among you whom ye know not . . . and I knew him not, but that he should be made manifest to Israel, therefore am I come baptising with water." Thus the identification of Jesus was disconnected from all human bias or human sanction. All were alike ignorant and helpless in the matter. No one could say who the Son of God was ; and it was not to be left to his own testimony. It was to be the work of God alone, to point him out and proclaim him. John's baptism but supplied the crisis and the opportunity when the work could be effectually done. John was but a " voice crying in the wilderness, Prepare ye the way of the Lord : make his paths straight." John's work brought all eyes to a focus. He told them the Holy One would come to be baptised by him, and that when he came, the Holy Spirit would openly and visibly manifest and own him, apart from which no man knew him. At last, Jesus stepped forth from the crowd : he gave himself to John's hands as others : no one knew that this unpretending carpenter was the one they were looking for. After a word of protest from John, he is buried in the water. He rises : and, while all eyes are upon him, a shaft of light strikes from the heavens, and converges in the bodily form of a dove upon his head. A voice then plainly proclaims, in the hearing of the assembled crowd, " THIS IS MY BELOVED SON, IN WHOM I AM WELL PLEASED."

And thus John's work came to its culminating point. Its particular object was now accomplished. Jesus, by its means, was manifested to Israel under circumstances that made the introduction effectual, and free from doubt. John, who till this time had to say, "I know him not," was able now to speak with emphasis in the opposite sense. He "bears record" that "this is the Son of God." On the day after, he specially calls the notice of his (John's) disciples to him: "This is he of whom I said, After me cometh a man who is preferred before me. . . He that sent me to baptise with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he that baptizeth with the Holy Spirit" (Jno. i. 30). Again, the day after, John directed the attention of two of his disciples to him, saying, "Behold the Lamb of God that taketh away the sin of the world." The natural effect of this was to cause these disciples to follow Christ and attach themselves to him. Those who listened most intelligently to John would now most readily transfer their interest to Christ, to whom John's work was but a preparatory testimony. Many did not, but remained with John by preference. Others failing to find anything interesting in Christ, first doubted, and then denied him, notwithstanding their previous interest in John's work. Jesus afterwards reminded them of this, and of John's testimony to him: He said "He (John) was a *burning and a shining light*, and ye were willing for a season to rejoice in his light . . . Ye sent unto John, and he bare witness to the truth. But I receive not testimony from man (that is, the testimony to Christ's Messiahship did not rest on human authority, not even on John's, as we have seen, but on God's own declaration). "I have greater testimony than that of John's: The Father himself which hath sent me, hath borne witness of me,"—both in the announcement on the banks of the Jordan, and by the works which the Father enabled him to perform, of which he said, "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."

John recognised that his work was done when Christ went forth as a miracle-working preacher of the kingdom of God, followed by thousands. But this was not quite obvious to all who had been attracted by John's preaching. Some of them then enquiringly mentioned the subject of Christ's increasing popularity, as if to suggest that it was inconsistent with John's own position. Such would be of the class that were inclined in the first instance to regard John as the Christ. They said to John, "Rabbi, he that was with thee beyond Jordan, to whom thou bearest witness, behold the same baptizeth, and all men come to Him." John met the insinuation by reminding them that he had already told them that he (John) was not the Christ. "Ye yourselves bear me witness that I said, I am not the Christ, but I am sent before him" (Jno. iii. 28). Then referring to Christ under the figure of a bridegroom, he added "The friend of the bridegroom which standeth and heareth him rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. *He must increase, but*

I must decrease." And from that time, John did decrease. He continued for a little while to teach the people righteousness, and the people gloried in his fearless word; but the very influence of his preaching was at last the cause of its suppression. The rebukes of unrighteousness which he administered to the people, extended to the king on his throne when opportunity served. He condemned the action of Herod, the tetrarch of Galilee, in taking Herodias, his brother Philip's wife. Herod, who exercised irresponsible power, could not endure this criticism at the hands of one whose words were so powerful with the people. He had him apprehended and put in prison. Herodias tried hard to get Herod to order his execution, but Herod could not be persuaded. He "feared John, knowing that he was a just man and a holy" (Mar. vi. 20): and he appears to have found pleasure in interviewing his prisoner occasionally, as Festus did Paul; and in listening to his counsels (*i. b.*) It would have been better for John had Herodias had her way at the start: for he would then have been spared a lingering imprisonment which was very trying to him. It was probably needful for himself that he should have this trial. He had been honoured as no man had been honoured before him, in being the herald of the Son of God. For a considerable time, he had been a power with the whole Jewish nation, and a centre of righteous and purifying influence which even the rulers could not resist. His whole work had been gloriously crowned by the actual manifestation of the Messiah at his hands. And it was now probably needful for himself that he should have a taste of that affliction which prepares all the Sons of God for the due appreciation of the goodness in store for them. And so, he was "put in prison," for doing his duty.

How long he languished here cannot be determined with certainty—probably about a year. But it was long enough to exercise him very painfully. He "heard in prison the works of Christ," but apparently these works were not of the class he had expected. It is possible and probable that John the Baptist shared the expectation common to the disciples, that "the kingdom of God would immediately appear" (Luke xix. 11). He might suppose that the Messiah would proceed to his kingly work as soon as he was manifested in the world. If so, knowing that the Messiah had in very deed been manifested, he would anticipate his early assumption of royal power, and his deposition of Herod, and his liberation of John himself from the durance vile in which he was languishing. Instead of that, he only heard of his going about preaching and healing the sick, and of his avoiding the people when "they wanted to take him by force and make him a king" (Jno. vi. 15). It was a great trial to John's faith in the position in which he was placed. It appears to have caused him a degree of faltering. He called two of his disciples, to whom he would have access by Herod's goodwill, and sent them to Christ with this enquiry: "Art thou he that should come or look we for another?" The putting of such a question by John has been a great difficulty with many. They think it inconsistent with the knowledge that John had of the true character of Christ. There does not seem any real ground for this

thought, when all the facts are held in view. John was an erring mortal man, and liable to be troubled by what he did not understand. The situation was such as had become unintelligible from his point of view; and it was therefore in the highest degree natural that he should seek to re-assure himself concerning Christ by direct enquiry.

John's messengers came to Jesus and went straight to the subject of their errand: "John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?" (Luke vii. 20). Jesus might have met the inquiry with a categorical answer. He might have said: "I am he; no one comes after me." But his answer was more effective than that. John's messengers standing by, "in the same hour he cured many of their infirmities and plagues and evil spirits, and unto many that were blind he gave sight. Then Jesus answering, said unto them, *Go your way and tell John what things ye have SEEN AND HEARD*; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached" (Luke vii. 21-22). There was an argument of irresistible power in these words. It was the argument reflected in the admission of Nicodemus: "No man can do these miracles that thou doest except God be with him" (Jno. iii. 2). It was the argument of Christ's own statement to the Jews afterwards: "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" (Jno. v. 37).

Jesus sent to John a supplementary comment which was also very telling: "And blessed is he whosoever shall not be offended (or stumbled) in me." This was suggesting that though the appearance of things might present a cause of stumbling, true discernment would see through the appearances, or at all events hold on by the element of solid fact in the case. This element consisted of the works Jesus was able to perform, in addition to the Father's own proclamation of him on the banks of the Jordan. No unfavourable appearance could dispose of these facts, and wise men would hold on by the facts. The unfavourable appearance was due only to the incorrect ideas of the disciples with regard to the order of his work. If those impressions had not existed, if the disciples had recognised the teaching of the prophets that Christ had first to be a teacher, and then a sacrificial sufferer, and then an absent priest; in the Father's presence, during the period of the Father's "hiding of his face from the house of Jacob," they would have felt no difficulty at seeing Jesus, after his baptism, take only the position of a quiet teacher, going about doing good, and avoiding all political aims and connections. But they lacked full knowledge, and were liable to be distressed and stumbled, till the Spirit comforted them with a full understanding of the things that belonged to Christ. If they had not held on to the indisputable facts of the case, the comfort of the Spirit would have come too late. They would have been among those Jews who "went back and walked no more with him." But they could not shut their eyes to plain light, though they did not understand all. They saw the works and believed, as Jesus commanded, though not able to compre-

hend the programme. They endorsed Peter's attitude when asked by Jesus if they also would go away: "Lord to whom shall we go? Thou hast the words of eternal life." Thus it must be, and often is, with ourselves, although in a different situation. We do not understand all; but we earnestly see much that cannot be doubted, and therefore we hold on to the main conclusion, enduring the unfavourable appearances there may be in the confidence that full knowledge would dissipate all difficulties, and always remembering the words which, if applicable to John the Baptist, are specially applicable to us: "Blessed is he whosoever shall not be offended (or stumbled) in me."

When John's messengers had gone away, Jesus turned his discourse upon John in speaking to the people. It was a topic sure to find a ready ear, considering their relation to the matter. The whole population had been drawn to the preaching of John, the cessation of which by John's imprisonment was a comparatively recent event. The people who listened to Christ would therefore be deeply interested when "He began to speak to them concerning John," as we are told (Luke vii. 24). The question of what he was and who he was had been a matter of public speculation for a long time. Christ's remarks would therefore touch a chord of interest: "What went ye out into the wilderness for to see? A reed shaken with the wind?"—that is, an objectless movement: a something arresting attention and exciting curiosity but having no meaning? An emphatic negative is the implied answer: John was no mere strange phenomenon, but an earnest and essential part of the work of God among men. "But what went ye out for to see? A man clothed in soft raiment?"—a show? An effeminate dandy?—a gaudy personal exhibition such as children would run after? No: men of that stamp are not to be found in the desert where John did his work. "They that are gorgeously apparelled and live delicately are in king's courts. But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet. This is he of whom it is written, Behold I send my messenger before thy face who shall prepare thy way before thee. For I say unto you, among those that are born of women, there is not a greater prophet than John the Baptist."

Here we have the position of John the Baptist settled beyond dispute or doubt. We may dismiss the speculations of the learned of this world on the subject. Christ settles it for us. John was "much more than a prophet"—even the messenger of the Lord of Hosts. This was a high rank for a young man whose career was over before he was 32. Christ went further and identified him with Elijah, the promise of whom bulks more largely in the Jewish eye than even the promise of the Messiah. "If ye will receive it," said Christ, "this is Elias, which was for to come" (Matt. xi. 14). Jesus did not mean by this that John the Baptist was a substitute for the real Elijah, and that the real Elijah would consequently not come. He fenced off this interpretation by saying, "Elias truly shall first come and restore all things" (Matt. xvii. 11). He meant to say that the

promise of Elijah had received an incipient fulfilment in John, which appears a perfectly natural intimation in view of what Gabriel said to his father, Zacharias, at the announcement of his birth: "He (John) shall go before the Lord IN THE SPIRIT AND POWER OF ELIAS." Elias was the promised forerunner of the Messiah when he should appear to Israel in power; and here was one to act the Elias-part at his coming in weakness to suffer. It was appropriate; it was beautiful. It gave John the highest position it was possible to assign him in the estimation of a Jewish congregation. It was Christ's decisive contribution to a controversy that had engaged the minds of many since John "came into the wilderness of Judea, preaching the baptism of repentance for the remission of sins." It closed the question for all who were divinely enlightened enough to see Christ in his true authority; and there has not arisen a necessity for re-opening it since. John the Baptist remains for them the specially-provided and specially-qualified messenger of the Lord of Hosts, of an origin and a character that had nothing in common with the eremites and ascetics of the first century. He stands apart from human fanatics of every sort, in being the official and effectual herald of the Son of God, sent before, not only to proclaim his approach, but to cut a path for his progress in the moral wilderness that prevailed in all the land.

From a certain point of view, it is saddening to think of such a man in the hands of such creatures as Herod and his paramour; and sadder to think that his life should be sacrificed to the feminine malice created by John's upright attitude as a teacher of righteousness. But the sadness is only for a moment. It is the lot of divine things and divine men to be under the heel of wickedness in the day of sin's ascendancy. We can comfort ourselves with the thought that they do not come under the heel by chance or before the appointed time. It is part of the process by which they are prepared for and ultimately introduced to "an eternal weight of glory." And there is the further consolation that to the victims of the oppression, the triumph of the enemy is "but for a moment." Death is the best thing that can happen to them. Their trials and distresses are annihilated at a stroke: and in a moment, they are face to face with the glory for which their distresses prepare them, for the simple reason that in death, there is no knowledge of time, and therefore no conscious interval to the resurrection.

This reflection enables us to contemplate John's end with composure. It came quickly and without warning, which was a kindness to him. It was the result of a court whim, connected with the cause of John's imprisonment. Herod had convened the magnates of his realm to celebrate his birthday. In the midst of the festivities (approaching probably the character of carousals), there was a terpsichorean performance that pleased Herod well—so well, that he declared to the fair young dancer he would give her anything she asked. The damsel was daughter to the woman whom John said Herod ought not to have for a wife. She did not know what use to make of the splendid opportunity suddenly placed before her. In her pleasing embarrassment, she appealed to her mother privately. That woman saw and seized the opportunity

of venting her spleen. She had often tried in vain to induce Herod to put John out of the way : now she had him. She told her daughter to ask for John's head. The daughter, returning to the wine-heated company, preferred her request. Herod was momentarily stunned. Even in his revels, he retained that respect for John that led him to fear him and listen to him with pleasure. He would have refused, but that he had pledged his word in the presence of his courtiers. There was no escape, according to the code of honour recognised by them. With deep reluctance, he gave the order, which despatched an executioner to John's cell. The executioner would probably share his master's regret, but had no choice. He would announce to John the King's order. In the weariness of his imprisonment, the announcement would probably not be unwelcome to him. He surrendered himself to God and the executioner's hand, and knew nothing of the ghastly presentation presently made to the damsel in Hérod's brilliant banquetting hall, of a bleeding head in a silver charger.

John's disciples hearing of the tragic occurrence, came, and were allowed to remove John's headless body, which they interred in a grave now unknown. They took word to Christ of what had happened. Christ appears to have been painfully moved by the occurrence. "When Jesus heard of it, he departed thence by ship into a desert place apart" (Matt. xiv. 13). He would naturally seek for solitude on hearing of an event which was not only calculated to distress him on every natural ground, but which would afflict him by bringing vividly before him his own approaching end. "They have done unto him," he said, "whatsoever they listed. *Likewise shall also the Son of Man suffer of them.*"

Zacharias and Elizabeth, being "old and well stricken in years" at John's birth, had probably gone to rest some years previously to his death. They would be spared this "piercing sword" in their soul, which Mary, the mother of Jesus, did not escape, either as regards John or Jesus. They rejoiced at his birth, and probably did not live to sorrow at his death. Whether or not, the whole noble company of them will be embraced together in the same glorious healing that will shortly abolish every curse, and wipe tears from every godly eye.

PROSPECTUS.

THE TEMPLE OF EZEKIEL'S PROPHECY ;

OR,

AN EXHIBITION

OF THE NATURE, CHARACTER, AND EXTENT OF THE BUILDING REPRESENTED IN THE
LAST NINE CHAPTERS OF EZEKIEL, AND WHICH IS SHORTLY TO BE ERECTED IN THE
LAND OF ISRAEL, AS

A House of Prayer for all People.

(Isaiah lvi. 7. Mark xi. 17).

WITH PLATES:

Drawn from the specifications of the Inspired Testimony.

By HENRY SULLEY, Architect, NOTTINGHAM.

The last nine chapters of the prophecy of Ezekiel contain a description of a building never yet erected. On this, there is a general agreement among critics, notwithstanding that considerable difference of opinion has existed, and does exist, among them, as to the nature, construction, and purpose of the building seen in vision by the prophet. There is, in fact, a Babel of voices upon the subject. The subject has never, hitherto, been fully understood. It may safely be asserted that for centuries, these chapters have been a mystery, alike to both Jew and Gentile. Neither ancient nor modern writers appear to have comprehended the wonderful things contained in them. Many books have been written, and elaborate drawings made to explain the vision.

The writer of this treatise has inspected many plans, and has read many expositions of the prophecy that have been put forth by the learned. But he has found nothing satisfactory among them. The problems, architectural and otherwise, that are involved in the vision, are not solved by their suggestions or theories. The writer has ended his investigation in that direction with the conviction that the true interpretation has not been grasped by any of the manifold students of the subject in past times. Failure is frankly confessed in some cases, and nearly all would, probably, join in the wish expressed by one writer, that "a book may be produced which will put the question at rest."

The causes of failure to understand the vision are not difficult to understand by those who know the truth. Some have ignored the prophetic character of the vision, and have worked on the supposition that it is merely a record of the chief features of Solomon's Temple, so far as remembered by Ezekiel and his fellow exiles, in order to enable the children of Israel to rebuild the Temple when the time of their promised restoration took place, and that to those features the prophet added fanciful features of his own; or embodied in his description, improvements which were conceived desirable to introduce whenever the building should be re-erected. It is needless to say that such an idea, not only renders the prophecy unintelligible, but ignores the character of Ezekiel as a prophet, or at all events tarnishes his name in making him publish as a vision that which he himself has merely concocted as an aid to memory. Such a theory casts a doubt upon his inspiration, and dishonours him as a prophet of God. The vision can be shewn to be prophetic, which removes one great obstacle raised by such writers, in the way of the comprehension of the subject.

Others have been wrecked on the notion that the vision is purely allegorical or symbolical. They have interpreted it according to the dictates of their fancy. Some have seen in it "The triumph of the Church," "The perpetual worship of the God of Heaven in the Kingdom of Christ," &c. These suppositions are too absurd for refutation. The literal is so self-evidently the character of the prophecy as to exclude all suggestion of an allegorical meaning.

The failures that have taken place in the attempts to understand the prophecy, have led some to conclude that it cannot be understood, and never was intended to be understood till Messiah comes. Mr. (or according to the world's nomenclature, the "Rev.") William Greenhill writes thus:— "That there be things hard to be understood in the sacred Scriptures, these last nine chapters, as well as the beginning of Ezekiel, do abundantly testify; and such difficult things are in these last that they have made many men of the greatest parts to tremble at the thought of interpreting them. The rabbins say that the first of Ezekiel and these last chapters are inexplicable secrets, and understood by none; and, therefore, forbid their disciples to read them, adding, when Elias shall come, he will explain all things. Jerome, that great light in his time, professes his trepidation hereat 'that he did knock at a closed door.' Gregory the Great, when he went about this work, said, '*We pursue a midnight journey.*'" Such utterances as these will not surprise those who understand that the key of knowledge has been lost to "Christendom," as foretold by the apostles, and particularly indicated in the Book of Revelation. With the world, it cannot be expected that the understanding and import of the vision will be found, for "the secret of the Lord is with them that fear Him" (Ps. xxv. 14). And those who do not happen to be in *the secret* fulfil again the prophecy when they openly confess that they do not know, for in the prophets it is written: "A book is delivered to me that is learned, saying, Read this, I pray thee; and he saith, I cannot, for it is sealed. And

the book is delivered to him that is not learned, saying, Read this, I pray thee, and he saith, I am not learned" (Isa. xix. 11, 12).

The failure of past expositions is no argument against ultimate success. There are many reasons for concluding that the vision was meant to be understood. The minute constructional details it mentions, such as steps, thresholds, doorways, doors, columns, arches, chambers, courts, chimneys, cooking ranges, tables, hooks, &c., all tend to show that their co-relation and use are intended to be comprehended before the prophecy is fulfilled. If not, why should these things be mentioned at all? If the Messiah or some angel must come to make the vision plain, what object could be served by giving it in the first instance? If it was not to serve the purpose of imparting knowledge beforehand, there could be no reason in communicating it. For the mere purpose of building, it would have been sufficient to give instructions when the time for the erection of the structure should arrive, as in the case of Solomon's temple, and the tabernacle in the wilderness before it. The very fact of this preliminary picture of the building having been given in writing beforehand, involves the conclusion that God intended a preliminary understanding of it. And that understanding would appear to be a very complete one in view of verses 10 and 11 of ch. xliii. The probability is that the general appearance of the building described by Ezekiel is intended to be a matter of familiar comprehension before the time of its erection arrives.

Investigation, then, is wise, and hope of success reasonable, if the conditions of success exist. It is no presumption to think that they do exist. The first condition is the doctrinal (Ps. xxv. 14; Prov. xxv. 2): and secondly, the chronological. It is "at the time of the end, when the vision speaks." It must be evident to those who have at all studied the subject of the return of Christ and the restoration of the Jews, that the time of these events draws nigh. This is shown in such publications as *Coming Events in the East, Prophecy and the Eastern Question*, &c. The period of the world's history, then, is favourable to the supposition that Ezekiel's vision will be understood. Then, as to doctrinal conditions, there exists in the earth a community whose very foundation is laid upon the written word, interpreted by right reason. They stand in the prospective relation of those referred to in Ps. xxv. 14; Prov. xxv. 2; Rev. v. 9-10; and, therefore, supply another condition of success.

It was at the request of some of these that the study of the Ezekiel temple prophecy was commenced by the writer some seven years since. The study has been pursued with more or less continuous application during the most of that period. His studies have been largely supplemented by invocations for help from the Father, on the part of some who desired to understand the mystery, and by the critical assistance of more than one student of the original Hebrew language.

The work now presented to the reader is the result. This result has been attained by patient investigation and careful construction. It has been a work of analysis first, and synthesis afterwards. The writer has carefully avoided jumping to conclusions. Almost every passage of scripture having a bearing upon the subject has been examined, criticised, and put to the test.

Almost every "authority" as to the meaning of the original has been consulted, and all critical emendations of the text considered. Unaided, the writer could not have accomplished this part of the work. But with assistance it has been done. The way in which it has been done is well told in a letter which brother J. W. Thirtle wrote to a fellow-believer upon the subject, and from which the following extracts are made :

"For the last few years I have been in constant communication with brother Sulley, who has in hand the work of elaborating in plan form, the prophetic description of the Temple. My work has been to make a new translation from the Hebrew, to enlarge upon technical expressions and points regarded as obscure, and to let brother Sulley know all I can as to the why and wherefore of the variety of renderings of different passages adopted by different expositors of the prophecy. In order to carry out this work, I consulted all sorts of versions, ancient and modern, and no little rubbish has had to be waded through, and no little dust has had to be cleared away. When the work of translation and annotation, pure and simple, was finished . . . those passages which presented difficulties and impeded progress were re-considered.

"In some of them, anyone not an architect would have seen no difficulty, and would in the end have inevitably gone wrong ; in others, a person not trained in architecture, would have been discouraged, because no way out of a positive difficulty presented itself to him. Being an architect of considerable experience, bro. Sulley feels his way where others would be at a loss ; and where some would come to certain and unexpected grief, he looks for and guards against pitfalls. It stands to reason then, that he understands the prophecy much better than I do. I let him have all the information I can ; he puts me questions and I answer them.

"Until the last few months, I have had little idea of the character of the plan being so carefully elaborated, and it is less than a week since that, while on a brief visit to brother Sulley, I listened to his description of the chief features of his plan. An inspection of his designs called forth excusable wonder, and convinced me of the firmness of the basis of his work. Marshalling the principal figures, in cubits here and reeds there, brother Sulley shewed that the main parts of the plan were demonstrably in accordance with the vision as recorded. All other plans may now, I am sure, be thrown aside. As for those which I have seen, they not only show a want of anything like a true conception of the sort of building required, but, in most instances, they have dealt violently with the oracle itself by reading, where convenient, cubits for reeds, and so forth. Brother Sulley has not gone round difficulties. He has felt his way. All sorts of propositions have passed through his mind and many have been put into the mathematical crucible. When all difficulties have received attention, brother Sulley's drawings will, I am satisfied, make the vision clear."

It will be seen from this that every care has been used to get at a correct rendering of the original, for there were difficulties in the translation—not

insuperable difficulties, nor difficulties involving any great alterations in the text, but from the very nature of the case, it was necessary to search for any variety of technical meaning which might underlie the original. The chief difficulty, however, is not the translation, but in the absence of any plan to explain the description. Architects and other trained experts find a difficulty in understanding even a comprehensive description of any building *without a plan accompanying the written description*. How much more difficult to understand Ezekiel's brief specifications? But, of course, this was the problem to be solved.

The solution has been reached first by ascertaining indisputable general facts, and then having attained a correct understanding of the different elements composing the structure, to proceed to fit them together. Almost innumerable drawings were made during the course of this process, and those were eventually cast aside which contained some element inconsistent with the general specification of the prophet. In this way, one feature of the building after another became visible upon the horizon of thought, and was registered as an accepted fact to be transferred to paper when the whole should be complete. In this process, almost every pre-conceived notion, plan, or suggestion came to be thrown aside. In fact, the greatest difficulties in the way of the comprehension of the true plan were ultimately discovered to be these pre-conceived notions. The reader must, therefore, follow the writer in this, in order to do justice to the study of the subject. He must put away from his mind all pre-conceived ideas upon the subject. He will then be the better prepared to follow the argument that elucidates the prophecy. He will see that Ezekiel's specification represents a building unique in construction, and entirely different from anything the world has ever seen. He will also find that the drawings contained in this book present to view a building totally different from anything that has previously been elaborated from the prophecy. Indeed, it can hardly be said that other plans have been drawn from the prophet's specifications. They are mostly guesses with which the vision is supposed to agree. The plans before the reader of this book are the result of strictly and scientifically following the vision itself. They are totally different from anything present to the mind of the writer when he began the study. A patient study on the part of the reader will probably lead him to join in the opinion expressed by many who have seen the drawings, "that they are a correct representation of the kind of building which the whole scope of the vision, shown to Ezekiel, requires."

If a true solution of the prophecy has been attained, we must conclude that it has been given by the Father through the Son; for as it is written concerning the building itself. "Except the Lord build the house, they labour in vain that are building it" (Psalm xxviii.) So it may be said that the understanding of this vision could only come by His directing hand. Man need not be inspired to be the subject of His direction and control. There are innumerable ways in which thoughts are caused to come into the mind, and a man may analyse and synthesize from youth to old age without getting at the comprehension of a prophecy, unless the Father give the

key. The development of the present exposition appears explicable only upon this principle. In the course of his study, curious incidental circumstances have, at certain points, led the writer's mind, directed his thoughts, and called his attention to features which are essential to the understanding of the vision, and yet which a casual attention could not have noticed. The writer cannot attribute to his own wisdom and skill the result attained.

These remarks may cause a smile, and the interpretation of the vision may be derisively rejected. But God chooses "the simple to confound the wise," and babes and sucklings can offer praise to Him, while those in high places are passed by. A certain writer has said, "The evidence of the truth of all revelation is so constructed as to be quite sufficient for the humble and sincere who are ready to believe: while it is such as may be cavilled at by any who may wish to disbelieve."

It is the earnest desire of the writer that the reader may not be of the latter class, but may be found among "the wise who shall inherit glory," rather than among them who receive the "promotion of fools."—H. SULLY.

Next month, we hope to publish Table of Contents, with Analysis of Chapters and Sections.

[For particulars of price, &c., see note on Cover.]

INTERESTING TIMES.

A CONTRIBUTION TO THE DISCUSSION OF THE QUESTION "WHY THE DELAY?"

The coming of Christ was looked for at the expiry of 1868 or thereabouts, because, from the best of evidence, that date was regarded as the termination of the 1,260 years, or the period allowed to the Papacy to speak great words and wear out the saints of the Most High. The period from 1866 to 1870 was prolific with interest. The power of the beast (Austria) was shattered at Sadowa; it lost prestige as the leader of the Germanic confederation. It was one of the important links connecting it with the Holy Roman Empire, and constituted it the 8th head. The tie that bound it with the ecclesiastical element, or the Papacy was severed by the revocation of the Concordat—and the only support of the Holy Father was the adventurer, Napoleon III. He had before been gradually ousting Austria. That memorable crisis came in the history of the spasmodic French Power—the garrison in Rome was suddenly withdrawn, and the Holy Father being without a friend, the leader of Italian unity,

Victor Emmanuel, appropriated the States of the church, and took possession of Rome. The latter events are to be ascribed to the breaking up of the power of the beast. Victorious Prussia, with the astute Bismark, drew the Germanic States under the protection of that power. Napoleon III. felt jealous and sulky at the formation of a somewhat youthful and rival power on the other side of the Rhine. Their relations became strained, and hurriedly ended in a declaration of war, to the surprise of all Europe, and in unparalleled disasters to the Frog power. These were events sufficient in themselves to mark. The termination of an important period—the dominions of Francis Joseph are an agglomerative mass of incohesion. He drives the state carriage well, but a break-down may occur at any time. The Holy Father sits in the Vatican bewailing the loss of his temporal power. He is still the overseer of 120 millions or more of the human race, but his power to injure the saints, or deprive them of their posses-

sions, has expired. Who cares for his bulls and fulminations of excommunication?

These events sent many a thrill of joy into the hearts of the longing ones of these days, who have been waiting their absent Lord. Since Christ has not come, have the Scriptures proved untrue? Has a wrong construction been put upon some part—or has some fact been over-looked? The fault must lie in the latter direction unquestionably, as seen by taking into account the development of events during the last 14 years. Our opinions and anticipations have been largely moulded by the writings of Dr. Thomas, and every enlightened man who is appreciative of divine things, highly esteems him for his work's sake. His exegesis and illustration of the Scriptures are always refreshing. Through them percolates the water of life. He was an accomplished historian, fit to adorn any cabinet in Europe, and without doubt, he is reserved as an administrator in the righteous government of the beloved, Israel's future king. His knowledge of the past history of the world, and his understanding of the Scriptures, gave him a kind of prescience of the future, and rendered the interpretation of prophecy an easy matter to him. Yet it seems strange the doctor should have been led into some error of judgment, with reference to the period subsequent to 1868. He was firmly impressed with the conviction of the millenary week, and his chronological scheme brought out the termination of the six thousand years to A. D. 1908, allowing forty years for the subversion of the kingdoms of men. Those who have studied *Chronikon Hebraikon*, must have apprehended that it is a difficult and intricate task to plod through 6,000 years, and reckon up the age of the Adamic world. Those who have attempted the work have differed widely in several cases, and he has pointed out the pitfalls into which they have slipped. It is admitted in the editorial addendum that there are some of the links in the chain obscure. This, then, together with the testimonies respecting the limit given to the Papal power to prejudicially operate against the saints (Dan. vii. 25; Rev. xiii. 5, &c.) swayed the Doctor to anticipate the advent in 1868 or thereabouts. He was led to precipitate the events which have been gradually unfolding themselves since that date, as seen in the Anglo-Indian and Russian relations, the Egyptian question, and the settlement of Israel

in the land. In view of what is written in the preface to *Elpis Israel*, of Europe chained and Russia triumphant, and also in his exposition of Daniel, *End of Eureka*, Vol. 3, page 89, as to the vast extent of the Russian dominions, extending from the North Sea to the Wall of China and Afghanistan. &c., it was premature to expect this so near to 1868; and the same may be said of Britain as found at page 99 of the same exposition, and also at page 600 of *Eureka*, Vol. 3. In 1868, Russia was husbanding her strength and resources under the pacific Alexander II. There was no ostensible scheme of conquest marked out. No doubt she was expanding eastward but Khiva had not fallen, and she was at peace with Europe and exhibited no designs on Turkey or Constantinople. As to British interference in Egypt, that was not required and seemed most remote. Ex-Ismael Pasha was displaying ability as a vigorous ruler, the country appeared prosperous and was marked by commercial enterprise, and the welfare of the people seemed to be progressing by leaps and bounds; but all this has become changed, and, after 16 years, things are shaping themselves as Dr. Thomas astutely outlined.

Showing his predilection for the period about 1868 as the time of Christ's appearing, he wrote, in *Eureka*, vol. iii., page 581: "My maturest conviction is that 'Rome, the capital of Italy,' is a vain cry,—the Papacy is the ecclesiastical element of the Eighth Head, which is the last and goes into perdition with the city. We read of no Ninth Head upon the seven mountains. If Italy gained Rome, and removed the throne from Florence thither, it would be the capital of a new form of Government and therefore the ninth. There may be a struggle between France and Italy to decide the point. Were the Italians to get the city they could not retain it long; far apart from the reason that no ninth form can be constitutionally recognised, is the fact that there is one standing at the door, whose mission it is to destroy the city that it may be found no more at all" (Rev. xviii. 21). The forecast which he here makes but which he considered improbable and not authorised or outlined in Scripture, took place shortly before his decease. Rome has now been the capital of Italy for 14 years. The ninth head actually exists upon the seven mountains and that head is

as obnoxious to the Holy Fathers as was the seventh or Gothic head to the 512 Bishop of Rome. He was hampered in his calculations by the conclusions he had formed respecting the termination of the 1,260 years, and his usual acumen was dulled by what was written of the eighth head going into perdition (Rev. xvii. 11).

This accomplished fact of the ninth head existing in Rome, does not clash with or undermine the Scriptures. We may ask, why do they not take note of this? because the eighth head is a remarkable one and serves as a symbol to both Daniel and John carrying them in vision well nigh to the time of the end or for 1,000 years. It was indicated to Daniel as a "little horn before whom there were three of the first-horns plucked up by the roots and in that horn were the eyes of a man and a mouth speaking great things" (Dan. vii. 8). Its look was also said to be "more stout than his fellows" (Dan. vii. 20), and further "he shall speak great things against the Most High, and shall wear out the saints of the Most High and think to change times and laws" (Dan. vii. 25). And to John it was shown as a beast coming out of the earth "and he had two horns like a lamb and he spake as a dragon" (Rev. xiii. 11: xvii. 7-11). The horn referred to was the Holy Roman Empire, which arose in central Europe A. D. 800, it was a civil, military, and ecclesiastical power; its secular capital was in Aix-la-Chapelle, in Belgium, and its ecclesiastical head in Rome, represented by the Holy Father, then subordinate to the Emperor. It was founded by Charlemagne, perpetuated through the great Otos, of Germany, and continued in the line of the Hapsburgs or house of Austria, whose head was styled "his apostolic majesty." Practically some time before the close of the 1,260 years, the Empire of Germany represented this, although in a diminished form. She possessed Lombardy and Venice, abutting on the patrimony of St. Peter. The Emperor was the head of the German confederation, and was looked to as the protector of the Holy Father, and continued so until ousted by the Frog Emperor. What a change since the expiring of the 1,260 years! The ascendancy of the house of Austria in Germany, the representative of the beast, is gone. A new Empire of Germany was created in its place, in 1870, and its representative in the person of the Emperor William, was pro-

claimed head by the acclamation of a victorious soldiery on French soil. The Ninth Head does not enter into the prophecy of the book of Revelation. As yet it has presented no characteristics worthy of notice. It is hated by the Papacy, and there is a tameness in their relations. Rome, the capital of a united Italy, may be looked upon as a production of the action of the frog power, and the out-pouring of the vials.

In order to determine our nearness to the approach of Christ, what date are we to be guided by? If we take first the seven times or 2,520 years, reckoning the beginning thereof from the first of the reign of Nebuchadnezzar, B. C. 612, we are brought to A. D. 1908 as the duration of the kingdoms of men, and allowing 30 or 40 years as the hour or period of judgment, we have entered into them, in either case, by a number of years. Taking again the 2,400 years, and reckoning the beginning from the third year of the reign of Cyrus, B. C. 540, we are taken to A. D. 1860. Dr. Thomas looked upon this period as an approximate one, regarding the culmination of the vision as being not less than 2,400 years. The exact number of years would be gratifying to us to know; but to Daniel, an approximate period might suffice for the actual number. So far as his ability to grasp the duration was concerned, it was intended to show him the time was long. In both the foregoing cases, we have to encounter probable errors in the world's chronology. Dealing with the 1,260 years, or period of Papal domination, it may be admitted to have terminated about 1868. As to the time, times and a half, or 1,260 years, 1290 and 1335, in Dan., 12 chapter; they should be calmly considered, and not too dogmatically spoken of. They are treated of in *Eureka*, vol. ii. page 576, and vol. iii. pages 115 and 272, and also in the *Exposition of Daniel*, page 126, end of vol. iii., and are worthy of re-perusal. The Doctor seemed to have expected their probable termination in about 1868—the date which he had pitched upon for the appearing of Christ. He experienced great difficulty evidently in deciding as to their ending, as the years of their beginning are not revealed, and the time of their expiring is among those hidden things which are known only to the Deity. Much that he advanced was of a qualified description. The most that can be known is that they have their completion with the

events to which they are related, viz., in the no longer scattering of Israel, but restoration in the land: the destroying of the power of the desolator; the time of the dead, and the standing of Daniel in his lot.

The Book of Revelation, which is in detail what Daniel presents in a summary form, gives no specific information on these points. It is equally silent, but there is a striking similarity between the testimonies, if not an identity so far. In Rev. x. 5-7, the rainbowed angel of the vision is the Lord Jesus and his associates. One of the features of the vision will alone illustrate this. The roaring of the lion denotes he is the Lion of the tribe of Judah and is standing on the sea and earth having dominion over the people represented thereby, and in this position "he swears by him that liveth for ever that there should be time no longer," thus meaning the prophetic times had expired; and as if to strengthen this the seventh verse reads, "And in the days of the voice of the Seventh Angel, when he shall begin to sound the mystery of God should be finished, as He hath declared to His servants the prophets." These pregnant words involve the manifestation of a catalogue of events long expected, and of inexpressible interest to those who know the truth, but the date of their intimation remains an impenetrable secret.

The Deity has not left us without some knowledge of our whereabouts in the divine programme, and has given us signs by which we can determine our nearness to the coming of Christ. In connection with the fifth and sixth trumpets in Rev. ix., definite periods are assigned for the operation of the angels of these trumpets.

To the Mahomedan or Saracen power represented by the locusts was allotted two periods of 150 years each; to the four angels bound by the great river Euphrates, a period of 391 years and 30 days. No period or duration, however, is allotted to the seventh trumpet, but its course or progress is indicated by the seven vials or sections, into which it is divided; the last vial terminating with the concluding events of the trumpet by which the kingdoms of this world are transferred to the sovereignty of the Lord Jesus. The Doctor has fixed the beginning of the sounding of the seventh trumpet at 1794, following on what is contained in Rev. ii. 13 or the French

Revolution of that period. What is contained in Rev. xvi. forms the sequel to the 13th verse of the chapter referred to. The French Revolution resulted in the triumph of the revolutionary party and the creation of a formidable and aggressive power by which the "man of destiny" was brought to the front and became the leading actor for over 20 years, and through him God was pouring out the vials of His wrath scathing the worshippers of the beast and his image or the inhabitants of Catholic and Papal Europe. As Mahomet and the Caliphs, his successors, were the actors during the fifth trumpet and the terrible Tartars of the sixth, so the French or frog power has been the moving spirit of the seventh trumpet: it has been a meddlesome, troublesome, and erratic power, and has brought about the present situation.

So well did Dr. Thomas understand the relation of the French power to these vials, and the mission it had to perform, that he wrote, in anticipation, in his exposition of Daniel, page 790, thus:—"From these premises my inference is, that the present Napoleon Empire is simply *meteoric*." A more appropriate word could scarcely have been chosen to describe the collapse of the Empire, and the disappearance of its day-star. Napoleon the III. surrendered at Sedan, and the transition to Chiselhurst, where he became an exile, was rapid and inglorious. France was ignominiously vanquished in the memorable war of 1870. 100,000 soldiers, the flower of her army, were made prisoners, and sent to Berlin. She was mulcted in her milliards, and had to surrender her provinces. The nation was humiliated, and the balance of power changed.

While the Empire was in the meridian of its power, it wrought the ruin of Austria, the Papacy, and Turkey. It dragged the latter Power into the Crimean war, among other proceedings, and since the collapse of the Empire, Russia has been emboldened in the East.

The drama, having been played out or suspended in the west, has now been transferred to the east. The sixth vial is rapidly emptying itself, and Turkey is being dried up. After the disastrous war of 1870, Russia saw her opportunity and demanded the abrogation of some of the important clauses of the treaty of Paris, of 1856. Thus the effects of the Crimean war were nullified. In 1877, she inter-

ferred in the Balkan peninsula—made war on Turkey, dictated terms within sight of Constantinople, and by the Berlin conference that power was hopelessly mutilated, principally to the gain of Russia. France under the Empire, would never have allowed this, and it is this feeble policy of the republic, which ousted that power in Egypt and landed Britain in the greatest muddle of modern times, but it is an embroglio not inconsistent with the time of the end. The decay of Turkey has brought about the present relations of jealousy and over-reaching all along the line from the confines of China to Constantinople. The accession of territory to Russia, after the war in the Balkan peninsula and Asiatic Turkey, led to the ratification of a convention between England and Turkey, whereby a protectorate was established over the latter. Russia, from the Gogian fortress of the Caucasus and the gates of Derdan, was, by implication, told that hitherto she should come but no further. The insult was resented in Afghanistan. Russia coquetted with the Ameer. Britain remonstrated, and finally chastised the Afghans, and as an incentive to their good behaviour in the future were subsidised and created independent and friendly neighbours. That Jewish mind (the late Lord Beaconsfield), pervaded with reminiscences of oriental empires and fancies of the future, probably inspired by glimpses from the prophetic word, initiated both these moves. He was shaping the policy which British interests required to withstand the encroachments of Russian aggression in the latter days. The policy of that gifted and far-seeing statesman, exactly coincided with what Dr. Thomas wrote, enlightened by the writings of the prophets. At page 98 of the Exposition of Daniel, the Dr. wrote, "But the lion power of Britain has not yet attained the full extent marked out for it by the finger of God. The annexation of Persia and Kush, or Kushistan to the Gogian empire, will doubtless cause England to strengthen herself in Afghanistan and Dedan, by treaty or otherwise, that she may command the entrance to the Persian gulf, so as to prevent the king of the north from carrying war into the heart of India by land or sea." The forecast is every day becoming more distinct. The iron track is in progress from India to Quetta, an outpost of observation on the frontiers of Afghanistan,

and it is being formed, more from strategical, than commercial reasons. The neutral zone, so often spoken of in parliamentary circles, has now vanished and a boundary commission of Indian officers is now in progress through Afghanistan for the purpose of determining where Russian territory ends and Anglo-Indian interests begin. Russia is none the less active, the nomadic chiefs of the vast region of Turkestan have either been won over or coerced through the diplomacy and stratagem of its Governors. The latest submission is that of the Merv Turkomans, by which Russia is brought to the Afghan frontiers, and in the direction of Persia. She is now at Serakhs, an out-post of that country in Turkestan. Russia is every day drawing nearer to that effete power at whose footsteps Persia is to be in the latter days. Russia and Britain are beginning to take up their latter-day aspect, the Lion being pitted against the Bear. The last few years have made it obvious how Britain could become the King of the South, in Dan. ii. 40, and how very easily a *causus belli* may arise and throw them into a state of belligerency. The entanglement of Britain in Egypt, beginning with the financial control about 1878, presents a varied spectacle of national uncertainties and the irresistibility of the divine purpose. Each phase in the crisis has involved her deeper and deeper. Britain is hopelessly entangled in the land of the Pharaohs and the Ptolemies. The Arabi rebellion was easily suppressed, but the financial embarrassment and the imposts on the overburdened fellahen requires time to redress. The fate of the Khedival dominions is bound up with the future of Britain. In January, this year, she was to have cleared out; but the Mahdi's pretensions have kept her there, and, for three years at the very least, Britain guides the fortunes of the Nile valley. The guardianship of Egypt is virtually a protectorate, and a hold upon that country is looked upon as essential to imperial interests.

Coevally with the approaching latter-day attitude of the nations foreshadowed by the prophets, marked progress has been made in relation to Jehovah's land and people. The time of Jacob's trouble spoken of by Daniel and other prophets a decade ago, did not exhibit any signs of appearing. The nations of Europe inclined to the side

of generosity to the Jewish race, but within the last few years in some quarters there has been quite a revulsion of feeling. The Anti-Semitic movement, which began in Germany—the land of Luther, the cradle of Protestantism, with its schools of philosophy and divinity, alas, are no guarantee of freedom and personal security. One of the leading spirits of the movement was a court preacher. Insults were heaped upon them, they were molested, and this antipathy spread to Russia and Hungary, and in the former country, acting under the impulse of superstitious enthusiasm and hatred of the commercial energy of the race, they attacked them in open violence and cruelly maltreated them. They crossed the frontier, taking refuge in Austria, in thousands, a spectacle of beggary and commiseration. It was like a second exodus, and reminds one of the beginning of and the fulfilment of these words, in the writings of the prophet:—“And it shall come to pass in that day, that the Lord shall set his hand again the second time, to recover the remnant of His people” (Isa. ii. 2). Russia is the enemy of the Jew. She was illustrating what she will be in the future, when she swoops down on the mountains of Israel. Their condition called forth the sympathies of the wealthier Jews, and particularly those of the people of England, and one scheme, among others, was the establishment of the refugees in Palestine. This work goes on under the auspices of the Oliphant and other agencies, and with increased colonisation, the face of the land must rapidly change. There has been a vast change within the last 20 years. Then it was a country shut to the exclusion of the traveller; now, the restrictions are greatly removed, and when the poverty-stricken exchequer of the sick man profits by the enterprise of an industrious and energetic population, it may offer inducements which may attract Jews from all parts of the world, and stimulate a desire for national life among them. When Gog is attracted to the mountains of Israel, in conformity with the divine purpose, there will be wealth, and what with the hatred of the race, the jealousy for the holy places, embroilments are inevitable. Ten thousand Russian pilgrims visit these places annually, and Jews in sufficient numbers would never allow such repositories of relics, idolatrous

practices, and offensive ceremonies to be continued in such hallowed precincts.

We are living in an interesting period. The future forecasts events encouraging to those who are waiting the coming of their Lord. It is ominous to the statesman, and mysterious to those who are groping their way in the thick darkness that covers the earth. What a change has taken place since the myriads of Turkish horsemen were let loose from the river Euphrates (Rev. ix. 14). Flushed with a desire for conquest, filled with an enthusiasm for the “unity of God,” they were the avowed enemies of the worshippers of relics and demœnials of Greek and Latin Europe. They have performed their mission. Their successors of the present day are like the Belshazzar of old, of whom it was written, “thou art weighed in the balances, and art found wanting” “thy kingdom is divided.” The Turks reposing their trust in Ali, are sinking beneath a superstitious fatalism. They are unaware that the Ail of Israel decreed the evaporation of their empire 1,800 years ago, that a way might be prepared for the kings, from a sun's rising. The state of Turkey must thrust itself upon the consideration of the great powers of Europe ere long. Macedonia is in a state of lawlessness—dissatisfaction in Armenia is latent—the political make-shift in the Balkan peninsula, concluded at Berlin was but a temporary arrangement—the Bulgarians of Eastern Roumelia desire union with Bulgaria. Complicated questions are waiting to be faced. Will the Turk be bundled bag and baggage out of Europe?—to whom will Albania fall? Will Austria get to Salonica? Nothing would please Bismarck better, by increasing the heterogenousness of Austria he might disgust the German element of 11,000 and bring about the formation of a united Teutonic empire. The Greeks were the ancient possessors of Byzantium, and no doubt the little kingdom of Greece will set her eyes on Constantinople, but Russia, the arbiter in the Balkan Peninsula, would never permit this. What more likely than that the Czar of all the Russias will rule his vast dominions from Constantinople. This is what Dr. Thomas anticipated. He, the head of the Greek Church, would not be the unworthy successor of the Constantines and the Justinians, and the papacy in Rome would

stand in the same relation as did the bishop of that city to these monarchs.

Time is necessary yet. Much requires to be done, but the signs of the times are effulgent with hope. Events are in full progress, and instead of creating perplexities about dates and prophetic measurements having their ending determinable only by the initiation or progress of the events themselves, let us rather be guided by the vial and other signs pertaining to the

latter days. The annunciation by Christ is that during the pouring out of the sixth vial, he comes as a thief. His thief-like advent, therefore, rather denotes absence of knowledge of the day or year. The words of the apostle James (5, 8) are exceedingly appropriate to our day, in which he says, "Be ye also patient: stablish your hearts: for the coming of the Lord draweth nigh."

DAVID LAVEROCK, Edinburgh.

THE CURRENT SITUATION—POLITICALLY AND OTHERWISE.

INTERESTING LETTERS.

Bro. Thos. Haining writes from Hurlford as follows:—"The world political is presently much excited by the seeming prospect of an immediate outbreak of hostilities between Britain and Russia. It is scarcely to be expected that the true brethren of Christ, who have been employing their spare hours (and many such have few of these at their disposal) in diligent study of the 'sure word of prophecy,' with all the help at their disposal, especially the as yet unsurpassed and invaluable writings of their justly-esteemed brother, the late Dr. Thomas, will be sharers in this excitement. Such do not jump to conclusions rashly, but consider, with calmness, the situation as a whole. They will rather incline to believe that Mr. Gladstone (like some before him) spoke the truth, unwittingly, when he said, the other night, in the Commons, when asking the vote of credit, 'this is a case of (war) preparation.' Seeing that 'the Scriptures cannot be broken,' and that 'all that the prophets have spoken must be fulfilled,' that recorded by Joel iii. 9, 10, requires to be universally attended to. While the nations of Continental Europe have been much exercised therewith; owing partly to her insular position, and partly to the strong desire of her Statesmen to economise for party purposes, Britain was considerably behind her Western neighbours with respect to this proclamation of the Spirit. Her Statesmen (especially Liberals) were fain to persuade themselves that Russia entertained no evil design regarding India, but the nation has been rudely awakened from

its lethargy, by this sudden and audacious further forward movement into Afghan territory, and something like a panic has ensued. But, despite all appearances favouring this view, the idea of these two great Powers becoming principals at present in a great struggle for supremacy in the east cannot be seriously entertained. No: present events whatever these may be can only be preparatory and preliminary. The situation for such a conflict though forming is yet far from being complete; but a more rapid development may be expected from this point, current events giving a strong impetus and much facility in this direction. Amidst all these commotions, how comforting the thought, that the Lord and Master has received all power from the eternal Father to control and manipulate all such affairs so as to guide them into the channel of His purpose, which culminates at the time appointed in that glorious consummation which will bring unspeakable joy to every member of His house.

"But while speaking of this case of *preparation* for war, there is another of a very different kind (though in a sense related), proceeding at the same time; namely, that of the bride for the coming marriage. She, too, has had a rude awakening from what also seems to have been a state of lethargy; and trouble has also been the cause, further evidence that 'it must needs be that offences come,' &c. This affliction has been, and is still, of a grievous description, but it has already borne good fruit. For example, the brotherhood would in all

likelihood have been minus your four excellent letters 'to the elect in trouble,' which are certainly opportune, and calculated to assist this class in no slight degree in the trimming of their lamps, and this much it has been considered requisite to say in the way of faithfulness, and you know from experience that the charge of obsequiousness has no application in the quarter from which this emanates. After receipt of last *Christadelphian*, the brethren and sisters being together in one place, it was suggested that the fourth (the last to hand) of these letters be read. A good reader being appointed, this was proceeded with, all ears being attent. A profound impression was apparently produced. It will not be esteemed evidence of silliness on the part of the class you thus address, even for strong men to shed tears; and these may be the product of joy, though mostly of grief, but as a rule, as regards this class, there is an intermingling. 'Jesus wept' while knowing at same time that he was about to perform an act which would give unspeakable joy to all concerned. It is to be expected that even these letters will be subjected to adverse criticism by those who oppose themselves, and there are many such. But whether they hear or forbear, there will be no finching from a faithful discharge of duty on the part of those who are set for the defence of the gospel in its entirety, and consequently of a wholly-inspired Bible. There can be no compromise in this contention. It has been said that the new theory is producing laxity in regard to fellowship, but there are those who are convinced that it is largely owing to the previous prevalence of such laxity that the error has gained so much ground. The doctrine of fellowship demands strict attention on the part of all who are striving to be faithful to the truth with which they have been entrusted. It is a source of satisfaction and encouragement to all such that the attitude of the *Christadelphian* has become thoroughly firm and properly defined. It is to be expected that it will receive due encouragement and support by all such in return."

"A Friend in California" writes a long letter, from which the following are extracts: "History repeats itself. Campbellism and the present 'One-Faith' body commenced on the no-hiring plan

of things, but so many preachers have been converted from other bodies that the preachers have preached them clear into the apostacy, although they began on the Doctor's plan of things. Such is human nature, prone to deteriorate.

Your experience has been a great trial, but I believe you will come out of it as gold refined. When I received the January number of *Christadelphian* I was astonished. I had heard nothing of what was going on. God is great and He will sustain and reward you for your able and grand defence of His oracles. He has been jealous from the beginning of His word, and of any attempt to change or substitute tradition for it; and I believe every effort that is made to popularise it by the wise ones, will be abortive. . . . I desire to thank you from my heart for those two letters to the elect in trouble. They were to me a source of great comfort, for I have had a goodly share of trials and sorrows to pass through—as much as often falls to the lot of man, and consequently they were opportune. I thank the Heavenly Father for trouble because it has gradually brought me to take the view of it that you so ably present. I realize when reading such articles, together with much else emanating from you, the truthfulness of a remark the Doctor made to me when making a tour of the west. It was the first and last time I saw him after parting with him in Scotland, in 1849. He said with more than his usual emphasis 'Brother—, I have found a young man in Birmingham that I can trust with the truth.' I asked him the name. I need not name it. I most heartily indorse it, and believe all lovers of a pure Bible are greatly indebted to you for your admirable defence of it in the present crisis."

A Sister abroad writes:—"What can I say to you, my dear brother, in this time of trouble? Another bomb-shell has fallen into the Christadelphian camp, and I have been waiting for time to disclose the extent of the calamity. The wounded are many; the dead the judgment seat of Christ will reveal. My heart has been filled with both joy and sorrow on your account—joy that you are still spared to show your faithful devotion to the word of truth, and to assist the weak, and more firmly establish many; and sorrow, that you must suffer at the hands of those whom you have blessed. The apostles,

after they were beaten, departed 'rejoicing that they were counted worthy to suffer shame for his name.' Such examples will comfort you, and help to a *patient* continuance, and may you, with them, receive a bright and shining reward. When Moses heard of the rebellion of Korah, Dathan, and Abiram, he fell upon his face. How the present rebellion against the Word of Deity should make us all take the most humble position. Men could cry out 'monopoly' in those days, and could not be satisfied with the great honor that was conferred upon them by being 'separated' from others to a high calling, but must crave the position that Deity had placed another in. He that is forgiven little, loveth little, and he that thinks he has little to be forgiven, loves himself a great deal. Self-love is often a great hindrance to the love of the truth. 'Christ pleased not himself,' and 'came not to be ministered unto, but to minister.'

"This teaching is often reversed, even among saints, and what annoyances it brings. The *Christadelphian* for April came to hand yesterday, and I thank you for such comforting letters to the 'elect of God.' Your remarks are true in regard to ecclesial life. I have seen enough of numbers to be almost afraid of them. I can imagine what a relief it would be to you to be able to shake yourself free just now; but the time is not yet. Bonds and afflictions yet abide you, and we can only pray that you may finish your course with joy."

A Brother writes:—"I shall be very glad if your desire to close the Inspiration controversy can be realised. I think the article in this week's *Æon* has reduced the difference between yourself and bro. Chamberlin to a minimum. Both are agreed that the Bible is practically and 'substantially' correct and infallible. The difference is, to my mind, infinitesimal, and really of no *practical* importance."

[It does not require many words in answer to this. Bro. Ashcroft has launched the theory that the Bible is only partly inspired and partly human and erring; bro. Chamberlin has endorsed his theory and said it was always his own. If they have changed their minds, let them make the fact known in ever so indirect and

gentle a manner, and our difficulty with regard to them will end. If they have not, the process of periphrastic reducibility, however elaborate and plausible, can only be deceptive. The issue is simple and cannot be compromised.—EDITOR.]

Bro. James U. Robertson (Liverpool) writes:—"Our political atmosphere has wonderfully cleared of late, and, as things now appear, we will have an outward seeming calm for a few months—then a terrific burst in 1886. Meanwhile, England has been aroused, and preparations for war will go steadily forward. Russia, I think, will not attempt any further move towards India for the present. Her policy is a creeping one—gain a point, then pause, consolidate it, and use it as a base for the next aggression. Her next will be Herat, in the east, and here she will stay her progress southward, for India will fight with England when the supreme moment comes, upon the mountains of Israel, and, consequently, will never be impaired by Russian invasion. From Herat she will dominate Persia—her true objective point—and roll up the Eastern States from the Indus to Ethiopia in turn. In the last attempt, she will meet her fate at the hands of Christ. England in Asia Minor is the next move, and, possibly she will occupy Constantinople, which is the most natural thing in the world for her to do. Anyway Turkey is doomed, and England will give her the *coup de grace*, I believe. We shall see. The general election this fall is big with most ominous events for the peace of the world. England in Constantinople, would stir up the ire of the *Major domus* of Germany—Bismarck—and might cause him to lose his head. Anyway, something of this kind would create a fusion of European interests against England, and make a bride in the jaws of the people, which would bring them in unison, as by 'a hook,' against England in Asia Minor. Such are my musings (incomplete and indefinite) on the situation."

Writing again, he says:—"In 1886, I expect great military movements in England and Russia, and the complete evaporation of the Turkish Empire, as an independent state. England will most probably administer it, as she is doing in Egypt, only with a much more satisfactory result. And she will have a definite policy, which a new and very indefinite factor will carry out,

and that is, the reorganised House of Commons, with new voices and interests to be heard. I think Mr. Gladstone will not come back again. He will retire into private life, even should his party retain the power, which is not unlikely. Any way, Christ is near, and we shall see him face to face before another decade. In 1897, there will elapse 1,260 years since the Saracens took Jerusalem in A.D. 637, and Christ should then commence to cleanse the sanctuary, after the manner of Zech. xiv. 4—Eze. xxxix. 16.”

The Christadelphian.

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

JUNE, 1885.

At one of the recent meetings of the Caucasian section of the Imperial Geographical Society (Russia) M. Seljenny read a paper on Afghanistan and the trans-Causasian territories, in which he, confirming other travellers, expressed the opinion that the Afghans are of Jewish origin. He estimates the number of Jews in Afghanistan at five millions.

A newspaper expresses the opinion that “we live in terribly virulent and vindictive times.” “It may be questioned (the paper says) if public and private malice ever ran higher, or exhibited more recklessness in its choice of means and weapons than in the present year of grace. What with slander and abuse in the public arena, fraud and forgery in commercial transactions, infernal machines as political persuaders, and revolvers, poison, and vitriol for the adjustment of private disputes, life is becoming so hedged round with risks and terrors that the question may well be asked by nervous minds, whether it is really, on the whole, worth living.” There is truth in the newspaper’s view of things—truth which must be melancholy to

those who know not God. It is not otherwise than melancholy to those who are more enlightened: still, it is what such expect at this period of the world’s history: and, therefore, it has not the depressing effect it has on the other class.

The appearance of the long-expected revised translation of “the Old Testament” has been the most interesting event of the past month, apart from the signs of the times. We may have a word or two to say on it hereafter.

It is about four years since the revised version of the New Testament appeared. The alterations it introduced, while leaving the apostolic writings substantially unchanged, were almost all in favour of the truth; yet the result has been very insignificant when compared with the expectations with which the appearance of the Revised Version was regarded. From all we learn, this seems likely to be still more the case with the Old Testament. The departures from the authorised version are relatively fewer and of less consequence than in the case of the New Testament; and, in most cases, the alterations are alterations of sound and form and not of meaning. Meaning is the main thing. Men who are indifferent to the meaning of the noble translation we have in the authorised version, are not likely to be benefitted by a revised translation, however much of an improvement on the one that has served so long. One interesting feature is the recognition of “I will be” (contended for by Dr. Thomas) as a permissible rendering of Yahweh, translated “I am” in the C. V.

At a meeting of the Society for promoting colonization of Palestine, held in London during the past month, a letter was read from Mr. Oliphant, in which that gentleman said the only difficulty in the way of founding colonies of foreign Jews was the persistent opposition of the Turkish Government,

whom the word "colony" has become a bugbear (from a fear of its leading to nationality). He advised the society to avoid this word, and to avoid Galilee and Samaria. He recommended them to "begin by buying an available tract somewhere in the mountains of Judæa (where the Governor, Reouf Pasha, was a more enlightened and tolerant man than the Governor-General of Syria); and to make the purchase in the name of some Jew belonging to the country; and having secured the land, to build slowly, and put in families by degrees—five or six to begin with. With native Jews, he said, it was different. There would be no objections to them on the part of the authorities; and he (Mr. Oliphant) was "more strongly inclined to see an attempt made" with them than with emigrants.—This letter of Mr. Oliphant's has been misrepresented by the *Jewish World*, which, as the organ of the worldly party among the Jews, is strongly opposed to the colonization movement. It represents the letter as a confession of the failure of the colonization movement, at which it can scarcely suppress its jubilation. It is not a failure, however. It encounters difficulties: that is all. Every good work does this in the first stage. A good work with God in it will surmount all difficulties and go forward to the appointed prosperity.

THE SIGNS OF THE TIMES.

WAR TEMPORARILY AVERTED.

THINGS REQUIRING FIRST TO BE DONE.

WIDE-SPREAD POLITICAL DISTURBANCE
AND THE RUSSIAN AIMS.

"THE WAR AND ITS FINAL RESULTS."

The threatened war between England and Russia appears for the present to be averted. Mr. Gladstone, at the

last moment, threw the onus on Russia by proposing arbitration in a form which it was scarcely possible she could reject: it was in fact arbitration refined down to nothing. The arbitrator was not to be asked to decide whether General Komaroff had acted with or without the orders of the Russian Government in attacking Penjedeh: or whether the Russian Government in sanctioning the attack had acted inconsistently with the agreement made with the British Government not to advance: or whether England had provoked the attack by inciting the Afghans to an aggressive attitude: but the arbitrator was to be instructed to find on the evidence such an interpretation of events as would be consistent with the honour of both the governments! Further, on Russia consenting to this arbitration, Mr. Gladstone would consent to the frontier question being discussed in London instead of on the spot, and would give the most liberal consideration to the Russian claims.

Mr. Gladstone's proposal was in fact a surrender to Russia, veiled in diplomatic forms. Russia could not but graciously accept a surrender, and so, for the moment, the extreme and dangerous tension to which the relations of the two countries had stretched has relaxed. Negotiations are proceeding for the appointment of an arbitrator; and Sir Peter Lumsden, the British Boundary Commissioner, who has been for six months on the Afghan frontier, waiting in vain the promised arrival of the Russian Commissioner, has been sent for to London to assist in the discussion of the boundary question there with the Russian representatives.

It is not impossible there may be a revival of the trouble in the course of this negotiation. A telegram from Odessa says:

"In many influential quarters the apprehension seems to be felt that the arrival in England of Sir Peter Lumsden may

possibly diminish the chances of a pacific settlement of the dispute between Russia and England. The idea appears to be that the explanations of the returning English Chief Commissioner may lead to a suspension of the arbitration arrangements, or possibly make arbitration altogether impossible. In official and military circles there are indeed extremely few persons who express themselves in hopeful terms of arbitration leading to a peaceable and final solution of the whole question."

Another telegram says :

"According to information received from General Komaroff, the Sarik Turcomans have protested against the frontier proposed by M. Lessar, because, as they allege, all the pasture land remains on the Afghan side, and that the Russian War Minister has declared that this protest is justified.

"The military organ *Sveit* says Russia has now seen that the famous guarantee of the neutrality of the Dardanelles is a mere fiction, to deceive her with regard to her weakest point. This is all the more dangerous because, the neutrality of the Strait being guaranteed, she is prohibited from fortifying it in time of peace. Russia should therefore demand the revision of this article of the Berlin Treaty which leaves the Dardanelles in Turkey's untrustworthy hands. Now, if ever, says the warlike *Sveit* in conclusion, is the time for asserting her rights in the Dardanelles.

Notwithstanding this, the probability seems to be that some kind of a peaceful understanding will be arrived at. Mr. Gladstone's knowledge of what a Russian war would mean, has led him to make the utmost concession possible that substantial British interests would allow. The Tories are wild with anger at what they consider a national humiliation pregnant with future dangers. But, being in a minority, their rage is impotent. There is doubtless a good deal of force in their contention that Mr. Gladstone's readiness to make concessions has in it the tendency to provoke future encroachments more difficult to resist. The whole foreign policy of the present Government has been an illustration of this.—As *Fairplay*, quoted by the *Globe*, says:

"Mr. Gladstone, more than any living man, is responsible for the childish dreams which have taken the place of the old sturdy English common sense which taught us that, as our power was made by the sword, so it must be upheld by the sword. Others besides Mr. Gladstone have propounded the remarkable doctrine that English wars have all been vain, and that English aggression has been a continuous mistake; but their voices carried no weight. Mr. Gladstone alone had power to lull the nation into the belief that the millennium arrived in 1880, and that, with him in power, England would be the admiration of the civilised world. How stands it now? Russia advancing on India and openly slaughtering our allies, the Afghans, under Lord Dufferin's very nose. Germany and Austria threatening an unfriendly neutrality in a war which may ruin us but cannot hurt them. France insultingly aggressive and defiant. Turkey smarting under Mr. Gladstone's insults, and smiling to think that she may yet be the arbiter of our fate, or the witness of our fall. Italy dallying with us, and wondering what Germany and Austria would do if she were to go to war."

But "God ruleth in the kingdoms of men." It is not an accident that a man of Mr. Gladstone's type is in office, and in such strong power at the present time. The right men are always in the right place from a providential point of view, however "wrong" they may seem to human theory. If war is averted now, it is because it required to be so. There are many among the prophetic watchers who felt that it required to be staved off just at present. England and Russia are destined to come into collision, but it is at a time when Turkey is no more, and the Jews are re-assembled in the Holy Land in considerable numbers and prosperity. Preparatory collision may take place before then: but these are features of the prophetic situation which witnesses their final struggle for the mastery of the world on the mountains of Israel. They are features becoming daily more visible. Turkey is visibly going; and the Jewish movement has made a beginning: but on neither point is the development sufficiently advance

to justify us in immediately expecting the final phase of events. Nevertheless the tremendous friction between Russia and England, which has frightened the world, and which still exists and cannot really be removed from their relations, may be expected to produce highly favourable effects in the direction of these two essential things.

PROFOUND POLITICAL DISTURBANCE.

The events of the last few months show the profound disturbance that prevails in the political atmosphere. There is an end to the equilibrium, which men like Mr. Gladstone have been striving so long to preserve. The violent fluctuations of policy that are visible in various directions indicate this unmistakably, and prepare the mind for, the most sudden of changes, and the most unlooked for developments. Russia has evidently left the paths of careful diplomacy. There is a visible recklessness in her movements. Her advance on the Afghan frontier, and especially her attack on Penjededh, show she was prepared to push England into a declaration of war. (It is no secret that she, in fact, expected this result.) The ostentatious presentation of a gold sword to General Komaroff, for the part performed at Penjededh, shows she is not careful to soothe English feeling even now, though she has consented to a temporary peaceful accommodation. This policy on Russia's part is evidently due to the understanding sealed at the meeting of the three emperors (with their Prime Ministers), some year or so ago; a meeting, which it is said with increasing confidence, is to be renewed this summer at Ischl. German and Austrian brusqueness with Turkey, to whom in diplomatic language they intimated that the entrance of the British fleet into the Black Sea would be her death knell, is part of the same disturbance in which also France's irritable bearing towards England would show her to be included.

In presence of this condition of things, Mr. Gladstone again makes one of those spasmodic movements which have wrought disaster and excited the derision of his foes. He had made up his mind, on the death of General Gordon, to "smash the Mahdi." With this view, an immense expedition was despatched to Souakim, to succour General Wolseley on the Nile, particularly by the construction of a railway from Souakim to Berber. Now, all this is altered. While holding on to Egypt, General Wolseley is ordered to withdraw from Dongola: General Graham comes home: the railway is stopped: and the troops, with the exception of a small garrison, are withdrawn—some sent back to India: the Australian contingent returned with thanks: and the Marines and other troops are (part of them) on their way home.

This sudden move puts Italy in an awkward position. She had occupied Mas-sowah and one or two other points in the Southern Soudan, in concert with England. England's withdrawal leaves her to face, alone, a struggle of indefinite difficulty and proportions; and to bear the brunt of the ill-will with which her movements in the Red Sea are regarded, not only by Turkey, but by the imperial European Powers. We read that the new situation excites no little concern at Rome.

All these are symptoms of the unsettlement that pervades the European system. It is a great oceanic disturbance with with angry currents and eddies in all directions. It is entirely satisfactory to see such a situation—"evil going forth from nation to nation, and a great whirlwind rising from the coasts of the earth." Especially satisfactory is it to see that the pivot of the movement is the Turkish Empire, whose disappearance is ardently longed for by those who wait for the coming of Christ, and whose overflow by the Russian hosts is the one thing to be anticipated with confidence as preparatory to the finale. Turkey is the pivot of the Anglo-Russian antagonism and between the two, she will

certainly come to grief,—north and south. India is a factor in the whole problem, but only as a constraining cause, tending to the friction at the centre—Turkey. It is Constantinople that Russia wants; she uses the Indian scare to work her plans here. A correspondent of the *Liverpool Echo* well says:—

“The secret of the whole trouble lies in the fact that Russia wants Constantinople, not India. As the *Pester Lloyd*, Viennese paper, of April 11th, says:—‘Wherever Russia takes up arms, she is really fighting for the ultimate possession of Constantinople.’ ‘Verax’ recently suggested that we should intimate to Russia that the people of England care nothing about Constantinople; that we should offer to revise the Berlin Treaty—leave Russia, Austria, and Germany to squabble over the ‘Sick Man’s inheritance,’ and mind our own business. England has quite enough on her hands without spending another shilling for Turkey’s sake. We owe her nothing. We have already squandered seventy million pounds and thousands of valuable lives in the Crimean war simply to keep Russia out of Constantinople and bolster up the worst-governing Power in Europe, without the slightest good resulting.”

ENGLAND’S PLAN OF CAMPAIGN— TURKEY AND SYRIA.

The discussion of England’s plan of campaign, in the event of war with Russia, shows how inevitably Turkey and the Holy Land would be involved in the struggle. England would not attempt to fight Russia in Central Asia. She would content herself with guarding the northern frontiers of India. Where she would strike may be gathered from the following extract from a commercial article in the *Liverpool Daily Post*, May 2nd:—

“Great interest was taken in the report that an army corps is to sail from England under sealed orders. Everyone is asking, if the two Powers comes to blows, what point England will be able to strike at. The Dardanelles may be closed by the orders of Europe, and the Baltic, as the experience of the last Russian war shows,

affords little field for offensive operations. The talk was that England’s great difficulty in the coming war will be to find a place where she can deal a blow; that the war will be a remarkable one, inasmuch as each combatant will be under extraordinary difficulties in the attempt to get at the other; that the English Government are believed to have ‘a plan;’ that the mysterious army corps will probably land temporarily in Cyprus; that there it will be joined by another army corps from Suakim, bringing up the total strength to thirty or forty thousand men; that Lord Wolseley best knows what will happen then; that the nation must not forget that Lord Beaconsfield made England the guardian of Armenia; that by secret treaty with Turkey we acquired the right of *interference in the Asiatic dominions of the Porte*; that it is by no means improbable that after an English fleet has sailed up the Dardanelles and the Bosphorus into the Black Sea, and has anchored before Batoum, an English army landed possibly at Trebizond, or, perhaps, even at *some port in Syria*, Latakia, for example, may march to the first-named position, and take it in the rear, while the fleet attacks from the sea; that these schemes are, of course, only speculations, but that they are not improbable speculations.”

“THE WAR AND ITS FINAL RESULTS.”

The following cutting from the *Galveston Daily News*, published in that paper under the above heading, is even more to the point, and shews the light of prophecy brought to bear on the political speculations:—

“GALVESTON, April 30, 1885.—The approaching Anglo-Russian war is the all-absorbing topic of the hour in all the civilised world, and well it may be, for beyond doubt the destinies of nations are linked with, and will be swayed by, the contest and its results. War between England and Russia is inevitable. There is a bare possibility of its being deferred for a few months, or even a few years; but come it must, sooner or later, and at the present outlook war will be declared within a week. Now all eyes are turned toward Herat, and no doubt there will be a race between England and Russia

which shall occupy it first for the army so occupying will have gained a great advantage, it being a great strategical point. But the great battles will not be fought in Afghanistan, nor the final decision materially affect the boundaries of either England or Russia in that quarter. The British forces will be able to hold Russia in check, and it is doubtful if she ever pushes her troops further south towards India than Herat, if indeed she gets that far. But a Russian army of 30,000 to 60,000 men in Afghanistan, will serve to keep nearly double that many Anglo-Indians on that frontier. This Russia knows, and she is apparently concentrating her forces in that quarter that she may draw the strength of the British army there. But Russia's first great master-stroke will be the capture of Constantinople. This she will do by diplomacy or intrigue, if possible; but if she cannot accomplish it that way, she will make a descent upon it by force. Russia must control the Dardanelles, so as to make sure of keeping the English war vessels out of the Black sea.

When the Czar shall have occupied, or attempted to occupy, Constantinople, it will necessitate England's confronting him in both European and Asiatic Turkey to prevent him from pushing on and taking possession of the Suez canal, and thus cutting off her communication with India. England will therefore make extensive seizures of Turkish territory both in Europe and Asia, for Turkey's rights will be no longer considered. The sick man will die, and his possessions seized and parcelled out according to the necessities of the hour. England will be able to hold Russia in check in and about Constantinople for an indefinite period. In the meantime England's policy will be to colonise Palestine with the Jews and will invite them to return to the land of their fathers, promising them protection and certain rights. This will induce many of the Jews to go there, especially the wealthier ones. When a goodly colony of Jews shall have been planted there, possessing wealth—gold, silver, cattle, and goods—then the land will be ripe for the invasion spoken of in the xxxviii. chapter of Ezekiel, and then the British will no longer be able to keep back the king of the North and his allies, but they will take Egypt and push their conquests into Palestine, and capture an

sack the city of Jerusalem. Then occurs the momentous event of the world's history. For a more complete description of the culminating scenes alluded to in this brief article, read the following scriptures: Ezekiel, xxxviii. and xxxix. chapters; Daniel, ii. chapter, 40 to 46 verses, and the vii. chapter, and the xi. chapter, 40 to 45 verses; Zechariah, xiv. chapter.
S. T. B.

SOUTH AFRICA.

Durban.—Mr. Percival I. Follows, writing for books, says:—"On arriving here about three months ago, I put up at a Boarding House, where I had the pleasure of meeting with Mr. Elliott who is, I believe, an acquaintance personally of yours. He aroused my interest to search out truth and kindly lent me your *Twelve Lectures*, which convinced me of the truth, and the more of the Scriptures I have read since the deeper has the conviction been rooted. I am now decided. I have formally turned up orthodox and the 'churches,' and hope this evening to be immersed for the remission of sins and brotherhood into Christ. I have read your *Trial*, and *Life of Dr. Thomas* also, and now find that my greatest enjoyment is in reading the Scriptures and about the Scriptures."

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.—Bro. Craigmyle reports the obedienee, on 17th April, of GORDON DOWNIE (64), formerly Congregationalist.

Alderley Edge.—Bro. Finch reports the immersion of RICHARD GARNER (17), bro. in the flesh to bro. Joseph Garner.

Ayr.—Bro. Borland reports the immersion of his wife (34), who put on the sin-covering name, at Irvine, on the 25th of April.—Writing again, he reports a severe loss by the death of sister Agnes Kelley, of St. Quivox, who fell asleep on the 13th inst., after a long illness.

Birmingham.—During the month, obedience has been rendered to the truth by the following persons:—JOHN KINGSTON (46), formerly connected with the Church of England; G. SMITH (30), formerly Baptist; and JULIA WHEELER (34), formerly Independent.

Burton.—Bro. Blundell reports the obedience of SAMUEL SMITH (34), formerly Baptist, who put on the "sin-covering name," at Tamworth, on April 26th. Bro. Wood, of Tamworth, is giving a series of lectures on "The return of Christ."

Cannock.—Bro. Beesley reports that the lecturing effort in this locality continues to be moderately well-attended, and that some are becoming interested. Brother and sister Parsons have removed to Smethwick. Brother W. Dawes, of Brierley Hill, has removed to Cannock.

Cardiff.—Brethren John and Robert Monaghan have removed to Hartlepool; and bro. Thomas Goodall to Bridgend. On the other hand, Sister Moore, of Swansea, has come to Cardiff.

Crewe.—Bro. Wharmby reports that on April 12th, WILLIAM WILLET, (47), farmer, of Shavington, Cheshire, (formerly Church of England) was immersed into the saving name after making a confession of the one faith.

Edinburgh.—Bro. W. M. Smith reports the obedience of GEORGE M. LEES, who was assisted in immersion on April 15th, and ANNIE AVONDALE, on the 24th. Bro. Black has removed to Glasgow for several years, he has been superintendent of the Sunday school in which he took a thorough interest, his loss is therefore doubly felt. Bro. and sister James Gordon

and sister Sarah Gordon go to Granttown-on-Spey, and bro. Alfred Tod, to Hawick.

Elland.—Bro. Riley mentions that Lucy Fielding mentioned in the April *Christadelphian* should be Lucy Jackson, who left for Stainland, Mullie, Melbourne, New South Wales. She would be glad to meet the brethren in that part of the world. Bro. T. E. Howe has been appointed secretary in place of bro. Riley (resigned).

Brother Howe duly reports that the annual tea and meeting was held on Easter Munday, at which over 150 were present. Addresses were given by brethren from a distance, and a very profitable evening was spent. He also reports a visit from bro. Roberts, who lectured to good audiences as follows: Sunday, April 19th, and again on Tuesday, April 21st, and Wednesday, Apl. 22nd; also the following additions to the household of faith:—April 4th, JUDITH HALL (40), wife of bro. H. Hall, formerly Methodist Free Church, and MARTHA SMITH (39), wife of bro. Jas. Smith, formerly Primitive Methodist. April 26th, BENJ. MURRAY (50) and W. H. NICHOLSON (41), both of Bradford, and formerly belonging to the "No Willists."

Frome.—Bro. Clark reports the death of sister Butt, formerly of Frome, but latterly of London. She died while on a visit here. It is a particularly sad case, she having to leave three daughters, now orphans, and mere children.

Glasgow.—Bro. Leask reports the immersion of Mrs. JOHNSTON, wife of Bro. James Johnston. On Thursday, 9th April (observed as a holiday in place of the "Fast Day" which has now been abolished), the usual social meeting took place in the evening. The week night lectures have been discontinued, and the Sunday lectures altered from evening to afternoon, from May to August inclusive.

Greenock.—Bro. McMillan reports the addition of ROBERT HAUGH (20), formerly neutral, who was immersed April 25th. Bro. William McMillan has gone to Limerick. The ecclesia has removed from 41, Nicholson Street, to No. 2, East-blackhall Street, a more public place of meeting.

Halifax.—Bro. Skelton reports that from May to October the breaking of bread will take place in the morning at 10.30 instead of 2.30. The alteration seems generally appreciated by the brethren. During the month bro. Waite, Stockport, paid a visit to Halifax, and spoke to good audiences.

Hucknall Torkard.—Sister Muller reports the addition of THOMAS STUBBS, coalminer, who was immersed into the saving name on April 27th.

Irvine.—Bro. Mitchell reports the obedience of ROBERT MULLIN (24), formerly of Plymouth Brethren, and JAS. MULLIN (19), neutral, also JAS. CRAIG (19), neutral, after a good confession of the faith.

Kidderminster.—Two additions have been made to our number in this town since last writing—Mr. STERRY MILLER, formerly a member of the Baptist denomination, and Mrs. STRADLING, wife of bro. Stradling. They were both immersed at Birmingham, the first-named on Saturday, April 25th, and the last-named on Saturday, May 9th. I have also to record the loss of one sister by removal, that is sister Kate Jackson, who has left this town for Birmingham.—J. BLAND.

Leeds.—One more has rendered obedience in the appointed way, after making an intelligent confession, namely, WM. H. HUNTER, goods guard (formerly Methodist Free Church). Bro. Hunter was searching for the truth when, about a year since (in conversation with a neighbour) he heard of the Christadelphians and their works. Several of these he has read, and thus been brought to a correct knowledge of the truth. He goes regularly to Birmingham, and attends the week-night meeting when there.

Lichfield.—Brother Sykes says the few brethren and sisters of Christ in this place will only fellowship those who hold the Bible as the inspired word of God. He adds remarks which, had space allowed, we should have been glad to quote.

Liverpool.—On April 18th, we immersed Mr. JOSHUA PEARCE, (39), formerly of the United Methodist Free Church, and on the 2nd of May, Mr.

WILLIAM JAMES SMITH, (31), painter, lately connected with the Plymouth brethren.

LECTURES.—April 19th, "The Bible Hell" (Bro. Heming); 26th, "Wars and rumours of wars" (Bro. R. Roberts); May 3rd, "Jesus of Nazareth the King of the Jews" (Bro. J. U. Robertson); 10th, "The terminal period of the times of the Gentiles" (Bro. H. Sulley)—HENRY COLLENS.

London.—ISLINGTON. — (*Sundays, Wellington Hall, Wellington Street, 11 a.m. and 7 p.m.; Wednesdays and Fridays, 8 p.m.*)—Bro. Owlter reports that on May 10th, LOUISA JEFFS, sister in the flesh to the brethren Jeffs, was immersed into the saving name. Bro. Captain Stonehouse, is in London for a brief stay, until his ship is again ready for sea. Sister Stonehouse accompanies him, and also his daughter, who embraced the truth some time ago, and was not formerly reported.

WESTMINSTER.— (*Wilcocke's Assembly Rooms, Palace Road, Westminster Bridge Road; Sundays, 11 a.m. and 7 p.m.; Thursdays, 8 p.m.*) The following have rendered obedience to the truth since last month:—On April 12th, THOMAS LINE (20), formerly neutral; on April 26th, MARY ANN SLOANE (16), formerly Church of England, and ALBERT BRAMWELL (22), son of sister Bramwell, formerly amongst the "Christian Brethren"; on May 10th, FREDERICK SPRY (45), and ISABELLA AMELIA SPRY (45), both formerly connected with the Plymouth Brethren, and HANNAH LEACEY, formerly amongst the Open Brethren. I also have to report the obedience of Miss FLORENCE BRAMWELL (16), formerly Church of England (daughter of our sister Bramwell), who resides at Weston-super-Mare, and will, therefore, not be numbered with our ecclesia.—We also have with us, by removal, brother and sister Genders, and brother and sister Elsmore, from Birmingham; and brother Hammond, from Fulham.—F. W. PORTER.

FULHAM.—Bro. Hutchinson reports that Bro. Pegg has been received back into fellowship. Our report on the subject of inspiration in the *Christadelphian* for March, is somewhat misleading. There has been no formal meeting (as the report implies) on the subject, the secretary only intending to report what appeared to him to be the mind of the brethren as gathered.

HARLESDEN.—(The Club and Institute) During the month our numbers have been increased by the obedience of Mr. J. H. BUTCHER, who put on the saving name in the appointed way on May 6th, also by the removal of brother and sister Smith, from Peterboro'. A discussion took place here on April 23rd, between brother H. H. Horsman, and Mr. Edmonds (Primitive Methodist) on the question "Is man an immortal being?" The meeting was largely attended. On the following Sunday, bro. Chas. Smith (of Edinboro') lectured on the subject, "Man mortal: how can he become immortal?"—HENRY PURSER.

Manchester.—Brother Carr reports the immersion on April 18th of RHODA DEAKIN, wife of Brother Deakin, after a good confession of faith. (The intelligence appearing last month from Levenshulme, should have been "Manchester.")

Mansfield.—Brother Allsopp reports: "After manifesting an earnest desire to be united to Christ, and proving, by an unusually keen apprehension of the things concerning the kingdom and the name, her fitness for fellowship, ISABELLA THOMPSON was immersed into the covering name on Tuesday, April 14th."

Neath.—Brother Tucker records the obedience of FANNY HEARD (17), daughter of bro. and sister Heard, who, after years of earnest attention, is following the footsteps of her parents.—On Easter Monday the annual tea meeting was held, when brethren and sisters were present from Swansea, Llanelly, and Mumbles. After tea, addresses were delivered by bros. Palmer, Hayward, Morgan, and Clement. Bro. Tucker also reports a lecture by bro. W. Clement on "Cheering News! The approaching re-establishment of David's throne in re-built Jerusalem at the return of Christ to reign as King over the whole earth." Many were present and much interested.

Newcastle-on-Tyne.—Bro. Lead-bitter reports an addition, through the removal of sister A. Young from Peterborough; also that "at a special meeting of the ecclesia, held on May 14th, we adopted the resolution on Inspiration

appearing in the *Light-stand* for Feb. 28th."

Normanton.—Bro. Heywood, of Huddersfield, gave two discourses here on Sunday, March 29th; subject in the afternoon: "The Bible: its difficulties, how to read and understand them;" in the evening, "Christ the future King of the earth." There was a fair attendance on both occasions.—G. DOWKES.

Writing again, bro. Dowkes says:—"At a meeting of the ecclesia, held here on April 23rd, the following proposition was adopted—'That we believe the Scriptures of the Old and New Testaments were, in all parts of them, given by inspiration of God, and that we cannot offer fellowship to any who hold the doctrine of partial inspiration.'"

Nottingham.—Brother Kirkland writes:—"I have pleasure in reporting another addition to our number by the obedience of WILLIAM BORER SANDERS (49), who put on the sin-covering name in the appointed way on May 3rd. It is also my duty to report the withdrawal from us of bro. J. Pepper and bro. S. Richards." Brother Kirkland, in a later communication, corrects an untrue report which has appeared of the meeting of which an account was given last month (namely, the meeting at which the Nottingham ecclesia adopted a resolution with reference to brother Ashcroft):—"I was at the meeting, and, although I did not count the number present, I am able to say it was an unusually large meeting of the ecclesia. I sat by the side of the chairman, in front of the brethren and sisters, therefore in a good position to judge of the number voting. The following was proposed as an amendment:— 'This ecclesia while expressing no opinion 'as to the merits or otherwise, of one 'brother against another in the dispute 'which we so much deplore, and disclaiming any feeling of partizanship is convinced that the attitude taken by bro. 'Ashcroft, as shown by his letters to us, 'and especially by his refusal to see bro. 'Roberts when visited by him at our 'request, is contrary to the precepts of 'Christ, and if persisted in, it necessitates 'the disassociation prescribed in the word.' This amendment had previously been considered by the managing brethren, and objected to on the ground that the dispute

the brethren knew of, was on the subject of 'Inspiration,' and that if they adopted the amendment, it would appear as if they had no opinion on that subject.—The two brethren who had framed it, said they had no such idea in their minds, and gave it up in favour of the resolution appearing in the May number *Christadelphian*. Notwithstanding this, at the meeting of the ecclesia, the amendment was taken up by a brother, and proposed. I am not aware of any reason why he took this course, but when it was put to the vote (which was taken by shew of hands) I believe four only voted for it. It was then put to the contrary, and a large number voted. The chairman declared it to be lost. The resolution was then put to the meeting. It appeared to me (as I sat) as if all present voted, but I suppose a few (very few) did not vote. The chairman, who was standing on his feet at the time, put 'the contrary.' Not a single hand being raised, he declared the resolution carried unanimously. However, one brother then said he did not agree with the resolution, and withdrew from the meeting. He has since returned, and says he objected to the resolution because he thought brother Ashcroft should have had more time given, but is now convinced bro. Ashcroft maintains a wrong attitude, and endorses the resolution. The above is a faithful and true report of the meeting. The Ecclesia stand firm to their resolution, believing their action is in harmony with the precepts of Christ."

Oldham.—Bro. Bamford writes: "I have again the pleasure of reporting an addition to our ecclesia. The following put on the sin covering name in the way appointed, on Saturday, April 11th, viz., GEORGE HARGREAVES (32), formerly neutral; ROBERT HARGREAVES (30), formerly 'Christian brethren'; and JAMES BELL (28), formerly 'Church of England.' They have been attending our lectures and reading our books for some months past with the result above named. There are several more interested, and we trust they will yield obedience before long."

Brother Bamford writes again about a month later:—"We have again been encouraged and strengthened by an addition of three to our ecclesia during the month, the following having put on

the name of Christ in the way appointed, viz., MARTHA HARGREAVES (31), formerly of the Christian Brethren (?); BETSY HARGREAVES (28), formerly Primitive Methodist; and THOMAS HENRY TOPLISS (25), formerly New Connexion.

LECTURES.—March 22nd, "The Promise, Nature, Purpose and Nearness of Christ's Coming" (bro. J. E. Bamford); 29th, "Do the Scriptures say that we can have Salvation NOW?" (bro. J. E. Bamford); April 5th, "Christ the future King of the World" (bro. J. Claford); 12th, "The God of the Bible *versus* The God of the English nation" (bro. T. Holland).

Peterbro'.—Bro. King has removed to Derby, and brother and sister Smith to Cricklewood. This has made a gap in our ecclesia. We wish them God speed.—T. ROYCE.

Scarborough.—Brother Deane reports the resumption of lectures here on the last Sunday in January at the old quarters, the Temperance Hall. The attendance has been small, but attentive, and several have come again. We have great odds to fight against as this is a great stronghold of Methodism. We started with allowing questions to be asked at the close, but finding it created a deal of unpleasantness and often spoiled the effect of the lecture we have had to withdraw them. [This was the experience of the brethren in Birmingham years ago.—Ed.]

LECTURES.—"The Truth! What is it? Immortality. The Kingdom of God. Jerusalem. The famous Dogma. Heaven or Earth, which? Resurrection. The rich man and Lazarus." March 22nd, "Baptism, is it essential?" (bro. Deane); 29th, "Christadelphians" (bro. Kidd); April 5th, "Things not always what they seem; even in the Bible" (bro. White); 12th, "The Spirits in Prison" (bro. Deane).

Sheffield.—We have made another addition by baptism on March 28th, in the person of Mrs. MARTHA HOWE (65).—Sister Boler, wife of bro. Boler, fell asleep on March 18th, after a painful illness of five weeks' duration. She was interred on the 23rd at the Sheffield General Cemetery, in the presence of a large number of brethren and sisters and friends. We had the use of the chapel connected with the cemetery, in which we held a short service—singing

hymn 138, followed by prayer and the reading of several portions of Scripture referring to death and resurrection. We then repaired to the grave side, where a suitable address was given by bro. Skinner, after which we sang hymn 148, and brought the service to a close by prayer. It is a serious loss to bro. Boler and family, but the time is short. Christ will soon be here.—I have also to report that we have withdrawn from bro. Rose on account of his being in fellowship with Thomas Watton; and, also, from bro. Salter. These three break bread together.—Bro. and sister Maxfield have removed from New Wombwell to Sheffield, and meet with the brethren here. The ecclesia now numbers 61.

Brother Shemeld writes again a month later of the baptism of EDITH ANN ROBINSON, formerly Church of England.

LECTURES.—March 15th, "Great and precious promises of God" (bro. T. Heaton); 22nd, "Some Scriptures frequently misconstrued" (bro. A. Graham); 29th, "The fall and rising again of Israel" (bro. T. Heaton); April 5th, "The war of the great day of God Almighty" (bro. J. Skinner); 12th, "Gentiles in the flesh" (bro. T. W. Shemeld).—T. W. SHEMELD.

Stockport.—Brother G. Waite reports the obedience of Mrs. S. R. FIRTH (24), formerly connected with the Moravian Church.

Strathaven.—Brother Wilson reports the obedience of ROBERT HAMILTON (about 15), whose case is interesting. Being of a very "pious" disposition and a great reader, a clergyman was attracted to him, and he began to prepare him for the ministry. One day, while brother Hamilton was looking through his father's library, he came across *Twelve Lectures*, with paper covers, dated 1863. He read, and after about six months' searching to see if these things were so, he was convinced, and took the step now recorded.

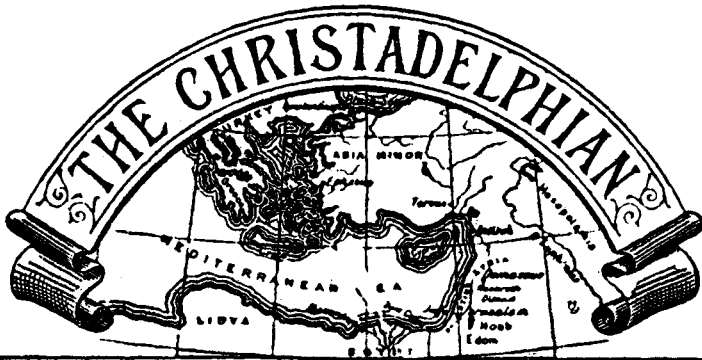
Swansea.—Bro. Randle says: We are sorry to report the loss, by removal of Bro. Jarvis, who is gone to Bournemouth. On the occasion of bro. D. Clement's lecture, the editor of a local newspaper was present, and published a most favourable report.

LECTURES.—March 15th, "Where are the Dead?" (Bro. Luce); 22nd, "Immortality" (Bro. Luce); 29th, "The downfall of all human Kings, &c." (Bro. D. Clement, Mumbles); April 5th, "Has the believer in Christ a home in Heaven?" (Bro. Gate); 12th, "The Speedy return of Christ to the Earth, and what he comes to do" (Bro. Davies).

Thame.—Bro. Pedder writes: "Since our last report we have been working steadily on, endeavouring to let the light of the blessed gospel shine in this dark benighted age. Our meetings are still held at bro. Pedder's house. During the last month we have made our first effort to proclaim the truth publicly. We are pleased to report that another has put on the saving name of Christ in the person of EMILY JORDAN, who was immersed on the 1st April." Our lectures have been as follows: "Sons of God" (bro. Wheeler); "Shradrach, Meshach, and Abednego" (bro. Newett); "Parable of the marriage feast" (bro. Wells). [Bro. Pedder will understand, by reference to the article this month on "The question of the inspiration of the Bible," and also to Nottingham intelligence, the reason of the omission made from his report. We regret that reason as no words can exaggerate, but are helpless in the presence of it.—ED.]

Tranent.—Brother Marr reports the baptism of GEORGE HENDERSON (22), son of bro. James Henderson, which took place on the 15th of March. He adds: "We are greatly cheered by our recent additions, and pray that those who have united with us may lawfully run and obtain the prize."

Upholland.—Brother Longbottom reports that JAMES RYLANCE, son of bro. Rylance, obeyed the truth in the appointed way, on March 30th. The Sunday night lectures are still carried on, but are only poorly attended. This last month they have been as follows:—March 15th, "The return of Christ" (bro. Garsides, of Ormskirk); 22nd, "The Kingdom of Heaven" (bro. Rylance); 29th, "Origin, nature, and destiny of man" (bro. Holland); April 5th, "Hell! what is it? where is it?" (bro. Hemming); 12th "Bible teaching compared with modern preaching" (bro. Finch).



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

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

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Vol. XXII.

THE ABRAHAMIC COVENANT AND ITS MYSTERY.

BY DR. THOMAS.

(Continued from page 246.)

Now, from this third part, become as gold and silver well refined, the Wonderful will choose men whom He will send as messengers to the nations; as it is written, "I will send those that escape of them to the nations." Being *sent*, they are consequently *apostles*; men, not only sent, but equipped for their work—in the highest sense, *ambassadors* of Jesus the King of the Jews, to the nations. These men are not apostolised to take up their residence at the courts of kings like ordinary ambassadors, but, like Moses and Aaron, sent of Jehovah's angel to Israel in Egypt, to proclaim the fame of the King, their Master, and the glory of His name, and to invite the aggregation of His people Israel into the wilderness, that they may be thence presented as an offering to Jehovah their God. In doing this they will announce the Gospel of the everlasting kingdom of the Lord Jesus, which, as the little stone, will then be in its incipient state. And here I would direct the reader's attention to the symbolisation of these events (Rev. xiv. 6, 7). In the passage referred to, he will find the symbolography. There this company of messengers, in Greek termed *angels*, is represented by a single angel or messenger flying in mid-heaven (*εν μεσσηρανικται*), that is, taking his course between the governments and the peoples. He is not sent to "the powers that be;" they are doomed to overthrow without remedy;

but "to preach the everlasting Gospel to them that dwell upon the earth," which is apocalyptically opposed to "them that dwell in the heaven." Their proclamation is symbolised by "a loud voice," for, unlike the preaching of the Gospel now, which is "a still small voice," exciting but little attention, it "sounds through every nation, kindred, tongue, and people," becoming the greatest question of the age. The nations are informed that the Gospel of the Everlasting Age to Come, which, thirty-nine centuries before, had been announced to Abraham, is about to become an accomplished fact—that the hour had arrived to bless all the families of the earth in Abraham and his seed (Gal. iii. 8). They are not invited to inherit the kingdom with eternal life and glory—the time of that invitation passed away with the battle of Armageddon—but they are called upon to submit to the Stone Kingdom as the inheritance of its king (Ps. ii. 8). As it is written, "Fear God, and give glory to Him, for the hour of His judgment comes (*elthe*), and do homage to the Maker of heaven and earth." To accept this invitation would be to renounce all allegiance to the powers that be, which the nations, even if disposed, will not be permitted to do by "the beast and the kings of the earth," who, to maintain their own ascendancy, prepare for war against Israel's king (Rev. xix. 19-21). The proclamation, however, will be believed by the Israelites scattered among the nations. Their king will not permit them to remain there exposed to his judgments upon their oppressors. The proclamation, therefore, has no especial reference to them. "Go," says he, "and pro-

claim these words toward the north (Meshech, Tubal, and Javan), and say, Return thou backsliding Israel, saith the Lord; I will not cause my anger to fall upon you, for I am merciful, saith the Lord, and will not keep anger for ever" (Jer. iii. 12-18.) The result of the proclamation is that "they come together out of the land of the north"; for however unwilling the north will certainly be to give them up, and the south may desire to keep them back (Isa. xliii. 6, 18-21), they will assuredly be separated from the nations with terrible effect upon them; and marching for forty years through the wilderness of the peoples," come to the land Jehovah hath given for an inheritance to their fathers"—yea, even "to Zion with songs and everlasting joy upon their heads (Isa. xxxv. 10.) The messengers of the third part, with Elijah the prophet at their head, are not merely preachers of the everlasting gospel; but endued with power to gather Israel together in the face of all the opposition that can be organised by the powers that be to prevent it; as it is written, "They shall bring all your brethren as an offering unto the Lord, out of all nations": not direct from the countries into Palestine, but circuitously "by a way they knew not, and in paths they have not known" (Isa. xlii. 16.) This will have been a stupendous work, but nothing is too hard for the Lord, reigning in Zion. The good tidings brought by Him publishing peace and salvation to Israel will have been effectually proclaimed by a powerful, if not a very numerous company of Israelites, and the resistance it will have occasioned

on the part of the powers will have caused Him to "make bare His holy arm in the eyes of all the nations," for He comes not with persuading, but "with a strong hand, and His arm shall rule for Him." The exhortation to Israel among the nations is, "Depart ye, depart ye, go ye out from thence: touch no polluted thing; go ye out from the midst of her (the great city figuratively called Egypt and Babylon), be ye clean that bring the vessels of the Lord (that is, who lead the Israelites). Verily not in haste shall ye go forth, nor by flight shall ye march along: for Jehovah shall march in your front; and the God of Israel shall bring up the rear" (Isa. xl. 10; lii. 7, 12). In this particular the exodus will be unlike that under Moses, for then they fled from Egypt, but in the time to come, they have to give battle to their oppressors, and by victory after victory to retire valiantly (Numbers xxiv. 18) to the wilderness, where Elijah, in restoring all things, as a second Moses, will prepare them to enter the land of Israel under the Lord Jesus, the Captain of Jehovah's host (Josh. v. 13-15), who, as another Joshua, will give the nation everlasting rest.

This proclamation by some of the refined third part is subsequently to the resurrection of the righteous, and previously to the fall of Babylon, the great city; for John saw the lamb surrounded by 144,000 before he saw the angelic preacher, who is "followed by another angel," proclaiming Babylon's fall. The resurrected, I apprehend, are not comprehended in the preaching symbol, because that is called "another angel

flying through *mid-heaven*." The 144,000 occupy the "heaven," "before the throne," and "follow the Lamb," or Israel's King, "whithersoever he goes." This is a more exalted sphere of operation than that occupied by the agents of the third part. The transformed and risen saints, with the Lord at their head, will be ready "to execute the judgment written" when the proclamation shall have produced its intended effect. Hence they appear in another scene as the *strateumata*, or staff and body-guard of the Great Captain, ready with him to judge and make war on "the powers that be" in righteousness and truth (Rev. xix. 11), for it is their mission at the head of the armies of Israel, "to execute vengeance upon the nations, and punishments upon the peoples; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written; this honour have all God's saints" (Ps. cxlix. 7-9).

It would seem from the Mosaic type, that the eyes of the nations, and of all Israel, save the third part, will be holden; so that while the nations feel the vengeance of the Lamb and his companions, who co-operate with Israel as did the captains of the Lord's host in the days of Joshua, they see only the hosts of Israel with whom they fight. For an illustration of this arrangement of things read the account of Elisha in Dothan, against which a mighty host of Syrians assembled for the capture of one man (2 Kings vi. 8-17). This invisible co-operation is necessary; first, that the governments and their armies may be led on to their destruction; and secondly, that scope

may be afforded to Israel for faith : for, the grafting of them "into their own olive tree" is to be effected by God "if they abide not still in unbelief." "And so all Israel shall be saved" from all their enemies, and those that hate them ; as it is written, "There shall come out of Zion, the Deliverer, who shall turn away ungodliness from Jacob : for this is *my covenant unto them* when I shall take away their sins" (Romans xi. 23-27).

We cannot here forbear the expression of our astonishment at the ignorance and presumption of pious Gentiles who undertake to convert the Jews to the faith of Jesus. God only can accomplish it after the manner we are expounding. Gentile machinery may convert Jews into Gentiles ; but it can never turn the seed of Abraham after the flesh into the seed of Abraham after the spirit. They may persuade a few Jews to forsake the little of Moses they still adhere to, and to confess that Jesus is Christ and join a church ; but to "turn away ungodlines from Jacob" is a work beyond their knowledge and ability. It is an honour reserved for the Deliverer, who, when he returns to Zion, will execute his mission as becomes a God.

As the result of the proclamation and its immediate consequents, the Elijah-work of restoring all things will have progressed so far as to restore liberty to the tribes, and the introduction of them to the wilderness of the peoples. The work, however, as we have seen, will not then as yet be complete. Elijah has to give them a national organisation whereas Moses did when their ancestors arrived at Snai. This organisation will doubt-

less be adapted to their forty years sojourn in the people's wilderness, where, as the House of Israel, they will be preparing for an everlasting union with the House of Judah, already as the little Stone Kingdom strengthening and enlarging itself under Messiah in the Holy Land. Here, then, we have the ordinal relations of things brought out to view. In the days of Moses, the Holy and Most Holy places were perpendicularly presented on the mountain side ; but in the days of Elijah's future mission they will exchange the perpendicular for a horizontal extension. The Most Holy, instead of being on the top of Mount Sinai, will be in Zion, of which it is written, "O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and thy foundations with sapphires. And I will make thy battlements of rubies, and thy gates of carbuncles, and the whole circuit of thy walls shall be of precious stones. And all thy children shall be taught of the Lord, and great shall be their prosperity." (Isaiah liv. 11-13.) In Zion thus beautified, and possessed of the Nazarites purer than snow, whiter than milk, ruddier than rubies, and of sapphire polishing (Lam. iv. 7), exist the Four Cherubim, representative of the 144,000, antitypical Nazarites, and the intensely dazzling, crystal-like expanse above them, supporting the sapphire throne, on which sits the Son of Man, the bearer of Jehovah's glory (Ezek. i. 22-28 ; Zech. vi. 13). This is Zion's city when the Lord is there (Ezek. xlvi. 35) reigning before his ancients gloriously (Isa. xxiv. 23). It may be remarked here that the

sapphire is the most precious stone next to the diamond. It is of a fine azure, or like the purest blue of heaven. When highly polished and reflecting the sun's dazzling light, it looks very brilliant. As in this state, it is used in Scripture to illustrate the glory of the saints who, under the law, were represented by the Nazarites. "He shall be called a Nazarene," whose body is as "bright ivory overlaid with sapphires" (Cant. v. 14). To say of the Nazarites, "a sapphire their polish," *sapphir girahshahm*, signifies the same thing as to say of "the wise" they shall "shine as the brightness of the firmament" (Dan. xii. 3), which is solar light richly blended with the azure of the sky. These things, as they will then exist in Zion, the Most Holy, when "the judgment is set, and the books are opened," were seen in vision by the prophet, who thus describes them: "I saw, behold, while thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head as the pure wool; his throne as the fiery flame, and his wheels as burning fire. A stream of fire flowed and came forth from his presence; a thousand of of thousands attended Him, and ten thousand ten thousands rose up before Him; the judgment did sit, and the books were opened" (Dan. vii. 10). This represents that from the presence of the Glory-Bearer in Zion judgment was proceeding against his adversaries, among whom is the Beast spoken of by John (Rev. xix. 19), which is utterly destroyed. This judgment period and the forty years in the people's wilderness are cœval, a time during which "ever-

lasting destruction from the presence of the Lord, and from the glory of his power," goes forth against "them that know not God, and that obey not the gospel of our Lord Jesus Christ," a time "when he shall be glorified in his saints, and admired by all who believe" (2 Thes. i. 7-10).

But the tribes in the wilderness are not permitted to see this glory of the Most Holy, though they are cognisant of what proceeds from its presence, as their ancestors were. Between it and them is the breadth of the *Holy Place*, or land, towards which they then look, as the heaven of the covenant with whose blood they have been sprinkled. While they are in the wilderness they are in the court without, the way into the *Holy Place* not being laid open to them till the end of the forty years. But with Judah, the third part, refined in the fire, it is not so. "He rules with God—*od rahd im-Ail*; and with the holy ones is true" (Hos. xi. 12). God having saved Judah's tents before Ephraim's (Zech. xii. 7), his King possesses Judah, his portion in the *Holy Land* (Zech. ii. 12), while Ephraim, under Elijah, is passing under the rod. This relation of Judah, the little stone-kingdom, in Judea, to the Ten Tribes in the wilderness, is as the *Holy Place* to the Court of Israel, the Court of the Gentiles beyond, not being then, as yet, measured (Rev. xi. 2), seeing that the war against them is in progress still. These ordinal relations may become more obvious to the reader, as exhibited in the following series:

1.—MOST HOLY PLACE.

The Holy oblation south of the cañon of Judah, and north of Ben

jamin, 25,000 cubits square (Ezek. xlviii. 8-22) about 7 miles, "the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the Children of Israel for ever, saith Jehovah" (Ezek. xliiii. 7).

ZION.

In this city where David dwelt, the King of Israel, bearing the glory of Jehovah, occupies the sapphire throne, angels ascending and descending upon him from the Majesty in the heavens.

The Holy ones, or saints, whose symbolical number is 144,000, and their representative measurement 144 cubits, belong to the Holy Oblation, as joint heirs in the throne.

II.—HOLY PLACE.

All the Covenanted Land not included in the Holy Oblation and the Prince's portion.

THE STONE KINGDOM.

Consisting of Judah, the Third Part, cut out of the Mountains, organised and refined. David's original kingdom before the submission of the Ten Tribes, when his throne was in Hebron.

III.—COURT OF ISRAEL.

The House of Israel, or Ten Tribes called Ephraim, in the people's wilderness, where, like a heifer, he is being broken to the yoke, by Elijah the Prophet and his companions of the Third Part, the representatives of Israel's king in restoring all things

preparatory to their entering into the land promised to their fathers.

IV. COURT OF THE GENTILES.

The nations under the Beast and False Prophet, and the Kings of the earth, &c., subject to terrible and devastating wars by the sword of Judah and Israel, the Lord's weapon of war, Jer. li. 19, 20; Isaiah xli. 14, 16, which continue until their kingdoms become Jehovah's and His Christ's (Rev. xi. 15).

V. THE GREAT MOUNTAIN.

Peace between Israel and the nations for a thousand years. The Stone-kingdom, by the reunion of the Twelve Tribes for the first time since the rebellion of the Ten against the House of David under Jeroboam, being a period of some 2894 years, becomes the great mountain "filling the whole land," and as the everlasting kingdom of Jesus, ruling over the earth (Dan. ii. 35; Ps. ciii. 19).

"The middle wall of partition between Israel and the Gentiles is "broken down" *nationally*, as it was *spiritually*, when Jews and Gentiles became one in Christ as *heirs* of the kingdom to be established. Henceforth one court in the Temple of the Branch's building (Zech. vi. 12), serves as the arena of prayer for Israel, and the worshippers who come up to Jerusalem to do homage to Jehovah and his king out of all nations. "Rejoice! O ye nations, with his people," for there is peace over the earth, and goodwill among men.

AN ITEM IN THE WORLD'S NIGHTMARE.—At Virginia City, Nev., and at Sacramento, Cal., girls of 15 and young men from 14 to 25 are found to be frequen-

ters of Chinese opium-smoking dens. Troops of ten or a dozen spend hours at a time on the couches smoking the drug or sleeping off its effects. Sacramento has 16 of these dens.

“MAKE NO TARRYING, OH, MY GOD.”

We think of the world about us,
How it lies in sin ;
How Pomp and Vanity walk without,
And Misery waits within ;
How the prophets prophesy deceits
And the people love a lie,
How they make the truth fall in the streets,
And shut out Equity.
And our hearts are sad within us,
With bowed down heads we pray,
Make no long tarrying, oh ! our God,
Hasten the day.

We think of the time that cometh,
How the Son of God
Shall break the rebellious nations
With an iron rod.
How the foes of Yahweh shall consume
Into smoke away.
And the Lord be king of the whole fair earth,
In that most fair day.
And our hearts are stirred within us,
With lifted hands we pray,
Make now no tarrying, oh ! our God,
Hasten the day.

We think how these vile bodies,
Shall changed be,
And fashioned after the likeness
Of Deity ;
Partakers of His holiness,
Named by His name,
Sharing our Master's glory
Who shared our shame.
Our souls are alight with longing,
With quivering hearts we pray
Make no moré tarrying, oh ! our God,—
Bring quick the day.

MY. C.

LABAN AND JACOB AGAIN.—There is a bank that serves the Russian Government in the provinces of Kiev, Volhynia, and Podolia. Till recently, the principal officers were Jews, who are expert financiers. The Russian Governor wished to secure the places for Russians, and issued an order disqualifying the Jews from

serving. The Jews accordingly left. The Governor thought he had gained his end ; but lo, the Jews put their money together and opened a bank of their own. The result has been that the bulk of the business of the old bank has gone to the new ; and the likelihood is that the old bank will have to shut up or take the Jews back.

PROSPECTUS.

THE TEMPLE OF EZEKIEL'S PROPHECY :

OR,

A N E X H I B I T I O N

OF THE NATURE, CHARACTER, AND EXTENT OF THE BUILDING REPRESENTED IN THE
LAST NINE CHAPTERS OF EZEKIEL, AND WHICH IS SHORTLY TO BE ERRECTED IN THE
LAND OF ISRAEL, AS

A House of Prayer for all People.

(Isaiah lvi. 7. Mark xi. 17).

WITH PLATES :

Drawn from the specifications of the Inspired Testimony.

By HENRY SULLEY, Architect, NOTTINGHAM.

*The following is the promised Analysis of the Contents of Chapters
and Sections.*

PREFACE.

INTRODUCTION.

- Section 1.—The Israelitish People.*
 „ *2.—Israel's Future, "He that Scattered will Gather."*
 „ *3.—The Nations and Israel, Blessings to the Former in the
Restoration of the Latter.*
 „ *4.—Summary: Statements and Deductions.*

CHAPTER I.

Explains the relation of the first four verses of Ezekiel's fortieth chapter—to the building seen by him in vision, and is divided into the following sections, viz. :—

- Section 1.—The Time of the Vision.*
 „ *2.—The Location of the Things Seen.*
 „ *3.—A Very High Mountain.*
 „ *4.—The Angel of Brass.*
 „ *5.—The Line of Flax.*

Section 6.—The Measuring Rod.

„ *7.—The Injunction.*

CHAPTER II.

Describes the wall round about the house ; the gates in it, and the chief constructional features of the outer court and the erections pertaining to it or abutting thereon. Also some features specified in the fortieth chapter which have not been referred to in chapter I.

Section 1.—“A Wall on the Outside of the House Round About.”

„ *2.—The Gates.*

- a. The Entrance Thresholds.*
- b. The Chambers of the gate.*
- c. The threshold of the gate by the porch of the gate within*
- d. The porch of the gate within.*
- e. The porch of the gate within (the court).*
- f. The length and breadth of the gate and its sub-divisions.*
- g. The posts and palm trees.*
- h. The arches.*
- i. The lattice work.*
- k. The margin in front of the little chambers.*

Section 3.—The Outer Courts.

- a. The pavement.*
- b. The cellæ flanking the outer wall.*
- c. The cellæ and the gates flanking the inner court.*

Section 4.—The Cooking Courts.

„ *5.—The Western Side.*

CHAPTER III.

Describes the inner court, its sub-divisions ; the buildings in it, and the position of the altar in relation thereunto.

Section 1.—The Most Holy.

„ *2.—The Gizrah or “Separate Place.”*

„ *3.—The Buildings of the Inner Court.*

„ *4.—Details of the Temple cellæ.*

- a. The porch and its posts.*
- b. The place left.*
- c. The “Temple :” its posts and its doors.*
- d. The ribs of the house, their foundations and “the wall.*
- e. The covered openings.*
- f. The cherubim.*
- g. The general dimensions of the house.*
- h. The lattice work.*

Section 5.—The Altar and its Court

CHAPTER IV.

Describes the furniture of the Sanctuary: The uses of the several buildings in it: The river which flows from it: And some items of interest pertaining to its construction. Also a brief description of the "Holy Oblation," and the position of the Sanctuary therein.

Section 1.—The Furniture of the Sanctuary.

„ 2.—*The use of the Buildings of which the Sanctuary is composed.*

- a. The slaughter blocks and the convenient arrangements for storing food, &c.
- b. Arrangements for depositing the "present" and "offering" which worshippers take up with them.
- c. Arrangements for feeding the worshippers who go up to the feast of fatthings ["a feast of wine on the lees, of fat things full of marrow, of wine on the lees well refined"], made by the Lord of Hosts unto *all people* (Isa. xxv. 6).
- d. Sanitary arrangements not forgotten.
- e. The provision of courts of justice where many cases can be simultaneously adjudicated upon without interfering in the least degree with all the other work of the Sanctuary.
- f. Arrangements for simultaneously offering sacrifices to such an extent as never yet has taken place. And in such a way withal, that every worshipper in the house, even if there be millions there, could see and take part in the ordinance.
- g. The use of the "Most Holy."
- h. The reservation of the Eastern Side for the Prince.

Section 3.—The Provision of Water Everywhere.

„ 4.—*Some Interesting Features Pertaining to the Construction of the House.*

- a. The comparative size of the house.
- b. The probable stone quarry.
- c. The probable supply of timber.
- d. The building of the house by "strangers," and the probability of the event being a merciful provision for preserving the inhabitants of the earth from utter annihilation during the conquest thereof by Christ.

Section 5.—"The Holy Oblation."

LIST OF PLATES.

PLATE.

I.—Bird's-eye view of the Sanctuary.

II.—Plan and elevation of gate showing portion of *cellæ* round about
Also part plan of the Temple.

- III.—Section through the gate and upper *cellæ*. Elevation and section through the Temple.
- IV.—General ground plan of the Sanctuary, and map of Holy Oblation.
- V.—Half plan of the Sanctuary, showing probable elevation.
- VI.—Skeleton plan, showing the way by which Ezekiel is supposed to be conducted through the house.
(*There will probably be one or two other plates.*)

THE END OF THE INSPIRATION CONTROVERSY IN BIRMINGHAM.

We have reached the end of the inspiration controversy in Birmingham. How we have done so, and with what effects will best be gathered from the following extracts from documents:—

64, Belgrave Road, Birmingham, 20th May, 1885.

DEAR BROTHER,—Come and have a cup of tea and a free talk, on Friday next, the 22nd inst., at 6-30, with the object of seeing if anything can be done to restore the unity and cordial feeling which have, to some extent, been impaired by the unhappy controversy into which we have been plunged by the introduction of the doctrine of partial inspiration. Our united repudiation of that doctrine ought to make it possible to get into a happier state. Let us see what we can do. If we talk matters over in a frank and sincere way, good may come of it: no harm can come, at all events. * * * Faithfully your brother,

ROBERT ROBERTS.

About thirty brethren were invited. The result of the meeting was far from satisfactory. While the Ashcroft-Chamberlin theory was nominally repudiated, there was a pleading for the recognition of errors, or the possibility of errors in the Bible (unimportant they were called) in a way that was inconsistent with the hearty recognition of its inspired character. There was also a manifest disposition to tolerate in our midst the theory nominally repudiated. There seemed no alternative but the course resolved upon next day. On the 23rd, the following letter was addressed, through the post, to every brother and sister in the ecclesia:—

DEAR BRETHREN AND SISTERS, *Greeting you in the love of God whose acquaintance we have made in the Holy Scriptures, given by His inspiration. May He extend to us His compassion in our affliction.*

There exists a necessity for the re-adjustment of our ecclesial relations. Our present situation is not conducive to the union, love, and peace that belong to the house of Christ. We are not one as to a fundamental principle of our fellowship. A doctrine, promulgated by brother Ashcroft, and endorsed by brother Chamberlin (to the effect that the Scriptures are partly human and fallible in their composition), is held by a goodly number in our midst. Past writings among us show that it has been our

principle to refuse immersion to any who brought this doctrine with them. It is therefore impossible it can be recognised in our basis of fellowship. I feel truly sorry for many who have embraced it: for I am certain had such a doctrine been introduced to their notice by any one not professedly a brother, they would not have listened to it for a moment.

The question is, what is to be done? Some months ago, we adopted a resolution intended to commit us to an acceptance of the true doctrine of inspiration: but the terms of the resolution (which were sincerely modified to secure unanimity and peace), have been so construed by those holding the partial inspiration doctrine as to express their views. Consequently it has failed in its object, and we are driven to reconsider our position in the interests of that growth in the comfort and knowledge of the truth, without which, an ecclesia exists in vain. No good purpose can be served by glossing over the matter and trying to make it appear that there is no difference. The actual and glaring character of the difference is shown by the way it is regarded among those who are not with us. Atheists rejoice at the new doctrine and call it "progress": uncertain persons of all sorts have given it a hearty welcome. People who have once been with us and left us on various differences, have been ready with their congratulations; while amongst ourselves, enmity and strife have prevailed ever since its advent. Fellowship in such a situation is impossible. Fellowship is cordial and loving union, springing from oneness of mind in divine things. Here is disunion with reference to that which in modern times is the first of all first principles—viz., the character of the book on which we base all our hopes and principles of life.

We appended to our resolution an intimation that we would not withdraw from any one accused of holding partial inspiration without a formal individual procedure. But this pre-supposed a sincere resolve on all hands to stand by the doctrine intended to be defined in the first part of the resolution. And so far as I am concerned, the addition was accepted with the express reservation (openly announced at the time to those proposing it) that my hands should not be tied with regard to any process that might subsequently appear to be necessary to give effect to the resolution. It has become impossible to carry out the resolution by the process of individual applications. Those who ought to vote for its application are set against it in their minds. The attempt to rectify our position in this way would, therefore, only plunge us into a harassment most destructive to all the objects of the truth. Those who believe in a wholly inspired and infallible Bible are desirous of being extricated in a way that will be thorough and peaceful. Such a desire has been expressed to me: it can be done. The object of this circular is to indicate and open the way.

On the 22nd inst., I invited to a friendly tea-meeting the leading brethren among those who, at the beginning, disapproved of my attitude

on this matter. My object was to promote the cordial state of communion that ought to exist among those professedly agreed on the subject, but which has been consciously lacking for many months past. The result was to make it manifest that the doctrine of partial inspiration is held and sympathised with as much as ever. I submitted to them that it was impossible to walk together in such a state of disagreement. I recommended their peaceful retirement. To this they strenuously object. We must therefore attain the same result in another peaceable way. There is no good to be served by any further contention. It is for those who cannot be implicated in the doctrine of partial inspiration to quietly step aside and re-organise themselves in an ecclesial capacity.

As a preliminary to this, it is necessary to find out who are of this mind. This cannot be done by individual canvass. It can be done by the process in which I hereby invite your concurrence. I enclose a post-card on which is printed a statement necessary to be made under the circumstances. I have written your name on the top of the card for the sake of connecting it with you. If you approve, all that will be necessary will be for you to drop the card into the nearest pillar. If you prefer to attach your initials, it would prevent any mistake from accidental posting.

To those who return this card through the post, I will send a ticket of admission to a special meeting to be convened for the consideration of the next step to be recommended. The result, in the end, will be to leave in the Temperance Hall (whatever their number), those who will hold no parley or compromise with the doctrine of a partly-inspired Bible.

I should gladly have followed anyone else's lead in this matter; but, as all have been waiting and expecting, I have had no alternative but accept the onus of moving. Individually, I am resolved on this course, whatever the consequences may be; and I shall be very thankful for the company in it of every one who feels moved to be courageous for God's sake in a day when our only point of conscious contact with Him is in the oracles of His truth, "committed" to Israel ages ago, and committed to the hands of every faithful brother and sister since.

I must submit as patiently as I can to the imputation of unworthy motives which is being freely indulged in by such as cannot read the situation accurately. God knows the heart. Even men of ordinary discernment ought to be able to see that my action is unfavourable to all the objects which some think I am pursuing. It is not a likely way of preserving what they unhappily call "vested interests"; but of damaging them disastrously. The only "interest" I am seeking to promote is the interest that God has committed to the hand of every faithful servant. A situation exists which is paralysing spiritual endeavour. A doctrine is in our midst which has power to "eat as doth a canker." With that doctrine, I, for one, can have no connection; and I ask the concurrence content

ance, and co-operation, of every man and woman whose enlightenment enables them to form a like determination.

With love to all, and striving above all things to be, in an evil generation, a friend of God and a good steward of the unsearchable riches of Christ,

ROBERT ROBERTS.

The post-card was worded as follows:—"Brother Ashcroft, having publicly promulgated, and brother Chamberlin having publicly endorsed, a doctrine to the effect that the Bible is only partly-inspired, and that there is in it an element of merely human composition liable to err, I recognise the necessity for standing aside from all who refuse to repudiate this doctrine, and I will co-operate in any measures that may be adopted to enable us in Birmingham to do so in a peaceful manner."

An unexpectedly large response, of the right sort, was made; but there were some letters also of a kind that suggested the writing of the following:—

137, Edmund Street, Birmingham, June 1, 1885.

DEAR BRETHREN AND SISTERS,—*Greeting: God be with you.* I have received several letters on the subject of our impending action in Birmingham. Some of them I have answered directly to the writers: the reception of others suggests to me the advisability of addressing a general letter to you all in the probability that others, who have not written, may share the views and sentiments expressed in the letters I have received.

Those letters condemn the proposed course as unscriptural, on the ground that accused persons ought first to be heard. This shows a misapprehension of what we are doing. We make no accusation against persons. We recognise a state of things existing in our community which no form of individual process can deliver us from.—This state of things appears in our eyes a corrupt state of things through the introduction and favourable reception by many, of a doctrine concerning the Bible, which in its latest formulation (by new statement and endorsement of previous utterances) asks us to believe:—

1.—That belief in a wholly-inspired Bible is "a remnant of theological superstition," "the doctrine of Romanism," "a credulous opinion," "a pious sentiment inherited from orthodox sources," and held in common with "Romanism and the Protestant sects generally" (*Æon* for May 8, page 252, col. 1, line 34: p. 250, 2nd par., col. 1).

2.—That those who believe it are in a state of "orthodox innocence," that is, innocence of true knowledge and discrimination (page 250, col. 1, line 12 from bottom).

3.—That is a doctrine that ought to be "reconsidered and reconstructed." (8 lines further up).

4.—That "there is a human element in the Bible, except where matters of revealed truth are concerned" (page 250, col. 1, par. 3), implying a distinction between things in the Bible that are revealed truth, and things that are not: and our ability to distinguish and decide between the one and the other.

5.—That although, in a sense, inspiration has had to do with it all, “inspiration (*securing infallibility*) has *only been given* where it claims to have been given” (*same page* and col., par. 2, at end)—involving the conclusion that when, as regards the rest of the Bible, inspiration is admitted, by inspiration is meant an authorship that is not infallible.

6.—That consequently, though the Bible “contains that which was God-breathed” (page 250, col. 2, line 5) large parts of it being histories for which infallible inspiration (!) by this contention is not claimed, are not infallible, and contain in fact “actual contradictions and erroneous statements of various kinds” (*Exegetist*, page 4, col. 1, line 6 ; page 6, col. 1, line 48 : *Æon*, Nov. 21, page 69, line 41 ; page 70, line 21.)

7.—That while all “Scripture” might be admitted to be inspired, it would take inspiration itself to decide what (in the Bible) constitutes Scripture. (*Bro. Ashcroft’s proposal*, per Professor Evans, *Christadelphian* for Feb. 1885, page 60, line 25).

I do not think it necessary to show that these principles are destructive of the individual confidence essential to our profitable use of the Scriptures in their daily reading, and of the effectiveness with which we have hitherto wielded the sword of the spirit against various forms of modern error.* I take it that you will recognise this, and further that you perceive and feel the dishonour which they cast upon God’s word, to which it is impossible we can reconcile ourselves. The question is how we are to proceed to get rid of them in our midst. In the present form of things, we are helplessly compromised by the presence of many in our midst who either favour those principles or sympathise with and co-operate with the measures of those who have promulgated them.

What we propose to do is to take a line of action that will make no mistake—a line of action that will do justice, first, to the word of God, and, secondly, to every faithful upholder of it. We do not propose to accuse anyone. We propose to rally to the right doctrine, and then to step aside from all who refuse to do this, or (which is the same thing) who refuse to repudiate the error and those who teach it. The community as a community has become corrupt. We propose to cease our connection with it on this account. We will go out in the name of allegiance to the Bible as God’s wholly-inspired and infallible word. This is a Scriptural line of action. To “come out from among them”

* On this point it is not difficult to imagine the dilemma we should be placed in with strangers were these doctrines to find place among us. Suppose we quote a passage in proof of some statement we make. The stranger says, “Yes, but you people do not believe the Bible is all inspired? How do I know the passage you quote is inspired?” Suppose we answered, “Oh, yes, we do believe the whole Bible is the work of inspiration.” What answer should we have if the intelligent opponent rejoined, “Yes, but your belief is that inspiration *securing infallibility* has only been given where it is claimed. The verse you quote does not claim to be inspired by an inspiration *securing infallibility*. How do I know it is infallible? and if it is not infallible, it is perhaps one of the actual contradictions and erroneous statements that you believe in.” Where we should be will be apparent to all.

is a matter of command when a community, as such, has become hopelessly corrupt. We have done it before when we came out of the sects which claim to be Christ's people. It is the only course that can extricate us from the false position in which we have been placed by the reception of a false and destructive doctrine by so many in our midst. It will inflict hardship on no one who is prepared to be faithful to the oracles of God. It will only exclude those who hesitate, and the exclusion will be their own act.

Those who quote Matt. xviii. 15-16 must misread the situation or misunderstand the precept. It is no case of trespass by a brother against a brother. It is no case of individual accusation. It is the case of a principle to which as a community we have become unfaithful; and where individual loyalty can only be developed by wholesale action of the kind exemplified by Moses when he stood outside the congregation of *the Lord's own people*, and said "who is on the Lord's side?" The Levites rallied to him. Havoc was introduced into the camp, although it was the Lord's camp.

Men faithful to God gladly rally to imperilled divine interests. If they were not allowed an opportunity of doing so, there would be ground for complaint of hardship. If those who hesitate are hurt, it is not the fault of those who take the right course. They are themselves responsible. Moses will certainly not be held responsible for those who did not come at his call, and perhaps perished in the camp. We have no man of the authority of Moses: but we have sacred obligations which become incorporate in ourselves in proportion as we perceive and accept them. Such an obligation is operative at the present time. Our whole foundation is being tampered with. Those who ought to defend that foundation are in sympathy with and apologising for and helping those who are tampering with it. No voting process can purge us from the spiritual leprosy that has crept in among us, and as for a "hearing," we have been hearing one another for seven months. If our minds are not made up now, it is not likely that any further hearing will help us. In the judicial sense, it is no case for hearing, because it is not a case of accusation. It is a case of washing our hands in a way that gives every one the opportunity of taking part in it. We affirm a principle of truth and duty; all who are loyal to that principle will rally to it, and if they fail to do so, the result of their failure is their own. Constitutions of our own devising are of no validity when the foundation on which they are built is called in question with the concurrence of a large part of those who constitute our community, or at least, without courageous resistance on their part. The only course is to do as Moses did: to step out and say "Who is on the Lord's side?"

I cannot agree with those who say we should only separate from those who teach error, and not from those who believe it (which I take it is practically the same thing as "refusing to repudiate"). The basis of all fellowship is identity of belief—not identity of teaching—though the latter would follow from the former. Some object to the flower, but not

to the root. Let us take out the root of our present distress, and then the distress will end.

Some quote Paul's words, "Him that is weak in the faith, receive ye, but not to doubtful disputation." The words are not applicable to a case like the present. I understand Paul to be speaking about weakness as to matters *outside the faith* on the part of some in the faith. The context will show that this is the case. But in our case, the weakness refers to the first principle of the faith: for the beginning of our faith is the divine inspiration and consequent infallibility of the Bible. Paul nowhere recommends us to receive those who are in doubt as to first principles. On the contrary, he inculcates jealousy and faithfulness as to these.

Now, we propose to step aside in the name of a wholly-inspired Bible. If some who are "ignorant or uncandid" do so with us (as some say they will), the Lord is their judge, and will not hold us responsible for what we do not know. If others who believe with us are not strong enough to stop with us, but who prefer to remain with those who corrupt the truth by uncertain doctrine, we cannot be responsible for them. They say "God speed" to that which they condemn, and by John's rule they make themselves "partakers of the evil." What they would have us do would be to stay with them in this evil-partaking association in the name of human "rules" which have become inoperative for the purposes of their adoption, and the attempt to apply which would be to plunge us into a fatal froth-ocean of agitation and excitement.

No; we want to follow peace with those who call upon the Lord out of a pure heart. We are sure about the complete inspiration of the Bible. We don't want, at this late hour, to be laying again the foundation of this most primitive of all first principles. We want, in love and holiness and peace, to be building ourselves up in the faith which they impart to us, and not to be consuming one another in the endless technical disputations which have been introduced among us.

I exceedingly regret having to take any course that may separate any who have heretofore been in fellowship with one another; but I am helpless. If there were any medium course that would secure the full advantage of a pure and decided ecclesial attitude, while preventing the apprehended isolation of some who are prepared for that attitude, but not to take it in this way, I should be glad to concur in it: but I see none. I cannot but be thankful at the number of those who, up to this date, have sent in their adhesion to the course proposed. I was fully prepared for only a small return of the post cards: whereas, those which have come in represent a majority of the whole ecclesia. There are doubtless others who will make up their minds in a favourable sense before our meeting on Friday week: including, perhaps, those to whose letters I thought this the most convenient form of answer.

Faithfully your brother,
ROBERT ROBERTS.

P.S.—I may say that I should probably have been at the Board School meeting last week (a meeting convened by the disapprovers) if I had not had a previous engagement that took me away on Tuesday morning to Spalding and Nottingham; also that I claim no “authority” beyond that which every man possesses to do the best in his power for God in his day and generation.

THE MEETING FOR ACTION.

This was held on Friday, June 12th. The following resolutions were adopted:—

1. That this meeting, consisting of (about 330) brethren and sisters, whose names have been read, and who have signified beforehand their unanimity with regard to the objects for which they are convened, hereby records and professes its conviction that the doctrine of the divine inspiration and consequent infallibility of the Scriptures in all parts of them (as originally written by prophets and apostles) is the first principle of that system of truth which forms the basis of our fellowship one with another in Christ; and that, consequently, we are unable to compromise that principle by continuing in association with those who either believe or tolerate the doctrine publicly promulgated by brother Ashcroft, and publicly endorsed and defended by brother Chamberlin, that the Bible is only partly inspired, and contains an element of merely human authorship liable to err.

2. That, in execution of this determination, we hereby separate ourselves from the organisation heretofore subsisting in the Temperance Hall, on the ground that many in that organisation either hold the doctrine of partial and fallible inspiration, or think it right to remain in association and co-operation with those who do.

3. That a letter be written to those we leave behind, expressing our regret at parting with many among them, and inviting as many as are able to unite themselves with us on the basis expressed in our first resolution.

4. That the following be the letter addressed to them:—(See further on.)

5. That as the legal occupation of the Temperance Hall vests in us, through bro. Roberts, to whom the lease is granted, we cannot but resolve to remain in the Temperance Hall; but desiring to avoid all discourtesy, even in appearance, we offer to provide a meeting-place for those who come not with us for a period of four weeks, so as to give them time to deliberate and resolve upon their future procedure.

6. That being the greater number (both of the executive and general body) of those heretofore constituting the organisation known as the Birmingham Ecclesia, we hereby use the power residing in the majority, of dissolving the said organisation, and do hereby declare it to be, from and after this date, DISSOLVED.

7. That we recognise the right of those from whom we have separated, to an equitable share in the funds and effects of the late organisation now in our hands; and we, therefore, hereby resolve to make a liquidation of the same, and to offer them a *pro rata* dividend, calculated individually, or (if they prefer it) to hand it over in a sum total, according to the list of names which they may furnish us, constituting their assembly.

8. That we now and hereby re-incorporate ourselves as the Birmingham Christadelphian Ecclesia.

9. That before we re-adopt our constitution and order, a committee (afterwards to be named) be appointed to consider the same in a leisurely way, with a view to the adoption of improvements (if any), which may have been suggested by the experience of the last twenty years.

10. That pending the adoption of such revised constitution, the following brethren be, and are hereby appointed, by the vote of this meeting, to act in the several necessary offices of service, viz. :—(Names follow).

11.—That the presiding and managing brethren be the Committee for the revision of the constitution, as suggested in Resolution IX.

The following was immediately transmitted through the post, to the disapprovers, as

A LETTER

To those who have not seen their way to separate with us from a position of compromise with the doctrine of partial and fallible inspiration.

DEAR BRETHREN AND SISTERS—The circulars addressed to you through the post will have prepared you for the act which we have felt called upon to perform, and of which we now desire to acquaint you in the spirit of brotherly love. We have to-night adopted the following among other resolutions. (Here follow 1, 2, 3, 4, 5, 6, and 7). With our reasons for the course of action authorised in these resolutions, you have been made acquainted. We need not trouble you with them again at any length. A doctrine was introduced among us some time ago, and received with favour from some, and non-resistance by others, which is calculated, in our judgment, to undermine confidence in the Bible as the word of God. That doctrine is (however disguised it may be in elegant periphrases and plausible disclaimers), that the Scriptures are not wholly reliable; that there is an element of error in them, due to the absence of Divine inspiration in the writing of parts of them, or to the presence of an inspiration that did not keep the writers from error. The doctrine that inspiration may err we regard as the most serious of all the views to which this controversy has given birth. We cannot help feeling that it comes perilously near to blasphemy against the Holy Spirit.

Many of you say you do not hold this doctrine. At this, we are glad, but your determination to abide by those who do hold it, or uphold those

who teach it, makes it impossible for us in our action to make any discrimination between you and them. It is a scriptural principle which commends itself to reason, that he that biddeth a man God-speed, in an evil course, makes himself responsible for that course (2 Jno. 11). The principle is illustrated all through those Scripture histories which some of you say are not inspired. God said to Israel He would be no more with them until they put away from their midst the offender against Divine appointment (Josh. vii. 12). He told them on another occasion, by Moses, that they would be consumed in the sin of Korah if they did not depart from them (Num. xvi. 24-26). He expressed His approval of Phinehas for his voluntary zeal against the sinners in the camp (Num. xxv. 10, 12), and of Jehu, for laying a trap for the worshippers of Baal (2 Kings x. 18, 30).

The principle received expression in apostolic times, in Christ's condemnation of those churches that suffered wrong teaching in their midst (Rev. ii. 14, 20), and His approbation of those who could not bear the evil, but exposed the pretences of false apostles (Rev. ii. 2, 6), also in Paul's command to purge out the old leaven (1 Cor. v. 6, 7), to turn away from those having an empty form of godliness (2 Tim. iii. 5) and in the Spirit's summons to "Come out" of Babylon, lest being, by fellowship, partakers of her sins, we receive also of her plagues (Rev. xviii. 4).

Now, in our judgment, it is not possible for men to commit a greater evil in our age than to corrupt and weaken the word of God by a doctrine that it is not wholly reliable. We do not wish to argue the question with you now: we merely wish to acquaint you with the reason of our present action which is most painful to us. We cannot make ourselves responsible for the dishonour to God's word implied in the doctrine of partial and erring inspiration; nor for the consequences that will certainly spring from it in the workings of things among many. We do not feel at liberty to sanction in our midst any compromise of Paul's statement that all the Holy Scriptures of Timothy's acquaintance were given by inspiration of God. You may believe Paul's statement equally with ourselves, but if you make yourselves one with those who nullify it by the doctrines they hold, you erect the same barrier between us and you that exists between us and them.

We do not say by this that you are not brethren, or that Christ will refuse you at His coming. We leave that. We do not judge you; we judge ourselves. We say we cannot be implicated in the position which you feel at liberty to hold towards the new doctrine that has been introduced. We desire to regard you with feelings of friendship and brotherly love; but so long as you retain connection with a false doctrine of so dangerous a character, you compel us to set aside, in the spirit of Paul's recommendation, which while telling us to count you not as enemies, but to admonish you as brethren, at the same time directs us to have no company while things are on a footing that does not allow of it. We invite you to abandon your doubtful position and unite yourselves with us on the ground we have

defined in the resolutions set forth. We do not press you. You must be guided by your own judgments. If you do not see eye to eye with us as to what is expedient to be done, you can but act according to your convictions; but for ourselves, we dare not hesitate longer to adopt a course which we feel is called for by faithfulness and purity and peace. We hope that reconsideration may, by-and-bye, enable many of you to see the matter in what appears to us a scriptural light. Meanwhile, we are compelled to forego your further companionship at the Temperance Hall. When you are prepared to take our attitude, as expressed in Resolution 1, it will be more than a pleasure to us to see you resume your place. With best wishes,

Signed on behalf of the meeting,

J. J. POWELL.
J. E. WALKER.
R. ROBERTS.

RESULTS.

About 330 brethren and sisters have declared for a wholly-inspired Bible as a first principle in our basis of fellowship, not to be compromised by association with believers in a partial and fallible inspiration. These met together in their separate capacity, for the first time, in the Temperance Hall, on Sunday, June 14th. It was necessary to use tickets of admission to the floor for convenience of separation. About 140 of the others attended, and took their places in the gallery as "a silent protest" against the action of the others. That action is called "unconstitutional." So it is; but it may be something better. There are higher acts than constitutional acts. Constitutionalities are secondary: essentialities come first, and sometimes must over-rule the other. What is the quality expressed by the word "constitutional?" That which is according to the constitution. And what is a constitution? The laws or rules agreed to for the pursuance of a common end. They are binding so long as the object of their existence is attainable by them; but when they become an obstacle to their object, they lose their force. There are times in the workings of every form of human society when it is legitimate to suspend constitutional forms. Constitutional forms grow out of vital conditions; and when vital conditions are interfered with, the constitutionalities collapse, whether in individual or corporate life. A man, for example, must have food and air. Interfere with these, and constitutional forms are nowhere. Society must be protected from violence; and in the presence of treason and insurrection, the constitutional forms that are serviceable for times of peace and order, disappear before martial law. A society of people are bound by their laws as long as the principles that underlie these laws are upheld. An ecclesia exists first for the truth of God (which is independent of all constitutions, and cannot be made the subject of legislation, but only of formulation for concurrent agreement); secondly, for the duty arising out of the truth; and thirdly, for its corporate operations as regu-

lated by constitution (otherwise, concurrent assent). The foundation of the whole structure is the truth; and the first part of the truth, in our day, is that the Bible is the wholly-inspired and infallible word of God. The denial, or the toleration of the denial of this, is interference with a vital condition of ecclesial life, and calls for the disregard of human constitutionalities that may stand in the way of its resistance. This is the explanation and the justification of a mode of procedure which will be commended or condemned, according as the spectator sees God or man in the case. A zealous servant of God recognising the principle at stake will readily condone a mere question of mode in view of the vital interest secured. A man having hazy or faltering convictions of the inspiration of the Bible will, of course, lean the other way. The matter in question is not the accuracy of trifling Biblical details—whether genealogical or otherwise. It is the principle which has been laid down to account for supposed errors in these departments that has to be resisted to the utmost—principles which, when fully worked out—and principles do work themselves out in communities, whether intended or not—would reduce large parts of the scripture to mere Hebrew literature of questionable reliability; and, by re-action, all the rest as well.

A SCORNER'S VIEW OF THE HOLY LAND REVIVAL.—The London correspondent of a Liverpool evening paper, refers thus to the current tendencies in the direction of a revival of the Holy Land:—"We read with an amused interest that Mr. Laurence Oliphant has been constructing a summer lodge on Mount Carmel. It does seem a trifle odd to hear of one of the most sacred places in the history of mankind being made the recreation ground of English gentility. We will next hear of the slopes of Lebanon being cut up into charming villa allotments for sale on the easiest terms. The shores of the Dead Sea will, of course, be taken up by a syndicate, who will erect marine residences and call into existence a fashionable watering-place on the Lake of Tiberias. When the Holy Land is thus rendered the resort of fashionable society, who knows but what its ancient inhabitants may not be tempted to return to the home of their ancestors—in the height of the season?" [The remarks are interesting only as illustrating the "set" of the current. The Holy Land is "coming into remembrance." This is enough for those who believe in God. The fact is patent to those who do not believe; but it only sets them

a-joking—painful, but to be endured in the prospect of the great change coming.—ED. C.]

A DREAM.—Dr. Curry's is the whitest head in the conference meetings (at Hartford). He is 76 years old. Before the war Dr. Curry, Dr. Floy, and John S. Inskip were strong anti-slavery men. These three worked together a great deal, and were looked upon as leaders of the cause. During his remarks at a recent meeting (as we learn from the *Connecticut Courant*), Dr. Curry related a dream. "He was waiting at the gate of heaven to be admitted. While lingering at the entrance he heard Inskip from within say 'Floy, Curry has come,' to which Dr. Floy replied, 'I'm glad of it. He has been overdue for some time.' The incident was related with great pathos, and the hearers were so touched that there was weeping in every part of the church."—[Truly touching, but—what is a dream? God says "The prophet that hath a dream, let him tell his dream; but he that hath my word, let him speak it faithfully: what is the chaff to the wheat?" (Jer. xxiii. 28). Dead men are dead, however pleasing it may be to think otherwise.—ED.]

“DON'T WAIT TOO LONG”

If you have a friend worth loving,
Love him. Yes, and let him know
That you love him, ere life's evening
Tinge his brow with sunset glow,—
Why should good words ne'er be said
Of a friend—till he is dead ?

If you hear a song that thrills you,
Sung by any child of song,
Praise it. Do not let the singer
Wait deserved praises long.
Why should one who thrills your heart
Lack the joy you may impart ?

If you hear a prayer that moves you
By its humble pleading tone,
Join it. Do not let the seeker
Bow before his God alone.
Why should not your brothers share
The strength of “two or three” in prayer

If you see the hot tears falling
From a loving brother's eyes,
Share them. And by sharing,
Own your kinship with the skies.
Why should anyone be glad,
When a brother's heart is sad ?

If your work is made more easy
By a friendly helping hand,
Say so. Speak out brave and truly,
Ere the darkness veil the land.
Should a brother workman dear
Falter for a word of cheer ?

Selected by ORIANA.

THE LOVE OF GOD A REVELATION.—
“Apart from the gospel, this thought (that
God is love) never entered the mind of
man. What Pagan ever affirmed it?
How far beyond the range of the keenest
intellects of Greece it is! True, it can be
proved and illustrated by ‘the things that
are made.’ As no effect transcends its
cause, so the Creator must be wiser than
all the wisdom His creatures have shown.
So also He must be more loving than all
the loving ones the world has ever seen or
admired. Yet the world, by its ‘wisdom
of God,’ knew not this.”—*Selected by bro.
Bosher.*

THE PROPHETS AND THE ASSYRIAN IN-
SCRIPTIONS.—In a recent lecture on “The
Hebrew Prophets and the Monuments,”
Mr. Boscawen said that Palestine, occupy-
ing a large portion of the sea board of
Western Asia, through which passed the
roadway connecting the two great empires
of Egypt and Assyria, was early a bone of
contention between these two powers. It
was the varying supremacy, first of the
African, and then of the Asiatic Power,
which gave so much importance alike to
the historical and prophetic writings of
the Jews. There were, said the lecturer,
many points in these books which had
hitherto been obscure, and which now,
owing to the fresh light from the monu-
ments, became clear and valuable evidences
of the historical accuracy of these writ-
ings.”

CHRIST: HIS LIFE AND WORK 1,800 YEARS AGO.

BY THE EDITOR.

CHAPTER VI.—MARY AT NAZARETH.

WE return to Gabriel. After his visit to Zacharias, the father of John the Baptist, in the temple at Jerusalem, he appears in a private house at Nazareth, about eighty miles to the north of the city.—The visit to Nazareth was not immediately after the visit to Jerusalem. There was an interval of six months. Why should there have been such an interval? Why did not Gabriel go to Nazareth immediately after he had been to the temple? We are not told; but it was obviously appropriate there should be an interval. John was to “go before” Jesus. It was fitting, therefore, that John should be born before Jesus, rather than after him, or at the same time. The interval of six months allowed of this; and farther, it illustrated the deliberativeness that characterises all divine ways.

As to where Gabriel was, between the time he showed himself in the temple “at the right side of the altar of incense,” to the time he entered the humble home at Nazareth where Mary dwelt, it is of no moment for us to speculate. He was probably in the neighbourhood of the land of Israel, watching, with a calm angel’s interest, the various complicated and busy movements of human life at a time when the cup of Israel’s sins was slowly filling to the brim. But whether or no, it concerns us not.

What does concern us much, is his appearance at Nazareth. He went there on business affecting us in a way by no means manifest at that time. It was a very small event to have such a mighty significance as it proved to have. It was but a visit and a message to a fair and godly damsel; fair we may assume her to have been by all the laws of human probability: youth, leisure, culture, and godliness are almost a guarantee of comeliness in the gentle sex. Godly, she self-evidently was, from her rejoinders to the angel and her communications to her cousin immediately after; while we could conceive of none but a godly virgin being visited of God to be the mother of the Promised Deliverer. But we will not think of her as Roman Catholicism has stereotyped her. Mary has been metamorphosed by tradition into a goddess, with whose figure, sculpture and painting have made the benighted populations of Europe as familiar as with those of Venus and Apollo. It requires not to be said that there is no more reality about the Madonna of ecclesiastical art than about the mythical gods of Greek polytheism. The portraits of Mary are as unhistorical as those of Christ. They are the gloomy fancies begotten of the doleful theology of the cloister. When we see Christ and Mary (as we shall, at the resurrection, if we are honoured with an accepted place there), we shall behold personages of a very different type from the insipid lugubrious presentments of the brush and chisel, at the hands of men who only knew the ignoble religion of the priests. It will be an endless marvel to Mary that she has been idolised for ages in such a caricature of her own clear and

fervent intelligence. The "piety" of Romish superstition is a very different thing from the godliness of an ardent Israelite—man or woman. Heavy and gloomy and mawkish is the one : bright and joyful and noble is the other.

Why this visit to Mary? What she said immediately afterwards, and what Zecharias said three months afterwards, inform us. Mary said it was "in remembrance of His mercy, *as He spake to our fathers*, to Abraham, and to his seed for ever" (Luke i. 55); Zacharias, that the Lord God of Israel might do "*as he spake by the mouth of His holy prophets* who have been since the world began" (Luke v. 70). This throws us back upon "the promises made unto our fathers." What those were, as bearing upon this matter, we have seen in a former chapter. They condense into the single sentence of Zecharias, that God would "raise up an horn of salvation in the house of His servant David." This promise pre-supposes the need for it, which we discover in the Bible history of man. Sin separated man from God at the beginning. Sin brought Israel into evil in all their generations. God's purpose was to effect reconciliation, redemption, and deliverance on a plan that required that the deliverer be a Son of David, a Son of Abraham, a Son of Adam—as well as the Son of God. The moment had arrived to bring this deliverer on the scene. The angel Gabriel arrived with that moment to announce the event, in the right quarter—not in China—not to a Scythian or Roman woman, but in the Land of Israel to a virgin of "the house of David."

The proof that Mary was of the house of David need not trouble us long. The promise requires it, for if Mary were not a descendant of David, then was Jesus not "of the seed of David according to the flesh," for He had no actual human father. Then the co-existence in the apostolic narrative of the two lines of descent from David involves the certainty that one of them (Luke's) was Mary's; for it is not conceivable that two mutually incompatible genealogies could have found currency among believers in the first century with apostolic sanction, as these two accounts undoubtedly did. They are mutually incompatible if they are both Joseph's : but they are not so if one of them is Mary's : they are in that case two co-ordinate pedigrees—both correct, and both germane to the case. That Mary does not appear by name in either of them is not a difficulty when we remember that it had ceased to be a custom at the time these genealogies were drawn from the public registers, to recognise the female element in the genealogy. If the woman were an important link, she appeared either by her husband or other male relation. In this case, she appears by her father. Heli was Mary's father, and Heli is the first link in the chain of descent given by Luke. This is somewhat obscured by the ambiguous parenthesis with which the chain starts. The parenthesis relates to the popular impression that Joseph was the father of Jesus; but in the common version it is made smaller than it really is. It consists of the words, "being, as was supposed, the son of Joseph." The common version limits the parenthesis to the words, "*as was supposed*," and creates the obscurity. The obscurity is at an end if we read Luke as having said, "And Jesus himself began to be about thirty years of age, being (as was supposed

the son of Joseph, but in reality) of Heli, who was of Matthat, &c." There would remain then but the simple question why Joseph's genealogy should be given since Joseph was not the father of Jesus. This seems sufficiently answered by the reflection that there would have been legal confusion in Christ's relation to David, if Joseph, the husband of his mother, had not also been of Davidic extraction. In the eye of the law, husband and wife are one, and if Joseph had not been of David, he would have eclipsed and marred the Davidic relation of Mary. Joseph, in his own right, as a descendant of Solomon, could have imparted "a title clear" to David's throne: but Joseph was not to be the father of Jesus, though he was to be the husband of his mother, and the legal father only of her son. The case was totally exceptional and peculiar in all its bearings; and the difficulties and necessities of it were beautifully harmonised in Joseph and Mary being independently related to David through separate lines of descent—one (Joseph) through Solomon, and the other (Mary) through Nathan, thus uniting in themselves the royal rights of David's house, which passed by law and blood to their wonderful Son.

The angel entered the house where Mary was. It is highly improbable that the site of this house is now known to anyone upon the earth. That it was in Nazareth we know; that the priests point out the very spot to interested visitors is no proof that it was there, for among the many distressing things in the present state of the Holy Land, there is none more marked than the prevalence of baseless legends, with regard to the localities of scriptural events. It is something to be sure about Nazareth; and quite enough for purposes of historical association. The position of the place is remarkable, whether we consider its topography or the estimate in which it was regarded. The latter point is sufficiently illustrated in Nathaniel's question on hearing that the Messiah had been found in one belonging to Nazareth. "Can any good thing come out of Nazareth?" (John i. 46). It is evident from this that it was a place of no repute—we might almost say a place of bad repute—a place at all events that could lend no human lustre to Christ. Why should such a place be chosen? Why not Jerusalem, Hebron, or Cæsarea? The answer is doubtless to be found in the principle defined by Paul, that receives such frequent illustration throughout the course of Scripture: "God hath chosen the weak things of the world to confound the things that are mighty . . . that no flesh should glory in his presence," (1 Cor. i. 27, 29). Nazareth was among the "weak things" of the age. It could give no prestige to the work that God was about to do. Therefore that work would come before men without human claims or recommendations. The glory of God alone would be seen. It pleases Him that this should be so. It is reasonable that it should be so. But whatever we may think on this head, it is worth noting how completely such a line of action proves that God is in it, for when and where do men ever act on this principle? It is the universal disposition of men to lean towards influence and respectability in their enterprises, and to avoid everything of a damaging or even questionable association. The very

word Nazareth thus becomes a symbol of the divine nature and origin of the work of Christ ; and of the principle upon which divine ends are achieved. Wherein God may have a work on earth at this time, it will be found that the same principle has been adopted. America has given us the gospel which venerable and learned England was alone supposed possessed of learning enough to discover. And it is in the hands of the poor and the unlearned that its work is being done.

Nazareth was off the highway of human traffic. It stands in a secluded part of the Holy Land in its northern section. The seclusion is obtained by the formation of a circle of hills in the heart of the mountain range that bounds the plain of Esdraelon on its northern side. Access to this circle of hills (forming a natural amphitheatre) is obtained from the plain by a narrow pathway, which strikes through a cleft in the side of the mountain. The pathway gradually opens out into a valley, which increases in width as the traveller advances, until at last it opens out into an amphitheatre of hills, on the northern side of which lies Nazareth, well to the top of one of the hills—a straggling village now—probably greatly reduced from what it was in the days of Christ, having shared in the shrinkage that has befallen everything in the Lord's land in this the day of its desolation. In this secluded nook there was greater quiet and simplicity of life than in the busier centres and channels of human activity, in more southerly parts of the land. It was fitting that such a quiet place should be chosen as the sphere of the Lord's human life in probation. It was more adapted to the culture of a divine state of mind than the activity of a great city. It is one of the many defects of present civilisation that men are too much crowded together, too much occupied, too hurried in their occupation. They are blighted by their mode of life in their very attempt to live. Their minds are enfevered and distorted in the conditions which their struggle for existence imposes upon them. They cannot have that calm and deliberation which are essential to well-balanced development of the powers of body and mind. The result is seen in an endless variety of mental deformity. God will yet remedy these evils. He makes a beginning in Christ ; and Christ begins in quiet Nazareth.

Gabriel, stepping into the house in this quiet village where Mary was, salutes her in a form of words that surprises and perplexes her : "Hail, highly favoured. The Lord is with thee : blessed art thou among women." Women are accustomed to complimentary salutations. Whether it was as much so in the first century as now may be doubted, though, as human nature is the same, it is probable that the deference shown to the gentle sex in those days would be different only in form, and not in sentiment. But there was something in this salutation that made Mary feel it was no ordinary salutation. The impressive appearance of Gabriel, and the grave and loving ardour of his manner, would impress her with this feeling. She is "troubled at his saying." While she is wondering, Gabriel tells her she is to be the mother of a son, whom she is to call JESUS. "He shall be great, and shall be called the Son of the Highest. And the Lord God shall give unto him the throne of his father David, and he shall reign over the house of David for ever, and of his kingdom there

shall be no end." Mary is a sensible, self-composed Israelitish damsel. Though full of faith and the love of God, she does not swoon and go into hysterics. She does not pose or ejaculate in the tragic styles of modern effeminacy. She asks the angel how such a thing is possible with an unmarried woman. The angel's answer is a consummate blending of literal accuracy with faultless delicacy: "The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee: and therefore that holy thing that shall be born of thee shall be called THE SON OF GOD."

The Holy Spirit—the Power of the Highest—when we have grasped the significance of these phrases, the angel's words tell us all we need to know of the origin and nature of Jesus, the Son of God. In the scientific sense, they cannot be grasped, except in the sense of noting them as expressing what is scientifically "unknowable"—for this also has come to be a term of the modern system of correct knowledge. The higher types of intellect perceive that there is at the root of all physical phenomena, a power or energy that is unknowable as to its nature, mode of subsistence, origin, or source of initiative. They *know* that there is a power unknowable—an apparent contradiction in terms, yet a mathematically demonstrable proposition. Sufficient that we know the Spirit of God as this unknowable power—a power pervading the universe, in which all things subsist, and by which all things have been made; and that this Spirit is a unity with the Father in heaven whose wisdom imparts to it that differentiated organising power manifest in the diversities and marvels of heaven and earth. The fact of such a power we can know, for we see it in its effects. Its essence and mode of operation are inscrutable, but this is no bar to our recognition of its existence and work. This "power of the Highest" "overshadowing" Mary, fertilised the human ovum, and started the process of generation which gave to Israel that marvel of human history—the man Christ Jesus—the Son of Mary, the Son of God. The theology of Rome has attached the name "the Son of God" to the invisible power that gave inception to the babe of Bethlehem. The Son of God became incarnate, according to this theology. The angel's words affix the description, the Son of God, to the "holy thing," "born" of Mary. The holy thing born of Mary was a babe of flesh and blood, generated from Mary's blood during the ordinary gestatory period of nine months. It was this babe that was declared by the angel's words to be the Son of God. This was in harmony with the whole operation. The invisible power at work was "the Holy Spirit,"—the "Power of the Highest"—the result was, the Son of God. This is what the angel said, and it is an intelligible declaration, and it must have been made to be intelligible. The idea of a pre-existing Son, incarnate or embodied in a flesh Son of Mary, has been erroneously deduced from certain enigmatical sayings of Christ, which may come under consideration in the course of future chapters—sayings that truly affirm a pre-existing divinity, but that do not stultify the angel's words on the subject. The pre-existing divinity that became incorporate in the man Christ Jesus, was the divinity visible in the angel's words—the divinity

of the Holy Spirit, which is one with the Father, and made the Son one with the Father also, as His manifestation, and the reflex of His mind.

The process of which Mary became the subject, in accordance with the angel's words, accomplished this splendid result ; that, while on the mother side, it gave Israel a Saviour who was a brother in nature (sharing the same weaknesses and susceptibilities and inheriting equally with them the woe-stricken results of Adam's transgression ; in whom, therefore, death could be destroyed in a resurrectionally-accepted sacrifice, and so open a way for our return to God through him), on the Father's side, it gave them a man in whom God's name was incorporate—a head and captain of divine wisdom and character—"the brightness of the Father's glory and the express image of His person." This completeness of qualification would have been unattainable in a mere son of Mary's husband. It required both the elements exhibited in the angel's words. The recognition of both explains all that came after. The neglect of either, works confusion.

It is not probable that Mary understood anything of this at the time. She appears at various stages of the matter as "pondering these things" (Luke ii. 19) in the sense, apparently, of ineffectually trying to make them out. It was characteristic of all the early incidents of the wonderful work that "these things understood not His disciples at the first" (Jno. xii. 16). It was natural it should be so : for how could unilluminated fishermen enter into the depths and mysteries of the nature and work of Christ in which at first they took but a superficial part ? That they are exhibited in a state of non-understanding in the early stage is one of many proofs of the artless truthfulness of the narrative. When Jesus was glorified and the Holy Spirit came upon the apostles to equip and comfort and enlighten them in the things of Christ, then they understood and wrote of these things, whereby we also may come to understanding.

The angel finished his communication to Mary by apprising her of the condition of her aged and barren cousin Elizabeth, afterwards mother of John the Baptist, adding, "With God nothing shall be impossible." Mary, full of faith, had nothing but words of thankful compliance. "Behold the handmaid of the Lord : be it unto me according to thy word," upon which Gabriel departed. Then here is a touch of nature : "Mary arose in those days and *went into the hill country with haste*" to the city where Elizabeth lived. What woman does not feel that that is just what she would have done under similar circumstances ? What deeper interest among them at any time than motherhood, and how much deeper between two enlightened women of Israel who had just been recipients of information connected with the realization of the hope of the promise that God had made unto the fathers from the beginning ? The Spirit of God was on them both : both were embraced in the brooding power that was about to manifest the glory of God in Israel. No wonder then that on Mary's arrival at the house and eager salutation of her kinswoman, Elizabeth by the Spirit should respond with elated

voice : " Blessed art thou among women and blessed is the fruit of thy womb. And whence is this to me that the mother of my Lord should come to me ? For lo, as soon as the voice of thy salutation sounded in mine ears, the babe leapt in my womb for joy. And blessed is she that believed (a hint at her husband's dumbness inflicted for unbelief) for there shall be a performance of those things that were told her from the Lord " (Luke i. 42-45). Mary's rejoinder is beautiful : " My soul doth magnify the Lord : and my spirit hath rejoiced in God my Saviour. For he hath regarded the low estate of his hand-maiden : for behold from henceforth, all generations shall call me blessed." Such a mode of communication between the two mothers has seemed unnatural to some : it can only seem so to such as leave out of sight the presence of the Holy Spirit and the deep and holy excitement peculiar to the incidents that brought about their meeting. With these in view, their utterances not only seem unartificial, but inevitable and most fitting. If people under alcoholic stimulus can speak with a stateliness and an emphasis unusual with them, how much more must the presence of the Holy Spirit impart a glow and elevation of mind that can only find fit expression in the measured and holy cadences of inspiration ? We are too liable to judge by the heavinesses of mortal mentality. We are liable to forget that the present position of man (cut off from intercourse and connection with God because of sin) is an abnormal position, and can afford a very insufficient conception of the mental state and personal bearing that would come with the abiding presence of the spirit and the fulness of God's blessing.

It is worthy of note how remarkably the foreshadowing of Mary has been fulfilled with regard to the estimate in which she should be held in succeeding generations. It is true it has been Mariolatry ; still, the fact is that ever since the events of the first century, Mary has been recognised and blessed by the civilised millions of the earth, as a favoured woman in having been the mother of the Lord Jesus. Doubtless, her words relate more particularly to the blessedness that will attach to her in the age to come when the gathered generations of the righteous will call her blessed. Yet, here is a preliminary fulfilment of them in that all generations since her day have united to recognise her privilege. Nothing was less likely as a matter of human probability at the time she uttered the words than that a private damsel of the common people, living in an obscure mountain village of Galilee, should become famous throughout the civilised world. The fact that she has become so, though in a corrupt and superstitious way, must be regarded as proof of the spirit of prophecy—one, and not the least, of the many evidences there are that God was in the whole situation to which she stood related.

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.)

J. B.—It is after the Bozrah catastrophe that the Rainbow-angel leads Israel out of Egypt and from all the lands of the heathen. There is a partial restoration before that event, very partial. But it is not till after it that the work of building again the fallen kingdom of David becomes a great and glorious and general work.

E.—Dr. Thomas's fixture of B.C. 611, as the 1st of Nebuchadnezzar, may be relied upon, because of its harmony with the incidence of the Jewish periods to which it stands related, such as the 4th of Jehoiakim (Jer. xxv. 1), and the ending of the seventy years of Babylonish supremacy in the first of Darius of Persia (Dan. ix. 1-2). The "professed experts" will generally be found either to have left something out of account, or to have taken the uncertain guidance of "profane" historians in preference to that of the inspired Jewish records.

E. D.—Thank you for your long and interesting letter on spirit-birth, &c. We regret you should see reason to differ from Dr. Thomas. We regret also that in the harassing multitude of present pre-occupations, we are unable to give your letter that amount of attention which its evident sincerity and excellence of spirit entitle it to. We shall not dismiss it, however, but place it in that reserve pile of intended-to-be-attended-to-some-day communications, which is one of the skeletons of our closet.

D. T.—It is true that our victory over the world is a victory to be achieved by faith, and not by angelic hedging. At the same time, it is also true that "the angel of the Lord campeth round about them that fear him," as we are assured by the Spirit in David. What this practically means is shewn to us in the Old Testament histories, where the angels are seen in various relations superintending the affairs of those who fear God, in accordance with Paul's declaration that "they (the angels) are ministering spirits sent forth to minister for those who shall be heirs of sal-

vation" (Heb. i. 14). There is no fear of this truth militating against "the power of the word" as the appointed instrumentality for our enlightenment and salvation, for it is only those who are diligently heedful to the word that will receive the benefit of the angelic help and guidance.

J. B.—When Jesus says—(Mark x. 29) "No man hath left house, or brethren, or sisters, &c., but he shall receive an hundredfold now in this time," he was referring to the apostles, of whom Peter had just said (see previous verse) "*We have left all and have followed thee.*" Within two years or so after this saying, the effect of the Pentecostian effusion of the Spirit was such as to place at the disposal of the apostles a hundred times more friends, houses, lands, &c. than they could ever have had by their private efforts if they had chosen not to leave all and follow him (see Acts iv. 34, 35). It is not a rule, as regards the results of sacrifice for Christ's sake, in our age, nor was it a rule then. But as a matter of fact, it was an episode in the apostolic experience, as Christ foretold.

F. B.—There is no scriptural rule as to posture in prayer. The Scriptures exemplify all the varieties of attitude that are natural to the sincere impulse to adore or supplicate. Standing is one of them (Mark xi. 25, Luke xviii. 13); kneeling another (Acts xx. 36); complete prostration another (Matt. xxvi. 39). Standing seems the most convenient for an assembly (Neh. ix. 2, 5). Kneeling is inevitable in our private approaches morning and evening. It is a matter in which there must be the liberty recognised in the word.

J. McJ.—There is no direction from the Lord as to how a brother or sister, alone in a town, is to do with regard to the breaking of bread. We are obliged, in such cases, to do the best we can. It is certainly better that a brother or sister alone should break bread on the first day of the week than that they should never exercise them

selves in that pleasant memorial of the Lord's death, resurrection, and coming again. They "shew forth" the Lord's death to themselves if they cannot do it to others. It is impossible to imagine the Lord displeased at such an attempt on the part of a poor solitary servant to honour His name. The remark would apply to a few sisters who have no brother to lead them. You truly remark upon the desolate position of the Lord's scattered friends in this evil age. "Yet a little while," and it will be at an end.

A. C.—It is evident from Heb. xi. 4 that the reason of Cain's offering being rejected, while Abel's was accepted, was that Cain was destitute of the faith which God requires in all who approach to Him. There may, of course, have been disobedience with his unfaith; for the want of faith leads to disobedience. He may have disregarded the requirement to bring a lamb, thinking it of no importance. We do not know about this, because we are not informed. But about his want of faith, there is no doubt. The fruits of the earth were offered to the Lord under the law (Deut. xxvi. 2, 10), and it is possible that Cain's offering would have been respected had he brought it with a righteous mind.

M. S.—I should like to know the meaning of "fearful" as being in the list of those who are unfit for the kingdom (Rev. xxi. 8). We are told to fear God.—The word for *fearful* in this passage occurs in only two other parts of the New Testament: (Matt. vii. 26; Mar. iv. 40.) It is *δειλος* *deilos*, which means cowardice in the sense of faithlessness. "Why are ye fearful (*deilos*) O ye of little faith?" It is a different word from that which tells us to fear God (*φοβειω phobeo*.) This means wholesome fear of the Great and Eternal; the other means the fearfulness that springs from unbelief, and to the Greeks, expressed the associated ideas of worthlessness, vileness, cowardice.

G. D. remarks upon a peculiarity in the position of Abraham, Isaac, and Jacob. Abraham had other sons, but only Isaac was in the promise. Isaac had another son, but only Jacob was "counted for the seed." In Jacob's family, there was no such discrimination: *all his sons* were included. In harmony with this situation, the promise made to Abraham was renewed to Isaac, and the promise renewed to Isaac was confirmed to Jacob. But

there was no repetition of the promise in the same independent way to *any of Jacob's sons*. God waited till the fourth generation before making choice of the seed of Abraham according to the flesh. Abraham, Isaac, and Jacob, therefore, stand apart from all their descendants in being heads or fathers of the whole house. It is God's plan. G. D. also thinks he sees the operation of this plan in the regulation of their legal title in worldly matters. What Abraham or Isaac had, did not descend to Jacob. What Jacob had, he got by serving Laban. He had no right to the place that Abraham bought: he had to buy the title and it had to be bought with the consent of Hamor, or his heirs. Abraham's title to the place of sepulchre was transferred to Jacob, and this G. D. thinks, accounts for Stephen using Jacob's name in a transaction in which Abraham was the prime mover. The suggestions are interesting.

The 24th Chapter of Matthew.

J. M. P.—You will find Matt. xxiv. the subject of exposition in an article appearing in the *Christadelphian* for 1873, page 132. The bulk of the chapter undoubtedly applies to the destruction of Jerusalem. Except those days had been shortened (v. 22) no flesh of Israel's race would have been saved: but for the elect's sake (for whose sake are all things), and who are interested in a special manner in the continuance of the house of Israel in the earth, those days were shortened in a providential manner. "The tribulation of those days" mentioned in verse 29 refers to the same period. The darkening of the sun, &c., is a scriptural figure for the suppression of the government as the result of the tribulation. Illustrations of this use of the figure may be found in Amos viii. 9; Isaiah xiii. 10; Ezek. xxxii. 7. The darkening came "immediately after." The sign of the Son of Man in heaven is the token God has given of the approach of the time of Christ's appearing. This token consists of a number of elements revealed in various parts of the word, and clustering all together at the time of the end. Jesus did not know the particulars of this collective sign at the time he spoke. They were afterwards revealed to him (Rev. i. 1), and we may now know and discern them. They appear at the end of the darkening of the Israelitish heavens. The day and hour of this Jesus did not know (Mark xiii. 32).

P. A.—Do not despair of an entrance into the kingdom because of the obstacles you find in the way, or because of the absorbing power of “the common troubles and worries of every-day life.” It is these that necessitate the fight, and give opportunity of victory. If there were no difficulties, there could be no overcoming: and the promise is to those who “overcome.” But do not think the battle is entirely your own. God is interested and will help. It is a promise that He will do so. Try the experiment of trusting in Him. Cast your care upon Him. Pray without ceasing,—thanking Him for what you have, and asking Him for what you need. “His eyes are over the righteous: his ears are open to their cry” (Heb. xiii. 5-6, 1st Peter iii. 12).—As to your other query, you will find it answered in the remarks addressed this month to J. McJ. And as to marrying an unbeliever, you have only to read through the 7th chapter of 1st Cor. to see that the will of God, as intimated through Paul, is against such a thing. Reason would point in the same direction; for how could a man of God, without danger, share his life and sympathies with one whose affections were in the present world?

The Stranger in Prayer.

W. J.—The child Samuel was a circumcised descendant of Abraham, and therefore in the covenant (Gen. xvii. 10-13). Timothy was of Jewish parentage on his mother's side at least, and knew the Scriptures from a child. Cornelius was an accepted worshipper of the outer court, and probably a circumcised proselyte. The “old men and children, young men and maidens” of David's adjuration were of that nation of whom God says: “You only have I known of all the families of the earth.” “Let everything that hath breath” must be taken as a hyperbole such as includes even “the trees of the forest,” which are invoked to join the universal song. The position of the stranger (as to prayer and other divine relations) must be looked at in the light of first principles, rather than in the light of such cases as are of specific application. A first principle is that all men have sinned (Rom. iii. 23) and are dead in their trespasses and their sins. They are “strangers and foreigners” (Eph. ii. 12). As such, they are not children. They may become so in the way God has

appointed—by an obedient faith in the gospel. There is no other way. We may be inclined in our natural feelings to resent the narrowness of this arrangement: but there is no more wisdom in such resentment than there would be at our inability to live without food. Wisdom calls upon us to accommodate ourselves to facts, in humbleness of mind. At the same time, it is not for us to be more narrow than God. “God is good to all”: even to creatures lower than man. And we are to be like him, “kind even to the unthankful and the evil,” giving to him that asketh. We cannot give what it is not in our power to give; nor can God: for there are things He cannot do. But what we can give in answer to request, we are commanded to give, and God will not do less. He cannot give eternal life to the unjustified in Christ: but He may open His hand in temporal things, when they call to Him in trouble.

The Cherubic Faces.

J. E. F.—It is not always possible to give a reason for God's selection, or man's either, of certain symbols to represent certain things. Men choose crests to express certain ideas connected with their families. There is often no natural connection between the sign chosen and the thing signified. The association is arbitrary. That is, the chooser of the crest appoints that the meaning shall be so, and it is so thereafter by association, so that every time you see the sign—whether a goat's head, or three castles, or an open hand, or an elephant, or what not—you recall the family idea arbitrarily associated with it, though there may be no natural suggestion of the thing signified. It is sufficient that we do so with divine symbols. We may not always know God's reason for the selection, but if we know the meaning of the thing selected, it is enough. Seven horns represent omnipotence, a lamb represents Christ: so does a lion, its opposite: and a good many other things as well. For spiritual purposes, it is enough to know the fact. There is no cause for distress if we are unable to follow the reason of the fact. It is, of course, satisfactory to do this as well if we can. A lamb, with its meekness: a lion, with its power: a horn, as the implement of creature's strength, would suggest discernible analogies in the things signified. As to the cherubic creatures, the signification might work another way.

The lion might represent light by the flash of its eye; the ox, spirit, by its sustenance to the life of man: the eagle, fire, by its flying destructiveness. That the ancients recognised this association of ideas seems to have been the case; and nothing is more probable than Dr. Thomas' suggestion that they derived their notions, on the subject from the original cherubim with which our progenitors were acquainted.

How God Saves us.

R. W. S.—We need not trouble about what may be called the metaphysics of the divine procedure towards man. We know as a matter of fact that God has made man capable of receiving ideas and of being influenced by them for good or evil. We know as a matter of fact that the way man receives these ideas is by seeing and hearing. We know that there must be something to see and hear before a man can exercise those senses. We know that God has addressed Himself to the eyes and ears of men in the work of proceeding to save those who hear and obey. The preaching of the Gospel is an appeal to the mind through the faculty of hearing, and it is the proclamation of facts that were seen by the apostolic witness. We also know that God can get at the minds of men in another way, and that is, by the direct action of His spirit upon them, as in the inspiration and illumination of prophets and apostles. But we know that this is not His mode of drawing men to Himself for salvation. The drawing power has been put in the world by inspiration, but the drawing power itself is the word preached. It hath pleased God to appoint it so; the best thing we can do is to recognise facts and adapt ourselves to them. We may all perceive, as a matter of fact, that it is those who are most under this power—most influenced by the written word in the reading of it—that are most closely drawn to God. That God draws nigh to those who draw nigh to Him is testified. He is near to help and guide and protect. He is also near to impart the needed power to the lacking who trust in Him. But there is a difference between what He does towards those who come to Him through the word, in the way of His own appointments, and what He is supposed to do by the sensuous religionisms of the day, which teach the direct action of a naked spirit power, revealing and enlightening and communing, apart from the written word. Would to God such were

a fact, and not a phantasy. I would travel on foot to the ends of the earth to get to a genuine open fountain of divine light. The day is coming, but is not yet.

The Abomination of Desolation

E.—The reasoning seems sound that identifies the "times, times and a half" of Dan. xii. with the 42 months of Rev. xiii. 5. The latter period is without doubt or obscurity, the measurement of duration of the Romano-Papal coercive power, as symbolised by the Apocalyptic Beast of the Sea (and as it had previously been by the little Horn of Daniel's Fourth beast, whose prophetic chronology is the same—Dan. vii. 25.) The former period is the same in measurement. That is the same in application seems to be settled by Christ. He connects the power whose exploits against the Holy people are the subject of prophecy in Dan. xii. is with Rome in describing the Roman capture of Jerusalem as "the abomination of desolation spoken of by Daniel the prophet" (Mark xiii. 14). The marginal reference of this passage sends the reader to Dan. ix. 27; but it is evident that it was to Dan. xii. and not to Dan. ix. that Jesus was referring; for the "abomination" of Dan. ix. was the abomination of Israel's sins, bringing on the desolation, whereas, the "abomination" of Dan. xii. was the abomination *making desolate*, which is a different idea. The one is the cause and the other effect. The abomination, which, appearing in Jehovah's land in the apostolic age, made it desolate, was the Roman abomination. Consequently, the measurement in connection with it must relate to Roman "establishment" in rivalry to Jerusalem. In what way this was realised has been historically illustrated. Rome suppressed the daily sacrifice, but was not "set up" as a rival institution with divine pretensions for a long time after. When it was so "set up," we get the starting point of the 1,290 days (verse 11), and, consequently, of the times, times and a half of verse 7, which also relates the "scattering of the holy people." There is a suggestion on the part of students to restrict these periods of Dan xii. to Holy-land events wholly; and to recognise in the erection of a Moslem temple on the site of Jehovah's house of daily sacrifice, the setting up of the desolating abomination. Christ's association of the phrase with Rome seems to exclude this idea which otherwise seems plausible.

"The Angels that Sinned."

W. H. M.—Although very little has been revealed about the angels that fell, enough has been made known to justify you in resting undisturbed in the assurance that if once you attain to the immortal state, you are beyond the danger of fall. The promise that we shall be made equal to the angels refers to "the elect angels" (1 Tim. v. 21), of whom it is testified that they are spirit (Heb. i. 6); that they are strong (2 Pet. ii. 11), that they stand in the Father's presence (Matt. xviii. 10; Luke i. 19); that they are bright and glorious and terrible to look at (Matt. xxviii. 3; Jud. xiii. 6) (by implication) that they are immortal (Luke xx. 36). The "angels that fell" being in contrast with "the elect angels," must in these particulars present the same contrast to them that the glorified elect of the human race will present to "the men that fell." We must look, therefore, to the elect angels, and not to the angels that sinned for the exemplification of our relations in the spirit state. That the angels that fell were pre-Adamite would almost follow from the place Paul gives them in 1 Cor. vi. 3 in contrast to "things that pertain to *this life*." The idea thus suggested seems to be placed beyond doubt in Peter's classification (2 Pet. ii. 4), where he mentions "the angels that sinned" before mentioning the flood in illustration of the possibility of the brethren falling. The word "re-plenish" addressed to Adam, is an indication in the same direction. Although the Hebrew word translated re-plenish does not necessarily mean more than "fill," yet it admits of "fill again," as shewn by its use in addressing Noah (Gen. ix. 1) whose part it was to re-people the globe when its population had been destroyed. It is certain that the Adamite era opens with the earth empty and waste, and covered with water. It also seems certain that the hint as to "angels that sinned," and the fate that befel them (2 Pet. ii. 4) suggest a feasible explanation of the state of things which is otherwise lacking. There are living, glorious, immortal angels elected, some of whom, at all events, had known evil (Gen. iii. 22). That there should be angels not elected, because of transgressions, is in harmony with the analogy furnished by the human race. But the subject has no practical bearing beyond this that it is the angels in glory, not the angels that sinned, that

furnish the example of the state we are called to by the gospel. That we cannot fall after entering that glorious state is made certain by the reflection that sin is due to the weakness of the animal nature which we now possess. This animal nature will cease in the change that "swallows up" death; when this mortal puts on immortality, we are informed that it will no longer be in a state of weakness but in a state of "power" (1 Cor. xv. 43)—a state in which there shall be *no more curse*, but the throne of God and of the Lamb shall be in it, and his servants *shall serve him*" (Rev. xxii. 3.)

The Coming War.

F. A. (M)—The following remarks may furnish the answer you desire on the subject of the coming war between England and Russia:—There is a last struggle. The coming war precedes it and opens the way for it. The last struggle itself is styled in the Apocalypse, "The war of the great day of God Almighty," which is a struggle between Omnipotence (in Christ and his brethren) on one hand, and the power of man in all the earth on the other. As a mere feat of strength, the will of God would be sufficient to overthrow the power of man, without any struggle. But it is not a mere question of power. There is a purpose to be served. There is an impression to be made on the mind of universal man with a view to a state of things coming after; and it is the making of this impression that requires the struggle. The prophetic indications of an Anglo-Russian conflict merely foreshow the preliminary form of that struggle. International interests are made to converge on the Holy Land and adjacent countries; and national armies are drawn in their train into the neighbourhood of Armageddon. Russia and England are more and more drawn into the vortex until they find themselves face to face on the mountains of Israel in a mortal struggle for the supremacy of the world. At a certain stage in this struggle Christ arrives. This appears from various testimonies (Zech. xiv. 4; Joel iii. 11; Ezek. xxxviii. 20; Dan. xii. 1). It is then that the elements of the last struggle are formed. The overthrow of the northern hosts, as complete and staggering as that which befel Sennacherib, is not the last struggle itself, but it is the commencement of it. The nations at a distance hear of the catastrophe. To them is addressed that summons and surrender

implied in Rev. xiv. 9, "Fear God and give glory to Him, for the hour of His judgment is come," and Psalms ii., "Kiss the Son, lest he be angry!" The summons is met with a sullen refusal, and increased war preparations. This attitude on their part evokes the heavy stroke of judgment that engulfs Rome, with all its ecclesiastical apparatus, in the volcanic subterranean of which Vesuvius and Etna are the chimneys. The proclamation resounds through the world. "Babylon is fallen, is fallen, that great city, which did corrupt the earth with her fornication!" But the European antagonism to Christ is not broken or cowed. They suppose Christ another Mahdi, and the judgments that have befallen Russia and Rome, the mischances of nature. "The kings of the earth and their armies gather together to make war against the Lamb, and against his army" (Rev. xvii. 14; xix. 19). Thereupon ensues the last struggle. The Jews, organised under those whom Christ appoints, are used in military operations against the nations (Zech. ix. 13-17; x. 3-5; Jer. li. 20-23). The result is the subjugation of all Gentile power (Psalms xlvi. 6-11). The earth broken, waits at the hand of Christ the healing law. The first thing they are called upon to do is to assist in the return of Israel from their dispersion in all the earth (Isa. xliiii. 6; lxvi. 19-20; Isa. xlix. 22-26). Foremost in this process is Tarshish with her ships (Isaiah lx. 9; xviii. 7). Thus Jerusalem rises from the dust and arrays herself in her beautiful bridal garments (Isaiah li. 17-21; lii. 1-3). Thus the tabernacle of David is raised again from its ruins (Amos ix. 2), and the covenant fulfilled which promised to David an heir who should sit on his throne in righteousness and glory, and who should fill the earth with blessing (Acts ii. 29; Jer. xxiii. 5; Isaiah ix. 6).

The "Life of Christ" and the age to come.

Bro. Stacey, of Amelia Courthouse, Va, U.S.A., writes:—"Will you permit me to make a suggestion to you, in relation to your proposed life of the Christ. You have learned the importance of accuracy of statement and precision in every definition in relation to all things it is worth either speaking of or writing about. There is one phase of the kingdom to which, and for which the Christ is anoin-

ted, that seems to me has hitherto escaped the notice of those "who love his appearing." It is this, all the blessings he is to confer, all the works of righteousness he is to execute, all the justice and judgment he is to administer, are each and all to be accomplished during and by his administration of the kingdom. For instance. The first promise: "The seed of the woman shall bruise the serpent's head." When? In "his day." The promise to Abraham: "And in thee shall all the families of the earth be blessed." Abraham was *personally* blessed, according to Moses's definition of blessing contained in Deut. xxviii. But Abraham was "the father of those full of faith," and his was a pattern faith, and a pattern blessing. But the blessing did not include his family, they were not blessed. Neither has there been one single family of all the earth blessed as the promise purposes to this day. Then again, when the promise is repeated and made to nations as well as families, we are compelled to conclude that the promise is not yet due, for no nation to this time has been blessed. Peter said that the promise included "all the kindreds of the earth." But not one of these have as yet been blessed. It is not usual or customary for a king to presume to exercise his authority before he has been invested with royalty. The prerogatives of a king are legal prerogatives, and until the king himself has complied with the legal ceremonies of investment, he is powerless to execute them. It is so with Jesus, He has gone into a far country to be invested with His royal prerogative, and until invested can accomplish nothing. Hence all the glowing pictures of the prophets are yet in the future, and we are taught to pray—Thy kingdom come, that Thy will may be done on earth as in heaven. When the kingdom comes, all the promises the Father has made will be one to be performed, *but not before*. So the purposes of the Father are relegated to the kingdom age, that the Gentiles might have unrestrained opportunity to demonstrate their capacity to educate and discipline humanity, and fit themselves to be worthy associates of the angels and hierarchs of heaven. Now what have the Gentiles accomplished further than developing the vanity innate in humanity? Survey accurately with a critic's eye their every development from Nebuchadnezzar down to the U.S.,

and you can find nothing but human vanity characterising their every evolution. Nothing but this individual family, kindred, and national experience would satisfy them that "all is vanity and vexation of spirit!" Well did the apostle say, that the Father subjected the whole "creation to vanity, not willingly, but in hope" that the sad experience of of their own vanity would lead them "to feel after him." When the Father gave into Nebuchadnezzar's hands the reins of government that He conferred on the powers represented by the metallic image. He gave them unreservedly; that *the purposes above described* might be accomplished. He has not coerced these powers, or suffered His anointed king to curtail their prerogatives, no more than Jesus attempted to subvert the rightful jurisdiction of the law of Moses until it had finished its mission. So when Gentile governments shall have finished their mission, then the kingdom of God given to His Son will be one to hurl these Gentile powers from the thrones of the world. And then the Gospel will be one to be executed as an accomplished fact. Hitherto it has simply been *proclaimed* for a witness. Now the King comes with power to perform its promises, and execute its prerogatives. You will understand me, then, that it is manifest that nothing pertaining to the kingdom is one till the King comes, *but the proclamation concerning it.* And the voluntary individual devotion of those whose faith recognises Him as the "One among ten thousand, and the altogether lovely." These are governed altogether by their overflowing love to Him. He is not at liberty as yet even to give to these a system of laws, so long as the law-giving power remains rightfully invested in the Gentiles. The thought I wish especially to impress is, that our Father suffers no interference with the governing prerogatives He has given to the Gentiles, but suffers their unrestrained exercise of the same till the full time He has granted them is exhausted or fulfilled. Hence, His adopted children wait, as strangers and pilgrims, for their Lord from heaven, for they "love His appearing."

[No exception can be taken to these excellent remarks, provided they are not intended (as presumably they are not intended) to interfere with the fact that God

rules in the kingdoms of men by the angels of his power, putting down one and setting up another, as His purpose requires (Dan. iv. 17); nor with the other fact that all power has been given to Christ, in the exercise of which he is the seal-opener of the vision shown to John in Patmos, affecting the affairs of mankind in preparation of the way for the ultimate blessing in Abraham, which, while realised in an individual manner by all true believers of the gospel (Gal. iii. 9), will not become a matter of national experience till the seed of Abraham is enthroned in Zion.—ED]

THE SIGNS OF THE TIMES.

FALL OF MR. GLADSTONE'S GOVERNMENT.

THE TORIES INSTALLED IN POWER.

RENEWED RUSSIAN WAR PREPARATIONS.

ANTI-TURKISH RUSSIAN AIMS.

The events of the last month are a signal illustration of the fact mentioned in our last summary, that there is an end to the political equilibrium that prevailed so long, and that in the violent fluctuations of policy that had set in, we must be prepared for "the most sudden of changes, and the most unlooked-for developments."

During the more dangerous parts of the negotiation with Russia, Mr. Gladstone asked and received, from the House of Commons, a special war vote of £11,000,000. In a week or two after, he was able to announce a virtual arrangement of the questions out of which the danger sprang. Then came the consideration how the money voted was to be raised. On this subject, Mr. Gladstone, through his Chancellor of the Exchequer, brought in proposals which have led to the overthrow of

his Government, and the establishment of the Tories in power. His proposal to increase the income tax was assented to without demur: but his proposal to increase the tax on beer and spirits raised an adverse feeling both in the House and in the country strong enough to place the Government in a minority. Mr. Gladstone had said in effect, that if the House refused the increased tax on beer and spirits, the Government would resign. When, therefore, the vote showed the Opposition to be in a majority of 12, Mr. Gladstone was obliged to send in his resignation to the Queen.

The result was deplored on many grounds. It was thought quite superfluous that the Government should resign on a mere question of how to raise money; but Mr. Gladstone had committed himself and there was no alternative. It was pointed out that if all the usual supporters of the Government had been in attendance, defeat would have been impossible; and that therefore the Government had not been overthrown so far as the majority of the House and the nation were concerned. But there the fact stood, that in an actual vote of the House, the Government had been defeated, after Mr. Gladstone's intimation that he would not retain power if defeated.

The strong sentiments on the subject could not alter the facts, and so Mr. Gladstone retired, and gave way to Lord Salisbury, the head of the Conservative Party, who was sent for by the Queen, and invited to form a new Government; which he has accomplished.

The situation is peculiar. Although the Tories are in power, the majority in the House is against them: and there is the certainty that in two months or so, the House will go back to the country, and a new House of Commons will be elected under the Reform Bill passed last session, the effect of which upon the state of parties no man can foresee. The Liberals are hopeful of getting a majority in the

approaching new elections, so are the Conservatives, with apparently good reason; but there is this curious contingency behind all, that the Parnellite party may (and very likely will) come back from the new elections in greatly increased strength, and have it in their power to make it impossible for either Liberals or Tories to rule, except on their terms.

EFFECT ON FOREIGN POLITICS.

It is the effect of this curious situation on foreign politics that is interesting to the watchers of the Signs of the Times. This, no man can foresee, except that it is likely to be highly conducive to those unsettlements and bold measures required by the latter-day situation. The advent of the Tories to power at this moment is itself calculated to bring on changes in this direction. The arrangement with Russia is not complete. Mr. Gladstone had nearly brought it to a conclusion: but "nearly dead does not fill the cemetery." There is a general expectation that the Conservatives will complete what the Liberals began in the matter, but there is also a feeling of uneasiness that it may not be so. Russia feels the situation to be entirely changed. The departure of the Russian fleet (which had been ordered off to a lengthened cruise, in view of the amicable turn of affairs) has been countermanded; and the Russian papers speak of the improbability of Russia being now bound by arrangements which are not likely to be concluded satisfactorily to her. The *Birmingham Daily Post* says:—

"The subject which weighs most heavily on the public mind is the probable result of the change of Ministry upon our relations with Russia. The combination of Lord Salisbury as Foreign Minister, with Lord Randolph Churchill as Secretary of State for India, is most alarming. Both these Ministers have used language with regard to Russia which must make confidential negotiations with the Government of that empire difficult, if not impossible. Yet it is certain that the people of this country desire that

peace should be maintained; and power ought not to be left uncontrolled in the hands of men who will not pledge themselves to do their best to insure its preservation."

RUSSIAN PREPARATIONS.

A *Daily News* correspondent says:—The Russian Government is re-fortifying Sebastopol without loss of time. Enormous earthworks are in course of construction or repair for some distance along the shore, looking seawards, and on all points commanding the approaches to the harbour. They are being mounted with immensely powerful guns lately brought here. The batteries are numerous and powerful, and all the works are being pushed on as rapidly as possible under the direction of a large force of sappers and artillerymen, who, with the soldiers under them, never cease work, even on the strictest of Russian holidays. The completion of the ironclads *Tchesme* and *Sinope*, in course of construction in the dockyard of the Russian company, is also being hastened on, the work being continued during the night by the assistance of the electric light. The statement from Sebastopol which appeared in a leading journal that the captain of one of the circular ironclads here had been removed on account of his English proclivities, &c., is a pure mistake. The captain retired from the command of the *Novgorod*, having completed seven and a half years' service, and for no other reason than that it was in accordance with the regulations of the service. He was almost immediately afterwards gazetted to the command of the torpedo squadron in the Black Sea."

RUSSIAN AIMS AGAINST TURKEY.

A Vienna correspondent of the *Daily Telegraph* reports the sayings of "an Eastern Statesman of European repute," with whom he had an interview on his arrival from St. Petersburg on his way home. One of these sayings points in the way "our longing eyes" are bent. He said of the Russians:—

"They believe that England can be brought to understand that the complete change undergone in the general political situation within the last twenty years justifies also a fundamental change of

policy. They will endeavour gradually to reconcile England to the idea of sacrificing Turkey and Persia to a lasting and far-reaching *entente* with Russia. They argue that England must now see the utter impossibility of preserving for any length of time Ottoman rule in Europe, while the Empire of the Shahs has reached a stage of decay which must shortly be followed by its downfall. The outline of the Russian plan is this. Russia to take Constantinople and England to have Smyrna and any other portion of the Turkish Empire she may describe. As regards Central Asia, Russia is prepared to give England guarantees that she will not attack India. What she wants in that direction is an outlet on the sea, and, with that object, she wishes to obtain possession of the ports of Bushire in Persia, and of Bender Abas between Sistan and Beloochistan. She would be quite content with Bender Abas, only the country thereabouts is barren and the climate atrocious. It is at present under the nominal protectorate of England. Yet Russia's plans in Central Asia, as compared to her designs on Constantinople, are but as the dessert that comes after a sumptuous banquet. Russia evidently considers that if the consent of England can be obtained to the partition of Turkey, other Powers will readily acquiesce in what they have long regarded as the inevitable. The Russians appear to have reasons of their own for apprehending more difficulty in the realisation of their plans in Central Asia. That being the case, they will only put them forward when they shall be prepared to carry them out, if necessary by force, which would be the third act of the great drama. Russia's preparations for the purpose will consist in the completion of railways now mapped out or in course of construction, the erection of new forts, and last, but not least, the organisation of those mighty native elements of combat that enabled Tamerlane and the Mongol warrior Ginghis Khan to make the world tremble. They may safely be estimated at several hundred thousand horsemen.

"But I obtained evidence during my stay in St. Petersburg that Russia counts rather upon a friendly *entente* with England. At the Russian Foreign Office they are of opinion that English statesmen, Liberal and Conservative, are deeply concerned at the efforts made by Germany within the last few years to under-

mine British trade on every point of the globe where it is carried on and to supplant it by her own. England, they say, can by an understanding with Russia, and by that means alone, check the absorbing commercial policy of Germany."

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.

Aberdare.—Brother Thomas L. Davies says: "I have the pleasure of reporting an addition to our small ecclesia. ELIZA LLEWELYN (38), formerly neutral, was, after a good confession, immersed into the sin-covering name. She states that she heard Dr. Thomas lecture at the Mumbles, and has now rendered obedience. I have also to report that this ecclesia believes in a wholly-inspired and infallible Bible."

Brother Pugh, writing three days later, reports:—JANE MARSHALL (40), formerly Baptist, and DAVID AUSTINS (22), also Baptist, who on their profession of faith in things pertaining to the kingdom of God and the name of Jesus Christ, were immersed on June 9th, at Aberdare.

Aberdeen.—Brother Craigmyle reports that the following have rendered obedience to the truth in the divinely appointed way during the month, on the 12th inst.:—Mrs. CLARK, Old Aberdeen. On the 14th inst.:—WILLIAM SMITH, blacksmith, Huntly, and his wife; JEANNIE RAITT or SMITH; also JOHN SIMPSON, baker, Huntly, and his wife, CHRISTINA SCOTT or SIMPSON. These latter four, being resident in Huntly, came on a visit to Aberdeen to have the name of Christ named upon them, there being no brethren in their district. They now return home rejoicing in the one faith, and in the hope of the glorious appearing of our Lord and Saviour Jesus Christ. They may prove the nucleus of an ecclesia in the Huntly district. We have also had the addition of brother ALEXANDER WILSON from Banff, who has come to reside

amongst us. We have lost by removal bro. William Garden who has gone to reside with bro. George Garden, Milkhurst Toll Farm, Heathfield, Sussex.

Bath.—Bro. Keepence reports a visit of bro. J. J. Andrew and bro. H. H. Horsman, of London, who delivered two special lectures. Between 150 and 200 persons attended and listened most attentively. Bro. Andrew lectured (May 3rd), on "The King's Wonderful Dream"; bro. H. H. Horsman (May 24th), on "The Rich Man and Lazarus." The lectures and exhortations of these brethren were a great encouragement to the Bath ecclesia. There were also a number of brethren and sisters present from Radstock.

LECTURES.—The other lectures have been as follows:—May 10th, "The one hope that maketh not ashamed" (bro. R. R. Stainforth, of Bristol); 17th, "Britain: her place in prophecy" (bro. Keepence); 31st, "The one faith, the faith that saves" (bro. Stainforth); June 7th, "Baptism" (bro. Robinson); 14th, "The God of the Bible, a father and a friend" (bro. Stainforth).

Birmingham.—During the month, notwithstanding our exceptional unsettlements, obedience has been rendered to the truth by the following persons:—THOMAS BEDDALL (37), formerly neutral; EDWARD HOOKE (31), formerly a member of the Church of England; HULDAH ASTON (21), housemaid, daughter of brother and sister Aston. By a printer's omission a month or two ago, there was a failure to record the immersion of Mrs. PRICE, wife of brother Price, of the Small Heath ecclesia, now of the re-organised ecclesia at the Temperance Hall; also of his sister, Miss ADA PRICE, of Stapleton, Leicestershire.

LECTURES.—May 31st, "The last years of Paul" (brother Hadley); June 7th, "The Lord's Supper" (brother Roberts); June 14th, "Spiritual Gifts" (brother Roberts); June 21st, "Charity" (brother Roberts).

Bournemouth.—Bro. Jarvis (lately removed from Swansea) reports the formation of an ecclesia here. A few months back, sister HARVEY, of London, came to reside. She was at that time the only Christadelphian in the place. Feeling it her duty to spread the truth, she wrote to Birmingham for some tracts, at the same time stating her position. This appearing in the *Intelligence* of the *Christadelphian*,

attracted brother Jarvis's attention, who had previously lived at Bournemouth some nine months. He wrote her, directing her attention to one whom he had interested in the truth during his stay. Shortly after this, two other sisters came to reside at Bournemouth, and latterly, brother Jarvis himself made arrangements to return to that place, which he would not have done had there been none of "like precious faith" in it. Bro. Jarvis says: "We are now progressing very favourably in the truth. We meet together every first day of the week for breaking of bread. Our place of meeting, till very recently, had been the Talbot Woods, where, under the blue vault of heaven, we sat upon the trunk of a fallen pine, and kept in remembrance the death of our beloved Lord. We have now been successful in obtaining a room for our meetings, capable of seating 100 people, the Liberal Club Room, situate two miles from Bournemouth, at a village called Winton, where we can not only meet to break bread, but proclaim the truth as well. Whitsunday was our first day for meeting in the room. We had the pleasure of the company of Sister Akers, of London, at the breaking of bread; also Brother Robinson, of Bradford-on-Avon, who gave us a very comforting exhortation, and lectured in the evening to a very interested audience. By the weekly distribution of hand-bills and finger-posts, we get a very fair audience. Being the only brother yet, I have to lecture every Sunday. We should be very glad of the assistance or company of any brother or sister who may be coming this way. Perhaps some, when reading this, may make it their business to come and give a helping hand, and thereby strengthen our hands, in the efforts we are putting forth, for the furtherance of the gospel.—But we expressly wish it to be understood that we have no sympathy with a belief in a *partially-inspired Bible*, and refuse to fellowship all who hold it."

Brighton.—(*Odd Fellows' Hall, Queen's Road; Sunday, Breaking of Bread, etc., 11 a.m.; Lecture, 7 p.m.*)—Brother Walter Jannaway reports that the brethren and sisters in this town have formed themselves into an ecclesia. They have secured the above-described hall, which is in the most prominent thoroughfare, facing the station, and two minutes' walk therefrom. It is capable of holding 150 persons, and is comfortably furnished. They pray God

to bless them in raising up here, or sending some capable brethren, for the public proclamation of the truth, as all the work at present falls on two brethren, even one of whom (brother Harrison) is likely to be called away occasionally. The first of a course of six lectures was delivered last Sunday evening, by bro. Frank Jannaway, entitled "The Good Time Coming" to a small but apparently appreciative audience. "We issue handbills announcing lectures without the names of the lecturers, and we shall be very pleased to forward one to any able brother who may be coming this way, so that he might deliver the lecture down for the date on which he should be visiting here. Since our last intelligence, Mrs. THOMPSON, formerly Member of the Church of England, has put on the saving name. She was immersed on Monday evening, May 18th. This increases our number now to 10. During the past month we have had visits from bro. A. Andrew, of London, bro. and sis. Garden, of Heathfield, and bro. Randles, of Framfield."

LECTURES.—June 7th: "The Good Time Coming"; 14th, "The all important question: 'What must I do to be saved?'; 21st: "What do the Scriptures teach concerning the nature of man?"; 28: "The Kingdoms of this World—what is to become of them?"; July 5th: "What is the baptism commanded in the Bible?"; 12th: "The hope for which Paul was bound, and how it concerns us Gentiles."

Burton-on-Trent.—Sister Dalton, in writing, says:—"We are so pleased to state that we have now a small ecclesia, numbering nine. After so long a time, we are thankful that the truth is spreading so far."

Cardiff.—Brother Symonds reports:—"On Whit-Monday we held a tea-meeting on behalf of the Sunday School, which was largely attended by the brethren and sisters and by some friends. Being a wet day, the meeting was held in a large room which was formerly used as a skating rink, kindly lent to the ecclesia for the occasion, by brother W. Trimmell. A most enjoyable and profitable evening was spent by all present. It is with regret that I have to report the withdrawal of the ecclesia from Albert Hough."

LECTURES.—May 3rd, "Paradise regained" (bro. Lloyd); 10th, "The kingdom of God" (bro. C. Rees); 17th, "The kingdoms of men and their destiny" (bro.

M. Rees); 24th, "The way, the truth, and the life" (bro. Lloyd); 31st, "The way to life" (bro. Birkenhead).

Cinderford.—Bro. Worgan reports the removal to Newport of brother and sister Lander. During the month, the Cinderford ecclesia has had several lecturing visits from Birmingham brethren and others. Subjects: "Did Paul preach the truth?" "England and Russia," "The bow in the clouds," "The kindness of Jesus," "Prophecy," "Practical reasons for believing the Bible to be divine."

Derby.—Bro. Chandler writes:—"I posted, on the morning of the 15th ult., a report of the immersion of brother and sister HORNER, late of Derby, now of Air View, Broughton Road, Skipton, but it seems the letter has not reached you. [No: it did not—E.D.] The above named were brought to see the truth while in Derby, and taking advantage of a holiday, they desired to be immersed in Derby, for which arrangements were made, and which took place on May 9th. No doubt they will be glad to see any brother or sister who may go their way (Skipton). I have also now to report further additions as follows:—on June 5th, G. ELING and Mrs. ISABELLA BROOKES, both of whom have attended the lectures for a considerable time; also on June 11th, LUCY WOOD. These all gave evidence of a good knowledge of the Scriptures, and we pray they may keep in the way of life into which they have entered.—Our annual gathering takes place on Monday, July 6th, when cheap trips will be run from most Midland towns. Tea on tables at 4-30. Meeting for addresses afterwards."

LECTURES.—May 17th, "A Fulfilled Bible" (Bro. Shuttleworth, of Birmingham); 24th, "The Saints, who are they?" (Bro. J. Colebourn); 31st, "Prophecy" (Bro. R. Roberts, of Birmingham); July 7th, "Jesus the Christ" (Bro. T. Meakin); 14th, "The Immortality of the Soul" (Bro. G. Waite, of Stockport).

Dudley.—Brother Hughes reports the immersion on Wednesday, June 3rd, of MYRA HILLMAN, (19), daughter of Brother and Sister Hillman, of Mold, South Wales. She has been on a visit to Dudley for some months, and during her stay resolved to become obedient to the faith. Sister Gee has returned to fellowship.

Dundee.—Brother Blyth reports a visit from brother Blackhall, of Edinburgh, who delivered the concluding lecture of the course here. He showed the part which

Britain and Russia are destined to play in the fulfilling of God's purpose, of His establishing His kingdom on the earth. The ecclesia has removed to a better place of meeting, at 44, Overgate.

Ettington.—Brother Davis, on behalf of the ecclesia here, reports the death of bro. George Taylor, after prolonged suffering from internal cancer, which he bore with much patience. His faith in the glorious realities of the truth was his only strength and comfort. After enjoining upon sister Taylor and sister Hetty Taylor (his daughter) to continue steadfast in the faith and let no man take their crown, he fell asleep on Monday, May 25th, deeply mourned by all the brethren and sisters. He will be greatly missed, for his long and devoted work for the truth and wide knowledge of the same, made him the mainstay of ecclesial effort. Several Birmingham brethren and sisters were present at the funeral, which took place on Thursday, May 28th, in the churchyard of the village.

Evesham.—We have considered the question of inspiration of the Scriptures. We agree the whole work is of God. We read the portions daily, and as much of other books as we can. We hope to be accounted acceptable to the Lord at His coming.—GEORGE and CAROLINE WAGSTAFF.

Halifax.—"As there were no signs of a reconciliation with those meeting at Regent Street, it has become necessary for us to take a meeting-room wherein we might hold forth the 'word of eternal life,' as we are too numerous (21) to meet from house to house. We have been fortunate enough to meet with a suitable room, furnished with almost everything requisite, including a powerful harmonium. We opened our new room on Whit-Sunday, when Bro. F. R. Shuttleworth, of Birmingham, delivered two good lectures, on which occasion we were encouraged by the presence of a goodly number of brethren and sisters from Sowerby Bridge, Heckmondwyke, Elland, Huddersfield, and Bradford. The attendance of strangers was moderate."

LECTURES.—May 24th, afternoon, at 2.30, "Palestine for the Jews"; evening, 6.30, "The earth for Christ" (Bro. F. R. Shuttleworth); May 31st, "The world to come" (Bro. James Briggs, of Sowerby Bridge); June 7th, "An incorruptible crown" (Bro. George Drake, of

Huddersfield); June 14th, "The second coming of the Lord Jesus Christ in power and great glory" (Bro. Robert Smith, of Halifax).

Huntly.—(See *Aberdeen.*)

Keighley.—Bro. Roe reports the death on the 21st February, of sister Silverwood, after a rather short but very severe illness—mother of bro. Wilkinson Silverwood, whose state of health has prevented a report being made sooner. Bro. Roe says: "Her absence will be both seen and felt for a considerable time to come in our somewhat small meeting, she having been one of those who, to human appearances, could not well be spared from the work of the truth, having always been one that was ever ready both with hand and heart to help in every purpose which had for its object the promotion of the interests of the truth. She was the first sister to accept 'the truth' in this town, and from that time (now some thirteen or fourteen years) to the day of her death, fidelity to duty has always been a prominent trait in her character. Therefore, both socially and fraternally, her decease is all the more keenly felt, and has left a blank which will not easily be filled; yet there is hope even in the death of those who are like our sister, "faithful unto death." Her remains were committed to their temporary resting place in the Keighley cemetery (waiting the Lord's return), on the 25th February, surrounded by such a sorrow-stricken number of people as is seldom witnessed even in that most sorrowful of all places, the cemetery. A few very appropriate remarks were made by bro. Bremley, of Halifax, and the brethren and sisters sang as well as possible under the circumstances the hymn on page 54 of our hymn book, 'There is an hour when I must part, &c.' We hope to meet again in more propitious circumstances, by-and-bye.

"On Whit-Tuesday we had our usual tea and fraternal gathering, when we had with us brethren and sisters from Halifax, Elland, Huddersfield and Leeds, also from Bradford. Several of our visiting brethren gave us encouraging and edifying addresses, which were interspersed with the singing of several hymns and anthems, which were well appreciated in this our day of probation and trouble."

Kidderminster.—I have to report that sister Clara Smith, who came to us a few months ago from Abergavenny, has

now left Kidderminster for Todmorden, the family with whom she resides having removed thither.

LECTURES.—May 17th, "The Sacrifice of Christ" (brother Thomas Collins, of Birmingham); 24th, "Holy Spirit Baptism" (bro. J. Bland); 31st, "The Two Revelations" (bro. J. Barker); June 7th, "Pentecostal Preaching" (bro. Attwood, of Great Bridge.)—J. BLAND.

Kilmarnock.—Brother Haining writes:—"After encountering many obstacles, the ecclesia here have succeeded in securing a lease (with a clause inserted giving release at the end of any year during its course) of an upper flat, which has been converted into a comfortable hall, self-contained, with an outside stair for itself. It is situated in a good part of the town, at 100, Portland Street, entrance of Garden Street, is well-lighted, and capable of seating over 200 comfortably. Meeting for worship, &c., every Sunday, at 12 noon. Being few and feeble as individuals, but anxious for the enlightenment of others as far as possible; pending future contemplated arrangements, should the Lord's absence continue, we will be glad of the assistance of any experienced brother able to lecture, who may have occasion to be in this neighbourhood, and who may have publicly declared himself personally, or through the ecclesia with which he may be connected, as having repudiated the corrupted state of things, with which we are, unhappily, too familiar; a state of things not only including partial inspiration, but also a variety of other insidious crotchets calculated to nullify the truth, and the pre-existence of which has paved the way for the reception of this, or any other unscriptural theory which may happen to be introduced; and believing that the only wise and Scripturally consistent course to take, so as to avoid being dragged into this whirlpool, is separation therefrom as a matter of stern necessity, gives the reason why we insist so strongly on this point; therefore, if any brother or sister who may have declared themselves as aforesaid, and who may see their way to visit this locality, will be gladly received and accommodated at 18, E. Block, Railway Buildings, Hurlford."—T. HAINING.

Lincoln.—"During the past month, we have assisted one more 'stranger' to be united to Christ in the way appointed, viz.: Mrs. SARAH WOODCOCK, sister in

the flesh to our sister Burnett. Sister Woodcock was formerly a member of the Baptist Church here meeting in connection with the Conditional Immortality Association. We have lost two members. A few weeks ago bro. Smither left us for London; and now we lose sister Maria Burnett by removal to Sheffield."

LECTURES.—May 17th and 31st, "Signs of the Times" (bro. T. H. Elwick); 24th, "The Promises of God made to the Fathers" (bro. Scott); June 7th, "Christ and Him Crucified" (bro. Roberts).—THOS. H. ELWICK.

Liverpool.—Sister Hannah Goakes, formerly of Stockport, has entered upon a situation in the neighbourhood of Liverpool and has become a member of the ecclesia here. Brother Jabez Ashcroft has withdrawn from our membership.

LECTURES.—May 17th, "Wonders and Signs" (brother J. U. Robertson); 24th, "The Immortal Soul not to be found in the Bible" (brother George Waite); 31st, "What think ye of Christ, whose son is he?" (brother J. U. Robertson); June 7th, "The foundation of our Faith" (brother James Donald).—HY. COLLENS.

London.—WESTMINSTER.—(*Wilcocke's Assembly Rooms, Palace Road, Westminster Bridge Road. Sundays, 11 a.m. and 7 p.m.; Thursdays, 8 p.m.*)—"Brother Porter reports the immersion, on May 21st, of GEORGE PERREN (30), formerly neutral; on May 24th, ELIZABETH BROWN and CLARA EMILY BROWN (15), the wife and daughter of our brother Brown, both formerly with the brethren, and on June 4th, FREDERICK GLASSPOOL (44), father of brother and sister Glasspool, also formerly meeting with the brethren. We are taking advantage of the arrival of summer by the proclamation of the truth at open-air meetings in the various parks and commons in the vicinity. Lectures are also delivered on Sunday evenings at New Cross. Those at this hall continue to be well attended.

LECTURES.—June 7th, "The Lord's Day" (brother A. Andrew); 14th, "The Kingdom which cannot be moved" (brother C. Meakin); 21st, "Death, in relation to the human race" (brother A. T. Jannaway); 28th, "Will God dwell on the earth?" (brother R. Elliott).

FULHAM.—Brother Hutchison says:—"We have commenced our out-doors speaking in Battersea Park, and we get a fair hearing with slight opposition when the truth strikes hard against the flesh."

LECTURES.—June 7th, "The Promise" (Brother Marshall); 14th, "The Thief's Request: The Saviour's Answer" (brother Timms); 21st "Torments of the Damned" (brother Hutchison); 28th, Addresses by several brethren.

NORTH LONDON.—In a letter that came too late for the *May Christadelphian*, bro. Owlter reported that on Feb. 14th, SAMUEL EDWARDS, from the Artillery Fort at Gosport, put on the saving name.

Longton.—Bro. Brookfield, formerly of the Kidderminster ecclesia, but now of Longton, to which he originally belonged, reports the formation of an ecclesia here. Bro. Brookfield (who does not report this part) has, for a considerable time past, quietly and persistently brought the truth under the notice of several in Longton, in a private way, and followed up his efforts with book-lending, and sometimes book-selling, in which he has been assisted by the League. The result is the immersion of CHARLES BULBACK (23), formerly Baptist local preacher; and GEORGE MORTON (42), master plumber and glazier, and for 22 years a prominent member among the Baptists, among whom, during that time, he has held every office in the church. He is the writer of the letter that appeared some time ago in the *Light-stand*. By the assistance of brethren in various parts, bro. Brookfield made arrangements for two lectures which were delivered in the Town Hall, Longton, on Monday and Tuesday evenings, May 18th and 19th, by bro. Roberts, of Birmingham. Subjects: May 18, "Is Plato's doctrine of the immortality of the soul a Bible doctrine?" May 19, subject, "Have we done with the earth when we die?" Bro. Atkins, of Crewe, occupied the chair on Monday evening, and several other brethren were present. There were fair and attentive audiences at both lectures; and bro. Brookfield says he has reason to believe that a number of persons have become interested in the truth, several having applied for literature.

Montgomery.—Bro. Richards reports the death of his wife, after a severe illness. He will have the sympathy of all the brethren who know him, in this sore calamity.

Neath.—Bro. Tucker reports the obedience of JAMES FORD (18), formerly Baptist, who, after many months of earnest consideration of the truth, has declared himself on the Lord's side in the appointed

way. A Lecture was delivered on Sunday, June 7th, by bro. Samuel Davies, of Moristone, on the War Clouds in the Political Heavens. Several were present and much interested.

Newburgh.—Bro. Hepburn announces the death of bro. Common, at the early age of 31, after a lingering illness of four years. He leaves a young widow and an only child, who, it is needless to say, mourn his loss very much. During his illness he bore up bravely, carrying a lively heart, considering his age. He died in the full assurance of hope, and maintained a testimony for the truth to the last, by refusing the kindly ministrations of the would-be comforters of the "Rev." class, who have themselves yet to learn what be the first principles of the oracles of Deity. "As an ecclesia, we feel his absence very much. He was a ready speaker, and enjoyed the fruits of a well-balanced mind. We now hold our meetings in the Town Hall, instead of in bro. Forbe's house at Glenburnie. We number five—a small number, truly—but we feel no discomfort at this, as the Lord's presence cheers not numbers. We have had a few lectures by distant brethren, but we are unable to record any results."

Newcastle.—Brother Leadbitter reports the obedience of Mrs. CATHERINE Low, (34), wife of Brother Low. The lectures continue at the Royal Arcade Assembly Rooms—"Human Destiny," "What is Truth," "Atonement," "Immortality."

Newport (Mon.)—Brother Lander writes as one of those "who hug (yes hug, says he, excuse the term) the Bible to their hearts, and who are afraid to lose a bit of it, lest the enemy should shoot the breach, and wound us—it may be mortally." He appends a declaration of the brethren at Newport concerning the Scriptures. "We, the undersigned do unanimously agree that the Scriptures, *the whole of them*, are God-inspired as Paul puts it, "All Scripture is given by inspiration of God," that is, that the Scriptures were produced in all parts of them by God's direction, as Peter declares that 'Holy men of God spake as they were moved by the Holy Spirit,' and we do not believe, nor can we entertain the idea, that there is a human element in them liable to err. We refuse fellowship to all who maintain that inspiration was limited to certain parts only, and that the other parts were the work of

a merely human authorship liable to err." He adds, "as yet we meet at one of the brethren's house to break bread, but we are negotiating for a room; if we get it, we then shall begin active service for the Master if He tarries so long."

Norman Cross.—Sister Goodacre announces the immersion of JOSEPH LENTEN (18), the son of our sister Lenten, of Yaxley, after an intelligent confession of the things of the kingdom and the name of Christ.

Pontypridd.—Brother P. Phillips writes that there is, in the Rhouda Valley, a Baptist minister who has been out in India as a missionary, and has now returned, and is now lecturing on the "Millennium" in several places, and as the people who have heard him say that he is not far from being a Christadelphian, the few brethren in Pontypridd have sent him a copy of *Christendom Astray*.

Sheffield.—Bro. Shemeld reports that sister Maria Burnett has arrived from Lincoln, and is in fellowship with the brethren here.

LECTURES.—May 17th, "Baptism" (bro. A. Graham); 24th, "The death of Gog" (bro. J. Heaton); 31st, "The temptation of Christ" (bro. J. Skinner); June 7th, "The future Jewish kingdom" (bro. T. W. Shemeld); 14th, "Immortality only in Christ" (bro. A. Graham).

Southport.—A meeting has commenced here. Brother and sister Wilson, of Sheffield, brother Life, of Stockport, and sister Thornton met for the breaking of bread at brother Wilson's house, on Sunday, May 10th, and have since met regularly. Brethren visiting should call either at brother Life's, 35, Kent Road, Birkdale, or at brother Wilson's, 107, Kent Road, Birkdale.

Skipton.—(See Derby).

Spalding.—It seems it ought to have been reported in December last that bro. Allenson had returned to the table (Psa. cxxxiii.)

Swansea.—Brother Randles reports the obedience of W. WHEEL (21), and FRED HEARD (18), the latter from the Sunday School. Sister Nellie Moore has removed to Cardiff. The annual open tea meeting was held on Whit Monday, in the Albert Minor Hall. A number of brethren and sisters from the Neath ecclesia were present. The meeting in the evening was most profitable. The time was occupied, as usual, by addresses on spiritual themes,

singing, and prayer. Brother Shuttleworth's visit, on June 7th, was much appreciated by all the brethren and sisters. The lecture on the "World for Christ" was attentively listened to by a much-increased audience, and much interest and satisfaction were expressed. A report of the lecture appeared in a local paper.

LECTURES.—May 17th, "The future glories of Christ" (bro. S. Davies); 24th, "Angels" (bro. Gale); 31st, "War clouds in the political heavens" (bro. S. Davies); June 7th, "Heaven for angels, the earth for man, Palestine for the Jews, and the world for Christ" (bro. Shuttleworth); 14th, "The last words of inspired men, their lessons to us" (bro. Davies).

Todmorden.—Bro. Lumb reports the addition, on Monday, May 4th, of Mrs. BARNES (wife of brother Barnes) who was immersed into the sin-covering name. She is seventy years of age, and had for a long time been an earnest and exemplary worker in the United Methodist Free Church, but gave it all up for "The One Faith" of the Bible.

Wadebridge.—Sister Hawkins sends an intimation (through sister Brabyn) of the death of sister Trescowthick, from cancer of 3½ years' standing. The truth was introduced to her notice during that time, and she grasped it most intelligently, and was immersed in her bedroom in great weakness last August. Her sufferings were intense to the last, but she was fully persuaded of the power that is able to change her vile body, and her hopes centred in that event. She lived close to sister Hawken, at Rock-Wadebridge, Cornwall.

AUSTRALIA.

Abbotsford.—Brother J. Robinson says: "The Gentile mind being stirred up, we obtained the use of a provisional school-room on Sunday (1st February), to deliver a lecture in. On our arrival we found it occupied by the Rev. Vosper, a Church of England clergyman, and for the neighbourhood, a very fair congregation. Having to wait, we had the opportunity of listening to the sermon, which set forth, as usual, that the death, resurrection, and ascension was the whole Gospel. The parson (who was evidently aware of our coming) strongly urged his congregation at the close of his service not to be led away, but to go home

and read their Bibles. On his coming out, we took possession, and bro. Yardley called the attention of his audience to the difference between the utterances of the speaker who had addressed them and those of Jesus and his apostles. We found afterwards that the Rev. Vosper had been in another apartment, and had heard the strictures upon his teaching, and at the close of the lecture, sent in word by the schoolmaster that he would be willing to discuss the matter in public, and would send word when. Many are wishing to hear both sides of the question. This activity on their part, we have discovered, is the result of a letter I wrote a week ago to Bishop Hall, of Brisbane, upon a sermon of his he has published on Eternal Punishment."

Adelaide.—Brother Barlow, writing April 4th, says:—"We have been favoured for the last few months with the fraternal intercourse of some of like precious faith, and it has cheered us in our isolation. Some seven months ago, brother R. Rees, of Birkenhead, was put ashore from his vessel (the *Letterewe*, of Liverpool) through illness; and we had the benefit of his company for some time. He has removed to Melbourne. Then brother O. N. Hansen, sailmaker, of the *Castleholme*, has been with us for the last five or six weeks, and his ship cleared for London last Wednesday. This is the first Sunday we are left again to ourselves, and we feel the change very much."

Melbourne.—Bro. Whalley writes:—"A little company of 17 believers (in the bonds of love and truth of the Anointed Jesus) still meet each first day of the week in the Oddfellows' Hall, Windsor, to celebrate the Lord's memorial, and publicly proclaim the glorious tidings of God's fast approaching Kingdom, and the immortality and blessings revealed in the Lord's Christ. For some time past, no fruit has our labour brought forth, although two or three have advanced nigh the birth of water, which marks the line for the putting on of the name of Christ. We fight against fearful odds. The only public effort put forth at the present time, in all the colony of Victoria, is the sound of three small voices from amongst our assembly, who every Sunday evening bid the people 'Come.' We have endeavoured in every way the Lord commands, to keep ourselves pure and unspotted from the world, and nigh the line

of truth and righteousness, and with the Lord's help and guidance will so struggle to the end of our days. There are some brethren in and around Melbourne who would be lights and examples unto the household in any part of the earth; pure in the fellowship and doctrine of the Anointed One."

[The letter speaks of ecclesial trouble of which it is best at this distance to say nothing. We publish the foregoing without personal knowledge and "without prejudice" as the apparent communication of earnest and honest men. If in any sense, or as bearing in any direction, we make a mistake in doing so, we hope any affected will pardon us. We do the best we can at all times: but all are liable to err in the absence of authority or the open guidance of the spirit.—Ed.]

NEW ZEALAND.

East Invercargill.—Sister Mackay writes: "We have had two further additions since our last letter, viz: PETER-CARNAHAN (about 50) formerly Presbyterian, and JANE P. GORDON (44). Both have been acquainted with the truth for a long time, but circumstances were very unfavourable for its obedience, they, especially in the case of sister Gordon, who resides a long distance from our meetings, and both have had domestic trials of no ordinary character."

New Brighton (near Christ Church).

—A letter, signed by several of the serving brethren, speaks of immersions that have taken place, but the report of which has not yet appeared. [We cannot explain why. It is either a miscarriage of letter or oversight.] The persons immersed were Mrs. GRAHAM, formerly neutral, and Mrs. CHAPMAN, wife of brother James Chapman. In addition to these, Mr. W. WILSTEAD, formerly neutral, has been introduced into that glorious sin-covering name. We have lost by removal bro. and sister Peterson. We say in effect to those that leave us, Let your life be well on the lines of the truth, brother, and lift up the voice of testimony continuously in its favour and we may meet some day, as the old hymn expresses it, never, never to part again. We are all meeting together at this place in love and unity, striving to provoke each other in our somewhat isolated position to a greater

zeal, and earnestness in connection with the exalted character of our calling in Christ Jesus. We have lately held a fraternal gathering, and we shall endeavour to hold such every quarter as we find them so highly beneficial as a means of toning up the spirituality of the ecclesia. We meet on Sunday evening for mutual edification. We have lately concluded reading your *Thirteen Lectures on the Apocalypse*, and we would like to express our hearty thanks for the excellent opportunity you have given us of obtaining in a condensed form an historical outline of the working out of Jehovah's purposes as they are revealed in the many and varied symbols of that truly wonderful and sublime revelation given to John in Patmos."

SOUTH AFRICA.

Pietermaritzburgh (Natal).—Bro. Boyiey (through Sister Evans, of Swansea) reports: The ecclesia in this place is still struggling to be a "Lightstand" and a witness for God. All the Christadelphians living here, with the exception of one family, meet together to celebrate the death resurrection and coming again of Christ, whose "sign" is abroad in the earth. Our heart's response is, "Come Lord Jesus, come quickly." We meet in a nice place which we have had for some time.

UNITED STATES.

Auburn (N. Y.).—Brother Thomas Turner writes:—"The ecclesia here in Auburn, N. Y., consisting of ten members, wish to express themselves upon the subject of the 'Inspiration of the Scriptures.' We unanimously approve of the course pursued by brethren Shuttleworth and Roberts, and unreservedly accept the resolution passed by the Birmingham ecclesia."

Blackburn (Ark.).—Bro. W. A. Hall writes that he moved to this place three years ago, and has been striving his very best ever since to bring the Truth under the notice of his fellow men. As the result, he has baptised Mr. and Mrs. Hendry, and also his own wife, Mrs. Hall. Several others seem interested.

Capron (ILL.).—FRATERNAL GATHERING.—Bro. W. H. Wood, on behalf of the committee of arrangements, writes:—"The Christadelphians of northern Illinois and southern Wisconsin will meet at the usual place, Lake Wauconda, for a two days' 'Time of Refreshing,' on Sunday and Monday, the 16th and 17th of August, 1885. Conveyances will meet the train, this year, at Crystal Lake Station, on the afternoon of Saturday, the 15th August. True brethren are welcome. The C. and W. R. R. will sell return tickets at third rates, which is quite a concession."

Centre Point (TEX.).—Bro. L. J. Harp reports the death of sister Martha Ridley, April 10th, aged 84 years 8 months. The brethren miss her much, although she had been a cripple for 16 years. She was baptised six or eight years ago in her chair. (She is mother in the flesh to sister S. C. Ridley.)

Jersey City (N. J.).—Bro. Walter Andrew reports with sorrow, the death of bro. Miller, after about two years probation. Bro. Miller died May 4th, and was buried at Staten Island, on May 7th. Bro. Vredenburgh conducting the proceedings at the grave side as well as at the house, where, besides the presence of a few brethren and sisters, there were a number of the alien who listened attentively to bro. Vredenburgh's address on our brother's hope of being raised from the dead to life through our dear Lord. [As to ecclesial withdrawals, it is a rule not to publish them, if they are seriously disputed, unless there is opportunity of investigation. Perhaps the cause in this case may be removed by-and-by. Human rules are inevitable in ecclesial association in the absence of the Spirit.—ED.]

Lono (HOR SPRINGS, Co. ARKS.).—Sister F. V. Frederick writes: "I am alone here: the nearest ecclesia is 14 miles off. I was baptised about a year ago, and have never had the opportunity of breaking bread with the brethren and sisters. I hope to do so ere long. I like the *Christadelphian* very much. It is a great consolation to one who is alone. My husband is very much interested in the truth and seems to understand it, but has never made up his mind. I am acquainted with only two Christadelphians—Brother and sister McDaniel, of Malvern, Ark. I would be glad to receive a letter from any brother or sister either in this State or any other of the States.

If you will publish this in the *Christadelphian* perhaps someone who is alone like myself may correspond with me."

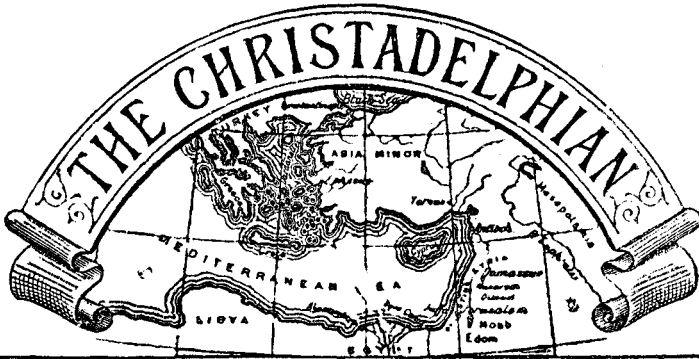
Rochdale (TEXAS).—Bro. Phythian reports obedience of MARY ARAMINTA HANKS and FRANCES MARY HANKS, who were duly assisted in putting on the sin-covering name in the appointed way. Sister Araminta was formerly a Campbellite, and also Frances Mary a Methodist. Brother A. R. Miller lectured at Rocky, March 8th, on "What shall I do to be saved?" and a baptismal lecture in the evening, to a fair audience (for here).

Thrifty (TEX.).—Brother W. H. Wolfe writes: "The ecclesia here have not withdrawn from brother Chaddick, but from H. H. Reynolds for disorderly walk."

Little Rock (ARK.).—Brother J. W. Teas reports a visit from brother W. H. Reeves, of Springfield, Ohio. He did not lecture at Little Rock, as brother Teas is alone there, but at Malvern for six evenings, and, where there is a small ecclesia. He seemed to think that much good was done, not only to the brethren and sisters, but to others.

Naruna (TEX.).—Sister Greer writes for the small company of brethren here. She says: "We only number three, and we greatly feel our isolation. People do not take hold of the truth. We have no lecturing brethren, and can only sow the seed by private conversation, and trust God to give the increase. Your letters to God's elect are much consoling; they are as drops or showers of rain on withered grass."

Stockton (CAL.)—"I have to report the obedience of JOHN CHAUNCEY (56), and JUDITH CHAUNCEY (44), also A. D. BOWDEN (26), and his wife LUCY A. BOWDEN (25). These were all immersed into the sin covering name of Christ, on April 19th, bro. W. C. B. Gilliam, of Oriand, Colusa, Co Cal, being the one who aided us in this glorious duty. Brother P. Innes, of Sacramento, was also present. We had all been previously immersed, but realising that it was upon an extremely scanty and poorly defined faith, we have deemed it wise to do this act in intelligence, and identify ourselves with those who consider it their duty to hold the truth up above all compromise, fearing to add to or take from, lest they should merit the divine anger, and at the time loving the Deity and his Son too well to wish to wish to adulterate it.—A. D. BOWDEN.



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

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Vol. XXII.

THE ABRAHAMIC COVENANT AND ITS MYSTERY.

BY DR. THOMAS.

(Continued from page 294.)

At the end of forty years' sojourn in the people's wilderness, Elijah conducts the tribes to the borders of the land. I say Elijah does it; because Jesus says, "Elijah truly shall first come, and restore all things." This is not to be lost sight of in the interpretation. He will figure very conspicuously in "the restitution of all the things of which God hath spoken by the mouth of all his holy prophets." Moses, Elijah, and Jesus are the three whose work consummates the purposes of Jehovah, which ultimate in blessing all nations in Abraham and his seed.

It would seem that the tribes march from the south, towards the Red Sea, and from the west, north, and east, to the Euphrates flood; from which two points they form a junction in the intermediate wilderness. They are to be gathered from Assyria, Egypt, Pathros, Cush, Elam, Shinar, Hamath, and the regions of the Western Sea (Isa. xi. 11.) These lie at all points of the compass with respect to Palestine. Having to congregate from such opposite directions, they will, no doubt, move towards the wilderness in armies, fighting their way through the countries, and coalescing as occasion may serve, until they arrive at their destination. My reasons for concluding that they will approach the wilderness from the Red Sea and flood of the Euphrates, are first, because it is written, "Jehovah shall make a gathering of his fruit from the flood of the river (*shibboleth han-nahhar*)

to the stream of Egypt; and ye shall be gleaned up one by one, O ye sons of Israel. And it shall come to pass in that day the *Great Trumpet* (the proclamation spoken of before) shall be blown, and those shall come who were perishing in the land of Assyria, and who were dispersed in the land of Egypt, and shall worship the Lord on the Holy Mount at Jerusalem" (Isa. xxvii. 12-13.) Here are a gathering and a gleanings, so that no stragglers may be left behind. Now, between these two extremities, there is to be a highway from Assyria, beyond the Euphrates, styled "the river," into Egypt, beyond the Red Sea, even to the Nile; and the proof of this contains my second reason. The passage is very variously rendered by Lowth, Boothroyd, and the common version. It is necessary where the doctors differ for disciples to try and help themselves. The English Bible would lead one to infer that the Red Sea and the seven-mouthed Nile were to be divided, while Lowth and Boothroyd would intimate that neither were; but looking into the text carefully, I'm satisfied that both are to be affected, as described in the following literal rendering: "And Jehovah shall dry them up—the tongue of the sea of Egypt: and He shall shake to and fro His hand over the river by violence of His wind, and He shall cause to smite it in seven streams, and make to pass through in shoes." From this and the former text, I understand that the flood of the Euphrates, that is, below where the Tigris falls into it, will be made fordable, and the Gulph of Suez entirely destroyed, so as to facilitate the passage of Israel from Pathros, Cush, and

Egypt, into the wilderness, to meet their brethren from "beyond the flood." This accords with what follows: "And there shall be a highway for the remnant of Jehovah's people, who shall be left from Assyria; like as it was to Israel, in the day that He came up out of the land of Egypt." (Isa. ii. 15). And again, it is written in reference to this way, when the great work is complete—"In that day there shall be a 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 Assyria, 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 my inheritance" (Isa. xix. 23-25).

The condition of the tribes in the people's wilderness seems to be alluded to in the following testimonies: "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and exult even with joy and singing. The glory of Lebanon shall be given unto it; the beauty of Carmel and of Sharon; they shall see the glory of Jehovah, and behold the majesty of our God. Strengthen the feeble bands, and confirm the trembling knees. Say ye to the faint-hearted, 'Be ye strong; be not afraid; behold your God;' vengeance will come; the retribution of God. He Himself will come and save you. Then shall the eyes of the blind be opened, and the ears of the deaf shall be un-

stopped ; then shall the lame bound like the hart, and the tongue of the dumb shall sing ; for in the desert shall waters burst forth, and streams shall flow in the wilderness ; and the glowing sand shall become a pool, and the thirsty soil springs of water ; in the haunts of serpents shall spring up the grass, with the reed and the bulrush. And a *highway* shall be there, and it shall be called the way of holiness. No unclean person shall pass through it ; but God shall be with them, walking in the way, and the foolish shall not err therein. No lion shall be there, nor shall any ravenous beast come up thither ; neither shall one such be found there ; but the redeemed shall walk therein. Yea, the ransomed of Jehovah shall return ; they shall come to Zion with triumph, perpetual joy shall crown their heads. Joy and gladness shall they obtain, and sorrow and sighing shall flee away" (Isa. xxxv.) Again, "the poor and needy seek for water ; but find none ; their tongue is parched with thirst : I, Jehovah, will attend to them ; I, the God of Israel, will not forsake them. I will open in the high places rivers, and in the midst of the valleys fountains ; I will make the desert a water-pool, and the dry land springs of water. In the wilderness I will make the cedar to grow, the acacia, the myrtle, and the wild olive ; I will plant in the desert the fir tree and the pine and the box together ; *that they may see, and may know, and consider, and understand at once that the hand of the Lord hath done this.* And the Holy One of Israel hath created it" (Isa. xl. 17-20). "Jehovah shall go forth as a mighty man ; like a warrior shall he stir up

his zeal ; he shall cry aloud, yea, he shall shout ; he shall exert his strength against his foes. I have a long time holden my peace ; I have been still, and refrained myself. I will now cry like a woman in travail, I will breathe short, and drawn in my breath at once. I will lay waste the mountains and hills, and burn up all the grass upon them ; I will also make the rivers dry deserts, and I will dry up the water-pools. *I will bring the blind by a way they knew not, and in the paths they knew not will I lead them ;* I will make darkness light before them, and the rugged ways shall be a smooth plain. These things will I do for them (Israel) and not forsake them" (Isa. xlii. 13-16). Referring to the overthrow of Pharaoh's host in the Red Sea as compared with what is yet to happen in Israel's history, Jehovah says, "Remember no more the former things, and things of ancient times regard not. Behold, I am about to do a new thing ; now it shall spring forth, will ye not regard it ? Yea, I will make in the wilderness a way ; in the desert send forth streams of water. The wild beasts of the field shall glorify me, the dragons and daughters of the ostrich ; because I have given waters in the desert, and streams of water in the wilderness, to give drink to my people, my chosen. This people have I formed for myself ; they shall show forth my praise" (Isa. lxiii. 19).

While the Ten Tribes were living in their land, Jehovah gave them the name of LO-RUHAMA, or *no mercy*, and gave a reason, "I will not have mercy on the house of Israel ; but will utterly take them

away." After that, he gave them another name, as LO-AMMI, or *not my people*; importing their rejection during their dispersion among the nations; and, in giving the reason for thus naming them, follows it up with a promise of their restoration to His favour. Thus it is written, "Call his name Lo-Ammi: for ye are not my people, and I will not be your God. Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass that *in the place*, where it was said to them (so said some of them by God while in the land), Ye are not my people, there it shall be said unto them, Ye are the sons of the living God. Then shall the children of Judah and the children of Israel be gathered together, and shall appoint to themselves One Head, and they shall come up out of the country; for great shall be the day of Jezreel."

In the next chapter of the same book, the House of Israel is spoken of as the harlot mother of Ruhamah, sentenced, and punished. Though she went after other lovers, and forgot Jehovah, he says concerning her, "Notwithstanding this, I will allure her, and bring her into the wilderness, and speak comfortably unto her. And from thence will I give to her her vineyards, and the Valley of Achor for a door of hope; and she shall sing there as in the days of her youth, and as in the day when she came up from the land of Egypt. And it shall be in that day, saith Jehovah, that thou (House of Israel) shalt call me Ishi (*my Husband*), and shall call me no more Baali (*my Lord*). . . . And in that day

will I make for them a covenant with the beasts of the field, and with the fowls of the air, and with the reptiles of the ground; and the bow, and the sword, and war, will I destroy out of the land; and I will make them to lie down safely, and I will betroth thee, O Israel, unto me for ever" (Hos. i. 6, 9, 11; ii. 14-19).

This last is a highly important testimony. It shows that the tribes will be *allured* into the wilderness of the peoples, doubtless by the inducements set before them in the proclamation sounded forth when the great trumpet is blown. It shows, too, that Israel will return to their vineyards from the wilderness, and not direct from the country of the enemy without passing through it. And thirdly, it tells us that they will re-enter the land of Israel west of the Jordan, at the same point their ancestors did under Joshua, that is, north of Jericho, not far from Gilgal. The recovery of the Valley of Achor becomes to them the earnest of inheriting the whole land, the object of their hope. Hence it is styled, "*A door of hope*," as well as on account of its being the place through which they enter the land.

It is unnecessary for us now to trace their progress further. After arriving at the door under Elijah's administration, we may be sure they will not be denied admission to the presence of Judah's King. It will be a day of happy reunion for all the tribes. For they will sing in the Valley of Achor as in the days of their nation's youth. Judah and Ephraim will be reconciled: for "the jealousy of Ephraim shall cease, and the enmity of Judah

shall be no more; Ephraim shall not envy Judah, and Judah shall not be at enmity with Ephraim" (Isa. xi. 13). The land bequeathed to Abraham, to their king, to his nobles, and to themselves, in the covenant confirmed of Jehovah, and purged by the blood of his Son, will be fully possessed by their distribution over its valleys, plains, and mountains, when they shall have passed from Achor's delightful and joyous vale. Being settled in it "after their old estates" (Ezek. xxxvi. 11), with the assurance of possession and peace for ever, the things of the covenant, no more a matter of hopeful faith, will be the realities of daily life. Though not yet relieved from the necessity of paying nature's debt, yet as the days of a tree shall their duration be (Isa. lxxv. 22): and though a full end shall be made of all other nations (Jer. xxx. 11), their's shall be deathless as their king, and eternal as the years of God. They will be all righteous (Isa. lx. 21), and therefore, by eminence, the righteous nation; as it is written, "Open ye the gates, that the righteous nation which keepeth the truth may enter in" (Isa. xxvi. 2); and forever shall they inherit the land: for they are the branch of my planting: the work of my hands, that I may be glorified. The little one shall become a

thousand; and the small one a strong nation: I, Jehovah, will hasten it in its time" (Isa. lx. 20). For a thousand years its prosperity will know no interruption; but when these shall have elapsed, the nations outlying the borders of their glorious land, deceived by Satanic lust of rule, will seek the dethronement of their king. The effort will be brief and unavailing. As a summer's cloud, or the morning dew, shall they vanish, and be no more. Jehovah's thunderbolts, the artillery of their immortal Prince, will crush the rebels, and stretch out their serpent coils motionless, powerless, lifeless in the dust for ever. "Every curse shall cease;" and "death shall be no more." All that survive the crisis are merged into the Israel of God, which, not only nationally immortal and individually righteous, attains to deathlessness from the greatest to the least, and not only inherits the land, but the renovated earth for ever. What more can the redeemed of Adam's race require? What hope for man more glorious or better suited to his necessities than this? It is Israel's hope covenanted to the fathers, confirmed of God, and consummated by their seed for ever.

(To be continued.)

THE JORDAN DISTRICT.—An occasional correspondent says the wheat harvest in the (Jordan) district, is in the month of May. At this time the rain never falls in any part of Palestine by any chance—a consideration which stamps the storm of thunder and rain which was sent at the aged Samuel's prayer with a distinctly miraculous character. In the hill country of Judæa, and on the downs of Beth-

lehem (where the farming is mostly in the hands of a small German colony), the barley harvest is not till the beginning of June. The land in this part of Palestine does not bear good crops, whatever may have been the case in the time of the Israelites. But a portion of the Jordan valley is very productive still; and on this district, Jerusalem itself chiefly depends for its supplies.

"I REMEMBER THEE UPON MY BED."

In the still silence of the voiceless night
When, chased by airy dreams, the slumbers flee,
Whom in the darkness doth my spirit seek,
O God, but Thee?

And if there be a weight upon my breast,
Some vague impression of the day foregone,
Scarce knowing what it is, I fly to Thee,
And lay it down.

Or if it be the heaviness that comes
In token of anticipated ill,
My bosom takes no heed of what it is,
Since 'tis Thy will.

For, Oh! in spite of past and present care
Or anything beside, how joyfully
Passes that almost solitary hour,
My God, with Thee!

More tranquil than the stillness of the night,
More peaceful than the silence of that hour,
More blest than anything my spirit lies
Beneath Thy power.

For what is there on earth that I desire,
Of all that it can give or take from me,
Or whom in heaven does my spirit seek,
O God, but Thee?

—Selected by a Reader.

WHAT JEWISH RESTORATION MEANS (LEAVING OUT THE PRINCIPAL THING).—A Jewish preacher in New York recently touched on the question of the restoration of the Jews. He said, "It means for us a national home for our people, though they push their individual fortunes in other lands. It means a fatherland which from its position holds the gate for three great continents to trade through, a land which when the iron horse wakes the Oriental quiet will contain cities of swifter growth than even a Chicago or a San Francisco. It means a prosperity greater even than in the days of Solomon, when the five trade lines of the then-known world converge in his land, and 'silver was like stones in the street.' And it means a restoration of our religion." On this latter point the preacher pointed out what this would

mean as regards the Gentile nations. One or two of the advantages he indicated. But he left out the principal thing. Jewish restoration, when it happens, will be a work of God. God knows His object in performing that work. He knows it and has declared it. "I do not this for your sakes, O house of Israel; but for *mine own holy name's sake* which ye have profaned among the heathen" (Ezek. xxxvi. 21-22); "When I have gathered them out of their enemies' lands, then shall they *know that I am the Lord their God*" (xxxix. 27-28), "and the heathen shall know" (verse 23; also xxxviii. 16). That God may be known and glorified is the great and needed result of Jewish restoration. But the Jews, as ever, sympathise as yet with only that part of the work that has to do with human benefit which comes second.—ED.

THE STANDING STILL OF THE SUN AND MOON.*

Some (few) who read this passage annually, seem to find the wonder recorded to have become annually more difficult of belief, till they feel it a duty to themselves and to their public to provide some exposition which shall bring the history within the bounds of credibility, by whittling down the miracle as related to the dead level of a mere anyday occurrence. To do this, however, they find it necessary, or at least convenient, to ignore the statement in verse 14: "There was no day like that, before it or after it, that the Lord hearkened to the voice of a man." There are various theories as to the means by which the effect recorded was, or might have been, produced (*Christadelphian*, Oct., 1883); but the question as to how the wonder was done is of quite secondary importance to that as to whether it was ever done at all. The chief difficulty with most doubters appears to be the (so-called) stupendous and disproportionate scale of the means in comparison to the end. When it is a question of stopping the flow of the Jordan, we find no particular incredulity; but when it comes to stopping or altering the revolution of the Earth,—“Oh, that is quite too gigantic an affair! The idea of interfering with the motion of the earth in order that Joshua's men might have sufficient daylight to complete the slaughter of the Amorites! Can that be meant for sober history? Is it not evidently a mere quotation from some figurative poem? Is it not written in the Book of Jasher? If it was essential that the work be done on that particular day, a little more power to the elbow would have answered every purpose, while it economised miracle.” Such objections are the natural outcome of that alienating ignorance which results from a darkened understanding” (Eph. iv. 18). The arduous nature of the miracle is the stumbling block! But “is anything too hard for the Lord?” Would varying or even arresting the motion of the earth (at the same time having an eye to the physical consequences involved) really be such a formidable undertaking to the Creator of the heavens and earth that serious doubt must need arise in the minds of the intelligent reader as to whether He would so strenuously exert, not to say tax, His power? To ask the question is to answer it. “All things are for your sakes” wrote Paul to the elect of his day, and a study of the Bible shows how uniformly the statement is borne out by history. “He that spared not his own son, but delivered him up for us all, how shall He not, with him also, freely give us all things?” “Spare” here means “economise” (as in 2 Cor. ix. 16). God's own son was not considered too precious. “God did not ‘economise’ His own son” when occasion called; neither was a question of “economy of miracle” so much as entertained with respect to the transaction under consideration. . . . The explanation of the wonder is doubtless this: Joshua, being possessed of “faith in God” (Mark xi. 22 mar.), being one of that small class whom Jesus had in his mind when he said, “Whosoever shall say to this mountain ‘Be thou removed and be thou cast into the sea,’ and shall not doubt in his heart, but shall

* See Josh. x. 12, and *Æon*, p. 221.

believe that those things which he saith shall come to pass, he shall have whatsoever he saith" (Mark xi. 23),—Joshua, possessing such faith, and perceiving that complete destruction of the Lord's enemies was only a question of time, took what appeared to him the readiest method of producing that result. He had by no means forgotten the power that was wielded by Moses over nature when he divided the Red Sea for his friends and reunited it over his enemies; nor the setting aside of the same laws of nature in the matter of the passage of the Jordan under his own leadership. Neither had he lost sight of the divine promise, "As I was with Moses, so I will be with thee. I will not fail thee, nor forsake thee;" "Have I not commanded thee? be strong and of good courage for Yahweh thy Elohim is with thee whithersoever thou goest" (Josh. i. 5 and 9.) Knowing nothing whatever of the facts of astronomy beyond the statement that "the sun and moon were set in the firmament of Heaven to give light upon the earth," (Gen. i. 14-19), it appeared to him that the shortest and simplest way out of the difficulty was to issue the command recorded. The Lord perceiving that his words had no taint of self-consciousness or vain glory; that he spoke as simply accepting His promise to himself to mean— what it said, the Lord graciously endorsed his order, giving his words the same authority over the works of His hands as attached to those of Elijah when he commanded fire to come down from heaven and destroy the two blasphemous captains and their men. Here then we have a memorable instance of the unbounded consideration with which God regards such a character as Joshua subsequently proved himself, when he publicly declared in the presence of all the people, "As for me and my house, we will serve the Lord." The principle is that laid down in 1 Sam. ii. 30, "Them that honour me I honour"; for we are distinctly given to understand that it was for the express exaltation of his faithful servant that the altogether exceptional event occurred, "That Yahweh hearkened to the voice of a man." Wonderful condescension! Joshua, from the human (how much more from the modern human) point of view, had "asked a hard thing"; but we know from the divine point of view there are no hard things. Faith is the grand secret of acceptance with God. "Faith is (*i. e.*, *represents*) the *substance* of things being hoped for." We hope for that which has been promised; if then we confine our petitions to the things promised, what we ask, believing (the promise) we shall surely receive. We see Joshua acting on this simple principle. And who can imagine any good thing that is not included in the comprehensive catalogue covered by "the promises" as brought to light through Jesus and the apostles by the spirit?

Jesus himself "asked for life," and "was heard for his godly fear" (Ps. xxi. 4, and Heb. v. 7), "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; but God hath revealed them to us by His spirit" (1 Cor. ii. 9). All these things are ours for the asking: "He that asketh receiveth." Let us then "ask in faith nothing doubting;" "ask and receive, that our joy may be full."

R. R. S.

JESUS WALKING ON THE WATER.

A living duck can float in water without wetting more than just the outermost feathers. People generally think that this is the result of the duck oiling its feathers. But in that case a dead duck ought not to be soaked to the skin and sink so rapidly as it does when shot. Doubtless the living duck keeps afloat because its natural electricity repels the water. Now, there is an insect possessed of the same power, in a much more striking degree, viz., the "water-spider." It looks like a gnat without wings. It has four legs, and can stand and run along on the surface of the water, as if it were skating. It can be found on any pond in the summer. If you put one in a tumbler of water, and look at the surface of the water from below, you see four minute depressions where it stands, together, no doubt, representing an amount of water displaced equal in weight to that of the insect.

This is undoubtedly due to its natural gift of electric power, by which it repels the water from the neighbourhood of its feet.

Now it is probable that when Jesus walked on water, he did so by the exercise of precisely the same power. (Dimensions in such a case do not affect the principle). We are told "that God gave not the spirit by measure unto him." He had, therefore, unlimited control over the Spirit of God, one of the forms of the manifestation of which, as described in the Bible, is evidently electricity.

Supposing then that Jesus weighed (say) 140lbs. ; when he stood on the water, he would cause a depression in the surface of the water, in the shape of a segment of a sphere (after the manner of the water spider) to the depth of (say) *two inches* with a diameter of 5ft. 10½in., gradually diminishing to the edge. He would thus displace exactly 14 gallons of water, which at 10lbs. to the gallon, would weigh 140lbs. and he would thus be enabled to stand on the surface on the same principle, and with the same ease as the spider. Such a depression would, of course, be quite imperceptible, and would accompany him as he proceeded, just as you may see the light from a lantern accompanying the bearer across a field on a dark night ; or, rather, just as you see thin ice bend while a skater is passing over it. When the skater stands still, he is, of course, in the centre of an (invisible) circular depression which, however, would not be *exactly* in the shape of a segment of a sphere as in each of the cases (viz. : those of Jesus and the skater), the influence depressing the water would extend around indefinitely. The depth therefrom in the centre of the depression would be even less than 2 inches. It might be *much less* in practice, if the area affected were extended.

R. R. S.

Bristol.

The situation of the Roumanian Jews, far from having improved since 1879, has been greatly aggravated, owing to the cruel policy of the Government, which is

aimed at crushing out the very existence of its Jewish subjects. Jacob's troubles will continue till Jacob's Deliverer arrives.

"CONSIDER THE LILIES."

Yes, leave it to Him,
 The lilies all do,
 And they grow.
 They grow in the rain,
 And they grow in the dew—
 Yes, they grow.
 They grow in the darkness, all hid in the night,
 They grow in the sunshine, revealed by the light.
 Still they grow.

They ask not your planting,
 They need not your care
 As they grow.
 Dropped down in the valley,
 The field, anywhere—
 Therefore they grow.
 They grow in their beauty, arrayed in pure white,
 They grow clothed in glory, by heaven's own light,
 Sweetly grow.

The grasses are clothed,
 And the ravens are fed
 From His store.
 But you who are loved,
 And guarded, and fed,
 How much more
 Will He clothe you, and feed you, and give you His care !
 Then leave it with Him, He has everywhere
 Ample store.

Yes, leave it with Him :
 'Tis more dear to His heart,
 You well know,
 Than the lilies that bloom,
 Or the flowers that start
 'Neath the snow.
 Whatever you need, if you ask it in prayer,
 You can leave it with Him, for you are His care—
 You, you know.

 SELECTED BY C. S.

A JEW'S VIEW OF JEWISH DESTINY.—"What is to be the end of it all?" asked a Jewish preacher in New York, a short time ago. "Never has nation withstood like our's tempests of time, decay incident to age, the withering lightnings of a world's contempt. Has Providence ceased to work for us, or is our destiny accomplished? There can be but one answer. For I would ask, were we brought

forth from Egypt amid such wonders, shielded in the desert, brought to Canaan, exiled, rescued from Pagan and Christian persecution; have we been kept alive under a thousand unparalleled atrocities, each enough to make humanity ashamed to the very end of time—simply and only that we might become good American citizens? We have been preserved for some higher destiny—a destiny indicated in the word *Restoration*."

CHRIST : HIS LIFE AND WORK 1,800 YEARS AGO.

BY THE EDITOR.

CHAPTER VII.—BETHLEHEM.

MARY remained with Elizabeth for three months. It was natural she should stay with her a considerable time. The occasion was not one of ordinary visitation. Mary and Elizabeth were relations ; but it was not the interest or the claims of relationship that brought these two enlightened Israelitish women together, as we have seen. They had been apprised of the stirring and stupendous fact that the hour had arrived for the incipient commencement of that manifestation of the glory of God to Israel, and the whole earth, which had been for so long a time the expectation of the nation ; and that they two were to be used in the work. It was this that brought Mary "in haste" from Nazareth to the hill country in the neighbourhood of Hebron ; and it was this that led her to stay a much longer time than ordinary circumstances would have suggested. It would naturally be the theme of much interested communication between the two ; and as they busily plied the needle together in the preparations inseparable from the prospect before them, the time would go swiftly by.

At the end of the three months, John was born. Mary left her cousin just before or after that event. It is more probable she would stay to see it over than come away just before. At all events, close upon the time, she returned to Nazareth, to prepare for her own coming experience. The narrative of events relating to Mary and Jesus from this time onwards to the baptism of Jesus by John the Baptist in the Jordan, is very meagre. There is no cause for much regret about this. The facts important to be known (those glanced at in the previous chapter) are clearly and amply set forth. The domestic incidents coming after would be interesting ; but they are by no means essential, and perhaps might even hinder the right apprehension of the divine aim and intent in the work of Christ of which the early domestic phase was but the necessary preparation. We know enough, however, to sufficiently complete the picture. The materials jointly furnished by Matthew and Luke enable us to fill in with tolerable fulness the gap that would otherwise exist between Mary's return to Nazareth and John's advent on the banks of the Jordan. Their narratives are usually imagined to be discrepant. They seem so to unfriendly readers, and perhaps to some that are not unfriendly. But they are not really discrepant. They are at the most but variant. They exhibit different aspects of the same matter. While coinciding in the main points, they supply incidents omitted by each other, and thus appear to tell a different story, while they are but telling different parts of the same story. Those different parts admit of each other. They appear to exclude each other only on one point, viz : as to where Joseph and Mary went with the new-born Messiah after their visit with him to Jerusalem to perform the circumcision—

whether to Egypt or to Nazareth. But this also will be found capable of such a suggested adjustment as to admit of the implicit reception of both accounts without any alteration. The joint narrative shows the following sequence of events.

Mary, though unmarried, was under espousal to Joseph, her future husband. We are not informed whether she had made him acquainted with the angel's communication to her on the subject of the coming birth of the Messiah. It is possible that maidenly modesty imposed an entire reserve on her with reference to the subject. If this were not so—if she frankly explained to him what had taken place, then Joseph did not and could not believe her, but attributed her condition to the only cause he could recognise. It was the occasion of extreme embarrassment and dismay to both Joseph and Mary. Joseph was "a just man;" he could not pass over the serious breach of behaviour that had evidently occurred. At the same time, his love inspired pity. If he must part with his intended wife, he would do it "privily." He was "not willing to make her a public example" (Matt. i. 19). Her whole previous character would prompt him to spare her as much as possible. "While he thought on these things," and while probably both he and Mary were deeply suffering from the peculiar situation, they were relieved of their distress in the only way possible in the circumstances. "The angel of the Lord appeared unto Joseph in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Spirit." This intimation would not only end a painful dilemma: it would serve also to strengthen the foundation upon which the knowledge of the divine sonship of Jesus rested: for now, not only Mary, but Joseph also, was made aware of the fact on the testimony of God, and no room was left for human tradition, or for a merely humanly-acquired conviction on a subject so all-important. Joseph thus enlightened and delivered from what must have been an almost killing embarrassment, "did as the angel of the Lord had bidden him, and took unto him his wife and knew her not till she had brought forth her first born son."

How long they kept loving company thus at Nazareth, is not exactly apparent. It would be several months. What is specially interesting is this, that whereas it was written in the prophets, that Christ would "come out of the town of Bethlehem, where David was" (Jno. vii. 42: Micah v. 2), here was a position of affairs that seemed to make it certain that Jesus would be born at Nazareth, and would thus be lacking the initial proof of the Messiahship. It would have been difficult at the moment to suggest how this was to be prevented. The Providence of God was at hand to prevent the threatened miscarriage. A decree was promulgated from Rome, ordering the enrolment of the population of the empire with a view to taxation. This decree took every Jew for the time being to his ancestral home. "All went to be enrolled, every one into his own city." It thus took Joseph to Bethlehem, where lay the hereditary family connection with the soil, and where therefore, his enrolment would have to be effected. It took Mary there also,

which is one of the proofs of Mary's Davidic extraction : for had she been of another house than the house of David, there would have been no need for her to go to Bethlehem, "the city of David ;" and had it been unnecessary for her to attend for the purposes of the enrolment, it is inconceivable that Joseph would have subjected her to the fatigues of Syrian travel at almost the last stage of pregnancy. He would have gone alone, leaving Mary in the quietude and repose of Nazareth, exerting himself for an expeditious accomplishment of the enrolment business at Bethlehem, and a quick return to Nazareth. But he took her, "to be taxed (enrolled) with" her in "the city of David which is called Bethlehem," (Luke ii. 4-5). He took her because it was necessary for her to go, for she also was of the house and lineage of David : and thus compliance with a legal necessity of human origin for her presence at Bethlehem at that particular time, was the providential means of bringing about conformity with that higher necessity, that the Son of God and son of David should be born at Bethlehem.

It is worth while pausing to consider this peculiar combination of circumstances. Manifestly, it was a triumph of divine supervision that secured, by the operation of natural circumstances, the presence of Mary at Bethlehem at just the particular short period during which Christ should be born in the city of David, his human ancestor. But it might seem to a certain view of the case as if it would have been a more complete and natural realisation of the divine purpose on this point if Mary had been a resident of Bethlehem, instead of a visitor ; and under no need to be regulated so as to secure the right birth-place for her son. It might plausibly be argued that such an arrangement would also have been much more likely to secure attention afterwards for Jesus, at the hands of the nation, than one that threw a veil over his Bethlehem parentage associating him with Nazareth, and thus preventing the easy recognition of the fulfilment in him of the prophecy that Christ should be born at Bethlehem. No doubt the residence of Mary in Bethlehem would have been effectual on these two points : but then, other points would have been interfered with. In our last chapter, we were able to recognise the need for Jesus being insulated from all human prestige—Jewish or Gentile. He was to be rejected of the nation : and his work was to stand upon a divine basis purely—which two things necessitated his association with an obscure Galilean village, of which no one had a good opinion. In view of this, we can see why Jesus should not be known in his lifetime in connection with the royal city. At the same time, it was a prophetic necessity he should be born there. It is here where the providential circumstance we have looked at appears in its true character of consummate wisdom. By a public incident, which had no apparent connection with the purpose of God, the mother of Jesus was brought to Bethlehem at the right moment for the birth of Jesus, without ceasing her connection with that other city, which had been chosen as the sphere of the Lord's mortal life till thirty years of age.

When Joseph and Mary arrived in Bethlehem, "there was no room for them in the inn." We need not stay to dilate on the difference between a modern "inn," and the institution at Bethlehem designated by that name in the English version. The difference would be great in mechanical particulars ; but nothing turns on that as regards the significance of the narrative. Suffice it that the inn patronised by Joseph and Mary would be a place of public accommodation like the modern caravanseraï of the east, in which the housing and providing of asses, horses and camels, is quite as prominent a feature as the lodging of travellers—a place, therefore, in which there would be very little of the comforts to which the travelling public of the nineteenth century are accustomed. But even such comforts as it had, were not accessible to Joseph and Mary. The place was full. Many people had arrived for the purposes of the enrolment from various parts of the country, before Joseph and Mary, and all the places were taken : "there was no room for them in the inn." There does not appear to have been room anywhere else. Bethlehem was "their own city." Presumably, they might have friends and acquaintances in the place. If they had, they did not use their hospitality. Probably, the private houses would be full as well as the "inn ;" and Joseph found himself very nearly in the position of the "way-faring man" from that very place about 1,400 years before, who arriving on his travels late at Gibeah of Benjamin, not far from Bethlehem, "sat him down in a street of the city : for there was no man that took him into his house to lodge," though there was both straw and provender for the asses, and bread and wine for himself, and his wife, and man-servant who were with him. Joseph had probably straw and provender for the asses : bread and wine for his little company : but "there was no room for them in the inn." What was to be done? They had to accept the best accommodation they could get under the circumstances. There was an unoccupied corner in the yard or enclosure where the camels and asses were stalled for the night. It was usual for this corner to have a horse or camel in it : but it was empty. It had a manger in it for which an unexpected use was found. Here, among the hay and straw, and in the midst of the close and stuffy odours of a stable, they settled themselves down for the night, in all likelihood tired out by the fatigue of the previous day's journey. Before morning, Christ is born.

Such a lowly beginning to the life of Christ upon earth, is an impressive fact. It is an astounding fact when realised. We have been so familiar with it ever since we knew the name of Christ, that it fails to strike with the force that belongs to it. A lowlier birth it would be impossible to imagine. Parents lowly, though of noble descent ; and forced, for the moment, into the lowliest position in the city of their kindred, to herd with the ox and the mule which have no understanding, in circumstances offensive to every delicate sensibility, and repugnant to the most rudimentary sense of self-respect ! What are we to think about it ? It is surely easy to read the lesson. Christ, the highest, began the humblest. "God hath chosen the weak things of this world to confound the mighty." This mode

of operation will not cease to be exemplified till God's own glorious power becomes visibly incorporate and manifest in the vessels of His choice. Who among us, then, need weary or be ashamed of the humbling circumstances meanwhile associated with the truth? It is natural to be ashamed of them: but reason forbids. Who among us can wisely seek the great and honourable things of the present world? It is natural to seek them; but wisdom says: "Be content with food and raiment. Be not conformed to the world. Pass the time of your sojourning in fear." If Christ, from the very start of his career, was "conducted with the despised," we may gladly suffer with him on this point during the few days we are here. The reversal that comes with his return to the earth will compensate for all. The sufferings and humiliations of this present time are but "a light affliction," "working out for us a far more exceeding and eternal weight of glory."

The birth of Mary's child, though an incident of no account among the bustling visitors to Bethlehem, and unknown to the world at large, was not an insignificant occurrence to the angels, who are "sent forth as ministering spirits for them who shall be heirs of salvation" (Heb. i. 15). Jesus afterwards said: "There is joy among the angels over one sinner that repenteth." If their spiritual interest and susceptibility are so keen as to be made glad by the reformation of one sinner, we may understand the interest they would take in the birth of one who came into the world to save a multitude of sinners. They manifested their interest in a way that has left its mark on the language and songs of mankind. They showed themselves outside Bethlehem on the plains, underneath the star-sparkling sky, where a company of shepherds kept watch over their flocks by night. First, one only appeared. "The angel of the Lord came upon them and the glory of the Lord shone round about them." The shepherds were thrown into great fear by the unusual spectacle. An angel in his brightness is an impressive and terror-causing sight in the light of day: how much more in the darkness of the night. Their alarm was soon quieted by the angel's comforting words: "Fear not: for behold I bring you good tidings of great joy which shall be to all people." They wonder what tidings this can be. "Unto you is born this day in the city of David, a Saviour, which is Christ the Lord." The shepherds must have been capable of understanding this announcement, or it would not have been made to them. Had it stopped short with the intimation of the birth of a Saviour, they might have supposed it to refer to some ordinary deliverer such as had frequently been raised up in the course of Israel's history—a deliverer from the yoke of their enemies (in this case, the Romans) for which many were sighing: but the short addition "which is Christ, the Lord," opened out the indefinite prospect of glory connected with the promise of the Messiah. For the understanding of the significance of these words, their acquaintance with the Scriptures must have prepared them; to none but such as are prepared does the Lord's further revelation come.

In their intense and painfully-roused attention, they gave heed to a further announcement that practically connected the angel's glad message with things they could see and handle: (all God's genuine messages are of this realistic character). "This shall be a sign unto you. Ye shall find the babe wrapped in swaddling clothes, lying in a manger." (The angel knew about the clothes that Mary had got ready, and had put upon her babe, and when she laid the child in a rude structure never intended for a cradle, other eyes than hers had observed the act, and were now proclaiming it all unknown to Mary outside the town on the plains). The simple but pregnant message being now complete, there is a brief pause, and then—"Suddenly! there was with the angel a multitude of the heavenly host." They were invisible before: that is, the eyes of the shepherds had been held from seeing them; but now the pressure being removed, they saw a multitude where but one glorious being had talked with them. Not only saw, but heard! The heavenly multitude burst into song. What sort of song? The only kind of song befitting the highest gift of reason—the measures and cadences that open the heart to the highest fact—the fact of facts—the Eternal Wisdom and Power of the Universe in which all things subsist—the Eternal Father, of whom and through whom and to whom are all things: "GLORY TO GOD IN THE HIGHEST! AND ON EARTH PEACE, AND GOODWILL TOWARD MEN." The words have been set to gorgeous music since; but who does not feel that the highest human effort must come as far short of the angelic performance as the nature of man is lower than the angels. The shepherds heard music that has not fallen on human ear since, except in the case of John who heard, in vision in Patmos, the strains of the redeemed assisted by "an innumerable company of angels"; and perhaps Paul, who heard unutterable things when (in visions and revelations) caught away into Paradise. But the music will be heard again, and many times again upon earth. For the work that brought the angels to the plains of Bethlehem 1,800 years ago is not arrested, but will go forward to the appointed climax when every knee will bow to the Bethlehem babe; no longer a babe, but the glorified sufferer, in whom dwells all the fulness of the Godhead bodily. "Of his kingdom, there shall be no end": and in his kingdom, there will be no sorrow, but songs of everlasting joy, in which the angels will take effective part.

It is interesting to reflect how much in harmony with human ways it was for the angels to communicate thus to the shepherds. How natural it is to communicate good news when you have it. The angels were full of interest at the arrival of a long-promised epoch in the purpose of God upon the earth. There is no evidence that they were commanded to tell the shepherds of the fact. They appeared to have volunteered the information in the fulness of their own joy. Should we not feel moved to do the same if we knew any one that would be deeply interested in news we had to tell? Man is in the angelic image, and reflects angelic features in a faint degree. Making people glad when you can, is God-like.

The tidings the angels had to tell would not have made any one glad. It would have had no meaning to a company of Roman soldiers, for example. To Israelite shepherds who knew the Scriptures, it was the best news they could hear. The choice the angels made in them is suggestive in another way. They did not go to Herod's palace which was near by. They did not go to the respectable Jewish rabbi of "the city of David" where Christ had been born. They chose a company of lowly men, whose recommendation lay in this—that they were humble in their own eyes, and deeply interested in the promises of God. The fact is profitable to note, because the principle is an everlasting one, and will shortly receive another exemplification when the angels arrive to announce the return of Christ. "Not many wise men after the flesh, not many mighty, not many noble" will hold good to the end. Not *this* class will be honoured with the visits of the angels; but those to whom in all ages God's preference has been shown: "the poor of this world, *rich in faith.*"

Having delivered their message, the angels "went away into heaven." The shepherds would see them depart, mounting aloft and gradually disappearing from sight. We look with the shepherds, and get a glimpse of a higher life than we know, yet one that has a practical interest for us, because we hope to be made "equal to the angels." The angels, glorious in nature, exhaustless in power, immortal in life and strength, have the faculty of traversing the dizzy depths and boundless fields of viewless space at will. Their number is countless; their mission, divine (Rev. v. 11; Psa. ciii. 20-21). The contemplation of the fact imparts a sublimer idea of the universe than is possible to those who suppose that "the splendid heavens a shining frame" exist for no higher end than the sustenance of the feeble orders of animal life that we know in this part of it. The universe becomes in Bible light, a peopled arcanum of glorious and noble life, whose vast aerial fields are but so many highways that can be traversed from world to world, as the errands of Almighty Power and wisdom may require. To the unenlightened secular mind, this revealed fact is but a pretty fable: to the higher intelligence, it is the garb of inevitable truth: for it seems a necessary induction of reason that the splendid framework of heaven and earth must have within it a use and application equal to its greatness and glory, which could not be recognisable if life, as it now is upon earth, is the only form of it throughout its measureless fields.

Having received a clue by which they might verify the extraordinary communication that had been made to them under the star-lit and silent vault of heaven (while all the world was asleep), the shepherds repaired "with haste" to neighbouring Bethlehem, "to see (as they said) this thing which is come to pass, which the Lord hath made known unto us." They were not long in finding Joseph and Mary, in the virtual cattle-pen at the inn. But where was the babe? Was it nestling in its mother's bosom? Was it snugly laid in the straw by the side of its mother? It was very likely to be

so. It was most improbable that the babe—especially such a babe—would be put in a place used for the feeding of beasts. But there it was: they found the “babelying in a manger.” This was the conclusive sign to them. What more natural than that they should at once “make known abroad the saying which was told them concerning this child.” *This is Christ the Lord.* “All they that heard, wondered at those things which were told them by the shepherds.” It was natural it should be so. It is what would happen in any village at the present day. The people would open eyes and mouth and exclaim. The wonder would be but “a nine days’ wonder,” as it probably was at Bethlehem. Intelligence rests and feeds on wisdom: ignorance gloats on the marvellous. It was a complaint of Jesus afterwards: “except ye see signs and wonders ye will not believe.” Signs and wonders are valuable in their relation to the facts required by wisdom; but not otherwise. Mary was a more attentive and thoughtful listener to the sayings of the shepherds than the people about the place. Her knowledge qualified her to be so. “She kept all these things and pondered them in her heart.” Her surroundings would indispose her to be communicative on the subject. Her state precluded it: and her position, amidst the bustle of a crowded inn, and amongst people mostly indifferent and unsympathetic, would not encourage her to say much on a subject of which, although she knew more than any one else at the time, she yet understood so little. “Pondering them in her heart” was the natural thing for her in all the circumstances. The shepherds were delighted. They had found things in accordance with the intimation made to them by the angels, and therefore felt the joy that was calculated to come from the confidence that this was the promised Messiah. They would look forward to the growth of the child and the manifestation of the man, with the anticipation that in a single generation at the most, the glory promised to Israel would be revealed in their midst. They returned to their flocks, “glorifying and praising God for all the things that they had heard and seen, as it was told unto them.”

THE REPORTED MARBLE BLOCKS FOR THE TEMPLE.—A shipping news paragraph appeared in the *Edinburgh Scotsman* some short time ago, stating that a ship owned in Leith (close by) had for some time been engaged in conveying marble blocks to Jaffa, which were said to be for the building of the Temple. The owners having been applied to by a reader of the *Bible Standard*, they confirm the statement. They state that the paragraph, taken from the *Scotsman*, was quite correct; that the s.s. “New-haven” had been trading for eighteen months between Leghorn and Jaffa with blocks of marble; that on asking the purpose for which these blocks

were to be used, the captain of the steamer was told they were for the erection of the Temple in Jerusalem. “Was told.” Here is the weak point. By whom? By people about the port of call. They would not be likely to know the destination of the marble. Some might guess, and their guess would pass current as a fact. More likely the marble blocks were connected with some of the various building schemes being carried out in Jerusalem. No doubt, it is part of the signs of God’s returning favour to Zion; but it is very improbable it has anything to do with the Temple. This is a work to be carried out by Christ at his coming.

“TILL HE COME.”

‘Till he come,” what pregnant words ;
O the joy their sense affords,
Comforting the weary soul,
Helping it the while to roll
All its cares, however great
On the Lord—to watch and wait.

Will he stand where once he stood,
As the angels said he would ?
Will he walk and talk with men ?
Will he eat and drink again ?
Shall I see him, hear his voice
At his table, and rejoice ?

Can I doubt his gracious word,
Spoken by himself, my Lord ?
“Till I come,” “I’ll come again,”
His words their fulness still retain ;
Generating hope and joy
That the world cannot destroy. •

“Till he come”—that coming near,
Nothing else to me so dear,
Showing forth his death in love,
“Till he come” from heaven above,
Feeding on the living word,
One in Christ my risen Lord.

“Till he come” my motto be,
Lord to love and follow thee ;
Bear thy easy yoke and learn
What forbearance is in turn,
Heeding not the shame and toil,
“Occupying” all the while.

“Till he come,” rich words divine,
Break the bread and drink the wine.
“Till he come” may I be found,
Trading with the Master’s pound ;
And improving if but one,
Hear the welcome words “well done.”

C. M. HANDLEY

In Germany, there are nearly 2,500 Jewish congregations.

The Jewish Rabbi, Hermon Adler, recently paid a visit to the Holy Land. Prior to his departure, the Trustees of the Mansion House Jewish Relief Fund entrusted him with the sum of £500, to

be devoted to the assistance of the Russo-Jewish settlers in the colony of Petach Tikvah, and of needy Russian immigrants who had taken up their abode in Palestine. In a letter appearing in the *Jewish Chronicle*, he reports the results of his inquiries and personal investigations.

THE SABBATH.

From the foundation of the world to the present time, perhaps there has been no ordinance of such wide spread and constantly recurring interest as the Sabbath. The old Mosaic ritual has been re-hashed in a variety of ways by a pseudo-Christianity, and the law of the Sabbath has not escaped a mutilation and alteration that leaves it the barest skeleton of its original self. Indeed, it is the merest accommodation of language to call Sunday by the name of Sabbath. We feel grateful to Constantine for setting apart one day in seven for rest, and are glad to make the very most of a holiday which gives us the chance of turning aside to the contemplation of Him who was refreshed by a 7th-day rest (Ex. xxxi. 17). We will not stay to consider how the modern Sunday affects us, but it is well to know how far we are to regard God's ordinance of the Sabbath day as a part of the law of Christ. Many who have had a clear insight of the Scriptures fail to detect the bearing and issue of the first IN ORDER of the ordinances of God. They urge the continuance of the fourth Commandment according to the letter, because the others must be so kept; but a little study of the question will show that the fourth Commandment is unique and requires different handling. It is not only first in order, but first in importance, *for it embodies the whole of the Spirit of the Law* and it is probably due to this fact that it found a place in the decalogue, which is the basis of the Mosaic superstructure. The latter waxed old and has vanished away; the former must be conterminous with human nature to its end. The Sabbath is interwoven with the very foundation of the world's history. God Himself a partaker of the rest it enjoined—standing at the head of the festal cycle of the old covenant (Lev. xxiii.) its observance commanded, implored, entreated,—the Sabbath stands out a “sign” of brilliancy and comprehensiveness.

We first notice that during six days the Deity was engaged through the Elohim in preparing a new habitation for His glory. The seventh day was devoted to the celebration of its completion, when “the morning stars sang together and all the sons of God shouted for joy.” Thus we see that the inaugural Sabbath was a day sanctified (*i.e.* separated) for the adoration of God and the contemplation of His works. This is the basis of the Sabbath law throughout: the children of Israel were to devote themselves on this day exclusively to the consideration of the creation week (Ex. xxxi. 17), and what God in various ways promised should be the consummation of it —“to do this perfectly they must have had an Abrahamic faith in the promised blessings and have ceased from the works of sinful flesh.”—*Elpis Israel*, p. 22. A well-spent Sabbath was evidence of a justified condition (Is. lvi. 2; lviii. 13), and itself implied submission to the Mosaic ceremonial, a measure of knowledge as to its signification and obedience to the civil law, and a joyful endeavour to walk in God's ways. The Sabbath afterwards became a sign of some details of God's goodness to Israel,

—details that were in themselves types of future blessings. Israel's deliverance from Egypt (Deut. v. 15.) God's choice of them for a nation (Ez. xx. 12).

If we consider the sabbatical year of release with its spontaneous fertility unconnected with labour and anxiety, it seems to point back to the earth as it was before the curse, and anticipates a return to a similar state of blessedness. Then again the year of Jubilee; indeed which ever way we look at the Sabbath, it carries with it three distinct ideas, rest, joy, completion. Having taken this general view we see that it is impossible to give the fourth commandment the narrow application that belongs to all the rest. The Sabbath still finds a place in God's system of righteousness, but in an enlarged form—not in the limited sense of one day in seven. This was merely a representative on a small scale of the great issue of God's work with the human race. This issue commenced with Christ, who absorbed the 7th day rest in a 3½ years' perfect rest from the works of sinful flesh. His life was an enlarged transcript of the Sabbath. His meat and his drink was to do his Father's will. He was eaten up of zeal for his Father's house, and no man could convince him of sin. He submitted to the civil law; he fulfilled the ceremonial law; and he kept the spiritual law: *he was the end of the law*, and, after putting off the body of sinful flesh on Calvary, he rose again and "entered into his rest" (Heb. iv. 10). We now see that the Sabbath was a type, which none of the other commandments were; and that the anti-type has been initiated by Christ and must be continued through the body, whose Sabbath is from the waters of baptism to the grave. The next stage will take place when Christ returns to perfect his body, who will then, with him, have attained unto the stature of a perfect man. Then will arrive a further development of the Sabbath. During a 7th cycle of 1,000 years, the people of God will enjoy that rest that remaineth (Heb. iv. 9)—and will assist in the "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

I do not know that we need very particularly to concern ourselves with matters beyond this point stage of God's purpose, because so little is revealed, but it is interesting to notice the glimpses that indicate that the mortals during the Æon will have a Sabbath-day sign which will be on the *eighth* day—a most reasonable change, as *their* antitypical Sabbath will be at the 8th cycle of 1,000 years. The basis of their salvation will be identical with ours, but the time of realisation, a millennial day further on. The perfect man will then be complete; "the earth will be full of the glory of the Lord." He will "see everything that he has made, that is very good," the antitypical heavens and earth will be finished; all the sons of God will shout for joy, and the morning stars (Rev. ii. 28, ch. xxii. 16) shall sing together, and the endless ages of eternity will be one glorious keeping of a Sabbath.

AFFLICTION AND GLORY.

Now for a season, we are in heaviness through manifold temptations. Without are fightings, within are fears. Our hearts are chilled by the continual contact with a cold world, and occasionally frost-bitten by the studied coolness of one who professes to be born of God—and God is love. Never mind, my beloved, hold fast till I come. Keep the banner of the king flying, nail it to the mast-head. There are plenty will fly it half-mast high. But we prefer to occupy the place of Christ. It is a despised position, one that no one wishes to rob us of now; for how few desire to be nailed to the tree with him. And yet, only those who suffer *with* him will reign *with* him. Let us not try to get free from the cross of Christ, till a crown is given to us in exchange for it. Jesus endured the terrible shame and agony of the cross, despising its humiliation, for the glory set before him. What a glory that must be then! Yes, for I reckon the sufferings of this present time are not worthy to be compared with it.

We are sometimes in a sea of trouble, and the billows break over our heads; and then how heavy and almost crushing is their weight of grief. And yet, this is our light affliction, which is but for a moment, which worketh for us a far more exceeding and eternal weight of glory. This glory is for the crucified body of Christ. Let us thank God, then, and take courage, for if the sufferings of Christ abound in us, so will also the glory abound in us when it is manifested.

The Tabernacle of God is in the wilderness, and sometimes has more to fear from those in its own camp, than from those in the enemy's. There must first be purity, then peace. Perhaps some of those who are filling up the measure of Christ's sufferings in us are the people of God by profession. If it had been an enemy I could have endured it; but it was thou, mine own familiar friend. We took sweet counsel together, and walked to the house of God in company. This is God's chastening. The members of Christ wash even the feet of Judas. A little member of Christ, while suffering with the rest of the body, the torture inflicted by those who pretend to

see in the man they are putting to death, a hypocrite and impostor, prays, "Father forgive them, for they know not what they do."

Courage, fainting brother; "occupy till I come"; ye have not yet resisted unto blood striving against sin. If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and what will thou do in the swelling of Jordan?

Wilt thou lay down thy life for my sake? a living sacrifice, which is your reasonable service? Then why complain because thou art nailed to the tree with me, or be offended because even a brother is assisting to crucify you?

When the chastening is keen, it is necessary for a refined instrument to be made use of to accomplish it.

Consider the sufferings of Jesus, and remember that if we suffer with him we shall be also glorified together.

The "if" is rendered more possible by the words of Jesus. He that is *not with* me is against me.

His will is that we be with him now, enduring the trials and persecutions that are connected with a faithful witness to the truth and godly walk in him; that we may be with him in the day of his power, for he also says, "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me. And the glory which thou gavest me I have given them." Let us rejoice, then, for who shall separate us from the love of Christ if we only hold fast our confidence, and remain true to our first love?

Some that are better off in Gentile status than the rest of Christ's flock seem to think they have honoured Christ with their company. But let such think what they are out of his company—the flower of the grass which blooms and fades away.

It is an unspeakable honour for the greatest man upon earth to be allowed by Christ to bear his name and enter into his fellowship—God's beloved and glorious Son—the spotless Nazarene.

O that men were grateful for the great love of God toward us in Christ Jesus!

“Stand upon your dignity!” If God and Christ were to consider their dignity, where are we? Buried in the dust.

Their look is toward the broken and contrite heart. Humble thyself, if thou would'st walk with them. To be with Christ, we must fellowship the company he is in, who are of his Father's choosing—the poor of this world. The penitent thief was crucified with Christ, and will be with him in paradise. Not many mighty, not many noble will be thus honoured, because of their proud hearts.

We long for the eternal glory. Let us continue then “with Christ.” It will do us good to consider where this determination will find us in the present and future. “With Christ,” about the Father's business; “With Christ,” reading and expounding the Scriptures; “With Christ,” bearing witness to the truth, and always doing the things that please God; doing all things well; “With Christ,” crucifying the body of sin, and being buried with him by baptism into death; and rising with him a new creature, alive unto God; “With Christ” our pass-over in the hour of death, sprinkled with his blood; “With Christ” on the resurrection morn; and with him at the judgment-seat, receiving from him a part in the divine nature; “With Christ”

at the marriage supper of the Lamb, a distinguished member of the most glorious company of men and women ever assembled upon the earth; “With Christ” girding on a sword, and going forth to execute upon the powers of the world the judgment written; “With Christ” upon the Mount of Olives, beholding the grandest spectacle ever seen by man—Armageddon; “With Christ” after the deliverance of Israel and subjugation of the world, speaking peace to the conquered nations; “With Christ” upon the throne of David ruling the world in righteousness for one thousand years. One thousand years! Yes, only a thousand years, because this is only the beginning of endless bliss and glory; “With Christ” at the second resurrection, when the last enemy, death, is destroyed, and the great harvest of the redeemed to God out of the millennial age is brought in and God is all in all; “With Christ” after a million years have rolled away, a member of God's glorious and loving family upon the earth. Where then will be our checkered mortal career? A speck on the horizon of the past, only remembered as an experience of sorrow and evil to make the joy and goodness much sweeter.

T. ROYCE, Peterborough.

June 9th, 1885.

SELF-CONTROL.—Self-control is commonly thought to consist chiefly in the power that checks the outward expression of whatever is wrong or disagreeable within. He who can restrain the words that burn on his lips, and wear a calm countenance though a volcano be surging within him, is counted a man of self-control. Yet, although this is doubtless one of the signs of this power, he who is truly self-controlled has learned a far deeper lesson than the mere management of his features and his tongue. He has learned to control that whole complex unity which is comprised in the idea of *self*. Each one of us has a certain bias or tendency in various directions, which, if left to work itself out, will sweep us forcibly on in those paths. A nature constitutionally sympathetic and impulsive will, if unguided, be carried away by its sympathies and impulses to probable injustice and possible destruction. One

naturally proud and stern will find every reason to continue so; another, self-indulgent by temperament. Besides these native tendencies, man is endowed with a power of modifying and regulating them to a great extent, and in doing this with wisdom and discretion lies the secret of true self-control. There are many persons who seem to be strong, and give every appearance of being self-controlled, who yet exercise this power in a very limited degree. The ambitious man, for example, may, with force and steadfastness, carve out for himself a high position, command applause or fame or wealth, and resolutely conquer whatever obstacles in himself or others obstruct his path. Yet if he conquer not his *ambition* itself, when it conflicts with justice, or mercy or truth, he has not learned self-control, though he may be master of every line of his countenance and every tone of his voice. So with any other favourite vice, or exaggerated tendency.—*Philadelphia Ledger*.

MR. OLIPHANT AND THE JEWISH CONTRIBUTION.

Haifa, Syria, 9th June, 1885.

DEAR SIR,—I have the pleasure of acknowledging the safe arrival of the last box of clothing sent by you, from which I have already distributed 48 complete suits of clothing to the colony of Yessod Hamolo, besides two or three other suits to needy persons. I now enclose you a memorandum of the sums spent since my last account.

Besides the first payment of fifty napoleons, of which I notified you at the time, to Yessod Hamolo, I have since made a small payment of eight napoleons to the same colony. I have refrained from doing more for the present, as the whole financial condition of this colony is just now being investigated by the delegates of a Polish society, called "The Lovers of Israel," who have subscribed a considerable sum for their support, and the Delegates are now there. I gave the eight napoleons before their arrival to the families in most urgent need. I have also given ten napoleons to their original Jewish colony, near Rosh Pina, which although they are assisted by Baron Rothschild, have to come under his general rules, which sometimes press somewhat hardly upon families who have met with special misfortunes, such as the loss of stock, etc., and as they still cling to those to whom they owe their original foundation, they especially appreciated this small donation. I have further distributed at different times, and in different proportions, according to their necessities, fifty-nine napoleons between the five different

families mentioned in the memo, all of whom, with one exception, are would-be colonists who have emigrated to this country rashly, and find themselves in need of support. The sums advanced have enabled them either to start or continue in business, one as a dairyman, another as a bookbinder, another as a gardener, another in small trade, and another in association with a friend. This leaves me £57 12s. in hand, which is enough for the present.—Yours truly,

L. OLIPHANT.

MEMORANDUM OF DISBURSEMENTS.

	Napoleons.
To the colony of Yessod Hamolo	
1st payment (already notified to you)	50
The same colony, 2nd payment	8
To the Russian colony originally founded by you, now associated with Rosh Pina ...	10
To the Jewish families of Klister, Tinzi, Timber, Erunburg, and Kosweiner	59
	127
	£101 12s.
In hand September 1884 ...	109 4s.
Received January, 1885 ...	50
	£159 4s.
Spent	101 12s.
In hand	£57 12s.

AN ELEMENT IN THE IMPENDING TROUBLES OF THE END.—The Socialist movement is assuming threatening forms and dimensions in all countries. The overthrow of the present industrial system is the aim. The programme is avowed. The aristocracy are to be killed: the middle classes relieved of their property, and the population turned into a vast co-operative society. The *Daily News* correspondent recently had a conversation with one of the leaders, who said:—"I have identified myself with a movement that is now taking place throughout the civilized

world for equality and freedom. We are struggling to break the shackles of a galling despotism. You may call us Anarchists, Nihilists, Socialists, Fenians, Dynamiters—what you will—but we are linked together in a stupendous brotherhood. Science has given us this weapon (dynamite), and why should we not use it? We have been powerless hitherto because untrained mobs could never prevail against merciless police and organised armies. But we now possess a potent agent which is capable of producing the most important results socially as well as physically."

THE PSALMS DIVERSIFIED.

[The Psalms form a large and prominent part of the Scriptures. They are not attractive to the popular mind, religious or profane. There is a clear reason for this. The Psalms turn on the existence and activity of the personal God of the Bible: to whom the natural mind has a philosophical aversion where it is scholastically trained, and an instinctive aversion, where it has not risen above native animalism. As for the religious mind, the Psalms are too vigorous, personal, material, sublunary and spiritual for the taste that has been developed by immortalism, blown or spun into all sorts of artificial attenuations and rarefactions by the soothing essayists and elegant speculators or exciting declaimers of a false theological age. They are not twaddling enough or human-sentimental enough for the sickly modern school of "piety."

Are the Psalms useless then? Far from it. They are delightful nutriment to the new man that has been truly begotten by the word of truth. There is no part of the Scriptures to which a scripturally-formed taste can more ardently apply the Scripture encomium: "I esteemed the words of thy mouth to be more than my necessary food: more to be desired are they than gold, yea than much fine gold: they are to me the joy and rejoicing of my heart."

The Psalms are a school in which truly divine thoughts and expressions are to be learnt. We need to keep at this school to keep in the right style. Another school is around us on every hand, from which we much more easily learn aversion to the thoughts and ways of the Spirit, especially in a day like ours, when the educational tendency is more and more to banish God from heart and lip. Scriptural speech is obsolete with those who have a weak or a dead faith in the age to come, and the age that has gone. It will return in full vigour with the Kingdom of God, which will establish a pure language in all the earth. An obedient believer of the Gospel belongs to that age, though living in this. That which makes him belong to it is the reception in advance, of its spirit. This spirit finds expression in its language, and its language is nowhere more wealthily displayed than in the Book of Psalms, in which the spirit by David has formulated the thoughts that are acceptable in man towards God in all relations. We may be guilty of "cant" in the estimation of merely secular thinkers, in conforming to the divine standard in the matter; but a wise man will keep his eye on the fact that the secular thinkers are on the road to oblivion with the age that has given them birth, and that the divine standard alone will govern the evolution of futurity. The future belongs alone to Christ: and his spirit is in all the Psalms, to which we do well to conform as entirely as we can.

We have thought it would not be amiss to have an occasional ramble in this picturesque country of Scripture delights: that is, to make selections—somewhat indiscriminately perhaps—and serve them up from time to time with a little of the variation and diversification that sometimes, in the musical sphere, turns a homely air into a pleasing fantasia. Success in such an experiment must always be doubtful. On the other hand, failure cannot be disastrous, and the attempt may be interesting, and even productive of some degree of advantage. It is the beauty of Scriptural things that, provided you stick close to them and do not get into the merely natural groove, you are bound to get benefit from them, whatever form you work them up into. In the hope that we may not fail of this experience in this case, we indulge in a preliminary experiment.—Ed.]

THE FIRST PSALM.

Blesséd every man desires to be :
 Yet to this state attaineth only he
 Who takes the way to reach it ; but alas !
 Most men dislike along this way to pass.
 The reason is, the way is not quite sweet :
 Its roughness tires the limbs and hurts the feet.
 "Discard the counsel of ungodly men."
 "Walk not in ways of sinners, where nor when."
 This motto is not pleasant to observe,
 The sons of sin are often sweet to serve.
 "Stand not within their way," God loud commands
 Although that way convenient often stands.

Sin's way is prosperous in an age of sin ;
 And who loves not to prosper with his kin ?
 In ways of honour stand the ungodly now ;
 And who loves not to share the lordly bow ?
 In ways of ease, and wealth, the worldly thrive ;
 And who would choose with poverty to strive ?
 Yet pleasure is the fruitful source of scorn
 Proud speakers are of rank and luxury born.
 "Sit not in scorner's seat," God calls again
 Where mirthful flouts and quips roll round amain.
 Pleasant, infectious, universal, all,
 "Yet stay," cries wisdom ; "death is in its thrall."

"In what must I delight ?" the meek man cries
 "Delight in God and his law," truly wise.
 Wise you will find it if you study well ;
 For wise are all God's works, as all things tell.
 Meditate on it, Yes, both day and night,
 'Twill yield you better joy than things of sight ;
 Not like the zest of intellect or taste,
 Which briefly pleasing, runs the mind to waste.
 'Tis more like breathing air, partaking food,
 A matter needful, an untiring good ;
 A thing our nature calls for, daily use,
 A satisfaction pure, without abuse.

And now consider what will come of it
 When God's forth-bringsings show His workings fit ;
 Like thriving tree all planted by a river,
 The godly man will flourish fair for ever ;
 No withered leaf on his strong branch appears,
 He grows and prospers for a thousand years ;
 Ripe fruit and healing in his season yields,

Dispensing blessing o'er a thousand fields.
In honour firm established, and in wealth
He wears the noblest crown, immortal health.
But not so are the ungodly,—where are they ?
Gone : like the worthless stubble,—blown away.

The ways of righteous men to God are known,
The way of sinners will be overthrown.

EDITOR.

"PALESTINE BADLY MANAGED.—A correspondent in the *Globe* says:—It is said that a population of 20,000,000 persons once dwelt where but a million and a half now find a living. This is a great deal owing to the exactions of the governing powers and the apathy of the governed. The destruction of the woods, too, which used to cover the mountains and the hill-sides, tends to make the droughts more lasting and severe. The traveller leaving Jerusalem early in the morning will be sure to meet files of patient women loaded to the crowns of their heads with faggots of the ilex brushwood, and sweeping effectually all comers out of their path in the narrow street of David. The demand for fuel is fast stripping bare the hills of Judah, and in a few years it will be as rare a commodity as in the land of the Pharaohs. Forage for cattle also is in some parts very difficult to obtain. On the mountains for many months in the year there is not a blade of grass or verdure of any kind whatever, and the invention of the Syrian farmer is often sadly puzzled to produce a substitute. On the anti-Libanus, where the thistles grow profusely, they pound them into a fine chaff, which furnishes their animals with a poor sort of provender."

"THE PRESENT EVIL WORLD" IN ENGLAND.—The Archbishop of Canterbury declares that some of the circumstances of modern social life are "as full of horror as anything was in the (ancient) heathen world." Such is the fact, undoubtedly, but people don't think of it till their own authorities point it out. "We have," says the Archbishop, "a thoughtful Government assuring us that it is in vain to attempt the protection of girls above fifteen years of age, because public opinion was not ready to support such a measure ! Miserable, unclean, in-

decent abodes were all that civilised towns offered to toiling myriads ! There were good laws made for the protection of the helpless, but never obeyed, never enforced ! There was submissiveness to numbers—fear of the multitude. There was extreme difficulty in the way of simplicity of livings. Fashions were imperious. People that would not live up to them were apt to drop behind." We want "new heavens and new earth." In these, righteousness will dwell. But the old system will first have to pass away with a great noise. There is no hope till Christ come. Of this the Archbishop does not speak, or tell people to prepare.

PROPHECY THAT IS NO PROPHECY.—A correspondent sends a paper that tells us that "Dr. Swathard, of Bardstown, is lecturing in the streets of Louisville and attracting great crowds." The subject of his lecturing was the expected war between Russia and England which he said would burst in fury within a week, and become general throughout the world, involving even America where the existing President would be imprisoned and General Grant made emperor for six weeks ! The earth would then begin to rock and roar like a volcano, and continue in this mad state for three years, at the end of which there would be peace and the glory of Eden and the reign of Christ over all.—The paper calls it "a Queer Prophecy." It is no prophecy at all ; it is mere rave. Dr. S. has heard of prophecy, and hearing of the likelihood of trouble with Russia, upon which prophecy in some way bears, he has given rein to an excited mind and a loose tongue, with the result of bringing the word of God into contempt. It is the fate of divine truth in this age to have this experience. But there is an end, for which the friends of God in patience wait.—Ed.

ECCLESIAL MANAGEMENT: IS THERE A BETTER WAY?

The system of management in vogue among the ecclesias is the offspring of the peculiar circumstances of the truth in modern times. What those circumstances are will be realised by those who remember that the truth has come upon the scene in this 19th century almost as a stranger. It has struggled into existence outside every kind of ecclesiastical organisation. It has not enjoyed the advantage of that open divine recognition which characterised its work in the first century; when the Spirit of God not only attested its claims to the unbeliever in a variety of signs, but strengthened and consolidated its work among believers by the appointment of guides and leaders to whom were granted, by the Spirit, wisdom and authority to govern the communities developed by the truth. Finally, such small headway as the truth has made in our day has been mainly among the poor and the democratic, to whom the aggressive aspects of the truth's mission has presented more attraction than those that have to do with positive spiritual excellence.

The arrangements that have come into operation have not been the result of a theory. They have been forced upon us bit by bit. They work well in some respects: but in other respects (and, perhaps, these the most important), they are liable to interfere with the highest objects of ecclesial association. Purely democratic and annually electoral, they appeal too directly and too frequently to those feelings that lead to jealousy and contention. We have known ecclesias where all spiritual life has been killed by the rivalries connected with

the question of who is to be appointed to the various offices of service. Can we suggest improvements in the system?

The question presents itself in connection with the present form of things in Birmingham. Under special circumstances, the ecclesia has suspended its constitution, and has resolved not to re-adopt it till the question of revision has been considered. Here is a favourable opportunity for consultation. We shall be glad to receive suggestions on the subject, brief and to the point. A few are in favour of the apostolic system, notwithstanding the absence of apostolic authority. We fear this is not practicable. Permanent officialism would doubtless tend to peace: but there would be counterbalancing evils. Management by the body, through appointed servants, seems the only practicable system in our day. But the system might be worked differently than it is now. It might be carried out more gently and at longer intervals. The constitution suggested in the *Guide* is a step in this direction; could we with advantage go still further?

It is a question not particularly affecting small ecclesias, which can almost dispense with formal organisation. But it has some importance for large bodies who are more liable to benefit or harm from the forms they observe.

The discussion can do no harm and may yield suggestions that may be of some value in our future operations. We invite expressions of opinion, trusting to correspondents to take no umbrage at the remarks to which their suggestions may be subjected. —ED

AS IT WAS IN THE DAYS OF OLD.—The present denizens of Bethlehem, of Schechem, of Ramoth-Gilead are what they must have been in the days of the prophets and the kings. They plough with identically the same plough; their oxen tread out the corn on the same threshing-floor; and they prick them into activity with the same ox-goad—a formidable weapon usually some ten feet long, and armed at one end with a sharp iron point—with which the doughty

Judge Shamgar slew 600 Philistines with his own hand. When the barley is ready for the sickle, or rather, the knife, on the plains of Gilead, we can see this very day the people engaged in just those harvesting operations that are so beautifully described in the Book of Ruth. It often happens that the corn fields are some miles distant from the harvesters' homes; so that, during harvest time, they encamp out on the site of their labours, as Boaz and his maidens did.—*An occasional Correspondent in the "Globe."*

A PAGE FOR THE INTERESTED STRANGER—No. 1.

[The work of the truth, when scripturally conducted, has always the two sides indicated in Paul's classification of men into "those that are without" and "those that are within." The *Christadelphian* in so far as it aims at the doing of this work, has always both these classes in view. Nevertheless, the force of circumstances gives greater prominence to the affairs of those who believe than to the bearing of the truth on those who may be described as the interested stranger. There is no need, perhaps, for altering this much, as the interested stranger has little to do with the *Christadelphian*, and gets looked after in the regular operations of the ecclesias including the distribution of elementary literature. Still, it may be an advantage to devote a section to the consideration and exhibition of scriptural matters as they appear from his point of view. The best form to give such a section would be a point on which judgments would differ very much. Some would doubtless approve most of the simple demonstration of scriptural propositions and confutation of popular errors in the manner of a *Finger Post*. Each style that might be advocated would have its merits. If one could combine the merits of all that would be the best. We shall try what can be done with the progressive conversational. If it is much of a failure, we shall at all events have the satisfaction of knowing that the results cannot be disastrous, and that it will be better than the entire absence of a feature which some have thought in time past would be useful.—ED.]

Christadelphian.—Interested Stranger, you are specially addressed in this department. I hope you will not consider it derogatory in any way to what you may consider the claims of self-respect, if you are

invited to exchange a few thoughts on important matters—matters that every one admits to be important, but which few attend to in a way as if they considered them important.

Interested Stranger.—You mean religious matters, I suppose?

Christadelphian.—That is how people describe them.

Interested Stranger.—Don't you describe them so?

Christadelphian.—I should not prefer that mode of description.

Interested Stranger.—Why?

Christadelphian.—Because it does not seem to sufficiently express or recognise their unquestionable truth and their imperative claim on the attention. When you speak of "religious matters," you seem to be referring to things of a merely curious or speculative interest, that you may attend to or let alone according to taste and convenience—and be none the worse any way.

Interested Stranger.—The matter stands so, I think. Religion is largely speculative, as I understand: and it does not make much difference to a man's honesty and such like, whether he go into it or not.

Christadelphian.—You will think differently when you have mastered the facts of the case.

Interested Stranger.—I have been inclined lately to try and master them. I cannot say that I make much headway.

Christadelphian.—Perhaps you do not take the right method.

Interested Stranger.—I don't know. I think a deal on the subject.

Christadelphian.—That is not enough. You must read. Thought must have materials to work on, otherwise it will spend itself fruitlessly, like a man brandishing a sword in the air.

Interested Stranger.—Well, I read, but really I find it is no use until certain preliminary questions are settled which I find it very hard to settle. I am like a man anxious to go ashore, but cannot find anchorage for his vessel. I must first find a bottom that will hold before I can think of getting into the boat. I have got a good

anchor, I think, but I find the water very deep, and the bottom very loose, and the vessel drags every time I make the attempt to get a hold.

Christadelphian.—You must not despair. Many craft have successfully anchored, and why not yours?

Interested Stranger.—And many, I hear, have been blown from their moorings.

Christadelphian.—True: but men do not give up seafaring because some vessels come to grief?

Interested Stranger.—True: I have not made up my mind to give in; but here I am, tacking about in the open, with the wind rising and a swell coming on. If you can show me a safe mooring, I shall be glad.

Christadelphian.—I must first see where you are exactly. What is your "preliminary question?"

Interested Stranger.—The question of a God.

Christadelphian.—The question of a God! "The fool hath said in his heart there is no God."

Interested Stranger.—Ah, it is very easy to quote the Bible in that off-hand way. It does not touch my difficulty.

Christadelphian.—What is your difficulty?

Interested Stranger.—It is almost too stupendous to put into words. It may illustrate if I say that I went the other night to hear one of Proctor's astronomical lectures, and I came away in a state of complete theological demoralization. I was bewildered, dazed, stupefied, flattened out—reduced to a state of complete intellectual pulp and incapacity.

Christadelphian.—In what way?

Interested Stranger.—The overpowering effect of the picture he presented to us.

Christadelphian.—What picture?

Interested Stranger.—The vastness of the universe—the stupendous time-cycles (I might say eternity-cycles) wheeling through that vastness. It was no theory, you know. Had it been a theory, I could come away without the effect I felt; but it was facts—facts demonstrated—facts seen—facts I can no more doubt than the fact of my own existence.

Christadelphian.—Well, in what way did the facts flatten you out on the subject of God?

Interested Stranger.—Well, in the first place, they seemed to reduce the earth to such utter insignificance—a mere speck in

the absolutely boundless fields of space—that I felt myself incapable of conceiving of its being the subject of such attention and arrangement as the Bible represents it as receiving at the hands of the Almighty Being; and, secondly, the unutterable extent and greatness of the universe, working silently by inexorable law, seemed to exclude as absurd the very idea of its being in the hands of any one Being of any kind. Thirdly, the times and changes through which the earth has passed seemed to exclude the Bible scheme of things as puerile—the ascension of Christ, for example, through immensities of space that light itself cannot traverse with a thousandth part of the speed required. I had crowds of other thoughts. But these, perhaps, may suffice to explain the intellectual paralysis that I felt come over me towards religious matters.

Christadelphian.—I see your thought. I think I can deal with it.

Interested Stranger.—You will relieve me if you can.

Christadelphian.—I think it possible to show that the facts that oppress you necessitate instead of exclude the existence of God.

Interested Stranger.—No construction of them could be more welcome to me provided the process is truly logical. I am sick of the platitudes and dogmatisms of common theology.

Christadelphian.—You may rely upon my not troubling you with common theology. First, I must point out an initial fallacy that vitiates the whole process of your reasoning. It is an unconscious one: it is almost inseparable from the act of human reason. Yet it is real and evident when pointed out.

Interested Stranger.—What may that be?

Christadelphian.—You listen to your own feelings.

Interested Stranger.—I do not understand you.

Christadelphian.—You are the victim of your own impressions when you allow yourself to think (as you look at creation's greatness) that the universe is too great for the earth to be important, and too vast to be under the control of one intelligence.

Interested Stranger.—My own impressions must necessarily be the only impressions available to me.

Christadelphian.—True ; but you give them a wrong place in the argument. You feel as if you were God, as it were, and you reason from the relation of astronomical greatness to you, as to how they must be Him if He exist. The thing is too stupendous for you : and therefore you argue that it is too stupendous for God.

Interested Stranger.—There may be a little in that ; I had not thought of that.

Christadelphian.—You must be very imitative with yourself here. You must realise what of course we all admit, but which we are liable in our intellectual operations to forget, that we are exceedingly small and limited in our being, and that our point of view cannot be the point of view from which it is possible to estimate the magnitudes of the universe in their relations with the sustaining power and intelligence manifestly inside of them all. If the earth is a speck, what are we ? Look from the top of the High Tor at Matlock upon the human beings on the road far below, and you will see. Imagine yourself to be one of those almost invisible mites, and you may realise how fallacious it is to allow your feelings in any way to come in to the determination of how the universe is, or ought to be, or may, or may not be conducted. God is not a man. God is not flesh. God is not confined. In the inferences, therefore, that you may draw with regard to Him, from the impressions the universe may make upon you, do not allow yourself to reason as if He were like you—that because immensity is uncomfortable to you, therefore it must be to Him ; that because large matters so impress your faculties as to almost drive the conception of little

matters out of your head, therefore He is liable to a similar perturbation ; that because when you are here, you are not there, it is therefore so with Him. Dismiss your human feelings as an entirely inadmissible element in the problem presented to you in the facts of astronomy. It is difficult, I grant ; but it is a necessity in the logical treatment on the subject ; and it will clear the ground and simplify the process of your mental adjustment to the demonstrable fact of God's existence.

Interested Stranger.—I like your suggestion ; but it is not always easy to apply good suggestions.

Christadelphian.—It must be as I say. The human brain is an infinitesimal thing in the universe ; one of the countless products of the Eternal Power—and a weak product by universal experience : and how can its weak impressions be accepted as a guide in the conception of the operations of that Power ? What we have to do is ascertain fact, and not sit in judgment upon it. Is the thing true ? That is the question : not, " Does it seem to us as if it ought to be true ? " You will grant this ; and yet if you reflect, you will find that your anti-Bible impressions from hearing Mr. Proctor's lecture are founded on an unconscious process of argument to the latter effect.

Interested Stranger.—Not altogether.

Christadelphian.—To a great extent it is so. I will hope to show that the fact of God's existence is proved by the facts of astronomy ; and that those aspects of the subject that have stunned you are not inconsistent with the personality of His being, nor the work He is doing with the earth and man upon it.

A CAUSE OF SAD THOUGHT.—" It is a cause of sad thought for the student of history and the believer in mankind's progress to note so many unpleasant features attending the close of this century. The increased resources of civilization have created new social ulcers. The vast fortunes of individuals, the accumulation of capital, the growth of wealthy and powerful corporations built up by the enterprise or foresight of a few, throw out of balance many important social relations, and give rise to murmurs which may presage a storm of greater violence

than has yet shaken society. Shadows haunt deserts. There is an unrest of disturbing elements. Countless sects, each professing to be right, and not a few consigning all others to perdition—it must be granted there are many things to be remedied." So exclaims a Jewish preacher. The exclamation is true : but the remedy is not apparent in any direction but one. Take away the hope of the kingdom of God (thanks be to God, it is not in the power of any to do this), and the prospect lying before the human race is nothing but " A cause of sad thought."—Ed.

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

(The Editor considers himself at liberty to quote from letters that are not marked "private." When so marked, the mark should be inside the letter on the top of the first page, and not on the outside of the envelope. If placed on the outside of the envelope, it is liable to lead to delay in the letter being attended to. When a letter is really private, mark the word outside the envelope, or it will be opened in the office.)

B. B.—We have several further letters on the subject of "Why the delay?" We hope to give a *resumé* of them directly.

T. G. M.—Do not believe all you hear. There is but a very small ingredient of truth in the common talk of the street corner or the tea-table. At the present time, much is being said that is either absolutely untrue or truth so distorted as to amount to falsehood.

W. G. B.—John's baptism was a preparation for Christ (Acts xix. 4), while Christ's baptism was an induction into Christ on the part of those who submitted to it. In both cases, the institution was divine and sin-cleansing, but one was more advanced in time and meaning than the other. God's ways are progressive in unfolding His work.

J. B.—The "Satan himself transformed into an angel of light," referred to by Paul in 2 Cor. xi. 14, must have been the Satan who interferred with Paul's journeying (1 Thess. ii. 18), that is, the public adversary of the truth—the State officialism of the age in which the native diabolism of human nature was politically incarnate. This Satan figured before all the world as an angel of light. That is, Roman Paganism (headed up in the Emperor as Pontifex Maximus), was paraded as the light divine from the gods to man, whom to refuse, was blasphemy. Thus human diabolism, the primary adversary of God, had become, in the slow workings of things, "transformed into an angel of light."

Let the Devil Fight his own Battles.

W. A.—The "militia question" is likely to become a practical question for believers in all parts of the world (particularly in the Colonies), in view of the war-clouds that hover over the relations of England and Russia. Your contention that "we are not at liberty to take up arms, either in defence or offence," is one that seems inevitable from the commandments of Christ. Those commandments,

as you well know, not only enjoin meekness of character, but expressly forbid the use of violence in the resistance of evil, making special mention of the sword as a thing that Peter was to "put away" (Matt. xxvi. 52). The question has been very fully debated among brethren in time past. Dr. Thomas had no doubt as to which way the duty of the brethren lay. Almost his last public act was to cooperate with the brethren in the Northern States in the endeavour to obtain exemption from the military conscription which had been ordered. It was in connection with this effort that the name Christadelphian came into use. You have only to imagine the effect of conscription on the brethren of two contending countries to see how inadmissible it must be for brethren to submit to it. Brethren who are commanded to lay down their lives for one another, would meet in battlefield in mortal strife, blowing each other's brains out. As the Dr. used to say, "Let the devil fight his own battles." If we must die, it is better we should be shot for refusing to disobey Christ than to die in battle in the act of disobedience. Accept this in lieu of a private letter, which we have no time to write.

Baptism into Christ—not into a Sect.

F. W.—If you and your friends do not see it to be necessary to be re-immersed for induction into Christ, there is no necessity for your considering the question of whether it is necessary in order "to be admitted among the Christadelphians." The Christadelphians do not practice immersion as a rite of introduction among themselves, but as an institution appointed by the Lord for the assumption of His name, in which an obedient sinner stands clothed, having his sins forgiven. If you have complied with the requirements of this institution, you may dismiss all idea of re-immersion on uniting with the Christadelphians. You presumably know what these requirements are. It is not

enough that you be buried in water as a religious ceremony: you must be in the state of mind which makes the act acceptable to God. This state of mind consists, first, of enlightenment in the truth (the knowledge and belief of the original apostolic gospel); and secondly, of love of all the objects embraced therein, resulting in the determination to put away the works of the flesh in all their forms, and to conform to the requirements of the Spirit as revealed in the law of Christ, delivered by Himself and His apostles. If at the crisis of your baptism, you were thus the subject of "repentance towards God and faith towards our Lord Jesus Christ" you are validly baptised, and will be gladly welcomed by any Scriptural community of believers in any portion of the world. The question would probably turn on whether you believe the gospel at the time of your immersion. There are many gospels now-a-days. But there was only one true one in the apostolic age, and it has not changed.

Letters.

Galveston, U.S., June 5th, 1885.

DEAR BROTHER ROBERTS,—I have been much interested in the "Letters to the elect of God in trouble." And when the one in the May number of the *Christadelphian* concluded with the "Final Consolation," it almost made me shout for joy. I thought it so good that I wanted many to see it. I therefore determined to have some copies printed for distribution (as "A Pen-Picture of the Glories of the Kingdom Age.") I placed a price on them, not for the purpose of making money—the first thousand cost me 14 dols. 70 cents., but for the reason that any copy falling into the hands of one disposed to show it to others might know where to procure copies. I had 5,000 copies printed. I send you, by mail, a few copies as a memento, showing to you that we appreciate your labour of love.

I have also been much pleased with the stand that you have taken in the Inspiration question. Your brother, waiting for the revelation of Christ Jesus.

SOLOMON T. BLESSING.
Galveston, June 15th, 1885.

DEAR BROTHER ROBERTS,—I take the liberty of enclosing to you a letter of

thanks from brother ——— for the "Pen-Picture of the Glories of the Kingdom Age." The writer is a man of 61 or 62 years, who has been in the truth for perhaps 15 or 20 years, but who had become disgusted with the inattention of professors to the things of the truth when presented to them. Your picture has woke him up. I feel amply repaid for the expense I went to in having it printed. He would not likely have seen it in the *Christadelphian* as he does not take it.—S.T.B.

Here is his letter:

"Bro. Blessing,—The most precious burden the mail ever brought to me is the tract you graciously sent me entitled "A Pen-Picture of the Glories of the Kingdom Age." I have read and cried all through it, and feel what a fool I have been all these years! A fool for not studying the Bible constantly, and for not fighting the good fight, and preaching the unsearchable riches of Christ, instead of writing the biographies of the magnates of this age. I pray you send a copy of the tract to Capt. —, a brother sound in the faith, a sugar planter, being all alone, and needing all help on the way. Invite him to Lampasas. Your tract formulates our thoughts. We are but children as yet, seeing through a glass darkly. It is the first thing from bro. Roberts' pen that I have wholly liked. In simplicity of diction and grandeur of conception, it surpasses *The Pilgrim's Progress* of Bunyan. How can I now ever again endure the foolishness of this world of silly men and frivolous women! No wonder John wrote 'Come Lord Jesus,' and laid down his pen and then laid himself down to 'wait.' The Lord seems to have given bro. Roberts to have the vision he showed Paul of Paradise and the unutterable things, the good things to come! Poor me! poor me! What have I done to give me a right to walk through the city, and visit the palaces and temple, and see the King in His beauty and might, with the children God has given him? Pray one prayer for poor me, that I may have grace sufficient to keep myself henceforth unspotted from the world! O my brother, I thank you for this tract. And now I feel like I want to tell all the world the good things the Lord hath prepared for them that love him. You have no time to write or I would ask you what you think of David, Uriah and Bathsheba in a group? Is there such a thing possible

as enemies being reconciled and converted into friends and associates? Did you ever know of a case? But Jesus died for his enemies, and God first loved us! I see dimly how it can be. The grouping of David, Jonathan, Uriah, and Bathsheba in the Kingdom is the boldest conception ever presented to my mind. Whose wife shall she be? But the answer to that question need not come from Galveston. I know which it is. But you have no time to read. Love to brother and sister —, to Mrs. B., etc.

Yours very truly,

Rock (Devon), July 6th, 1885.

DEAR BROTHER ROBERTS,—After reading so much that you have written, your letter to your "enemies" has struck a chord of fellow-feeling that all the rest has failed to do. The general tone of your writings breathes to me knowledge, purity, spirituality; imparting a desire to be holier, higher, better; but the writer is lost in the subject, and thus is altogether unknown to me. The standard he has raised, and to which I long to attain, but as yet have failed to accomplish, a stronger, greater mind might reach and know nothing of the conflict I have had even in failure. But here I see one of like passions with myself, a fellow-sufferer as well as a fellow-toiler: one who not only has to struggle, but grows weary of that struggle—aye, weary unto death, and who takes up the same old and melancholy strain, "I would not live away." What sympathy there is in pain, whether mental or physical! and here we have the sighing of a brother, not one above us speaking down to us from a higher altitude, but one with us in all our ceaseless efforts.

From my isolated nook I have simply been able to read of the recent contentions, and I have thought if all who are contending are equally sincere, why these bitter personalities? It seems to me the Bible is dropping out of the question, and the rallying cry has become, "Is brother Roberts infallible?" You have by your letter shown that you believe yourself undoubtedly fallible, but, thank God, not so fallible as to be unconscious of it, or unwilling to acknowledge it. The first question raised, "Is the Bible an inspired book?" all reply to now in the affirmative. The second, "Is brother Roberts infallible," you boldly negative and

show how keenly you suffer in life's struggle and how painfully weary you are of your imperfect nature. Will not such a touching confession move the bitterest of your foes? Can any with a heart to feel, and brain to think, refuse longer to place *themselves* in the balance? Will they not allow faithful memory to depict *the whole* of the past to them? Had they done what you have had to do, would they have done it more perfectly? Were you now to give up your work, could they step in to take your place? Are they treating you as they would treat Christ, because He identifies Himself with His disciples? . . .

If you do not benefit the class to whom you have addressed yourself, that letter cannot fail to do your friends good; in unfolding to us your inner life. You teach us to love you as a brother as well as esteem you as a teacher and a guide. I owe you such a debt of gratitude for making known to me the things concerning Christ and His Kingdom (and to one so grossly dark in error this was no easy task) that I only wish I could help you, and share in your earnestness and zeal and truly all who have been aided by you in this best and most important matter will desire, like me, to offer you their sincere thanks and warmest sympathy. Praying that God may spare you to us to lead us in the right path, and that we who are bound to you by the ties of the one faith may individually do *our* duty,

Your sister in Israel's hope,

E. HAWKEN.

Jacksonville, Fla., June 20th, 1885.

MY BELOVED BROTHER,—Allow me to pen you a few lines in relation to your present trial. I see in the *Christadelphian* for May that you have received a letter of censure from a certain ecclesia in this country. Then permit us in this place to express our approval of your constant, wide-awake and persistent efforts to defend the unerring and faithful word of God from the folly of erring and unfaithful men. Every sensible man ought to know the motive of one, who through the course of time and experience of thirty years, has successfully defended the truth of the Bible against the opposition of the wise and elite of this God-dishonouring age. We believe it right to commend a brother who doeth well, and to esteem them very highly for their work's sake. A saint may not be able to

contribute in a very substantial way to the work, but the least he can do is to give his sympathies to those who are actively engaged in the battle for the right. Yea if he will do that, he will soon find himself a soldier of Jesus Christ standing in jealous defence for the straight and narrow way which leadeth the children of men from unbelief to faith in God, and life and glory in His kingdom. The truth cannot be much appreciated among men, who, knowing it, refuse to earnestly contend and fight for its doctrinal purity. We prefer nakedness, persecution and hunger rather than to suffer the corrupting influence of men to pervert the gospel wherein is God's power to save our fellow men from death. We wish to be understood, and have it known that we heartily endorse the action of both you and brother Shuttleworth, and to your noble efforts we say Amen. May it please the Lord of Hosts to preserve you both in His service until the coming of His son in great power to rule in the midst of His enemies.

In conclusion, I wish to say that your fourth letter to the elect of God in trouble, especially the latter part termed "The Final Consolation" was indeed a rich feast, and consoling to the saints in trouble. What a wonderful avenue of thought it opens up to the minds of the downtrodden saints, how it lightens the burdens of this mortal life. It is what I call a *peep into the kingdom*. Oh, what sublimity, what grandeur of scenery, what joy, and perfection of being imperishable, unending. You say it would be possible to write more, we do hope you will, and lead us through the grand, and fragrant avenue, which bringeth us to the palatial residence of Him who is denominated the father of the faithful and friend of God. May we share in the society of that holy community will be the incessant prayer of your brother in Christ,
ISAAC N. JONES.

Kerrville, Texas, June 29th, 1885.

MR. R. ROBERTS,—BELOVED BRO. IN THE ANOINTED ONE,—I have seen and talked with the brethren in Llano, Mason, Kimble, Bandera, Kerr, and Blanco Counties, in this State, since the Ashcroft and Chamberlin heresy has been in agitation, and they all, without a single exception, stand with you, both in point of doctrine and the manner in which you have conducted yourself in the matter. May the good Lord aid and strengthen you to

come through the fiery ordeal with a conscience void of offence is the fervent prayer of your sympathising brother in Israel's hope,

JOHN BANTA.

Innerkip, June 13th, 1885.

MY DEAR BROTHER ROBERTS,—*The Christadelphian* for June has just come to hand. I have great confidence that the very great and grievous trial that you, as well as others who reverence God's word are being made to pass through, will all work for the best to the development of the one body of Christ, and that time will soon make manifest who is striving to honour God and His word, and who is the adversary. I sincerely hope that your zeal and ardour for God's word may rather increase than otherwise, and that you may be able to stand fast in the noble position you have taken. With much love to yourself as well as all the faithful, I still subscribe myself yours as ever in the blessed hope.
JAS. MALCOLM.

Sharon, June 14th, 1885.

DEAR BROTHER ROBERTS,—I have taken an intense interest in reading the four letters to God's elect. The letter to your enemies is the climacteric. You have now cleared your skirts to my mind. I greatly sympathise with you. Continue, like Elijah of old, to be very jealous for the Lord God of Hosts. How few, dear brother, seem to see things as they are. How few have fully understood dear brother Dr. Thomas. Fight on, my brother; there are more for you than all that are against you, though all oppose you. The signs of the times surely indicate that the fight will soon be over. Let us live now as near the judgment as we can, so as to not be put to shame when we get there. That this may be our lot is my prayer. Yours in hope of Life at His coming.

P. S.—I am exactly with you on the entire inspiration of the whole of the Scriptures.
J. BOYD.

Galt, Canada, June 26th, 1885.

DEAR BROTHER ROBERTS,—I think it is my duty as well as my privilege to thank you most heartily for the firm and uncompromising stand you have taken on Inspiration. It has all been needed, don't be discouraged at the opposition, it is only what all the faithful have had to endure. The time is short. I have been a reader of the *Christadelphian*

ever since its start, and have grown with it, and never was I better pleased with its Editor than on this occasion. Praying if it be the Father's will that you may be spared till the Master come, your sister in trials,
Mrs. GEORGE LAIRD.

Elmira, June 19th, 1885.

MY DEAR BROTHER ROBERTS,—I would say, as was said to Joshua of old, "be strong and of good courage—be not afraid,

neither be thou dismayed." The Lord God of the Bible (yes, *the whole Bible*), will in time bring order out of confusion. You have our sympathy, our prayers, and our tears. We know, in a small way, what it is to be evil-spoken of and slandered; but if it is for the truth's sake, we can bear it. It will be made manifest by-and-bye.

Your sister in patient waiting,
M. G. WALKER.

The Christadelphian.

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

AUGUST, 1885.

Bad trade continues to hang like a night-mare depression on the spirits of the people. There seems no prospect of improvement on account of the unification of the commercial system throughout the world by the telegraph: the extension of competitive manufactures to many countries; and the continued growth of the enormous armaments of civilisation. Apart from a knowledge of the purpose of God, the outlook is very depressing. Mr. Bright finds it so. He looks faintly and vainly to free trade for a remedy. He says in a letter that he has been writing to a prominent Frenchman:—"If the European nations would accept commercial liberty, that is moderate customs duties, if not the suppression of Customs altogether, Europe might rapidly tend to an era of perpetual peace. As things stand, nations find their resources swallowed up by the insatiable exigencies of the militarism in which they live. You are adding every year to your enormous debt, and we are adding to our War Budget. Our mistakes have brought us into all sorts of difficulties in Egypt. You are in a similar situation in

"Madagascar and Tonquin. The interests of peoples are sacrificed to the most miserable and culpable fantasies of foreign politics, and unhappily neither your fellow-citizens nor mine are able to understand the folly of this policy. Both France and England possess a wide suffrage and democratic institutions, but our policy remains pretty nearly what it was formerly, and the real interests of the masses are trodden under foot in deference to false notions of glory and national honour. *I cannot help thinking that Europe is marching towards some great catastrophe.* The crushing weight of her military system cannot be indefinitely supported with patience, and the populations, driven to despair, may very possibly before long sweep away the personages who occupy thrones and the pretended statesmen who govern in their names." They want sweeping away, Mr. Bright: but the populations cannot do it. If they were to try, they would only sink themselves deeper in misery in another form. We want a change of government, Mr. Bright—a change in a more sweeping sense than the phrase usually expresses. We want "the man at God's right hand," by whom God has declared His purpose to judge the world in righteousness when the time appointed is fully come. There is more truth than people are aware, in the words Christ addressed to His disciples on a certain private occasion: "Without me, ye can do nothing."

THE SIGNS OF THE TIMES.

THE CHANGE OF MINISTRY IN ENGLAND.

DISTURBING EFFECTS ON ANGLO-RUSSIAN RELATIONS.

ARREST OF THE BRITISH RETREAT FROM THE SOUDAN.

RUSSIAN INTRIGUES IN ABYSSINIA.

The effects of the change of ministry in England have already become distinctly marked. The question that Mr. Gladstone had nearly settled with Russia has, during the past month, become unsettled. The latest news from London at the time of writing, says, "In ministerial circles, the present state of the negotiations with Russia is spoken of as critical." From Berlin, the correspondent of the *Daily News* telegraphs:—"The entire question is generally considered to be reopened, and to-day's Bourse was greatly excited in consequence. The Russian Funds declined sharply three per cent."

How this comes to pass will readily be understood by those who may recollect the course of events during the Gladstone negotiations. At that time, Lord Salisbury declared that Russia was a bankrupt and a swindler whose word was not to be taken (or words to that effect), and Lord Churchill said that the news of a peaceful arrangement with her was "terrible news," because it meant mortal peril for India. On these two men coming into power (the one as foreign minister and the other as Indian minister), it was natural that Russian feeling would be anything but favourable to a peaceful conclusion of the incomplete Afghan negotiations. It was stated that Russia had demanded the withdrawal of their offensive words; but this was contradicted. It now appears, however,

though no formal demand has been made, that Russia expected something of the sort to be done spontaneously, failing which she would make things difficult for the new cabinet. The apology has not been forthcoming. On the contrary, the new Cabinet have as good as repeated their views. A London correspondent reports an interview with one of the ministers, at which the minister said:—

"Our difficulty with Russia lies in the fact that we can place no reliance on her treaties, for Russia does not keep her word. The assertion that the Tories hate Russia is untrue; but we are determined to defend the Empire, and watch over our interests, prestige, and property in the East. Lord Randolph Churchill is no enemy of Russia, but he will not tamely put up with any slight or bad faith. Lord Salisbury's policy consists at present in bringing the session to a close without disturbances at home or abroad. It depends on Russia whether or not peace will be preserved. If at St. Petersburg this is considered the right moment for warlike action against Afghanistan or England, Lord Salisbury would boldly face the situation with the courage of his opinions and the resources of the Empire. He would have no other choice but to go to war with Russia, and Parliament would support him."

As the result of this attitude on the part of the Salisbury-Churchill cabinet, Russia has been moving fresh troops into the Zulfikar Pass which was to have been given up to Afghanistan. The movement has been thus explained by a Russian General to a correspondent of the *Daily News*:—

"It is impossible for Russian opinion to bear tamely the return of Lord Salisbury to office, and especially with the adjunction of Lord Randolph Churchill for the Indian Department. If this had happened at any other juncture no attention would have been paid to it, although Lord Randolph Churchill has been habitually offensive in speaking of Russia; but it took place when most ticklish negotiations were going on about the Zulfikar Pass, and there was a too evident intention manifested, by keeping Mr. Gladstone out of office, to bring round

Prince Bismarck to dominate Russia for the interest of the English Jingoese, as he did at the end of the Russo-Turkish war. Lord Wolseley's recall from Africa was also thought to be a symptom of which Russia should take heed. She has taken heed, but for this we are not to suppose war imminent. That will depend on the English Cabinet. Fresh troops have been moving towards the debatable pass ever since the present Government came in, but they are not so important as they seem at a distance, and should not be so much regarded as an aggressive as a precautionary force."

REVIVAL OF WAR APPREHENSIONS.

This fresh Russian advance has revived the war apprehensions which were subsiding. The Vienna correspondent of the *Daily News* telegraphs:—

"The serious news of the fresh difficulties on the Afghan frontier has caused much alarm here in all political quarters, and especially on the Bourse. There was something like a panic, and a rapid fall in the prices of most securities. Governmental circles were as much surprised as others, and according to my information the Vienna Foreign Office, and even the British and Russian Embassies, had not the least knowledge of the events on the Afghan frontier, and were quite unprepared for this warlike news. Generally, the opinion prevails that the situation is critical. Yet it is impossible to think that Russia intends to adopt a threatening attitude again, because she must well know that this action would certainly have the effect of strengthening the Parliamentary position of the new Cabinet. 'It is thought that the advance of Russia may possibly be in consequence of an advance or some other military movement of the Afghans, and fears are expressed that in this case a repetition of the Penjdeh incident may take place and lead to the outbreak of war.'"

An influential Austrian paper discussing the question, says:—

"It cannot be denied that the Anglo-Russian relations have suffered by Mr. Gladstone's fall and Lord Salisbury's accession to office; the attacks and speeches of the Tories were too ardent to be forgotten completely by the Russians. On

the other hand, is the position of Lord Salisbury such that he can risk a war against Russia without having a majority in Parliament or in the country? He promised to follow the policy of his predecessor, and that policy was to make every effort to settle the Afghan question peacefully. It would be monstrous to begin a war with Russia in order to obtain Zulfikar for the Ameer, who has lost England's favour, we are assured, by his ambiguous attitude. There is no doubt that Lord Salisbury would like to prove, by a brilliant success in his foreign policy, the necessity of a Tory Cabinet; but the writer of the article estimates the patriotism of the party too high to believe that the new Cabinet would risk a war, which would be at all events a calamity for England, simply in order to curry favour at the forthcoming elections. For these reasons he cannot believe in a war which, even if England were victorious, would be out of all proportion with the sacrifices of blood and money it would entail."

The *Daily News* says that Mr. Gladstone would support even a Tory Government if Russia were again wantonly to depart from her engagements. So that there is more danger in the situation than would on some grounds seem probable. Russia does not contest the agreement made with Lord Granville to let Afghanistan have the Zulfikar Pass, but demands a clear definition of that Pass and proposes the nomination of another survey commission. Lord Salisbury objecting, a precautionary march forward has been ordered, and the diplomatic horizon is covered anew with black spots. So says the *Temps*. The ground between Pul-i-Khatun and the south entrance of the Zulfikar Pass contains within its space the most important strategical position between Sarakhs and Herat. This fact will explain the desire of the Russians for its possession.

ADVANCE OF THE MAHDI.—STOPPAGE OF THE BRITISH EVACUATION.

Another effect of the change of government is visible in the arrest of the evacuation of the Soudan. Lord Salisbury does not propose the complete reversal of Mr.

Gladstone's policy in this matter—at least not at first: but he has stopped the British troops at a point about 100 miles further south than Mr. Gladstone had decided upon. The reason is that the Mahdi is on the alert, and is following the British retreat as fast as possible.

The *Daily News* says:—"The prospect of an advance by Mahdi northwards appears to be still regarded in some quarters with some degree of apprehension, if not with alarm. We may at once admit that the feeling is not altogether groundless. The Soudani insurrection has followed closely on the heels of the twelve thousand Egyptian fugitives from Dongola, and of the British force which has covered their retreat. Hardly had our troops left Korti—Lord Wolseley's late headquarters at the extreme south of the first bend of the Nile—than the spot was occupied by the Mahdi's followers; and now the town of Dongola is in their possession. Hence the suggestion is revived that the new Government are contemplating such a reversal of their predecessors' policy as will necessitate the speediest possible re-occupation of the evacuated province. This is serious."

The publication of correspondence between the new Government and the British Generals in Egypt, shows that it is the opinion of the latter that the Soudan cannot safely be evacuated to the extent resolved on by the Liberal Government. Hence the order of the Government to stop the movement at Akasheh.

RUSSIAN INTRIGUE SOUTH OF THE SOUDAN.

But there is another enemy showing himself active in these regions besides the Mahdi. The St. Petersburg correspondent of the *Daily News* says:—

"It is no secret that Russia has long been desirous of setting her foot on African ground, and to obtain a seat in the Egyptian Control Committee by the side of Germany was the first step. She has now taken a second, which she had prepared with energy and circumspection. The Russian Government has for several years encouraged the emigration to Abyssinia of Russian subjects. Several have found employment in the Abyssinian service. The

Government of the Czar, taking advantage of this and of the position created by the resemblance between the orthodox religion and the official religion in Abyssinia, has sought to inspire the Abyssinians with the idea of sending an embassy to Russia. King John, I am told, had many times resolved to despatch such an embassy, but the execution of the resolution was always delayed. It is now supposed that the Italian occupation of different places in the Red Sea has been the immediate occasion of a renewal of the former purposes. The Abyssinian King understands that Russia's moral support may be of use to him in the case of a conflict with Italy."

Bro. J. J. Andrew, referring to this matter, says:—"A small sign has made its appearance within the last month. Russia has bestowed a mark of honour upon a leading functionary of the Coptic church in Alexandria. The latter has communicated the information to the King of Abyssinia, in whose dominion the Coptic church is very strong. Thereupon, the King decided to send representatives to Athens and to St. Petersburg, to convey his respects to the Greek church and to the Emperor of Russia. To-day's *Daily News* contains some further details indicative of Russian intrigue in Abyssinia. Her action in this quarter may bring her into collision with Italy which has established herself at Massowah, and also with Italy's ally, Great Britain. The prophetic interest attaching to this sign lies in the fact that Abyssinia is ancient 'Seba,' which, with Egypt and Ethiopia, is to be given to Tarshish as a ransom for Jewish restoration. We have seen a Liberal Governments' intentions to evacuate the Soudan frustrated by:

- 1st, the Cholera.
- 2nd, Renewed Insurrection,
- 3rd, Failure of Gordon's Mission, and
- 4th, Advent of a Tory Government.

"Whether the New Ministry remain in power for a long or short time it will doubtless be of sufficient length to fix England more firmly in Egypt and the Soudan, and it may be long enough for

Abyssinia also to be brought under her control. 'Watchman! What of the Night?'

INTELLIGENCE.

ECCLESIAL NOTES.

Efforts are being made to find a basis of re-approximation among those who are going asunder on the subject of inspiration. There may be a beneficial result in some cases. If the result were to be general, it would be a cause of gladness, but it is scarcely possible to hope for this. It is not merely a question of inspiration, but of the position we are to give that truth in our midst. Granted that the Bible is wholly inspired, are we to maintain that doctrine as a first principle? There are always these two aspects to every vital doctrine. A truth may be received by men who are prepared to wink at its denial in fellowship; and in such a case, a full basis of fellowship does not exist for faithful men; for the basis of our union in Christ is not only a concurrent reception of the truth, but a concurrent resolution to recognise and maintain that truth as the basis of our relation to him and one another. There is the truth, and our duty in relation to the truth; here are two things, and on both there must be agreement before there can be communion. It is not enough for a man to believe the truth if he remain in association with the church and chapel denial of the truth (for example). He must come out and "be separate." He must "not receive" any man coming in the name of the truth who denies the truth. This is a very inconvenient, and to the natural mind, a very uncongenial course of action; but it is the course prescribed by apostolic law; and if we are to have anything to do with apostolic law, we must submit to it in its entirety. This was the battle that had to be fought twenty years ago on another question: the question of immortality. Granted that

man was mortal were we to insist upon the recognition of that truth in our basis of fellowship? Some were disposed to be easy on the point: some were disposed to waive it altogether, and to be content with a "scriptural form of words," and not to enquire too closely what they thought about the immortality of the soul.

If there is to be any re-union on the question of inspiration, there must be a common resolution to maintain the wholly-inspired character of the Bible as a first principle as well as a truth. It is here where our difficulty may lie. One newly-formed small community issues a manifesto proposing that the question should be considered "an open one." "We do not," say they, "hold it essential that we should be all of one mind in reference thereto . . . and will allow full liberty of conscience." This sounds very well in the popular ear, but it is by no means a scriptural attitude, and marks the difference between two sections that have come into variance. The one is prepared to leave as "an open question" that which the other regards as the most momentous truth upon earth in this age—the truth upon which all other truth hangs for them. If those who are exerting themselves in the interests of peace can produce unanimity here, their success will be complete and a cause of much thanksgiving; but if the "open question" way of looking at the matter is to be pressed, there is no hope. God prosper the efforts to a right result.

Birmingham.—During the month obedience has been rendered to the truth by BEATRICE BETTS (20), formerly a Campbellite. Bro. J. Thomas has removed to Newport, Mon., where the brethren are delighted to have his company and help in the truth. During the month we have been visited by sister Barton, sen., of Sydney, Australia, and her husband. It is 30 years since they emigrated from Mansfield. They return to New South Wales in a few months.—A proposal has been made that the Temperance Hall brethren should recognise those who are

separated from them, in an ecclesial capacity. The way will be open for the favourable consideration of this if the latter should see their way to accept the complete inspiration of the Scriptures as a first principle in their basis of fellowship, which they will not compromise by association with partial inspiration. — The Sunday School is suspended for July. — Our next tea meeting is on Monday, August 3rd (brethren and sisters only), followed, on Wednesday, August 5th, by the Sunday School treat, Sutton Park. The children on this occasion will take tea in the park and return to the Temperance Hall for the distribution of prizes about 8 o'clock.

LECTURES.—June 28th, "The Language" (bro. Roberts); July 5th, "The Labour of Love" (bro. Shuttleworth); 12th, "The Light of all Ages" (bro. Shuttleworth); 19th, "Paul and the Resurrection" (bro. Roberts).

Brierley Hill.—Bro. H. O. Warrender reports the obedience of **GEORGE DUNN**, **DAVID MEESE**, and **JAMES BUCKLEY**, who were baptized into the sin-covering name of Christ, at Dudley. Also that the following resolution has been unanimously adopted by the ecclesia: "That this ecclesia believes that the Holy Scriptures, commencing with Genesis and ending with Revelation, were originally produced in all parts of them by inspiration of God, and in no part were the writers left to their unaided efforts; that the original writings were therefore, free from error, and rendered infallible by the superintending power of the Deity; and also that we refuse fellowship to any who do not accept this foundation of faith."

Brighton.—(*Oddfellows Hall, Queen's Road. Sunday morning 11 a.m.; evenings, 7 p.m.*)—Brother Walter Jannaway reports the obedience, on June 23rd, of **HENRY ROBERT THOMPSON** (19), son of sister Thompson. He was examined by the Fulham (London) ecclesia, and was to have been immersed by them, but a few days previous to the appointed day he obtained a situation down here, but was dismissed almost immediately for refusing to worship in the way they wished him. The meetings are increasing in attendance.

Cardiff.—Brother Symonds reports the removal of brother W. Reed from Bristol to Cardiff.

LECTURES.—June 7th, "The know-

ledge of God" (brother M. Rees); 14th, "The mission of Jesus Christ" (brother C. Rees); 21st, "What saith the Scriptures?" (brother Lloyd); 28th, "Eternal life" (brother Symonds).

Derby.—Brother Chandler reports the union of sister Wood in marriage with brother Parkin, of Ripley, by which Derby loses sister Wood in a sense. On July 6th, the usual tea meeting was held, at which a goodly number of brethren and sisters from other towns were present. Tea being over, addresses were given by brethren Shuttleworth, of Birmingham; Boshier Senr., of London; and Buckler, of Grant-ham.

LECTURES.—June 21st, "Faith and Obedience," bro. Mabbott, Nottingham. June 28th, "Restoration of all Things," bro. Wood, Tamworth. July 5th, "Great and Precious Promises," bro. Buckler, Grantham. July 12th, "Heavens and Earth Old and New," bro. Meakin, Derby.

Devonport.—Brother Sleep reports that at a special meeting of the brethren held June 21st, the following resolution was carried unanimously:—"That we believe the Scriptures in all parts are God-inspired, and that we shall refuse fellowship to anyone who believes in their partial inspiration." He adds: "We also desire to express our sympathy with you and the Brethren and Sisters in Birmingham who have taken the stand you have for a wholly inspired Bible."

Dudley.—Brother Hughes reports the immersion of Brother **JAMES BENNETT ED- DON** (20), on Wednesday, June 24th. He is the son of a Methodist New Connexion minister stationed at Tipton, and was intended to be educated for the same office. He has since removed to South Shields, but only for a short time. He expects a situation near Birmingham, and will meet with the brethren and sisters at the Temperance Hall as often as he can. The Dudley meetings continue fairly attended.

Elland.—Brother Z. Drake (appointed secretary in the place of brother Hoe) announces two additions by immersion, viz. —Mrs. **LEAH WHITLEY** (56), and Mr. **TOM SIMPSON** (39), formerly Primitive Methodist. The latter is brother in the flesh to brother J. Simpson, of Elland, and sister Simpson, of Bradford. The immersions took place in the meeting-room on Saturday, July 11th. Brother Roberts, of Birmingham, visited and

lectured at the end of June and the beginning of July. Subjects:—"The existence of God," and "The State and Prospects of Man."

Glasgow.—We hope the brethren in Glasgow will see their way to avow the conviction, formerly expressed by one of their number, that the words of Scripture were "in their original form, the *ipsissima verba* of Deity," and further, that these words were not, and cannot be erring words, and that they are resolved to maintain this truth as a first principle in their basis of fellowship. Their doing so would cause gladness in removing the barrier which the ventilation of the doctrine of partial inspiration has created. The necessity for awaiting this arises from the prominence in their intelligence of the name of the editor of the *Aon*, who maintains that "inspiration, securing infallibility, has been given *only* WHERE it *claims to have been given*," and that the writing of the other parts has been left to "the ordinary vicissitudes of literature." The *Christadelphian* cannot be partaker with this evil doctrine.

Great Bridge.—Brother W. H. Hardy reports the immersion, into the sin-covering name, of Mr. and Mrs. PRICE, formerly Wesleyans; and Miss SUSAN KIBBLEWHITE, formerly member of the Church of England. Brother and sister Burt have removed from Birmingham to West Bromwich, and will meet with the Great Bridge ecclesia.

Great Grimsby.—Brother Sam Vickers reports that ALBERT PARKINSON FROGGATT, formerly a Methodist, was immersed into the Truth on the 20th day of June.

Great Shelford.—Brother W. A. Simper enquires if it was ever reported in the *Christadelphian* that a daughter of Brother and Sister Hammond, of Harston, had been immersed. We have no recollection of ever receiving such a report. Brother Simper says the immersion never occurred, and the girl is at the present time a member of the Church of England. Brother Simper adds: "We were greatly comforted by a visit on Sunday, July 5, of Sister Boyce and Sister Waters of London, who broke bread with us."

Halifax.—Brother Hanson reports:—"We meet in St. Paul's Church, Alma Street, where we shall be glad to have the company of any brother or sister visiting Halifax, who are in sympathy with us.

We hold the memorial service every Sunday afternoon, at 2.30 p.m., and have lectures in the evening at 6.30 p.m."

LECTURES.—June 21st, "The exceeding great and precious promises of God" (brother E. Schofield, of Huddersfield); 29th, "The unclean spirits or devils of the New Testament; what are they?" (brother R. Smith); July 5th, "The millennium, or the reign of Christ on earth" (brother R. Smith); 12th, "Have we a home in heaven?" (brother J. Briggs, of Sowerby Bridge); 19th, "The good time coming" (brother Z. Drake, of Elland).

(There is also intelligence from the brethren at Regent Street. If they will authorise us to state that they hold the wholly-inspired and infallible character of the Bible as a first principle in their basis of fellowship; and that they are prepared to refuse association with those who believe in an only partial and erring inspiration, they will relieve us from the great embarrassment in which we are placed by their communication, and will open the way for the return of the brethren meeting as above-described.—EDITOR.)

Heckmondwike.—Bro. Barraclough reports the immersion of Mrs. ACKROYD (36), which took place on May 20th. He says, "We have been highly gratified by the assiduous manner in which our new sister has sought for the pearl of great price which, having found, she evidently estimates at its full value. Also on June 24th, ROBERT WALKER ATKINSON (61), postmaster, put on the saving name. He is brother in the flesh to bro. Benjamin Atkinson, and was formerly neutral. We have also unanimously adopted the resolution upon which you have acted at Birmingham, respecting inspiration."

Hucknall Torkard.—Bro. King, of Nottingham, at the request of the brethren of Hucknall Torkard, reports the obedience of WILLIAM REVIL (16) son of bro. Revil of that place, who was baptised at Nottingham, May 16th, after giving full proof of his acquaintance with and belief of the first principles of the truth.

Leamington.—Bro. Peters reports the death of Sister Ann Elizabeth Hemming, who had been a great sufferer for a long time past. She died on May 27th, aged 29 years, in the hope of that better life that is in store for all those who shall be accounted worthy. Bro. J. Andrews, of Birmingham, gave an interesting address

at the grave side, in the presence of many brethren and sisters.

Leicester.—Bro. Gamble reports three burials of the old man, accompanied by resurrection to newness of life. Three friends, ISAAC HELMS, GEORGE HANDLEY, and his wife, MARY HANDLEY, came from Northampton for the purpose of putting on the name of Christ, before which, they witnessed a good confession and showed themselves thoroughly well acquainted with the first principles of the oracles of God.—A burial of a different sort has saddened the brethren consequent on the death of sister Darker. She had been a great sufferer for many years. She was immersed 15 years ago, and was always thoroughly in love with the truth, and so far as man can judge, walked faithfully in the narrow way that leadeth to life. Even in her last moments she could confidently and joyously look forward to the coming of Christ.—Sister Dixon has resigned fellowship.

Liverpool.—On the 17th of June, we immersed Mrs. MARY A. M. SMITH, formerly Church of England, and wife of brother W. J. Smith, whose immersion was reported last month. We have to record the death of our sister Keziah Greenland, who fell asleep on the 10th instant, at Hereford, while on a visit to brother Parry of that place. We are informed by brother Smith, of Abergavenny, that she met her end with strong hope of being in the resurrection of life. This is the first loss which death has occasioned among the members of the ecclesia.

LECTURES.—June 14th, "Grace abounding" (bro. F. R. Shuttleworth); June 21st, "The priesthood of Christ" (bro. J. U. Robertson); June 28th, "Death and resurrection" (bro. S. A. Garside); July 5th, "Man" (bro. Ezra Roberts); July 12th, "The promises" (bro. J. U. Robertson).—HY. COLLENS.

London.—WESTMINSTER.—(*Wilcocke's Assembly Rooms, Palace Road, Westminster Bridge Road, Sundays, 11 a.m. and 7 p.m.; Thursdays, 8 p.m.*) I have to report the immersion into Christ of Mr. WILLIAM GEORGE MELOY; also the removal to our ecclesia of bro. Clements, from Falmouth, and bro. H. Smither, from Lincoln.

LECTURES.—July 5th, "The promised land" (bro. G. F. Thirtle); 12th, "If a man die, shall he live again?" (bro. T. Swindell); 19th, "Obedience better than sacrifice" (bro. O. Holder); 26th, "Be

hold the man" (bro. R. Elliott).—F. W. PORTER.

NORTH LONDON.—(*Sundays: Wellington Hall, Wellington Street, Islington, 11 a.m. and 7 p.m.; Wednesdays and Fridays, Upper Street Lecture Hall, 8 p.m.*)—Brother W. Owlser reports the following additions by immersion:—On June 6th, JOHN BETTS, formerly neutral; June 14th, EDWARD BALLS, formerly Baptist; July 1st, Mrs. ELEANOR CAROLINE CLAPHAM, and on July 5th, WILLIAM CLAPHAM, formerly Church of England; July 12th, LYDIA AKAM, daughter of sister Akam. The annual business meeting was held on July 5th, when the necessary arrangements were made for the work of the truth and the building up of the brethren. The lectures are well attended, and the effort at Bow still attracts a fair audience. The Sunday school is a source of great encouragement, as the attendance is steady. The out-door meeting of the children will take place on the second Monday of August to Chaselands, a beautiful spot near Enfield.

LECTURES.—June 7th, "Revision of Christianity" (bro. H. Horsman); 14th, "Man" (bro. Elliott); 21st, "The Revised Version" (bro. J. J. Andrew); 28th, "Shaking the Heavens" (bro. W. Owlser); July 5th, "God's Remedy" (bro. T. Swindell); 12th, "Behold the Man" (bro. Elliott); 19th, "Many Inventions" (bro. J. J. Andrew); 26th, "Israel's Restoration" (bro. H. Horsman).

FULHAM.—Brother Stevens reports that ROBERT THOMPSON (19), formerly Church of England, was examined in "The things concerning the kingdom of God and the name of Jesus Christ," with a view to immersion, but owing to his sudden removal to Brighton his immersion took place there, and he is now a member of that ecclesia.

LECTURES.—July 5th, "The Gospel" (bro. Timms); 12th, "The Kingdom of God" (bro. Marshall); 19th, "The One Hope" (bro. Dunn); 26th, "The Lamb upon Mount Zion" (bro. Hutchinson).

Longton.—Brother Bullock reports the obedience of his wife, MARTHA BULLOCK who was immersed at Birmingham on June 30th on confession of the faith. Brother Bullock's name was last month incorrectly spelt Bulback. Brother Brookfield has removed to Blackburn, on which brother Bullock remarks: "Brother Brookfield has left three in the faith at

Longton whom he has been an instrument in God's hands in bringing to a knowledge of the truth. We pray God's blessing may go with him to Blackburn, enabling him there to turn some to righteousness."

Neath.—Brother Tucker reports that the ecclesia having duly considered the inspiration of the Old and New Testament, resolved unanimously (June 28th, 1885) that the whole of the original were inspired, and are consequently true and reliable in all parts, and that they should refuse fellowship with any who hold the doctrine taught by brethren Ashcroft and Chamberlin. On June 14th, brother D. Clement lectured on "The Geography of Hell." On July 5th brother W. Clement delivered a stirring address on "The only way, the Apostle's way, God's way to Glory, Honour, Immortality, and Eternal Life."

Newport (Mon).—Bro. Lander (removed to this place from Cinderford) writes: The brethren and sisters here have formed themselves into an Ecclesia. We have taken the Temperance Hall, a room holding about 250, situated near Commercial Street, at the lower end of Lanarth Street, about five minutes walk from the station. We meet together every first day of the week, for the breaking of bread at 11 o'clock. Bro. Thomas, of Birmingham, who has since removed to Newport, delivered the first public lecture, June 28th, when about 150 attended in answer to the advertisements and bills posted throughout the town. Since then there have been other lectures."

Normanton.—Bro. Warwick reports the immersion on July 4th, of THOMAS NIXON (28) formerly neutral, WILLIAM BIRD (19) formerly Wesleyan, and on July 11th of SUSAN CLARKE (28) formerly a member of the "Church as by law established" into the saving name after giving satisfactory evidence of their belief in and appreciation of the things concerning God's Kingdom and Christ. Both the brethren aforementioned first heard the truth from bro. Z. Drake (of Eiland) at our open-air services last summer, whilst sister Clarke received her first knowledge of it from brother Horner, who himself was not then in the truth.—Bro. Warwick adds that he will be thankful for the lecturing assistance of any brother who does not believe in "the mistakes of Moses" or any such God dishonouring doctrines. Sisters Ward, Warwick, and himself have

felt it imperative to break bread separately on the basis of the whole word of God. The three whose immersions are mentioned are with them. The Sunday evening meetings are held (for the present) at bro. Warwick's house.

Northampton.—Brother Mellows writes: "I have no doubt brother Gamble, of Leicester, will report to you immersions from this town. We are much cheered thereby. Our new brother will meet with us to break bread at our house with me and sister Mellows. We should be pleased for any of like precious faith who might come this way to give us a call."

Nottingham.—Brother Kirkland reports another addition by the immersion on June 14th of EMMA WALKER (20), second daughter of brother and sister Walker, and the addition of another to the Nottingham Ecclesia by the removal (from London) of sister Tourle, mother of sister Horsman. Brother Kirkland further says:—At the quarterly meeting of the Ecclesia held July 1st, the following resolution was passed:—"This meeting hears with regret that brothers Richards, senr., Pepper and Kerry (whose formal resignations from this Ecclesia we have received) have invited others to co-operate with them on the following understanding, viz., that they differ from the attitude taken by this Ecclesia in April last, and also from certain brethren who form part of this Ecclesia. As to the first reason we hereby declare that we cannot alter from the position already taken, and expressed in the resolution passed at the final meeting, when brother Ashcroft's case was considered; and as to the second reason, we deem it a matter of extreme regret that brethren should disfellowship individual members without first taking those steps prescribed by Christ in Matt. xviii. 15-17. And we believe the brethren who so act are in a state of disobedience to that commandment, and our heartfelt desire is that they may see their way out of the error in which they walk. This meeting is also of opinion that those who associate themselves with the brethren who have withdrawn from us are partakers with them in their deeds: therefore they cannot be at the same time in fellowship with us." In addition to those named in the resolution, about 13 others have left us, and formed themselves into another meeting. Their

names are as follows:—Sister Kerry, brother and sister Rose, brother and sister Hind, two sisters Ellis, brother Berry, brother Harris, brother Leverton, brother Tudor, brother Harrison, and brother Mabbott.

Oldham.—We have again been cheered and strengthened by an addition to our ecclesia, in the person of ELIZABETH HARGREAVES (55) formerly "Primitive Methodist."—It is now exactly twelve months since we opened our meeting room, and it is gratifying to know that during that time we have doubled ourselves. Beginning with 13 we gradually increased until we reached our present number—26. We have just commenced a week-night meeting (Wednesday, 7.30) for Bible study and mutual improvement, and we hope it will be a success. Having carefully considered the question of inspiration we have unanimously agreed to the following, which we trust you will have room for, *viz.*: Resolved "That we heartily believe the Holy Scriptures to be (in all parts of them) the inspired Word of God, and therefore free from a merely human authorship liable to err, and believing this to be the *first* principle of that system of truth which forms the basis of our union one with another in Christ, we shall refuse to fellowship any who believe or tolerate the belief in a partially-inspired Bible."—J. E. BAMFORD.

Sheffield.—Brother Shemeld reports that the brethren here have accepted the resignation of brother W. Orwin.

LECTURES.—June 21st, "Bible Faith" (brother T. Heaton); 28th, "What think ye of Christ?" (brother J. Skinner); July 5th, "We shall be changed" (brother T. W. Shemed); 13th, "What is death as certified by a cloud of witnesses" (brother A. Graham).

Small Heath.—Brother Heeley reports the death of sister Brown, who fell asleep on the 16th June, aged 80 years. She was mother to sister Venn.

Stockport.—Bro. Waite says: "I omitted to report last month an addition which had taken place to our number by the baptism of SARAH HANNAH ELLAM (20), who put on the saving name, May 26th."

Spalding.—There is division here consequent on a brother causing reproach by living at a public house. It is very sad. Perhaps, there may yet be a remedy. The present state of things shuts the door against visitors.

Swansea.—Bro. Randles reports the addition of sister Rosa Reece, by removal from the Mumbles.

LECTURES.—June 21st, "The destruction of this world" (bro. Gale); 28th, "The Great Salvation" (bro. Winstone); July 5th, "Victory over Death: How to obtain it" (bro. Hughes); 12th, "The Existence of God, and the prospects of Man" (bro. Roberts, of Birmingham).

AUSTRALIA.

Brisbane.—Bro. Weldon writes, May 6th:—"Now that we have taken a room for our meetings and for public lectures, I hope the silence which has hitherto prevailed at Brisbane will often be broken by the brethren residing here. We are so disappointed when we open the *Christadelphian* month after month and find no Leicester intelligence therein; and I am sure it is so with the many we love at home when they get that welcome monthly visitor and find no report from Brisbane. We have only just begun to set the truth before the people of Brisbane in a public way. Circumstances over which we had but little control prevented us, or we should have began long before now. Brother Wait and family, who had gone to Maryborough, have returned, and now are settled down at Brisbane. Myself and family have had a bush home for several months, but we, too, have now returned to Brisbane. Bro. Yardley and his family have been more settled, only that bro. Yardley's occupation has been at Gatton for several months. He is labouring there on Sundays for the truth in connection with the few brethren who live there, and they are very pleased to have him with them, but he hopes to get back to Brisbane before many weeks. All other brethren who came here at different times are gone away to other parts and we only are left, and although we are few we have some refreshing seasons. And now that we have a room for Sunday work we all feel more like our former selves, and I may say more—we are now quite at home. Any brethren coming here will have a hearty welcome from us, and may find us on Sundays at the Oddfellows' Hall, Caxton Street, Petrie Terrace, Paddington, Brisbane. The hall is as large as our Silver Street Central Hall, Leicester, and is a very nice place, and has a gallery at

one end. The subject of brother Waits' first lecture was 'The Kingdom of God; what is it?' And the second was 'Jesus Christ, the King of the Jews.' The hearers were remarkably attentive to what was being said. We believe there is some good soil here for the seed of the kingdom. We will do our best to sow it, and we hope our pockets will not fail us."

Ipswich.—Bro. J. A. Robinson says: "I recently had a conversation with an English Church 'Rev.' here which lasted about two and a half hours, and my sister wife and I were never more surprised at so much ignorance as to the true teaching of the Bible. His misquotations were something pitiful to hear. When corrected he begged pardon, and he made a remark about some '*worthy Dr.*' having showed that Job did not refer to the resurrection in the (19th chapter). On going to the table he took up a *Declaration* which I had received from Melbourne with thirteen others of the same, and other works from bro. Walker. He asked me if I would allow him to take it home with him. He said he would like to read it, and would see us again; but he seems thus far to have forgotten. He remarked that he was delighted to be able to go into those things with us, &c., but I think he was more delighted when he got away from us. Bro. Yardley, who is up at Gatton, has received a challenge from a 'Rev.' which has caused no small excitement among the people in that vicinity. Bro. Yardley left time and subject for the Rev. to choose, but a month or so has rolled by, and no news yet, so that bro. Y. is to give two lectures one at Mar-Mar Creek—where he was lecturing when challenged—and the other at Gatton, at the township, and the people are delighted. Bro. Fred Mogg, who left here some time ago with bro. Harry James and sisters, are stirring up the clericals at Newcastle, New South Wales; and bro. Mogg is expecting a challenge to debate with one there shortly."

Redfern.—Bro. R. G. Burton reports that about fifteen brethren and sisters are now meeting at the New Masonic Hall, Castlereagh-street. On May 6th they immersed into the sin-covering name HARRY WARADLE (22), after an intelligent statement by him of his belief. As a body and individually they endorse the "Statement of Faith" in use at Bir-

mingham, but in amplification of that have added as follows: "We believe the Bible to be the inspired word of God, and the only safe guide in all matters of faith and practice; also, that Light or Knowledge brings responsibility; by which we mean that those who may come to an understanding of the Gospel preached by Jesus and his apostles and recorded in the Scriptures, will if disobedient to the divine commands, be raised and punished; and, further, a clause declaring that it is inconsistent for a "saint" to have any fellowship with the political, municipal, or religious systems of the day."

CANADA.

Innerkip.—Bro. J. N. Mitchell reports the obedience of FRANCIS SANDERSON, farmer, a neighbour of bro. H. Smith, who has furnished him from time to time with works bearing on the truth, through the reading of which, and careful comparison with the Scriptures, he became convinced he had found the way of Life, and so rendered obedience thereto by baptism, on the 14th of June. Bro. Mitchell adds, "the believers here are of one mind on the subject of inspiration."

SOUTH AFRICA.

Durban.—Bro. Elliott can send on his intelligence communication with the preface now proposed.

Richmond.—Bro. J. J. Havenga W. son, writes: "Although unacquainted with you personally, I take the liberty herewith to inform you, that through God's will, I have had my eyes opened to the unmistakable truth contained in his Holy Scriptures, and that through the aid of your valuable books, given to me by my wife's grandfather, Mr. D. M. Maartens, of Graaff-reinet. Ever since 1879 he (Mr. D. M. M.) tried to impress upon me the advisability of reading these books, but without avail; and only at the latter end of 1883, he persuaded me to take the *Twelve Lectures*. This my wife commenced reading, and it pleased her so, that she begged of me to read it also. I consented and read it, and informed our grandfather about it, when he immediately forwarded me, several other books and finger posts, and sub-

scribed to the *Christadelphian* for me. About the latter end of last year, I and my wife both bid farewell to the Orthodox belief. Also our brother (Mr. Robert Bartlett, a minor of 20) has joined us; and although his mother and step-father are constantly at him to be confirmed in the Orthodox church, he keeps firm and he is becoming more and more steadfast every day. We are only now waiting for an opportunity to be immersed, which I hope will take place ere long. Unfortunately, we have no one near to assist us, and will have to wait anxiously for this great want to be supplied. We meet every Sunday at my house, and read the portions in Scripture according to the Guide, together with a selection from *Seasons of Comfort*.

UNITED STATES.

Blackburn (ARKS).—Brother W. A. Hall reports a debate between himself and

one of the clergy, a Mr. Smalley, on the 5th Sunday in May. The subject was "The Kingdom of God." The judges that had been chosen by the disputants (one a lawyer and the other a very prominent man in the neighbourhood) give their decision in favour of brother Hall, having made out the case. Mr. Smalley then acknowledged that he did not understand the proposition. The result is highly encouraging to the friends of the truth.

Oakalla.—Brother P. M. Wilson reports that an ecclesia, numbering nine, has been organised here. They meet on the first day of every week to break bread and exhort one another, and present the truth to the alien on every opportunity. Brother Wilson has been authorised to report the ecclesia's belief in a wholly inspired Bible, and their non-fellowship of the doctrine of a partial or fallible inspiration, or the presence of a human element liable to err.

EXPLANATION ASKED AND GIVEN.

A Brother writes:—"I have received a four page tract, entitled 'Brother Ashcroft in Self-defence.' There are some things in it I should like you to explain. I feel certain you can; but I shall have them thrown in my teeth, and I wish to be able to answer." He then proceeds to indicate the points.

The circular in question has been distributed broadcast, and in the absence of explanation, it is calculated to distress the friends of the truth, and to injure its cause. We therefore reproduce the letter we addressed to the *Light-stand* at the time the circular made its appearance. It as follows:—

"DEAR BRO. SHUTTLEWORTH,—It is testified of Christ that 'when he was reviled he reviled not again:' and we are commanded to follow in his steps. For this reason, I forbear the rejoinder that natural feelings might prompt me to make to the circular that bro. Ashcroft has seen fit to issue 'in self-defence' as he expresses it, but which is more truly an attack upon another. I deeply regret to be under the necessity of noticing a circular dealing with matters that ought to be hidden from view. I do so only to correct misrepresentations of fact which might, if uncontradicted, distress those who have

resolved to act a faithful part to the Scriptures of truth.

"1. If bro. Ashcroft, before coming to Birmingham, had a guarantee of income which he was at liberty to accept, I was entirely ignorant of the fact. I was moved by his representations to me. He told me he had not slept for six nights on account of the blackness of his temporal prospects. My own affairs having at that time undergone a (prospective) improvement due to new printing arrangements, I felt at liberty to offer him what he afterwards accepted.

"2. The house in preparation for him was taken with sister Ashcroft's concurrence, in brother Ashcroft's absence. It was taken as the arrangement of friendship and love. That there was any demur on the part of bro. Ashcroft, I was never before made aware, nor could I have imagined there could be.

"3. As to the hotel, I am ashamed of the light in which this is made to appear. I am ashamed to have to tell the truth of the matter. The arrangement came about in this way: a wealthy sister in the country, who had lost her husband, had arranged to live with bro. and sister Ashcroft when they should remove to Birmingham. Finding a difficulty in obtaining one house large enough, it was

decided between them to have two houses next door to one another. Two houses were taken; but at the last moment, the sister decided not to come; and here were the two houses on hand, and the prospect of a considerable help from the said sister gone. Friends elsewhere said they ought to have £300 a year, which they would have had if the arrangement with the sister had held good. I could not offer more than I had done. What was to be done? Sister Ashcroft thought she could use the second house for apartments if it were furnished. I was anxious to do the utmost to relieve them from the embarrassment, and offered to furnish the house for them and to pay the rent of it, thinking that under an arrangement of this sort they would have their income considerably enlarged, as the needs of a large family required. Out of this, the hotel idea gradually grew—a desire having often been expressed for such a place by visitors to Birmingham.

“To speak of the ‘tariff’ as mine is very painful. It was a matter of friendly arrangement with sister Ashcroft, who knew more of such things than I could. I desired to spare her as much of the humiliation of the affair as possible, and refused to receive the monthly account which she proposed to show me, content only to know that the house was a help to them, which it was. It is quite true that I expressed my willingness to pay some of the smaller expenses, but I was never applied to for them or informed of them, and so the matter dropped out of sight. To represent this, in the emphasis of italic letters, as a case of unfulfilled engagements, I cannot but feel to be a great trial in all the circumstances.

“4. The quarterly contribution of the brethren in Birmingham was not to bro. Ashcroft but to me, to help me in doing what I had undertaken to do for him. And so with all other contributions. What can I say about the suggestion that I claimed credit for what I did, or that I was but a treasurer? I can but be silent in astounded grief. My accounts will show (they are open to any contributor's inspection) that while bro. Ashcroft was with me I paid him, or spent on his account £544 12s., towards which I received from various contributors in Birmingham and other places £221 3s. 11d. The sale of the furniture will realise £80 when fully paid for.

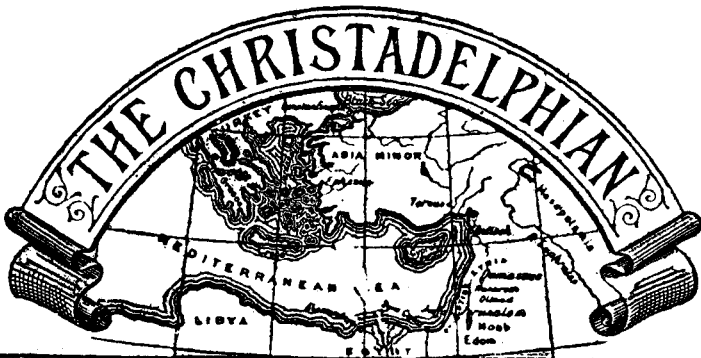
“5. As to the suggestion that there was no need for my being assisted, I can only account for it by the supposition that bro. Ashcroft has misconstrued a remark I once made to him by way of allaying his scruples on my account. I never told him my income in the sense of what remains to a man after he has paid all dues of the year. I mentioned to him approximately, and in the completest confidence, the gross amount that came into the office annually, but I added, ‘of course, the bulk of that goes to the printer.’

“6. As to the complaint of want of liberty, it is a misapprehension. Our communion is on the basis of *the truth*, mutually and voluntarily recognised and submitted to. This basis is by Paul styled the *one faith*. There cannot in the nature of things be liberty to step off the foundation on which this faith is built, without interfering with the conditions of that communion. It is every brother's duty to be jealous of this foundation, and to ‘contend earnestly for the faith.’ To do this is not ‘popery,’ nor inconsistent with ‘brotherhood.’ Popery would be to claim personal authority to settle the *ex cathedra* what is truth. To claim no personal authority but to insist upon the unquestioned authority of the Scriptures is not popery. Surely this is self-evident. And as to ‘literary efforts,’ I would welcome and have welcomed all such, when they are of an enlightened and faithful character. My aim has been to give men of this apparent stamp the highest position, as brother Ashcroft's case illustrates. But nothing can persuade men who are incapable of distinguishing between personal assertiveness, and the cautiousness imposed upon lovers of the things of the Spirit of God in a situation among men when the persistent tendency of things is to their corruption and dethronement.

“That I should be accused of having a ‘real object,’ as distinguished from my ostensible and avowed one, is one of the greatest trials of my life, but I have for 26 years endured it, and must endure to the end, in the recollection of Peter's words: ‘It is better if the will of God be so that ye suffer for well doing than for evil doing.’ With love to all who are valiant for the truth in the earth,

“Faithfully your brother,
“ROBERT ROBERTS.

“13th June, 1885.”



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

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

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THE NATURE AND CONDITIONS OF FELLOWSHIP IN THE TRUTH.

The truth is professedly and confessedly a "narrow" thing. Jesus declares this in saying "Strait is the gate and narrow is the way that leadeth unto life." This "way" he afterwards speaks of as "the truth," saying, "Ye shall know *the truth*, and *the truth* shall make you free;" and also, "every one that is of the truth heareth my voice."

The narrowness of the truth is one of the obstacles to its general adoption. People do not like to be fettered either in doctrine or practice. It is also one of the causes of the active tendency to corruption which has manifested itself among those embracing the truth from the very day it was apostolically established at Jerusalem. It is inconvenient to be under restrictions in our dealings with fellow men in the truth or out of it. If it were a question of choice, we should all prefer absolute freedom. But no one recognising Christ as the supreme teacher can think of freedom in the matter. If we make freedom our rule, we can only have the freedom of those who set Christ aside altogether, saying in the words of the wicked "Our tongues are our own: who is Lord over us." None who truly know Christ would desire this freedom. All who sincerely accept Christ will recognise his law as paramount, however irksomely it may work in some of its present relations.

It is one of the narrownesses of the truth that it demands of those who receive it that they "contend earnestly for it," even if an angel from heaven oppose it or corrupt it (Jude 3; Gal. i. 8-9), and that they maintain it intact and unsullied among themselves as the basis and association among those

who profess it, refusing to walk with a brother who either disobeys its precepts (2 Thes. iii. 14; Rom. xvi. 17), or refuses consent to its teachings in vital matters (2 Jno. 10; 1 Tim. vi. 3-5). This policy is so contrary to natural friendliness that it is easy to drift away from it, and to invent theories that will relieve us from its unpleasant obligations.

The controversy on inspiration has forced the re-consideration of this question upon us. We say *re-consideration*: for it was considered and debated in the beginnings of things connected with the truth in this generation, and satisfactorily disposed of for a time. The principal cause of our trouble in the present situation has been the divergence of view that has prevailed at the bottom on this fundamental question. Many who have allowed the entirely inspired character of the Scriptures, have not been able to see the necessity for insisting upon that truth in our basis of fellowship. They have been inclined to leave it as "an open question." This is the result of a dim or faulty perception of the apostolic doctrine of fellowship (a common sense doctrine) which requires agreement on fundamentals as the first condition of walking together, or co-operating, associating, or fellowshipping together in the prosecution of the objects of the truth. As a brother writing on the question says:

"There is prevalent at the present time a lamentable looseness in regard to what must constitute the basis of fellowship. It arises partly from ignorance and partly from an over anxiety to increase numbers, and keep together divergent elements. This must inevitably result in serious trouble or general declension. . . The

truth's interest is at stake, and no doubt much depends upon our action, as to whether it is yet to be maintained in its purity and simplicity, or lapse into laodiceanism. The crisis is, doubtless, the most acute that has taken place since it was brought to light in these latter days. It has been brewing for past years. You were reluctant to believe it, and laboured to stave it off. A too long course of loose discipline and slackness in dealing with wrong principles in doctrine and practice has, no doubt, intensified the evil and made it all the more bitter, and grievous and hard to bear. I am persuaded that good will result in the case of those many or few who will outride the storm by keeping a firm grasp of the anchor of the soul, by coming out of this ocean of suffering as gold tried in the fire."

With a view to the thorough ventilation and effectual exhibition of the Scriptural principles of fellowship, we append a double series of propositions in which there is some attempt to formulate them in their bearing upon the question which has been troubling the ecclesias. We should be pleased to receive and publish enlightened criticisms that may be offered thereon; or any other capable endeavour to amplify or illustrate Scriptural principles in the same direction.

THE FIRST SERIES.

I. "Fellowship with the Father and with His Son Jesus Christ" consists in walking in the light, as God is in the light.

II. "Fellowship one with another," depends entirely upon our conformity to this first and necessary principle of all fellowship, which John so emphatically lays down in 1 Jno. i. 6, 7.

III. "Light" is a figure of speech—a metaphor for divine wisdom, true knowledge, and accurate understanding.

IV. God is the fountain-head of these incomparable powers. Hence "God is light, and in Him is no darkness at all."

V. His light is manifested to us in three ways—first, in Christ; second, in the Scriptures; and third, in His saints.

VI. *In Christ*:—"I am come a light into the world, that whosoever believeth on me should not abide in darkness."

In the Scriptures:—"Thy word is a lamp unto my feet and a light unto my path" (Psalm cxix. 105).

In His Saints:—"For ye were sometimes in darkness, but now are ye light in the Lord; walk as Children of light," (Eph. v. 8).

VII. These points being hereby established, they constitute a chain connecting God and man, not one link of which can be removed, or in any respect impaired without endangering the whole sequence and breaking the harmony of the divine relations to us individually. Take away Christ and you destroy all possibility of fellowship with God. Tamper with that Bible which He approved, and you equally render divine recognition of you hopeless, while you remove the only means in visible existence among men which is able to build you up and give you an inheritance among them who are sanctified; you destroy the foundation of the righteous, and dissolve in so doing the household of Christ.

VIII. "Walking in the light," therefore, means "believing ALL things that are written in the law and the prophets," as Paul affirmed he did (Acts xxiv. 14), as well as the subsequent writings in the New Testament: exercising hope towards God as embodied in "Christ our hope," and following "righteousness, faith, love, peace with those that call on the Lord out of a pure heart."

IX. Without the patient and faithful observance of these things, fellowship with the Father and with His Son Jesus Christ

is impossible, and in consequence fellowship one with another is likewise impracticable.

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AGAIN.

Is it not a commandment of God that we should receive His word—His oracles—the Scriptures—as supreme? Does not Christ enforce it in his "Search the Scriptures" (John v. 39) and elsewhere? Does not Paul teach it in many ways, in regard to both the Old Testament and the New?

Admitting this unavoidable conclusion and reading it in the light which 1 John ii. 3, &c., throws upon the conditions of true fellowship, namely, "And hereby we do know that we know him, if we keep his commandments. He that saith I know him, and keepeth not his commandments, is a liar and the truth is not in him. But whoso keepeth his word in him verily is the love of God perfected: hereby know we that we are in him." "He that saith he abideth in him ought himself also to walk so in as he walked." Must we not exact Christ's estimate of the Old Testament, and Paul's of both the Old Testament and his own writings, as a necessary condition to be recognized in our "fellowship one with another," if we wish to secure the end for which we are working, namely, "fellowship with the Father, and with his son, Jesus Christ?"

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THE SECOND SERIES.

1.—In the accomplishment of its mission among men, the truth acts by separation and association.

(a) It separates men from the world: "Come out from among them and be ye separate."

(b) It associates those so separated: "Ye are all one . . . forsake not the assembling of yourselves together."

It produces these results by the creation of scripturally derived *ideas* in the minds of those operated upon. By

- these ideas they are dominated and controlled. They become mentally new creatures, and manifest the change in their altered relations to men and things around them.
- 2.—But the association of those separated by the truth, is governed by conditions, that sometimes interrupt that association. Hence, "Have no company:" "withdraw:" "turn away"—are apostolic commands concerning some who have been actually separated by the truth.
 - 3.—The conditions of association relate to two departments of our standing in Christ which may be expressed as *conviction* and *character* . . . Unity of conviction and mutuality of conformity to a certain standard of action, are the two conditions out of which association and fellowship grow, and by rupture of which, it is necessarily interfered with.
 - 4.—This rupture may be only partial in either department and yet be sufficient to cause suspension of association in fellowship. Apostolic examples:—
 - (a) Refusal to recognise that Christ had come in the flesh was made a reason for not receiving men who believed in God and the Kingdom, and a number of other elements of truth.
 - (b) Idleness was declared a ground of disfellowship where men had otherwise submitted to the commandments of Christ.
 - 5.—That the first condition of association is the belief of the truth, apart from the perception and reception of which, there is no basis of fellowship.
 - 6.—That the truth forming this basis is made up of a number of items or elements, that are each essential to its integrity as a whole.
 - 7.—That it is a matter of duty to require the recognition of these at the hands of those claiming association with us in the truth.
 - 8.—That we are not at liberty to receive any one who denies or refuses to believe any of them, because the receiving of such would open the way for the currency of their principles among us, with the tendency of leavening the whole community. The elements of the truth are so mutually related that the displacement of one undermines the foundation of the whole.
 - 9.—A man himself believing the truth, but willing to wink at its denial among those in fellowship in any of its essential elements, becomes, by this willingness, an offender against the law of Christ, which requires the faithful maintenance of the whole. Faithful servants of Christ cannot unite with such, on the ground that though he hold the truth himself, such a man is responsible for the error of those whom he would admit, and therefore becomes the channel of a similar responsibility to those who may endorse him in fellowship:—

"He that bidueth him God-speed is partaker of his evil deeds."
 - 10.—That it is the duty of the friends of the truth to uphold it as a basis of union among themselves by refusing to receive either those who deny any part of it, or those who would receive those so denying.
 - 11.—Paul commands withdrawal from "any man" who "obeys not his word," "delivered by epistle." He commands the brethren to hold fast the traditions taught by him, "whether by word or epistle."
 - 12.—Paul teaches by epistle that all Scripture is given by inspiration of God.
 - 13.—We are bound to hold fast by this, and to refuse association with any man refusing submission to this apostolic tradition.

14.—The doctrine of partial inspiration is a nullification of this apostolic tradition; and a doctrine consequently, from the holders of which, we are bound apostolically to withdraw.

15.—That the highest sanction of reason supports this apostolic obligation, since logically, the doctrine of partial inspiration, when worked out, deprives us of confidence in the only access we have to the divine mind in our age.

DEATH OF SIR MOSES MONTEFIORE.—Sir Moses Montefiore died from physical exhaustion on Wednesday afternoon, July 29th, at half-past four, at his house near Ramsgate. Sir Moses Montefiore was the eldest son of Joseph Elias Montefiore, a descendant of an Italian family which settled in England in the last century, and had attained a respectable though not a foremost position in London as merchants. He was born on the 24th October, 1784, while his mother was on a visit to Florence. He received an English commercial education, and was early admitted a member of the Stock Exchange. He married, in 1812, Judith, daughter of Levy Barent Cohen, whose sister became the wife of Nathan Meyer de Rothschild, founder of the house and to this alliance it was partly due that Moses Montefiore was able to retire early from business with an ample fortune. He was Sheriff of London in 1837, and received the honour of knighthood on the occasion of the Queen's visit to the city after her accession. In the same year he made his first important visit to the Holy Land, though he had previously been there in 1827. In all he paid seven visits to Palestine between this earlier one and his last, in the 89th year of his age. In 1854 the distress of the Jews in Palestine called forth an appeal from the Chief Rabbi, and Sir Moses went to Jerusalem to superintend the distribution, not only of the funds subscribed in England, but of a bequest of £10,000 by an American Jew, Judah Touro, with which a portion of land near the Jaffa shore was purchased for agricultural operations. Sir Moses visiting the scene twenty years after this commencement, appears not to have been dissatisfied with the total result. His last journey to Jerusalem was made in 1875, and a record of it, printed for private circulation, gives details of the results of so many years' labour. On his return he was received with an enthusiasm seldom paralleled, not only by his co-religionists, but by the influential and

benevolent classes everywhere. A testimonial fund of £10,000 was raised, and, according to his known wish, no portion of it was to be given in alms, but the bulk was invested in the purchase of land and houses in Palestine, in establishing a loan fund, and in aiding the able-bodied inhabitants to engage in agricultural and trading pursuits. (It is highly probable that his death will greatly strengthen the Palestine colonization movement in which he was deeply interested).

PROPHETIC EXPECTATIONS FULFILLED.—A writer in a New Zealand Paper, referring to the bloodless settlement of the Anglo-Russian dispute, says:—"I think it only just and right to testify to the remarkably correct prognostications of a well-known gentleman holding a public position in Outram, and who is also a Christadelphian. From the very commencement of the Afghan difficulty he has most positively assured us that this expected war would not take place, but that it would be settled by words, and not swords. Over five years ago, he distinctly pointed out to me and many others the exact position that England has since taken up in Egypt, although at the time such an event appeared most improbable." During the late Russo-Turkish war, he pointed out the exact course events would and did afterwards actually take.

THE FIRST BOOK TRANSLATED INTO ANOTHER LANGUAGE.—A Mr. Barrett, lecturing at Norwich, on the Old Testament revision, said the first translation was the Septuagint, made about 300 years before Christ out of the Hebrew into Greek by 70 Jewish elders at the request of Ptolemy Philadelphus of Egypt. It was interesting from being the first book translated into another tongue. It is singular, said the lecturer, that the first should be God's own Book, and it is equally remarkable that the translations of the Bible today double the translations of all other books put together.

WHY THE DELAY ?

As intimated last month, we have a number of further communications on this subject. It is naturally a subject in which earnest men are deeply interested. The kingdom of God is so perfectly adapted to supply every human need that the prospect of its early approach appeals to the highest appreciation of which the human mind is capable. The signs of its approach derive their interest from this fact. In their general character, these signs are palpable ; but there has been a little prematureness as to time. There seemed reason for believing that the ending of the Papal period would bring the beginning of the Messianic period. The Papal period has ended in a marked manner : but the kingdom of God still tairies—not without many signs of its nearness, but still without the one event which is essential to its actual beginning—the return of the Lord Jesus. Hence the question, Why the delay? Delay in the proper sense there cannot be. God's appointments can no more fail in the political sphere (related to His purpose on earth) than in the physical sphere of its cosmical development. But the indications of His appointment have been read wrongly as regards accurate chronology. This has mostly been the result of leaving some elements of the indication out of account. There is no need for much discouragement at this.

It is evident that the day and the hour in the exact sense were never intended to be revealed. Christ's allusions to the subject are all in this sense ; and it is manifest that such a revelation would not be beneficial to those who are called upon, through a lifetime of patient faith and obedience, to qualify themselves for the place to which God has invited them in the glorious kingdom when it arrives. It is equally evident that God intended His servants to have an idea of the time in a general or epochal sense. The Apocalypse is evidence of this. It is on the indications of the Apocalypse that we may most confidently rely for the conviction of the nearness of the time for the Lord to appear. The programme unfolded there is so broad and comprehensive, and yet so definite in its leading features and so markedly fulfilled in European history, as to impart confidence on this point, even though there is an absence in the Apocalyptic programme of exact chronological specifications. The frog-sign and the exhausting Euphrates, concurring with the universal armaments of the times, and the tendency of events to draw Russia and England Armageddon-wards, are the clear and palpable tokens of our neighbourhood to the event of the portentous parenthesis of Rev. xvi. 15, with which all these things are Apocalyptically associated : " Behold I come as a thief."

The question " Why the delay ?" has no meaning as applied to God's plan, but only to human readings of the plan, and that, too, of only one feature of the plan, viz :—the exact time in the plan for the Lord's coming. The plan in its substantial features has realised itself as anyone acquainted with the history of the past eighteen centuries can see, and it is further being realised every year. Still we are waiting when we expected, by now, to be called away. The discussion why this should be has an interest for us while we wait.

It will be recollected that brother Meakin, of Derby, contended that the reason of the apparent delay was the neglect to take into account the several beginnings and endings of the period of Judah's Babylonish captivity, affecting the beginning and end of the greater period coming immediately after. Brother Laverock, of Leith, demurs to this suggestion. He says the period of seventy years specified by Jeremiah' was not the measurement of Judah's captivity in particular, but of the political vassalage of certain nations to Babylon, including Judah. He says :

"The announcement by the prophet was that 'These nations (Judah included) shall serve the king of Babylon 70 years' (Jer. xxv. 11). It was a servitude, then, and not a captivity that is expressed in the announcement they were to be a subject nation of Babylon, like the others, acknowledging the supremacy, and being tributary to the king of that nation. This is obvious from the fact that Jehoiakim became the servant of Nebuchadnezzar for 3 years, and turned and rebelled against him. Other successors were appointed as vassal kings, but their infidelity to their sovereign master led to the successive captivities as a punishment for their non-allegiance. It is stated 'And all nations shall serve him,' that is Nebuchadnezzar, 'and his son and his son's son, until the very time of his land come' (Jer. xxvii. 7). Admitting the servitude began in the first of the reign of Nebuchadnezzar B.C. 612, it terminated with the overthrow of Babylon and the slaying of Belshazzar, B.C. 542, just a period of 70 years. What other construction can legitimately be put on the 70 years and the announcement by the prophet? Jeremiah, as a faithful servant of the Deity, in opposition to the lying prophets, urged the people to submission to the Babylonian monarch. Thus we read, 'But the nations that bring their neck under the yoke of the king of Babylon and serve him, these will I let remain still in their own land, saith the Lord, and they shall till it and dwell therein' (Jer. xxvii. 11). Undoubtedly Daniel and his compatriots were carried captive when Nebuchadnezzar came at first against the land, and probably their carrying away resulted from the resistance the nation offered to the conqueror, or they may have been carried captive as hostages for the loyalty of the people or trophies. Had there been four great waves, so to speak, in the dissolution of Judah and Jerusalem, marked by striking intervals with four consecutive waves of restitution that could be placed in juxtaposition with them measured by 70 years apart, then there might have been some foundation for what is sought to be established. But what do we find? The national existence was hopelessly crippled by the carrying away of 18,000 to 20,000 captives in the 'reign of Jehoiachin (2 Kings xxiv. 14), and in the first of the reign of Cyrus, the Persian, the captives numbering 50,000 are restored giving a natural existence. The incidents which occurred afterwards were episodes in the history of the people, marking the unfavourable events which originated from the machinations of their enemies in the building of the temple, which, for a time, retarded the national life and consolidation of the nation. Had the inhabitants of Judah and Jerusalem been of the character of the saints trodden down during the time, times, and dividing of time, then the validity of applying the sliding scale to the 2,400 years, &c., might have been more obvious, but before the Babylonian servitude, the people had reached a state of moral degradation, their idolatry was consummate, being both grovelling and cruel; the warnings of the prophets fell on dull ears, and the abject condition of the people is illustrated by their writings. To make the successive events or stages in a judgment brought upon the nation specially by Jehovah for their wickedness, and apply them to other measurements in the divine purpose, does not seem tenable. The 2,400 years pertaining to the vision in Daniel 14, are disconnected from the 70 years, and irrespective of the subjection of Judah to Babylon; nor does it appear entertainable that the seven times or 2,520 years which are taken to denote the durations of the kingdoms of men, can be affected by any incidents or coincidences connected with the same period, which is Jewish and foreign to the matter. At most the stages wrought out in the article could not be urged as being more than typical. Israel's history in the past is recognized as being in a large degree a miniature picture of the future, with the sin and unrighteous rule exchanged for the righteousness of her subjects."

BRO. ELIJAH WAITE, of Brisbane, Australia, (late of Leicester, England), says:—
"I was glad to read the article contributed upon the apparent delay of Christ. I have been exercised some years upon the same subject, and by various means and helps I had arrived at similar conclusions. Yet I should like an exposition of Daniel xii., which has been to me the most difficult part to comprehend. It appears others have been exercised also. Brother Sulley thinks the times of Babylon and Judah or Israel have different beginnings. Now, I think he is quite right in thinking so, but quite wrong in the application of times which, he says, made him feel distressed. The times of Babylon seem to have commenced, as brother Meakin says, about 611 B.C. and would

end about 1910 A.D., to which Dr. Thomas also agrees. But Judah's times are temple times. The threat of Moses to Israel is as follows: (Lev. xxvi. 31.) "I will bring your SANCTUARIES unto desolation," and Daniel says (chap. viii. 11) that not only the Sanctuary but even the PLACE should be cast down or usurped, which took place finally about 637 A.D. by the Mahometan Mosque of Omar being built upon the very site of Solomon's temple. Therefore, I conclude that Israel's seven times commenced about 18½ years later than Babylon—that is, at the destruction of the temple, B.C. 592, when the throne of the Lord was *overturned*, and Zedekiah, the wicked ruler, deposed, and an END was made, until he comes whose right it is to be King of Israel and High Priest of the *sanctuary*. Now, taking the last date B.C., 592, and adding seven times of years, it brings us to A.D. 1,928, or the END of Micah's 40 years and commencement of 1,000 years rest, or the Kingdom of God restored. We must all agree, I think, that Babylon's supremacy must end sometime before Israel is triumphant. Now, I conclude that Babylon's seven times end A.D. 1910, and Israel's seven times end 1928 A.D., leaving a margin of 18½ years for the FINAL subduing of nations, and purging them as mortal subjects for the Kingdom of God. I agree with brother Sulley that all DATES should square or fit. Therefore, if these conclusions are correct, all others will fall in. Brother SULLY thinks that the 1335 days of Daniel (xiii. 12) have the same beginning as the 1260. Now it all depends upon which 1,260 days he refers to. I feel convinced that it *does not commence with* Daniel's 1,260 days of either chap. vii. or xii. and vii., but rather with the times of the Little Horn of the East, or Justinian and his successors over the Eastern World. That is it DOES NOT refer to the papacy directly. You must notice the position of the Angel of the vision. Look at Daniel viii., the angel is upon the banks of the river Ulai, and in chap. x., the angel is upon the river Hiddekel. Therefore, I conclude the events shown to Daniel have an Eastern bearing. Now if we can solve Daniel xii., we shall know all about the matter. Justinian, the Roman Emperor, assumed authority over the East about A.D. 533, at the great council, and was confirmed again about A.D. 563, after his Persian wars. That is, the Jews and Saints were placed under his hand. Now add John's and Daniel's dates to the above, thus, A.D. $533 \times 1260 = 1793$ (French revolution Period); $563 \times 1260 = 1823$ (time of end commences); again take A.D. $533 \times 1335 = 1868$ (first blessing), and A.D. $563 \times 1,335 = 1,898$ (second blessing, or Hour of Judgment upon the West, or *Papal nations*.) The Hour of Judgment being a period of 30 years, added to previous date thus, $1898 + 30 = 1928$, or Kingdom of God. That is as regards things in the west, the papal abomination: but there is an eastern abomination: and to this evidently, the dates of Dan. xii. 7. 11 and 12 refer.

"Again, we must have the Eastern abomination in the case. These dates are distinct and separate from the 1335 days, but still are portions of the Eastern Little Horn Dominion's dates, as follows: MAHOMET appeared upon the scene A.D. 622, and his successors were in full authority over the Jews (DANIEL'S PEOPLE) about A.D. 637. Remember it is the Jews we must keep in our calculations. Now, add the periods of Daniel xii. to above dates, thus: A.D. $622 \times 1260 = 1882$ (England in Egypt and time of the dead or resurrection), A.D. $637 \times 1260 = 1897-8$ (Mahomedanism overthrown and the hour of judgment upon the Papal nations about to commence, and Christ Jesus established as chief over Assyria, Egypt, and Judah.) Notice Daniel xii. 'From the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be 1,290 days.' Now the daily sacrifice was finally swept away by OMAR, the Mahometan general, and this TEMPLE, MOSQUE, OR ABOMINATION established A.D. 637. Now add 1290 to that date thus: $637 + 1290 = 1927-8$, or Kingdom of God.

"Thus all dates harmonise and point directly to 1928 as the END of Daniel's time, and complete establishment of the Kingdom of God. Judah's times seems to be made up thus:—from B.C. 592

70 years captivity in Babylon.
2,400 Evening Morning period.
10 Time of dead, or resurrection period.
40 Micah's times, or Jacob's trouble.

2,520 Years, or 7 times.

P.S.—You have a waste paper corner, and a periodical called the *Christadelphian*. Please consign this to its proper place, and oblige, yours fraternally."

Bro. C. H. EVANS, of Guelph, Canada :—"Can it be doubted the end of the age is come upon the present generation of believers, and that we are greatly blessed in beholding what many prophets and kings (and angels too, Dan. xii. 6) earnestly desired to see. The day and the hour of the return of our Lord are possibly nowhere revealed for wise and proper reasons, but by inference from events the dates of which are, we know it is nigh, even at the door. The expiry of the 1260 years of imperial papalism in 1866 we have seen—the added 30 years—that is the 1290 years lacks but 11, bringing us also to the termination of the 2300 years reckoned from the commencement of the 62 weeks of (Dan. ix. 25), by which date, 1896, we hope, with immortal eyes, to witness, and divine power to have participated in the destruction of the Desolator of the Holy Land, and the Destroyer of the prophets and saints; those twin system of blasphemy and presumption—the Pope and the Turk; which said Luther, 'came up together,' and we may, apparently, so say, will go down together. To a common ending also of the 1290 and 2300, it is interesting to note, does 1,260 years conduct us, beginning about the time of the capture of Jerusalem by the Caliph Omar, when the Patriarch is recorded to have exclaimed, 'The abomination of desolation stands in the holy place.' The perdition of Gog and his great company, if after manner of the Sennacheribian hosts of old, will not take much time, and at the hands of the 'Second Angel' or Yahweh Elohim the plagues and death of Babylon, the bloodguilty, are said to come in one day (year), so that of the remaining 11 years we may conceive sufficient time remains for Deity to do, or 'show wonders to the dead,' but bringing us face to face with the solemn event of the judgment seat. 'Blessed,' said the angel to Daniel, 'is he that waiteth and cometh;' to the 1335 days (years)—blessed presumably, because, as of the seed of Abraham he with them will stand in their (conquered) lot, the inheritors of the world, the nations being made righteous by the then consummated judgments; the saints at rest from their labours on the apocalyptic glassy sea. These 1335 years or 1260 × 30 × 45, if our calculation be correct, likewise terminate with the 2520 years, the duration period of the kingdom of men having a cognate commencement with the literal 2520 days (or seven times) of Nebuchadnezzar's maniacy."

RECAPITULATION.		Ending.
The 1,290 years from Phocian epoch	1,896 A.D.
" 2,300 , beginning of the 62 weeks	1,896 "
" 1,335 or 45 added to above 1,290	1,941 "
" 2,520 from commencement of the literal 2,520 days or seven times that passed over Nebuchadnezzar	1,941 "

Brother W. G. BURD, of Osceolo, Mo., U.S.A. :—"I have carefully perused the article, 'Why the Delay?' and correspondence on the same as appearing in August and September numbers of *Christadelphian*, and am convinced that the 2,520 years of Babylonish triumph began when the last of the captive Jews were brought to Babylon, namely, B.C. 588 and therefore ending A.D. 1932. It would seem fitting the period in question should begin when Nebuchadnezzar's conquest was complete than at the date of the capture of Jerusalem, B.C. 608, or with the beginning of his reign, B.C. 611. But the 'coming out' process, that is, the coming of Israel out of the nations, will not require so long a time for its accomplishment, with Christ and his immortalized Brethren as instructors, as in the time of Moses. Hence, there is no need either to subtract 40 years from A.D. 1932 for the commencement of the expurgation of Israel, nor to wait until 1892 for the coming of Christ to judge the living and dead ones. The 1,260 ended A.D. 1866 with the fall of the temporal power, as all watchers are agreed, and as Dr. Thomas taught. The 1,290 ends with the fall of the Desolator, in the last phase in which he exists on the little horn of the goat territory, when he comes to his end with none to help in the 'glorious land.' This must be subsequent to the judgment of the saints, for we are taught they are taken away before this terrible affair takes place. But the 1,335 ends with the final triumph of Judah, when each tribe shall stand in his lot (Dan. xii. 13). Now, it is evident, if the 1,260, 1,290, and 1,335 all measure time

with reference to the same power, they each must begin together, at the date of the Phocian decree, A. D. 606, which would give to each separate and consecutive epochal endings. The 1,290 would end with the fall of Gog, A. D. 1896, and the 1,335 would end with the re-settlement of the Twelve Tribes of Israel in their lots, under the government of the Christ A. D. 1941. But the one supreme event for the faithful watcher, is the appearing before the judgment seat, to render an account of deeds, whether good or bad. Now, the day nor the hour of this has not been made known. In view of this, we are admonished by the words of the Master himself, 'to keep our lamps trimmed and burning,' lest coming suddenly he find us sleeping. 'And what I say, I say unto all, watch!' Therefore we should not conclude the coming of the Lord to take account of the Saints will necessarily be delayed till 1892. We may get the summons any day or hour. Of one thing let us be certain; it is near at hand, even at the door. I would rather think the judgment of the saints will begin before 1892, and last for several years. When the Egyptian Protectorate is established by Parliament, the Mahdi driven from the Soudan, with Russia in Constantinople, and renewal of Jewish colonization begins under the auspices of Baron Rothschild, Christ will appear on Mount Sinai to refashion the dead and take account of them, after which the living will be judged. Therefore if we should live, the judgment in our case may not be so much as the eight years hence which bro. Makin's theory would indicate. On the other hand, should we die, as the dead know not anything, would practically be his coming to us. In this other sense, Christ may come any day or hour. But say that Christ comes A. D. 1892, the judgment of living and dead ones may last until the fall of Gog A. D. 1896, and then the expurgation of the Jews and proclamation of the everlasting gospel begins simultaneously and ends with the setting up of the kingdom, and A. D. 1912, just 2,520 years after the capture of Jerusalem by Nebuchadnezzar, B. C. 608. The 30 years of war, or hour of judgment would close about the end of the year 1941, including 9 years for the resettlement of the twelve tribes in their respective lots under the government of the Christ, and sounding the truth to the utmost bounds of the globe, when the proclamation of 'Peace on earth and good will among men' will go forth to the glad some though conquered nations of the earth which shall last for a thousand years. If the duration of the ram and goat vision should be, as I think it is, 2,300 and not 2,400 it might begin with the rebuilding of the wall and temple of Jerusalem by Ezra, B. C. 406, which would make it end A. D. 1894, when the Ezekiel temple will be constructed, either on the long deferred plan of brother Sulley or some other, if his should not prove to be the correct one, which will result in the cleansing or avenging of the sanctuary. Hence, Christ must come and judge the Saints and enlightened sinners prior to 1894, which would allow of the coming out of the Jews from the nations to begin at that time, only two years later than brother Meakin's theory would claim. Therefore, the only thing we can be sure about on this subject is, that the time draweth nigh."

Bro. J. F. SYKES, of Elmira, N. Y., U. S. A., says:—"I am exceedingly glad to see the brethren taking hold of this subject. Many minds exercised by the same spirit, bringing out line upon line, here a little, and there a little, may give us what will prove to be of very great value, to that part of the body in Christ, now living. God hath, and still is revealing unto us, things that must shortly come to pass. We surely have the beginning, and ending, of the 1,260 years of Papal power; this stands firm on the pages of history, as a fact that no one can successfully deny; therefore, it being both spoken and verified by God before our eyes, we know it stands infallibly true, and cannot be moved. And it is just as true of the other two dates, 1290 and 1335, for he who spoke the one hath spoken the others and covered them with the glory of the truth. It has been taught that these three dates, 1260, 1290, and 1335, would all end together in 1866, which is, neither more or less, than saying the papacy shall be destroyed; the resurrection will occur, and Millennium begin at the same time. Yet, for all these expectations and teachings, I have to say I took but little stock of them. Therefore, I will not lose much by them. The plain and simple truth is 1290 is just 30 years beyond 1260, and 1335 is just 45 years beyond 1290. To end these dates together makes confusion, for then there is no time provided for the Papal woman to enter the bottomless pit, and to come out again to be married to the State, and ride the

scarlet-coloured beast; nor would the Horn-nations have opportunity to fight the Lamb neither would there be resurrection for the counterfeit church; nor restoration of the ten-horn system. For all these things occur after the 1290 years; (but the going into the bottomless pit, which occurred at the end of the 1260, and is therefore in the past.) Brethren, I claim there is more comprehended in these dates than is generally recognized, for the reason they are not understood. If we are in the number of wise ones, why do we not understand these things? They were written for our special benefit, and none others, for we are living in that very time of the end, spoken of in Daniel xii. between 1260 and 1290. Not that I, or any other brother, should know it all, but by each one giving his own mite to the chit-chat in the *Christadelphian*, the Body may receive that understanding promised by God to us; may it prove a blessing to the edification of the whole body in Christ now living, is my heart's desire, and prayer to God.

"Much has been written, and more said, about the 1260 marking the end of the papacy in 1866. That it marks the end of her tyrannical power no one can deny, for the time is up, although it took four years more to make the Pope acknowledge it. In 606 Phocas issued a decree that resulted in Rome pagan delivering over her seat and authority to Rome papal. 1260 years of papal tyranny from that date brings us down to 1866; in 1870, four years after, we hear the Pope exclaiming, 'We are helplessly hemmed in a corner, and robbed of every vestige of power, by a den of thieves,' confessing by his own mouth the judgments of God in ending his days of oppression. Well, you may say, what of these four years? In answer to this I would say, What of Israel's 30 years over time in Egypt? The time was up at the end of 400 years, but they had a time of the end in their day of 30 years beyond Egypt's time of oppression. This was their time of deliverance, in which God was working out, in His own way, the deliverance of His chosen people, which finally resulted in the Passover and destruction of their enemies. This was a shadow or type of the present 30 years from 1866 to 1896 through which we are passing on to that grand and glorious deliverance of Israel in the Spirit from their graves and all troubles in the flesh; and resulting in the deliverance of Israel in the flesh (Judah and Benjamin) and restoration to the land of their fathers. And can we not see the buds shooting forth their leaves? Are we not able to read this time of resurrection drawing near? We know God's purpose to raise his people to power and glory, and so ought we to know this to be the time of the end of our sojourn as pilgrims and strangers in a strange land. And, dear brothers and sisters, 1896 will surely find us at or among the mountains of Sinai. Now, as there was four years from 1866 to 1870, when the Pope, through the judgment of God, acknowledged himself in a helpless condition or bottomless pit, so there will be four years from 1896 to 1900, in which time Israel in the Spirit will be judged and standing before our High Priest as the wave sheaf. He will then offer them to his Father, who will accept the offering by pouring out His Spirit upon them, and passing them over from the flesh to the Spirit, they are born of the Spirit and are as the angels of God, being rewarded and made ready to fly to the rescue of Israel in the flesh, and with Christ their head they will arrive on Mount Olives in 1900, there to destroy them that destroy the earth, in the battle of Armageddon."

Others will probably be moved to write on this matter. Enough is manifest on two points: namely, the cause of the "delay" and the fact that the Lord is near, though exactly how near, none can tell. The idea of "delay" has arisen from the expectation that the Lord would come with the end of the Papal 1260 in 1866. We were led to entertain this expectation through Dr. Thomas's strong convictions on the point though he it said the conviction on his part was not absolute. The Editor of the *Christadelphian* remembers talking with him on this point in 1862. He said he expected the Lord with the falling in of the Papal power, but that if the Lord did not come then, it would not distress him in the sense of making him feel there had been any failure in the purpose of God: he should simply conclude he had left something out of account in his reckonings. It is now about 20 years past that time, and the situation is this: though the Lord has not come, there is a steady development from year to year

of those events that belong to the signs of His appearing: beginning with the disappearance of the Pope's temporal power at the very time long-expected. There has been a succession of events (also all expected), all leading to the formation of the prophetically foreshadowed situation of the time of the end. It is not at all a parallel case to the Millerite disappointment of 1843 and other failures. In those cases, everything was made to hang on a particular date when events were expected which had no connection with what was actually going on in the earth. In this case, the date fixed on has been verified by the very occurrence to which it stood related, viz.: the disappearance of the coercive power of the Little Horn of Daniel's Fourth (or Roman) beast. The coming of the Lord was an expectation outside the date, seemingly growing out of it as a legitimate inference, but not entering into the structure of things to which the date belonged. And then, as already stated, there has been the long succession since then, of other events, equally expected and equally improbable, and equally indicative of the drawing on of the hour of judgment, and the establishment of the Kingdom of God. The case before us, therefore, is not a case of "failure" as regards the broad features of the matter, but much other than failure. The only failure relates to an expectation of Dr. Thomas's, which he admitted beforehand, might not have been well founded. We look round and ask, Is there any explanation of the failure in this particular? And what we see is the existence of other periods arithmetically overlapping the 1260. Dr. Thomas was far from ignoring those other periods: every close Bible student, of whatever subject, will find that he ignored nothing. But while ignoring them, he gave them what appeared an artificial place—that is, he made them end with the 1260, driving back their beginnings to a corresponding point earlier than the beginning of 1260. There is a reason why he should have thought this the right thing to do. It was by no means done arbitrarily. But there is no need to go into that. Suffice it that he was allowed so to present the subject, as to establish in the minds of believers an expectation of the Lord's coming a considerable time in advance of the actually appointed time. In this there may have been a Providence—with two objects—to give an impetus to the development of a people that might have been lacking in the absence of an expectation of an early appearing of Christ; and to try those who should outlive the time expected, and also to prepare for them a sweeter deliverance than could otherwise have been theirs. Whatever the divine object may have been here is the fact (and God rules). It is no new feature in the working out of His plans. Moses was in the advance of the time with his expectations (apparently with good reason), and had to wait God's real aims in the quieting, humbling, and patience-trying solitude of the Arabian desert. The apostles in Christ's day also "thought the kingdom of God should immediately appear." It may be that God's greatness requires this forcing of puny man on to waiting knees as the times of His purpose draw near. The right effect of our own situation in these latter days will be realised in every right-minded brother and sister of the Lord Jesus, who knows the word, fears God and waits, with longing desire, for the promised salvation, which will "surely come," however long it may appear to tarry.—EDITOR.

There is a place for everybody if they choose to make it. The way to make it is to be serviceable to others. People accustomed to do good become indispensable. This is the source of "influence"

which some are dying to have but can never acquire, because they desire it for their own gratification instead of setting about the only line of conduct that will bring it.

THE PRESENT EVIL WORLD.

O life so painful and perplexed ! O world so bitter and so bare !
How the sad groanings of mankind mix with their labours everywhere ;
Upon their feet the fetters clank ; their hands are torn ; their heads down-bent ;
Their faces pallid, and their eyes grow dark with sullen discontent.

The weak ones fall and cannot rise ; the strong ones hurrying forward go,
And leave them, as the man was left, upon the road to Jericho ;
The priests are pitiless and proud, the rich have but a selfish eye,
And keep their beasts, and wine and oil, and leave the wounded there to die.

The lofty skies are flushed and filled with the warm radiance of the sun ;
The day has its bright hours, and then the stars come shining one by one.
“ They say that God is ruling still : He never speaks—can He be there ? ”
So asks a world all left like this, to silence and its own despair ?

The blight upon the blush of spring, as fade the tints of promised strength ;
The parched and dwindled summer grass—undewed, unraind, and dead at length
The faint smell of late autumn flowers—the shuddering of the winter seas—
The dropping of the last red leaf—are these His gifts, or such as these ?

SELECTED BY K. B.

(Answered next month.)

A SCIENTIST MOCKED BY IMMORTAL SOULISM.

There is no death ! we say, Ah me ! who holds the proof ?
Amid the clashing war of creeds the doubting mind must hold aloof.
The “ everlasting rocks ” have crushed so many dogmas of the past,
We tremble lest their ponderous weight shall fall and crush this hope at last.
If human life has been evolved from living germs within the earth.
From dust we came, to dust return, and doctrines prove of little worth.
There is no death ! we say, Then what is this so still and pale ?
Speak ! living dead ones if you can, and from this mystery lift the veil.
We kneel before the lifeless form, we kiss the pale cheek o'er and o'er,
But to the heart's most bitter call, the lips are sealed forevermore.
No hand has ever yet unlocked the portals closed upon our dead,
No ear so fine to catch the sound of voices far, or footsteps tread.
We speak of heaven—a place beyond, and men point upward to the sky,
As though our lost have gone to dwell in some imagined place on high.
But who can grasp, or who conceive, a something tangible to hold ?
That shall convince the thinking man, 'tis other than a myth of old.
We touch with reverent hands this theme, nor would we seem at all profane,
But reason mocks the poet's dream and stamps our fond delusions vain.

SELECTED.—Mrs. H. L. T.

[If this lady, reduced to melancholy between the hopeless voices of science and the mocking lies of the priests, could only get a glimpse of the God-authenticated Bible doctrine of the mortal nature of man, and the resurrection of the dead, her mournful notes might change into the music of assured and rational hope.—ED.]

CHRIST : HIS LIFE AND WORK 1800 YEARS AGO.

BY THE EDITOR.

CHAPTER VIII.—CHILDHOOD.

IN seven days after the departure of the shepherds, the time arrived for the circumcision of the child; and circumcision was accordingly performed—probably in Bethlehem, by some official of the local synagogue. Why should “Christ the Lord” be circumcised? Because he was the seed of Abraham and of David, according to the flesh (Rom. i. 3: Matt. i. 1). But why should that be a reason for circumcision? Because it had pleased God, in carrying out His purpose towards the house of Israel (not yet fully accomplished), to proceed by covenant, and to appoint circumcision as the sign of that covenant in all their generations. (Gen. xvii. 10-14: Rom. iv. 11). Any descendant of Abraham neglecting circumcision was outside the covenant, as God told Abraham, and would be cut off from Jehovah’s regard (Gen. xvii. 14). Jesus was a descendant of Abraham, and in a pre-eminent sense, “THE SEED” of Abraham (Gal. iii. 17), whose special mission it was to “confirm,” or make sure the promises made unto the fathers (Rom. xv. 8). For circumcision to have been omitted in his case, therefore, would have been for the covenant to have been broken in its most essential application. But this failure was not possible; therefore the child Jesus was circumcised.

His name was published in connection with the ceremony, according to the Hebrew custom. We are not told if it caused any surprise, as in the naming of John the Baptist. There was the same reason: “There is none of thy kindred that is called by this name.” But probably Joseph and Mary’s acquaintances would be all at Nazareth; and so the family strangeness of the name would not be known in Bethlehem to the few who would be present at the performance of the rite. The fact remains in all its power that the name was not derived from the family pedigree, and that Jesus “was so named of the angel before he was conceived in the womb.” This fact is one of the many evidences of the divinity of Christ. The fact cannot be questioned, for it has been on record since the first century in writings of purity and truth, and is imbedded in such surroundings, as to be undetachable from the system of truth of which it forms a part. No other explanation of the name of Jesus can be given. Men may scoff and assert, but facts are not destroyed by that process. The concurrent agreement of the apostolic age cannot be disposed of. The very reason given for the bestowal of the name on Christ is sufficient to place it beyond the range of human invention, “for he shall save his people from their sins.” It is not according to the habit of men to be governed by so large and so pure an idea. Human enterprise or inventiveness runs in the channel of human sympathies and passions; “the things that be of men” are visible in all their ways and thoughts. But here is a reason that relates alone to “the things that be of God,” and is therefore self-evidently from a divine source.

It was not a new name in the sense of never having been used before: but it was new in Mary's circle, and in her use of it to name her son, it probably received for the first time its true application, of which previous uses were the typical adumbrations. For as the least informed may be aware, it is a Hebrew name in which the Creator's name is the leading ingredient—Joshua or YAH-SHUA—*Jehovah shall save*. Jehovah saved Israel by Joshua, the successor of Moses, and again by Joshua, who took a prominent part in the restoration from Babylon. But in these cases, the work was transitory, and performed indirectly. In the case of this newly-born child, the work was to be for ever in those for whom it should be effectual: and it was to be done in a direct manner by God himself, who was the Father of the child, and who made him what he was, and dwelt in him by the Spirit, working and speaking through him, as Jesus repeatedly testified afterwards, and as indeed was manifest from the nature of his words and works. It was most fitting, therefore, that he should be called Yah-shua or Jesus: also Emmanuel—"God with us." He was without much figure "the Word made flesh"—the wisdom and power and fiat of the Father become incorporate in a man of the house of David, that sin might be taken away, and the way opened for friendship, love and life for evermore.

In a little over a month after the circumcision, the time came to present the circumcised child to the Lord, as the law enjoined. Thirty-three days were required to run for the mother's purification and recovery (Lev. xii. 3), after which, in the case of a first-born son, it was needful to discharge the claim the law had on him under Ex. xiii. 12: Num. xviii. 15. God slew the first-born of the Egyptians on the night of Israel's deliverance from Egypt, on which event he established a memorial claim for every male first-born of Israel, to be sacrificed to him afterwards, unless redeemed in the way appointed. This claim lay on Jesus at the very start of his life on earth: and from this (being "under the law" Gal. iv. 4), he had to be redeemed like every first born male child of Israel. There were two modes of redemption—one for the well-to-do, and the other for the indigent (Lev. xii. 8). The first was by the sacrifice of a lamb, and if the mother was not able to bring a lamb, then she was to offer two turtles, or two young pigeons. From Luke ii. 24 it would seem that Mary offered the latter, from which we have an incidental clue to her position in life.

The distance from Bethlehem to Jerusalem would be seven or eight miles—a distance not inconvenient for Mary, after the lapse of 40 days. The path lay through the beautiful mountainous district lying to the south of Jerusalem. On the back of a mule or ass, accompanied by Joseph, she would perform the journey with her first-born son, all undistinguishable in appearance from other first-borns, which might arrive at Jerusalem at the same time for the same purpose. How great the difference really was, Mary knew; though it is probable her very familiarity with the child in all her motherly offices would prevent her from having a very distinct sense of the difference. Arrived at the temple, she presented her offspring to the officiating priest, with the "two

turtles or two young pigeons" (either brought with her from Bethlehem, or, which was more likely, purchased at those "seats of them that sold doves," which were afterwards so unceremoniously overturned by her babe grown to manhood). To the priest, it was an ordinary child, who probably went through the ordinary routine with the indifference natural to official repetition. But it was not so with all. "There was a man in Jerusalem whose name was Simeon," to whom it had been revealed "that he should not see death before he had seen the Lord Christ" (Luke ii. 25). This man was no carping theorist or idle loungeur. He was "just and devout, waiting for the consolation of Israel." To such only does God draw near in loving and revealing confidence. "The Holy Spirit was upon him," and on the particular day when Mary arrived at the Temple with her little charge, the Spirit had drawn him to the same place, with the intimation that one of the children to be presented that day was he upon whom the hopes of just and devout Israelites had been for ages fixed. We can understand with what interest Simeon would take up his position and watch the mothers who came to present their little ones, and when Mary, accompanied by Joseph, stepped forward with her child "to do for him after the custom of the law," the Spirit, making known to Simeon who she was, the old man, with what must have been a cordial and emphatic movement, took up the child in his arms, to the surprise of all parties, perhaps, and said: "*Lord, now lettest thou thy servant depart in peace: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people: a light to lighten the Gentiles, and the glory of thy people Israel.*"

It cannot but appear most fitting that such an incident should attend the official presentation to the Lord. It was a new testimony from God to the divinity of Jesus—one of a series of testimonies divinely delivered at every well-marked stage of his introduction—first at the conception: then a few months further on when Joseph was distressed: then at birth: now at the presentation: afterwards at other seasons. The reason for such a testimony will be apprehended when we realise that a foundation was being laid for faith in the most important transaction that had ever taken place among men. There was no aim to impart the kind of *eclat* that is associated in the popular mind with prodigies and wonders. There is a total absence of omens and auguries: no comets, swinging open of doors or unnatural occurrences. But the divine attestation was a necessity for the object in view, and this attestation was given at every stage and in chaste and suitable form—in this case, by the movement of the Spirit in an old man of the divinely approved type, whose utterances, though devoid of power to impress bye-standers at the time, helped, at a suitable moment, to complete the divine endorsement of the work being done. Not only Simeon but Anna "a prophetess," "of a great age" was used for the same purpose. "She, coming in that instant," gave thanks likewise to the Lord and spake of him (the newly presented infant) to all them that looked for redemption in Jerusalem." Joseph and Mary "marvelled at those things that were spoken." They knew that the babe was

“Christ, the Lord”; but they evidently had not the large views opened out in the prophetic utterances of Simeon and Anna. There was an element in Simeon’s words addressed to Mary that would perplex and trouble them in the mere rudimentary knowledge they had: “This child is set for *the fall* and the rising again of many in Israel and for a sign that shall be spoken against (yea, a sword shall pierce through thy own soul also).” The expectations associated with the appearance of the Messiah were those of blessing and prosperity only. It must consequently have appeared a curious darkening in the midst of light to speak of Israel falling, and of gain-saying against the new-born Messiah and a sword piercing his mother’s soul. Events soon showed the meaning of these painful prophetic allusions: but for the moment they must have been of difficult significance to Joseph and Mary, and must have increased the obscurity inevitable to their partial comprehension of the transaction in which they were being instrumentally employed.

It is by no means beside the point to note how signally the prophetic foreshadowings of Simeon have been realised. It must have appeared in the highest degree improbable that the helpless carpenter’s babe which he held in his arms would affect public events in the land of Israel: or that such a child could ever have any relation to the Gentile world as a “light.” Looking back, we see how entirely the natural improbability has become historical fact. Though the world sits in darkness, we are eye-witnesses to the fact that the brightest name in Gentile estimation is the name of Jesus, and that what little alleviation of natural barbarism the nations experience in these civilised times, is traceable to him whose infant form Simeon upheld. We refer to this fulfilment of his words rather than to the “fall” of many in Israel that followed Israel’s rejection of him; or to the cruel sword which his crucifixion plunged in Mary’s heart, because the reader might feel that these events were too near the time of the prophecy for him to feel quite sure that the fulfilment came after the prophecy. There can be no such reservation on the subject of enlightening the Gentiles (though we have not yet reached the full enlightenment contemplated). Simeon’s prophecy has been on record for over 1,800 years; and the ascendancy and light-giving power of the name of Jesus is a fact before our eyes at the present moment. Whence this wonderful fulfilment of the word of Simeon? The narrative says:—“The Holy Spirit was upon him.” This is a complete explanation, and contains within it a guarantee of the divine reality of all the rest. The result of any attempts to explain it on any other principle can only show by their weakness the truth alone of Luke’s explanation.

Joseph and Mary, having “performed all things according to the law of the Lord,” “returned into Galilee to their own city Nazareth.” So Luke informs us. Matthew seems to say they went to Egypt (ii. 14). Whence this apparent inconsistency? It evidently arises from Matthew omitting notice of the matters recorded by Luke and speaking of a later occurrence. That it is a later occurrence of which he speaks is manifest from a comparison of the leading features of the two accounts. In the case of Luke, all that is recorded happened within *the first six weeks* of the Lord’s life. In the case of Matthew,

the period was sufficiently extended to make Herod go as high as *two years* for the maximum age of the children to be slain (two years old and under, according to the time which he had diligently enquired of the wise men" Matt. ii. 16). The details require a considerably extended period. It was "*when* Jesus was born in Bethlehem" that wise men came from the east. Their journey must have taken some time. They did not start till they had seen the star, and the appearance of the star coincided with the birth of Jesus, as would appear from Matt. ii. 7. They enquired on their arrival at Jerusalem, "where is he that *is born* King of the Jews?" Their enquiry troubled all Jerusalem. This must have been a work of time; so must the summoning of the "chief priests and scribes" by Herod, to ascertain from them the locality of the birth of Christ according to the prophets; and the departure of the wise men to find the child. All these things could not have come into the six weeks elapsing from the Lord's birth to his presentation in the temple. Therefore, they must have transpired afterwards. If it be asked, how could that be, seeing that the wise men found the child in Bethlehem when, according to Luke, it had been conveyed to Nazareth, there are two suggestions, either of which may yield the answer. Either of them would allow a place for Matthew's incidents in the narrative of Luke, viz: either in Luke ii. 39, or between 39 and 40. The first is, that when Luke said "*When* they had performed all things according to the law," he only meant "*after*" they had "performed all things, &c.," without intending to indicate how soon after, and that, in fact, they stayed a while, during which they received the visit of the wise men, and then went to Egypt, and then to Nazareth. On this supposition, Luke simply leaves the Egyptian episode out of record, as having been already fully narrated by Matthew, with whose Gospel he would be acquainted before he began to write his own; giving prominence rather to details of which Matthew says nothing. The room for it, on this view, would lie in Luke's word "returned" in verse 39: they "returned" (*via* Egypt), on their journey to which, he deemed it superfluous to say anything.

The other suggestion is that if Luke meant that Joseph and Mary returned to Nazareth immediately after the presentation of Jesus in the Temple, then they must have returned to Bethlehem sometime afterwards (possibly to complete the business of the family enrolment). There is no record of a second visit having been made; but Matt. ii. is evidence of it, if they departed to Nazareth when Jesus was six weeks old; because it shows them in Bethlehem when he must have been an infant of months "according to the time which Herod had diligently enquired of the wise men." One or other of these hypotheses is necessitated: either Joseph and Mary did not return to Nazareth immediately, or they came back from Nazareth to Bethlehem after having returned. A class of critics suggest a third: viz., that Matthew's account is an interpolated myth. But this is inadmissible every way. The mere existence of apparent difficulty does not justify it; and as for the omission of these chapters from certain early manuscripts, the circumstance is of no weight, seeing the omission was challenged as a corrup

tion at the time of its appearance (see comments on the Ebionite and Hebrew gospels by Epiphanius and Origen in the third century). The manuscripts in which these omissions occur differ in other features from the received gospel of Matthew, and contradict Mark, Luke, and John in details with which the received gospel of Matthew agrees. If they are of no authority in the other features, they are of no authority as to the first two chapters of Matthew. The received gospel of Matthew is founded on the concurrent evidence of a great number of ancient MSS. and versions (translations) supported by quotations made by the very earliest Christian writers, as well as by the internal evidence of the chapters themselves, against which no earnest man could place one or two manuscripts which were pronounced mutilations at the time they appeared, and which bear internal evidence of interference on the part of those who compiled them for their own purposes. They rejected parts which they could not receive for no other reason than their inability to reconcile them with their ideas of things. Consequently, to make the omissions in their documents a reason for omitting from ours would simply be to adopt their arbitrary prejudices against the weight of evidence. The only admissible course is to accept Matthew as much as Luke, and find a place for both in the mutual adjustment of the circumstances they narrate.

On this principle, we have to note the arrival of the wise men in Jerusalem, while Joseph and Mary remained for a short time in Bethlehem after the presentation in the Temple, or during their second temporary residence there, no longer in "the inn," but in a "house" (Matt. ii. 11). Who these wise men or magi were, need not be a subject of any concern. They may have been Israelites belonging to the deported ten tribes who were taken eastwards; or they may have been Chaldean students, with a smattering knowledge of the prophets and the hope of Israel growing out of them. In either case, they stood related to the truth. It may seem strange that a star should be mixed up with their enquiries after Christ. It looks as if they had been astrologers, but it may not have been so. The star they saw was evidently not one of the ordinary heavenly bodies. It was neither a "fixed star," a planet, nor a meteor. Its motion was local and slow and steady, and subject to an intelligent guidance, which caused it to "stand over where the young child was." This was a phenomenon entirely outside ordinary astrological occurrences. The idea that the star they saw was an appearance caused by the brilliant conjunction of leading planets at their perihelia, cannot be maintained if we are to accept Matthew's account (as to which we hold there can be no true question.) An appearance so caused would not travel before the eastern visitors and locate itself over a particular house. The suggestion is particularly to be objected to on account of the implication associated with it, viz., that an unusual natural appearance was misinterpreted and exaggerated by the writer of Matthew, and applied in a legendary manner to the events connected with the birth of Christ. There may have been a conjunction of leading planets about the same time. It would seem from astronomical calculations that there was: but to call this "the

star of Bethlehem" is to beg the question. There is no reason why we should not take the narrative just as it stands. Its unusual or miraculous character need be no obstacle. The whole situation of which it forms a part was miraculous. The birth of Christ by a virgin—the introduction of Emmanuel upon the scene—the announcement thereof by an angel and its celebration by a multitude of the heavenly host—the activity of the spirit of prophecy in Mary, Zacharias, Elizabeth, Simeon, &c.—surely all was miraculous: and why not a miraculous star if to divine wisdom it seemed necessary or suitable? A cloud, which at night turned to radiance, went before Moses and the children of Israel when they came out of Egypt: why not a star in connection with the work of the prophet like unto Moses? There is nothing to be said against it except that it is strange and unusual, and apparently superfluous: but there is no weight in this against the testimony of Matthew whom the spirit guided into all truth, as Jesus promised.

These "wise men from the east" were evidently God-fearing men on the watch for the Messiah, whom many beside them in that age were expecting to appear on the strength of Dan. ix. And this travelling star appears to have been given them as a sign. Even if it could be proved they were astrologers, this would not dispose of the attested fact that in this matter of looking for the promise, God had regard to them and communicated with them at a time when angelic communications on the subject were rife. Balaam was a soothsayer, and yet was the subject of true revelation on a certain occasion when appropriate use could be made of him. So the witch of Endor was used to make known the truth of Saul's doom. There would have been nothing more incongruous in God employing a company of the kind of men that were popularly supposed to be learned in occult things, in garnishing the situation that witnessed the birth of his beloved Son.

A PAGE FOR THE INTERESTED STRANGER—No. 2.

Christadelphian.—I undertook to show you that the problem of the universe requires God for its solution, or rather that it leads to Him inevitably in the attempt to solve it.

Interested Stranger.—It is very easy to say that.

Christadelphian.—I grant the theme is stupendous, but stupendous themes are manageable if rightly treated, as witness the measurement of the starry heavens, or rather I ought to say measurements in the starry heaven: for only a small portion is within measuring range.

Interested Stranger.—Measurements may be possible: but what can we know of the origin of things. How do we even know they have had an origin? This is where I am disabled at the start.

Christadelphian.—I think we are obliged to recognise an origin.

Interested Stranger.—I cannot see that.

Christadelphian.—Let us start where we are: do you say the earth has always been in its present state?

Interested Stranger.—Not exactly perhaps, but it may always have had an existence, though not in its present state.

Christadelphian.—I am leaving out of account the authoritative revelation we have on the subject. We shall come to that, I hope, in the course of our conversation. I say that speaking apart from revelation, and merely with reference to what we ourselves can see, we are obliged to recognise the indications of a beginning.

Interested Stranger.—What are they?

Christadelphian.—Take the construction of the earth's crust. When this is exposed to view, either artificially in making a railway cutting, or naturally, when the sea eats away the coast, as in the north-side of the Bristol Channel, is there not a manifest indication of progressive development? What is the meaning of the succession of layer upon layer of different kinds of soil and rock? Does not that succession of strata show that the earth has come forward to its present state from previously very different states?

Interested Stranger.—You refer to the discoveries of geology?

Christadelphian.—I refer to what any one can see with his own eyes, apart from special study. Geology has so burdened

the subject with technical terms, that I prefer to take it simply.

Interested Stranger.—No doubt the earth has gone through changes.

Christadelphian.—Have not these changes been in the nature of progress—an advance from a crude to a more perfect state?

Interested Stranger.—It has doubtless been so.

Christadelphian.—From what sort of a state did this process make its start?

Interested Stranger.—That, I think, we cannot ascertain.

Christadelphian.—Not in an exact sense perhaps; but are we not justified in saying that if we go far enough back in the record of the earth's physical history, as written in the rocks, we come to a time when the earth was a molten mass, incapable of sustaining life, either vegetable or animal?

Interested Stranger.—That is believed by the geologist; and I do not see that anything can be said against it.

Christadelphian.—Very well: do you suppose the start began there?

Interested Stranger.—I do not know. I do not suppose any one can tell.

Christadelphian.—It would not be reasonable to suppose, would it, that a process that has evolved so much beauty and life upon the earth began in senseless fire?

Interested Stranger.—If the evidence gives no earlier a beginning, we should have to accept it, however unlikely.

Christadelphian.—But the evidence takes us back further than that.

Interested Stranger.—The evidence of the written rocks?

Christadelphian.—No.

Interested Stranger.—What other evidence is there?

Christadelphian.—The heavenly bodies.

Interested Stranger.—What connection is there between the heavenly bodies and the earth?

Christadelphian.—You are aware they are embraced in the same system?

Interested Stranger.—Yes.

Christadelphian.—And you may be aware that by means of the spectroscope, it has been discovered that the heavenly

bodies are composed of the same chemical substances that go to make up the earth?

Interested Stranger.—Yes.

Christadelphian.—You may perceive then that the one is capable of throwing light upon the other. We cannot ascertain the physical history of the earth further back than the fire period from the earth itself: but the starry heavens show us (through the telescope) bodies in various stages of development, and therefore stages through which it is probable the earth has come. The nebulous matter in the milky way is very instructive on this point.

Interested Stranger.—I thought the nebulous matter had been discovered to be thickly-clustered stars.

Christadelphian.—So it has, but amid the thickly-clustered stars, nebulous matter and nebulous bodies have also been found. The nebulous matter is like a bright star-haze; and the nebulous bodies look as if this star-haze had been condensed into variously-formed bodies in the first stage of star-existence. Many of them are detached spirals, like cork-screws hung in space, as if the condensing substance had begun to revolve with the motion that we know belongs to the planetary bodies—a motion probably drawing them closer and closer until they finally assume the spherical form and become stars.

Interested Stranger.—What has that to do with the subject of God's existence?

Christadelphian.—I am showing you that the universe, as we see it, points to an origin. You expressed doubt on this point.

Interested Stranger.—Oh, I see.

Christadelphian.—Here is the point: if the universe has been a progressive development, there must have been a time—inconceivably remote truly—but still a time when it began to travel from its invisible state of abstract power to its present state of concrete form and glory.

Interested Stranger.—I think I cannot deny that obvious inference; but I do not see what use you make of it as regards God.

Christadelphian.—This: at whatever time the process began, there must have existed a point of power equal to imparting the new impetus to the illimitable immensity of invisible power.

Interested Stranger.—Why?

Christadelphian.—Because if there had not, no change could have taken place.

If it had been in the power of abstract universal force to move of itself, it must have moved before then, for consider: there had been countless ages before then. Why inaction for countless ages, and then a movement tending towards a wise and glorious development? There must have been a power present equal to the production of the new movement at the time it commenced. Can you deny that?

Interested Stranger.—I may not be able to deny it. At the same time, I may not feel that it convinces me that the power was God.

Christadelphian.—It may not amount to conviction at once: but the logical necessity once perceived must lead to it.

Interested Stranger.—Why could not the invisible force ocean, as we may term it, generate the impulse within itself on some principle inscrutable to us.

Christadelphian.—If it could, it would have done it sooner.

Interested Stranger.—Sooner than what?

Christadelphian.—Sooner than the time you suppose it may have done it.

Interested Stranger.—What time is that?

Christadelphian.—Any time: whenever it happened, it must have happened countless ages before.

Interested Stranger.—Why?

Christadelphian.—Because for countless ages, it had just the same power to do it, and having no choice, as blind force, it must, by mechanical necessity, have done it at the earliest moment.

Interested Stranger.—A curious argument certainly.

Christadelphian.—Can you overturn it?

Interested Stranger.—There is something in it. But I do not see that you get out of the difficulty by introducing God. Why didn't He start the work sooner?

Christadelphian.—If we recognise intelligence and volition at work, we have an explanation of the start taking place. It does not take away from the force of this explanation that we cannot account for the start not having been earlier.

Interested Stranger.—It is beyond our reason either way, it seems to me.

Christadelphian.—There is this difference. If God was in the situation, we can understand the possibility of a commencement. If He was not, we are in the presence of the unaccountable fact that a start was made without a Power able to make it.

Interested Stranger.—But God would be unaccountable.

Christadelphian.—Granted; but since you must, on any view of the matter, have at the beginning, that which is unaccountable, it is more according to reason to accept that form of the unaccountability which accounts for existing facts,

than to embrace a theory of it that would logically exclude the possibility of the universe coming into existence at all.

Interested Stranger.—There is some force in that.

Christadelphian.—I shall hope to come a little closer in our next conversation.

SOLILOQUY OF A THINKER (9).—Such a rapturous rage on the surging surge of surges in the midst of the mighty main! Such romance along by the rural rivulet's waverly course! Gorgeous gorges, tangled herbage, caves and cataracts! Such enchantment floating around and under the arms of the forest! Such a bewitching dance of seasons around the ring of the year! Such floral beauty in the summer fields! A million love-like eyes of lustre full peering through foliage fair. Such Music floating in the firmament! O ecstasy! Fantastic feathered fairies, warble away. Such smiles serene at the vernal morn! What solemnity at the fall of the leaf! Such solitude scenes in vales on the heathy wilderness, or in clefts on the bleak, bare hills! Such a picturesque sanctum, the Cemetery! Thither let me at frequent periods hasten, and meditate, ay, into midnight. Such dew gems! What breezy bliss! What sunshine showers! What wild, delirious rain torrents! Such gloom-overcastings at times, with what brightness beyond! Such wintry charms! The drifting snow, the mist, and the frosty freeze. Such warrior winds! Whirling storms, howling tempests, hurricanes, typhoons, cyclones. Such a vivid, lightning flash! What a terrific thunder crash! Such celestial illuminations, O Night! Flaming meteors, comet gleams, planets on pinions of light, that fire of stars in the galaxy, and the clustery constellations. Such prodigies! Dreadful caverns, deep-sea monsters, yawning madstrom, volcanoes and icebergs. Such endless scenery hither and thither encircling with miscellaneous excellencies!—*Things.*

RELIGIOUS EXCITEMENT *versus* SCRIPTURAL ENLIGHTENMENT.—A man may become religiously excited who is devoid of the knowledge and love of God. These come to us through the Scriptures where they are calmly unfolded for the purification of men. To confound excitement with enlightenment is a hurtful mistake

The man who makes this mistake is apt to be content with that which is spurious, and to despise the true wisdom—faith and obedience. Compare the results of apostolic gospel preaching with the following exhibition, and the difference will be manifest:—“Those encamped at the Cane Ridge meeting were estimated as 20,000 souls. The excitement surpassed anything that had been known. Men who came to scoff remained to preach. All day and all night, the crowd swarmed to and fro from preacher to preacher, singing, shouting, laughing, now rushing off to listen to some new exhorter who had climbed upon a stump, now gathering around some unfortunate who, in their peculiar language, was ‘spiritually slain.’ Soon men and women fell in such numbers that it became impossible for the multitude to move about without trampling them, and they were hurried to the meeting-house. At no time was the floor less than half covered. Some lay quiet, unable to move or speak. Some talked, but could not move. Some beat the floor with their heels. Some, shrieking in agony, bounded about, it is said, like alive fish out of water. Many lay down and rolled over and over for hours at a time. Others rushed wildly over the stumps and benches, and then plunged, shouting ‘Lost! lost!’ into the forest.”

THE POLITICAL PROSPECT.—A correspondent in a New Zealand paper says of a Christadelphian, in Outram, whose prognostications have already been remarkably fulfilled:—“He further states that we are next to look for the complete break-up of the Turkish Empire, and the occupation of Constantinople and the Bosphorus by Russia, which may be looked for next year. His prognostications of what follow is certainly neither comforting nor assuring to the world at large, but the Scriptures apparently verify his statements, and the excessive military preparations of the civilised world do not portend smooth things.”

THE PSALMS DIVERSIFIED—No. 2.

[The second psalm is quoted more than once in the apostolic writings. In one of the cases, the quotation is prefaced by the declaration that God is the speaker, "by the mouth of thy servant David." We have consequently, in this psalm, a subject of profound reflection. A speech of God, is it not necessarily deep? As a fact, the Psalm is suggestive of deeper and more glorious thoughts than some other parts of the word. These thoughts are amplified somewhat in the succeeding stanzas, by the aid of the information on the same topic which other parts of the word supply. It is a topic embracing the whole economy of things related to personal hopes and fears.

The man whose mind opens fully to the view presented, will find himself in full possession of every incentive on which hope and steadfastness can depend. Nothing could be more powerful than its lesson, though that lesson often lacks force from familiarity. That lesson is that, notwithstanding the quiet contradiction of the senses, God rules in the kingdoms of men, and has an actual work in progress in the earth which is destined to abolish the dark and dreary dispensation now current, and to establish an everlasting age of light and joy under the ascendancy of the Glorious Man already provided. This Glorious Man must sit enthroned on Zion before the blessedness can come: but there he will at last appear, to the perdition of all earthly thrones and crowns, and with the very reverse effect on the thrones of the house of David. This conviction—resting on the *ipsissima verba* of Deity—has power to inspire the heart with heroic resolution in the midst of the depressions and distractions of the present gloomy order of things.—ED].

Marvel of marvels under heaven, what can be compared to this?
That man, as if with madness driven, should strive when God would bless
Such marvel time has often shewn; in act and hateful word
Such marvel will again be known, alas, in fire and sword.

Why should frail man oppose His will, when God proceeds to work,
Can creature force or human skill prevail where lightnings lurk?
His crowds and acclamations: his hosts in war's array
May weigh with men and nations, men's aims to help or stay.

But who can help or hinder Him who holds the stars on high?
What earthborn can encounter Him who made and fills the sky?
Why should the heathen rage against Great Nature's greater King,
Why should the people, joining them, imagine a vain thing?

God sent forth His anointed: stood by and loved him well,
Power-girt him as appointed; yea, deigned with him to dwell;
Yet Israel, in their blindness, against him set their face,
They set at naught his kindness: his acts of power and grace.

They sought the help of evil men—base people, baser kings—
They gave him up like wicked men, and heaped on cruel things;
"Away, away," they loudly cried; "him crucify and kill,"
They shouted till their throats were dried and hoarse with fierce ill-will.

“ Mad people ! your strange ways confound : against your God you fight,
You limit him who has no bound : to whom there is no night,
Oh, turn ye from your witless way, obey the voice from high.
Avert dark retribution’s day, which threatens in the sky.

God dwells in heaven and suffers long : Love is his very name.
Yet comes a time when anger strong, sends forth devouring flame” ;
Ye have found this, O Israel, in troubles long and sore,
In exile taunt, and every ill, in deep vexation’s store.

The Gentiles also shall the cup of sore displeasure drink,
Their states and kingdoms broken up, in deep perdition sink,
He that sits on high shall laugh in sore derision’s tones,
The Lord shall vex them in His wrath, and ev’n crush all their bones.

And then will Christ in Zion’s fame, reign king of all the earth
Established in his Father’s name, the heir by royal birth,
For not on his own power all rests, that sceptre’s right to sway,
But his, the Maker, who attests, “ Thou art my son this day.”

Father of all, and Abraham’s God, the owner of all things,
Bequeaths him this inheritance, the Throne of king of kings ;
Earth’s utmost shore—her fairest fields—are his by heaven’s decree,
Labour her highest honour yields to him by land and sea.

The Powers may league and plot to wrest the sceptre from his hand,
Their skilled intrigue and plans the best he’ll foil on sea and land ;
Their ironclads sink, their armies kill, the things in which they trust,
A touch from his strong hand will still their tumult in the dust.

Be wise now, therefore, O ye kings, and all men everywhere,
Earth’s judges, and all worldly things, this heaven-sent king beware ;
Though silent now, he will be heard ; he comes to take his power,
His might, though gentle, deeply stirred, will make the nations cower.

When once his anger’s kindled flame begins on you to burn,
Yourselves will curse your shame-hid name, your own house overturn ;
How blessed then will those appear who walk in Christ’s own way,
Who trust in him and hope with fear to stand with him that day.

THE MOST VALUABLE MAN.—The most valuable man is he who, while superior in one thing, is fairly good in several. The finest mind is that which, though strongest in a favourite line of thought, is able to turn with ease to many others ; and the best moral character is that which, while excelling

in certain good qualities which are spontaneous, has yet acquired many others in which it was deficient. Everyone can do something in the direction of this genuine *self-control*, and every effort makes the next more easy ; every conquest makes a future victory more certain. So truly says a writer.—Quoted in *Public Opinion*.

A MIDSUMMER WORKING HOLIDAY.

Not finding it convenient this year to arrange for a pure holiday—that is, an entire desistance from all kinds of ordinary work—I have had to be content to turn a lecturing visit to the South of England to the best account I could in this way. The printer says he must have more “copy” at this particular moment, so I venture on a few notes on this highly personal subject, even at the risk of giving occupation to those who count the number of first personal pronouns in what they may read—by the application of whose rule to the spiciest part of Paul’s letters, the apostle of the Gentiles would be condemned as an egotist. Personal narrative, if written with the right equilibrium of sense and truth, is not unprofitable; and it is certainly not uninteresting. Even the confessions of some unfortunate criminal are relished when a disquisition on the metaphysics of his crime would be passed by. Personal reminiscence is the class of reading that the very critics themselves are the first to turn to. When men are not reasonable, we must go to work without much reference to them, one way or other.

Holiday release from the toils of mortal existence is a universal need, but by no means a universal experience. It ought to be; and it will be, when human affairs are divinely managed. It was so in Israel under the law of Moses, or would have been, had that law been carried out. Change and recreation were provided for by that law as they never have been by any law before or since. They were provided in the best way. It was made compulsory on the whole population (including “thy manservant and thy maid-servant”) to keep a two-week holiday three times in the year in connection with feasts memorial of God’s doings for the nation in times past, and of the nation’s duties and relations to Him. “Happy is the people that is in such a case; yea, happy is that people whose God is the Lord.” The

world, in all its wide-lying and afflicted lands, will yet know what this happiness is: for it is the oldest promise, repeated with many variations, down the generations—that all families of the earth shall be blessed in and with Abraham and his seed.

I was in need of a holiday. The events of the last ten months had left their mark. However much you may “anoint thine head and wash thy face and appear not unto men to fast,” the secret effects of long-continued grief and anxiety, with too much exercise of the brain on the top of them, begins, to tell. The spirits jade, and health flattens, and the heart grows sore. There comes at last the feeling that nothing is left but David’s cordial: “What time my heart is overwhelmed, I will flee unto the Rock that is higher than I.” David wrote of this for the guidance of all God’s children who should come after: and the guidance is not in vain. Resting on God, we get helped. The help comes in various ways according to need. This running away for a little from the groove of daily routine is one way.

“But other people want it as well as you.” Alas, yes, my begrudgerful friend: it is one of the horrors of the present state of things that one cannot indulge a little release from his own afflictions without having his satisfaction impaired by the recollection that there are thousands upon thousands a hundred times worse off than himself. This was brought distressfully home to me before starting. That very morning, the postman brought a letter from a brother with a picture like this: out of work in Birmingham for months! had gone to a distant situation about a year ago: the situation failing him, was unable to pay his rent, and landlord getting to know his position, sold all his furniture; then came back with his wife to Birmingham: could get nothing to

do: was in a house without table or chairs: being in arrears in his rent, landlord was threatening, if payment was not made on a certain day, to turn him out in the street with his wife, and to take possession of his few remaining effects—one or two boxes, with some crocks, &c.—The day before, a widowed sister, with two children, left to face the world alone some two years ago, came to the office in a similar situation.—A few days before that, a brother, physically unable to shift for himself, and having no friends, displayed his woes.

Oh yes: other people—thousands and thousands—are in dire need of help. And who can help them? The knowledge of their misery would be a boon with means on hand for their relief: without this it acts as a great nightmare, and forces you back on the reflection that God without injustice and without unkindness, however hard the appearances may be interpreted, is working out the counsel of His own will, with an issue that will compensate for all the tears and groans of a hundred generations. We have to beware of the possible effects of such a reflection, however. It must not steal the heart and button up the pocket of practical sympathy when opportunity offers, for we have commandment as to this which we may not disregard. Fine philosophic reflections will not be accepted as a substitute for the obedience we are called upon to render in a day of evil.

I had arranged to accept an invitation to Devonport, to lecture three Sundays and two week nights between. As a mere matter of getting there, this would have meant going by the Great Western Railway, via Bristol and Exeter, a railway journey of over 200 miles. But it was not a mere question of getting there. It was a question of making the most of it in a holiday sense. So it was decided to go by London, taking steamer there for Plymouth, which is close to Devonport. It was part of the arrangement that sister

Roberts, who is a capital sailor, should accompany me. My two daughters also (one 18 and the other 13) were to go with us as far as London, having an invitation to spend in that mighty city the time we should be absent from home.

Tuesday, August 11th, was the day of departure. After a few days of the preparation worry inseparable (as regards one side of the house) from such an expedition, brief though it was to be, the morning arrived—a fine, bright morning, with blue sky and white clouds a little too big for the prognostication of settled weather. At 9.10 a.m. “a four wheeler” (which has different names in different parts of the country) drove to the door, and took our “things” outside and our selves in. I know a friend who would have begrudged us the cab; poor fellow! He was fortunately nowhere about at the time. He would have said, “why do you have a cab when there are so many of your fellow creatures starving?” I would have said, “Well, my friend, if our not having a cab would secure for them what they require, we should send the vehicle away at once.” Our friend, in his sourness, is not always reasonable. He would have said, “It will do a little.” If we had said “How shall we get our luggage to the station?” he might have growled “What do you want with luggage?” Some questions are best answered by silence. We are not angels yet—we cannot do without luggage. Having to submit to luggage—(“baggage” they call it in America: “your traps” in other parts)—we have to submit to conveyances. The only way of getting out of the difficulty would be to stay at home. We can fancy our gloomy companion responding “quite so, a right thing too, and spend the money on the poor.” But our gloomy friend is impracticable, so we must leave him. Even if we were to act out his ideas, the poor would be no better, while the little work the cabs enable us to do would be left undone, and the darkness left without

the little streaks of light it is possible to throw into it by wise arrangement.

Arrived at the station, porters are so anxious to help you. An unsophisticated visitor from the country for the first time would imagine them to be the kindest of men—the cabmen, too, who are so anxious for you to have a cab. Alas! "It is money makes the mare to go." A hungry sense of the possibility of getting something by it is the explanation of most of the obliging fussiness and hat-touching and gracious agilities of the present evil world. The performers—the majority of them—if they knew for certain they could make nothing by you, they would leave you, or for the matter of that, fling you into the ditch without the least compunction. This is what a merely human civilisation does for us. Unhappy times of the Gentiles! "There shall be a day" when things will be different—when human beings the world over will find a pure pleasure in serving you, and when the idea of serving themselves at the same time will absolutely take away from the pleasure of the act. "Utopian, sir, Utopian," remarks our man of the world. We say "granted, sir, according to all the resources and possibilities before your mind. But there are resources beyond these which you do not take into account. We won't discuss the point: good morning!"

At the ticket office, I am called on to pay a large sum for four return tickets. Why should travelling cost so much? Here is something that wants managing. Travelling is good for all men; and it ought to be possible for all. Why not make a small uniform charge for all distances, on the penny post principle, so that the poorest man might go to any part of Britain for 6d? "It won't pay," you say, What do you mean? You mean if affairs continue under present management? Quite so, admitted; there is no hope of change under present management. But there is to be a change in the management. The gospel of the Kingdom is the authentic

announcement of this. Now, with such a change in the management, not only could a sixpenny uniform fare for all parts be made to pay, but the abolition of fare altogether could be made to pay. Our friend opens his eyes. It is as plain as possible. Are you charged anything for walking on the road? No. The roads are maintained by a rate and you walk for nothing. Now suppose the railways were maintained by rate, why shouldn't you travel for nothing? We are rated enough as it is, you say. Aye, aye, but suppose with the coming change of government, there is an abolition of the army and navy, abolition of the national debt with its enormous annual interest raised by taxation; abolition of gaols and workhouses, do you not think it would be easy then, by a simple universal tax, perhaps 1s. a head per annum, the world over, to be able to maintain the railways and a few other useful institutions without erecting barriers in the way of the people using that which would be such a source of blessing to them? "Visionary! Wild!" you say. "Not at all," my dear sir; "not if you give us a King immortal, infallible, omnipotent, invulnerable. You cannot give us such a King; but God has given us one. He is in his safe keeping. He comes anon to take to himself his great power and to reign. There are good times in store for the world yet. We shall one day see the last of the poor cramped system of things that the incompetence of man compels him to submit to.

By the way, to get the tickets, we have to stand and struggle in a long pig-tail of people that passes slowly through the window partition of the booking office as they get their tickets one by one. Surely there could be a better arrangement than this. Why shouldn't the tickets be procurable at all hours in shops in the town? and so make "booking" a leisurely deliberate performance instead of a perilous scuffle, the prospects of which imparts a needless nightmare element to the otherwise agreeable act of travelling. The

company would lose control of the receipts a little, perhaps, and it would be more costly. But suppose you could get honest officials, and economy were not so much of an object, by reason of abounding plenty? Ah!

Succeeding by patience in getting the tickets, we get into the train. Before we do so, we have to rush somewhat frantically to and fro to get a seat. Here also is something that wants improving. How much of the comfort of travelling is lost by the system that compels every traveller to look out for himself or get left behind. To what an agony it reduces the performance for some poor nervous creatures. What change could there be? Well, if we must have tickets, let the tickets correspond with fixed and numbered seats in the train; and let them, as already suggested, be procurable in a town shop the day before, with the help of a plan of the train, like the system of reserving seats at a concert. You would then walk to the train next day, and know exactly your carriage and your seat which you would find unoccupied. A porter in charge of each carriage would see that none but those who possessed the right tickets should occupy the seats. "Can't be done! Can't be done!" Granted, under the present system; but it will be done, or something better—under the future system which will not always be future.

Choosing, after eager glances into full carriages, what appears to be the emptiest compartment, we squeeze ourselves in among those already in the train—without any welcome from them. It is one of the results of the present system that passengers regard each other as mutual nuisances—whom to mutually dodge and get the better of, is a matter of considerable adroitness. Barbarism! Human intercourse, in all forms and bearings, ought to be a pleasure. Instead of that, alas! well—it is the inevitable outcome of the present wretched state of things—much more wretched than people are aware. And

such people, too, you have to travel with! Here is a pair in the corner seats, next the window—one wants the window up and the other wants it down. One is a lady—that is, a female. Poor thing! she ought to be loving: but she isn't. I pity her sincerely—because, although she is not loving, she is not to blame for it. It is the result of the system that has bred her. If she had come of gentle parentage, and had enjoyed the advantage of education and leisure, she would have been as loving as most others in that case; and would have known at all events that to rudely and petulantly insist on an open window when her husband's needs seemed to call for a closed one, was a huge mistake every way. Then, before we start, a slim, brandy-faced, inquisitive looking man, opens the door, peers round, and says familiarly, "Have you room for a little one?" Having said which, he hoists himself in and squeezes himself between two passengers already too closely seated. (By the way, that suggests another piece of barbarism—this packing of travellers like herrings in a barrel: however, let that pass: the remedy will suggest itself). The said brandy-faced fellow-traveller makes our souls recoil, from his coarse, familiar, quizzing, blustering manner. He turns out to be of the lawyer breed. Ah, these lawyers! Law is a beautiful thing in the abstract, but how unbeautiful are lawyers (and all other classes, too, but especially lawyers). We must spare them a little pity, however. They, too, are the creatures of a system. The mere mechanism of their calling seems to grind out the last of the noble sentiments in which law has its origin, and produce men of the exact description of Christ's words: "they bind heavy burdens on men's shoulders, and will not so much as lift one of their little fingers to ease them." We shall see law and lawyers yet that will make the hearts of all men rejoice—but not until the law comes forth from Zion and the word of the Lord from

Jerusalem. The head lawyer then will "judge for the poor and needy, and break in pieces of the oppressor." Lord, hasten the day.

Our train rushed rapidly and smoothly along the well laid metals of the London line. We are accustomed to it now: but really, what a marvel is this railway method of travel, and how recent a development! Only yesterday, and we were rumbling on uneven roads on a small and cumbersome stage coach in which a journey to London was an occasion for making your will. Now, in a few hours, we shoot with lightning speed across the fair face of the country for leagues and leagues with nearly as much comfort as we may drive in a friend's conveyance to the other side of the town. Seen as it really is in its relation to the purpose of God, there is little doubt that this railway system, and every other development of mechanism, is a preparation for the kingdom of God. The earth is a splendid place and is now getting splendidly furnished as an arena of rational life. In the hands of sinners it is not being made a blessed place, but much the reverse, with all its improvements. But God's purpose is to place it in the hands of saints—true and glorious saints. The time for the change draws near, and it is interesting to see such a preparation for the change. The old mode of locomotion would have been quite unsuited to an age of universal gladsome travel. Therefore, a new and splendid mode is introduced in advance; and the sinners are being made to do all the hard work in connection with the change. God's ways are wise and beautiful.

In less than three hours we are in London. We are met at Euston terminus by Mr. Matthews, under whose hospitable roof my son sojourns during the studies that will shortly complete his qualification for the profession he has chosen. My son was with him. Mr. Matthews had brought one of his conveyances and took sister Roberts and the luggage. The rest of us, under my son's guidance, made our way by bus and tram to Mr. Matthews's house at Streatham Hill, about five miles south of the river, which runs through the middle

of London. People, unacquainted with London, would imagine that such a distance from the river must take us into the country. Not so: we seem as much in London at Streatham as if we were close to the river. Such an immense place—what endless miles of streets, what busy traffic, what a vast population, and growing, too, at the rate of many thousands per annum. It is one of the curious problems of the time what London will grow to. It is one that has no practical concern for the believer of the truth. The truth contains the solution of every problem. Malthus would not have distressed himself with the larger subject of the population of the world had he known, what he might almost have guessed, that God has not made the world without a plan for regulating affairs upon its surface. London will come in for the masterly management that will guide and govern all the earth. Meanwhile, it is an interesting development of human population. Notwithstanding the dreadful aspects that come to light occasionally, there is an air of culture and efficiency and imperial breadth in all things that contrasts agreeably with the parochial pettiness of many parts of the country.

It takes us about an hour-and-a-half to get from Euston to 15, Montrell-road, Streatham-Hill. Mr. Matthews is husband to sister Matthews. God grant the relation may be drawn closer by that submission to the truth which seems so reasonable and so beautiful in every man who knows it. Mr. Matthews is no enemy to the truth, but the reverse. He is a friend of its friends. He requires to become the property of its owner to complete the unity of an interesting household. Outside the name, family relationships are no more lasting than the forts and ditches that the children dig in the sand; the tide advances and obliterates them all. The advancing tide of time is ultimately fatal to all the mere ties of flesh. A family all in Christ are friends for ever. How much is natural affection ennobled thus by the Gospel!

In the evening, a call from brother J. J. Andrew and his brother, and also brother Lake, gave an opportunity of talking over the question painfully pressed upon every brother and sister's attention by the events of the past nine months. There was agreement on the main principles involved: any

divergence related to the modes that had been adopted in their assertion.

Next day was devoted to this writing, and a visit to the river (by sister Roberts and brother E. A. Roberts) to obtain information about the starting of the steamer next day. I met them in the afternoon by appointment, and visited Battersea park, on the river—one of London's many noble breathing spaces. We would all have gone to the meeting at Islington in the evening had not the distance (about 8 miles) interfered with the necessity for retiring at a reasonable hour, in preparation for an early start next morning. The day closed stormily, with darkness, high wind, and heavy rain. It was a poor prospect for a sea voyage—especially in the English channel, which is apt to be dangerously rough in bad weather. However, we made up our minds to stick to the programme. The weather might improve before morning, in which case we should have pleasure and safety on the voyage. If it did not, the voyage would be rough, and perhaps comfortless, but beneficial by reason of the change, the sea-air, and enforced idleness. The remaining alternative was not one to be feared. If we went to the bottom we should be done at once with the present evil state, and introduced in the twinkling of an eye, to the great event which we have desired and lived for almost from the commencement of life—the coming again of the Lord Jesus Christ in power and great glory, to take hold of human affairs everywhere, and make the earth what it is capable, (with right management) of being made—a habitation of well-being and joy for countless and noble thousands.

When we awoke in the morning, the storm had disappeared, and the sun shone from a tranquil sky. Sister Roberts, who had made the matter the subject of prayer, was relieved and thankful. We were soon on the wing, after bidding farewell to all in the house, including our two daughters, who, by the kindness of Mr. Matthews, were to remain here till our return in three weeks. We drove to Miller's wharf, just below the Tower of London, where our vessel was advertised to start from:—the City of Cork Steam Navigation Company's s.s. *Upupa*. Captain O'Toole, 1,000 tons burden. The vessel was moored in the middle of the Thames. To get at her, we had to walk down a narrow paved gangway, to the edge of the water and

get into a boat with our things—a very primitive arrangement, which we afterwards heard condemned as a disgrace to London. Why were there no piers and wharfs by the river side? Vested interests stand in the way: so we were informed. Something stands in the way, certainly, when at the first port in the civilised world, passengers have to step down on slippery stones and oozy beach, and clamber into a boat at the water's edge, at some personal risk, before they can board a passenger steamer in the river. Of course it is different in the docks constructed by each side of the river for miles down toward the sea: but it ought to be different in the river: and it will be—only we shall have to wait a change of Government.

One of the scandals of civilisation beset us on the way from the cab to the water side. A crowd of dirty dock touts besieged us for the pleasure of carrying the luggage to the boat. The proprietors of the steambot ought to relieve the passengers of their luggage on their arrival, by the services of clean, well-paid, kindly servants, whose business it should be to convey both them and theirs on board in a leisurely and comfortable manner. Instead of that, on arriving in view of the vessel, they find themselves surrounded and distracted by a hungry importunate gang, with whose ways they are unacquainted. Enquiring of a decent-looking official what was the right thing to do, I was informed it was usual to employ one of the men, and give him 2d. a packet for what he carried. Acting on this, I took the small things myself, and let one of them take a box and bag, preventing him with difficulty from seizing the small ones as well. When he had placed the box on the boat—(he had only to carry it a distance of about 50 yards)—I paid him what he agreed for, viz., 4d., upon which, he angrily flung the money into the boat, and asked how I expected he was to make a living? I said I had paid what was right. He was induced afterwards by one of his comrades to take the money back. But I could not help reflecting on the unhappy form of things that should make men in all sorts of relations enemies to each other, instead of each other's friends. There being no fatherly provision for all, each has to scramble for his bit, and knock over his neighbour, if necessary, to get it. It is as if, in the feeding of a town, the pro-

visions were to be thrown in a heap, and each one left to help himself as best he could. Such a mode would infallibly breed strife and hatred. Well-to-do friends are apt to say it would never do to be otherwise—that the faculties would not be developed if there was no need for exertion —“competition is the soul of business,” &c., &c. All very fine. They do not recognise the superiority of such a brutal maxim in their own case. Perhaps they have a secured income: it works well in their case. Why should it not work well in other peoples cases also—even in the case of dock servants? It would work all right with the right management at the top, and the right checks and conditions all through. A pleasant book might be written, *How the world ought to be managed in matters great and small*. It would not be of much use in the absence of the right leverage. What we want is the right management, and not a picture of it. It will come in due course.

After considerable delay, the steamer unfastened her moorings and slowly moved down the river. It was impossible to make rapid progress, or progress at all sometimes, owing to the number of craft on the river. A large steamer just arrived, would be lying right across our bow; clear of that, half-a-dozen barges in tow of a steam tug would be crossing obliquely; next a ship coming out of dock, or a crowded river steamer passing rapidly up stream, would compel us to halt, and there seemed no end of small river craft shooting about. To a landsman, it seemed a marvel how navigation could be performed without collision under such circumstances. It was not done without a strained vigilance on the part of the river pilot who had charge of the vessel as far as Gravesend. Standing on the footbridge, he signalled incessantly to the man at the helm—gesticulating and shouting with an earnest intensity that sometimes seemed to indicate danger. After nearly an hour of this kind of work, we were clear of obstruction, and sailed steadily down the river towards the open sea. For several miles, the river is lined on each side with warehouses, factories and works of every kind, behind which are visible the masts of the ships in dock. The spectacle of such vast and busy industries has an oppressive effect on the imagination. Such a spectacle would Tyre present 2,500 years ago, whose traffic is so

vividly described in Ezekiel xxvii. Now Tyre is a desolation, and trade has shifted westward to these islands of the sea. By-and-bye, there will be another change, when the centre of power is shifted again to the eastern end of the Mediterranean. It will be a change unlike any that has taken place before. Commerce will become a righteous and a holy thing, yielding a pure satisfaction and a bountiful result to every one engaged, instead of consuming as with a fever, and crushing out all the noble features of life, and yielding but a miserable and scrambled for subsistence to toiling millions as now. Such reflections were suggested by the passing panorama of British industry on the Thames. The day could not have been more favourable. The sun shone from a blue sky, flecked with white clouds, showing a clear landscape far away on each side.

By-and-bye, we cleared the river's mouth and turned to the right to enter the English channel, and in due time, were far out to sea. The water was perfectly smooth. The steamer glided along without those violent sensations that on board some vessels tell you plainly that you are being propelled by machinery: there was nothing beyond a subdued occasional throb and the swish of the passing waters. A light wind tempered the heat of the sun. At three o'clock, the company assembled to dinner, under the chairmanship of the captain—an Irishman, who boasted of his nationality. And a pleasant fellow he was, but too much given to jocularly to make intercourse comfortable. He kept the company in good spirits, but then the company (about 40) was composed of Gentiles whose minds, acting only on temporal things, are necessarily empty, and therefore easily filled with the frivolities of common talk. There were one or two exceptions. Later in the voyage, I had retired to a secluded nook at the stern of the vessel, and was reading *Kollin's Ancient History*. A lady, venturing to the same spot, enquired if she might venture to ask what I was reading. I told her. She said some people would think that dry reading. I said that no doubt the majority would think so, but that it was really interesting reading. I added, however, that it was not the reading in itself that led me to take an interest in it, but its relation to the purpose of God as revealed in the scriptures, in which I thoroughly believed. This

seemed to interest and encourage her and we entered upon a conversation that lasted quite a long time, during which almost every feature of the truth was passed under review. At the close, she thanked me in a very cordial manner. She was evidently an educated lady with a strong religious bias and some acquaintance with the various scriptural ideas that in a slight form are making headway in certain directions. Her husband had been dead for some years; and she was on the way to visit friends at Cork preliminary to departure to her son in Australia. At the end of the voyage she bade a very hearty good-bye, and expressed the hope we might meet again. Shall we? Most unlikely; but the unlikely sometimes happens. If we are both enrolled on high, we shall meet again when earth's population will all be wise and interesting to speak to anywhere.

Underneath his jollity, our captain was evidently an intelligent and earnest man. I had a great deal of quiet conversation with him during the voyage. The state

and claims of Ireland naturally formed a large topic with him. He was also quite abreast of the politics of other nations. After all had been said on these topics, he spoke of the desirability and evident impossibility of mankind becoming one family with identical interests. I suggested that what was wanted was one government for all strong enough to keep all in order, and wise enough to give good law without asking their advice. He said that would no doubt meet the whole case: but where was such a government to come from? I told him I believed the world would have such a government yet—that God had never made such a splendid world to allow man permanently to make it the scene of misery it now was. He eagerly caught at the idea, and expressed a similar faith, but did not know where such a Government was to come from. I said the Bible informed us. This led to Christ and His coming again. The captain was an interested listener and a hearty contributor to the conversation.

(Concluded next month if the Lord will.)

The Christadelphian.

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

SEPTEMBER, 1885.

Some further interesting suggestions will be found in the present number, on the subject of "Why the Delay?" Though differing slightly on points of detail, they are unanimous in recognising the present age as the time of the end, and the coming of the Lord as a near event. It is impossible to resist this conviction when all the facts are taken into account. Quite apart from chronological computations, the events of the hour, in their connection with the developments of the past 30 years, are eloquent on this point. The only thing for enlightened men to do is to "wait, watch, and prepare"—in patience.

There has been a great outburst of public indignation at the disclosures of the *Pall Mall Gazette* in relation to unmentionable features of London life—resulting in the passage of an Act of Parliament for the protection of young girls. It is doubtless a good and interesting sign so far as it goes; but it is not so entirely refreshing as it would be if the indignation were of a truly godly sort. That it is not so is shewn by the total indifference of the public to a hundred other things that are not a whit less godless, but which do not appeal so directly to human resentment. A truly godly state of mind is a state of zeal for the will of God, who has not only forbidden traffic in lust, but forbids forgetfulness of Him and the hatred of men, and the retaliation of evil, and the misrepresentation of truth, and many other things that are universally practised without exciting any displeasure. We cannot look for a pure and impartial public reprobation of sin until the public themselves are cleansed by judgment, which tarrieth not though deferred. Meanwhile, we must

be thankful for what little even of semblance of light there is in the darkness.

Sir Moses Montefiore has at last gone the way of all the earth in the midst of universal regrets. His death will, doubtless, strengthen the Palestine colonization movement in which he took so deep an interest. Particulars of his will appear in the public papers. Among other items is this: £30,000 to the congregational and charitable institutions in Jerusalem and the Holy Land. Rothschild (now a peer of the British realm) is among the executors of the will.

The Bishop of Manchester has been saying some true things about the present state of English society. It is a pleasure to quote even an ecclesiastic when he speaks according to the oracles of God. "Have you ever," he says, "seriously considered how little of Christianity remains in England? I am not speaking of it as fashioning individual lives, in which there is still much that is noble, self-sacrificing, Christ-like, but as a prevailing and governing social power, characterising and shaping the life and thoughts of the age. Read what comes forth daily from a teeming press. Read the contemporary literature, you find on any drawing-room table, in any club-house library. Does this press, does this literature, proclaim the supremacy of Christian motive and Christian principle, or does it not rather indicate that both are merely respectable ancient traditions which it is not convenient and perhaps not quite decent as yet openly to ridicule and put aside, but which no one dreams of regarding either as an incentive or as a restraint? I am no prophet, or the son of a prophet, but methinks I see plainly enough ahead the perils that threaten society. I am not thinking of the fashionable portion of it to which many of you belong, but I am thinking of the whole social structure in which we live and move. I see plainly the perils

ahead that threaten society from the dissolution of religion in England—that tendency of public opinion which is gradually ignoring the sanctions and before long may even dare to repudiate the name of Christianity. And then shall the end come."

THE SIGNS OF THE TIMES.

THE APPROACHING GENERAL ELECTION
AND FOREIGN PROSPECTS.

LORD CHURCHILL'S ANTI-RUSSIAN
POLICY.

MEETING OF THE EMPERORS AND
RUSSIAN DESIGNS.

THE PROSPECT IN EGYPT.

The British Parliament has been prorogued, and prorogation on this occasion means dissolution, as the old Parliament will never meet again. There will be a general election in November under the new Reform Act, and the meeting of a new Parliament next February. Till then, the Salisbury-Churchill Tory Government has the uncontrolled power of the country in their hands. What they will do with it is a source of anxiety to many. It is their foreign policy that is the subject of concern. That they will use the interval between now and next February in giving affairs a Tory anti-Russian twist, every one assumes as a matter of course; but what about after February? Is there a possibility of their coming back from the general elections strengthened in their position and with a renewed lease of power? This is more particularly regarded with apprehension by moderate men. Opinions are extremely divided on the point. The Radicals are confident there will be a Liberal majority and a Tory fall. They take it for granted that the two million

new agricultural electors will vote in their favour. Perhaps, but it is not certain. No one can foresee the working of the new one-membered constituency principle which in Birmingham, for example, will give the Tories a member or two where they had none before. No one can be sure that the new agricultural element will not vote as much Tory as Liberal. And no one can foretell the temper of the country, apart from that. Recent bye-elections have nearly all been in favour of the Tories. This may be the result of a feeling that it is good for the country to have a change. Or it may be the result of dissatisfaction with the vacillating foreign policy that results from a Liberal Cabinet composed of men whose differing opinions have all to be considered. Whatever the cause, it points to the possibility of a Tory return at the elections. Even if they should be in a minority in England, Wales, and Scotland, there is something like a certainty that the Parnellites will come back to the New Parliament greatly strengthened—perhaps doubled: and if they continue their existing support to the Tories, the Liberals, even with a majority in other parts of the country, might find themselves in the shade.

No political prospect was ever involved in greater uncertainty. The one thing certain is that the Tories have their hand on the helm, and will keep it there if they can. A new element of vigour has come to their party with the uprise of Lord Churchill, whose strong anti-Russian proclivities impart a national zest to their position. It is this phase that inspires fear among a certain class, and a contrary feeling among those who are waiting for the kingdom of God. The Russo-Afghan negotiations are not making progress in the hands of the new government. At the closing of Parliament, a member referred to the "trivial" nature of the only point remaining unsettled, viz., the possession of the Zulficar Pass. Lord Churchill resented the expression.

He said he could not at all agree that it was a trivial point. He said they hoped to have it settled, but as much as intimated that it must be settled to British satisfaction. Also in his speech introducing the Indian Budget, he emphasised on the necessity of being in a position to resist Russian encroachments. The *Daily News* is much afraid of what Lord Churchill's designs in the matter are. It refers to his "strident proclamations as to the necessity for preparing at once against Russia," and points to the effects it is producing.

"Already, as any one can read for himself, we are told that the tone of the Russian Press is becoming everywhere more warlike. 'You are announcing'—so runs the general tenor of the newspaper articles—'that you must make war preparations against us. In mere self-defence, we must therefore prepare against you.' If the speech of the Secretary of State for India had merely contained some random utterances of this kind the ill effect might soon pass away.

But is it certain that Lord Randolph Churchill did not express a purpose and a policy which he has deliberately formed; to which he intends to adhere; and to which he hopes to be able to drag the rest of his colleagues in office? How if Lord Randolph Churchill had really formed the deliberate design of stirring up in this country a war spirit against Russia? How if he had persuaded himself that nothing would make the Conservatives so strong with the country as to indulge the Jingoism of certain classes with the unwholesome excitement of a war? How if he had reasoned thus with himself: 'The late Government became unpopular because they would not fight with Russia; our game is to obtain popularity by at least showing that we are quite ready to fight with Russia?'

"Lord Salisbury perhaps would like to wait. But how if Lord Randolph Churchill does not like to wait? How if Lord Randolph Churchill were to be of opinion that the party which went to the country breathing defiance of Russia would have the better chance? How if he were to be of opinion that the country would not like, at a time when war with Russia was impending, to change the Administration

which had set the war afoot and were responsible for it? The condition of things is in the highest degree serious. It would be impossible that the declarations of Lord Randolph should not arouse the passions and increase the influence of the war party in Russia; and it may well be that this is exactly what he wants to do. But is this what England wants? Assuredly it is not; and yet if England does not take good care she may find that this is what she will get. Only let the temper of two peoples placed in a position of factitious antagonism, get heated to a certain degree, and there is an end of all reasonable chance of peace. Sometimes, unfortunately, there are Ministers of State who desire for motives of policy to bring about such a temper. Is this such a moment; is there now such a Minister?"

MEETING OF THE EMPERORS AND POLITICAL PROSPECTS.

During the month, there has been a meeting of the Emperors—not a social meeting, but a political meeting: for their foreign ministers were with them, and had been conferring together for days beforehand—Bismarck a prominent figure. Social meetings are private affairs, but this was held with public pomp, and is intended as a demonstration with a bearing on all those smouldering questions to which England stands related. Even the *Daily News* recognises a sinister import in this conclave of the Imperial masters of the European myriads of armed men. "Of course," it says, the Emperors

"Will have much talk over the political conditions of Europe. Politics are their business; their occupation; Emperors are just as likely when they meet to talk shop as the humblest of their subjects. They are more likely indeed, because when two merchants or two lawyers or two grocers get together, they do not meet under the impression that any agreement come to quietly between them can seriously affect the general movement of commerce or law or the grocery business. But the Emperor of Russia and the Emperor of Austria might have good warrant for believing that any agreement come to between them, and ratified by their old friend the German Emperor, would have a very distinct influ-

ence on the movement of Continental politics.

"We may assume then as a matter of course that the two Emperors will have a good deal to say about what is going on and is likely to go on in European political life. . . . The Emperors will find plenty of interesting matter for earnest conversation. It has quite lately been the fate of Austria to be drawn more than ever into what we all agree to call, for want of a better name, the Eastern question; and it may be that in the settlement of that question she will be called upon to play an important part. Russia again has been plunging ever deeper and deeper into the politics of the East. The interesting thing for England to know would be what are the views of Germany and of Austria with regard to Russia's Asiatic policy. We were so close to the verge of war with Russia the other day that it is to the last degree improbable that the two Emperors would meet without interchanging some words on such a subject. . . .

"Some of Lord Salisbury's utterances concerning Russia made so deep an impression on the minds of Russian politicians generally that they are convinced it is Lord Salisbury's fixed intention to prolong the negotiations about the Afghan frontier until the general elections are over, in the hope of being then able to lead or force this country into war. We are not giving this as our impression; although many of Lord Salisbury's 'wild and whirling words' would well have justified such a belief; but it is the common impression of Russia. We do not therefore exactly see how Lord Salisbury's presence at the head of affairs in England is a guarantee to us that we can afford to look with greater composure on what men do on the Continent. Our very distinct conviction is the other way. We trust and believe that we shall even still, and in spite of what Lord Salisbury has said and done, settle satisfactorily the questions remaining not quite settled between England and Russia. But an impression on the Russian mind that the English Prime Minister is bent on war in any case is hardly to be regarded as calculated to promote a satisfactory settlement. We are safe enough, no doubt, but we are certainly not so well guaranteed as we were three months ago."

RUSSIAN MOVEMENTS AND DESIGNS.

The Russian fleet in the Baltic was to

have been disarmed during the coming winter. A telegram from St. Petersburg announces that orders have been issued countermanding this. The Emperor, during the month, has been visiting and encouraging some of the Finnish ports of the Baltic which were bombarded by the British during the Crimean war. A Russian article says that England will do well not to shut her eyes to the actual state of things in Russia. The writer affirms that it has been decided this time to settle the Central Asian difficulties for good and all, and that the negotiations must be regarded as mere diplomatic trifling. This view is said to be also held in the "highest circles." Sir Peter Lumsden says the Russians are fortifying the port of Batoum, and that military labourers were working there like rabbits. A Vienna correspondent of the *Daily Telegraph* reports the views of a foreign statesman with whom he had interview on the subject. He says that the Governments of all the large Continental Powers were well aware that Russia's real goal was Constantinople. The capital of the Ottoman Empire had always been conquered from the Asiatic side, and Russia being now established there (at Batoum, Kars, &c.) there could be no doubt that when it should be attacked the next time, the same tactics would be renewed. There would, however, be this difference to Russia's advantage: she had now a strong vanguard on the European side, for the Bulgarian forces, as everybody knew, would eventually be used as a contingent of the Russian army. There were 600,000 Martini-Henry rifles, and all the Krupp guns taken from the Turks during the last campaign, in the hands of Russia's allies. He anticipated that whenever the conflict, now inevitable, should break out, it would be discovered that Russia has for several years past been practically at the gates of Constantinople.

FURTHER EXPLORATION OF PALESTINE.
—An important survey has recently been executed by Herr C. Schumacher, covering

about two hundred square miles of the country lying east of the Sea of Galilee, the ancient Galanites. This district is very little known, and has never been minutely or scientifically examined, though it has been crossed by several travellers, the latest being Mr. Laurence Oliphant. Among the recovered sites is that of the lost city of Golan. There is an immense quantity of ruins in the country. Those visited by the surveyor, Herr C. Schumacher, have been planned and drawn to scale. There are 150 of these plans, among them being one of the remarkable subterranean city named Ed Deraá, first mentioned by Wetzstein, who visited it at the beginning of this century. The inscriptions discovered were not many, and were chiefly Greek. The legends and traditions of this country were found to be principally connected with Job.

A BLACK YEAR.—An article in *Blackwood* descants on the unfavourable character of 1884 as regards the losses suffered by investors. It is worth passing notice as an element in the growing "time of trouble" that is upon the world. The writer of the article analysing the List of Securities quoted on the London Stock Exchange, and putting those that have risen, against those that have fallen in price, finds that the net decrease in their value exceeds seventy millions. Hardly a single class has been exempt from the depression. The investor has fared very badly indeed. Almost everything he has ventured to touch has melted away beneath his hand. The net depreciation in the market value of Home Railway Ordinary Stocks has amounted to nearly fifteen millions. Colonial Railways have fallen in price nearly seven millions; Bank Shares, the writer in *Blackwood* says, nine millions; Colonial and Foreign Mines, five millions; and United States Railway Bonds and Shares upwards of forty-seven millions. The review of the past is peculiarly cheerless in most respects. People who have been induced or compelled to realise their securities have, in the great majority of instances, suffered grievous losses, and those who still hold on to their depreciated possessions do so with the sense of being poorer, more crippled and less hopeful than they were a year ago. As for the future, who can rejoice at the prospect, except those who believe in what has been spoken by "the Lord God of the holy prophets?"

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, November 9th (brethren and sisters only). Tea at 4.30. An hour's conversazione after tea.

SEWING AND READING MEETING.—This resumes with a tea-meeting at the Garden Room on Monday, September 7th, 6 p.m. : will meet every succeeding Monday till further notice, at 7.30 p.m.

THE EDITOR'S LECTURING APPOINTMENTS FOR SEPTEMBER.—6th, Cannock; 13th, Birmingham; 20th, Birmingham; 27th, Birmingham.

SUNDAY SCHOOL.

September 6th, 2 Chronicles, 19 chap. to 20 chap. 13 verse. *Subject for proof*: "That belief of the gospel and immersion are necessary for salvation."—September 13th, 2 Chron. 20 chap. 14 v. to end. *Subject for proof*: "That Jesus preached and taught about the Kingdom of God."—Sept. 13th, 2 Chron. 21 chap. *Subject for proof*: "That the apostles preached the gospel of the Kingdom."—Sept. 27th. Quarterly Address. *Subject for proof*: "That the prophets foretold the establishment of God's Kingdom upon the earth."

BIRMINGHAM MISCELLANIES.

We are not yet in recognised fellowship with the brethren at the Exchange Assembly Rooms. See notes elsewhere.

It is intended to commence a course of week-night lectures on first principles on the first Thursday in October. The lectures will take the place of the ordinary Thursday night meetings for perhaps twelve Thursdays.

Bro. Creed and bro. Robert Jardine have consented, on request, to take charge of the singing, which requires a little leadership and practice to keep up to an average level of efficiency. Singing well done is more edifying than singing badly done. Of course, it is possible to have good singing and no edification; but everything has a place. Bro. Creed understands the old

notation, and bro. Jardine the new: so between them, both sides will be served. The practice takes place on Thursday night. Bro. Harrington has been asked to help at the harmonium, and to get what assistance he can arrange for.

On Sunday, August 2nd, we had two visitors from foreign parts, in addition to bro. and sister Barton from Sydney, mentioned last month, viz., bro. Parker, of Springfield, Ohio, U.S.A., and his son; and bro. Spargoe, of Mahanoy, Pa, U.S.A., and his daughter. Both briefly addressed the meeting, to the gratification of those who heard. Bro. Parker said the American brethren had been made glad by the stand the Birmingham brethren had made for the wholly-inspired character of the Scriptures.

On Monday, August 3rd, we had our usual tea meeting. Not so large as in former times, but very cordial and enjoyable. After tea, brother Barton and others addressed the meeting, exhorting all to a patient continuance in the right way, under whatever discouragements.

On Wednesday, August 5th, occurred the usual mid-summer treat for the Sunday School children, an excursion to Sutton Coldfield, followed in the evening by a distribution of prizes for the best answers at the mid-summer written examination. Tea, on this occasion, was taken at Sutton; but the children on their return decided, by a very emphatic vote, that next time they would have tea in the Temperance Hall, Birmingham, as usual. The company was about as large as usual, except that the adult element was not so plentiful which was not to be wondered at under the circumstances.

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.

We have received only one contribution to the discussion of the question of ecclesial management: and it is not sufficiently to the point to be useful. Brother Jas. U. Robertson offers a letter which, we doubt, will be of a different character in this respect. Brother Robertson has, otherwise, been much occupied in the affairs of the truth, or, doubtless, the letter would have been in time for the present number.

A number of other ecclesias have proclaimed their adhesion to the complete inspiration of the Bible as a first principle in their fellowship, which they are prepared to maintain inviolate. One or two, while believing in a wholly-inspired Bible, hesitate to make it a first principle. It is to be hoped that calm reflection will enable them to retire from an illogical position; and admit of a return to that hearty co-operation which is desirable and valuable. The prejudice created by untruthful reports has doubtless made it difficult for some: but time will help to rectify this. Slander cannot prevail for ever. Its true character becomes known at last.

Some give us permission to modify the form of their intelligence communications. Some thank us for doing it without having given us permission. One or two begrudge us the liberty. It is a liberty we are most reluctant to use; but it is necessary sometimes. It is not in questions of grammar and construction, though these,

of course, are attended to. It is questions of apostolic sentiment that call for revision. When a correspondent, for example, (with the best intentions, perhaps) writes in extravagant commendation of work done for the truth, or reports a testimonial or vote of thanks to a brother who has been doing his duty to Christ, he is expressing a laudable gratitude: but he is copying the bad model of the Gentile school, which reeks in the columns of the newspaper press with fulsome adulation. If this sort of thing is suppressed in the *Christadelphian*, we trust discerning readers to understand the meaning of it. We aim to cultivate the apostolic spirit, which is a constant deprecation of the style of those of whom John speaks in his day, who "loved the praise of men more than the praise of God."

We direct attention to the first article in this number of the *Christadelphian*. It deals with a subject on which a clear and Scriptural understanding is essential to ecclesial peace. As a brother there remarks, very lax ideas with respect to it are prevalent among those who have recently submitted to the truth—say within the last ten years—such as have not known the early struggle for purity in the basis of fellowship. Even among some of those of whom a more advanced spiritual understanding might have been expected, astonishing sentiments are entertained, to the effect that error of any kind is not only not to be objected to in fellowship, but rather encouraged as a useful counterfoil and provocative of truth, and that the only thing justifying separation is immorality of conduct! This would be a very convenient doctrine to hold; but it is impossible for anyone in harmony with the apostolic writings to receive it. The truth is the root of ecclesial existence; and the whole spirit of apostolic precept is to be jealous of any departure from it, and to contend for it earnestly against the corruptions of all who creep in unawares, to

the extent of turning away from the corrupters if they cannot be won over to the right way.

The effort to restore fellowship in Birmingham has not yet succeeded. There is hope it may. All depends upon whether the New Street brethren finally consent to make the doctrine of complete inspiration a first principle in their midst. If they do, we may work together as two separate bodies in harmony. If not, we must wait as we are. An unfortunate impression prevails to the effect that the question is an affair of personal emulation and not of principle. Let reasonable men among them discard this surmise (which is absolutely unfounded as regards the Editor of the *Christadelphian*), and there will be no difficulty. If they hold to it, they are victimised by a delusion that will not be to their honour in the day of account. Of course, we do not insinuate that it will be a knowing victimisation on their part: but that will not alter the fact. We hope all may yet be well.

The work of the truth will recover itself after the present crisis has passed away—and no crisis can last for ever. A severe check will be followed by renewed and accelerated activity. It must be so from the nature of things. Mown grass springs again. It is not as if there had been any change of base among those who have been faithful to the truth from the beginning. They remain as they were, strongly re-built on the original foundation: and they cannot be dismayed by any eruption of hostility that may take place. The truth is a perennial thing. It does not depend upon the limited interests or the personal supports of a particular generation. It rests upon no man. It does not depend upon a particular phase of the signs of the times, or a particular construction of the prophetic periods. It is for all time till the Lord come—as powerful to engage the affection and arouse the enterprise of men in our day as in the

days of Paul. True it is that only a few find it, and fewer appreciate it at its true value. Still, in the hands of that few it is indestructible. The rains may descend: the floods may come: the beating against the house may be severe, but only where it has been built on the sands of a disobedient life can catastrophe ensue. In the hands of true disciples, the work of the truth will not—cannot—die. It will revive again with the beauty and freshness and fragrance of the cut grass after a shower.

A member of "the small, newly-formed community," which, with its manifesto, was referred to last month, writes to complain of misrepresentation. He does not sign his name. He ought to do so. In strict editorial propriety, we ought to take no notice of anonymous communications: but for love's sake—(and love is a wider, bigger thing than some people seem to reckon)—we stretch a point. We say to him, we have not misrepresented the said community. The words we used were its own words—quoted from its own manifesto—viz., that it would treat the question that had been raised concerning inspiration as "an open question," as they did not think it necessary they should all be of one mind on the subject. Our friend, whoever he is, says it is the theory of inspiration, and not inspiration itself, that they make an open question. We can only say our friend is not abreast of the controversy, if he imagine that the strife that has been raised is any question as to how the Spirit of God operated in producing a wholly-inspired Bible. The question does not relate to any theory of the thing, but to *the fact of the thing*. What has been contended for has been "a human element" in the Bible,—an un-inspired and fallible element,—as accounting for supposed mistakes in the Bible. This has been explained, illustrated, and proved over and over again; and it has been shown that such a doctrine logically

goes far to destroy the divinity of the Bible altogether. Our friend evidently has not followed the matter, or does not discern it, and so thinks he sees misrepresentation where none exists, except in his own criticism of it.

Bro. W. G. Burd, of Collins, Mo., has the following remarks on a subject which our relation to the matter has compelled us to be silent about: "This idea of a plurality of periodicals is very detrimental to the working of the Truth. I do hope and pray that the brethren and friends of the truth may re-unite on behalf of the *Christadelphian*. The reasons for this course are numerous and evident to the most casual observation.' The unity of the Spirit in the bonds of peace,' is liable to be broken if we have more than one channel of communication between the various ecclesias throughout the world. We are commanded to all speak the same thing; but if we run a number of papers, we shall not only weaken, instead of strengthening, the hands of the *Christadelphian*, which since, and even before, the decease of our beloved sleeping brother has been providentially placed as the defender of the ancient Gospel, but we shall be in danger of dividing up on forbidden issues, saying, 'I am of Paul, and I am of Apollos.'" [These remarks will be derided; but their wisdom has been brought home in bitter experience to many. What strife and anguish have resulted from the attempt to introduce plurality of operation. It has been made a matter of deep reproach to us that we have never encouraged a plurality of magazines. We have had to be content in silence to have our policy in the matter misunderstood and misconstrued. It has been a deliberate policy with clear reasons. Events have proved the wisdom of it. It was enjoined by Dr. Thomas, as a matter of spiritual expediency; and it has been proved wise, by its beneficial results, when in full operation, and by the frightful havoc that has

come from interference with it. Unity of operation is essential to effectual and harmonious work in all systems, but more especially in the truth, which is in so much more danger of being compromised by the incomplete qualification of new adherents, who are being constantly drawn in from the outer darkness, and who, while they may be useful as adjuncts to a work in common, are liable to become dangerous in separate action. The age to come is an age of success because an age of unity centralised and enforced. There is no basis for such a form of things now; but in so far as we act on divine models, we act in the way likely to ensure success.]

Aberdeen.—Bro. Craigmyle reports the obedience of Miss MARY BELLA EMSLIE, governess, eldest daughter of bro. Emslie, now residing in Birkenhead. Having made the good confession she was immersed into Christ on 13th inst. The Sunday School was reopened on 2nd August under the superintendence of bro. James Sellar, junr., instead of bro. Quirie, who has had to resign on account of ill health. The Bible Class meets every Sunday at 1 p.m., under the management of bro. John Anderson as before.

Armadae.—Bro. Ballantyne, who remains without the use or sensation of his limbs, reports satisfactory progress otherwise. He is able to go out on a hand-worked tricycle. The truth is gaining ground. There is now an ecclesia of eight brethren and sisters, and others are interested. There have been several well-attended lectures.

Bath.—Brother Keepence reports a visit from brother W. Taylor, of Gloucester, who delivered a very interesting lecture on "The Merchant of Tarshish" to an audience of about 150. "Our meetings," he says, "continue to be well attended, and several are interested." Brother W. A. Robinson, of Bradford-on-Avon, and sister Trigg were united in marriage on the first of August. Brother Keepence adds that at a special meeting, on July 2nd, the ecclesia unanimously passed a resolution declaring their conviction that the Scriptures are divinely inspired in all their parts, and their determination to refuse fellowship to all who believe or tolerate the doctrine of a partially-inspired Bible.

LECTURES.—July 19th, “The mark of the beast” (bro. Keepence); 26th, “The Resurrection” (bro. Robinson); August 2nd, “Baptismal Regeneration” (bro. Stainforth); 9th, “The raising of the dead for Judgment” (bro. Keepence); 16th, “The Holy Land: its place in history and and prophecy” (bro. Robinson).

Birmingham.—During the month, while on a visit with his sister-wife from Australia, obedience has been rendered to truth by Mr. SAMUEL BARTON (54), formerly a Baptist. The way is not yet open for the publication of intelligence from the brethren who meet in the Exchange Assembly Rooms. We ardently desire the obstacle may be removed by their decision not only to recognise and affirm the wholly inspired character of the Scriptures, but to maintain that truth in their midst as a first principle by refusal to fellowship the doctrine of partial and erring inspiration. In this event, the two bodies would be in working co-operation one with another, and our separation might then prove to the furtherance of the truth and love. So long as they leave the door open to dangerous error, this result is impossible.

LECTURES.—July 26th, “The Lord’s Prayer” (bro. James Wood, of Tamworth); August 1st, “In Adam all die” (bro. Roberts); 9th, “The Second Life” (bro. Shuttleworth); 16th, “Ecclesiastical Police” (bro. Shuttleworth); 23rd, “Holy Scriptures” (bro. Shuttleworth).

Brighton.—(*Oddfellows Hall, 118, Queen’s Road. Sunday mornings, 11 a.m.; evenings, 7 p.m.*)—Brother Walter Jannaway reports that the truth is waking up some of the inhabitants of Brighton. The attendance at the evening lectures is increasing, and questions are very freely put at the close and generally answered to the satisfaction of the questioners. Brother and sister Harrison have left here for Guilford, on account of obtaining work there. “We are deficient in lecturing brethren. We wish those who are able would make an effort to spend a Sunday here and lecture. Bro. Meakin, of London, has been here on his holiday, and has given us some very comforting exhortations.”

Cardiff.—Brother Symonds reports another addition to the ecclesia here in the person of AMOS SEARLES, brother in the flesh to brother J. Searles—who, after

an intelligent profession of the “one faith,” put on the sin-covering name, on July 22nd. Brother Albert Hough has been received again into fellowship.

LECTURES.—July 5th, “The hope of Israel” (bro. Birkenhead); 12th, “Resurrection” (bro. M. Rees); 19th, “Jesus Christ the future king of the whole earth” (bro. Chas. Rees); 26th, “Awake thou that sleepest” (bro. Lloyd).

Cumnoek.—We have to report the obedience to the truth of AGNES ELLIOTT (16), daughter of brother and sister Elliott of Auchinleck. She was immersed into the sin-covering name on Friday, 17th July. —ALLAN MACDOUGALL.

Derby.—Bro. Chandler reports the obedience of THOMAS COTTON (20), whose immersion took place on July 21st. He has attended a good many of the lectures for the past three years, and gave evidence of an intelligent understanding of the truth. After long patience, the ecclesia, at a special meeting held on August 14th, resolved unanimously to withdraw from bro. Grimes for disorderly walk. The lectures are fairly well attended.

Dudley.—Brother and sister Parker, of Hyatt Farm, Netherton, of the Dudley ecclesia, have decided to emigrate to Texas. They hope to arrive there the third week in September, and would be glad to make the acquaintance of any of the brethren in that part of the world. Anyone wishing to communicate with them can do so by writing, or applying, to Mr. A. B. Close, agent to the Galveston, Harrisburg, and San Antonio Railroad Company, San Antonio, Texas.—Brother Hughes, inviting brother Eowell, of Birmingham, to lecture at Dudley, reports that the ecclesia has adopted the following resolution:—“That this ecclesia believes the doctrine of the divine inspiration and infallibility of the Scriptures, in all parts of them, as originally written by the prophets and apostles, and that we repudiate the doctrine that the Bible is only partly inspired and contains an element of merely human authorship liable to err, and that we discontinue fellowship with those who hold the same.”

Great Grimsby.—The following report comes from this place:—“We are glad to report to you the immersion of EMMA DRAYCUP (31), the wife of bro. Draycup, formerly Baptist. Having embraced the truth, she was, on July 27th, immersed by bro. Roberts, of Lincoln, in

the Humber, into the sin-covering name of our Lord and Saviour Jesus Christ."

Huddersfield.—Bro. Heywood reports withdrawal from bro. Sanderson for striking a brother. On the other hand, two brethren protest against the withdrawal, on the ground that the offending brother sincerely repents of his offence, and has asked forgiveness, which they contend ought to be granted. The brethren everywhere will be glad if such a dispute is settled as it ought to be—in patience, forgiveness, and love.

Irvine.—Bro. Mitchell reports the obedience of JOHN BROWN (23), formerly neutral, who, after the good confession of the faith, was immersed (in the sea) into the sin-covering name of Jesus, July 19th, 1885.

Keighley.—Bro. Roe reports:—"On behalf of the ecclesia meeting together at Keighley, I have to report amid the troubles and perplexities that surround us, the obedience of one more to the command given many centuries ago, 'Be baptised every one of you for the remission of sins,' namely, EVELYN ROE, who was submerged in the waters of Baptism, July 26th, in the hope of one day having the death principle removed from the mortal constitution which we all in common now possess."

Liverpool.—We have been reluctantly compelled to withdraw from bro. William Riding for absence from the table and disorderly walk, also from bro. McKnight for prolonged absence from the ecclesia's meetings.

LECTURES.—July 19th, "The Bible devil" (bro. H. Heming); 26th, "Is there a God?" (bro. R. Roberts); August 2nd, "The Hope" (bro. J. U. Robertson); 9th, "Bible History" (bro. H. Sulley).—H.V. COLLENS.

Llanely.—Brother Green reports that with the assistance of the brethren of Mumbles, and occasionally of Swansea and Neath, the truth has been kept before the public here now for three years past. The interest which the novelty of the thing naturally excited at first has subsided; and the audiences now have dropped to about two dozen, in addition to the brethren (except where there is a subject touching politics, when we have the old number, about 200). The two dozen mentioned have been constant hearers from the commencement, and are as firm advocates of the truth as the brethren

themselves, but from some cause or other, fail to give themselves over as the Lord requires. The brethren pray that they may all yield to the heavenly calling before it is too late; also, that they who have yielded, may be faithful to the very end. At a meeting held on the 14th of June, the brethren unanimously declared their faith in the complete inspiration of the Scriptures, and their resolution not to fellowship anyone holding the view of a partially-inspired Bible.

London.—NORTH LONDON.—(*Sundays, Wellington Hall, Wellington Street, 11 a.m. and 7 p.m. Wednesdays and Fridays, Lecture Hall, 69, Upper Street, Islington.*)—Brother Wm. Owler reports the following additions by immersion: July 19th, FAITH BURRIDGE, youngest daughter of bro. John Burridge; July 19th, SOPHIA ELIZABETH THORNTON, formerly Church of England; July 29th, CHARLES CROW, formerly neutral. We have had brother R. Roberts (engineer of the Gem line, trading between London and China), with us, after a long absence in China; and brother Haussen (sailmaker) on his return voyage from New South Wales. The lectures at Wellington Hall and Bow are attended fairly well, considering the season of the year, when people prefer being out of doors than being confined in a room.

LECTURES.—Aug. 2nd, "The Promises of God" (brother O. C. Holder); 9th, "The new Creation" (brother J. J. Andrew); 16th, "Miscellaneous about Salvation" (brother Elliott); 23rd, "Him that publisheth peace" (brother Horsman). Bow: Aug. 2nd, "Salvation" (brother R. Elliott); 9, "The One Faith" (brother G. F. Lake); 16, "Nature of Man" (brother Spencer); 23rd, "Desire of all Nations" (brother Owler); 30th, "Eternal Life" (brother Barnett).—Brother Chevely of this ecclesia reports the immersion at Abergavenny, on July 27th, of WILLIAM MORGAN (77), and his wife HARRIET MORGAN (75), formerly Church of England. Brother and sister Morgan are the parents of sister Chevely.

WESTMINSTER.—(*Wilcocke's Assembly Rooms, Palace Road, Westminster Bridge Road, Sundays, 11 a.m. and 7 p.m. Thursdays, 8 p.m.*) The following have, been immersed into the sin-covering name since last month. On July 19th, Mr HENRY BROCKINGTON (32), formerly Congregationalist, and on July 23rd, Mrs. ISABEL TRUSSLER (22), wife of our brother

Trussler. Our sister was a daughter of Israel after the flesh, and now also according to the Spirit. Brother Bryan Smither has removed to Luton.

LECTURES.—August 2nd, “The Coming King!” (brother F. G. Jannaway); 9th, “Shaking the Heavens and the Earth,” (brother W. Owlser); 16th, “The Re-appearing of Christ,” (brother A. T. Jannaway); 23rd, “The Duration of Evil,” (brother T. Boshier); “Heaven for the Angels; the Earth for Man; Palestine for the Jews; and the World for Christ,” (brother A. Andrew).—F. W. PORTER.

FULHAM.—15, *Broxholm Road, Land's End*.—Bro. Stevens reports that the work of the truth is being earnestly carried on at this place. Also in the open air at Battersea Park is still carried on. The truth gets a good hearing at both places.

LECTURES.—Aug. 2nd, “The One Faith,” (bro. Lake); 9th, “The Beginning of the Creation of God,” (bro. Hutchinson); 16th, “The Devil that Tempted Christ in the Wilderness,” (bro. Timms); 23rd, “Hell,” (bro. Osborne); 30th, “The Second Coming of Christ,” (bro. Marshall).

Maldon.—Brother Charles Handley reports:—“Our friend and brother, William Lewin, after months of intense suffering, borne with the greatest patience and fortitude, has fallen asleep. We shall miss him very much. We have been together the greater part of our life, and have been brothers in the truest sense of the term. Previous to falling asleep, he gave us a very faithful address as he lay on his bed. I hope his affliction may be sanctified to all concerned to the glory of God our Father. Perhaps you will use the lines “In memoriam,” sent some time since, as being very suitable to his case—commenting.—

“Death from out our midst has taken
One, a brother whom we loved.”

[Being from home, we cannot lay hands on the lines, but shall be able to do so on our return, if the Lord will, and publish next month. We had intended using this month, as requested.—ED.]

Neath.—Bro. Tucker reports a lecture by bro. D. Clement, of Mumbles, on “The unscriptural and illusory character of the salvation proclaimed by the Salvation Army.”—He refers to another report, which has not come to hand.

Newport (Mon.)—Brother Allen reports that obedience has been rendered by Mr. HOLDER, formerly neutral, also Mr. LANDER, brother in the flesh to bro. Lander, lately removed from Cinderford. The brethren are making a sturdy war against all false teachings and teachers, and in consequence, are meeting strong opposition. Not satisfied with getting from 20 to 30 strangers indoors, they made up their minds to go out of doors to the people; the result has been quite a stir. At the last open-air meeting (at a place about the centre of the town, where the Salvation Army have their open-air meetings), brother Thomas was the speaker, and he was handled somewhat roughly, not by roughs but by professed members of the different religious denominations. They tore *Finger-posts* out of his hand and tried to take his Bible from him. Next day brother Thomas was summoned to appear before the magistrates for obstructing the thoroughfare, but the case was dismissed.

Brother Thomas sends a newspaper report of the case which appears under the head of “Itinerant Preaching.” “Constable Bristow said that about a quarter to ten, he saw the defendant ‘speaking about one thing and another’ and he told him he had better get away as he saw a crowd gathering. He went away a few yards and commenced giving ‘papers’ away. The crowd were shouting ‘scruff him’ and ‘frog march him.’ The constable took him up Hill Street, and the crowd left him. The Clerk: Where was that? In Commercial Street. The Clerk: But you told him to go then? No, sir, they pushed him then. The Clerk: How long did he stay the second time? Ten minutes I should think. The Clerk: Was the street blocked?—Yes, sir. The Chairman: Do you know what he was talking about? Some of it was right and some of it was wrong. The Clerk: What did you hear him say?—I heard him say that when a man died, the body went to dust and there remained. The Chairman: And you thought it fit to take him into custody for that? The Superintendent: Summoned, sir. Witness: Well, I summoned him more for causing a crowd in the street. It was the same again on Wednesday night.” The magistrates dismissed the case.—Brother Thomas says “My time has been almost entirely taken up with people coming in to talk over

these things. Such things they have never heard before. The work grows as we go along. I scarcely know what to do. I never saw a more promising field for labour. I want some literature, but my position at present will not allow of my getting what is necessary. Do you think the brethren would help us, for a time, to a little? Presently, I hope to be able to do more myself. We don't appear to know anyone to come and lecture for us about here at present."

Ripley.—Brother Wharton reports the loss of sister Louisa Mitchell by removal to Pittsburg, Pa., U.S.A. Her place has been filled by the removal to Ripley of sister Wood, from Derby, now sister Parkin.

—On August 13, the ecclesia adopted the following resolution:—"That we believe the Scriptures of the Old and New Testaments were in all parts of them given by inspiration of God, and that we cannot offer fellowship to any who hold or tolerate the doctrine of partial inspiration."

Scarborough.—Brother Deane reports that the little company of brethren here have been cheered and strengthened by the presence and co-operation of visiting brethren and sisters from Warrington, Lincoln, Nottingham, Huddersfield, &c. Brother Joe Heywood spoke on the "Foreside," on Sunday, August 2nd, on "Eternal Life," and addressed a room full of very attentive persons in the evening, at the Temperance Hall. Brother Deane says: "The truth here, as elsewhere, has many difficulties to encounter. However, we are trying, to the best of our ability, to give a faithful testimony, and to preach the word, whether they will hear, or whether they will forbear."

Sheffield.—Brother Shemeld reports another addition to this ecclesia, by baptism, in the person of Mrs. HANNAH HEATON (72), mother to brother Thomas and sister Hannah Heaton.

LECTURES.—July 19th, "Christ in the prophets" (brother T. Heaton); 26th, "Paul's address to the elders at Ephesus" (brother J. Skinner); August 2nd, "Called to be saints" (brother T. W. Shemeld); 9th, "The Kingdom of God" (brother A. Graham).

Swansea.—Brother Randles writes: "We are grieved to have to report the death of sister Laura Britton, (16), only child of our brother and sister Britton. Her illness (through a cold) was severe and

her patience marked for a period of about three months. Her death was most unexpected, and almost up to the last she was a regular attendant at the Sunday school, and took a marked interest in the *Children's Magazine*. She was interred at the Mumbles Cemetery on Saturday, August 1st."

Brother Randles forwarded last month, too late for insertion, a resolution adopted by the ecclesia, refusing fellowship to all who believe in the doctrine of a partly inspired Bible, propounded by the *Exegetist* and endorsed and advocated by the *Aeon*.

LECTURES.—July 19th, "The Resurrection of the body, its place and power indispensable to a future life, either of bliss or love" (brother Davies); 26th, "The scriptural teaching on 'the dread hereafter'" (brother Gale); Aug. 2nd, "The restitution of all things" (brother Hughes); 9th, "Wisdom's children and their justification" (brother Winston).

Tranent.—Brother Marr reports another addition to the ecclesia here, by the baptism, on 26th July, of Mr. DAVID FOOTE (31), formerly member of the Free Church.

Todmorden.—Brother Lumb reports: "Our number has been increased by the addition of sister SMITH, from Kidderminster, the family she is with having come to reside here.—Our Sunday evening lectures have been thickly attended by strangers during the fine summer weather, and the truth is making but slow progress at present."

Upholland (near Wigan).—Brother Longbottom reports: "On Thursday night, the 6th inst, Mr. SHELTON, some time ago, of Messrs. Joseph Meek and Sons, Wigan, lately of London, was immersed after a satisfactory confession of his faith in the things concerning the kingdom of heaven, and the name of Jesus Christ. On Saturday the 8th he sailed from Liverpool for Calcutta."

Walker-on-Tyne.—Brother Fox reports the formation of an ecclesia here, consisting of the previous members of the Newcastle ecclesia. Time of meeting, every first day, for breaking of bread 2 30 p.m., in the Mechanics' Institute. The new ecclesia will be glad to receive a visit from any brother or sister who may be visiting the locality.

Wolverhampton.—Of matters here it will be possible to speak more definitely

by-and-bye. Meanwhile the obedience has been rendered to the truth by THOMAS SANDERS (54), railway inspector, whose business takes him regularly to Birmingham. Brother and sister Brooks will have the sympathy of all who sympathise with a faithful attitude to the Scriptures. There can be no neutrality with servants of God in a war affecting the Bible. It may be permitted us to hope, however, that the way will open for reunion with those from whom at present they have been compelled to stand apart.

AUSTRALIA.

Brisbane.—Bro. Weldon reports the return to fellowship of brethren Sinclair, Watson, and Dallis, on their acceptance of the scriptural doctrine of the resurrection and judgment. Bro. Weldon says: On Sunday, June 7, we also added to our number one Mr. GIBSON, a slater by trade, formerly living near Glasgow, Scotland. His is an extraordinary case: he had come to a saving knowledge of the truth, and put on the sin-covering name without coming in contact with the Christadelphians—of whom he had only heard. He studied the Scriptures but never joined himself to any sect. When setting forth his views to others, he would now and then be told that ‘that was what the Christadelphians taught.’ Before leaving Scotland (some three years ago), he had come to understand the things concerning the Kingdom and the name, and at last the doctrine of baptism. A few days before sailing for Queensland, he sought out a man who held the nearest views to his own and by him was baptised into the ‘Name.’ He has been here about three years, looking out in the thick darkness for men of like precious faith with himself. He saw the advertisement announcing our first lecture in the Brisbane papers, and the name ‘Christadelphian’ in connection therewith stirred him up to pay us a visit at the room and hear the lecture. I could scarcely have thought it possible to find one so pure in doctrine and with such a knowledge of the ‘first principles of the Oracles of God,’ who has had no help from the brethren. Yet here is a fact. We thank our heavenly Father for these additions and take courage.

“Our lectures so far have been thinly attended. The subjects of the four last, which have been given by bro. Wait

were as follows: ‘The promises of God,’ ‘Resurrection, Literal, Spiritual, and Political,’ ‘Baptism, is it essential to Salvation,’ and ‘The Age to come.’ We now number twelve. Our aged bro. Sinclair lives at Sanganate, twelve miles from here.”

CANADA.

Toronto.—Bro. Bailey reports that the obedience to the truth of Miss KIZA CLARE, who put on the sin-covering name in God’s appointed way on Sunday, July 19th.

NEW ZEALAND.

Outram (Otago).—Bro. R. Simons writes:—“Do not shrink one atom from the position you have taken for the truth and inspiration of all Scripture—for either friend or foe. What use is a partially inspired Bible to us unless we have inspiration to point out what is inspired. If anything was needed to more endear you to faithful truth loving brothers, surely this trouble will do it, and faithful brethren will draw closer together as they see the dangers around us increase, which without doubt they will. What danger could be worse than to take away the foundation on which we stand? To talk of unity: I say let there be not only no unity, but the most determined fight against all and everything that would lower the standard of divine truth, whether it be from within or without. If opponents are so blind as to mistake that attitude for the meanness of personalities or interference of ecclesial affairs, the sin is their own, and although it may grieve near to heart-breaking, there is but one course open—bear the burden, fight the good fight, and duty will do the rest. I am pleased to report the immersion of JOSEPH MOSELEY (22) on Sunday, May 31st.”

UNITED STATES.

Atlantic (Iowa).—Brother and sister DeVoe have come here from Springfield, O. There are no brethren in the place and they will be lonely. They expect to remain for a year at least.

Bradford (Pa).—Mr. J. S. Jones (of the firm of Jones, Dennis, and Booth, contractors), writes from this place thus:—“I have been interested in the truth for about two years. There is not a single Christadelphian in this place at present to

my knowledge. The only one I ever was acquainted with left here for the West about a year ago. I have distributed many pamphlets and books among my acquaintances here and in other towns. A few have become interested in part of the views held by your people, but they still cling to the 'Apostacy,' trying to graft the Truth on Error. I had been a member of the Baptist Church until something over a year ago. When being interested in the 'Gospel of the Kingdom,' I taught the Gospel to my Sunday-school class, for which I was invited to resign as I was not teaching Baptist doctrine, so I gave up the class and left the school and church."

Elmira (N.Y.)—Bro. J. F. Sykes writes, "Our Heavenly Father has blessed our feeble efforts, and added to our ecclesia such, we trust, as shall be saved, one more brother and three more sisters, namely, on the 14th day of June, Miss LU ELLA MANCHESTER (17), neutral; and on July 5th, Mr. and Mrs. JOHN SNYDER, aged 26 and 23 respectively, the one formerly Methodist and the other neutral; and my wife, Mrs. J. F. SYKES (46), formerly Methodist. They were all buried with Christ in baptism by brother A. Miller. My wife has been a long time coming to the point, but has reached it at last, and we trust they will all make good and substantial friends of Christ; such is the present appearance.—On the 17th day of June brother Alfred Miller was married to sister Lu Ella Manchester, a good couple.—Brother Reeves, of Springfield, Ohio, making a visit to New York and Jersey City, on his return home, stopped at this place June 25th, and gave two lectures on the 23th in the morning and evening, subject, 'God Manifest in the Flesh,' to a large and very respectable, attentive, and intelligent audience.

Writing again, July 15th, brother Sykes reports another addition in the person of Mrs. MARY SNYDER, (48) who was buried with Christ in baptism, on July 13th. I am happy to say that our ecclesia being all present last Sunday, and being desirous of knowing the true position of all the members, a motion was put for all those who will be on the Lord's side in maintaining a wholly inspired, and therefore infallible Word of God, to rise. Every one arose. Thank God we are a unit, both male and female, all for God's word in its purity."

Louisville (Ky.)—Bro. C. B. Walls re-

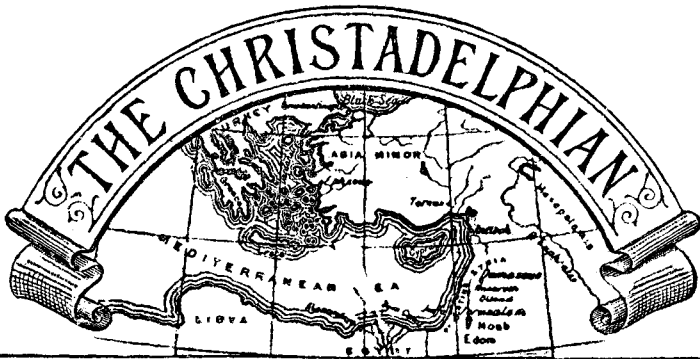
ports that on March 7th bro. Reeves paid a visit here and immersed Mrs. H. CALDWELL on the 8th, and left on the morning of the 10th for the south. Sister Caldwell has for some years been hunting for the truth, and having found it, happy is she. She would be pleased to have any one of the faith passing her way to give her a call (716, 16th Street, Louisville, Ky.)

Portland (Ogn.)—Bro. J. A. McCarl forwards a letter written by his wife, sister McCarl, who died before it was despatched. He requests its insertion as a memorial of her. The letter which is dated May 1st, 1885, is as follows:—
"DEAR BRO. ROBERTS,—For you have become so through the *Christadelphian*. It is a welcome visitor to us. We have been taking one half with sister Allen. It comes to her address and we get it when she reads it. You have heard from me before only in a business way; but now I am about to write you a long letter which I hope you will have time to consider, though I know you have plenty to do. First, I will tell you who I am. I was immersed into the household of faith eleven months ago by my husband, who was immersed just a month before by bro. Rogers. We all heard the Gospel first from bro Bingley, who was the first one to speak of those things in Portland. He was getting along very nicely and there got to be a nice little ecclesia, numbering twenty, viz., bro. Rogers and wife, bro. Walker, wife and son, bros. Crocker, Hamilton, Lambert, Quinn and Cooper, sisters Allen and Skeels, bro. Jones and wife, bro. Beatty and wife, bro. Snashal and wife (after his preaching 20 years in the Presbyterian pulpit, my husband bro. McCarl and myself. So you see we had a nice little company; but I am grieved to have to tell you it is no more. Divisions have risen up amongst us and we are separated. This inspiration question has sifted us, and we are one body no more, and I am afraid never will be again. We stand now, bro. Snashal and wife, sister Allen, bro. Cooper, bro. McCarl, and myself, alone, the others are on Ashcroft's side. We stand firm as a rock with the *Christadelphian*. Bro. Bingley is lecturing every Sunday evening for the other party. None of us go near them; for there have been bitter things said that they must take back before we can fellowship them. Along with partial inspiration they do not believe in prayer;

they never have prayer meetings, or open or close meetings with prayer. I cannot live that way. I must pray without ceasing, or I could not stand in these perilous times. We break bread every Sunday at my house, also have Bible meetings every Wednesday evening. As soon as we can find a hall, bro. Snashal will lecture on Sunday mornings for us. He is a noble man. He knows and loves the truth. God help us; we are being terribly tried, both as a body and personally. It is hard to have these things to bear when so young in the truth, and in years also. Bro. McCarl is only 28 and myself 25 years. We are the youngest in the ecclesia. You do not know how much we enjoy the letters 'To the elect of God' you have put in the *Christadelphian*:—they are just grand, soothing and encouraging. Bro. McCarl is from Glasgow, Scotland, and he is very much interested in the intelligence news from here in the *Christadelphian*. We have been reading the *Christadelphian* for over a year. We will now send for it for ourselves and one for bro. Snashal. Bro. Snashal is having a hard time for he is past 50 years of age, and always being in the ministry, he is not fit now to do hard work, nor does he know how, so he is helping his wife. They are keeping a private boarding house. Would it be possible to send him a *Christendom Astray* out of the Fellow Service Fund. It will be thankfully received and put to a good use, and anything else you can afford to send *Finger Posts* or such. But I have wandered off my subject about bro. McCarl. He has a mother, two sisters and a brother, and we long to have them brought into the household of faith. So if you will be kind enough to send us the address of some brethren and sisters in Glasgow, so that we could correspond with them, and they could see bro. McCarl's people and see if they would like to hear the good news that God by His kind favour has made known to us. Bro. McCarl has the three vols of *Eureka*, and is reading them. We think them grand. We also have thirteen Lectures on the Apocalypse and *Christendom Astray*. Remember us in your prayers, for we have a hard fight before us, for none in our division except bro. Cooper have been in the truth above a year. God helping us we will stand firm and battle for the right. We will put on the whole armour of God, so that we can stand all the fiery

darts of the devil, whose darts are many. I want you to take what you think best out of this letter, and put it in the intelligence for Portland." (*Left unfinished*).—Portland, Orgeon, June 7th, 1885. Dear Brother Roberts,—The foregoing letter was written by my wife and sister in Christ. She is now fallen asleep in Christ. This was her last writing. She loved the truth; and how she did sympathise with you in your noble fight for the truth. She took sick on the 2nd of May, and fell asleep on the 21st. It is better for her, but it is fearfully hard for me. I am left with three little ones, the oldest five years and five months, the youngest one month."

Tottenville Staten Island.—Brother Coddington writes:—"We desire to report that an ecclesia has been organized on the Dr. Thomas status of Faith and Fellowship, at Tottenville, Staten Island, N. Y. Our membership are brother C. M. Robinson, Elmira Robinson, his sister-wife, and his two sisters (in the flesh), Amanda and Eleanor Robinson, of Tottenville, brother J. Ward Tichenor, of 175, Mt. Prospect, Ave., Newark, N. J., sister E. J. Lasius (Dr. Thomas' daughter) of 38, Graham Street, City Heights, N. Y., brother J. Coddington, and sister-wife, and sister Lucy Light, of Brooklyn, N. Y. With fidelity to the oracles of the Deity, through much tribulation we are working to maintain a lightstand in the vicinity of N. Y. city. The earnestness of brother C. M. Robinson in circulating the writings of the One Faith among the people of Tottenville, is now bearing fruit. Mrs. MARY L. LA FEVER (30) formerly of the Dutch Reformed Church, after giving a clear and full confession of the faith once delivered to the saints, was duly baptised into the saving name of Jesus Christ, on August, 2nd inst. Also, at the same time, Mrs. HATTIE CODDINGTON, of Middletown, N. Y. (sister-in-law in the flesh to brother J. Coddington) who began to read about three years ago. Others are attending our lectures, who are growing interested, and we hope to aid them soon into the memorial name. By resolution of our ecclesia, we take firm ground on the inspiration of the writing of Moses, the Prophets, Jesus, and the Apostles. We will tolerate no quibbling in this ground. In our united love to you for your noble stand on inspiration, we greet you and yours in the one patient hope of life soon to be manifested in the Sons of the Deity."



"In (Jesus) that sanctifieth and they who are sanctified are all of one (Father) for which cause e' not ashamed to call hem BRETHREN."—(Heb. ii. 11.)

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

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THE CONCERNS, DUTIES AND MANAGEMENT OF THE ECCLESIA OF CHRIST IN THE NINETEENTH CENTURY.

We live in an age which has seen the regeneration of the truth. After it had ceased to have any active force or existence among men, it was revived during the latter portion of the first half of the present century. Out of gross darkness and superstition, it was gradually formed into all the beauty and harmony of a perfect system; and we to-day rejoice in the possession of the priceless treasure, with deep and fervent gratitude. We all recognise the means of its reappearance, and a spontaneous sense of personal obligation fills us upon the remembrance of the untiring labour and faithful service, amid a world of opposition, of him who was the instrument in the hands of Deity of its resuscitation in our times. Such a sense of indebtedness to the human agent, whoever he may be, who brings us to a knowledge of the truth, and endeavours to establish us therein, is not only right and proper in us, but is expressly inculcated in the writings of Paul, the apostle and servant of the Lord Jesus Christ. He beseeches us, as he did the Thessalonians, "to know them who labour among you, and are over you in the Lord, and admonish you, and to esteem them very highly in love for their work's sake."

Hence this loving esteem for our faithful working brethren, who in all things prove themselves to be the ministers of God, is a duty incumbent upon the ecclesia, and where it is absent there is something radically wrong. That ecclesia which lacks this hearty and frank appreciation of those who labour in the Lord, has a worm within it feeding upon its very life. If you

trace its history, after it begins to shew the signs of its coolness, you will find that it either slowly decays and at last falls to pieces and dissolves, or that it becomes fossilised, being cold, callous and indifferent to the welfare of its fellow ecclesias, a very Laodicean in its character, having cut itself off, by falling out of sympathy with the others, in the things which make for life and peace. What is true of the ecclesia is likewise true of the individual member; the experience is the same in both cases. The condition of affairs which in the beginning induces this sad course is aptly styled being "offended." Many things produce this unhappy result.

Although the truth has but recently been brought again to light, and on that account is new to the men of this generation, it is not by any means a new thing, but is, on the contrary, most ancient. With it we are presented to numerous doctrines, laws, customs, modes and manners of thought and speech, which were put into force, among a certain class, eighteen hundred years ago. It requires us to relinquish our nineteenth century ideas, and our Gentile habits, and to conform most rigorously to its code. Our democratic tendencies, begotten of the spirit of this restless age, we are to bring into subjection to its rule of conduct. The process is transforming. The whole tenour of our life is changed, and our aims and ambitions are completely metamorphosed. We become conformed to that perfect Pattern and glorious Exemplar which we see in Christ. According to our success in this, so is our fitness and close relationship to the body generally made manifest. We in entering the ecclesia,

become members one of another, and all members of Christ, governed by uniformity-compelling laws and restrictions imposed by the truth. The whole spirit of them is one of removing the natural barriers of ignorance and evil, which are inherent in us, and which are manifested in the bitterness, wrath, anger, clamour, evil speaking and malice, so common in the world, and in their places, causing love, joy, peace, longsuffering, kindness and consideration for all to spring up in us and abound.

Each ecclesia is but the enlargement of the individual member, so perfect should be the similarity of thought and purpose subsisting among all, and each member is but a portion—a part, occupying his proper position unobtrusively, and sustaining his fitting relationship with the rest, of the whole body. While there should be a strong family likeness stamped upon all, yet those who lead, should be careful to maintain, by a constant exhibition of Christ in word and deed, the exaltation of the influence of the truth over their own personal might and influence, so as to render that likeness, one of the Spirit and not of the flesh in any sense or degree. Hence it follows, that the ecclesia is most unlike any church, community, or corporate body of any kind in existence at the present time. It is unique among the institutions of the nineteenth century, and to find its origination, one must go back to the very beginning of this era, and to a people very different in their ways and manners from those among whom we dwell. Yet it is as perfectly adapted to

modern needs, and fills a place in these days of feverish unrest and rushing energy, as completely as it did in the first century, when men lived in a much more moderate fashion than they do to-day. It is for all time and every people: an unchangeable organisation, as long as He, who planted it among men, remains absent from the scene. Going back then to those days, when the ecclesia was first formed by the ministers of the Lord Jesus Christ, is the only means whereby we can gain an understanding of its true character. This we will consequently do, to enable us to fully comprehend the concerns, duties, and management of the ecclesia of Christ in this, or any other century.

First, then, in regard to the concerns of the ecclesia, that is, those interests which constitute its business or affairs, to which it owes its existence. We learn from Paul's letter to Timothy (1 Tim. iii. 15), that the ecclesia is the house of God, and the pillar and ground of the truth. This defines its constitution and character in a word—a word full of the most momentous meaning. It is the sanctuary and true tabernacle, which the Lord has pitched and not man, of which the Lord Jesus Christ, in his character of high priest, set on the right hand of the throne of the Majesty in the heavens, is the minister. It is that holy temple in the Lord, which is founded upon the apostles and prophets, Jesus Christ himself being the chief corner stone, in which God dwells by His spirit. As they were not all Israel who were of Israel, so is it in this matter; there is an ecclesia within the ecclesia: the true and real within the nominal

and seeming. The day of Christ's appearing will declare the gold, silver, and precious stone element, as well as the wood, hay, and stubble constituents of its present construction. The temple of God, with the altar and them who worship therein, in its true significance, consists of all those who do His commandments faithfully. They are most holy, and constitute the germ, essence, salt, and kernel of the present ecclesia, as we see it. Such a community is the pillar and ground of the truth.

Unity, without the possibility of dissension, is its ruling feature, its chief characteristic. Such concord and agreement as Christ prayed to the Father for, when he said, "Neither pray I for these (the apostles) alone, but for them also, who shall believe on me, through their word; that **THEY ALL MAY BE ONE**: as thou Father art in me and I in thee, that they also may be one in us." A perfect union, which should be manifest to all, for he goes on to say, "that the world may believe that thou hast sent me." Paul expresses it in the language, which he addressed to the ecclesia in Corinth (1 Cor. i. 10), and which reads, "All speak the same thing, and there be no divisions among you, but be ye perfectly joined together in the same mind and in the same judgment." It is manifest that only "those that are perfect," "they who live," as Paul styles the true ecclesia, can attain unto such perfect harmony as this, and which he exhibits under the figure of a body, with its many differing parts, yet each one necessary for the well-being of the whole, in 1 Cor. xii. 2, and in Ephesians iv. 16, where we find him saying, "Speaking the truth in

love, grow up into him in all things, which is the head, even Christ; from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

This is the law of the house; the rule of the ecclesia; the constitution of the body of Christ. Created under such conditions, each member is a living stone built up into "a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God, through Jesus Christ" (1 Peter ii. 5). No longer exists among men, that tabernacle, with its furniture and elaborate appointments and services, which Moses reared among the children of Israel, according to the pattern which was shown him on the Mount. It answered its purpose in the age for which it was intended, and is done away with. No longer white robed and spotless priests, who went in and out the sacred premises, while as yet the first tabernacle was standing, can be seen upon the earth, yet both the tabernacle and the priesthood, in their true and perfect sense, exist to day in the ecclesia of God, which is the living embodiment of the truth, its active manifestation among men, who can neither appreciate its character, nor discern its real purpose. The duties of such a body are very numerous. They are manifold. They can be classed as first, the duty to God and Christ; second, duty to itself, those within; and third, duty to the world, those without.

Concerning the first, when a man

becomes a member of the ecclesia, he suffers a wonderful transformation. Having come out from among his natural surroundings, and separated himself from every unclean thing, he becomes a son of the Lord Almighty. He is renewed in the spirit of his mind, and takes on new thoughts, aspirations, hopes; and fears. He is no longer free in the sense he once was, but has passed under the yoke of Christ, his slave and absolute property, in his whole body, soul, and spirit, in life and in death; and he is bound to bring every thought into subjection unto him. He is to honour God in all His ways, and to study to shew himself approved of Him. His whole duty, in fine, is to fear God, and keep His commandments. Under these circumstances, each individual member of the ecclesia finds that all his being expands and grows towards perfection, developing the graces and fruits of the Spirit, as he opens himself to the purifying influences of the Word of God, whom he seeks with his whole soul. He is like the plant, reaching out in every stem and leaf toward the sun, living only in his light, which it eagerly drinks in, and opening its buds and shedding its fragrance in his beams. How good and pleasant it is for brethren to dwell together in such whole-souled unity, strength, beauty and sweetness as this loving communion undoubtedly is. This is true fellowship, having God and Christ in its centre, binding all together in one harmonious whole.

Duty to those within follows close upon that which we owe to God. Christ has said, that the first and greatest commandment of all is, "to love the Lord thy God with all thy

heart, and with all thy soul, and with all thy mind, and with all thy strength," and that the second is like to it, namely, "Thou shall love thy neighbour as thyself." There are none greater than these. The second is equally applicable to those within, and those without the ecclesia. It is the duties of the ecclesia, as a whole, which we have to consider rather than those of the individual member, yet so fully does the one find its counterpart in the other, that it is a difficult matter to draw the line of separation.

The ecclesia has a certain responsibility: the individual is subject to its control, and all the duties which devolve from that position pertain to it. The ecclesia is responsible for the doctrines of its members, for the manner of life which they live, in regard to their position in Christ, for their spiritual, and, in some events, their temporal welfare also. All its sympathies should be generously extended to its members, in all circumstances of mental and physical distress, in all cases of failure to keep themselves unspotted from the world, where it is unintentional, and where brethren are weak in the faith, and need strengthening.

If a man bring a doctrine into the house of God, contrary to those which it has received, it must steadfastly, yet kindly, and with long-suffering, as the case may require, withstand it. It cannot tolerate evil in any form. If it does, it becomes a partaker in the evil, and will not be held blameless by Him who walketh in the midst of the golden candlesticks, and whose eyes are like unto a flame of fire. Purge out the old leaven is the order in such a case. We learn the lesson,

from the seven typical ecclesias of the Apocalypse, of what importance pure doctrine in the ecclesia is. The spurious apostles of the Ephesian ecclesia, the blasphemous Jews of the Smyrna ecclesia, the Balaamites of Pergamos, the Jezebelites of Thyatira, the many names in Sardis which were dead, those who said they were Jews, and were not of the Philadelphian ecclesia, and the lukewarm, indifferent, worldly-minded members of the ecclesia in Laodicea, were all men and women who had swerved from the faith, and had given heed to fables and doctrines of demons. At first, no doubt, the introduction of these corrupting ideas were accompanied by "good words and fair speeches," which deceived the hearts of the simple. Afterwards, when their true character was made manifest, by the opposition of those who were faithful to the doctrine which they had received, they caused the divisions and differences which so quickly spread themselves all over the Lesser Asia, even in Paul's time. Moses commanded the Israelites to bring pure oil olive beaten for the light, to cause the lamps in the tabernacle to burn continually; so the ecclesia itself, the true lightstand, must be fed with the pure word of God, continually, no mixture of any kind is at all permissible. If it is not kept absolutely pure, the lamp burns low, flickers, and goes out, and He who holds the ecclesia in His right hand removes the lampstand out of its place. Paul's command to Timothy, "Keep thyself pure," is the order which is written upon the portals of the ecclesia, and especially is it applicable to matters of doctrine.

It is but a step from doctrine to

manner of life, from precept to practice. Men live their creeds. Their inner springs of action, their true characters, are proclaimed in their deeds. "By their fruits ye shall know them." If these be evil, the ecclesia will be forced to pronounce them so. After it has patiently endeavoured to rectify them, and has failed, then it must declare itself separate from the individual, who cannot be reclaimed; but all in the spirit of meekness. No judicial act of condemnation is embodied in the step. It is merely a standing aside from evil doing, which cannot be approved. There must be no private inquisition for iniquity, no busy-bodilying in other men's affairs, no lordship, nor dictatorial manner of speech whatever. "One is your Master, even Christ, and all ye are brethren."

The spiritual welfare of all its members is the first consideration of the ecclesia. "Building up yourselves on your most holy faith," "comforting yourselves together, edifying one another," "exhorting one another daily," "standing fast in one spirit," "with all lowliness and meekness, with long suffering, forbearing one another in love, endeavouring to keep the unity of the Spirit in the bond of peace;" all these things are duties of paramount importance for observance by the ecclesia. They are all necessary to its growth in Christ, and, when in active operation, they make increase of the body unto the edifying of itself in love. Many ecclesias pay less attention to this duty than they do to that of preaching the word to the alien, but in this they err, slighting the major for the minor service. In the discharge of the offices of mutually helping one another, the

members of the ecclesia find ample scope for the exercise of that divine characteristic of love, which Paul so highly eulogises in 1 Cor. xiii. 1-2. Let it be put into practice, and the whole body feels invigorated with a strength which will enable it to endure all hardships, and overcome all temptation. The spiritual atmosphere will be full of peace and joy. Impatience, and reckless haste of speech, or action, cannot exist a moment where that love is, which suffereth long and is kind. Envy dies in the presence of its meek and quiet spirit. Wrath and anger are turned away by its kindness, and the simplicity which thinketh no evil. Iniquity flees the society which love has purged of all bitterness, and where slander, filthiness, foolish talking, vain boasting and jesting have been thoroughly suppressed, and where every man's speech is "alway with grace seasoned with salt." Bound together by the cords of that love which never faileth, all things are possible: affliction is light, faith is strong, hope triumphant, and endurance unto the end for all assured.

There are occasions when the temporal welfare of the member becomes the concern of the ecclesia, but from the careful manner in which Paul instructed Timothy to act in regard to certain poor in the ecclesia, over which he was overseer, we are led to conclude that such cases are not to be lightly made a charge upon the ecclesia. Undoubtedly, eleemosynary aid given in this manner weakens and demoralizes the receiver, because of its public character, while it encourages laziness in those not infrequent cases, which come in a little while to look upon the ecclesia in the light of a benevo-

lent institution, such as are common among the Gentiles in these days of co-operative societies. Paul had occasion to condemn the vice in his second letter to the Thessalonians, in no uncertain words (2 Thes. iii. 10 to 12). It would seem rather a matter calling for the private attention of the individual member. This care of the poor, especially is the duty relegated to "them that are rich in this world," among the brethren, that "they do good, that they be rich in good works, ready to distribute, willing to communicate," and John puts it in a forcible manner when he says, "But whosoever hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

The command too, "Look not every man on his own things, but every man also on the things of others" (Phil. ii. 10) inculcates that spirit of brotherly kindness and consideration for one another, which is full of help and anxiety for the welfare, both spiritual and temporal of all. It eradicates selfishness, that ruling trait of human nature, and makes us all full of compassion, tenderness and sympathy for the trials and distresses of others. It calls upon us to "bear one another's burdens and so fulfil the law of Christ." If the ecclesia as a whole undertook this duty, how light these burdens, in many instances, would become. A kind word, a sympathetic enquiry, a warm press of the hand, — (I have taken the hand of brethren and sisters before now and dropped it again chilled to the bone, so dull and irresponsible has it been: many who cannot frame their thoughts into a proper kindly

sentence can yet give a cordial shake of the hand. "Greet one another with a holy kiss" rendered into modern custom and language is, "Give one another a warm hand shaking")—all have their incalculable weight and influence, and help to mould the character of the ecclesia.

The duties of the ecclesia to them who are without—to that world which lieth in wickedness, by which it is surrounded, are simple ones, and may be recited in a few words. "Be blameless and harmless, the sons of God, without rebuke in the midst of a crooked and perverse nation, among whom ye shine as lights in the world, holding forth the word of life." This sentence defines what God requires of those who have named the name of Christ, in their corporate relation to those without. In the Apocalypse, we have it expressed thus—"The Spirit and the Bride say, Come, and let him who heareth say, Come." A steady, consistent, persevering attempt on the part of the ecclesia, to penetrate the dense darkness which envelopes mankind in its deadly gloom, by holding forth the glorious light of the gospel of Christ, is all that is demanded of the House of God in regard to the world, during the absence of its High Priest and Minister, Christ Jesus, from the earth.

JAS. U. ROBERTSON.

Liverpool, 5th September, 1885.

(To be continued in the third division of the subject, i.e. the management of the ecclesia if God permit).—J. U. R.

Bro. GUNN, of Walkerton, Ontario, Canada, writes: "I notice your invitation of opinions as to the working of the ecclesial constitution. I

never did like the voting or majority principle. I never gave a vote in connection with the truth in my life. I now think that much trouble and difficulty have been caused by the exercise of the majority principle and in considering the matter on your notice, I decided in favour of the "lot," which is certainly a scriptural mode or principle. Since then, I have received a letter in which the writer strongly, and I think, justly, advocates the "lot." I have just written him, however, pointing out that in consequence of the absence of details as to the mode in the Scriptures, there are difficulties in the way of working the lot, and that its operation would necessitate arbitrary arrangements which would require mutual concessions and submissions on the part of members. For instance, as to the principle and mode of nomination or submission of the names to be selected, or from whom selection is to be made by lot; the standing as to time, character, abilities, and general qualifications of those nominated; also of the members nominating, the mode of nomination, &c. Then as to the term or duration of office. I agree with you that frequent nominations and elections are most undesirable and should be avoided. Then as to past presiding brethren, should they be eligible for immediate re-election, or stand aside until all the qualified members, willing to serve, have done so? Again, whether it would not be a good plan to select at one time all who may be considered eligible for office, and let them officiate alternately for a week, or a month, or more, as may be determined, and when you come to determine the matter would you resort

to the majority principle, or try and submit the matter to the lot all through the management? Although I prefer the lot, I see much difficulty in working out details. It will repay you to turn up and read the article by Dr. Thomas on "Man in Society," commencing on the first page of the "Herald" for 1854. I see on page 7 the Doctor advocates the lot, but in consequence of his own peculiar position in relation to the truth, he suggests that the nominating power be placed in himself and he recommends the submission of 4 names, where 2 were to be chosen. In Acts 1st we find 2 names submitted where 1 was to be chosen. It seems to me there is much in favour of a change of presiding brothers in small ecclesias, every first day—and in ecclesias like Birmingham, every month. It would destroy the appearance of officialism, and disarm all personal jealousies, etc. In nominating, would it be desirable to let the *oldest* member in good standing make the first nomination, then downwards according to age of membership and standing, so far as you go? While all baptized believers are supposed to be on an equal footing, yet there is no doubt that much trouble has been caused by the action of novices. Could, or should, any exceptions be made?"

DR. THOMAS'S VIEW.

The following is the extract from the article by Dr. Thomas, referred to by bro. Gunn:—

"A church is a society constituted upon principles divinely revealed. It is a company of believers organized for the worship of God, the support of the truth, and their mutual benefit. Union is strength; but there must be union in fact, or association is incorporate weakness. It is not

good for Christians to be alone ; therefore it is a privilege and a blessing for those who are partakers of the divine nature to be together in society. They afford the truth a local standing ; they give it utterance, minister to its necessities, encourage one another, and assist the poor.

“Baptism organizes believers of the gospel of the kingdom into the One Body of the Lord. In the beginning this consisted of 120 persons, with the twelve apostles as their eyes, ears, mouth, hands and feet ; their eldership, in short, which comprehended all their office-bearers, who attended to the ministry of the Word, and to the serving of tables. When the 3,000 were added to this Church, they continued under the apostles’ sole administration of things spiritual and temporal, until the seven assistants were added to the twelve, to relieve them of the secular concerns. Deacons, therefore, were not essential to primitive church organization, seeing that they were only added to meet the exigencies of the case which arose some time after the day of Pentecost. The apostolic eldership was infallible, having been imbued with the Spirit from on high, which guided them into all truth, and made them what they were. Their administration was, therefore, the “ministration of the Spirit,” by which each of them was endowed with the “word of wisdom,” “the word of knowledge,” “faith,” “the gifts of healing,” “the working of miracles,” “prophecy,” “discerning of spirits,” “kinds of tongues,” and “the interpretations of tongues.” This was the Model Church, which was of one heart and one soul, and great grace was upon them all.

“The churches among the Gentiles were formed after this model ; that is, with an eldership or presbytery embodying the spiritual gifts. These gifts were not common to all the baptised, but to those only which constituted the eldership ; and, perhaps, the deacons, who may be indicated as the “helps.” Those who had the spiritual gifts were the spiritual men, or “members” of the body “in particular.” The elderships of the churches, however differed from the Jerusalem church, in that each particular elder did not possess all the nine gifts, as did each apostle ; but only some of them. The gifts were distributed among several for the profit of the whole body. These supernaturally endowed persons by the particular gifts they had re-

ceived, were constituted “apostles” of churches, “prophets,” “evangelists,” “pastors,” and “teachers.” They were all elders, but of different orders. Apostles ranked first ; the prophets next ; then the teachers ; and after them, the helps and governors ; so that the ruling elders occupied the lowest rank in the eldership, and acting, therefore, under the direction of the ministers of the word ; yet, though these diversities obtained, they were exhorted to have the same care one for another.

“It was the function of these elderships to edify the body of Christ. In other words, the body edified itself through these “members in particular,” who constituted in each society the branched candlestick of the church. The unction of the Spirit burned in them, shining as lights, holding forth the “word of truth.” All these gifts worked that one and the self-same Spirit, “dividing to every man severally as He willed.” The gift most to be desired was that of “prophecy,” or the faculty of speaking by inspiration to the edification, exhortation, and comfort of the hearers. The eldership had a plurality of prophets, who might all prophesy in the meeting, provided they did so without confusion. The Corinthians were desirous of “spirits,” that is, of spiritual gifts, by which they might be distinguished. They appeared to have desired the gift of tongues above all others ; but the Apostle exhorts them to desire that of prophecy : and whatever they acquired, to seek the acquisition of it, that they might excel to the edifying of the church.

“From this brief outline, it is evident that democracy had no place in the apostolic churches of the saints. The Holy Spirit constituted certain of the saints overseers, that they might feed the flock of God, and minister to all its necessities, as the pillar and support of the truth. As the prophets and teachers were ministering in the church at Antioch, the Holy Spirit said to them : “Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away.” In this way the rulers and instructors of the body were appointed by the Spirit, and not by the brethren at large. The Father, the Son, the Holy Spirit, the eldership, and the brethren in general, were the elements of God’s society in apostolic times. The Father and the Son, by the Holy Spirit, through the elder-

ship, was the authority established in the church. Democratic republicanism would have been subversive of this; and, if tolerated, would have produced confusion and every evil work. The authority of the people and the authority of God cannot co-exist. All things of God, and as little as possible of man, is a principle characteristic of the social state originating from heaven, in Eden, in Israel, and in the church. Decency and order can only be maintained by the authority divinely appointed and sustained by the wise and good. This co-operation suppressed turbulence, and put to silence the foolish talking of the wise in their own conceits, who thought more highly of themselves than they were entitled to.

"The respect and consideration that was due to the elders is clearly set forth in the Epistles. "We beseech you, brethren," says Paul, "that ye know them which labour among you, and are over you in the Lord, and admonish you; and that ye esteem them very highly in love for their work's sake." "Let the elders that rule *well* be counted worthy of double honour, especially they who labour in the word and doctrine." Again: "Remember them which have the rule over you, who have spoken unto you the word of God. Obey them, and submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief; for that is unprofitable for you. Salute them all."

"On the other hand, the elders are exhorted to "feed the flock of God, taking the oversight thereof, not by constraint, but willingly; nor for filthy lucre, but of a ready mind; neither as *beings lords* over the heritage, but being *ensamples* to the flock. And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. Likewise, ye younger, submit yourselves unto the elder; yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble.

"After the manner of these exhortations were decency and order maintained in the churches of the saints; yet even with this divinely constituted authority, the heady and highminded could scarcely be restrained. It was the ministration of the Spirit, not in word only, but in power; yet evil found admission, and became "the Mystery of Iniquity, secretly work-

ing." The power could punish, and did punish, even unto the infliction of disease and death, and could also pardon and heal the penitent. It was evidently, however, not exercised to the full, but with considerable long-suffering and forbearance, though, in many instances, it was pushed to extremities, as a terror to the evilly disposed.

"One thing, then, is evident, from a review of the premises before us, and that is, that *there is no ecclesiastical organization extant like that which we see existed in the apostolic age, and that of the elders who outlived the apostles.* And, furthermore, that however intelligent and excellent of purpose and character certain Christian professors may be, *they could not by any unanimity establish one.* The reason of this is, that the gift of the Holy Spirit is a wanting; *then, the Spirit called believers, and qualified them for the eldership, and through it instructed and ruled the body; but now the Holy Spirit is neither in eldersships nor people; at all events, neither of them afford any evidence of the fact, being more conspicuous for want of wisdom, and knowledge, and understanding, than for the possession of them.*

"But, because we cannot have the ancient order which existed in the infancy and childhood of Christianity, (for which, indeed, it was specially designed,) is that any reason why, when "a measure of an age of the fulness of Christ" has been attained, and the ancient order discontinued, believers in society should have no order at all; but that A. B. and C., however incompetent in the estimation of all but themselves, should be at unrestrained liberty to violate all the principles embodied in that ancient order, and to set all the rules of courtesy and good breeding at defiance? Certainly not. This is anarchy, and utterly disruptive and subversive of the social state. Men cannot live in society, literary, political, domestic, or Christian, where such licentiousness prevails. There must be system, and such an one, too, as shall be a restraint upon the presumptuous, and a praise to them that do well.

"Seeing, then, that the divinely constituted order of things is not attainable, and some organization must be established if believers are to cooperate in society, it evidently follows, that the God of wisdom, knowledge and love, has left it to the most intelligent wisest, and best dispositioned

of His sons, to devise a system embodying the principles of His ancient order, through which may be carried out most effectually His benevolence to His children and the world. The case of Moses and his father-in-law establishes this. God had said nothing to Moses respecting the daily judging of the people, which all rested upon his shoulders, to the certain injury of his health. Jethro perceived this, and, though not an Israelite, suggested a division of labor, in the appointment of "*able men, such as fear God, men of truth, hating covetousness,*" who should be rulers with him, to judge the people at all seasons. "If thou do this thing, and God command thee so, then thou shalt be able to endure." Moses took the advice; and though it is not written that God approved it, yet, as Moses was faithful in all his house as a servant, we are justified in concluding that he did; for Moses would have established nothing contrary to His will, nor, if established, would it have been permitted to continue. We are in the wilderness state, and in a somewhat similar position. God has removed the divinely constituted elderships, or branched candlesticks, and permitted his heritages to be despoiled and scattered. We are endeavouring to gather the dispersed together in divers places; but, in doing so, we find the times vastly changed. We are here and there companies, who profess to believe the same gospel as Paul preached, and, like him and his associates, to have obeyed it. We desire to be organized, but the Holy Spirit neither calls any of us to office, nor bestows on us any special gifts. If he prescribe to us no organization for modern times, and he have cut us off from access to the ancient one, it is manifest that, if we are to organize at all, we must do as Moses did at Jethro's suggestion, and organize ourselves, if God command us so; and we infer he does, as has not told us how to organize, yet exhorts through the apostle "not to forsake the assembling of ourselves together, as the manner of some is."

"Who then should initiate the organization of unassociated believers? I should answer, in view of Paul's instructions to Titus, He or they who have been instrumental in opening their eyes, and in turning them from darkness to light, and from the power of Satan unto God. It is reasonable that he who has been able to do this, is more competent to "set in order the things that are not done, and to ordain

elders," than any one or all of the proslaves put together. He has, in the nature of things more scriptural intelligence than they, seeing that they had been blind until he happily enabled them to see. The democratic mode of setting things in order, and ordaining elders, has been abundantly tried, and found wanting. It results in every evil work, and in all presumption and confusion. The vote of the majority puts men into office who are unqualified in every particular; and history shows that wherever this principle has rule in church or world, it invariably introduces turbulence, contempt of authority, and corruption; so that at length reaction necessarily supervenes for the prevention of the disruption of society which would otherwise certainly ensue.

"The things Titus had to "set in order" were the prophets, teachers, helps, governments, &c., which "God had set in the churches" according to a certain order. See 1 Cor. xii. 28. In doing this he constituted an eldership for the edifying of the body in love. If it were necessary that these men should have certain natural, social, domestic, logical, and doctrinal prerequisite qualifications, in addition to the gifts of the Spirit, to enable them to rule well, and to edify the body; how much more important in the absence of those gifts, as in these times, that the office-bearers now should be men of wisdom, knowledge, holiness of life and disposition, courteous and well bred? Timothy was ordered "*not to lay hands suddenly upon any man;*" and to let the deacons be tried before they were made permanent. This must be attended to now. The best men and the wisest must form the Wittenagemot of the church; which indeed ought itself to be as a whole an assembly of wise men; but experience unhappily proves that such a condition is the rare exception to the rule. If all the members of a church were intelligent, wise, disinterested, and wholly devoted to the truth, the elder, overseer, or bishop's office would be a ruling and teaching sinecure; but this was not the case in the apostles' day, and it is much farther from being the case now. Men are more knowing than wise and prudent in all ages; and in proportion to their untempered knowledge and self-esteem, disposed to glorify and exalt themselves. The folly and turbulence and conceit of this class, which abounds in all communities, makes it particularly

necessary that the very best men a church can afford should be appointed to its oversight.

"As all things, then, must have a beginning, it appears to me that the names of brethren of the class indicated by Paul might be unanimously inscribed on a list by the members of the church, and be handed to him who called them out of darkness, that he might acquaint himself with them, and see which of them it would be advisable to leave upon the list for election. If two elders were needed, four or more good, apostolically characterized men might be inscribed on the list presented, which might be reduced, or not, according to the judgment formed of their eligibility by the scrutator who enlightened them. He might perhaps reduce the list to three. Two pieces of paper might then be each labelled, "*For Elder,*" and put into a receiver with a third piece which should be blank. The three brethren should then successively put in the hand, and take one, upon which they of course who drew the labels would be elected, not by the people, nor by the scrutator, but *by the lot*. This appears to me to be as near as we can come to a Scriptural election; and I cannot but think, that "able men, such as fear God, men of truth, hating covetousness," so elected, would be approved by the Lord himself if present; and would certainly be deserving of all that respect and consideration the Scriptures claim for those who supervise the church. Brethren who would not submit to such men in the Lord should seek society elsewhere. A con-

gregation's spiritual affairs might be safely confided to them, for all their endeavours would be to promote the welfare of their brethren, to diffuse the knowledge of the truth, to maintain order and decency, and to glorify the Father who is in heaven. But, if any better mode could be devised, all reasonable and truthful men would be ready to adopt it."

Bro. Klesendorf, London, says: "Do you not think it advisable and scriptural, that instead of the brethren being elected every 12 months as is now done, the election should be in definite as to time, that is, for so long as the unity of the spirit is kept in the bond of peace?" (This was Dr. Thomas's idea, that a brother appointed by lot, should serve until he proved himself unworthy. There are some objections to this in our circumstances; but there might be a compromise between this and the annual system. It might be agreed to ask every three or four years, whether any one thought there should be change. If a tenth part of the assembly said "yes" by ballot, the question might then be determined of by lot. If the lot drawn said "yes," then let there be re-appointments according to the system observed in the first instance, whatever that might be.)—ED.

RUSSIA IN PALESTINE.—The St. Petersburg correspondent of the *Daily News* says: "In Palestine, the orthodox religion and Russian influence seem to be increasing. Some days ago 'The Orthodox Palestine Society' celebrated its anniversary. It was made known on this occasion that the society—which is protected by the Government, and which has one of the Emperor's uncles, the Grand Duke Nicholas Nicolaievitch, as a president—numbers already 615 members, and that its reserve capital amounts to about 90,000 roubles. The society has constructed church at Nazareth, is constructing a

church at Mudshile, and has bought piece of ground at Jerusalem. The leaders of the Palestine Society assert that their researches have proved in 'the most indubitable' manner that Christ on his way to Golgotha 'passed just over the ground which has been bought by the society.' One of the society's tasks is to facilitate Russian pilgrimage to the Holy Land. The Emperor has recently given his sanction to the establishment of branches of this society in all cities of the Russian Empire."

“ CAN HE BE THERE ? ”

(The answer to last month's pathetic wail on the apparently God-deserted state of the world.)

God sits in heaven, Oh, not for us to win His thoughts or search His ways ;
He grants us life, and shares to all the numbering of their earthly days.
He made the world and keeps it still on steady axis rolling round,
And marks its place and knows its need amid the measureless profound

Against the shadow put the shine ; beside the tear fair place the smile ;
And by the mildew, meadows rich, green-grassed, fair-flowering mile on mile.
Against this good, oh, balance with an even hand and judgment true
The evil that mankind has done, and day by day goes on to do.

His blessing rests on all who bow to His wise law and loving will ;
As Israel by the fire and cloud, so He leads Israel onward still—
Sometimes the fire to burn the chaff, sometimes the cloud to dark the day,
But whether fire or cloud, be sure His love is prompting Him alway.

And then remember now he sent His Son, who drew his baby-breath
Among the cattle, in the stall, and humble-homed at Nazareth ;
He shared our lot with all its pain ; hunger and thirst and wearying bore,
Then 'twixt two thieves upon the cross, he yielded life in suffering sore.

He suffered, but he triumphed too ; beyond the grave he stood in strength,
And said that all who trust in Him, should share His triumph too at length ;
He gives them power to love Himself ; and loving Him to love all good,
And grow past failure and past fear to holiness and hardihood.

Oh, world so wild ! oh, life so lorn ! a change comes o'er you as we read,
And gather up His strong true words, exactly suited to our need ;
If we be weak, Christ knows full well, all succouring us, when we are tried,
Because in all things for our sake ; he suffered and was sanctified.

As Noah's ark anchored at last on Ararat, He brings us through ;
As Moses found a grave prepared by God's own hand, we find it too ;
As Mary heard a voice that called her, weeping by the empty tomb,
So may we hear him call to us, lone trembling in the dark death-gloom.

Oh dim, dim eyes, that cannot see, let Him see for you ; with His sight
The meaning and the end of all this mystery is brought to light ;
By faith we conquer, and e'en now there comes a sense of victory won,
His kingdom opening to our gaze, and in our ears, “ well done, well done ”

Selected by K. B. and slightly adapted by THE EDITOR

CHRIST: HIS LIFE AND WORK 1 800 YEARS AGO.

BY THE EDITOR.

CHAPTER IX.—FROM CHILDHOOD TO MANHOOD.

WE are not yet done with the circumstances of the childhood of Christ. We must follow him in his babyhood to Egypt, in his boyhood to Jerusalem, before we stand with him in his manhood on the banks of Jordan, and follow him in his fully developed divine teacherhood, through the land of Israel for three years and-a-half.

The enquiry of the wise men, on their arrival in Jerusalem, was, Where is he that is born King of the Jews? However strange such an enquiry appears in modern ears, after the long ascendancy of the artificial ideas of Christ that have become prevalent through ecclesiastical influences, it had no uncertain or inappropriate sound in Jerusalem where the prophets were read every Sabbath day (Acts xiii. 27). The one foretold by the prophets, and of whose appearing many were now expectant, was to be "a king" (Jer. xxiii. 5) sitting on the throne of David (Isaiah ix. 7) governing and dispensing justice from Jerusalem as a centre of universal law (Micah iv. 1-7), binding all nations in the bond of that political and social unity, which all thinking men see to be so desirable, but to which none can suggest a practical attainment. The arrival of a band of men in Jerusalem with enquiry as to the whereabouts of this coming one, and the implied intimation that he had been actually born, was calculated to produce the agitation that followed their question. When it became generally known, all Jerusalem was troubled. The report came to Herod's ears. It particularly affected him. He was the actual king of the Jews for the time being; his jealousy was excited by the reported birth of one long looked for by the nation as their heaven-sent head and king, destined to rid the earth of all rivals. His natural impulse was to get hold of the new-born King if he could, for the purpose of his destruction. But how could he get hold of him? No one knew where he was. The enquiry of the wise men excited universal curiosity and surmise, but could find no answer. The wise men could only tell of the star which for the time had disappeared. They knew nothing of the locality where the mighty personage was, to whom it pointed. In the dilemma, Herod had recourse to "the chief priests and scribes of the people." He "demanded of them where Christ should be born." Why should he expect them to know? Because in their custody were the holy oracles which had been "committed" to Israel, and in which was "shewn beforehand the coming of the just one." Herod must have been aware of this, in a dim and traditionary way, before he would have applied to them for the information wanted. He would hear of it from time to time from his courtiers, or in his dealings with the people in various relations. It might be supposed that Herod's recognition of the prophetic character of the newly-born child would have withheld him from the attempt he made to destroy it. It would have had this effect on a fully

informed and tractable mind. But this was not Herod's case. He was an unenlightened and headstrong tyrant who would class Hebrew prophecy with Greek or Roman augury which could sometimes be circumvented.

"The chief priests and scribes of the people" were able to supply the information desired by Herod. The categorical question "where Christ should be born?" they met with the categorical answer, "In Bethlehem of Judæa." They did so on the strength of Micah's prophecy: "Out of thee (Bethlehem in the land of Judah) shall come a governor that shall rule my people Israel." It is interesting to note this frank and ready application of the words of the prophets. It is in strong contrast to the cloudy and bewildering exegetics of modern commentators of the Jewish school, who inherit the demoralising effects of centuries of Rabbinical efforts to divert the indications of prophecy from Jesus of Nazareth. It is also a condemnation of the so-called "Christian" treatment of the prophets, which equally with the Jewish treatment, though in another way, nullifies or makes them void, by artificial and false canons of interpretation. Had Herod's question come before either the Jewish Rabbis or the Gentile ecclesiastics of the 19th century, it would have received no such direct and explicit answer. The said authorities would have peered critically at the etymology of the terms, and finding that Bethlehem meant "house of bread," would doubtless have suggested, in long-drawn elegant sentences, that the term contained no geographical indication, but pointed to heaven as the great source of all life-sustenance, and, therefore, of the Messiah as the bread of life sent down from heaven; that, in fact, no one could tell where Christ was to be born, or, for the matter of that, that he was to be literally born at all, as the prophecy might be taken as the foreshadowing, in a personified form, of the Messianic age, to have its origin from heaven. Had "the chief priests and scribes of the people" treated Herod's question in this way, they might have been in danger of being treated as Nebuchadnezzar's astrologers and magicians were treated when they professed their readiness to interpret the king's forgotten dream, but their inability to supply a knowledge of it. But they had not yet become so sophisticated. They boldly answered that, according to the prophets, the Messiah was to be born in Bethlehem—which, as we have seen, he was—a fact that supplies a clue for the reading of the prophets in matters not yet fulfilled.

Having obtained this information, Herod called for the wise men privately, and ordered them to go to Bethlehem, and "search diligently for the young child," and bring him word when they had found him. To veil the dark purpose that he had formed, he told them his reason for wanting to get at the child was that he might "worship him." The wise men, believing in their simplicity that Herod's statement was sincere, set out with all alacrity towards Bethlehem to find the object of their search. But how, after all, were they to get at it? They could easily enquire their way to Bethlehem, but how were they to identify one particular unknown child among hundreds, perhaps thousands, in Bethlehem? They might hear the report of it when they arrived; but they might not: and if they did, report might be conflicting.

Their uncertainties were soon at an end. As they went along the road "lo, the star which they saw in the east went before them." We may understand why, on seeing this, "they rejoiced with exceeding great joy." They would now be able to identify the newly-born "King of the Jews" without any doubt. It may seem as if it were not necessary they should be able to do so. It might even seem as if it were expedient they should not be able to find him out, seeing that the aim of Herod, on whose business they came, was to destroy the child. A reconsideration may suggest other thoughts. In the wisdom of God, it was evidently necessary for the wise men themselves that they should discover Christ; and their homage, at his cradle, was a part of the situation that it pleased Him should attend the introduction of his Beloved into the world. Consequently, to have concealed Christ, would have marred His plan on these two points, and it would not, after all, had screened Christ from Herod's designs, as the wholesale slaughter of the sequel shows. Therefore "the star went before them till it came and stood over where the young child was," They entered the house indicated by the stoppage of the star; and "there they saw the young child and Mary his mother." They not only saw; they gave vent to the feelings which the sight was calculated to stir in them: "they fell down and worshipped him." They also unpacked the treasure they had brought with them, and "presented unto him gifts, gold, frankincense, and myrrh."

To this, some demur as a sentimental extravagance out of keeping with the fact that Mary's child, though the son of God, was also the son of Adam, of a like nature with the rest of Adam's children. How little reason there is in this demur must appear on reflection. God said, centuries before, by Isaiah, "I have sworn by myself; the word is gone out of my mouth in righteousness, and shall not return, that unto Me every knee shall bow, and every tongue shall swear" (Is. xlv. 23). Now we learn from the spirit in Paul that this homage was to be received by proxy, that is, in and through the son of His love, who is the image of the invisible God, the express image of His person: "*At the name of Jesus, every knee should bow . . . and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father*" (Phil. ii. 10-11). Hence also, in the Apocalypse, they are conjoined in the ascription joyfully offered by the company of the glorified saints, "To him that sits upon the throne, and unto the Lamb." Now, was it not fitting that at the very commencement of the life of him who was to be the Father's representative and manifestation, there should be a recognition of the kingly majesty veiled and involved? The angels celebrated the event of his birth: and here we have the representatives of what was esteemed in that age the most honourable order of men upon earth, prostrating themselves in the presence of the child, and offering costly gifts. It is fitting; it is beautiful. The impulse of all hearts in genuine sympathy with the work of God, will be that if they had been there, they would have taken joyful part with the wise men's adoration of the babe in whom was fulfilled the heart-stirring prophecy, "*Unto us a child is born, unto us a son is given; and the government shall be upon his shoulders. And his name shall be called WONDERFUL, COUNSELLOR, &c.*"

Meditating a return to Herod, they are "warned of God in a dream" not to do so, but to depart unto their own country another way. They hasten to comply, and are well on their road, when another message comes to Joseph, ordering him to leave Bethlehem at once, with "the young child and his mother, and to flee into Egypt," and to remain there till fresh word came to him. The reason of this became quickly apparent. When Herod had waited long enough to be sure that the wise men had no intention of returning, he issued an edict for the destruction of the entire babyhood of Bethlehem, under two years, in the hope of being able thus to compass the death of the object of his jealousy. This barbarous edict was thoroughly carried out by the willing instruments always at the disposal of a despotic government. Thereupon arose a wail rarely heard upon earth—the wail of a multitude of bereaved mothers. It is impossible to conceive acuter natural agony than that inflicted on the mothers of Bethlehem. As no human affection is stronger than that of a mother for her child, so no suffering could be greater than that caused by this cruel slaughter. Many have been the efforts of the pencil to depict the scene—various the success—tragic enough, all, but doubtless none of them coming up to the reality. It is one of the most harrowing episodes in the story of human suffering—a long, dark, dreadful story. Then was indeed fulfilled, in its most literal and striking manner, that which was spoken by Jeremiah the prophet, saying, "In Ramah was there a voice heard lamentation and weeping and great mourning." The primary application of this prophecy was to the removal of Israel in captivity from the land, but the richness and depth of the mind of God are often seen in two or more analogous coming events being covered in the same prophecy. Had Joseph and Mary and "the young child" been in Bethlehem at the time, nothing short of a miracle would have saved the child from Herod's executioners. A miracle, no doubt, would in that case have been performed; but God does not work miracles unless they are absolutely necessary. He shielded His Son from harm by having him removed beforehand. He has other sons who may hope for similar providential favour; for all His sons are precious to Him.

But another purpose seems to have been served by the descent into Egypt. It had been written in the prophets: "Out of Egypt have I called my Son." On the face of them, these words seem to be a historical reference (exclusively) to the exodus of Israel under Moses; but by Matthew, we are instructed in a deeper additional meaning. He says that Christ's residence in Egypt occurred "that it might be fulfilled which was spoken of the Lord by the prophet, Out of Egypt have I called my Son." At first sight, it is difficult to understand how a historical allusion to the exodus can be a prophecy with reference to Christ. So difficult is this felt to be that many Bible students have in all ages refused to receive it; and, indeed, have made it a reason, along with others, for refusing to believe that Matthew wrote the chapter where the statement occurs. But we have seen that this mode of solving the difficulty is inadmissible. Matthew wrote the words undoubtedly, and that, too, by the inspiration of the

Spirit of God, which rested on and guided all the apostles to the end, as Christ promised. The question is, on what principle can two meanings be conveyed in one form of words? It is not a question of two opposite meanings, or two dissimilar meanings, but of two cognate and related meanings in the terms employed by inspiration. There is a first and proximate meaning to all the facts and statements recorded in Moses and the Prophets, but was there not a secondary meaning, congruous to the first—not apparent at the time of the first meaning, but latent and left for future elucidation? However repugnant such an idea may be to limited human intellect, it is impossible to deny that such is the teaching of the New Testament concerning the writings of inspiration. That teaching is not confined to isolated instances like the quotation about the exodus. It runs throughout the apostolic writings.

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 not 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 jot or tittle 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 anything in the law of Moses to fulfil if Christ had not spoken thus, and Paul after him. 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 it is both to be expected and will excite admiration. Analogy and type and *double entente* 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.

That Matthew should seem to strain prophecy is only an appearance. It is impossible to sympathise with those who would strive to remove this appearance by saying that Matthew did not write it, or that in writing it, Matthew was not inspired. 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.

Israel was the Son of God, as Moses was commanded to say to Pharaoh: "Israel is my son, even my first-born . . . let my son go that he may

serve me" (Ex. iv. 22, 23). By this, Israel was a prophecy of Christ, as the plant is a prophecy of the flower. The two were connected. The one came out of the other. Israel became the son of God for the working out of God's purpose in Christ, the ultimate and real son; and one pattern running through the whole work made it possible to foreshadow the one in the other, and make the one a prophecy of the other. In calling the one out of Egypt, the fact became, and was intended to be, a prophecy of the other coming out of Egypt as well; for the one was the other drawn to a focus as it were. The principle receives several illustrations. Topographical coincidences run through the whole plan. The offering of Isaac on Moriah required that Jesus should be offered there also. The birth of David at Bethlehem required the same thing of Jesus. David's flight up the face of the Mount of Olives from the presence of Israel's rebellion seems to find a counterpart in Christ's ascent from that Mount from a nation that said "We will not have this man to reign over us;" and David's return *via* that mount, a counterpart in Christ's coming back to the Mount of Olives before his enthronement in Jerusalem. Israel's cattering among the nations finds Christ so scattered in his body during all the times of the Gentiles. The holy portion of the land in the age of glory covers the place of Abraham's sojourn in the land as a stranger, and David's flight among the rocks of Engedi; and Christ's trial, mockery, condemnation and death. The divine plan is full of such interesting and fitting coincidences, among which, we are bound to place the fact that not only the national but the personal Messiah, came out of Egypt in the beginning of his existence upon the earth.

Herod's death opened the way for that event. "The angel of the Lord appeareth in a dream to Joseph in Egypt, saying, arise, and take the young child and his mother and go into the land of Israel; for they are dead that sought the young child's life." In obedience to which, the little band returned from Egypt and made for Judæa. Why Joseph should purpose going to Judæa, we are not told: it would probably be connected with the circumstances and acquaintances arising out of his previous visit to Bethlehem in connection with the family enrolment. At all events, on arriving in Judæa, he found his way barred. Herod's son, Archelaus, was in power, and fearing that the son might retain the feelings of the father in reference to "the young child," he went northwards, and "turned aside" to Nazareth, "that it might be fulfilled," says Matthew, "which was spoken by the prophets, He shall be called a Nazarene." There is no prophecy in these terms to be found in any of the prophets. It is evident from the way it is introduced that it was not intended as a citation of express words. It is introduced as something "spoken by the prophets:" this is not the way an exact prophecy would be referred to. It is a way of alluding to some general sense of what the prophets have said. What have they said that would connect his name with Nazareth? This depends upon the meaning attached to Nazareth.

There are two meanings both of which would yield some analogy to what is predicted of Christ "by the prophets." The first is that which is yielded

by the Hebrew root of the name Nazareth, *netzer*. Though its primary meaning is to *reserve, preserve*, it comes by derivation, as a noun, to signify "a plant, sucker, or young tree springing from the old root and *reserved* or *preserved* when the tree is cut down," therefore, *a branch*, as translated in Is. xi. 1, and other places: "*a branch* shall grow out of his roots." Scholars suggest that the reason of Nazareth being called by a name having this meaning was the exuberance of its foliage. However this may be, there was a fitness in the man who was to be known as the Branch of David, being brought up in a city having that idea in its name, however derived. It would in that case be one of the many correspondences with which divine ways and things abound as we have seen; and Christ's transference to a place with such a name would be an incipient commencement of the fulfilment of the prediction that his name would be *the Branch*.

The second meaning would be found in the unfavourable impression conveyed to the popular mind in Matthew's day, by a man being known as one brought up at Nazareth. This sense is expressed in the question put by Nathaniel when he heard that the Messiah had been found in Jesus of Nazareth: "Can any good thing come out of Nazareth?" Nazareth was in poor repute; it was a despised place. To be a Nazarene was to be a despised man. Now this is what was "spoken by the prophets" that Jesus was to be—a man despised and rejected—a Nazarene in the sense attachable to the epithet at the time of Christ's birth.

There is a third meaning for which there is something to be said, though its fitness is not so apparently complete as in the other two cases, viz., the possible correspondence of the name of Nazareth with the Nazarite law which prefigured Christ as much as all other parts of the law which have their "substance" in him. He was to be a separated and holy one unto God after the type of the Nazarite; and this general prophecy may have been taken as corresponding with the name of the city where he was to be brought up; or, indeed, as requiring, by the law of correspondences already glanced at, that he should be brought up in a city so named.

Finally, it is possible that in the far-reaching and richly involved operations of divine wisdom in the arrangement of these matters, the whole three meanings were intended to converge in the name of that particular spot upon earth which was to be honoured as the mortal home of Earth's Immortal Lord and Owner.

JOY AND SORROW

(The picture herein so graphically drawn is a true one, but only as applicable to the world without God. It leaves out of account the words of Him who is "The Truth"—"Blessed are ye that weep now: ye shall laugh," and in large, good, and joyful company):—

Laugh, and the world laughs with you
Weep, and you weep alone—
The sad old earth must borrow its mirth,
But has trouble enough of its own.
Sing, and the hills will answer;
Sigh, and it's lost on the air:
The echoes bound with a joyful sound,
But shrink from voicing care.

Rejoice, and your friends are many;
Grieve, and they turn and go;
They want full measure of all your pleasure,
But they do not want your woe.
Be glad, and your friends are many;
Be sad and you lose them all,
There are none to refuse your nectar's wine
But alone you must drink life's gall.

Feast, and your halls are crowded;
Fast, and the guests will fly;
Succeed and give, and it helps you live;
But no man can help you die.
There is room in the halls of pleasure
For a large and lordly train;
But one by one they must all file on
Through the narrow halls of pain.

Selected by O. L. T.

DESCENDANTS OF DAVID.—A DIFFICULTY FOR THE JEWS.—A man by the name of Dowie has been claiming to be a Descendant of David. His claim has been sent to the *Jewish Chronicle*. The chronicle scouts the claim on the ground that "The Jewish family records were lost after the dispersion," and that no man can make out his pedigree, except perhaps some of the priests. The argument is good; but it bears curiously on the Jewish expectation of the Messiah. They say Jesus was not he, though his Davidic descent cannot be denied; how are they to identify the Messiah should any man present himself as such, if it is impossible to trace the

pedigree since the destruction of Jerusalem.—ED.

THE STANDARD.—What John said of the apostles is applicable to their writings: "WE ARE OF GOD; he that is of God heareth not us. *Hereby know we the Spirit of truth and the Spirit of error.*" The doctrine of the partial inspiration is an interference with the divine character of the standard thus set up by John; and therefore we have rebelled against it and cannot in the least submit to it. If the doctrine of the wholly-inspired character of the Bible is "a human theory," it cannot be a first principle of fellowship; and if it is a first principle of fellowship it cannot be a human theory.

A MIDSUMMER WORKING HOLIDAY.

(Concluded from last month).

Evening drew on without any real darkening of the sea and air. The placid waters reflected the soft brilliance of a summer sunset. By-and-bye, the light began to fade and the vessel pursued her noiseless course, leaving a long bright track behind her. The passengers were all out on the quarter deck enjoying the scene. The Captain called for a song. The company looked fain but shy, and no one volunteered. The captain said to break the ice, he would make a start himself. He produced a horn or cornet, on which he proceeded to play a solo which sounded very well in the quietness and gloom of the passing waters. When he had done, he was applauded, and then asked some one in the company to favour them with a song. A gentleman complied. After this, there was no lack of amateurs. Song after song was sung, as the spirits of the company rose—but such songs! They were about the very trifles of common life, and mostly of a purrulent flavour—manifestly of concert hall origin. They painfully illustrated the debasing nature of the education the public receives in the present order of things. It is worse than the ancient Homeric ballads that amused the Greeks: (they at least reflect the features of nature;) or the odes and sonnets of the Shakespearean age which, if sometimes tinged with voluptuousness, engaged the intellect with subtle analysis of some kind or other. The modern taste is tending to effeminacy. If the songs on the present occasion had even been patriotic (such as "Rule Britannia") there would have been something robust about them; but this everlasting maudlin about girls and male fools, was nauseating. The effect was depressing; and after standing so much of it, we escaped to the welcome oblivion of a sleeping berth, with the reflection that it only wanted wisdom in the people to make life in all its phases—whether in the streets of a great city, or

the deck of a passenger steamer at sea beautiful and perpetually interesting—a bootless reflection, truly, if there were no prospect such as God's revealed purpose contains. Having such a prospect—an assured prospect—as to which there is no more doubt than that the trains will run next month according to Bradshaw, we can indulge in the reflection in the spirit of satisfied anticipation—a spirit that helps us to endure and wait. The prospect is exactly suited to the need. God will speak and the people will hear. God will rebuke and the people will learn. God will judge and administer and coerce by the iron rod of His power irresistibly and infallibly applied through His Son, who waits provided; and human life and human beings everywhere will conform to wisdom's dictates and assimilate to wisdom's beauty. No longer then will a company on ship board consist of effeminate ninnies and supercilious hollow-heads, and insipid worldlings whose hearts are absolutely insensible to the greatness and wisdom of the universe—not to speak of the glory and holiness and character and claims of its Eternal Author. Whether they talk or sing, there will be sense in their heads and graciousness in their hearts, whereof will come streams in the desert, instead of wells without water, that look so tantalizingly like liberally-supplied wells on the outside.

Next day passed much like the first. Late in the evening, we approached Plymouth, and darkness came on. We seemed a long time getting into port after appearing to get into its neighbourhood, owing to the fact that the port lies miles away inside a capacious roadstead, which in the dark has to be carefully navigated. We were a full hour and a half in getting into the dock, after having apparently got close to land. It was ten o'clock when we moored at Millbay pier, at the wharf appropriated to the vessels of the City of

Cork Steam Navigation Company. Before landing, the passengers gave three cheers for the captain, and sang "Auld lang syne," and "He's a jolly good fellow." While feeling the friendliest sentiments it is possible for a fellow traveller to entertain, we could not join. How could we? We were strangers of the house of Israel, waiting for the promise, and mourning exceedingly the utter dearth of wisdom and godliness on the earth. What claim has "Auld lang syne" on the children of hope? There is nothing in the past to linger on. We wish the past to go and be done with for ever, and the sooner the better. It is a past of turmoil, and war, and misery, and human abortion and inefficiency and wretchedness of every description. Even when there is peace, it is the peace of the stagnant pool. This will seem overdrawn to those only who are but half awake, or not at all awake to the true nature of things. We are the children of the future. "Auld lang syne" is not our motto, and as for "jolly good fellows," we must leave their worship for those to whom they belong. We try to love one another; our worship is for the God of David, in praise of whom we wait to join all men in the enlightened days that will yet arise on every sea.

On landing, we were met by the friend at whose apartments it had been arranged by the brethren we should stay. The brethren and sisters had proposed to meet us in a body, but from this they kindly desisted at our request. The fatigue superinduced by a voyage, the confusion attendant upon landing, the uncertainty when a steamer will arrive, tend to deprive a meeting at such a time of the pleasure it is always desirable to feel when you see friends. We were glad therefore to be in the hands of a stranger, who conveyed us to a house near by.—(viz, 16, Walker Terrace, West Hoe),—situated as desired, "as near the sea as possible." The sea, we found next day, was visible from the back window, at a distance only requiring

three minutes walk to bring us to the water's edge. The water's edge in this case was not the beach, but rock, finished with a low parapet of masonry, over which you looked upon the deep blue water, having the rocks under the parapet, and to which if desirous, you could obtain access by steps here and there descending from an opening in the parapet to the rocks. This was on the face of "The Hoe"—a rocky bluff or eminence that looks out upon "Plymouth Sound." The sound is an immense sheet of water, enclosed by low-lying hills on all sides but one, forming a natural harbour of magnificent dimensions, well-fitted for the purpose for which it is used as the rendezvous of the British Navy. It is three miles across from east to west, and several miles from the south sea-entrance to the face of "The Hoe." It is formed by the confluence of two rivers which between them have scooped out this capacious water-basin before entering the sea. Besides the two rivers, there are various creeks and estuaries, which give convenient and protected corners for docks, shipyards, &c. Formerly, the Sound used to be exposed to the effects of bad weather. It was in fact an unsafe harbour, in which, when the wind was high, ships would be driven from their moorings. This has been cured by the formation of a break-water across the entrance of the sound, consisting of a ridge of masonry about a mile long, with a channel for ships to pass at either end. The breakwater was a costly affair, consuming about two millions of money before it was finished: but it has been well worth the expenditure. It has rendered Plymouth Sound a safe and splendid harbour, of which hundreds of vessels avail themselves when there is "dirty weather," in the English Channel. The place has been long used as a Government establishment in connection with English naval affairs, as the result of which it bears the aspect of completeness in all its details and arrangements. The parapet before-mentioned is an excellent example. Bat-

teries crown every advantageous position. Warships of various kinds are to be seen, either afloat in the sound or in some of the quieter creeks; or on the slips or dry docks. Many of these are the obsolete three-decker—"the wooden walls of old England"—picturesque but useless in days of iron rams, the torpedoes, and 100-ton rifled monsters. These immense hulls are now used as training ships for boys intended for the navy. England will shortly be ordered to "study war no more." Then not only her three-deckers, but her magnificent iron-clads will be the useless monuments of a barbaric past, the return of which will be desired by no one but the most incorrigible of Satan's children who, however, will be powerless to break the peace until the appointed end of the thousand years, when a grand and final effort of human diabolism will lead to its extinction from the planet for evermore.

Though the sound bears the name of Plymouth there seems no reason topographically why it should not be named after Devonport or Stonehouse, both of which stand with Plymouth at its base. The whole three towns form indeed but one town now-a-days, straggling along its banks and creeks. No doubt, they were very distinct originally, and very likely, they would originally be quite insignificant. But now they are all the seats of government establishments, and are principally inhabited by the classes employed in the various government services. Soldiers and sailors are a constant feature in the streets. The population has the prim and self-reliant aspect peculiar to garrison towns. They seem to feel they are respectably connected, and cannot be expected to look at anything unconnected with Her Majesty's service. A population of this character is not a very likely one for the work of the truth. The glare of Human glory is an unsuitable light for the exhibition of the things of God. In no case are the two things in extremer contrast than here. Human

greatness is enthroned on land and water, while the gospel, which God has been pleased to appoint as his power unto salvation is huddled away in a back street in a dilapidated tenement, to which the pride of the common run of Britannia's sons would not allow them to come. The will of the Lord be done.

Once upon a time, a quiet Jew in the palatial streets of great Babylon stood by the ornamental wharves that bordered the Euphrates in its passage through the city, and producing a parchment on which the words of the Lord against Babylon had been written by Jeremiah, he threw it into the water, and said, Thus shall Babylon be thrown down and rise no more (Jer. li. 64.) The act would appear the act of a madman at the time: but time went on, and Babylon disappeared in the predicted desolation. Not into the literal waters, but broadcast into the population so far as they can be reached, the servants of God in obscurity and imputed madness are casting the written word of God by His servants, the prophets, against the present order of things. No heed is taken of their words: but in process of time, the word of God will come to pass. The pride of Britain will pass away, and the Kingdom of God will come. "The day of the Lord will be upon all the ships of Tarshish . . . and the Lord alone shall be exalted in that day" (Is. ii. 11-16).

On the Sunday morning (Aug. 23) we went to the meeting of the brethren in an upper room in Granby Street. About twenty were assembled for the breaking of bread. Most of them were elderly, and some of them have been associated with the truth since the date of Dr. Thomas's first visit to Britain in 1848. The truth has seen some changes in Devonport since that time, as it has everywhere else. Time tries every man and thing. It is a wise arrangement that gives every man time to prove himself, and appoints a judgment seat to manifest the result before the exaltation offered in the Gospel is con-

ferred. Some endure steadfast under all circumstances; some disappear from the scene of duty after a time. The interest of the latter (never very strong) in Christ himself seems to slowly die under the friction of daily life, till some offence given or crotchett introduced sends them off the straight path, and as the years go by, they disappear from their place. It seems impossible that this could happen to those who by the power of the word closely held by, are enabled to see God. Where man only is seen, stumbling is sure sooner or later to take place, because of human weakness inside and outside all around. Let the path of duty, in faith of the kingdom, be clearly recognised and followed as in the sight of God and to Him; the path will then be a steady one, and men will be found in it even to grey-headed old age.

The brethren are very poor in Devonport, consequently, it was not in their power to do more than invite the public to their own meeting room aforesaid. They did what they could, and this is all the Lord requires of his servants. He will make use of their small efforts to accomplish astounding results. By means of their nothings, he will bring to naught the high-looking and important institutions of human power throughout the earth, which, while serving a providential purpose in the divine economy of things, are founded in pride and sin against God. This will be the upshot of the gospel when accomplished—the provision and training of a class of men and women to whom Christ will fulfil the promise that he will “give them power over the nations,” and that they will rule them with a rod of iron, before whom, the governments will be “broken to shivers.” The work of providing this class is a work of humiliation and weakness meanwhile. In the wisdom of God, it cannot otherwise be done. Therefore scriptural enlightenment submits with patience to the unexciting and mortifying circumstance, meanwhile inseparable

from the work of faith. It submits to be a laughing-stock in the eyes of men who can see nothing but fanaticism in the manifested confidence that God will fulfil his promises. It can patiently converse with the poor and the few in an upper room in a back street, in spite of the mad-like improbability of such a course leading to the dismantling of Plymouth Dockyard and defences, and the enthronement of righteousness in all the earth. It can say with all confidence with Paul “We are not mad, most noble Testus, but speak forth the words of truth and soberness.”

I was too busy with literary work to see much of the brethren privately. The finishing of the *Christadelphian*, and the getting up of the next number of the *Children's Magazine*, and the answering of letters found me enough, in addition to the lectures, to fill up the fourteen or fifteen days of our sojourn. Just one day, or half a day, was devoted to social intercourse. By arrangement of the brethren, Sister Roberts and I went with them up the river Tamar in a steambot. The Tamar runs about twenty miles up the country to the north-west of Devonport. It is a broad stream as far as that, and then becomes unnavigable for vessels of the size we were in. It is very picturesque all the way, but more particularly at the upper end where the hills on each side rise to a great height and give the river a Rhine-like aspect. At a certain point we landed for an hour, and had tea together. Starting at half-past one, and returning about half-past eight, we had seven hours of pleasant chat together.

The last lecture was delivered on Sunday, August 30th. Immediately after the lecture we went down to the Dock, and got on board the steamer (the *Minna*), which had just arrived, and which, after discharging cargo, was to sail during the night for Southampton. We went to bed and got as much rest as was possible amid the noises of the donkey-engines and the

shouts of the men who were hoisting cattle and merchandise on to the wharf. It may be imagined that rest under such circumstances was not very profound. When we woke up next morning, the vessel was far out to sea, ploughing her way on rough water amid wind and rain. It was not the same vessel that brought us down, and of course it was not the same captain. The captain was as great a contrast to our former captain as the weather. What a wonderful variety is possible in the same species. The situation was somewhat

doleful: a tumbling vessel, heavy rain and wind; too wet to be on deck, and too confined and close to be comfortable below. A little reading was a relief, but we cannot be reading always. Nothing for it but patience: patience will do all at last. The day wore away, and at night, we landed at Southampton and finished our journey by railway, in gratitude to God for safety, and exemption from the thousand evil possibilities that menace mortal life.

PARTIAL INSPIRATION AND TURKISH DEBT.—Some have adopted partial inspiration as the only escape from the difficulties raised by the Bible's enemies, rightly holding that error and inspiration are "mutually exclusive terms." If they could see far enough, they would see that partial inspiration has something of the nature of the Turkish proposals for a partial payment of the interest, which were but preliminary to total repudiation.

DELIGHTFUL RELIEF EXPENSIVELY PURCHASED.—"I do not attempt to deny that the relief afforded by a narcotic is most delightful and seductive. It is my duty, however, to exhibit the other side of the shield, and to proclaim that the luxurious pleasure of the pipe is physiologically so expensive that the nervous system cannot afford to indulge in it. When you observe what an amount of lounging lethargy is induced by tobacco, you scarcely require an ounce of science to account for the smaller appetite of the inveterate tobacophile. This power of the narcotic to interfere with the nutrition of the tissues produces serious consequences on the digestive organs of those who both smoke much and eat well. My greatest objection, as a physician, to the use of tobacco, is, that it destroys what I venture to call the physical conscience. The entire body is supplied with minute nerve twigs which, in the healthy man, are maintained in a highly sensitive condition. Their function is to inform the brain when any derangement is taking place in the ultimate tissues. Tobacco enables a man to deaden his physical conscience, and thus he may go on ruining his health without

knowing it," until he is beyond the hope of recovery.—*A Physician in Knowledge.*

GORDON'S FEELINGS ABOUT DEATH.—A writer in the *Daily Telegraph* says:—"That instinctive clinging to life which is natural to all men, Gordon seems to have overcome as completely as Ignatius Loyola, or John Wesley, or Cromwell's Puritans. When his poor Soudanese lambs pressed him on every side with their complaints, he wrote, 'I must not complain if they have no thought of what I have already gone through. There is only one issue to it, and that is death, and I often feel I wish it would come and relieve me.' In every reference to death it was with him the great 'release.' 'I value my life as naught, and should only leave weariness for perfect peace.'" The *Telegraph* writer writes as if this sentiment of Gordon's were a phenomenal feature. In truth, it is the logical outcome of reason. Life on earth without God (actively manifested) is night, and the human mind made for the day longs to be done with the night. It is only where it is deficient in this primary susceptibility (and deficiency in this respect is the rule) that a man can cling to life as it now is. Gordon knew not the peace that God has promised, but he had that sense of the present distress as to long for escape from it. How much more must this be the effect of our knowledge of "the great and precious promises." It is a merciful dispensation that death is an end to the distress in all cases. To the heirs of promise, it is but a step from the grave to life everlasting at the coming of the Lord. There is no conscious interval.—Ed.

THE PSALMS DIVERSIFIED.—No. 3.

[The Psalms are intensely personal. By some standards of taste, they are egotistical. Some even think them vindictive and petty. Looked at away from modern sentiments and surroundings, and judged in exclusive reference to their own background, and in the light of the system of divine truth which gave them birth, they wear no such odious aspect. They are personal, truly; but this is far from being a defect. There is a place for everything. Personality—a man's individual relation to men and circumstances—is a first ingredient in every man's experience; and it has a healthy place in a system of thought that gives God the first place. It is only where a man is his own God, and when his own interests or the sensations form the pivot of his mental operations, that this egoism—otherwise a legitimate ingredient of mentality—becomes egotism, or egoism exalted out of its place and so become morbid and odious. David was a strong individualist, and so was Christ, and often in the Psalms, they are both covered by the same expressions. A strong dash of this element is essential to mental efficiency. The inner man is colourless and uninteresting if absolutely destitute of it. When the love of God and the love of man are as strong as they were designed to be in the human composition, self-consciousness does not sink to egotism, but acts as a spice on the mental constitution. The love of God requires this self-consciousness as a counterfoil or basis of action. A man would be liable to be weakly exercised towards God who was poorly exercised towards himself—not that there is much danger of deficiency here. We are but replying to an “aesthetic” criticism, on the Psalms which is groundless in true wisdom. As for the idea that the Psalms are vindictive it is the combined result of a wrong theory and narrowness of mind. Man is not the precious creature philosophy and theology make him out to be, and when he becomes an enemy of God in becoming the enemy of His people, it is not only lawful but laudable to diagnose him in his true character in the universe, and ask for him the treatment which God has declared to be His purpose in the case. The disciplinary precepts of Christ (intended to prove and purify disciples in preparation for exaltation with him) are not inconsistent with the eternal fact that destruction waits the wicked. These precepts are provisional. When they have served their purpose in developing saints, the sword will be put into the hands of those same saints for use against their foes, who will disappear before its flashing and effectual employment. The Psalms reflect ultimate and eternal realities in their bearing upon the hopes and fears of God's meek ones, who are precious to Him and who never please Him more than in praying to Him in harmony with His own purpose.—Ed.]

THE THIRD PSALM.

Lord, how they are increased that trouble me.
In man there is no help: I fly to Thee.
But wilt Thou have me? Lord, thou art so great
And I so small, that often (even of late)
The fear has filled me that Thou canst not own
My faulty homage laid before Thy throne.

Inhabiting the ages, filling heaven
Of whom are all things, to whom naught is given
Can it be that thou wilt deign to see
A fainting, powerless mortal man like me?
Had I not heard the word from Thine own voice
I dared not in so high a thought rejoice.

Since thou hast said Thou wilt to meek men look
Even contrite men who tremble at Thy book.
I am made bold to think Thou wilt not scorn
My little way, my groaning heart forlorn
But wilt that way direct, that heart uphold
Till from the furnace I come forth like gold.

How many are they that against me rise
And dark my path with wasp-like clouds of lies.
Yea, many say there is no help for me
In God, nor hope the kingdom I shall see.
But, Lord, if Thou art for me, all their hate
Will only fit me for love's better state.

Do Thou my head uplift ; be Thou my shield
The cruel wish of foes do Thou not yield.
Be Thou my glory where they would me shame
Raise me that I may glorify Thy name.
I cry to Thee in trouble, night and day,
Thou wilt me answer when Thy wisdom may.

In peace and hope, Lord, lay me down to sleep
I know Thou wilt thy saints in safety keep
If God sustain me, wherefore should I fear
If twice ten thousand mighty foes are near ?
With secret power, the Lord will be my guard,
And unseen succours send me when pressed hard.

Arise, O Lord, and save Thy people all
The meek of many ages on Thee call.
Death vanquish ; troubles end ; heal all their woes ;
Show them life's desert blossom as the rose ;
Salvation unto Thee alone belongs
Thy blessing on Thy people : endless songs.

The ORIGIN OF CAMP MEETINGS IN AMERICA.—"In 1708, two young men visited Red River in Kentucky to take part in some religious services. They preached with a fervour that deeply moved the people. The excitement they produced extended to other places on the river and the people began to come from all parts (too many to get into a chapel.) Men fitted their wagons with beds and provisions, and travelled fifty miles to camp upon the ground and hear him preach. The idea was new : hundreds adopted it and camp-meetings began. There was now no longer any excuse to stay away from preaching. Neither distance, nor lack of houses, nor scarcity of food, no daily occupations prevailed. Led by curiosity, by excitement, by religious zeal, families of every Protestant denomination—Baptists, Meth-

odists, Presbyterians, Episcopalians—hurried to the camp-ground. Crops were left half gathered ; every kind of work was left undone ; cabins were deserted ; in large settlements there did not remain one soul. The meeting was held in the forest in a clearing made for the purpose. At one end of the clearing was a rude stage, and before it the stumps and trunks of hewn trees, on which the listeners sat. About the clearing were the tents and wagons ranged in rows like streets. The praying and preaching, the exhorting would sometimes last for seven days, and be prolonged every day until darkness had begun to give way to light." Such gatherings would be very interesting if they were held in connection with wisdom, light and truth. The time will come !

THE CHRISTADELPHIAN CONTRIBUTION TO PALESTINE COLONIZATION.

We have the following further communication from Mr. Oliphant:—

Haifa, August 15th.

DEAR MR. ROBERTS,—Enclosed is the reply of the American Consul with regard to the position of the property of Mr. Levi Sadler, deceased (enquired for by Sister Lasius on behalf of a brother—Ed.). I have just received the enclosed acknowledgment from the Colony of Yessod Hamolo for the 20 Napoleons I gave them last; also a letter from a gentleman whom I entrusted with its distribution. Hitherto I have had no one at Safed whom I could trust to dispense money. The consequence has been that I have been obliged largely to confine the charity to those cases as came under my immediate notice at Haifa. Now, however, I am happy to say that any more funds that you could send me will be applied more directly to assisting agricultural enterprise than I have been able to do of late—the money having been hitherto for the most part applied to helping to establish people in trades or relieving pressing cases of distress. The writer of the note is a gentleman belonging to the Church Missionary Society, but he understands that the money must be given strictly as I direct, and that there must be no question of religion mixed up with its distribution. It is absolutely necessary to have some honest man to superintend the distribution, as unfortunately, if I give it to the Jews who come for it to Haifa, I have no means of rectifying the abuses which result from their partial and improper distribution, and they always retain the lion's share for themselves. The new colony, which some of the inhabitants of Safed propose to establish, is a very encouraging feature, and I shall be very glad to have funds with which to assist them. At present I have only a few pounds left. I enclose a note of my later expenditures, and remain, yours very truly,

L. OLIPHANT.

	Napoleons.
<i>Abron Keller</i>	10
This is the man alluded to in Mr. Oczareys' letter. I should be glad to give him further assistance.	
<i>Max Reibourtz</i>	15

Napoleons.

This man is an American Jew who has bought a farm which he is working with two sons. But he has had so much to pay to meet and overcome the opposition, that he has been nearly ruined. I have great hopes that he will prove a most successful farmer, as he and his sons bring their American experience to bear.

<i>Pinkas Muitz</i>	5
Wife and children: to help him to start in Haifa in his business as a glazier.	
<i>Jacob Blumenstein</i>	5
Wife and 3 children: to help him to start in his business as a soap boiler.	
<i>Armorici</i>	2
A Roumanian colonist in distress.	
<i>Heimhaus</i> and family	4
Emigrants—to help them to start in business in Safed.	
<i>Yessod Hamolo</i>	20
Colony.	

	£48 15s. = 61
Balance in hand by last account	£57 12s.
	48 15s.
In hand	£8 7s.

(Mr. Oliphant would receive a further remittance of £50 after writing the foregoing.—Ed).

“Safed, August 6th, 1885.

“DEAR SIR.—I received your kind letter of 29th ult., together with cheque for 20 npl, with request to apply the amount to the colonists of Jessod Hamaloh

“Enquiring into each particular case of the people, I found that three times the amount could hardly suffice to satisfy their wants. But there were some immediate pressing wants which had to be met at once, and to them the money was applied after deducting the travelling expenses of the man who brought you the letter.

“Of course I treated each man's call by itself, taking as much care as possible to acquaint myself with the circumstances of

every individual and accordingly distributed the money.

"The day after, they brought me the enclosed letter which I beg to forward to you, being fully convinced that their expressions of gratitude are most genuine, coming from the depth of their hearts. They are honest people who have seen better days and deserve a better lot.

"I have been down to 'Rosh Pinnah' when I beheld a sight which did my heart good. I found Abron Keller, the man you gave 10 npl dressed like a fellah hard at work, raising a cottage for himself. He bought for 4 npl, a plot of land close to the water canal which he is turning into a garden, whilst on the rocky part of it, he is raising a little cottage. He also bought for 4 npl. stones; 1 npl., lime and 2 npl. he gave to the builder. The man is very energetic and enterprising, and I feel sure that with a little help from time to time, he will stand on his own legs sooner than many of those who are kept on weekly allowances. If you would kindly help me, I shall make some effort to give him a little money to go on with his work.

"Besides Friedman, Feinstein, and perhaps two others, the people of Rosh Pinnah I fear will never make a living as long as they have not got more land. Feinstein wants to hire this year another fedan of land, and he begged me to recommend him to you in case I am not myself in a position to advance him 5 npl towards the end of autumn.

"I am anxious to see the new colony about to be established in Golan. I pro-

mised some of the people to go down with them to examine some of the antiquities the place is said to be teeming with.

"I saw a notice in the *Record* some two months ago that some money had been collected, I believe in connection with the Syrian Colonization Fund, for poor Jewish agriculturists in Galilee. Do you know anything about it, and, if so, could you perhaps get some money to be given to these enterprising Sefadees to have the first start?

"I hope to be soon in Haifa when I shall have the pleasure of calling upon you,

"Believe me, dear sir, yours truly,

"T. OCZERLEY.

"L. OLIPHANT, ESQ."

Since the foregoing was handed in to printer, we have received the following further letter from Mr. Oliphant:—

Dear Sir,—I write a line merely to acknowledge the receipt of cheque for £50. 20 Napoleons of this I have at once sent on to help on the Yessod Hanolo Colony, with a request for my correspondent to find out exactly the position of the new colony of Beth Yehuda, which is being founded by the native Jews of Safed on some land, recently purchased by them in Janlan.

Yours very truly,

L. OLIPHANT.

P.S.—Should the Beth Yehuda have really commenced operations, they will need help. I will apply some of the money to their aid.

Dalieh, Mount Carmel,
2nd Sept.

DIVINE CARE OF THE SCRIPTURES.—A bro. hands us the following extract: "How remarkable, how decisive as an *evidence of Divine care*, that while all the libraries of Europe and of the World containing copies of the *Sacred Scriptures* have been examined, all ancient versions extant compared, the MSS. of all countries from the 3rd to the 6th century collated, the commentaries of all the Fathers again and again investigated, nothing has been discovered which can set aside any important passage hitherto received as genuine. Even our own Bible does not essentially differ from the Bible of the Primitive Church. The Bible is the only means God has given as the foundation of our Hope,

our Eternal Life—can we charge Him with an imperfect work?"

KEEN AFFLICTION.—"There are times when hostility is dutiful. Duty in such cases is not the pleasure-yielding thing it is in ordinary circumstances. It is a Keen affliction. I have had no such comfort-killing duty for a long time as this duty of resisting a principle that undermines the divine and reliable character of the scriptures. Its horrors have been on me for ten months past, following me wherever I go. They will doubtless abate with time. But as yet they have power to follow me to the sea-side, and to destroy the tranquility that dwells on the blue waters and sleeps on the breeze."—*Echo from the Seaside.*

The Christadelphian.

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

OCTOBER, 1885.

The time has arrived for the renewal of subscription to the *Christadelphian*, according to the terms appearing on the cover. Remarks on the nature of the crisis that has arisen, and the part that it may be expedient for friends throughout the world to perform under present circumstances, will be found on the last two pages of the present number.

“WHO WILL TAKE HER PLACE?”

For many years, it has been the custom of the late sister Hage to subscribe to the *Christadelphian* for 16 or 18 poor brethren and sisters in various parts of the world, who otherwise would not have been able to obtain it. Since the last renewal, the grave has closed over her, and she will hear nothing more on the subject till Christ sit in judgment on the affairs of his people. Who will take her place in these cases? No one may be able to do all: but a number combined might fill the gap.

THE SIGNS OF THE TIMES.

POLITICAL UNREST.

BRITISH OPERATIONS IN THE EUPHRATEAN BED.

THE DRYING OF THE RIVER.

DANGEROUS POLITICAL SQUALL IN THE SOUTH.

The Anglo-Russian difficulty in Afghanistan has been composed for the present. Russia has given in to England's demand, under the Salisbury premiership, with regard

to the course of the new Afghan frontier in the neighbourhood of the Zulficar Pass. The Tories are naturally jubilant at a concession granted to them, which was refused to the Liberals under Gladstone. They attribute it to Russian fear of Tory prowess. There may be something in this. The Tories would fight where the Liberals would bear a good deal; and so Russia has seen fit to postpone the evil day—for how long, no man can say. The whole political sphere is in a state of unrest.

The Tory Government have sent a special commissioner (Sir Henry D. Wolff) to the Sultan about Egypt. The Germans and Austria, we are told by the telegrams, are watching the proceeding, while Russia is intermeddling and trying to foil British designs. Those designs are, to come to such an understanding with Turkey as will induce Turkey to acquiesce in the English position in Egypt, and to restore, if possible, the old friendship between England and Turkey, with a view to co-operation when the next Russian outbreak occurs. England finds Turkey very shy. Russia, by a figure, is an eavesdropper at every conference. Russia finds the war debt which Turkey owes Russia a very convenient instrument for influencing the negotiations. If Turkey does not do as Russia wants, there is the menace of pressure for payment. If she does, there is the prospect of remission. So Turkey vacillates. Her first question to Sir Henry D. Wolff is, “When are you going to leave Egypt?” Sir Henry says, “I don't know,” and telegraphs for instructions. Those instructions are long in coming. Sir Henry is kept waiting, and so the negotiations hang. Positive slight has been shown in several instances to the British Ambassador. It is considered that England is not making headway in the affair. In addition to a hostile Russian influence, there is a party among the Turks who think the Tories will fall from power at the general election in November, and so the Sultan is

made to feel it is not much use attending to their Ambassador.

The *Daily News* says it is absurd to think of attempting to use Turkey in the settlement of the Egyptian question. "Our duty to Egypt," it says, "and ourselves" is one and indivisible. It is to put that country as promptly as possible into a condition in which we can evacuate it without danger to order and the public peace, and to leave it *as soon as* that condition is fulfilled. (When will that be? When Russia restores Kars—Ed.) To promote or to allow of the intervention of Turkey in the matter would be to introduce a further element of disturbance. It would not help us to get away, but would compel us to stay there indefinitely. We should have to watch the watchman. An alliance with Turkey against Russia would therefore be superfluous, even if it were not mischievous. *The next European war will probably see the end of the Ottoman Empire in Europe*, if domestic revolt does not at some earlier and unexpected signal bring it to a close.*

"The absence of the German Emperor and of Prince Bismarck from the festivities at Kremser may plausibly be explained by reference to the age of the Emperor, the fatigues which he has lately undergone, and the illness from which he is only now recovering. But it probably indicates that Germany looks on with indifference to the action of Austria and Russia in the East of Europe, that she is prepared to acquiesce in any arrangement which may satisfy them, and to see in the aggrandisement of those two Empires at the expense of Turkey the pretext for demanding territorial compensation elsewhere."

EUPHRATES DRYING

In another issue, the same paper says, "The idea that Turkey is a state with which a military alliance might be advantageous is a survival of an old belief which facts are ceasing to justify. There was a time when the weight of the SULTAN'S sword had a considerable influence upon the balance of power in Europe; but during the last thirty years, *the military importance of Turkey has been steadily decreasing*; (Euphrates drying—Ed.) and the fighting strength of the Empire of the Osmanlis is now ridiculously inferior to what it was even ten years ago."

DANGEROUS GERMAN QUARREL WITH SPAIN.

There has been quite a stiff political squall during the month, which is not yet over, and which politicians of different classes are watching with some anxiety. It is a quarrel between Germany and Spain. It was a Spanish quarrel that precipitated the Franco-German war and terminated the Papal rule of 1260 years. And a Spanish difficulty may have wide-reaching effects again in the present ticklish state of the European equilibrium. It has arisen out of Germany's seizure of the Caroline Islands, which for two centuries or more have nominally belonged to Spain, but which Spain has never actually occupied. Germany finds they would be useful to her in the prospect of the opening of the Panama Maritime Canal; and having, in concert with England, ten or twelve years ago, refused to recognise Spain's right to these islands, she sent a German gunboat a month or two ago to unfurl the German flag on the principal island of the group. The act has wounded Spanish susceptibility most deeply. In fact, something like a hurricane of indignation has swept over the nation. Tumults have been made; public gatherings held; the German flag pulled down, and German premises injured. The people are resolved on war rather than give in to the German encroachments. The press and people are as one, and their sentiments are shared by the army, which makes the position of the Government very difficult. Germany offers arbitration, but the nation will not hear of it; and if the King consents, his throne is in danger, and the way opened for Republicanism. This is what Bismarck wants above all things to stave off. A Spanish Republic would be liable to join the French Republic in the supreme effort to get rid of German domination which all politicians know will be put forth some day.

* Since this was written Roumelia, has revolted from the Sultan and brought the Eastern Question again before the attention of Europe.—Ed.

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, November 9th (brethren and sisters only). Tea at 4.30. An hour's conversazione after tea.

THE EDITOR'S LECTURING APPOINTMENTS FOR OCTOBER.—4th, Mumbles; 11th, Birmingham; 18th, Nottingham; 25th, Liverpool.

SUNDAY SCHOOL.

October 4th, 2 Chronicles, xxii. *Subject for proof:* "That the Jews will be gathered from their dispersion."—October 11th, 2 Kings, i. *Subject for proof:* "That Jerusalem will be the chief city in the Kingdom of God."—October 18th, 2 Kings, ii. *Subject for proof:* "That the earth and the nations will be blessed."—October 25th, 2 Kings, iii. *Subject for proof:* "That the devil is not a supernatural being, but a personification of sin and sinners."

BIRMINGHAM MISCELLANIES.

The question of the relation of the two bodies in Birmingham is approaching a definite issue, but has not yet reached it. The two bodies are now in direct communication. The separated brethren adopted a resolution deprecating the private efforts that were being made to bring about an understanding, and suggesting that if the Temperance Hall brethren had anything to say to the New Street brethren, they had better place themselves in direct communication with them, in a letter to be publicly voted by the whole body. The Temperance Hall brethren acted on this suggestion and addressed to them a letter which there will be no need to publish should the effort have a favourable issue.*

Sister Williams, who had just returned to our fellowship, after a long separation, has fallen asleep. She has had a life of trouble; who has not? May the morning bring sunshine and sweetness to her.

Bro. Price and family, (making in all a company of four brethren and sisters)

residing at Knowle, a few miles out of Birmingham, have resumed association with us after a brief interruption caused by our action in June. So also has sister Reed; sister Broad, on the other hand, has left us and gone to the Exchange.

Bro. Shelton, finding the duties of Sunday School Superintendent grow too onerous for him, has relinquished the post, which has been undertaken by bro. Powell.

Brother Alfred Marshall, from the neighbourhood of Ripley, has arrived in Birmingham in search of employment.

The sewing and reading meeting duly resumed at the Garden Room on Monday, Sept. 7th. About 30 attended and took tea together, after which needlework, for the poor and the Jews, was produced and attended to, while a brother read selections to the workers.

It has been resolved to recommend the ecclesia to dispense with formal elections this year, and to simply request, in one open vote, the brethren now serving in various capacities to continue their services until the question of re-organisation has been thoroughly considered. A contribution to the discussion will be found in the early part of the present number of the *Christadelphian*.

THE PROPOSED ADVISORY COUNCIL.

A letter having been printed and published, animadverting on a proposal that has been privately considered for the formation of an Ecclesial Advisory Council, the following answer was sent to the *Light-stand*:—

* Since these lines were written, an unfavourable answer has been received.—Ed.

Athenæum Buildings,
Edmund St., B'ham.,
7th September, 1885.

DEAR BRO. HADLEY,—I only saw your printed letter with reference to the Advisory Council, promoted by brother Robertson, to-day. I am sorry to see you have totally misconceived the nature and origin of a very innocent arrangement; still more that you have made it a matter of reproach. You are to be excused a little, perhaps, on the ground of incomplete information: but I think you ought not to have lent yourself to the breach of propriety involved in the public ventilation of a private matter, without, at all events, seeking to acquaint yourself in private conference with its real nature.

You seem to think it is an arrangement of mine, for my advantage in some way. A little ordinary discernment ought to shew you the reverse of this. The idea has been in the air for a long time. I have often been told that I ought to share with other brethren the duty that has in the course of years, grown up with the *Christadelphian*, of deciding in cases of ecclesial disputes, who should be recognised in the intelligence department. I have never been averse to the idea in the abstract. The difficulty lay in reducing it to practical shape without incurring worse evils than those sought to be remedied. Recent circumstances have revived and intensified the idea, and with the result of its being pressed upon my attention in a special manner, and to these representations I have yielded, by way of experiment at all events. The result is the scheme which you stigmatise as a "bastard Napoleonism." It is of an opposite character entirely. I am consenting to share with others a function that I have hitherto been obliged by the force of circumstances to exercise myself, and which you would have exercised and every reasonable and conscientious man would have exercised in the same situation.

What was that situation? Twenty-one years ago, on the recommendation of Dr. Thomas, I commenced the publication of a periodical devoted to the interests of the truth, at a time when the truth had scarcely any friends. Amongst other features, I gave prominence to that of systematic ecclesial intelligence from a conviction that the regular publication of such intelligence would tend to keep alive and give Scriptural form to the activities

developed by the truth, promulgated by lectures, and otherwise. The thing worked as I expected, and it worked without any detriment so long as the professed friends of the truth were at peace one with another. But by and bye, here and there, dissensions occurred—sometimes on personal issues—sometimes on doctrinal differences. Out of these dissensions, withdrawals, and divisions arose. Here is the difficulty which has clouded and embittered the editorial conduct of the *Christadelphian* for years. One side would send a report of their action, apparently official and unchallengeable. The report would appear, and then next month, the other side would protest against it, and demand that their version of the matter should be accepted and published as the right one. Sometimes this would happen even before publication—both sides simultaneously claiming publicity as the party in the right. It was inevitable in such cases that some degree of investigation should take place. Had I been indifferent to the peace of the ecclesias, or insensible to the question of right or wrong, I would simply have given place equally to both sides, and allowed the *Christadelphian* to become an arena of public wrangle. Had I been merely bent on creating a reading constituency, I would have done this. But I had very indifferent views, whatever incensed friends may think to the contrary. I have tried to find out the right, determining to identify myself with the right only, in which, surely, I was within the province of each man's individual prerogative. What earnest man would have acted in the same way? Having come to a conclusion as to where the right lay, I directed my principal aim to restoring peace—always. Failing this, I have closed the intelligence columns of the *Christadelphian* to those I considered in the wrong.

This has gone on for years; and now matters have grown larger, and sundry brethren here and there have represented to me that I ought not in the enlarged form of things to decide such matters by myself, but take into my confidence tried brethren with whom to share the determination of such issues when they arise, as affecting the *Christadelphian*. To this, I say I have never objected; but the way has never till now seemed open. The force of agonising circumstances has forced the way open, as it were. I have even been wil-

ling to go further than requested—I have been willing to delegate the matter wholly to others, and leave myself out of it. My name has been inserted by other hands than mine.

Putting it as mildly as Christian courtesy will allow, it is neither correct, just, nor tasteful, to speak of such an arrangement as a matter of “secret scheming,” or “hatching,” or “constituting a body in the dark.” These terms are in the mere spirit of political raiillery, utterly and cruelly inapplicable to the case. They may be forgiven on the score of misconception; but they are a great sin against the friends of Christ, seeking to do their best in the absence of miracle and Spirit-guidance, to maintain the influence of the truth in the midst of an evil world. So also is the suggestion that the proposed council is to be composed of my “rich partisans.” I have no partisans, unless men earnestly devoted to the same principles of life can be so described; and, as for riches, they are out of the question. It is questionable if any of the brethren nominated could properly be described as “rich;” one or two at the most might be considered so, by a working man’s standard of comparison; but the suggestion that these have been invited on account of their riches, is unworthy of notice. It can, in fact, scarcely be understood out of the mouth of a man, with the opportunities you have had for years of knowing my attitude towards riches and rich men.

A little more respect may be due to the objection you raise to the mode of their appointment. The objection itself, however, has no weight in view of the object of their appointment. It is not to establish a body with any kind of authority. It is to extend to them the control of a certain department of the *Christadelphian*. This could be done without any election or reference to the ecclesias at all. It would be within my right to simply ask them to accept and at once commence to exercise such control. It is a concession to the brethren (perhaps a needless one) to make their appointment subject to their approval. It is certainly not a just subject for complaint.

You ask, why not make it a matter of open election? There is a reason, which will be appreciated by those who discern the difficult situation of the truth in the nineteenth century, when the effort has to be made without open divine assistance,

to procure a little influence for the principles of the Spirit of God, in the face of a universal revolt against them. The conduct of a magazine for the promotion of apostolic principles is a spiritual enterprise, which must not be subordinated to popular bias, if it is to be successful from a spiritual point of view. The popular bias is always against the exalted views and principles of the Spirit. To subject a magazine to the influence of popular election would be to expose it to the winds of demagogic agitation. There are always restless, ambitious spirits who can accomplish nothing by individual exertion (requiring patience and disinterestedness), but who can do something by talk, where the popular will, open to such influence, has control. Such spirits are never absent from any age of community. They must, therefore, be reckoned with; and I tell you that I could not consent to conduct the *Christadelphian* under a system that would expose it to the possibility of such influences.

On questions of fact, there is a number of misrepresentations in your letter to which I need not advert in detail. They are probably sufficiently covered by the explanation I have given. It is necessary, perhaps, that I should correct the impression sought to be made by the editor of the *Aeon*, that the circular is of my origination, and of my exclusive composition, and the names of my nomination. It is not so. Another scheme, with which I had nothing to do, went before. On hearing of its nature, I made certain criticisms and suggestions, resulting in Brother Robertson asking me to move in the matter myself. I replied that I was too lacking in time and energy to carry the thing through, and that he had my full authority to take whatever steps he liked. He asked me to draft a scheme in harmony with the criticisms I had made. I did so, only as a suggestion. He adopted it with modifications.

This is the simple history of the very innocent matter, on which your letter tries to cast such an evil complexion. I would not have entered upon the subject at all but for the distress caused to some of our brethren by the republication from the *Aeon*, in which your letter appears. You may see from my explanation that instead of being an arrangement for my exaltation in any way (the idea of my own exaltation

distresses me), it is rather, in the words of a friendly critic, "an arrangement to control brother Roberts,"—to whom I answered: "I do not object to be controlled within certain limits." When it comes to be a question of truth or principle, no earnest man can submit his will to an adverse judgment.—Faithfully yours,

ROBERT ROBERTS.

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.

A letter in the *Visitor* department will enable our readers to understand the nature of the proposed Advisory Council, concerning which, an endeavour has been made to raise an evil report.

The first Sunday in December was the day agreed to by a number of ecclesias for an annual collection in aid of the Jewish Colonies. Presumably, we shall not allow the distresses of the moment (which will pass away), to interfere with a good work. Additional communications from Mr. Oliphant will be found in the present number.

The question of exemption from military service (it will be seen from the Intelligence department) is exercising the brethren in New Zealand. No wonder, in view of the military ferment in that country. The petition presented to the Legislature has been laid on the table—that is, virtually refused. There is nothing for it but for brethren, if conscripted, to refuse to act the part of soldiers, while willing to serve in a non-combatant capacity. Military coercion may be a trial permitted to finish the work of God in these latter days.

We have been made acquainted, through the printer, with brother Ashcroft's desire that we should no more refer to him in any way, in the pages of the *Christadelphian* or otherwise. We promise compliance after the appearance of the present number of the *Christadelphian*.* We meanwhile, deem it a duty to the brethren to report to them that it was publicly announced in the Exchange Assembly Rooms, Birmingham, on Sunday, Sept. 13th, that brother Ashcroft had quitted connection with the Christadelphians, and had resumed association with the Congregationalists under an arrangement by which he will occupy a pulpit in connection with them in the neighbourhood of Liverpool. We have information from other sources of the truth of this announcement. Any other allusions in the present number were written before the knowledge of his letter.

"There would soon be no truth." Such was the remark of a sister a few days ago, in reference to the effect of complying with a proposal that had been made to the ecclesia with which she was associated. The remark embodies a thought well worth the consideration of all who favour the lax theory of fellowship which some are disposed to advocate. If it be true that we are not responsible for the doctrines of those with whom we helpfully assemble, why should we come away from the churches and chapels? Why sacrifice the advantages and comforts of popular communions if it is the Father only we fellowship, and not those with whom we may identify ourselves? The theory is a mischievous one, and it will work mischievous results in the long run if it obtain currency. There can be no reason, if it be true, why we should not all return to the several religious bodies from which we have separated ourselves; and what would the effect of that be? The truth would soon disappear, and a few bubbles of opinion (soon to collapse)

* We shall hold ourselves absolved from this promise should bro. Ashcroft take the course proposed in his letter to the printers.—Ed.

would be all that would be left floating on the turbid waters of an ecclesiastical world rapidly becoming atheistic. It is not a question for earnest men to toy with. The question of fellowship has become as imperative as the question of inspiration. Any man consenting to a principle that leads to association with the Balaamites and Jezebels of the powerful Apostacy so long and so prosperously established in the earth, will incur the displeasure of God, and a share in the plagues that will ultimately abolish the system from the earth.

Aberdeen.—Brother Craigmyle reports the obedience of JOHN STEEL, stone polisher, formerly United Presbyterian, who, on having made the good confession, was immersed into Christ on 5th Sept.; also, the further addition of brother James Ross, watchmaker, from Ballater, who, with his sister wife, has lately come to reside here. The brethren have been cheered by the presence of several visitors during the month.

Addlestone.—Brother Pegg writes there are only two friends of 'the truth' in this place, consisting of himself and sister wife, who commemorate the memorial feast upon the first day of the week in remembrance of our Lord and Master. There is no place available for the presentation of the truth in the way of lectures, but brother and sister Pegg both do their utmost in distributing leaflets, &c. They trust, by God's blessing, that some result may ere long come from their labours. Till now, their efforts have had no effect. Brother Pegg truly remarks that "people are difficult to reach who possess preconceived ideas, handed down from generation to generation, especially in small country places, where the common people are so superstitious, accepting everything as true that the clergy tell them."

Ayton.—Brother Yule reports the obedience of AGNES EDGAR (42), wife of James Edgar, draper, Ayton, formerly member of the U.P. Church. Brother Yule says, "I had the pleasure of assisting her to put on the sin-covering name on Sunday, the 30th August. Our venerable bro. Nesbit, now in his 91st year, drove over in his carriage and gave us the benefit of his presence and counsel. We broke bread with our new

sister after the baptism, and spent a very pleasant and profitable day. She has entirely lost the use of her legs from rheumatism. Would to God we were able to prevail with him and say "lift up thy bed and walk." Our sister is very intelligent in the truth, and fitted to adorn the household of faith. She has a very interesting family. It is to be hoped her example (all being present) will soon be followed by them. The prayers of the faithful are asked in her behalf; and a note of sympathy from any of the sisters would be prized. I extend to you my love and sympathy for the noble stand you are making in defence of the Inspiration of the Scriptures as originally handed down to us. May our heavenly Father bless and support you."

Bedford.—Brethren here and there will be glad to know that the truth is still held forth here, notwithstanding considerable disadvantages. The ecclesia (consisting now of six sisters.—Ed.) have succeeded in procuring a small room in which, as circumstances allow, lectures will be delivered. The first public effort was made on Sunday, August 30th. A tea meeting was held in the afternoon, at which were present brother and sister Mellows; brother and sister Hanley, from Northampton; brother and sister Folmer, of Leighton Buzzard; and brother and sister Johnson, of Kettering. A lecture followed at 6.30. Subject: "Mortality our Nature; Immortality our Hope," by brother Bryan Smither, of Luton, who also delivered another lecture on September 6th. Subject: "Is Heaven our Hope." At both meetings we had fair audiences. We are encouraged by the interest manifested, and the mutual gathering of brethren and sisters from the towns mentioned. The address of our meeting-room is 10, Hassett Street. Morning Meeting, 11 a.m.; Evening, 6.30. We shall be pleased to see any brother who may be passing through this town at our meetings, who does not hold the Bible to be partially inspired.—G. M.

Bournemouth.—Bro. Jarvis reports the first immersion at Bournemouth, viz:—of Miss HATTON (20) who, on July 29th, after an intelligent confession of the Faith, put on the sin-covering name of the Lord Jesus. Bro. Jarvis says: "We now number five. Although few in number, we have been successful in creating a great stir among the Winton folk. The lectures

that have been delivered every Sunday evening at Winton, have caused much opposition, and, we are pleased to say, much interest as well. The attendance at the lectures is on the increase. There are many who have become regular attendants, and seem very interested, and who even, amidst the opposition, stand up boldly on the defensive, which is very encouraging to us in our efforts. The Liberal committee have decided that the doctrines which we preach will be detrimental to the interests of the Liberal party in the coming general election. They have therefore given us notice to leave the Liberal Club room. Many at Winton regret this, and are trying their utmost to keep the room for us if possible. If not, we shall have to look out for another room. If it be the Father's will that the proclamation of the truth should continue, it is not in the power of anyone to prevent it.—We have been encouraged by visits from several brethren and sisters. Bro. Akers, of London, delivered a lecture while here. Bro. Bann, of Portsmouth, bro. and sister Branscombe, of Derby, also another sister from London. For the benefit of others, who, I hope, will come, I give my address:—J. E. Jarvis, 9, The Triangle, Bourne-mouth."

Blackburn.—Brother Brookfield, whose removal to this place was reported a little way back, has begun work. He says: "I have adopted a plan which I think cannot fail to have some effect. I take a certain district every Sunday morning, in which I distribute leaflets and leave small works at some of the houses; I call for them the following Sunday. I have had several interviews with Mr. Albert Smith and family, with the object of seeing if it were possible to co-operate with them, but I found it impossible. I have several people reading."

Brighton.—(*Oddfellows' Hall, Queen's Road. Sundays, 11 a.m. and 7 p.m.*)—Bro. Walter Jannaway reports that as the result of the efforts put forth, several persons are interested in the truth and attend the lectures regularly, while every Sunday our audiences seem to increase. He is sorry, however, to have to report that through the ill-health of sister Janaway his bro. Frank is compelled to relinquish his business here and return to London, which he specially regrets, as he is the only lecturer here. The tenancy of the Hall does not expire till December

next, and the Westminster and Islington Ecclesia are making arrangements to continue the effort till that time, and send down lecturers from Sunday to Sunday. It is to be hoped they will see their way clear to continue it beyond that time if the same interest is manifested. During the past few weeks we have received visits from bro. and sister Horsman, sister Lucas, bro. Boshier, bro. Throssell, bro. J. P. Jones, and bro. William Jannaway, all of London, bro. Guest of Bexley, sister Rannels of Framfield, and bro. and sister Mellows of Northampton. The lectures during the last month have been on "The Devil;" "Hell;" "The Coming King, who he is?" and "When may we expect Christ?"

Cannock.—Brother Beasley reports that the ecclesia here has resolved "that we do and shall henceforth make entire inspiration a first principle of fellowship in our ecclesia." Brother Roberts, of Birmingham, visited and lectured, on Sunday, September 6th, on "The Kingdom of God and the sign of its coming."

Cardiff.—Brother Symonds reports:—"Since our last report, we have been cheered by three more additions to our number. Two out of the three put on the name of Christ by immersion on August 21st, namely LILY LLOYD, (17), daughter of brother and sister Lloyd; and MARY ELIZABETH REES, (16), daughter of brother Thomas Rees. Both belonged to the Sunday School. On September 9th, JOHN BURNARD, (20), who before was neutral, rendered the obedience to "The Faith" which the Lord requireth.

LECTURES.—August 2nd.—"The world for Christ," (Bro. Symonds); 9th, "The sect everywhere spoken against" (Bro. Birkenhead); 16th, "The rulers of the future age" (Bro. Lloyd); 23rd, "What is noted in the scriptures of truth" Bro. M. Rees); 30th, "What is noted in the scriptures of truth" (continued) (Bro. Rees) Sep. 6th, "What is noted in the scriptures" etc., (concluded) (Bro. M. Rees).

Derby.—Brother Chandler reports the obedience of MARY SOULT and MARY WILSON, both of whom previously gave evidence of the requisite understanding and faith of the Kingdom and name. He also reports the arrival in Derby from Ripley, of sister Manu, and brother Jackson.

LECTURES—(omissions have sometimes

to be made to make the matter fit space at the last moment).—Aug. 16, "The Kingdom of God," (brother E. Challinor of Birmingham); Aug. 23, "The Stone of Israel," (brother Thos. Meakin); Aug. 30, "The Good Time Coming," (brother Nahum Whittaker); Sep. 6, "Baptism, its Mode, Meaning and Importance," (bro. Wm. Clark); Sep. 13, "The Re-urrection and Judgment," (rother W. Chandler).

Devonport.—(See "Midsummer Working Holiday.") Some time ago, bro. Sleep reported withdrawal from bro and sister Locke, and afterwards bro. Pope, on account of their having imbibed a view that led them to maintain that the Christadelphians are not in Christ, and have no hope. The report was delayed in publication till bro. Roberts should have an opportunity of conferring with the sister and two brethren in question. He has had that opportunity, but unhappily without favourable result.—On Sept. 6th, the brethren started a Sunday school with 11 scholars; resolved not to despise the day of small things.

LECTURES.—August 16th, "Has God revealed himself"? 19th, "The nature and state of man in life and death"; 23rd, "God's purpose with the earth—what is to become of it"? 26th, "The kingdom of God and the sign of its coming"; 30th, "Salvation and the way to attain to it as revealed in the Scriptures" (all by bro. Roberts, of Birmingham).

East Dereham.—No intelligence has been sent from us since the report of the first public lecture by brother Horsman, of London, in July of last year, but since that time the work has been carried on by brethren from Yarmouth and Norwich, and considerable interest in the truth kept up. Addresses were delivered during the autumn in the Market Place, and through the winter and spring in a cottage with the following gratifying results:—On June 14th, Mrs. ALICE LEGGETTE (43), put on the name of the Lord Jesus in the appointed way, after a good confession of her faith, an example which was followed on July 12th by THOMAS DUFFIELD (32), and MARIA DUFFIELD (28), his wife. The Club Room, Bull Inn Yard, was then secured, and the lectures continued, and the following immersions have since taken place. On August 19th, Mrs. ELIZABETH TOFTS (52) formerly Church of England; August 22nd, JABEZ WARNES 22); August 24th, JOHN SURGEON (25);

August 26th, WILLIAM HENDRY (53) and SARAH HENDRY (52), his wife; August 30th, Miss PRIOR (29), formerly Church of England; Miss SARAH BAXTER (29), formerly neutral; Mrs. ELIZA HUTSON (82), formerly Baptist, and Mrs. MARY ANNE STEWART (45), neutral. Including brother and sister Olley the total number is now 14. The interest is still sustained and the meetings well attended, over 40 being present on the Sunday previous to writing this.—SISTER OLLEY per BRO. HORSMAN.

Elland.—Bro. Z. Drake writes:—"It is with pleasure that I have to communicate the confession and immersion into Christ, on the 12th inst., of Mrs. ELIZABETH SIMPSON (31). Our new sister has been 15 years a member of the Methodist Free Church, and is the wife of our bro. Tom Simpson. At her obedience to the truth, we rejoice with the angels of heaven."

Hafod (Pontypridd).—Bro. P. Phillips reports the immersion of RICHARD JONES (38), who for the last 9 years has been a faithful member of the Baptist denomination. He has been earnestly looking into the truth for the last 12 months, and was able to see, very soon, that he had not had it before. He knew nothing of the promises made to Abraham and Christ, the kingdom, nor the things concerning it. And though being immersed before, it was only a mere dipping. But on Sunday, the 16th inst., we have every reason to believe he was baptised into Christ. We are very thankful for our new brother, for he is a man that has a delight in the law of his Lord, and therefore will continue in well-doing. May the Lord bless him, and may the brethren say Amen."

Halifax.—Bro. Hanson reports brother and sister Dudding have removed to Sowerby Bridge, brother Dudding having got a situation there. They will meet with the brethren there. But brother Dudding will allow his name to remain in the Halifax plan, and take his part as before. Brother Hanson adds that the small ecclesia in Halifax have lectures every Sunday evening, in which work they have the assistance of brethren from Sowerby Bridge, Elland, Huddersfield, Bradford, and Leeds. There are some interested.

LECTURES.—July 26th, "Where are the dead?" (bro. Wm. Darlow); August 2nd, "The promises of God" (bro. W. H.)

Nicholson, of Bradford); 9th, "Must we be born again" (bro. R. Smith); 16th, "The second coming of Christ" (bro. W. Darlow); 23rd, "Resurrection" (bro. J. Briggs, of Sowerby Bridge); 30th, "The rich man and Lazarus" (bro. Z. Drake, of Elland).

Hull.—Brother Adamson reports the immersion of J. H. WARDEN, on Sunday, August 9th; also that brother and sister Mackie, late of Dundee, have thrown in their lot with them (after evidence noted of their standing in the faith.) One or two more are going thoroughly into the truth and appear to take great interest in it. "We have lately rented a small schoolroom where we meet every first day of the week, to remember the Lord's death till He come. What we want is speaking ability. We find the want of this a great drawback, even when strangers are not present. We hope the time is not far distant when we shall be in a position to ask some of our brethren from a distance to come and help us. We feel very weak of ourselves in this large town, and believe that if we had a talented brother or two amongst us, a good work might be done. The grace of our Lord Jesus Christ be with you and the Israel of God. Amen."

Leeds.—Brother W. H. Andrew reports: "Two more have been added to our number by baptism. On August 27th, ANN HUNTER (wife of brother Hunter), formerly Methodist Free Church, and on August 31st, SYER SHULVER (29), tanner, formerly Methodist Free Church. Sister Hunter was brought to a know edge of the truth by reading *Christendom Astray*. Brother Holdsworth reports that at a special general meeting of the ecclesia, the following resolution was adopted: "We believe that the writings collectively known as the Bible were originally produced free from error by inspiration of God." In answer to the inquiry whether the ecclesia were prepared to maintain as a first principle of their fellowship the truth so clearly confessed, brother Holdsworth says: "We have always recognized it as a first principle, as you will see from a perusal of the enclosed statement of first principles."

LECTURES.—August 23rd, "Stepping Stones to Eternal Life" (brother Turner); 30th, "The Time of the Dead" (brother Andrew); September 6th, "The Land Question, from a Bible point of view" (brother Mitchell); 13th, "The Fight of

Faith for the Crown of Life" (brother Philpotts).

Leighton Buzzard.—Bro. Folmer writes:—"It is my pleasing duty to inform you that through the removal of Brother Bryan Smither from the Westminster Ecclesia to Luton—a town about twelve miles from here. We occasionally have the great privilege of breaking bread. Though silent for a time, I have been doing what I can for the truth, and have met with the opposition which seems to be the lot of all brethren of Christ everywhere. A prominent member of the Wesleyan body here, with whom Brother Smither and myself have had a long discussion on the Truth, and to whom we lent a copy of the Declaration, writes I am much obliged to you, 'but am still EXCITED on by the Holy Ghost to preach IMMORTALITY.' I shall be most pleased to see any true brother who may be passing this way."

Longton.—Brother Morton says "there was a gentleman speaking in the Market Place here. Unfortunately I did not see or hear him, but from what I can gather, I should think he must be a brother. He is from Bradford, I think a commercial traveller for a wholesale dry-goods firm. He said he knew you, and recommended his hearers to apply to you for literature. I should like to know who he is, and if a brother, to put myself in communication with him, so that should he come this way again, we might try and get a meeting." (Some brother may supply the information.—ED.)

London.—NORTH LONDON.—(*Sundays, Wellington Hall, Wellington Street, 11 a.m. and 7 p.m. Wednesdays and Fridays, Lecture Hall, 69, Upper Street, Islington.*)—Brother Wm. Owlter reports the obedience of JOHN EASTWILL SKUSE, formerly neutral, on June 26th; on August 30, Mrs. SUSAN CROW, wife of brother Crow; and on Sept. 6, HENRY CLIFFORD BRAMMELL, son of sister Brammell, of Westminster. The annual outdoor gathering of the children attending the Sunday School took place on August 17, at Chase-lands, near Enfield, about 10 miles from London. The children were conveyed in vans, and, the weather being favourable, the drive to and from the place of meeting was greatly enjoyed by them as well as by the brethren and sisters who accompanied them.—The joint out-door gathering of the London ecclesias, comprising, North

London (Islington), Westminster, Fulham, and Harlesden, took place at Epping Forrest on September 8. About 160 brethren and sisters from the various ecclesias availed themselves of the opportunity of fraternal intercourse, but there is reason to believe that a larger number would have been present had the meeting taken place earlier in the season. Nevertheless the Brethren enjoyed each other's company and the Scriptures for the day were read and commented upon; and in the afternoon Tea was partaken of in "Queen Elizabeth's Hunting Lodge." The lectures at Wellington Hall, and also at Bow, continue to be well attended, and much interest appears to be manifested in the glorious things which have been revealed for the blessings of the Nations. The bread of life is now being cast upon the waters, (or before the public) in the assurance that it will be found after many days. The planting and the watering must be attended to, whether people hear or forbear, and let the increase or fruit develop in the way appointed by the Father.

LECTURES.—Aug. 30, "Duration of Evil," (Bro. Boshier), Sep. 6, "The Greater than Solomon," (Bro. J. J. Andrews), Sep. 13 "Bible History," (Bro. H. Sulley of Nottingham), Sep. 20, "Heaven for the Angels," (Bro. A. Andrews), Sep. 27, "Modern Babylon," (Bro. H. H. Horsman).

FULHAM.—Bro. Stevens reports the obedience of JAMES COTTERELL, (18), formerly Baptist. For the out door gathering, at Epping Forest, see "North London." Brother and sister Barton having removed (to 6, Upper Luton Road, Chatham Hill, Kent), are in isolation, and would be extremely glad of a call by any of the brethren passing their way. The out door work is being carried on, and the Lectures are well attended, and several interested in the truth.

LECTURES.—Sept. 6th, "The Shaking of the Heavens and the Earth" (bro. Oowler, of Islington); 13th, "The World without the Bible" (bro. Horsman, of Islington); 20th, "The Heretic's Defence" (bro. Jackson, of Westminster); 27th, Addresses by several brethren.

Maldon.—The following are the lines referred to by brother Chas. Handley last month:—

IN MEMORIAM.
8,7,8,7,7. "Saul."

Death from out our ranks has taken,
One, a brother whom we loved;

By his faith and love unshaken,
He a steadfast comrade proved;
And in death he speaketh yet,
By that bright example set.

Yes, though dead, he lives forever,—
Registered his name on high;
Shall he be forgotten? Never.
One with Christ, he cannot die.
Sweetly sleeping in the Lord,
Hid his life with Christ in God.

Yet, we mourn a fellow creature,
Right it is to sympathise;
"Jesus wept" 'tis human nature,
He was heard in tears and cries;
And exalted still retains
Sympathy with all our pains.

He both died and rose and liveth.
That he might be Lord of all;
His they are whom God forgiveth,
And they sure shall hear His call;
Bought by Him, His blood the price,
His by cov'nant sacrifice.

On the sure foundation resting—
Rock of ages, living stone,
Trial, faith, and patience testing,
Makes us trust in God alone.
Fight the fight, pursue the strife,
Laying hold on endless life.

Life and light and resurrection,
Immortality He gives;
Gone for ever imperfection,
Christ the Lord of glory lives;
And for ever strong to save,
Gives the vict'ry o'er the grave.

Sweet the mem'ry of our brother,
Sweet the comfort from above;
Sweet the greeting of each other,
Should the Lord of us approve;
Till that day in peace he sleeps,
Christ his own in safety keeps.

C. M. H.

Neath.—Bro. Tucker reports withdrawal from bro. Morgan for teaching partial inspiration; also that an interesting lecture was delivered on Sunday, August 23rd, by bro. Davies, of Mumbles, on "Jerusalem: Past, present, and future."

Newport (Mon.).—Bro. Thomas reports the continuance of the agitation reported last month. "The people are admonished not to listen to the brethren because their teaching is from hell. Notwithstanding this, there are good meetings, especially on week evenings. During the month, we have had two lectures from Brother Lauder upon "Peter's Sermon on the day of Pentecost compared with modern sermons," and the "Promises made to Abraham." Brother Clement, of the Mumbles, paid us a visit, and lectured upon the "Mystery of the woman and the beast that carrieth her," Rev. xvii. September 6th, the brethren were expecting a lecture by brother

Andrews, of Birmingham, but he was unexpectedly called home on Friday morning, and so I was compelled to take it myself. During the week brother Andrews delivered a lecture upon the "Kingdom of God illustrated with diagrams;"—also upon the "Birth, Life, and Death of the Devil;" and although the night was very wet, there was a fairly good meeting. We have also had three lectures by myself, on Tuesday evenings, upon the "Subject, action, and design of Baptism," being a reply to a tract recently written by a gentleman of the town, the Rev. J. D. Jones, upon "Baptism by Sprinkling." The meetings have been well attended and much interest manifested, especially in the questioning part, for we allowed questions at the close of each lecture. This led to a little correspondence in a local paper, to which we sent a reply, and we were promised a further notice upon baptism for the remission of sins, but it has not appeared yet. I take this opportunity of thanking the brother or brothers who sent us the few books, which we find very useful just now. Our prayer is that the time may soon come when the number from among the Gentiles shall be made up, and He come for whom we hope and wait.

Oldham.—We are earnestly striving to put the truth before the inhabitants of this large town, and it is gratifying to see that our lectures are well attended, considering who we are—"the sect everywhere spoken against." On August 9th we were cheered and strengthened by a visit from our beloved brother Roberts, who gave us a few earnest words of exhortation at the breaking of bread, and in the evening delivered a lecture, subject: "Which will you have—The *Shadows* of popular teaching, or the glorious and enduring *Substance*, promised in the Bible?" We had the pleasure of seeing (for the first time) our meeting room filled to overflowing with an audience who gave the lecturer a very patient and attentive hearing. We delivered a goodly number of "Finger-Posts" at the close, and we are hoping for good results. We spent a little time in preparing a résumé of the lecture which was sent to one of our local papers; but instead of it appearing there we found a note to this effect: "Scarcely suitable for the columns of a newspaper." To the opening of a Catholic School a whole column was devoted, but "the sure mercies of David" were not suitable. No, No!

Anything at all but the truth. "Now is the hour and power of darkness." We rejoice to know that the time is not far distant when the present order of things will be done away with entirely and another order of things established, the result of which will be "Glory to God in the highest, and on earth peace, and goodwill among men."—J. E. BAMFORD.

Portsmouth.—Brother E. Harding reports that brethren and sisters, "Having considered the question of the Inspiration of the Scriptures, agree the whole work is of God. Lectures, commenced some time ago, are for the present given up, but the brethren hope not for long. They would be glad to hear of any lecturing brother coming this way."

Sheffield.—Since last report lectures have been given, August 16th, "The two Adams" (Bro. T. Heaton); 23rd, "Christ the King" (Bro. J. Skinner); 30th, "The dead in Christ" (Bro. T. W. Shemeld); September 6th, "The spirit in man; What is it?" (Bro. A. Graham); 13th, "Politics" (Bro. T. Heaton).—T. W. SHEMELD.

Shrewsbury.—Brother Hughes reports that there is now in Shrewsbury, five of the one faith, who meet every first day of the week in remembrance of their absent Lord. "We have not yet publicly proclaimed the truth in this most priest ridden town. But with our Heavenly Father's help, and our earnest efforts, we are about to do so, as soon as we can lay hold of a suitable place, of the which we have two or three in view. Brother Hughes is the only brother, as yet in Shrewsbury, the rest being sisters."

CANADA.

Markham.—Brother D. P. Ross says, "I have circulated quite a few pamphlets here with the usual result, as you will see by enclosed communications. I understood that on coming here that the Christians were the nearest to the truth, so I gave them my attention, and Mr. Pilkey on their behalf repudiates the doctrine for holding which those in Antioch received the name by which those in Markham are known. Of course they have the liberty to refuse to endorse the doctrines, but not to lead others to infer that the doctrines are contrary to the teaching of the Bible, and of an infidel character, so I caused the other letter to be inserted. Letters as follow:

To the Editor of the ECONOMIST.

SIR,—Inasmuch as certain pamphlets were circulated on and at the time of our conference in Markham, the title of such being “Christadelphian, &c.,” and as several individuals are enquiring if said pamphlets belong to the Christian Church of Ontario, I take this opportunity of stating that we have no such books in circulation, nor we never had, neither do we endorse the doctrine contained therein. And I further state that, had I been aware of the circulation, I should have given them an emphatic denial at once. We take the Bible and that as the only sufficient rule of faith and practice. J. C. PILKEY, Pastor Christian Church.

To the Editor of the ECONOMIST.

SIR,—As enquiries in this direction are being made, I beg to state that I shall be happy to lend the standard Christadelphian publications to any persons desirous of reading them.

We believe the Bible to be inspired *in toto*; we take it as our complete rule of faith, and discard everything not found in its sacred pages. Yours, D. P. ROSS. Markham, Aug. 18, 1885.

St. John's (N.B.)—Sister Jardine writes:—“We have very pleasing intelligence to communicate: the addition of four members to the body of Christ. On July 15th, brother CORAN, millwright, yielded obedience. Our brother had been previously immersed by the Baptists. For ten years he had been a teacher among the disciples of Christ, but he advanced beyond his associates and amid much opposition proclaimed the gospel of the kingdom and immortality only in Christ. Through the past year, reading our literature and attending our meetings, through the grace of the Deity, awakened his mind to the whole truth, and constrained him to tear himself from his companions, and join the true disciples of Christ, his brethren. Two others of the same sect have followed brother Coran's example, and realizing that their former immersion when in ignorance, was no more to them than an ordinary bath, they submitted to baptism on confession of the one faith and Lord. For that purpose, our ecclesia engaged an omnibus, and early on Sunday, August 2nd, we drove to the Kennebecasis river. The quiet grandeur of the hills surrounding the water, together with the occasion

of our gathering by the riverside, filled our minds with scenes and thoughts of Scripture.—Brother Fraser read appropriate passages, and, after singing together the baptismal hymn and uniting in prayer, he assisted first his wife, and then the two brethren, to submit to the typical burial and raising again. Brother ELSTON (41) is a grocer. Brother WILLIS (28) is a cabinet maker. Our number is now 14. Though it sounds small, we feel greatly cheered in view of the many difficulties and discouragements met with in trying to awaken any from the strong delusion, and we rejoice that those added are devout and earnest in purpose.—Brother Dowling has been under severe affliction since January, suffering from acute dyspepsia, so that he and his sister wife have been prevented assembling with us. We have missed his voice from our meetings. He worked hard in the Master's service, and, through his illness, the truth and the ecclesia have been uppermost in mind. He says the thought of the prayers of the brethren have sustained and encouraged him. Our ecclesia believe in a wholly inspired Bible, and we sympathise with you, dear brother, in all the trials and conflicts you are passing through, for your faithfulness to the cause. We thank our heavenly Father for the *Christadelphian* and its Editor, and pray that both may be sustained till the Master comes.”

NEW ZEALAND.

East Invercargill.—The following letter has been sent out by the ecclesia here:—“*To the brethren of Christ in Auckland and neighbourhood*—GREETING—“In view of the troubled state of political affairs in Britian, and the enrollments under the Militia Act now taking place in this country, it seemed good to the brethren in Christchurch, Dunedin, Invercargill, and Riverton that this was the right time to forward a petition to Parliament, asking exemption from military service, and it was also resolved at our special meeting to forward copies of the petition to as many ecclesias and brethren as we can procure the addresses of. The petition sent herewith, with only such alterations to suit circumstances and country, is the one drawn up by brother Roberts, to be found in March number of *Christadelphian*, 1878. It will be necessary: 1, that all copies of petition be

exactly alike, to avoid confusion with any other petition; 2, *each sheet must be printed* as per specimen; when filled with signatures the number carried forward to the next *sheet* and so on, then all attached together; 3, the petition must be forwarded to the M.H.R., with whom you may arrange to present it, not later than seven days after Parliament assembles. As all the Southern members gladly consented to use their best endeavours on our behalf, we do not think you will have any difficulty (may I suggest Sir G. Grey for you?) If you are acquainted with any other, they could co-operate.

"We shall be rejoiced to hear from you at any time, and to know of your spiritual welfare. Owing to circumstances, such as employment failing, &c., &c., our numbers here are few comparatively, but there are no divisions amongst us—'all speak the same thing,' and heartily and thankfully accept the *whole Bible as the inspired word of God.*

"With our united love to you all, in the hope of a joyful meeting in the Kingdom of the Deity, *through His favour*, affectionately your brethren and sisters for the Invercargill ecclesia,

"W. G. MACKAY, Secretary."

The following is the Petition:—
TO THE HONOURABLE THE SPEAKER, AND MEMBERS OF THE HOUSE OF REPRESENTATIVES OF NEW ZEALAND IN PARLIAMENT ASSEMBLED.

Praying the Exemption of the Petitioners (Christadelphians) from Conscription for Military Service:

SHEWETH:—

1. That your petitioners are a body of religious people known as *Christadelphians*, who are looking for the early personal advent of *Christ* to set up a divine government over all the earth, and to give an immortal nature to His friends who will be associated with Him in the Government.

2. That they are conscientiously opposed to the bearing of arms, on the ground that the Bible (which they believe to be the Word of God) commands them not to kill, nor even to be angry with their fellow men without a cause; not to resist evil; to love their enemies; to bless them that curse them; to do good to them that hate them; to pray for those that despitefully use them and persecute them; and to do to men as they would

that men should do to them. Consequently, your petitioners entertain the conviction that they are debarred from taking any part in the conflicts that arise between nations. They recognise and discharge the duty of submitting to the laws enacted by the Governments, where these laws do not conflict with the laws delivered by the Deity to His servants in His Word; but where human laws conflict with those that are divine, they feel themselves compelled to follow the example of their brother Peter, who, before a judicial tribunal in such a case, declared he must obey God rather than man.

3. That in view of the troubled state of foreign affairs, and the enrolment under the "Militia Act," now taking place in this country, your petitioners pray your Honourable House to grant them a legal exemption from military service, to such conditions as your Honourable House may think fit to impose.

4. That conscientious objection to military service has been a peculiarity of your petitioners since the beginning of their existence as a body, and is not an opinion professed to suit an emergency.

5. That your petitioners have proof of this last allegation in their procession in the shape of writings current among them for many years, advocating these principles: and further, in the shape of documents going to show that a similar petition was granted to their brethren in Richmond, Lunenburg, and King William Counties, Va., and Jefferson County, Miss., by the Confederate Congress during the American War of 1860-64, and was also presented by their brethren in the Northern States to the United States Congress at the close of that struggle, when conscription came into force.

6. That your petitioners are few in number, and, for various reasons, are not likely to be rapidly increased. That the granting of their petition will, therefore, in no degree, embarrass the military measures which your Honourable House may be called upon to take.

7. That your petitioners humbly beseech your honourable House to grant their prayer, and that they may live quiet and peaceable lives, in the obedience to God, to whom they will pray for the guidance of your Honourable House in the conduct of public affairs.

Mercer (Waikata).—Brother Clarke, referring to the petition set forth above,

says: "The threatening aspect of things in the East has aroused the New Zealand Government to the danger of a Russian invasion, and the whole country is in a ferment. Volunteer companies are forming on every hand, and assuming almost every name. Those who do not join the volunteers are to be forced into the militia. The Brethren of Christ have petitioned the House of Representatives for exemption from conscription. After considering our petition, the House stated they had no recommendation to make, so that the responsibility falls upon us individually to refuse to bear arms. This we shall firmly adhere to (God helping us.) Same as the Auckland brethren, we have been rather savagely assailed by the papers. We have been called some rather hard names, all of which we endure with patience, knowing that it is not for ever. On the last Sunday in May, I paid a visit to brother Jones at Himitz, a place higher up the Waikata. I found a young man there, Mr. Wortley, late of Liverpool, who having heard brother Jones speak of the things revealed in the Scriptures, and having been brought up a Freethinker, called on brother Jones. Many interviews followed with result of his making application for immersion. He gave a most satisfactory evidence of his understanding of those things most surely valued amongst us; and brother Jones immersed him in my presence in the V. aikat. River; also my own daughter, ELIZABETH MAY CLARKE, was immersed by the brethren in Auckland. Sister Clarke and I are truly thankful for this.

UNITED STATES.

Jersey City (N.J.).—Bro. Geo. T. Washburne reports that bro. Walter J., son of bro. C. Vredenburgh, fell asleep on Wednesday, the 12th inst., after a painful sickness of several months. Our young brother's disease baffled the skill of his physicians, who at last agreed that he was suffering from consumption of the brain, which finally terminated in his death, at the early age of 14 years and 7 months. Apart from the "assurance" (Act xvii. 31) which comes to everyone who believe in the resurrection of Jesus Christ from the dead, it would be almost impossible to offer

words of consolation to assuage the grief of those who mourn the loss of an only son. But how different it is when the *will* of God is recognised as of greater importance than the *wish* of man, and is reverently submitted to "even unto death." When, though tears would start unbidden to the natural eye, yet they could not dim the eye of faith, which looked forward to that gladsome day, when reunited to him over whom death *now* reigns, the song of "victory" shall be sung. "For the Lord will not cast off forever: But though He cause grief, yet will He have compassion according to the multitude of his mercies. For He doth not afflict willingly, nor grieve the children of men" (Ecc. iii. 31-33). Our earthly parents chasten us, "after their own pleasure, but *He* for our profit, *that we might be partakers of his holiness*. Now no chastening for the present seemeth to be joyous, nevertheless, *afterward* it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. Wherefore lift up the hands which hang down and the feeble knees." With *some* help from one of your "Seasons of Comfort," I was enabled to present to the company assembled at the funeral, a brief outline of the "Hope of Israel"—after the spirit—in a resurrection out from among dead ones; impressions upon all the necessity of a Berean disposition towards *God's* holy oracles concerning the inheritance of the saints, &c., &c.—Would it be out of place at this time to call the attention of our Christadelphian children throughout the world to little Wallie Vredenburgh and his example as manifested in his faith and obedience? Reared in a family who for years were under the personal teaching of Dr. Thomas, it is not much to be wondered at that he should be brought up "in the fear of the Lord," and seeking his glorious kingdom, through the waters of baptism when only 13 years of age, after having witnessed to the good confession, under a rigid and painstaking examination. With Jeremiah he could truly say, "Thy words were found and I did eat them; and thy word was unto me the joy and rejoicing of mine heart; *for thy name is called upon me*" (Margin Jer. xv. 16). "O Lord God of Hosts." He was a faithful reader of the Scriptures, using a *Bible Companion*, which was given him when he was immersed. This was an example

worthy the imitation of old and young. "Seek the Lord while he may be found," remembering the promise of eternal wisdom, "They that seek me *early* shall find me," *resolving and living*, so as to say with David, "Our feet shall stand within thy gates, O Jerusalem."

Lampasas (Tex).—Bro. Solomon T. Blessing reports the holding of a fraternal gathering at Lampasas, commencing Saturday evening, Aug. 1st, and continuing until Monday morning, Aug. 10th.—Bro. Dr. W. H. Reeves, of Springfield, Ohio, was present by special invitation, and spoke many times to edification, as did also bros. A. R. Miller, W. A. Oatman, John Banta and others. The meeting was very harmonious. The following had been studying the truth for some time and came to the meeting for the purpose of putting on Christ in baptism. There were immersed on Saturday evening, August 8th, by bro. Wm. Greer, namely, ROBERT BUNTON, W. WATSON, W. H. FERRELL, G. W. MAYNARD, JOHN CAMERON, JAS. M. GATLIFF, SUSAN MAYNARD, SUSAN CORNUTT, ELIZA MCKEE. There were present at the gathering, including the nine that were immersed, 96 brothers and sisters, besides a number of the alien. It was decided that our next gathering should be held in the same place, August 14th and to continue eight days. The following resolution was adopted without a dissenting voice. "Whereas some among our body, through print and otherwise have called in question the complete inspiration of the Bible; and, whereas we believe such doctrine will undermine the very foundation of our faith; therefore, be it resolved that we, as a body assembled together in this Fraternal Gathering, declare our belief and firm confidence in the complete and unerring accuracy of the Old and New Testament, from Genesis to Revelations, in the original manuscripts; and whatever little inaccuracies there may be, arising from transcribing or translations, does not militate against their being wholly inspired. That the several writers were inspired to record what they wrote, even though they quoted from uninspired sources. For instance, Moses was inspired to record the declaration of the serpent:—"Ye shall not surely die," though that declaration was a lie, we believe that all

Scripture was given by the inspiration of God. Early on Monday morning we assembled at the tent for prayer, thanks giving, and bidding each other good-bye if the Lord defer his coming. A special invitation is given to all brothers and sisters and interested alien to meet in next year's fraternal gathering.

New Edinburg (Arks).—Sister Anna B. McDaniel says:—"There are four of us here—my mother (Mrs. M. A. McDaniel), my two sisters (Mrs. L. Woods, Mrs. L. Washburn) and myself, believe in the inspiration of all the Bible. I rejoice in your noble defence of the same. There are other believers here, but I have not seen them for sometime, and report only for four. May the Father strengthen your heart and hands to uphold the truth, and to feed His lambs and His sheep, for there would be spiritual death without the true Bread of Life. We would be glad if some brother could deliver a course of lectures here. I request the prayers of the faithful everywhere in our behalf. I feel it was difficult to learn the truth, and still more so to obey it; but some of us have been trying to walk therein for more than sixteen years, and desire to be faithful to the end. My love to the faithful everywhere."

Rockdale (Tex).—Brother Phythian reports:—"On the 19th July, the under-named were assisted in putting on the sin-covering name, viz., MARGARET ANN REBECCA STEPHENS (34), formerly Methodist; RANSOM PILLOW (43), formerly Baptist; LONEY JACKSON, formerly Methodist. P.S.—Would like to open a correspondence with brother Hy. Collins, of Liverpool, or some brother or sister who lives in Liverpool as my mother and sister live there, and I have given them letters of introduction to Brother Collins at the Temperance Hall, Hardman Street, but I am afraid that they have not used them, and I am too far away from them. I send them Scripture every time I write, but I am not able to fight six or seven thousand miles from them." Brother Phythian says:—"It is my lot to be isolated. The nearest brethren live 8 miles away. I am surrounded by Campbellites, Methodists, and Baptists. I have my hands full all the time, but I have not been turned down by any yet, but I am ready to fight the good fight for they can not stand the bible neither will they believe it, but have it some other way."

To the Friends of "The Christadelphian."

A crisis has arrived in Christadelphian affairs, of which it seems wise to speak frankly to those who may consider themselves friends. The origin and nature of the crisis are known to all. I foresaw it from the moment the theory was broached among us of a partly human and erring Bible. The course of duty I knew to be a course of peril for special reasons, and the knowledge has weighed on me as a great anxiety. I had for years done everything in my power to establish brother Ashcroft in the confidence and affections of the brethren throughout the world; and his own natural attractions on some points made these efforts an easy success. I knew, therefore, that in entering into conflict with the plausible and dangerous error he had introduced, I should place myself in collision with the sympathies of the brotherhood, and call into active play many latent antipathies that only required an opportunity for manifestation. My anticipations have been realised. Many who would have scouted the doctrine of partial inspiration at the hands of an illiterate brother, have both respectfully listened to and heartily embraced it at the hands of one whom they respected and loved, and in their anger at my opposition, they have listened to many untrue reports and indulged uncharitable thoughts of my motives, and have withdrawn those brotherly co-operations which in times past have enabled me to assume and discharge various responsibilities connected with the work of the truth.

I do not state the fact in any spirit of complaint; I feel no personal resentments; I desire only the disavowal of the Bible-nullifying doctrine advanced—a disavowal, not under general affirmations that cover up the original error, but in those frank declarations in which earnest conviction delights to embody itself. In the absence of this, the difficulty remains, with embarrassing results to me. I am hit hard, and in two ways. I have spent heavily for brother Ashcroft, as I have been obliged to disclose in answer to his circular (June 10th), and now I am curtailed in those resources on which I have relied for ability to discharge that and other onerous responsibilities connected with the work.

It has been a matter of surprise that I should have been able to devise and do so liberally in the matter. The explanation is simple: When the old printer quitted the printing business some years ago, he transferred to me, on highly favourable terms, a large stock of books, which, under our printing agreement had, up to that time, been his property. After that, another printer gave his services at a rate of charge much below what I had been for years accustomed to. Between the two things, and the increasing demand for literature, I thought myself able to undertake what I did for brother Ashcroft. And my idea would have proved a correct one had things continued as they were, but, as you all know, they have not continued as they were, and while I shall not be disastrously affected, my affairs are in a position

calling for co-operation on the part of those who may regard my work as one in which they can hope for Christ's approval in taking part in.

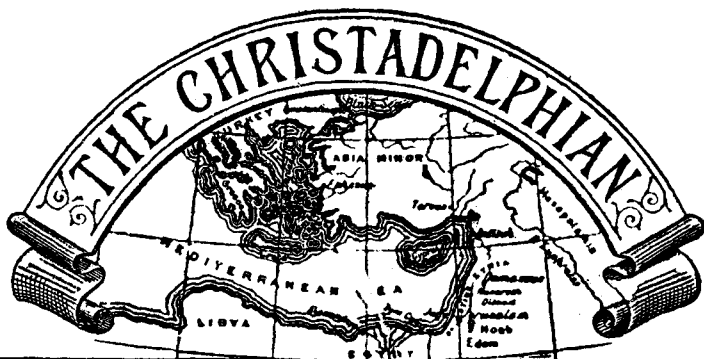
I have not blindly entered on any of the responsibilities that for the moment cause me some anxiety. I have always been guided by reasonable probabilities,—a little venturesome, perhaps, but not foolhardily so. It has been so from the beginning with the best results. At the very start, I launched the publication of *Twelve Lectures* in penny numbers on a subscription list that came far short of what was necessary, but with a reasonable probability that future sale would cover the deficiency. So it turned out. And so it has been with many things since. I have ventured on the strength of reasonable probability. Probabilities have been realised and the field of operation has enlarged, and much has been done with nothing, as regards capital in hand. If God please, there will be no exception now, but for the time, there is cause for anxiety due to unexpected developments (who could have anticipated the events that have resulted in the alienations of the past year?)

There are those who would rejoice in the stoppage of the *Christadelphian* and in the overthrow of everything and everyone connected with it. These avow their determination to do what they can to accomplish their desire. Their work can be thwarted by combination on the part of friends throughout the world. This can take various shapes. There will be many gaps in the *Christadelphian* subscription list. This can be made up by some subscribing who have not subscribed before: by others influencing neighbours to do so; in some few cases, by acting as one or two have already voluntarily done, who, in anticipation of the stress, have, like the Corinthians "in a great trial of affliction," "to their power, yea, and beyond their power," in the abundance of their joy and deep poverty, "abounded unto the riches of their liberality." Others may, by the circulation of general literature, ease the stress in other directions.

I have made the matter a subject of deep and constant prayer; there, some might think I should leave it. But I look to David and the other examples God has given us; who, while committing their cause in fervent supplication to Him, had recourse to all reasonable and lawful expedients in the accomplishment of their desires. God may help me through His children (who are the poor of this world), in bearing burdens undertaken for His sake, and in discharge of duties that are common to us all. His blessing may accompany this disclosure to them, and move them to help in the healing of wounds that have been suffered in a conflict that I could not escape—a conflict which we cannot doubt He has permitted for His own ends—the punishment of our sins, the trial of His children, and the purification of His house, in preparation for that meeting with the Lord, which however long deferred, will come at last to the everlasting joy of His people.

ROBERT ROBERTS.

Birmingham,
11th September, 1885.



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

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

No. 257.

NOVEMBER 1st, 1835, A. M., 5975. Vol. XXII.

THE BIBLE: ITS DIVINE ORIGIN AND ENTIRE INSPIRATION.

Within the last few days, a brother has handed to us a book of foreign origin, with the above (sub) title, the reading of which, he says, at the commencement of the inspiration controversy, contributed in an inexpressible measure to clear his eyes and strengthen his heart on the whole subject, and to enable him to endorse, without the least doubt, the attitude taken by the *Christadelphian*. We had not seen the book before. We have now read a great part of it, and agree with the brother's enthusiastic estimate of its character as a conclusive demonstration of the entire inspiration of the Scriptures, and an effectual answer to the various arguments of objectors on the score of diversity of style, variations in reports of the same matters, the manifested individuality of the Bible writers, and so forth. The book is an answer to those German authors whose unskilful thoughts have been placed before the brethren in recent publications, with obfuscating effects in a great many instances.

It occurs to us that we cannot do a better service at the present time than to present a summary of its arguments—not necessarily in the author's own words, but give the substance of his thoughts, yet use his words where that can be done with advantage.

In the author's preface, he states the question thus: "Does the Bible come from God? Is it *altogether* from God? Or may it not be true, as some have maintained, that there occurs in it maxims purely human, statements not exactly true, exhibitions of vulgar ignorance or ill-sustained reasoning? In a word, books, or a portion of books, foreign to the interests

of the faith, subject to the natural weakness of the writer's judgment, and alloyed with error?"

He points out the far-reaching importance of the subject. Those who affirm the presence of a human and fallible element, teach a Bible that no one knows the real nature of, and open a question larger and more insoluble than they dream. If man has left his impress and his stains upon it, who can tell the depth of the impression or the number of the stains? If only part is from God, who is to fix the limits of the inspired and the reliable? Every man will have to determine for himself: and with the bias of human judgment fundamentally opposed to Divine thoughts, the fallible portion of the Scripture will enlarge in the inverse ratio of a man's divine illumination. Every one will curtail the inspired Scriptures in different proportions; and even the portions retained as inspired will be shorn somewhat of their power. The disposition that judges the Scriptures and doubts beforehand of their universal inspiration, is one of the greatest obstacles in the way of their acting with effect. It does not profit when not mixed with faith in them that hear (Heb. iv. 2). The benedictions of Scripture are for those who receive it "not as the word of man, but as it is truly, the word of God, working effectually in them that believe" (1 Thess. ii. 13).

Going into his subject, he says the process of inspiration "has not been precisely defined to us. Nothing authorises us to explain it. Scripture has never presented either its manner or its measure as an object of study. What it offers to our faith is solely the inspiration of what they

say—the divinity of the book they have written. In this respect it recognises no difference among them. What they say, they tell us, is theopneustic: their book is from God. Whether they recite the mysteries of a past more ancient than the creation, or those of a future more remote than the coming again of the Son of Man, or the eternal counsels of the Most High, or the secrets of man's heart, or the deep things of God—whether they describe their own emotions, or relate what they remember, or repeat contemporary narratives, or copy over genealogies, or make extracts from uninspired documents—their writing is inspired: their narratives are directed from above: it is always God who speaks, who relates, who ordains, or reveals by their mouth, and who, in order to do this, employs their personality in different measures. . . . And though it be always the word of man, since they are always men who utter it, it is always, too, the word of God, seeing that it is God who superintends, employs, and guides them. They give their narratives, their doctrines, or their commandments "not with the words of man's wisdom, but with the words taught by the Holy Spirit;" and thus it is that God Himself has not only put His seal to all these facts, but constituted Himself the Author of all these commands and the Revealer of all these truths . . . in the measure and in the terms which he has deemed most suitable for His purpose.

Were we asked, then, how this work of Divine inspiration has been accomplished in the men of God, we should reply that we do not know; that it does not behove us to know:

. . . Three descriptions of men in these later times, without disavowing the divinity of Christianity, and without venturing to decline the authority of the Scriptures, have thought themselves authorised to reject this doctrine. Some of these have disowned the very *existence* of this action of the Holy Spirit; others have denied its *universality*; others again, its *plenitude*.

The first . . . reject all miraculous inspiration and are unwilling to attribute to the sacred writers any more than Cicero accorded to the poets—*afflatum spiritus divini*—a divine action of nature, an interior power resembling the other vital forces of nature.

The second . . . while admitting the existence of a divine inspiration would confine it to a part only of the sacred books; to the first and fourth of the evangelists, for example: to a part of the epistles, to a part of Moses, a part of Isaiah, and a part of Daniel. These portions of the Scriptures, say they, are from God, the others are from man.

The third class . . . extend, it is true, the notion of a divine inspiration to all parts of the Bible, but not to all equally.

Inspiration, as they understand it, might be universal indeed, but unequal; often imperfect, accompanied with innocent errors; and carried to very different degrees, according to the nature of different passages; of which degrees, more or less, they constitute themselves the judges. Many of these, particularly in England, have gone so far as to distinguish four degrees of divine inspiration: the inspiration of *superintendence* they have said, in virtue of which the sacred writers have been

constantly preserved from serious error in all that relates to faith and life; the inspiration of *elevation*, by which the Holy Spirit, further, by carrying up the thoughts of the men of God into the purest regions of truth, must have indirectly stamped the same characters of holiness and grandure on their words; the inspiration of *direction*, under the more powerful action of which the sacred writer under God's guidance in regard to what they said, and abstained from saying: finally, the inspiration of *suggestion*. Here, they say, all the thoughts, and even the words, have been given by God by means of a still more energetic and direct operation of His Spirit. . .

To our mind, these are all fantastic distinctions. The Bible has not authorised them; the Church of the first eight centuries of the Christian era knew nothing of them; and we believe them to be erroneous in themselves and deplorable in their results.

Our design . . . is to prove the existence, the universality, and the plenitude of the divine inspiration of the Bible.

First of all, it concerns us to know if there has been a divine and miraculous inspiration for the Scriptures: . . . Next, we have to know if the parts of Scripture that are divinely inspired are equally and entirely so; or, in other terms, if God has provided in a certain though mysterious manner that the very words of His holy Book should always be what they ought to be, and that it should contain no error. . . Finally, we have to know whether what is thus inspired by God in the Scriptures be a part of the Scriptures or the whole of the Scriptures. . . The

historical books as well as the prophecies ; the Gospels as well as the Song of Solomon ; the Gospels of Mark and Luke, as well as those of John and Matthew ; the history of the shipwreck of Paul in the waters of the Adriatic, as well as that of the shipwreck of the old world in the waters of the flood ; the scenes of Mamre beneath the tents of Abraham, as well as those of the day of Christ in the eternal tabernacles ; the prophetic prayers in which the Messiah, a thousand years before His first advent, cries in the Psalms, " My God, My God, why hast Thou forsaken Me?—they have pierced My hands and My feet,—they have cast lots upon My vesture,—they look and stare at Me," as well as the narratives of them by John, Mark, Luke, or Matthew.

In other words, it will be our object to establish by the Word of God that the Scripture is from God, that the Scripture is throughout from God, and that the Scripture throughout is entirely from God.

Meanwhile, however, we must make ourselves clearly understood. In maintaining that all Scripture is from God, we are very far from thinking that man goes for nothing in it. We shall return, in a subsequent section, to this opinion ; but we have felt it necessary to state it here. There, all the words are men's, as there, too, all the words are God's. In a certain sense, the Epistle to the Romans is altogether a letter of Paul's ; and in a still higher sense the Epistle to the Romans is altogether a letter of God's. . . . Such is the fact of the divine inspiration of the Scriptures ; nearly to this extent, that in causing His books to be written by inspired men the Holy

Spirit has almost always, more or less, employed the instrumentality of their understanding, their will, their memory, and all the powers of their personality, as we shall, ere long, have occasion to repeat. And it is thus that God, who desired to make known to His elect, in a Book that was to last for ever, the spiritual principles of divine philosophy, has caused its pages to be written, in the course of a period of sixteen hundred years, by priests, by kings, by warriors, by shepherds, by publicans, by fishermen, by scribes, by tent makers, associating their affections and their faculties therewith, more or less, according as He deemed fit. Such, then, is God's Book. Its first line, its last line, all its teachings, understood or not understood, are by the same author. . . . Whoever may have been the writers—whatever their circumstances, their impressions, their comprehension of the book, and the measure of their individuality in this powerful and mysterious operation—they have all written faithfully and under superintendence in the same roll, under the guidance of one and the same Master, for whom a thousand years are as one day ; and the result has been the Bible. Therefore I will not lose time in idle questions ; I will study the book. It is the word of Moses, the word of Amos, the word of John, the word of Paul ; but still, the thoughts expressed are God's thoughts, and the words are God's words.

" Thou, Lord, hast spoken by the mouth of Thy servant David."

" The Spirit of the Lord spake by me," said he, " and His word was in my tongue."

" It would then, in our view, be

holding very erroneous language to say—certain passages in the Bible are man's, and certain passages in the Bible are God's. No; every verse, without exception, is man's, and every verse, without exception, is God's, whether we find Him

speaking directly there in His own name, or whether He employs the entire personality of the sacred writer. . . . In the Scriptures God has done nothing but by man, and man has done nothing but by God."

THE AFGHANS AND THE LOST TEN TRIBES.—The *Pall Mall Gazette* publishes a curious confirmation of the belief that the Afghan race are descendants of the ten tribes. It is a proclamation by the present Ameer of Afghanistan to his people issued in 1882, and hitherto unpublished, in which the following sentences occur :

"O my tribesmen, it is known to you that you are a noble race and your pedigree is traced from Jacob the prophet . . . In the time when the nations of the world and most of the children of Adam were wandering in the wilderness of perversion and were worshipping idols, you were the chosen nation of God, the possessors of the Book, and believed in one God ; also you were honoured and respected in the whole world. After the death of Joseph you committed vicious acts and broke the chain of friendship and union among yourselves and became jealous and malicious against each other. On this account, although you were about six lakhs of people, you became subordinate to the Copts and Egyptians, your property was plundered and your male children were massacred by the accursed Pharaoh. Then some of your pious men, having been disgraced beyond measure by the strange nation, awoke from their sleep of negligence and turned the face of supplication towards their Creator. The arrow of their prayers reached the target of response. Then Moses, my peace be on him, was selected from your nation, and by the strength of his prophecy, intellect, and great qualifications, he emancipated you from captivity and the slavery of the Copts and the Pharaohs, and selected the provinces of Egypt and Syria for your abode. Manna and quails were sent to you from the secret blessed table and all temporal enjoyments were granted to you."

The Ameer traces their history down to their exile from the Holy Land and their

settlement in Afghanistan. This evidence is not absolutely conclusive of the Jewish origin of the Afghans, but if the proclamation is genuine, and the Ameer's views are authentically derived, it is as nearly conclusive as can be.

"PLAIN TRUTH" FROM A BISHOP.—Bishop Ryle, of Liverpool, says :—"The plain truth of Scripture I believe to be as follows : When the number of the elect is accomplished, Christ will come again to this world with great power and glory. He will raise his saints and gather them to himself. He will punish with fearful judgment all who are found his enemies, and reward with glorious rewards all his believing people. He will take to himself his great power and reign, and establish a universal kingdom. He will gather the scattered tribes of Israel and place them once more in their own land. As he came the first time in person, so he will the second time in person. As he went away from the earth visibly, so will he return, visibly. As he literally rode upon an ass, was literally sold for thirty pieces of silver, had his hand literally pierced, was numbered literally with the transgressors, and had lots literally cast for his garments, and all that scripture might be (literally) fulfilled,"—so will he literally come ; literally set up a kingdom and literally reign over the earth, because the very same scripture hath said it shall be so (Acts i. 11, iii. 19-21 ; Psa. cii. 16 ; Zech. xiv. 5 ; Is. xxiv. 23 ; Jer. xxx. 3-18 ; Dan. vii. 13 14). All these texts are to my mind plain prophecies of Christ's second coming and kingdom. All are yet without their accomplishments, and all are yet to be literally and exactly fulfilled. There are two personal comings. The object of his second coming is to 'sit on the throne of David, and to reign over the house of Jacob.' Let us beware of spiritualising away the full meaning of these words."—*Selected by brother Heath, of Crewe.*

THE TRANSLATION OF 1 COR. XV. 42-44, IN RELATION TO THE DOCTRINE OF JUDGMENT.

Brother A. D. Bowdon, of Stockton, U.S.A., writes:—

“I have accepted and obeyed the truth, as I believe the Scriptures teach, and I believe that those teachings are what the Christadelphians set forth; but I have had quite a time in seeing through everything which they and I both considered as necessary first principles. Among these was the doctrine of . . . mortal resurrection. I read *Anastasis*, and was thoroughly convinced of it and have never given it up since, but do believe that ‘we shall stand before the judgment seat of Christ to receive in body, according to the deeds done, whether good or bad.’ But it is in connection with this subject that I find my trouble. I cannot bear to try to advocate a doctrine and be afraid of any portion of Scripture, or to have to construe it to suit my conceptions, when I am not fully satisfied that I am right in my construction, although right in the doctrine. I used to fear when anyone would quote Peter’s account of the burning of the earth, until I learned how to demolish their position. Now, this is exactly my position now, and the portion of Scripture that I am unable to fully understand is the fifteenth of first Corinthians. I read in *Anastasis* that *speiro*, which means to sow, as when seed is scattered upon the earth, meant to sprout, spring forth, or be born when in the passive voice, and that it was used this way in the 42nd verse; and I have had it contradicted by Greek scholars, and the way they speak leads me to think that it was wrong, for it does seem, judging from English verbs, that the tense only affects the *time* of the action, which in this case is *sow* in the past. For it to change the verb to some other action, as *sow*, *sprout*, *ripened*, &c., seems out of order. It seems to me that we are now in the sowing state, and are sowing either to the Spirit or to the flesh, and that according as we sow, so shall we also reap. As we sow seed, and it dies before it springs forth, so we will not be quickened except we die. And as we reap the corn in the ear, so we shall be brought forth to be given a substantial body (if found worthy), symbolised by the grain which is produced on the stalk

which comes from the ground. Looking at it this way, I see no need of changing the word *sow* at all. All that is wanting is more proof that the change is not as immortal resurrectionists claim. This seems to me to centre everything in the words ‘*raised in*.’ Now it is either the word ‘*raised*,’ or the word ‘*in*,’ where the trouble lies. To the common observer the word ‘*raised*’ does not comprehend an interval in which the judgment takes place, but it seems to mean an instantaneous coming forth in life immortal.

“Does Paul in verse 46 wish to prove that as the natural preceded the spiritual in the two Adams, so it is in the resurrection? Or is he going over the ground of comparing the two Adams? It looks as though a spiritual person would be hard to raise where none had died. Therefore it seems more sensible to look for the resurrection of, or to the ‘life that now is and then be given that which is to come,’ for the testimony is that ‘we shall not all sleep but we shall *all* be changed.’

“I would like to have, after you have digested these few thoughts, either your exegesis of this subject or something that you regard as sound, and also what you think about the word ‘*sow*’ as the doctor viewed it, and the word *raised* also—for I have never had anyone explain it even as satisfactory as I have here written it, or else I have been dull of understanding.”

REMARKS.—The reception of the foregoing letter nearly coincides with the publication of an article in *The Truth* in which the writer aims to overthrow the doctrine of the judgment by process of Greek criticism. The answer to one will be an answer to both. The animadversions of the writer in *The Truth* principally relate to the translation referred to by bro. Bowdon. He rejects Dr. Thomas’s translation of 1 Cor. xv. 42-44, in the evident supposition that in doing this, he gets rid also of the apostolic doctrine that we must appear before the Lord’s tribunal to give account, and to receive, in or through the body, immortality or

corruption, according to whether we shall be declared to have sown to the spirit or the flesh. If the doctrine in question depended on Dr. Thomas' translation, the overthrow of the translation would be the overthrow of the doctrine. But the matter stands not so. The doctrine stands independent of the translation, as we may show by-and-bye. The doctrine is no doubt aided by the translation, but we do not require the translation to be sure about the doctrine. We can give no better evidence of this than the fact that while holding fast to the doctrine for the best part of a life time, the Editor of the *Christadelphian* has never been able to be sure about the translation. At the very time the translation appeared, nearly 20 years ago, this is what he wrote (See *Ambassador*, June, 1867, page 137) :—

“The amended reading is not beyond doubt. It is with great diffidence that we differ on this point from so great a teacher as Dr. Thomas, to whom under God, we owe our enlightenment in the truth. We will, however, state the reasons, in the hope of eliciting from him, such comment on the points of difficulty as may either remove them or place them in a new light. As our readers will, for the most part, be aware, he submits the following as the correct reading of Paul's words in 1 Cor. xv. 42, 43: ‘It (the resurrection body) springs in corruption: it is built in incorruption: it is sprouted in dishonour; it is reared up in glory: it is sprouted in weakness; it is built up in power; it is born a natural body; it is reared up a spiritual body.’ Now, if this reading could be established, there is no doubt it would set all controversy on the subject of resurrection and judgment for ever at rest, inasmuch as it would constitute just such an explicit declaration on the point at issue as has always been felt to be wanting; but there are several reasons for mistrusting the rendering advocated. The first relates to *speiretai*, translated in the common version ‘it is sown,’ and, by Dr. Thomas, ‘it springs, or is born.’ The Doctor does not question that the word comes from *speiro*, to sow, in the ordinary sense of scattering seed on the ground; but he contends that its gram-

matical incidents justify the rendering he has adopted. Calling attention to the fact that in the passive voice, the verb has, in certain cases, the significance of springing, or being born, he points to the circumstance that the word, as used by Paul, is in the passive voice, and claims for it the sense in question. The answer to this would take the following shape: first, *speiro*, in the passive voice, means *to be sown*, as well as *to spring*; second, it very rarely, and that only in recondite and occasional, and, we may add, classical use, means *to spring*, and, in such cases, it only expresses that idea by metonymy, and not by direct import; third, in the eleven other instances (apart from 1 Cor. xv.) in which the passive form of the word occurs in the New Testament (Matt. xiii. 19; Mark iv. 14 [twice], 16, 18, 20, 31, 32; James iii. 18; Matt. xiii. 19, 20), it is used in the sense of *sown*, or having received seed, and never in the sense of *spring*. Under these circumstances, it would require strong collateral reasons to warrant the adoption of it. In 1 Cor. xv. these reasons appear to us to be wanting. Not only so; but the context seems against it.

“In the first place, ‘raised’ being used antithetically to the word translated ‘sown,’ it seems to follow that the process expressed by the one word should be the inversion of the other. This is the case if ‘sown’ is understood of death, as suggested by Paul's illustration of the grain; but if *speiretai* has the significance of *springing*, *sprout*, or *to be born*, there is no proper antithesis. In fact, there is no antithesis at all, for ‘raised’ or ‘built’ points in the same direction as ‘spring’ or ‘sprout,’ and not in an opposite direction.

“Second, if ‘spring’ was the idea Paul intended, it was necessarily a conspicuous feature in his statement. It, therefore, appears strange he should select an equivocal and rare form of speech, when there were other words that of their own inherent force would have done it without miscarriage, such as *gennesthai*, to be born; *phuo*, to spring; *exerchomai*, to come forth. In all other cases where ‘spring’ is the sense intended, it is expressed by these and other similarly direct words.

“Third, it seems unnatural to use ‘raise’ to describe part of a process which

has been initiated by sprouting, or being born; when in all other cases it covers the whole process of development expressed by the word *raise* or *rear*. It does so in this case if 'sown' be accepted as the synonym of death; since it would denote the whole operation which brings the dead from corruption to incorruption; but if 'sown' describes the first stage of resurrection, 'raise' is made to define a process which would have been much more correctly and appropriately described by 'finish,' 'complete,' or some such word.

"The use of 'raise,' advocated in the amended reading, is not illustrated in any other New Testament instance. These facts, together, raise a strong doubt as to its accuracy. In addition to this, the bearing of Paul's argument seems to require that in the disputed passage he should contrast the body of the present state with the body of the resurrection state. The sequel of the chapter continues the discourse on this basis. 'There is,' he says, 'a natural body, and there is a spiritual body.' He does not state this in reference to any particular epoch or event, but as a proposition true in the abstract. This is evident from the argument by which he supports the proposition. '*And so it is written*, the first man, Adam, was made a living soul; the last Adam was made a quickening spirit.' Adam is the proof of his first assertion; the evidence is good if his assertion is abstract; but if his assertion mean that in the resurrection there is a natural body, the case of Adam proves nothing to the point, since Adam was not the subject of resurrection. That it is the contrast of the two states, present and future, which he presents, is further evident from the statement: 'Howbeit that not first which is spiritual, but that which is natural, and afterwards that which is spiritual.' This is in the nature of an historical reference, rather than a statement about resurrection. Paul still has Adam of the present state in view, in contrast to Christ of the resurrection state, as is evident from his next observation: 'The first man is of the earth, earthy; the second man is the Lord from heaven. *As is the earthy, such are they also that are earthy*; and as is the heavenly, such are they also that are heavenly.' The precise meaning of this is placed beyond doubt by the next statement: 'As we have borne the image of the earthy, we

shall also bear the image of the heavenly.' Paul states a reason for this: 'Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.' Then, as if instantly anticipating a question as to those whom Christ would find alive, (seeing he has only been speaking of the dead up to this point), he says 'Behold I show you a mystery. We shall not all sleep, but we shall be changed in a moment, in the twinkling of an eye, at the last trump.'

"The event which ultimates in incorruption to the dead, brings incorruption to the living by change. The change will be an instantaneous result upon the effusion of spirit upon the bodies of 'those who are alive and remain.' The precise point of time at which it takes place is not stated. 'The last trump' is a period, as may be learned from Rev. xi. 15-18, in which the dead are judged; it is not a scenic incident, but an epoch. In this epoch, the change will take place, but certainly not before the judgment, for judgment precedes approval. Paul does not mention the judgment. It does not come within the scope of his subject to do so. He deals only with the result, leaving all incident and process out of account. We must, therefore, insert the tribunal at which 'Jesus Christ judges the quick and the dead at his appearing and kingdom,' (2 Tim. iv. 1,) in that part of the resurrection-scene which Paul assigns it in other parts of his writings. As regards the dead, this is to be found in the word 'raise;' as regards the living, in the phrase 'the last trump.' Coincidentally, and elliptically speaking, 'the dead shall be raised incorruptible, and we (the living) shall be changed.' Both events will occur at the advent. This is true, speaking broadly of the subject, without reference to details; but is it, therefore untrue that both classes will 'appear before the judgment seat of Christ, to receive in body according to what they have done, whether good or bad?'—(2 Cor. v, 10.) Does a general statement of truth exclude the involved particulars? Those who oppose the judgment of the saints, from 1 Cor. xv, argue as if it did; as if Paul's glorious bird's-eye delineation of the resurrection-scene here, in its relation to the accepted, invalidated the more sober details of the judicial transition-process, which he else-

where declares to be attendant on this epoch; a process in which for a time it remains problematical who are to be confessed before the angels and crowned with life everlasting. As well might they argue that because in Gen. iii. 18, it is declared that all families of the earth shall be blessed in Abraham and his seed, therefore, they will not suffer by judgment which will decimate millions when Christ, the seed of Abraham, comes to bring the promise to pass, first 'treading the winepress of the wrath of God' as declared in Rev. xix.; that because in Zech. ix, 19, it is said he will speak *peace* to the heathen, therefore, he will not, in the first instance, speak to them in anger (Psalm ii, 5.) and 'strike through kings in the day of his wrath,' (Psalm cx. 5); that because Jesus said to his disciples, 'I go my way to him that sent me,' therefore, he was not first to die, be buried, and rise again; that because he said again to them, 'I will come again and receive you to myself,' therefore, he would not on his return, find the disciples in their graves, raise them, and take account of them.

"The course of true wisdom is, not to set one part of the word against another part, but to harmonize apparent conflict by giving effect to all details, and finding a place for these in all general forms of the same truth. This course is not taken by those who, on the strength of the chapter discussed, would deny that the dead come forth to judgment with reference to their candidature for immortality. On the contrary, they put Paul here in conflict with Paul elsewhere. They erect his general and elliptical declarations on the subject of the resurrection, as barriers to his own particular statements in other places and those of Christ and his apostles generally; for assuredly, if the dead spring into instantaneous glory, power, and spirituality, and the living are transformed in their several localities, without reference to the award of the judge, there can be no judging of the quick and dead at his appearing and his kingdom (2 Tim. iv. 1); no standing before the judgment seat of Christ, to receive in body according to deeds done, whether good or bad (2 Cor. v. 10); no giving account to him that is ready

to judge the quick and the dead, (1 Peter iv. 5); no bringing to light the hidden things of darkness (1 Cor. iv. 5); no scope for 'boldness in the day of judgment,' (1 John iv. 17,) or place for shame before him at his coming (1 John ii. 28.)

On a future occasion, we may recur to the subject, for the purpose of demonstrating that not only is the doctrine of what is called "mortal emergence" a New Testament doctrine, and a first principle of the apostolic faith, but that it is involved and necessitated by the unaltered phraseology of the common version in this very 15th chapter of 1st Corinthians, which superficial readers make use of for the opposite purpose. Verbal Greek criticism is useful in its place, but it is liable to become an obstruction instead of an aid to enlightenment, if employed without a logical discernment of the relation of ideas. A man may know all dictionaries and understand the grammatical relations and inflections of all words, and not be able to form a reliable judgment on very common-sense matters. A linguistical expert is not a valuable person unless he have capacity to judge broader matters than mere words. A man can reduce language to nonsense by hypercriticism. It was not the teachers of Greek and Hebrew that gave us the truth in our age. The world had any number of "scholars" without Bible truth, till Dr. Thomas, with a clear penetration into the common-sense of things, saw through their glosses, and set aside their authority, without any very extraordinary acquaintance with their lore. There was a danger of our drifting back into the spiritual mists of a pretentious learning. God has providentially delivered us. With His help we will remain delivered, in spite of the hard speeches of many who are incapable of appreciating their privileges.—EDITOR.

NIGHT.

Slowly we journey on, a scattered band,
 On a dark night, and through a dreary land
 Where clouds hang heavy, and chill mist lingereth,
 A land of darkness, as the shadow of death,
 Where the light is as darkness. Verily
 Strange lights and many, round our path there be,
 Casting weird shadows, trailing heavy smoke,
 Watchfires and beacons lighted by the folk
 Who wander in the paths of vanity.
 We carry each a lamp whose steadfast ray,
 Lights round our feet a strait and narrow way.
 And voices come to us from either side,
 Bidding us walk in easier paths and wide ;
 The false lights flicker, and strange shadows throw,
 Sometimes our footsteps falter as we go ;
 And some have grown bewildered, and have gone
 Out of the way whereon the true light shone.
 We traced their path a while with aching sight
 Until the darkness hid them, and the night
 Closed round about them.

And a chill dismay
 Entered our hearts, and sorrow made the way
 Seem more than ever strait, the gloom more deep.
 And still we strive the narrow path to keep.
 And while the night breeze to the listening ear
 Brings faithful voices, speaking words of cheer ;
 Sometimes the thick air lends a faint strange tone
 To dearest voices, that we wait upon
 For strength and guidance in perplexity.
 And sometimes patience wavers, and a moan
 Sounds through the darkness, " When will the night be gone?"
 And still the night hangs heavy and we press on.

Mr. C.

IMPORTANCE OF "THEORY" SOMETIMES.
 —In the inspiration of controversy, it is not a question of theory that is at issue, but a question of fact; but even the theory of the thing has an importance that no enlightened and earnest mind can speak slightly of. A wrong theory of inspiration may destroy the value of inspiration. No one did so much to destroy the authority of the Bible in Birmingham as the late

Mr. George Dawson; and this was because while recognizing its inspiration, he did so upon a theory that enabled him to affirm inspiration of Shakespeare and other writers also. His "theory" led him to teach that God's voice was in men's books, or that man's voice was in God's book. His belief in inspiration was rendered practically worthless by a wrong theory of the nature of it.

MORNING.

Let all the sons of God shout for joy,
For the day of the Lord has come,
And the shadows of night have fled away,
Fled in affright, from the shafts of light,
The light of the dawning day.
The foes of the Lord with fear are dumb,
For them shall the Lord destroy.
Listen! The earth and the heaven ring,
For the morning stars together sing;
The sons of the Lord extol their God
And shout for joy.

Let the song for a while die away,
Let us worship in silent awe.
We have been gathered from many a land,
Some from the gloom of an ancient tomb,
Some from the living snatched away;
In the light of the great white throne we stand
In the dawn of eternal day.
Fitting it is that with one accord,
We should keep silence before the Lord,
Yet soon again, in a gladsome strain
Joy breaks away.

Let all the sons of God shout for joy,
For the kingdom of God has come.
Now shall His will on the earth be done,
And the weary earth, to holy mirth
Shall awake, with joy unknown.
Sighing is silenced, and sorrow dumb
For these shall the Lord destroy,
The ransomed of God shall return and come
With songs and with gladness to their home,
The sons of God extol their Lord
And shout for joy.

Mr. C.

“YOU CANNOT FIND THE MAN.”—
Gordon said, “Find me the man—and I
will take him as my help—who utterly
despises money, name, glory, honour—one
who never wishes to see his home again,
one who looks to God as the Source of good
and controlier of evil, one who has a

healthy body and an energetic spirit, and
one who looks on death as a release from
misery. If you cannot find him, then
leave me alone.” You cannot find such
a man in the sphere of natural life. He
is to be found in the gospel if there live
a true Son of God upon the earth.—Ed.

THE CONCERNS, DUTIES AND MANAGEMENT OF THE ECCLESIA OF CHRIST IN THE NINETEENTH CENTURY.—[2nd PAPER.]

SERVING BRETHREN.

We are now to consider the management of the ecclesia in these days. When it was first constituted by Christ and his apostles, it had Spirit-guided men to direct and instruct it in all its ways. There were "first apostles; secondarily, prophets; thirdly, teachers; after that miracles; then, gifts of healing, helps, governments, diversities of tongues." Of course, such men ordained of God to these different offices do not now exist, nor are all the offices themselves required in these days, but we learn the lesson from this enumeration of those which were in apostolic days, that order is one of the necessary features in the character of the ecclesia. A well-known poet has said that

"Order is heaven's first law, and that confessed,
Some are, and must be greater than the rest."

This is true, and it is strictly exemplified in the ecclesia. Although all are brethren, and in that sense equal, yet some are, and must be greater than the rest, by reason of the especial duties which devolve upon them. The greatness consists of no lordship, no usurpation of the rights of others, no imposition of self in any sense or degree, but is due to the persistent exhibition of precisely the opposite qualities, as expressed in Christ's own words, when he said, "He that is greatest among you, shall be your servant, and whosoever shall exalt himself shall be abased, and he that shall humble himself shall be exalted." Order, therefore, is a necessary feature in the ecclesia to-day, as indeed it is in all societies of every kind. There must be serving brethren, and as God no longer sets them in the ecclesia as He did in the beginning, the choice and selection of those who serve; must rest with the ecclesia itself. This selection is a most important matter—a vital thing for the welfare and strength of the body generally. Certain high qualifications are absolutely essential. Among them are that they be "men of honest report, full of the Holy Spirit and wisdom,"—that they be "blameless as the stewards of God, not self-willed, not soon angry, not given to wine, sober, just, holy,

temperate, gentle unto all men, apt to teach, patient, in meekness instructing those who oppose themselves." If the ecclesia can find such wise and spiritually-minded men to act as its serving brethren, happy will it be. These are the necessary characteristics it must seek out in those whom it appoints to manage its affairs, and to be its spokesmen. It must not hesitate to oppose any other idea, and if it is satisfied that certain, who may be named for the offices, are consenting to the nomination with a false sense of duty of the positions, and are seeking for power from a wrong reason, then it must withstand the election of such a class as for its very life. Paul, in his letter to the Ephesians, gives the true reasons why serving brethren are required and appointed, where he recites some of the gifts of Christ to the ecclesia in his day, in the words, "And he gave some, apostles, and some, prophets, and some, evangelists, and some, pastors and teachers; for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ." These threefold duties constitute the *raison d'être*, the very cause for the existence of serving brethren, and he who accepts and does not recognise the duty devolving upon him in so doing, works the very opposite of the rule of conduct, which Paul gave to Timothy, of saving himself and those who hear him (1 Tim. iv. 16.) The single aim of those who are entrusted with the spiritual welfare of the ecclesia should be that which is expressed in the sentence, "Let us therefore follow after the things which make for peace, and the things wherewith one may edify another." There are, of course, different offices filled by the serving brethren, and some are more important than others. It was the same in apostolic times. There were the bishops and deacons, the overseers and servers. To them all, only those who had been in the faith some time and were tried were eligible. The ecclesia cannot be too particular in this matter in these days. The neglect of this precaution has, in this age of democratic tendency and levelling, in

many instances, produced spiritual decay. Novices fresh from the political arena, which lies without the ecclesia, and should be far removed from it in every respect (the ecclesia is like the tabernacle, which Moses took and pitched without the camp), have sought, and in some cases, obtained office in the ecclesia, only to manifest the unhealthy spirit of worldly rivalry and personal antagonism. The rule concerning all men, who appear to be suitable persons for servers is, "Let these first be proved, then let them use the office of a deacon, being found blameless." Paul even goes beyond the man himself, and declares him disqualified, if his wife, or children are misbehaved or unruly.

Among the serving brethren, there is no office as high as that of examining brethren. They constitute the gate of the ecclesia, by which all admissions, alone, should be possible. Their duties are to examine every candidate for membership, whether from among the Gentiles, or from sister ecclesias. In the former case, they are to ascertain by questions, aptly put, whether the amount of knowledge, possessed by the one seeking admission into the ecclesia, is sufficient to recommend baptism and fellowship. The scope of their questions should be as wide as possible, and the enquiry should seek to reveal as much as can be readily elicited on all subjects in connection with the truth, especially on those matters, with which he will come into close contact, on his admission into the ecclesia. While all that is necessary to make the immersion a valid baptism into Christ is, first, the mind cleared of modern superstition, and second, an education in the things of the Spirit, which might be termed elementary, yet it is a decided advantage to all concerned, if the person, seeking for admission, possess all the knowledge he can acquire before it is granted. He is bound to grow before long, when once inside, and in many cases this growth is so great as to cause the subject of it grave apprehensions, after a year or two's membership, whether or not he knew sufficient at his baptism to qualify him to make it.

In the case of admission from sister ecclesias, the applicant for admission should present a letter to the examining brethren, commending him; or if he does not possess one, then the examining brethren should themselves enquire concerning him from the ecclesia, out of which

he has come. In Liverpool, we have recently adopted the rule that all admissions into the ecclesia shall not entitle those entering to full membership—entitled to vote, speak, or hold any office in the ecclesia, until they have been subsequently recommended by the examining brethren to that condition. While such are in our fellowship, we regard them during the time of their probation, which can extend to a year, in the same light as visitors from other ecclesias. The spirit of this rule is, "Let him first be proved." And those who are under it, if they possess the mind of Christ, will not want to thrust themselves forward, or become active in the ecclesia's concerns until their novitiate be past. Modesty well becomes a brother in Christ, young or old; and in the young it is an essential feature to qualify him for service afterwards: "It is good for a man that he bear the yoke in his youth." Of course, in the case of the removal of an old brother, whose character is well known, the recommendation to full membership would follow close upon his entrance into ecclesial relations.

Besides these duties, the examining brethren should hear all cases of disagreement, or difference between the members of the ecclesia, where those creating it cannot heal the breach themselves, before it is publicly brought before the ecclesia, and they should endeavour, in the spirit of peacemakers, to bring about reconciliation. All complaints against brethren, or ecclesias, should be made to them, rather than to the ecclesia, and they should endeavour to find the truth of them, before bringing them publicly forward. A world of trouble is avoided by following out this plan, and the ecclesia is not disturbed, now and again, by the sudden introduction to it of some matters which can be settled only when taken in hand before they have become public property.

In short, the position of examining brethren is analogous to those of whom Paul wrote to the Hebrews, as "they who watch for your souls, as they who must give an account:" and they correspond with Peter's class, who were to "feed the flock of God, which is among you, taking the oversight thereof, not by constraint, but willingly, not for filthy lucre, but of a ready mind, neither be ye lords over God's heritage, but be ensamples to the flock."

Under these circumstances the examining brethren will constitute the head or

executive of the ecclesia in its ordinary arrangements, and they with the recording brother and finance brother naturally form themselves into a system of government, for the benefit of the body generally. I say they form themselves,—I should rather say, that the ecclesia itself forms them, because their election to these offices is made by it. When properly constituted, such an executive body holds its regular meetings, despatches the business which falls to it, keeps minutes, and reports regularly to the ecclesia, which either approves or disapproves the acts done, and so expresses itself in business meeting assembled.

Besides appointing the examining brethren, the ecclesia has to chose presiding brethren to conduct its various meetings, and exhort and speak for it. It should also name its speaking brethren, who while not to preside, are nevertheless to exhort, as second speakers, at the breaking of bread meetings.

Then recording and finance brethren are required, and serving brethren, to take charge of the table, room, books, singing and instrumental music, and all the various matters pertaining to the body generally and which vary under varying circumstances. Visiting brethren are essential members, and an immersor brother necessary, to have all things done decently and in order. "For the body is not one member, but many," and all are of Christ. All service, great or small, high or low, honorable or mean, is done as unto Him, and He seeth in secret and will reward openly.

MANNER OF APPOINTMENT—ELECTION.

When an ecclesia is first formed, it consists of but a few members, perhaps not one half dozen, and they are all then earnest-minded men and women, who are filled with the ever-present sense of the exceeding great riches of God's favour toward them in Christ Jesus. In this condition of peace and joy, there is a whole souled striving together for the faith of the Gospel, and those who are best qualified to speak and conduct affairs naturally fall into their places, and their fitness to the different offices is, tacitly if not formally, confirmed by the rest. This serves in place of election. But when the number increases, and those come into the ecclesia, who were mere "rolling stones" in the religious world, here to-day and there to-morrow, "ever learning, but

never able to come to the knowledge of the truth," then things change and a more methodical manner of election should be adopted. Besides, many men lose the warmth of their "first love," and fall away and become indifferent to ecclesial concerns, except in such matters as pertain to its mere "business" affairs, consequently a system of appointment of serving brethren, which will ensure harmony, peace, and the proper selection must be put into operation.

This is done, first, by the nomination of suitable brethren to the vacant offices. This nomination should not be done without much consideration of the fitness in every respect of the ones who may be chosen. The recording brother should notify the ecclesia, say, two weeks at least before the general meeting, that an election for such and such offices will take place upon a specific date, and he should ask for nominations. Thereupon he should receive from any brother and sister who may desire to name a suitable person for the vacancy or vacancies, nominations in writing. From these nominations he will then be able to prepare ballot papers, which he will distribute to every member of the ecclesia, who will put a X against the name or names he may desire to see elected, but no more crosses must be put upon the ballot paper than the number of vacancies requiring to be filled, otherwise the ballot paper becomes valueless. Then at the general meeting coming immediately afterwards, the papers are delivered to the recording brother, who, with two other brethren, open them and declare the result, and so the election is completed. This is by far the most advisable way to proceed in such matters, because, among other things, every member can express himself or herself whether they are at the general meeting or not, and the voice is the voice of the whole ecclesia in consequence. Under this arrangement every member can record his or her judgment, after due deliberation. There is no influence, unduly powerful by reason of its personal presence, as in a meeting of the ecclesia assembled for the purpose, where nominations are made openly and the election immediately determined by a show of hands, to operate upon the voters, but each member, at home, can give the verdict of his or her own heart in quiet consideration of all the points. Besides, as

many ecclesias manage this business of election, there are numerous brethren and sisters, who do not vote at all, and their lack of interest at the critical moment frequently causes the appointment of those whom they do not approve. Lack of interest in this matter is a sure evidence of a falling away, and an indifference to ecclesial concerns, which is likely to produce pernicious results in the long run. This election of the proper serving brethren in the ecclesia, is a good thing, in which all should be zealously affected.

I cannot do better than introduce at this point some remarks which Brother Heming of the Liverpool ecclesia recently made in a short address. He said:—

“Just as it is clearly our duty to abstain from recording our vote at all Municipal and Parliamentary Elections, just so clearly is it our duty to vote in our own little elections for serving brethren. Nothing can be done decently and in order and as it should be done, unless all heartily co-operate. Every brother and sister ought, without exception, to vote for those of the serving brethren who may be nominated, whom they desire to see appointed. There will be no publicity and there can, therefore, be no fear of hurting any brother's feelings. Any brother who may be nominated, and yet not elected, will, no doubt, feel thankful to be relieved. If all vote then those brethren who may be elected will have the satisfaction of knowing that it is the desire of the entire meeting that they should serve, and this assurance will be a great moral support and encouragement to them. I make no apology for introducing, at this time, what some might be disposed to regard as a mere matter of business, as I feel that we are inclined to be apathetic over these matters, which are really just as much a part of our life as an ecclesia as anything else we are called upon to do, and if we begin by being listless and apathetic in what might be considered minor matters, we shall very soon and perhaps imperceptibly to ourselves lose interest in higher things, and we know for a fact that anything like luke-warmness and indifference is distasteful to our beloved Master, even to nausea.”

RULES

The ecclesia should have a proper code of rules for its guidance in all matters, and to them every member should be submissive. Rules of order and procedure are

necessary. Rules regulating the time and manner of the meetings naturally come into force, and where they are strictly observed, as they should be, conduce greatly to the peace and comfort of the ecclesia. Of course experience teaches the need of many rules, but it is surprising, with how few in number, and simple in their character, the ecclesia can get along with, especially if it is well under the law of Christ.

MEETINGS.

The meetings of the ecclesia should be three, at least, during the week, and they will be, on Sunday morning, for the breaking of bread; on Sunday evening for the proclamation of the truth; and on an evening in the middle of the week for the study of the Scriptures. Business meetings should not be held more frequently than once a quarter. They are required to consider the necessary matters of routine, and to hear the reports of the Serving brethren, who as the stewards of the ecclesia, should then render an account. Special meetings: these should be within the power of the ecclesia, or a certain number of its members, to call at any time, when any urgent matter demands a meeting of the ecclesia. Tea meetings and such sociable gatherings are fine occasions for promoting the feeling of brotherly relationship, which should be experienced by all. They, when properly conducted, for they require considerable care and good management, are very helpful in lifting the load of every day monotony and weariness from off the shoulders of many a brother and sister, by infusing the spirit of cheerfulness into the midst of a hum-drum existence. In our present circumstances we are in the ditch of human society, and require a little lifting out of the depressing circumstances of such a case now and again. Man is a sociable being, and requires society. As we cannot re-enter Gentile circles, we should have some intercommunity of a spiritual and helpful character among ourselves.

Finding that we have in our desultory way about reached the limits accorded to one paper, we must call a halt here, though we have not yet entered the special department of the subject, which prompted the writing of this and the former paper. This we must leave to the future, if God wills.

In conclusion, we may say that the ecclesia should be permeated with the feeling of earnest, zealous, constant, thoughtful activity. Diligence in all its concerns should characterise it. Carefulness in every thing should be a ruling feature. "Very particular" ought to be the reputation it bears among all, both inside and outside the body. If these things can be acquired and retained, then there is health and peace, joy and love resident in the midst of the ecclesia, and all are profited thereby, and God is glorified.

JAS. U. ROBERTSON.

Liverpool,
30th Sept., 1885.

FELLOWSHIP.

Brother Haining, of Hurlford, writes:—"An insidious and dangerous theory in relation to fellowship had prevailed for a considerable time previous to the introduction of partial inspiration. This error having shed more light upon its true character, the minds of earnest brethren have become more exercised upon the subject. The doctrine of fellowship is vastly important, yet simple, but a subject simple in itself is often mystified by unskilful handling. Brethren of alleged experience and long standing in the truth have openly declared that they do not fellowship the brethren—only the Father and the Son; and this theory, in a form more or less pronounced, has been endorsed by a considerable section of professors.

"There is valuable instruction on the subject of fellowship in the first chapter of John's first epistle: "That which we have seen and heard declare we unto you"—for what purpose? "That ye also may have fellowship *with us*."—the apostles, who were Christ's brethren (Mark iii. 34, 35). This of itself might suffice to disprove the idea that it is the table that is fellowshiped (the phrase with some means the Father and the Son, with others, Christ himself) and not the brethren and sisters surrounding it, an idea which goes far in explaining the cause of so many who profess to believe in a wholly inspired Bible being mixed up with partial inspirationists.

We are further informed at the 7th verse of same chapter as follows:—"But if we walk in the light as He (God) is in the light, we have fellowship *one with another, &c.*" Walking in the light consists in keeping the commandments. This must be self evident. "In this the children of

God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, &c., (John iii. 10). The "doing" here certainly refers to manifest action. This same apostle writes further, "For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth, (or in the light), I have no greater joy than to hear that my children walk in truth," (3rd Epistle, 3, 4). To affirm as so many now do, that walking in truth refers to conditions not manifest, is to render association or fellowship impracticable. One of the associates of Judas informs us that he (Judas) had part with them (the disciples) in their ministry, and only fell therefrom when he transgressed (Acts i. 17, 25.) This of itself shows that it can only be open sin which can cause rupture in regard to "fellowship one with another." As regards shortcomings merely, this is quite a different matter, calling for assistance and forbearing in love. This non-fellowshipping-the-brethren theory cannot fail to interfere materially with a condition which is absolutely necessary to salvation; namely, love toward the brethren. "He that loveth not his brother abideth in death."

Again, some say that they fellowship the brethren if they walk in the light, but that it cannot be known whither they are in the light. This is the same theory in another form, only somewhat more misleading. To say that it cannot be known whether brethren are walking in the light or not, is equivalent to saying that it cannot be known whether there is such a thing as fellowship, as it undermines the foundation upon which it rests. We are informed that a man is known by his actions as the tree by its fruit. Those who have come under law to Christ by having been brought from darkness to light by the gospel, can only be tested by that law. It is clear from the general tenor of the instructions of this law, that those under it only cease to walk in the light when they disobey any of its many injunctions. "Sin is the transgression of laws." But many now allege that secret sin creates rupture in fellowship as much so as open sin; and consequently conclude that a community may break bread together without being in fellowship at all—"one with another." Let each carefully peruse and seriously ponder these words of the Spirit by Moses. "The secret

things belong unto the Lord our God, but those things which are revealed (manifest) belong unto us and to our children for ever, that we may do all the words of this law (Deut. xxix. 29). See also Rom. ii. 12, 16. It cannot be other than a grave and serious offence of itself to tamper with the divine prerogative; and this is what this mischievous theory is doing by meddling with matters which belong only to God, and with which mere mortal men have got nothing whatever to do. There is information in general terms that all professors will not be accepted. There are tares among the wheat, but it remains for God Himself to distinguish between and separate by the agents of His appointment at the time of harvest—"In the day when he will judge the secrets of men by Jesus Christ." We may be perfectly sure that He will not permit his prerogative to be encroached upon with impunity. But while debarred from endeavouring to take recognition of things we are not given to know, believers of the truth are as much bound on the other hand to take prompt action in all cases of manifest evil doing in regard either to doctrine or practise. To neglect this, either in the individual or communal sphere, would be manifest unfaithfulness on the other side of the question. It is a divine command (not to judge) to withdraw from every brother that walketh disorderly. (Thess. iii. 6, 14).

"It may be easily perceived by those desiring to see, that partial inspiration is next of kin to this theory of non-fellowship. The two embrace each other, and are hand and glove in many communities at the present moment. They may be described as twin errors, with 'his difference, that the last-named has considerable precedence in the matter of birth. Had it not been for the pre-existence of the non-fellowship theory, the growth of partial inspiration might have been checked; but a more or less ready toleration (if not hearty reception) having been extended to its promulgation, an apostacy from the One Faith is being rapidly developed in this—"the time of the end," which is another sign among the many of the Lord's early return.

"The family likeness of the two errors is also apparent from the fact, that unlike the one (partial inspiration) is calculated to create suspicion, doubt, distrust, lack

of confidence, and consequently indifference toward God, the other (fellowshipping 'the table' and not the brethren), does the same in relation to the brethren. Therefore, between the two, the relations which ought to exist through and by means of the Truth as it is in Jesus, has been entirely suspended, so that it only remains for true brethren and sisters everywhere to resist both, 'steadfast in the faith. The right and safe course to take with the promoters of such errors, is to apply the Apostolic injunction (thought by some extreme) not to receive them into our houses, nor bid them God speed either one way or another. Amidst all this distress, harassment and reproach, incident to an earnest contention for the truth at the present time, it is a consolation to know that it will not be wholly submerged at this crisis. A few at least will be found prepared for the Lord at his coming, by continuing steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."

JUDGING AND NOT JUDGING.

Bro. A. Macdougall, of Lugar, writes: "Not a little confusion has arisen through the confounding of the two precepts to 'judge' and to 'judge not.' Some have enjoined us to refrain, when it was our duty, to do otherwise; and some have indulged where wisdom lay in refraining. To judge and to judge not, have their respective and proper places to which they must be confined, and at the same time demand proper recognition.

"It is quite evident that there is a path of life and a path of death. In flying from the one to lay hold upon the other the necessity arises for the exercise of our individual judgment. Truth and error are extant upon the earth; judgment must determine what is truth and what is error. Truth can alone be determined by knowledge of the divine will. In vouchsafing salvation to man there is direct appeal to his judgment as to whether this is adapted to his needs or not. The way of life is laid down to us in doctrines, precepts, and commandments which have been delivered unto us to KEEP. The starting point of judgment is at the Bible itself. This may seem a little presumptuous, but it is necessary in laying the foundation of our faith, hope, and expectation, that we be sure that the foundation of our faith be a reliable one. The reliableness of the Bible is

as it has been said 'the first of all first principles.' Let a man bring his *judgment* to bear upon this by the examination of the external and internal evidence which he has got and arrive at his conclusions, for according to these conclusions so shall his attitude towards the Bible and towards its author be. If he is convinced (and he ought to convince himself one way or another) of its reliability, and that it is able to make him wise unto salvation, let him say so at once, and upon this conviction let him build his hope and expectation of the kingdom of God. He will find that this conviction will assist him much in laying hold upon eternal life. Where conviction has not been fully arrived at, there is lack of confidence, and if he be not very careful, an indifference will gain ground which will soon manifest itself in a declension from the faith and a decline of loving obedience to what it requires.

'We say, then, that judgment is necessary. The apostle enjoins this upon us 'Judge righteous judgment.' It is also implied in the words 'cleave unto the good and abhor the evil.' This involves our judgment of what is good, and what is evil. It is a necessity then that we exercise our judgment upon what is truth and what is error. But it does not stop short here, it also affects our attitude towards truth and error. A cleaving to the good involves an abhorrence of the other and as it is written, 'have us fellowship with the unfruitful works of darkness.' A faithful adherence to the word of God lays upon us the necessity of separation from those who will not submit to the wholesome words of the Lord Jesus. Consequently, the matter of fellowship comes before us as a first principle of the truth. By their doctrines and by their fruits ye shall know them, and according to your knowledge of them, so shall your attitude towards them be. If they walk in the light or in the truth, you have fellowship with them; if not, then have no fellowship with the unfruitful works of darkness. But some reason as if we were not able to say who were and who were not in fellowship. God has given us this liberty, nay, enjoins upon us to determine whom we may fellowship in the days of our probation, though He has reserved to Himself and His son to determine who shall enter the kingdom. It has pleased God that in our own sphere

we should exercise judicial power to the purification of the one body; and that ecclesia lacks in faithfulness which does not attend to this. In the exercise of this judicial power, we are servants for God in the preparation of a people for the kingdom of God.

'But what about the command not to judge? A brother Roberts has shown us we must find a place for every precept. And this has its own place in scripture teaching. It is an entirely different matter from what goes before. The one is needful judgment upon the things that are revealed, the other is conjecture upon things which are not manifest. The one is judgment upon things visible, the other is an untimely judgment upon things not visible. Charity thinketh of no evil, that is, before the evil is manifest. All scripture teaching is against such a course. Though known unto God are all His works from the beginning of the world, yet He does not allow His fore-knowledge to interfere with man's free-will. In no place where He has placed man under this law has He taken action before He had development of character towards that law. Man was forbidden to eat of a particular tree, but not until it was partaken of was the curse pronounced. Judas, the betrayer of Jesus, was in fellowship with the Apostles and Christ, and remained so until he developed his character. For Jesus to have separated him before the offence would have been unjust and a violation of His own commands; 'judge not that ye be not judged.' But some say we do not know who will be acceptable, and who will not therefore we should not deny them fellowship. We have got nothing to do with who shall be acceptable. We are to judge nothing before the time until the Lord come whose authority alone it is to determine this. It is not ours to say whom we think fit for the kingdom, but it certainly is ours to say whom we think fit for fellowship in the days of our probation. A false charity has gained ground in the ecclesias which winks at iniquity and casts the word of God behind its back. We have to judge and we have to judge not. While we refrain from the one let us not lack in the other. Consider the messages to the seven ecclesias of Asia Minor, and we will find that it is particularly important that we should be careful in regard to the matter of fellowship.

MODES OF APPOINTMENT.

Sister Lasius, of Jersey City, N. J., writes: "Bro. Roberts, you ask 'Is there a better way?' May we simply mention our mode, and the way which we believe apostolic, and which we have adopted. See Acts i. 15, 23-26. In the absence of the Holy Spirit (for the comforter had not been sent), Peter stood up in the midst of 120 brethren. They appointed two, Joshua and Matthias, and they prayed, asking of the Lord which of those two he had chosen, and they presented lots, and the lot fell on Matthias; he made up the number—the 12th. The times are similar, the Lord ascended—we are waiting his return—no one of the body has the gift or any outward manifestation of the Holy Spirit in these days of the Gentiles. We walk by faith—and 'what is not of faith is sin' We read Prov. xvi. 33. 'The lot causes contention to cease,' not the democratic ballot; and again Prov. xviii. 18. 'Cast the lot into the lap, the choosing is of the Lord.' How may this be done? 'Let all things be done decently and in order.' In all organized bodies among men, the first thing is a presiding officer or chairman. Say, the body of Christ in Birmingham or elsewhere numbers 300: choose five men

who are competent to preside (not novices) out of the body. Prepare six slips of white paper; on one of the slips write 'For presiding brother.' Place the six tickets in a box, when, after asking in prayer; not doubting the Lord, choose which one of the five he desires to act for him as presiding brother. Pass the box to each one of the five to draw a tick et. The one who draws (if he draw the ticket with 'presiding brother' on it) is the one who is chosen of the Lord.* But suppose the ticket is left in the box that has the writing on it, what then? Choose other five men, always have an extra ticket, or one more than is drawn."

Brother Coddington says: "Nothing but the commandments of Christ will discipline the house to the perfection of obedience in the faith and worship. They are the only rules of government given in the absence of the law-giver. He, or they, who cannot submit absolutely to them, lovingly are not, or cannot be made righteous now or hereafter. A state of deep spiritual mindedness is a most necessary attainment for the flock of Christ. This state of things produces no strikers of any sort, but minds full of the worshipful, meditational, and joyous."

Most people rightly hold that "error and inspiration are mutually exclusive terms."

A PALESTINE COLONY SAVED BY THE BRETHREN.—A letter from Haifa, appearing in the *Jewish Chronicle* for August 28, says:—"Within four months of receiving permission to build, a town has sprung into being, which is now inhabited by 350 souls, and which promises, when thoroughly completed, to be the most comfortable and prosperous colony in Palestine. The elevation of the main street is just 550 feet above the level of the sea, from which it is distant as the crow flies, about three miles, and of which it commands an extensive view. It is built about half a mile from the old Arab village which formed a temporary refuge for the male colonists during the last three years. At the worst and most critical period of their fortune, even it was deserted. This was the moment when, had I not been supplied with funds by kind friends in

England (the Christadelphians—Ed.) the colony must have been altogether abandoned; for fevers induced by starvation were carrying off the poor people who had taken refuge in any shelter they could find in Haifa, and all hope of returning to Zimmarin was given up. For several weeks they had nothing to live upon but the weekly pittance of a piastre a day per soul which I was thus providentially enabled to dole out to them."

LEANING ON GOD.—Gordon said: "I am constantly in anxiety. The body rebels against this constant leaning on God. It is a heavy strain on it; it causes appetite to cease." What Gordon experienced, David experience, and every man will experience who takes God as his portion as found in His word. It is not an attractive experience. But then, it is only a preliminary discipline for exaltation to a nature in which there will be no rebelling, no heavy strain—no loss of appetite.

* We shall have something on this and some other points when presently bringing the whole subject to a focus.—Ed.]

THE PSALMS DIVERSIFIED.—No. 4.

[Agonizing supplication to God and distressful reference to the hostilities of men—such are the two most prominent features of the Psalms—both of them alien to modern tastes, and yet both of them the natural reflex of simple truth as it is in the present state of existence. The uses of things—the practical bearing of things—this fills the largest place in the horizon of wisdom. Scientific philosophy is largely biassed by the intellectual pride which delights in theoretical analysis, and puts aside the practical use as too childish for its dignity. Rightly-balanced reason will yet banish this extravagance from the earth, and give us a generation of men with whom the practical aims of existence will be exalted over all mere questions of mode, which belong to God. That we should pray is a perceived necessity with men who apprehend the true though unseen existence of God, and discern the evil state of things at present upon earth:—that the follies of man should afflict, is inevitable with every man who has some conception of what human life ought to be. Therefore, in David (used and expressed by the Spirit) we have this continual spectacle:—the heart turning at all times to God, grieved and lacerated at all times with the insanities of the now current dispensation. David calls on God as an ease to his own distress: apostrophises men in protest against the reigning folly: exhorts them to the right way, though feeling a moral certainty of its futility: falls back upon God as the solace of his own wounds and the secret source of his ultimate hope, and boasts to himself of his own peace, thus derived, that he may the more effectually feel and taste its sweetness. In all this, David is a model for the saints of God in every generation, who, when finally gathered together, will be found of one family likeness.—Ed.]

THE FOURTH PSALM.

Hear me, O Thou who askest us to pray,
I am unworthy, yet not mine my way;
Have mercy on me; my weak frame is Thine,
Great is Thy power; in loving kindness shine.

Lord, I am in distress, because of them
Who turn what is true glory into shame;
Who faith despise, obedience ridicule,
And counts the man who waits for Thee a fool.

Their love is set on that which yields no food,
No satisfaction now, no future good.
They follow smartness, strive for worldly gain,
Delight in false and laughing words that pain.

Ye unwise men, who scorn all godly things,
Know ye that godly men are destined kings:
The mighty God hath chosen them for himself,
To use them when all past this age of self.

The very odiums he lets you cast,—
Their very troubles made so long to last,
Are part of his own work, to make them white,
And fit for honour in the age of light.

These great things ponder ; stand in awe ; sin not ;
Forsake the fools ; with truth cast in your lot :
Commune in your own heart upon your bed,
No more by folly's vain impulse be led.

Oh ! if among you there be any wise,
Who yearn to God to offer sacrifice ;
In His own manner let your offering be,
From all unrighteousness your way be free.

Perform His will, and put your trust in Him
Though hard the way, and every prospect dim ;
The end will prove you wise, though mad may seem
Your way to those who wise men fools may deem.

“Oh who will show us any good ?” say they,
Not tasting good, and knowing not the way ;
And truly, if we judge as they, by sight,
There is no final good, no hope, no light.

O Lord, let Thou Thy face upon us shine,
Thy word stands fast, the heaven and earth are Thine ;
Thou hast not made Thy handiwork in vain
Glory and joy will fill the earth again.

All sin will cease, and every curse depart,
Wisdom will rule, and joy fill every heart ;
No more will sorrow wound, no more rob death,
All thanks to Thee ascend with every breath.

This gladness God hath put into our hearts
In larger measure and in better parts
Than faithless men can know in war or peace,
When fallen their foes, or corn and wine increase.

In comfort I will lay me down to sleep,
Resting in Thy great power, Thy purpose deep ;
’Tis Thou O Lord, alone who makest safe,
My dwelling in this place of woe and wail.

THE SITUATION AS SEEN FROM AMERICA.

—“The discussion has now come to an end, and a division proves to be the necessary result. There will no doubt be three parties for a time ; one based upon the theory of *partial* and *fallible* inspiration of the WORD OF GOD ; another that will accept the Bible as wholly inspired and infallible but will claim that it makes no difference as far as the question of fellowship is concerned, and a third who will stand where it always had stood, upon the basis of a wholly inspired and *consequently* infallible Bible, and will have no fellowship with either of the other two parties. This is

the situation forming among the British brethren at the present time, but this situation will not maintain itself ; there will be some among the second party, if not the first who will see the error of their ways, and when they come to themselves, and realise what an open chasm, the theory of partial and fallible inspiration of the SCRIPTURES OF TRUTH leads to, they will shake the dust off their garments and fall in line with their true comrades.”—*The Christadelphian Advocate*.

He that will not reason is a bigot : he that cannot reason is a fool : he that dare not reason is a slave.

A PAGE FOR THE INTERESTED STRANGER—No. 3.

Christadelphian.—I promised to come to a closer inspection of the proofs of God's existence; you have no objection?

Interested Stranger.—On the contrary, I desire to be brought as close as possible to such a comforting conviction.

Christadelphian.—We were, in reality, quite close last time. The existence of the universe is proof of the existence of God. It has not always existed. It must therefore have had a cause equal to its production.

Interested Stranger.—Something must have always existed.

Christadelphian.—No doubt. The world has not been created out of nothing.

Interested Stranger.—Oh! you do not believe what is taught in the formularies of the church then?—that God made all things out of nothing?

Christadelphian.—No. Such an idea is as contrary to Scripture as it is to science. The teaching of Scripture is that God made all things "by his Spirit," a *εξ αυτου*—"out of Himself" (1 Cor. viii. 6).

Interested Stranger.—That is a new idea to me.

Christadelphian.—You will find it is a true idea, and one that removes a difficulty needlessly put in the way by theology. Science and the Bible are really at one on the subject, except that the Bible goes further than science. Science says all things have come out of "force" but how, it is unable to give any account or convey any idea. The Bible says all things have come out of Spirit, emanant from God, which is the idea of force with the superaddition or the idea of radiation, and the associated idea, of efficiency and intelligence. There is this difference in favour of the Bible idea, that it gives us a power adequate to the production of the universe, which science does not. Science gives us force without wisdom and volition, and therefore destitute of the capability of imparting that initiative (or commencing impulse) which was necessary to begin the process of development towards a solid visible organized state. The Bible gives us power with wisdom, convergent in an eternal Almighty Being, and physically embodied and expressed in a universe according to His intelligence and plan.

Interested Stranger.—The Bible idea is a fine idea if it could be demonstrated.

Christadelphian.—The demonstration is before our eyes. Here is a universe constructed on principles of perfect wisdom: perfect wisdom must have preceded its construction. The demonstration is complete when you go back to the starting point of its development. However far back you fix that starting point—whatever countless number of ages you travel backwards to reach the time when there was no shining frame of heaven, but only an illimitable ocean of invisible power, energy, "force," filling universal space, you are obliged to face this self-evident fact that a corresponding number of countless ages had elapsed before then without any movement towards the development of the material universe having taken place, and you have to recognize this inevitable conclusion, that when this movement commenced, a new impulse came on the scene. And you have to ask, whence this new impulse? If nothing but blind mechanical force existed, there was no source or point from which it could come. This argument is very forcibly put in a book I saw the other day which is just out, entitled *The Errors of Evolution*. Here is an extract from it:

"To get rid of a Creator outside of the machine of the universe, we must have *eternal* matter, and *eternal* motion. A beginning of any kind either of matter or of motion, is fatal to atheism. The motion must have begun from eternity if the matter be eternal, and the laws of matter be eternal, else it could never have begun since by those laws; and he must have a machine which has kept running from eternity upon a limited supply of force. But no matter how enormous you make the original supply, and how slow you make the expenditure, it must be exhausted in an eternity of time. The coals under the boiler will burn out, and the fire must die, and the white-hot nebula must cool down to the same temperature as the space around it, and, by Carnot's law (which declares that heat is only active when passing from a body at one temperature to one of a different temperature), all motion derived from it must cease within a limited time. Millenniums ago all motion must have ceased, for remember the atheist's mass of matter has

been cooling from all eternity, and therefore all its heat power must have long since expired. No perpetual motion can be maintained by a world limited either in space or time.

"You cannot obtain a centre of gravity (to become a centre of attraction,) without giving boundaries to your universe; but by thus giving it boundaries and a centre, you insure the certain accumulations of all its parts in one great heap around this centre. If you say that matter meets no resistance in moving through space in obedience to gravitation, then it will all rush in right lines to the one vast heap, in which sun, moon, stars, and planets will be embedded in an eternal rest. If, on the other hand, you say, as La Place assumes, that it meets with a resisting medium, the result is the same, only somewhat delayed; matter takes a spiral instead of a direct track; and as Comte shows, arguing from the yearly decreasing orbit of Eueke's comet, our planets must fall into the sun, and our sun and all other suns, into the centre of the whole system. If this progress were only an inch in a million years, but proceeding from eternity, unutterable ages ago, the whole finite universe had reached a state of perpetual rest.

"What is gravitation? It is the attraction of every particle of matter in the universe to every other, operating equally in all directions, directly as the mass, and inversely as the squares of the distances. Now, granting the atheist's assumption of a universe full of equally diffused homogeneous nebulous matter, what will happen? Why nothing will happen. There is an infinite attraction in every direction operating equally on every particle of matter in the universe, so no motion can begin; for motion is not the result or equilibrium, but of the destruction of equilibrium of force. So long as the attraction operating upon every particle of matter in the universe is equal in every direction no particle will move a hair's breadth. Why should it? How can it? The attraction of gravitation under such circumstances would be like a gum-elastic cord stretched between two pins: so long as the pins are held fast, the attraction of elasticity causes no motion, but in an atheistic universe there is nobody to let go! Here is an atom which is invited to start on a visit to its near neighbour on the right hand, and is

very much inclined to go, but it has at the same moment an equally urgent from its neighbour on the left, so being equally unwilling to disoblige Mrs. Right by going to Mrs. Left's party, or so offend Mrs. Left by going to Mrs. Right's party, it exerts a masterly inactivity, and stays at home. Every other atom being endowed with an equal impartiality, we can have no motion under the law of equal attraction."

Interested Stranger.—Your argument is that there is a mathematical necessity for the existence of God in the facts observed in the visible universe.

Christadelphian.—That is the argument.

Interested Stranger.—It is strong, I admit; but the subject is so vast that I cannot help a feeling to the effect that, however plausibly we argue, there might be a mistake.

Christadelphian.—If the argument rested entirely on what I have placed before you, there might be room for the feeling you describe.

Interested Stranger.—You bring it closer, you said?

Christadelphian.—Yes, I might speak of the innumerable traces of contrivance exhibited in the small things of creation: plants and animals, great and small: objects visible, and those that can only be seen under the microscope; the organs going to make up any one of those bodies. All these must necessarily yield the conclusion that there must be an ineffable intelligence in the universe to account for the presence of such exquisite manifestations of intelligence in all directions.—But I leave all these, and go straight to an impregnable position when I say that our own mental constitution gives evidence of the existence of a Supreme Being.

Interested Stranger.—Our mental constitution?

Christadelphian.—Yes.

Interested Stranger.—There you surprise me.

Christadelphian.—There is no need.

Interested Stranger.—Perhaps it is a misapprehension on my part, but I imagined that you Christadelphians had such a low notion of the worth of human nature as to put all ideas of the discovery of God in man's mental constitution out of question.

Christadelphian.—Man's nature is truly worthless as regards any power it has

either to endure or to evolve from itself intellectual or moral excellence. Nevertheless, it has certain inherent capacities, desires and appetites that yield the elements of excellence in the right combinations, and all these capacities and desires prove the existence of their several objects even if we never saw them.

Interested Stranger.—I don't know that I quite follow you there.

Christadelphian.—Well, take it in this rough way. Nostrils prove breath even if the child has never breathed. Eyes prove light though a man may never have been able to use them. The stomach proves food, though there may be 'amine. The same thing holds good in the higher range of powers. The mouth proves speech and mastication though a man may never have exercised the functions. The musical faculty proves harmony of sound, even if we never heard it. The organ constructiveness proves the law of physics if we never became acquainted with them. Cautiousness proves danger though we may never run into it: Higher up still, conscientiousness proves right and duty though we may be ignorant of what they are.

Interested Stranger.—I think I see where you are going.

Christadelphian.—Veneration proves a Supreme Being even if He had not revealed Himself. The propensity to revere the infinite and the omnipotent is part of the human constitution. True it is that you may find thousands of men who are destitute of it, but this no more disproves the argument than the idiocy of some men disproves the evidence yielded by the capacity of other men for the existence of wisdom in the universe. Man in his ful-

lest development is characterised by the highest disposition to venerate. He is never seen at his noblest except this faculty is fully developed. Hence, the argument is strong, that the tendency, disposition, or impulse of human nature, in almost all countries and ages, to look up to a Supreme Power, proves the existence of that power. It may prove nothing more about Him, but it proves that He is, on the principle that there is no fundamental desire in nature that has not its appropriate object, however out of the reach of the possessor—or unknown to him—that object may be. The religions and idolatries of the world prove a great deal, in their way. What have you to say?

Interested Stranger.—I confess I know not how to dispose of the suggestion.

Christadelphian.—If the construction of heaven and earth shows power applied with consummate wisdom, it proves a possessor of that power—an applier of that wisdom. If their physical history prove a beginning which they were either powerless to make themselves or must have made it from eternity, and which therefore would be no beginning, that beginning must have been the work of an Eternal Power capable of commencing it. If every desire and capacity in nature proves the existence of the state or object to which it points, then God exists, for He is desired and revered by the most completely developed of mankind. There are so many preliminary considerations. Those which come after are the weightiest and most irresistible.

Interested Stranger.—Which are they?

Christadelphian.—Those which come into view when we ask whether there is any evidence of God having revealed Himself. These we must reserve for another time.

A CLERICAL STRIKE.—A peculiar, if not indeed an unprecedented strike, is reported from Bulgaria. The clergy of the Orthodox Church have closed the places of worship throughout the principality, because the people have resented the levying of a church rate, and because the Bulgarian Parliament, have declined to provide for their stipend out of the budget, at the same time requesting the Cabinet to take measures to enforce the payment of the rate. The Opposition turns it to political account by urging the clergy to strike, a scheme

which has proved completely successful. Between two stools, however, the clergy are likely to come to the ground, as the people will certainly not pay the tax save under pressure, which it would be dangerous for the Government to attempt to enforce. There is meanwhile suspension of funeral and baptismal services, of which the people will not be much the worse.

The praise of the envious is of less value than their censures: they praise only that which they can surpass: what they cannot surpass, they censure.

LETTER FROM DR. THOMAS'S DAUGHTER.

Jersey City, N J.,

September 1st, 1885.

DEAR BRO. ROBERTS,—A few of those who bear the name of Christ, meeting for the present in brother C. M. Robinson's house, desire to express our grateful appreciation of your work of faith and labour of love, in your earnest, untiring and able defence of the oracles of the Deity. Upon the foundation of a wholly inspired, infallible Bible, faith and hope have been instilled into our minds, and nourished and fed by its living power. We believe the words of Christ are just as true and powerful for the salvation of his people to-day as when he uttered them over eighteen centuries ago. And when he said "If ye believe not Moses' writing how shall ye believe my words?" there is not the shadow of a doubt in our minds as to the meaning of what he said. And when he said in another place, "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead," his words are of equal force and power as any others that were uttered by him.

The expositions of the holy oracles given us in the writings of our departed brother, Dr. Thomas, have opened up the true meaning of the Scriptures to our minds. We continue to rejoice in the light we have received; and desire to grow up into "the measure of the stature of the fulness of Christ" (Eph. iv.)

We thank you for your defence of the Psalms. The spiritual life of some of us receives much vital power from the rich treasury of the Spirit's thoughts contained in them.

Some of us have been for many years associated with the work of the truth. It has been the supreme object of our heart's devotion. And those who have been faithful workers for the Master, in upholding and sustaining that truth in its unadulterated purity and simplicity, have been regarded by us with the highest love and esteem. Our regard and esteem have been cultivated upon the principles of the truth; therefore they are not ephemeral, but partake of the enduring character of those spirit-inspired principles. We are taught by these to love a brother for his work's sake, and because he loves Christ, and endeavours to do all he can, out of love for him and his brethren.

We here have been doing our best to sustain the precious principles, precepts, and commandments of the Master. We have recognised the obligation which the Scriptures impose upon us to elevate the standard of Christ under the banner of his holy name, and realise the power of the words of the Psalmist, when he saith, "We will rejoice in thy salvation, and in the name of our God we will set up our banners." "Some trust in chariots and some in horses; but we will remember the name of the Lord our God" (Ps. xx).

The name of Jesus, in apostolic times, had power to cast out evil spirits; why may not some of its healing power be manifested in those who profess to believe in these days?

Letters have been received from some of our brethren in distant parts, breathing the spirit of brotherly love and the love of the truth. The most recent are from brother Blessing, of New Orleans, and brother Hough, of Lampasas, Texas.

Brother Blessing writes:—"My brother, Solomon T., and myself, have just returned from the fraternal meeting held at Lampasas, Texas, August 2nd to 8th inclusive, where we were greatly edified and strengthened in the one hope. The meeting was attended by ninety-six brethren and sisters, mostly living within 100 miles of Lampasas. Six brethren and three sisters put on the sin-covering name by obedience in baptism. The meeting was very harmonious and unanimous in endorsing the full belief of the whole inspiration of the Scriptures."

The following is from Brother Coddington, here at home:—"According to promise, I will write down some of the most striking things to be sought out and cherished by the Father's faithful children in all ages:—1st, He tells us, 'without faith, it is impossible to please him' (Heb. xi. 6). 2nd, He informs us, 'I will never leave thee nor forsake thee' (Heb. xiii. 5, 6). 3rd, He tells us, 'Fear not, little flock, for it is your Father's good pleasure to give you the kingdom' (Luke xii. 32). 4th, He informs us, 'the kingdom he will give us is the world of nations with all that appertains to them' (Col. i. 16-29). 5th, He tells us, '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' (2 Cor. ii. 9). 6th, He tells us, 'that things past, present and future are reserved for Christ and his brethren, as the royal inheritors of the glory of his grace' (1 Cor. iii. 22, 28). 7th, He tells us what he has made his Son for our shortcomings, in all that appertains to our imperfectness (1 Cor. i. 30). 8th, He tells us, that we are therefore 'all complete in him' (Col. ii. 10). 9th, He tells us 'that if we forsake him, he will forsake us' (2 Chron. xv. 2). 10th, He tells us, 'to suffer the loss of all things now, if need be, under the circumstances, and trial of faith, in overcoming the adversary. And then He adds these promises, Rev. ii. 26, 27; Rev. iii. 12, 21; Rev. ii. 17; Rev. iii. 5-14.

"These precious promises, emanating as they do from the eternal Father, constitute the most loving expression of endearment possible from a Father to his children. But these are only a brief of what is contained in the record of Himself in His Word. Jesus calls our attention to the very helpless state of our present being, for he says: 'Without me ye can do nothing' (John xv. 5). And Paul says, 'He that spared not his own son, but delivered him up for us all, how shall he not with him freely give us all things' (Rom. xiii. 32). Nothing can be more consoling than the thoughts and hope inspired by these precious promises."

The following, by brother J. Coddington, gives expression to the convictions of the brethren meeting in Tottenville, in reference to fellowshiping with those who hold the theory of partial inspiration:—

"Let us look into the past and take warning. About 25 years ago, on a Sunday at the weekly meeting of the ecclesia, in the city of N.Y., a brother arose and spoke, and, in answering Dr. Thomas said, that if he had to wait after the coming out of the grave any length of time before he was changed, he did not want to

have a resurrection. He set forth that the dead who are to be raised to life would shoot up immortal, leaving no room for manifestation before the judgment seat of the Christ. Dr. Thomas replied. The meeting separated, divided: several went with the Dr.'s antagonist. It was not long before evil speaking began. The spirit of hate had come into the ecclesia. Men had risen who desired to have the pre-eminence: and who were envious of the Dr. Well! what became of the ecclesia? Those who remained under the teaching of the Dr. grew in love, and a knowledge of the truth. Our sympathies are with brother Roberts, and all the dear brethren who have co-operated in the past 25 years, in sustaining the truth. We do not wish to weaken the hands of any brother who has stood faithfully for the truth. Time is on the wing: a little while longer may work be done. Effectual work by an ecclesia must be in the spirit of love. When, at the coming of the life-giver, those who are alive to him now, who have been humiliated in defence of the truth, and whose walk has been for Jesus, will receive the reward promised.

"This partial inspiration movement is laying the foundation of apostasy the most fatal in all the history of Bible times. We think we ought not to compromise our position by fellowship with it. The Christadelphian society in this generation are such only as recognise the entirety of faith and practice brought to light in the writings of Dr. Thomas. All that demur to this should depart in peace into their own chosen way. Let every ecclesia throughout the world give definite expression as to their decision in this most important matter, and let us have peace in the body, for the Christ's sake. Stand firm, dear brother Roberts: God will raise up friends that will sustain and comfort you all along the line, till the glorious voice of the Master is heard in the land."

Slander cannot make the subjects of it either better or worse; but it is not so with the slanderer. Calumny makes the calumniator worse.

In the present state of things, health, wealth and power are the powerful apostles of unbelief. They make converts

without persecution, and retain them without preaching.

If a man be sincerely wedded to truth, he must make up his mind to find her a portionless virgin, and he must take her for herself alone.

THE CHRISTADELPHIAN CONTRIBUTION TO PALESTINE COLONIZATION.

The following further communications have been received from Mr. Oliphant:—
Haifa, Syria, Sept. 15th, 1885.

DEAR SIR,—The enclosed from the gentleman who is kindly distributing some of the money you have sent me in Safed, will interest you. I have, in addition to the 20 Napoleons given to Yessod Hamolo, now given 20 to the new colony he describes in this letter, and five to the man Abron Keller. The new colony in Ganlan will be an interesting experiment, as it is entirely undertaken with their own resources by Jews who have been long resident in the country and know the language, many being natives, and all Turkish subjects.—
Yours truly,

L. OLIPHANT.

P.S.—I also enclose a line I received from the leader of this colony announcing its commencement.

Haifa, September 3rd, 1885.

MR. OLIPHANT,—DEAR SIR,—I came here on business the day before yesterday, when I found at Mr. Ducks' your kind note of 28th ult., with enclosed cheque for 20 Napoleons.

I will either distribute the amount among the people of Yessod Hamolo, or cause to be bought two pairs of oxen of which I know that they are in need. In every case I shall have the pleasure of communicating to you how the money was applied.

As for the people of Joulan, the land has been purchased, I believe, last Monday. There are about 30 families with Rosenzweig their manager, who has done his utmost to procure the necessary purchase money, which is about 500 Napoleons. Some have mortgaged their houses, others have sold their wives, jewellery, and so forth, until the money was got together, and Rosenzweig and another man were dispatched to Damascus to pay down the money and bring with them the title deeds. I happened to see some of them the day before I left and found them all in very good spirits, ready to commence work as soon as they can get together a few pounds. It seems that for the moment they have no pressing need for houses, for

the purchased property possesses a large old castle, which, with little money, could be made inhabitable.

It will indeed be a great encouragement for them and a mark in the early history of this interesting settlement to get the first half from you.

Coming out of the hotel this morning I found Abram Keller waiting for me, having followed me from Safed. Now I had quite made up my mind not to pester you, as far as it lies in my power, with beggars. But this man really is no beggar. He is as hard working a man as I ever met with in this country. I gave you in my last letter an account of the money spent you gave him, but he is just now in great want again, and ought to be helped to finish the cottage in course of building, and to purchase a pair of oxen. I therefore beg to recommend him to your kind notice. I shall try to add something to whatever you may be disposed to give him.

I should feel greatly obliged if both Mrs. Oliphant and yourself could send me some old cast off clothes which might be a great boon to some of the poor in Safed.—
Believe me, dear Sir, yours faithfully,

L. OEZERET.

Safed, September 21st, 1885.

DEAR SIR.—A day or two after my return to Safed I sent for the "Yessod Hamolo" people and distributed the twenty Napoleons among them according to the enclosed list. Fischel Solomon got only two Napoleons as I believe him to be less needy than the rest. The gift was gratefully received by all. Please accept the enclosed letter from the people themselves, breathing of genuine gratitude.

The twenty Napoleons for the Joulan people are still in my possession, though they all know of the gift. I want them in the first instance to agree upon something practical to be bought for the money, the first donation ever received, and secondly, I want them to show me the title deeds of the beginning of operations,

Believe me, dear Sir,

Yours faithfully,

L. OEZERET.

The Christadelphian.

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

NOVEMBER, 1885.

We have received many letters during the month which there is no room to quote—letters of prompt and encouraging response to the words addressed last month, “to the friends of the *Christadelphian*.” We should have liked to acknowledge each letter personally and direct: but this has been impossible, with so much else to look after. Correspondents will please accept this writing as the substitute of a private letter. We hope to be permitted to rejoice with them, and with all the children of God, when the storms of the present fleeting life are over for ever.

“Ought there not to be an answer?” is the question asked by several, about the article on resurrection which appeared in the September number of *The Truth*. The article denies the judgment of the Saints as to the question of immortality and corruption at the coming of Christ. The whole subject was thoroughly debated nearly twenty years ago, as those may be aware who have the back volumes of the *Christadelphian* and *Ambassador*. But possibly it may require some further attention in the interests of those who have come to the truth since then. Brother J. J. Andrew has sounded a warning note in the *Light-stand*, and some notice of the matter will be found in the early part of this number of the *Christadelphian*, to be followed up afterwards.

The number of *The Truth* in which the said article occurs is, we are informed, the last number of that periodical that will appear. Apparently, its place is to be taken by a new paper of the same character in its main features, emanating

from Birmingham. The new paper will presumably dissent from the resurrection doctrine of its predecessor, but will represent the same attitude on the subject of inspiration—an attitude of compromise with partialists, which has compelled the separation of the friends of a wholly-inspired Bible and pure fellowship. The prospectus protests that it is not started in the interests of partialism; but actions are louder than words.

We are entering the throes of a general election in which the stranger-and-pilgrims of the saints is brought home to them in a very direct manner. The election is an interesting operation to them from its bearing on the field of foreign politics wherein are discernible the signs of the Lord's return; but it is one belonging in its proximate exigencies essentially to the children of darkness, and not to the children of light, of whom it still remains the truth as uttered by their Great Head when upon the earth, that they are “not of this world.” Much, humanly speaking, depends upon the issue of the election. It will make a great difference to the future course of European events whether the Tories or the Liberals are victorious. The matter is in the hands of the angels. Men only see the human incidents and feelings of the hour: they forget that the springs of these are divinely governed. Whichever are needed for the present hour will come back to power. Which those may be, nobody can tell. We have had sufficient experience to see that whether Tories or Liberals are at the helm, the purpose of God goes forward—first by one, then by the other—according as their particular influence is needed. The general expectation is that the Liberals will win; but there are elements in the situation that make this quite uncertain. It is, meanwhile, remarkable that the Eastern Question should revive under what is considered the stop-gap Tory Government of the hour.

THE SIGNS OF THE TIMES.

REVOLT OF ROUMELIA FROM THE
SULTAN.

RE-OPENING OF THE EASTERN
QUESTION.

THE ENTIRE TURKISH EMPIRE IN A
STATE OF UPHEAVAL.

PREPARATIONS FOR WAR.

Suddenly, and without any visible preliminary symptoms, the Eastern Question has started up once more in the political arena, and forced itself upon the attention of the powers of Europe. Men are disquieted as at the portents of an indefinite peril. Believers are gladdened as at the stirrings of the breeze which fills the sails of the becalmed vessel on her homeward way. They are waiting to see Turkey go, because that event precedes the Kingdom of God, for which they long and pray.

The event in question was briefly referred to in our footnote last month. It is an event which has since developed many other events and now occupies universal attention. The events affect Turkey — all of them: and Turkey is the focus of the signs, as the possessor of the Lord's land. They began with the announcement that a revolution had broken out in Roumelia, and had accomplished the union of that Turkish province with Bulgaria, without the shedding of blood. Politicians everywhere understood the precise gravity of the announcement.

It will be remembered that when Russia, eight years ago, victoriously advanced to the gates of Constantinople, she extorted Turkey's signature to a treaty—(known as the San Stefano treaty)—by which Turkey consented to the formation of a large independent Bulgarian state, embrac-

ing Macedonia, and going sheer down to the Mediterranean Sea coast, not far from Constantinople. To this treaty England afterwards objected, backing her objection by the despatch of the British fleet to the Bosphorus. A Congress of the Powers was convened at Berlin, to consider the said treaty, with Russia's consent. At this Congress, Lord Beaconsfield insisted upon the proposed Bulgarian State being restricted to the territory north of the Balkan mountains, and that the southern part of Bulgaria should be constituted an autonomous province under the name of Roumelia, under a Christian governor, subject to the Sultan, and that Macedonia should be restored to Turkey. Lord Beaconsfield said that England would go to war if his terms were not accepted. Russia, exhausted with her efforts, consented; and the war came to an end. The people of Bulgaria were ill-contented at being cut into two parts, especially with the southern part still subject to Turkey, but they were powerless to oppose the Governments who settled the treaty: and so the two parts were organised—the northern part as an independent state, under Prince Alexander, of Battenberg; and the southern part as a Turkish province, under a nominally Christian governor, appointed by the Sultan.

What has happened now is this: the Bulgarians of this Turkish province, Roumelia, have risen against their Turkish governor, and proclaimed their union with their Bulgarian brothers of the north section. They have, in fact, obliterated Roumelia, and made one large Bulgaria. The thing was done suddenly, after, however, a considerable time of patient and very complete preparation. The right moment was chosen. Gabriel Pasha, the Turkish governor, was absent from the capital. The Bulgarian militia were assembled for exercises. A provisional government was proclaimed. Gabriel Pasha was seized and despatched under guard to a distant place of safety. All the strategic points on the Turk-

ish frontier were occupied with Bulgarian troops. The bridge connecting Philiphopolis with Adrianople was blown up, and the telegraph wires cut. An address was sent to Prince Alexander of Bulgaria, asking him to accept the union of Roumelia with his state. Throughout the day groups of persons bearing flags paraded the streets, uttering cries of "Long live the Union," and singing the national hymn. Towards evening large crowds collected on the square in front of the Palace, and organised a meeting. The union with Bulgaria was then proclaimed, and a resolution was adopted pledging those present to sacrifice their lives, if necessary, in the realisation of their object.

Prince Alexander was a long way off—(on the shores of the Black Sea, in fact)—when these things happened. He returned at once, and convened the Bulgarian Parliament. The assembly authorised his acceptance of the union: and he then issued a proclamation, publicly read amid the greatest enthusiasm: "We, Alexander, by the grace of God and by the will of the people, Prince of Northern and Southern Bulgaria. Be it known to you, my beloved people, that on the 18th instant the population of Roumelia, after overthrowing the Government, proclaimed a provisional administration, and unanimously proclaimed me Prince of that province. With a view to the good of the people and to their desire to unite the two Bulgarian States in one in order to attain the realisation of their ideal, I recognise this union as an accomplished fact, and accept the title of Prince of the Two Bulgarias, North and South.

"I trust, my beloved people, that the two Balkan countries, which have welcomed this great event with enthusiasm, will give their assistance with a view to the consolidation of the holy act of union of the two Bulgarias, and will be ready to make all necessary sacrifices and efforts for the defence of the union and for the

independence of our beloved country. May God assist us in this difficult task. Done at the ancient capital, Grand Tirnova, Sept. 20th, 1885. Signed ALEXANDER." Afterwards the Prince visited the capital of Roumelia, and was received by the populace with enthusiasm.

THE QUESTION EVERYWHERE.

The event produced profound sensation throughout Europe. The question everywhere was, What will Turkey do; will she invade Roumelia? What will the European Powers do, who signed the Berlin Treaty, thus summarily set aside: will they force things back into the form they were in before—the *status quo ante*? It soon became evident that there were divergences among them that prevented them from acting in common. Turkey prepared for war, and the ambassadors came together. The message agreed upon by the ambassadors was a very lame one, in consequence either of the want of fundamental agreement, or else of the existence of an understanding which they were ashamed to avow. What they said was in effect this: "The Roumelian people have behaved very badly indeed, and deserve punishing; but you Turkey are acting nobly in not doing anything against them, and we advise you to continue such good behaviour."

Meanwhile, new complications began to show themselves. On its becoming evident that Europe would likely sanction the union of Roumelia with Bulgaria, the other nationalities that have been carved out of Turkey, Servia, Greece, Montenegro, and even Roumania began to put in their claims. They said that Bulgaria would be too big for them with Roumelia added; and that if it was to be so, they must all have enlargements also. The ambassadors said "Be quiet;" but they wouldn't, and the little powers began to call out their armies, which at the present moment are assembling on their respective frontiers to fight Bul-

garia if it is enlarged, or at all events to secure a slice of Turkey. Turkey is meanwhile making gigantic preparations for war; and all hope that war can be averted is nearly abandoned. What makes the matter serious in the estimation of thoughtful men is the certainty that if war break out among these little powers, the Great Powers will necessarily be drawn in, with the result of bringing on the long-dreaded conflagration.

THE EUROPEAN UNDERCURRENT.

The *Daily News* Paris correspondent says:—

“The prevailing opinion is that the Prince of Bulgaria would not have lent himself to the movement unless he was encouraged by Russia, and countenanced by the German and Austrian Empires. He is a pawn which they move. You may expect to hear of Austria advancing towards Salonica if Turkish authority is not restored in Roumelia. You may also expect to hear of the Greeks at Athens and Constantinople uniting to reclaim the rights which they consider to have been in abeyance. Italy keeps her eye on Tripoli, and will probably go there should the changes which I anticipated happen in European Turkey. There will very probably be an attempt made by Austria and Germany to strengthen Lord Salisbury's position by offering to obtain the sanction of Europe to the permanent British Protectorate of Egypt.”

“All the Vienna papers agree that if Turkey intervene by force of arms, Bulgaria, with Eastern Roumelia, would be scarcely a match for her, as their united military forces only reach 36 battalions, whereas Turkey can order into the field immediately the two army corps of Constantinople and Adrianople, with 56 battalions of infantry, 48 squadrons of cavalry, and 24 batteries of artillery. But in the meantime all agree that Turkey might not have the energy to proceed quickly enough, if at all. What is more dangerous even is that a similar movement in Macedonia might aim at a union with Bulgaria, by which Austria-Hungary might be called on the spot on the other side. It is hinted at that all the great events on the Balkan have commenced

with little insurrections, and that if Turkey really intervenes and is victorious, Russia might be obliged, by the influence of the military party, to interfere in favour of Bulgaria.”

THE PROSPECT.

The *Daily Chronicle* says:—“If the Powers do not interfere, we take it that King Milan will invade Macedonia, and redress in his own favour the balance of power which the union of the Bulgarias is supposed to have disturbed. But then if Serbia moves, how are Montenegro and Greece to be held back? And if they cannot be controlled, is it not obvious that we are confronted at last with the long deferred dissolution of the ‘Sick Man?’ The Conference of the Ambassadors has as yet settled nothing, and the temptation to anticipate their decision by ‘accomplished facts’ is manifestly becoming too strong to be resisted by the petty States. The powers, of course, are all interested in preventing a re-opening of the Eastern question, which must lead to a recasting of the Treaty of Berlin. But judging from the bellicose attitude of Serbia, they seem quite unable to hold in check the turbulent spirits that are goading the subject races of Turkey to revolution. The end of it all cannot but be foreseen by the Porte. Whether the solution of the existing difficulty be arrived at through diplomacy or war, the result must be a further curtailment of the Ottoman Empire, so that it must be reduced to the position of having its head in Europe and its body in Asia. It is easy to see what will then happen. The Sultan will have to retire to Broussa, and the waning light of the Crescent will be finally extinguished in Europe.”

The *Temps* (quoted by *Daily Telegraph*) fears that “the attitude of Serbia and the language of King Milan seem to indicate that a spark will fall ere long on the inflammable material accumulated in the East, and he must be a very clever man who will say where the conflagration will end.” After declaring that the crisis is on the eve of a sanguinary *dénouement*—for while the Great Powers are wasting their time in conferences of Ambassadors, in collective notes, and in exchanges of views, the petty Balkan States are on the point of coming to blows—the *Temps* goes on to say that we may at any moment hear that the Serbs have invaded

Bulgaria. Serbia is absolutely without excuse for her attitude, but there is no doubt that she will beat Bulgaria unless the Sultan deems himself bound to assist a prince who has nominally remained his vassal. Setting this latter contingency aside, the *Temps* asks how Austria and Russia can hold aloof from such a struggle between their respective *protéges*. "How can one help fore seeing the moment when Great Powers will replace princelings, not of their free will or of set purpose, but pushed on by the inexorable fatalities of which the Eastern Question is composed."

EUROPE'S DILEMMA.

The *Daily Telegraph* says an English statesman, (several times foreign minister) expresses himself thus:—"It was at first imagined that the proclamation of the recognition of accomplished facts in Bulgaria would suffice to restore calm in the East, but such a view implies a total disregard of the very conditions of the problem. In point of fact, Europe is confronted with a dilemma which almost baffles all attempts at solution. If the accomplished fact be accepted, a field will thereby be opened to the demands for compensation, and the measures adopted with a view to preventing a Bulgarian war will probably lead to a Servian and Greek war. If Eastern Roumelia and the *status quo ante* be re-established, there will be a conflict with the Bulgarians, and, it may be confidently predicted, with the whole Slav world. It is not with the frivolous formula of the theory of nationalities that the Powers will conjure this two-fold danger."

The *Daily News* says: "The Bulgarian Question threatens to become an Eastern and even a European one. In the capitals of all the Great Powers, as our Correspondents inform us, the sentiment which prevails is one of uneasiness. The longer the Bulgarian question remains open the more difficult it will be to close it. The consultations of the Ambassadors at Constantinople appear now to be recognised as being merely an expedient for gaining time. The proper phrase would be for losing it. . . . It is, in our view, absurd to hope that Austria and Russia would remain permanently neutral in a conflict between Turkey and the smaller States of the Balkan Peninsula, or between those several States themselves. They would soon be brought in on one side or the other—Austria for Serbia, and Russia for

Bulgaria, and both for themselves. In any case the Turkish Empire in Europe would disappear. This is the catastrophe which Lord Salisbury's diplomacy at Berlin has brought within near view—not peace with honour, but a confused and predatory war."

PREPARING FOR WAR.

A *Daily Telegraph* correspondent summarises the situation thus:—

"In two words the position amounts to this: the Porte will not quarrel with the Powers over the proposed solution of the Bulgarian question itself, but the consequences thereof may place the Porte at variance with the European concert. Serbia and Greece are arming, in view of looking after their own interests in case the Powers should disappoint them. But so is the Porte, a fact which it is of paramount importance not to overlook. Last night the *Pester Lloyd* gave particulars of the Turkish armaments, the most salient fact being that two Army Corps are in course of formation—one under command of Ghazi Osman, and the other under that of Ghazi Moukhtar.

"As to Serbia's intentions, there is, unfortunately, no room for doubt. King Milan, at a parting audience granted to some members of the Skuptschina, told them that the situation was one of extreme gravity. Serbia would wait for the result of the meeting of the Ambassadors, and if it should not be satisfactory for Serbia she would at once take the field, in order to restore the equilibrium amongst the Balkan States that had been destroyed by Bulgarian union. The 6th Servian Regiment has left for Palanka, and the 8th for the frontier South-east of Vranja. The Division of the Drina halted a day at Belgrade on its march to Nisch. From today there will be five military trains a day to Nisch."

It will be seen that the whole Turkish empire is in a state of upheaval, and that events are tending irresistibly to that disappearance of her power, which is a necessary preliminary to the effectual preparation of the way of the kings of the east.

Truth can hardly be expected to adapt herself to the crooked policy and wily sinuities of worldly affairs: for truth, like light, travels only in straight lines.

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, November 9th (brethren and sisters only). Tea at 4.30. An hour's conversation after tea.

THE EDITOR'S LECTURING APPOINTMENTS FOR NOVEMBER.—1st, Birmingham; 8th, Leicester; 15th Birmingham; 22nd, Birmingham; 29th, Birmingham.

SUNDAY SCHOOL.

November 1st, 2 Kings iv. to 22. *Subject for proof:* "That through Adam and sin, all die."—November 8th, 2 Kings iv. 22 to end. *Subject for proof:* "That through Christ, life everlasting may be obtained." November 15th, 2 Kings v. *Subject for proof:* "That Hell is the Grave."—Nov. 22nd, 2 Kings vi. to 23. *Subject for proof:* "That soul means creature, life, mind (not everlasting)."—November 29th, 2 Kings, vi. 24 to end of vii. *Subject for proof:* "That the truth would be despised by the many."

BIRMINGHAM MISCELLANIES.

The special week-night lectures are proving an acceptable solace in the distresses that have been incident to recent experience. The re-exhibition of the glorious verities of the Bible truth has re-animated the spirits of the brethren, and arrested the attention of several interesting strangers. The questions at the close have been an acceptable feature.

A revival of the work is becoming visible in various directions. There have been several returns to fellowship, several immersions; and several new cases of interest. The former include bro. Geo. Smith, bro. Wm. Sheppard, bro. Thomas Pride and bro. and sister Cozens; also (in a sense) sister Clara Egginton, who after being away from Birmingham for a considerable time, returns to find the ecclesia divided and her friends on the wrong side—notwithstanding which she has decided for the other.

Bro. Powell has been appointed superintendent of the Sunday School in place of bro. Shelton, and bro. Coterill has been appointed secretary of the same, in the place of bro. Powell. The school is suffering for the moment from an over-supply of scholars in the several classes; but there is likely to be an easement of the difficulty by-and-bye if the statement is true that a Sunday school is to be formed at the Exchange.

A special business meeting was held in the Temperance Hall, on Monday, October 19, when, in the absence of a constitution, the various serving brethren were in one list requested in an open vote to continue their services for another year, during which it is probable a modified constitution will be introduced for consideration. Some are in favour of the lot as the mode of election in that constitution and that those appointed under it should be considered the "chosen of the Lord." It was pointed out that there would be an evil in this unless the Lord prescribed the use of the lot, and promised to make his own selection thereby. We should have to be very sure he would direct the lot in our particular circumstances before adopting it. If it were contended for, it would be necessary to put it to the test, by having it several times over. If the result was the same each time, doubtless the hand of God would be in it. If not, we must consider it one of the many things which He had left us to regulate by the faithful use of the discernments He had given us.

THE ATTEMPTED RECONCILIATION.

As this is now a failure, it will be of

advantage to publish the letters that have passed, which are as follows :—

To the Managing Brethren of the Assembly Meeting in the Exchange Assembly Rooms Birmingham.

DEAR BRETHREN, — Brother Bishop having communicated to us your resolution of August 31st, deprecating the private efforts that have been made to bring about co-operation between you and ourselves, and tacitly inviting us to address ourselves to you in our collective capacity, we hereby do so in the form you request—(by letter publicly read to, and adopted by, the whole Temperance Hall ecclesia)—hoping you will reciprocate our advance by reading this, our letter, to the whole of the brethren meeting in the Exchange, and submitting to them for their adoption, any answer you may feel called upon to make.

Our object in this letter is to express our desire for mutual recognition and co-operation, if the conditions exist admitting of so desirable form of things. The conditions exist on some points we know ; it is in your power to put an end to any doubt we may feel on the one that has divided us, relating to the character of the Bible, and the position our estimate of that character is to have in our basis of fellowship. If you are prepared to admit (and to ask every person in your fellowship to admit), the wholly inspired, and infallible character of the Bible, and to withdraw from every one refusing that recognition of its character, it will be our duty and satisfaction to work with you in fellowship, as a sister ecclesia. The test we have applied to ourselves in this matter, we do not in any dictatorial spirit seek to apply to you. We merely wish to protect ourselves against the currency amongst us of a doctrine, which we regard as destructive of the foundation on which we stand. For such protection, the guarantee we ask has become necessary in the situation, created among the brethren throughout the world by the introduction and advocacy of the doctrine of partial inspiration. We shall consider that you afford us all the guarantee that is necessary, by your assenting to the declaration to which we ourselves have assented ; and by your requiring every person in your midst to assent to it (the mode in which you ask that assent is immaterial, provided you agree to require it individually); the

declaration in question, being as follows :—“We here by record and profess our conviction that the doctrine of the divine inspiration and consequent infallibility of the Scriptures in all parts of them (as originally written by prophets and apostles and now known as the Holy Bible) is the first principle of that system of truth which forms the basis of our fellowship one with another in Christ, and that consequently we are unable to compromise that principle by continuing in association with those who either believe or tolerate the doctrine that the Bible is only partially inspired and contains an element of merely human authorship liable to err.”

We sincerely desire co-operation with you if we can have it on what we consider a necessary condition under present circumstances. Co-operation will be advantageous in many ways, even though we are separated. A continuation of the present form of things cannot fail to be disastrous to the best interests. We therefore hope, if you really agree with us in this important matter, that you will not allow personal objection of any kind to interfere with the intimation of that agreement in the only way that can prove adequate to the removal of present difficulties. Signed on behalf of the Temperance Hall Brethren,

J. J. POWELL.

Temperance Hall, Birmingham,
September 10th, 1885.

To the Brethren Meeting in the Temperance Hall, Birmingham.

DEAR BRETHREN,

The letter received from you, having been submitted to our ecclesia last evening (September 17), I have been instructed to reply as follows :—

“That this ecclesia having carefully considered the letter from the brethren meeting in the Temperance Hall, are unable to see in it any recognition or repentance of the unscriptural action taken by them on the 12th of June last, when, in private meeting assembled, they decided to cut us off from their fellowship, and the following Sunday physically shut us out from the table of the Lord (although a resolution was unanimously passed by the whole ecclesia in February last, ‘that

no withdrawal should take place until the the scriptural course had been carried out'). We moreover observe that the article to which we are asked to subscribe is practically the same as that contained in the original post card, and to which more than one ground of objection was made at the time.

"We have already repeatedly declared that the foundation of our association is the conviction that the Bible is the word of God (see our enclosed official statement of June last), but in relation to the various theories of inspiration, we confess our inability to devise any better formula than 'the form of sound words' supplied by the Bible itself, such as the statement of Paul, that 'all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.'

"We regard it as a departure from Apostolic simplicity to attempt to found the ecclesia of Christ upon any modern uninspired definition, which is unable to express itself in scriptural words, and we appeal to all who seek to uphold the apostolic doctrine and practice, to extend to us their hearty recognition and co-operation in our resistance of the endeavour which has been made to separate those who ought to be one. Signed on behalf of the ecclesia,

JOHN JAMES BISHOP, Secretary.
Exchange Rooms, New Street,
Birmingham, September 18th, 1885.

To the Brethren Meeting in the Exchange Assembly Rooms, New Street, Birmingham.

DEAR BRETHREN,—We have duly had read to us your letter of the 18th inst. We are sorry you have not seen your way to comply with the proposal we made in our last communication to you. Possibly your refusal may be based on a misapprehension of the meaning of our approach to you. We judge so because you say you are unable to see any repentance in our letter. We fear God, and would desire to repent most humbly of anything done by us contrary to His will, but we did not write you because we repented of the course we have taken. On the contrary, though with sorrow we say it, we could not but act in the same way if we were placed in the same spiritually distressing circumstances.

Our reason for addressing you was this, that we were invited by brethren out of Birmingham to recognise you in an ecclesial capacity, though separated from us. We were willing and desirous of doing so if your attitude towards the Scriptures could become such as to admit of it. This we told those brethren, through brother Roberts. They set to work to find if they could induce you to take such a position. They failed. Deprecating private action, you invited us to place ourselves in direct communication with you. We decided to do so. The result was our letter, in which we indicated what would be an acceptable attitude on your part in reference to the question that has divided us. We had no intention of signifying repentance of a course of action which we have confidence Christ will approve as a measure faithfully taken in an hour of great peril to the truth as regards the ultimate workings of things.

This course, on our part, your letter does not correctly represent, though we doubt not you describe the matter as it appears to your feelings. You say we decided, at a certain meeting, to cut you off from fellowship. We did not do so. We did not cut off anyone. We separated ourselves from a corrupt state of things, and we invited you to come with us. Your official circular recognises this. It says that you adopted a resolution, a few days afterwards, expressing "sorrow at the RETIREMENT of so many brethren." This is exactly what took place. Our own resolution proves it, as well as yours. Our own resolution says: "We hereby separate ourselves from the organisation heretofore subsisting in the Temperance Hall." The same night you passed a resolution in which you said you "recognised the necessity of separately continuing the Birmingham Christadelphian ecclesia." This shows that you did not consider yourselves cut off, but that we had separated ourselves from you. This was a right thing to do if the cause was righteous, which we shall show. The particular mode of our procedure is outside the essence of our act, spiritually considered. It was a necessity imposed on us by circumstances. What you call the physical shutting out was due to our legal connection with the Temperance Hall, of which we could not divest ourselves. Had we been free, and in a minority, we should have gone to another

place. Not being free, we offered the other place to those who did not choose to come with us. Our action in going away from your organisation and inviting you to accompany us was not in violation of our February resolution, which referred to the ecclesial process of individual withdrawal. That process had become impracticable, and we resorted to another process as the only one that we conceived to be capable of extricating us from the spiritual morass into which our affairs had sunk.

You refer us to your official printed statement for proof that your foundation is the Bible as the word of God. We look at that statement, and we do not find it satisfactory in view of the doctrine that has come among us and troubled us, namely, that the Bible is only inspired when it claims to be so, and that, in the other parts, a merely human authorship is at work, liable to err. While you affirm your belief in the entire inspiration of the Bible, you do not repudiate the doctrine of those who say that inspiration does not secure infallibility. You express your concurrence in the terms of the February resolution; but we cannot forget that some among you declared that resolution to be ambiguous, and a failure as regards securing the doctrine of inspiration, which we regard as the truth. And in the very resolution in which you re-affirm your consent to its terms, you say that you are not prepared to insist on "other than a scriptural form of words as a basis of fellowship," while in the letter we are now answering, you slightly refer to the great and vital truth of inspiration as "various theories of inspiration," and decline to be bound by any definition not found in the Bible itself. Now, it is a very meritorious thing to be zealous thus for Bible words, if you regard Bible words as the infallible words of inspiration. But the doctrine is that they are not all such; and if that doctrine be true, we cannot tell which are the infallible words, and which are not. Why then should you insist on a Bible form of words as a basis of fellowship, which may contain uninspired and fallible words? If you say you believe them all to be inspired and infallible, then frankly say so, even if you have to go outside the Bible for words in which to say it. The Bible does not require us to confine ourselves to Bible words in declaring our individual conceptions and

convictions of what it teaches. The great question in modern times as regards the Bible is the meaning of the words it employs. The mere words of the Bible have become so hackneyed and associated with ecclesiastical and unscriptural ideas (as you all know), that they have ceased in many cases, to convey their proper meanings. Earnest men value words only as the vehicles of ideas, and where there is any uncertainty as to the meaning they will convey, they do not hesitate to use others, whatever the subject may be. Where men, in the presence of ambiguities (from whatever cause arising, take refuge in mere words, it is because they are either uncertain of their own meaning, or have a meaning which they wish to hide.

A slavish adherence to mere Bible words as a basis of fellowship will land you in every form of error. On the face of it this may seem a startling proposition. But consider: where is the man, in all the sects and denominations of Christendom, who would not consent to "a Scriptural form of words?" A Methodist comes to you saying that he believes Christ came to give his sheep eternal life. This is a "Scriptural form of words;" but, to his mind, it means taking immortal souls to heaven at death. The position laid down in your letter forbids you going into this. You must not, according to the principle you have down, go behind the "Scriptural form of words." As soon as you begin to ask him what he understands by the "Scriptural form of words," you abandon the "Scriptural form of words" as the basis of your fellowship. Your basis of fellowship, becomes transferred to the words of explanation or definition that may pass between you, of which the "Scriptural form of words" becomes but the symbol. You would have no warrant for requiring any man applying for your fellowship, to admit that the immortality of the soul is a fable, for that would not be a "Scriptural form of words." So if a man comes to you, saying he believes in the Kingdom of God, he uses a "Scriptural form of words," and you are bound to receive him, under the principle you lay down, though you know that the words to his mind represent starry realms for souls. You are precluded from going into the meanings. So with a man saying he believes in the Lord Jesus Christ. It is the form of words that is your basis. So with the devil: so with God: so with the whole range of divine truth. The Pope

himself would agree to a "scriptural form of words" so long as you did not make the meaning a difficulty. In the application of your principle, the whole truth will disappear from your hands.

Your principle is a wrong one. It is ideas—not words—that constitute the basis of our fellowship, and in this you and we have begun already to go apart. You would have us unite on Paul's form of words, "All Scripture is given by inspiration of God," without asking if we are to understand every part of the Bible to be Scripture, and if the inspiration of God gives us God's mind infallibly, and not man's. You would have us ask no questions but hold fellowship on a "Scriptural form of words." We cannot consent to this treating of Scripture language as if it were a charm or a fetish, or a piece of delicate machinery in a glass case. We are commanded by Paul in divine things not to be children in understanding, but men. We are disposed to obey. We demand light and truth without ambiguities or concealments, as the basis of our fellowship in Him, who is light and in whom is no darkness at all. We will accept no form of words that is not intended to stand for the truth without compromise. The fact that you put forward Paul's "form of words," while disparaging the truth which his words express, as a matter of "human theory," confirms us in the want of confidence which your whole attitude towards this subject since its introduction has created. If you disbelieve in the partial inspiration of the Bible, and believe in its complete (and infallible) inspiration as a first principle in your fellowship, why should you object to say so in the frank and earnest manner that the circumstances call for? Why should you slavishly take refuge behind a mere form of words?

We observe various complaints in your printed circular, which call for a word of explanation. You object to what we have done,—

1. "Because ecclesial matters should not be settled by private ticket meeting." To this we say we did not meet to settle ecclesial matters in the ease of your complaint. We met in our individual capacities to resolve upon a collective course which had become necessary by reason of the corrupt state of the ecclesia.

2. "Because we had no power to dissolve the ecclesia. Whatever power rests in a majority rested with us, because we were the majority; and that power we chose to exercise peaceably because our course was a foregone conclusion requiring no discussion and inflicting hardships upon no one, since all had an opportunity and an invitation to take part with us. Any other course would have subjected us to turbulence, of which we had had more than enough.

3. "Because no brother should be separated from unless he has had an opportunity of hearing." We did not meet to separate from individual brethren, but to retire from an organisation which we had a right to do, and which you have recognised we did. We invited every brother and sister to come with us, who was prepared to be faithful to the principle which had been placed in jeopardy.

The legitimacy of our action depends upon the adequacy of its cause. This we allege not only to have been sufficient, but compulsory. From our point of the view, we had no other course, if we were to be relieved from a persistent and tenacious spiritual pest which was suspending edification and threatening the ultimate stability of the truth in our midst. To make this manifest, we briefly recapitulate the facts.

Throughout the whole world, a theory had been promulgated that the Bible was only partly inspired; that there was a human element in it; that, consequently, its histories were not infallible, and that the errors alleged to be in the Bible were due to the presence of the so-called human element. The theory at first was widely favoured, and received support from two papers—one called *The Truth* and the other, *The Lion*, and the theory and the papers were both sympathised with by numbers in Birmingham. . . . Early in the controversy, a resolution was submitted to the Birmingham ecclesia, defining the right attitude on the question. The resolution was amended to secure unity, if possible; but the result, though averting disruption for the time being, was not satisfactory. A great principle was at stake. Many while nominally repudiating the wrong principle, were not heartily supporting the right principle, and, in some cases, were absolutely opposing it. The resolution

was reluctantly adopted, the very seconder of it virtually speaking against it, while many did not vote for it. The very first thing after its adoption was a clandestine invitation to a believer in partial-inspiration to lecture in Birmingham. Those who promoted this, while repudiating the doctrine of partial-inspiration, were constantly in conversation, taking a position that involved it. "Not every jot and tittle" was a favourite expression. Others stoutly advocated the doctrine in private. A test case of this kind was proceeded with under the resolution, but when it came to the last stage, there was such a verbal compliance with the terms of the resolution, as made it impossible to apply it. The qualifications that had been introduced to meet all reasonable difficulties were strained to bear a sense not intended. Afterwards, the resolution was pronounced a failure; and there was ill-concealed glee at the abortive nature of the situation. Brother Jardine's pamphlet, openly and undisguisedly advocating the theory of partial inspiration, was welcomed as "the best thing that had been written on the subject." The two papers, advocating partial inspiration, were openly announced and sold at our meetings, and in one instance, a number of the *Æon*, containing a glaring article on the subject, was gratuitously distributed among the brethren.

The situation was distressing and disastrous. The truth of the matter was glibly spoken of as "a human theory." The existence of error in the Bible was unblushingly contended for. We were powerless to deal with this state of things under the resolution because of the number of those affected, and because of their avoidance of the terms that would have made the resolution applicable. Partial inspiration was disavowed in words, but in doctrine contended for. The prospect before us was one of interminable strife, in the course of which, it was certain, the doctrine in agitation would go farther than originally intended, and I ad away from truth and confidence and peace. Brethren asked despairingly what was to be done. It finally became evident that there was no way out of our distress but by the course that has been adopted. The adoption of that course has naturally hurt you; but there was no alternative; and if you are wholly in sympathy with divine interests in the case,

you will be able easily to get over what of personal affront you may think involved in our procedure. Where sympathy with the wholly-inspired character of the Bible exists, there is the same readiness to condone precipitate tactics in its defence, that there is to excuse the unspeakable department of such as Bradlaugh on the part of those who hold his views. It is a universal and inevitable rule that people excuse almost anything that is done in harmony with their loves. If we have given cause for "soreness," men in hearty love with God will find it easy to forgive in view of the object of the strife. It would have been pleasant to have had the battle in mildness. The nature of the opposition made this impossible. Men of reason will reflect that God's work on earth has always been a rough work, and that rough work sometimes requires rough workmanship, even to the grief and misery of the instruments employed (as in the case of Ezra, Jeremiah, and others that will occur to you).

We are anxious for your fellowship, if you will cease to parley with the dangerous doctrine of partial inspiration. We have asked nothing but a reasonable guarantee on this point. You have refused to give it; there is, therefore, no other course for us than to accept the present situation, with all the sacrifices in other directions it may involve. In all circumstances, in these dark times, we can but do our best, trusting to God's mercy to approve the work we do for His sake, when our few days are numbered, and we stand for judgment in the presence of His Son.

Signed on behalf of the ecclesia,

JOHN JAMES POWELL,

Secretary.

DEAR BROTHER POWELL,—The letter of the brethren at the Temperance Hall having been read, it was moved by brother T. Turner, seconded by brother Jardine, that the following reply be adopted:—
"To the brethren of the Temperance Hall. Your letter of the 24th of September having been read in open meeting, the brethren here assembled note with sorrow your apparent inability to give us credit for sincerity in the repre-

sentation of our position, as evidenced in the continued false light in which your letter refers to us, and in all printed allusions to us in the current literature circulated among the brotherhood. We emphatically deny the representation, that, in our desire to hold fast the form of sound words, we are either (as you allege) uncertain as to the meaning of those words, or that we 'attach a meaning to them, which we desire to hide.' We believe that the Bible's own definitions concerning its origin clearly conveys their own meaning. It is demonstrable that the whole of the apostasy is due to human endeavour to improve upon the form of sound words written by the Spirit. While, however, you remain unable to appreciate our position, we feel that, at present, it is impossible for us to hope that a continuation of the correspondence will lead you to extend to us the recognition which we claim from all lovers of the truth.

"The coming of the Lord draweth nigh, and we can only wait for it with patience, though with sorrow at your want of confidence in our utterances. We enclose a copy of fourteen propositions, relating to the inspiration of the Scriptures, which were suggested to us by brother J. U. Robertson, as a basis of reunion, and which, with slight emendation (approved by brother Robertson), were unanimously passed by us. We ask that these receive the same publicity as your long indictment concerning us."

Signed, on behalf of the meeting,
J. J. BISHOP (Chairman).
J. T. SHEPPARD (Secretary).

This called for no response. It is well met in remarks written for another purpose by brother James U. Robertson, of Liverpool, and appearing in the *Lightstand*, which are as follows:—

"The determination of some to have no other theory of inspiration than that expressed in the words of the Scriptures themselves, is certainly a very easy manner of shelving a troublesome matter at the present time. It is apparently a masterly way of overleaping a difficulty, and has a fine unanswerable appearance about it. But it is a mere evasion of the real point—a piece of sophistry—a quibble, which, while it may satisfy and mislead them, cannot blind others who have no cause to

sustain by its use. What are the facts? They are these: a year ago a theory of inspiration was thrust upon the attention of the ecclesias, which was not "expressed in the words of the Book itself." It endeavoured to account for certain "things hard to be understood" in the Scriptures, by attributing them to an uninspired human element, which it assumed to be in the composition of the books of the Bible, and which it made accountable for everything, which could not be squared upon the accepted principles of modern, that is atheistical, Biblical criticism.

"This theory was immediately challenged as untrue and destructive of the principles of our faith and fellowship. It was met upon its own ground, and to do so required that the sense of the Scriptures be opposed to it, as we have to do whenever we contend against any of the religious errors of the day.

"Those who, for one reason or another, incline to the imported theory, content themselves by declaring in an unconcerned, indifferent manner, that their theory of inspiration is none other than that which can be expressed in the words of Scripture. By so affirming they become aiders and abettors of the thing which they apparently condemn. When any doctrine or principle is attacked in the words of Scripture, then let it be answered in the same; but when other forms are used, then let all the lawful and right uses of a man's reason, and wisdom, be enlisted in the service of its defence. Let action, earnestness, anxiety for the right, and carefulness for the preservation of the Truth spring into being, and animate the servants of God in the good fight of faith. They will not then "skulk behind the fence" of the words of the Book in their mechanical sense, but they will use them in their real, true, and powerful meaning and intent. "Is not My Word like a fire, saith the Lord, and like a hammer that breaketh the rock in pieces?" Yea, verily it is, indeed—and never more so, than when an attack is made upon the Truth of Jehovah itself.

JAS. U. ROBERTSON.

17th October, 1885.

P.S.—Will those, whose theory or doctrine of inspiration is expressed in "the words of the Book itself" so fully and perfectly as to preclude misunderstanding and

doubt, define in the same manner the other items of their creed? If they cannot, as they are well aware, then why cling to an untenable position, except it be to cloak the real fact that their theory of inspiration, while apparently couched in the words of Scripture, is nevertheless at variance with their meaning, and the spirit and character of the whole Book.

J. U. R.

The correspondence is scarcely complete without the following extract from brother Roberts's report of the result of his effort to bring about reconciliation:

"Two parties are now existing in Birmingham, one in Temperance Hall, and one in Exchange Assembly Rooms, and both claim the recognition and fellowship of the brethren throughout the world. They are mutually antagonistic, but from different reasons. The Temperance Hall ecclesia contends for purity of doctrine and fellowship, and on these grounds insists that when a question has been raised touching these matters, that the answer should be straightforward and clear. It opens itself to the fullest examination by others and requires a similar condition in return. The New Street ecclesia seems to be moved by personal prejudices and antagonisms, and this is the more apparent since the appearance in the *Zion* of the letters of brother Hadley against brother Roberts, and which are characterised by what one of my correspondents, who frankly admits that he does not agree with all brother Roberts says and does, calls a 'vicious spirit.'

"The position of affairs is one which now calls for action, and this should be taken in such a manner as will show which party the ecclesias severally approve, remembering that the cause of the whole difference in the beginning, was whether the Bible is wholly God's book, or whether partly God's and partly man's, and this is the real point at issue, before the brethren, at the present time. We are bound to say which side we espouse, as we cannot accept both and hold ourselves in fellowship with both. The lines of cleavage have become perfectly distinct during the months that have elapsed since the question was introduced, and no one can remain any longer in doubt which answer to give to it now. For myself, I commend the position and attitude of the Temperance Hall 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.

Do not use large sheets; write with good ink, and write all proper names VERY PLAINLY.

ECCLIESIAL NOTES.

There are one or two notes on page 508 that properly belong to this column. Also the editorial comments under the headings "Glasgow" and "Kidderminster."

There has been no departure from the resolution, made by some ecclesias, to have a collection for the Palestine Jewish Colonies, on the first Sunday in December.

This month, for economy of space, the usual particulars of lecture-subjects and lecturers have been omitted from intelligence. This has sometimes to be done in one or two cases at the last moment, and sometimes whole communications have to be left over. It is well for brethren not to jump to unfavourable conclusions when omissions of this sort occur.

Withdrawal from brethren on account of their belief in partial inspiration or their uncertain attitude towards those who do, does not mean a judgment or declaration that such are not brethren, as pointed out by Bro. MacDougall in his remarks this month on "Judging and not Judging." It is merely a refusal to be implicated in what we believe to be an offence against the Word of God, and in what appears to us the opening of a chasm of danger to all faith and hope (in the working out of things). We do not judge those who feel at liberty to parley with such an offence and such a danger. We judge ourselves only; we say we will not, and cannot, and dare not be responsible for

such things. We leave the responsibility with those from whom we withdraw, and leave their judgment with God. If they are brethren, they are brethren in a state of offence, with whose sins we are commanded not to partake.

Bath.—Brother Strange reports the removal to this place of brother and sister Garaway from Bristol. Brother Roberts, of Birmingham, delivered a course of four lectures during the month of September, in the Odd Fellows' Hall, as follows: "THE BIBLE AND THE EAST." Tuesday, Sept. 22nd, "Where the Bible comes from, and what it has to say about the East." Sept. 23rd, "The fulfilled Prophecies of the Bible, the best Evidence of its Divinity." Sept. 24th, "Unfulfilled Prophecy, or the Kingdom of God upon Earth." Sept. 25th, "Contemporary Events in Bible Light as Signs of the Approach of the End." There was a good audience and marked attention each night. Brother Stainforth, of Bristol, presided at the first lecture, and Brother Otter, of Cheltenham, at the three succeeding ones. The Sunday lecturers for the month have been Brother Elliott, of London; Brother Robinson, of Bradford-on-Avon; Brother Stainforth, of Bristol; Brother Otter, of Cheltenham; and Brother Keence.

Bedford.—We are pleased to report further efforts for the Truth in this town during the past month. Lectures have been delivered each Sunday evening to interested audiences. On Oct. 11th, we were greatly strengthened by a visit from Bro. T. Gamble, of Leicester, who exhorted us in the morning and lectured in the evening—subject, "The Return of Christ." By an accidental omission the name of Sister Mayhew, of Liverpool, did not appear amongst those who were reported as with us at our gathering, Aug. 30th. G.M.

Birmingham.—The following persons have rendered obedience to the truth during the month:—Mr. F. HUXLEY (24), formerly neutral and his wife, FRANCES HUXLEY (24), formerly Baptist; Miss HARRIET HORSLEY (22), formerly neutral; Miss ELLEN GREEN (21), formerly a member of the Church of England.

Bournemouth.—Bro. Jarvis reports the removal of Sister Eggington to Birmingham. This reduces the little com-

pany at Bournemouth to four. Several interested strangers are regularly attending the meetings, which have not been suspended, though no longer held in the Liberal Club. The Lord has provided us a way we least expected. One of the interested friends, a Mr. F. R. Witheridge, has thrown open a front room of his house, two doors from the Liberal Club-room, on the same side of the road, and there lectures continue to be delivered every Sunday evening. In the same room, on Wednesday evenings at 8 p.m., a Bible Class is held, which proves a great assistance to those searching for the truth. This class was started by the express wish of those interested, and is well attended. We have been comforted by the visits of Bro. M. Evans, of Swansea, who lectured while here; Bro. and Sister Pegg, of Adlestone, Bro. P. also gave a lecture; and Bro. and Sister Otter, of Cheltenham.

Bradford, (Yorks.)—August 26th. Brother W. H. Nicholson reports the immersion of Miss CHARLOTTE HOLMES, (25) on Aug. 19th, formerly Congregationalist. With this addition, the newly-formed Bradford ecclesia now numbers five. Be of good cheer, brethren: consider 1 Cor. xv., 58.

Brighton.—*Oddfellows' Hall, Queen's Road; mornings at 11, evenings at 7.* Bro. Walter Jannaway reports that two are deeply interested in the truth, and are likely ere long to obey the truth. The Brighton people generally have no relish for the things of the Spirit. (This peculiarity is not confined to Brighton, brother Jannaway.—ED.) The lecturers for the month have been bro. Meakin, bro. Dunn, bro. G. F. Thirtle, and bro. A. Andrews, all of London.

Cardiff.—Bro. Symonds reports the obedience of WILLIAM E. THOMAS, (19) of Llanelly, formerly neutral. After his immersion, he sailed on a voyage to Algiers, being engineer of the S. S. Cumbrian.—It is expected he will return in a few weeks' time when he will meet with the Llanelly ecclesia. Bro. Thomas Davies has returned to Cardiff from Merthyr. Bro. Allen also has temporarily removed from Newport to this town.

Cwmaman.—Bro. Davies reports:—"I have great pleasure in reporting the confession and immersion of SOLOMON BAILEY, (33), formerly Baptist."

Derby.—Bro. Chandler reports the

putting on of the name of Christ, by JAMES ADAMSON, (late of Hull), of whom Bro. Chandler says: "He has a brother in the flesh, in the truth, at Hull, who, being anxious that his Bro. James at Derby should embrace it, wrote to me, asking me to try to see him and persuade him to come to hear the lectures.—Not having the time at my disposal, I got brother Phillips to find him out,—and after several months close attention to the word, and to the subjects dealt within the lectures. He has embraced and obeyed in the way reported. He seems very thankful for the help he has received.) Mrs. HANNAH JACKSON, (wife of Bro. Jackson late of Ripley,) has also obeyed the truth. Have also to report a further addition by the removal of Bro. Edward Morrell, from Westminster to Derby. The lecturers for the month have been Bro. E. Challinor, of Birmingham, (substitute for Bro. Shuttleworth); Bro. Jas. Wood, of Tamworth; Bro. S. Richards, jun., of Nottingham; Bro. H. Salley, of Nottingham.

Devonport.—Bro. Sleep reports that THOMAS LEGOE, of Rock, near Wadebridge, Cornwall, was inducted into the saving name, after a good confession on October 12th. Brother Legoe was a prominent member of the Wesleyans, being Chapel Steward, and formerly Sunday School Teacher. His attention was called to the Truth, through the instrumentality of Sister Hawken, of Rock. Sister Brabyn has been visiting here, but has now returned to Wadebridge.

Dudley.—Brother Hughes reports that the ecclesia here have resolved in future to refuse fellowship to any brother or sister from other ecclesias who fail to see the necessity for standing aside from those who refuse to repudiate the doctrine that the Bible is only partly inspired and contains an element of merely human authorship liable to err. Any brother or sister accepting resolution reported from Dudley in 1st September *Christadelphian* will be made welcome.

Glasgow.—In August, it may be recollected, we had to decline the publication of an intelligence communication from this place on the ground of the prominence in it of the name of the editor of the *Æon*, who maintains that there is an inspiration that does not secure infallibility, and that any other inspiration is

only to be recognised in the Bible, "where it is claimed." Since then, the editor of the *Æon* has left Glasgow; and a second communication was forwarded to the *Christadelphian* by the brethren there, in which his name did not occur. The editor of the *Christadelphian* wrote to ask in the most respectful terms he could command, whether the Glasgow ecclesia held or did not hold the doctrine with which they had apparently been identified by association with the editor of the *Æon*. The secretary's answer is as follows:—

"The Managing Brethren instruct me to say, that as the Ecclesia has never considered it necessary to declare itself concerning the question which has agitated some ecclesias, they don't feel called upon to speak for it in answer to your enquiries in your letter of the 29th ultimo; and the consequent probable exclusion of the Glasgow Intelligence from the *Christadelphian* is not deemed by them of sufficient importance to lead them to ask the ecclesia to consider the matter. They desire me, however, to add that their attitude towards the Truth, and the ecclesias throughout the world, remains the same as in past years, when the Glasgow Intelligence was appearing in the pages of the *Christadelphian*."

[We can only regret, whatever the cause, that the brethren in Glasgow should so misread the duty belonging to every friend of God at such a time as this, as to refuse to say whether or not they consider the oracles of God entirely divine. We shall be surprised if there are not some, even in Glasgow, who cannot remain contented with such an equivocal attitude. It is not a question of the appearance of intelligence in the *Christadelphian* (which is truly a small matter, indeed), but of the continuance of fellowship with brethren in other parts who are resolved to have no connection with partial inspiration. Surely this is of "sufficient importance" to lead them to disclose their minds, even if zeal for the living God in an age of almost universal unbelief were not sufficient to move them. If the satisfaction of their brethren, and the continuance of unity and love and co-operation do not lead them to "consider it necessary to declare themselves," it is difficult to conceive of a situation that would constitute such a necessity. However hard they may try to

believe that their "attitude towards the truth and the ecclesias throughout the world remains the same as in past years," they cannot alter the fact that their attitude is very different. Their attitude in past years was the attitude of an at all times frank and outspoken profession and defence of the faith in all its parts and particulars, even to the extent of admitting that the words of Scripture were "in their original form, the *ipsissima verba* of Deity." Now, it has become an attitude of reserve, and refusal to declare its mind on a topic of painful consequence which has agitated not "some ecclesias" but every company of believers throughout the world. For such an attitude at such a crisis, there must be a reason. The whole surroundings of the case suggest what it is: but it is not for others to indulge in surmise which might prove mistaken. It is, however, for every faithful upholder of the honour and name and truth of God to deny themselves the pleasure of fellowship where there is an uncertain sound in reference to the very first principle affecting the oracles of God. —EDITOR.]

Greenock.—Bro. Mahan reports the addition of JAMES YORK (24) belonging to the Established Church, and Mrs WILLSON (35) formerly neutral, who both, after a good confession of their faith, were immersed into Christ, the one on April 25th, and the other on October 3rd. Mrs. Willson is the wife of Bro. Willson. Bro. Arthur Hall, has come to fellowship with us. We are very glad to state that we believe the Bible to be inspired. We believe that the word "all" means every word. We say that all Scripture is given by inspiration of God. We thank God we have a pure revelation to rely on, which is able to make us wise unto salvation, from Genesis to Revelations inspired in all parts. "Let no man deceive you by any means" and "if any man obey not our word by this epistle, note that man, and have no company with him," 2 Thess. 3-14. —DAVID MAHAN.

Halifax.—Bro. Hanson reports the continuance of the lectures, which are creating an interest in the minds of some. "Already we have had four applications for immersion, all of whom have made satisfactory confession of the faith, and whose immersions will take place next Sunday morning, all being well."

Irvine.—Brother Mitchell reports the

obedience of three, in the persons of JAS. MULLIN (26), formerly Baptist, brother in the flesh to brother John Mullin; WM. CLARK (24), formerly Baptist, and EDWIN HUTTON, Methodist, brother in flesh to brother George Hutton. These rendered a good account of their faith, and were immersed into the sin covering name of Jesus on September the 19th. —Brother Mitchell adds: We wish you to announce through the *Christadelphian*, that a separation has taken place in the Irvine Ecclesia, on the question of the inspiration of the Bible. Thirteen of us hold the Bible to be wholly inspired, meeting at brother Mitchell's. Nine hold the theory of fallible inspiration. These are left to occupy the Institute Hall. We (the 13), withdraw from all who hold partial inspiration, and also those who countenance or allow them to be in their midst."

Kidderminster.—Brother Kimberlin on behalf of five brethren and one sister now meeting at the house of bro. Braginton, writes to say they cannot accept the doctrine of a partly-inspired Bible, and, while deeply regretting the necessity for withdrawal, they cannot continue in fellowship with those who either teach or tolerate that doctrine. The Managing Brethren were requested to convene a meeting of the ecclesia to consider the matter, but this was refused, and several brethren having defended the partial inspiration theory, they felt they had no alternative but to leave. They meet to break bread for the present at the house of bro. Braginton, Crescent Cottages, Woodfield Crescent, Kidderminster, where they will be pleased to receive any bro. visiting from a distance who may be prepared to endorse the resolution adopted at the Temperance Hall, Birmingham. bro. Kimberlin mentions the existence of conflicting rumours at Kidderminster, "the latest thing being that bro. Roberts, of Birmingham, has confessed that he has made a great mistake in the initiation of these proceedings." Like most other incorrect reports, this is truth misrepresented. It is probably founded on a remark we made to the effect that we were prepared to lie under the censure of those who could not agree with us as to the mode adopted at the beginning of these proceedings, so long as the right doctrine was accepted and the right attitude taken with regard to the false doctrine itself. (OVER).

[The foregoing has been withheld for several months in the hope that the ecclesia might see its way to an unequivocal attitude on the question. This hope has been quenched by the receipt from them of the following resolution: adopted unani- mously by every member of the ecclesia, those absent, consenting in writing— with the exception of one and those men- tioned above:—

“That upon the question of inspiration we affirm our belief in every Bible decla- tion upon the subject, accepting fully the apostolic statements that: ‘Holy men of old spake as they were moved by the Holy Spirit,’ &c. (Heb.), and that ‘All Scripture given by inspiration of God is profitable,’ &c. (Tim.) But we deprecate most earnestly the making of any particu- lar theory a matter of division in our midst, and we are prepared to give the brethren everywhere the right hand of fellowship who hold fast to the truth as hitherto believed amongst us.”

Two other resolutions were adopted which are irrelevant to the main point. We have to say, in reference to the resolution adopted, that it combines the qualities of being very satisfactory in ap- pearance and being very unsatisfactory in reality. It proposes as a basis of union belief in “every Bible declaration upon the subject,” but it makes no provision for dealing with a wrong understanding of those declarations. What is the value of a declaration if it is made or accepted with a wrong meaning? The Quakers believe the declaration, that holy men of old spake as they were moved by the Holy Spirit; but they also maintain that every man is moved by the Holy Spirit—the logical result which is either to exalt human writings to an equality with the Bible, or to bring the Bible down to the level of human writings. Would the Kidder- minster brethren accept a Bible decla- ration with such a meaning attached to it? So also with the statement, “All Scripture is given by inspiration of God.” Under- stood with the right meaning, it is a satis- factory basis of association, but if it is accepted with a wrong meaning, does it not cease to be so? The meaning is every- thing. A wrong meaning to the words is very common. It is either said that all the Bible is not Scripture, or that nobody can tell absolutely which parts are, or that inspiration is common to all men of natural

gift, and that therefore, in a sense, it extends much beyond the Bible. “All writing is given by inspiration of God.” Would the Kidderminster brethren with such a mean- ing as that attached to it, accept a belief in the Bible “declaration” as a sufficient basis of fellowship? It must be evident to every man of a clear and earnest eye that it is the meaning that is the important element in the case: and where that meaning is called in question, it becomes necessary to go behind the mere declaration as a matter of words, and enquire concerning this. Their resolution refuses to do this, but offers us words as a basis of fellowship. This is entirely unsatisfactory. Earnest conviction cannot thus be trifled with. There is not a man in Christendom (Roman Catholic, Episcopalian, Metho- dist, Independent, &c.) but would willing- ly join with the Kidderminster brethren in affirming his belief “in every Bible declaration upon” any Bible subject whatever: and if it is to be a mere ques- tion of words and not of meanings, there is no reason why we should stand apart from the churches and chapels at all. The resolution deprecates . . . the making of any particular theory, a matter of division.” Why should this be so? Suppose a man come to the Kiddermin- ster ecclesia and say, “Now, my par- ticular theory of inspiration is this, that every man is inspired in proportion as he has the spirit of wisdom in him. Bible writers were inspired, and so also was Milton, Shakespeare, Scott, Burns, Carlyle,” &c. Would not such a theory absolutely nullify the Bible by exalting to equal authority with it, mere human writings, and, therefore, rendering it of no authority at all, but making every man his own authority? And would not such a theory necessitate earnest repudiation at the hands of every friend of God, both of the theory and its believers? The fact is, a particular theory of the matter is an essential part of the truth, namely, the right theory—the Bible theory: and when men deprecate the holding of a particular theory as a basis of fellowship, it is either because their spiritual perceptions are at fault, or because they hold a theory that is destructive of the Bible “declarations” which they profess to believe. To “hold fast to the truth as hitherto believed amongst us,” is to believe in the wholly-

inspired and infallible character of the Bible: for this has been the foundation stone of our fellowship from the beginning. The Kidderminster brethren, therefore, in deprecating "a particular theory of the matter;" are not "holding fast to the truth as hitherto believed among us." Doubtless, they think they are: but we have been longer in the field than they, and can speak authoritatively on the point. We deeply regret our disagreement, and can only accept the situation with resignation, in view of the fleeting character of our mortal days, and the certain prospect of his adjudication, who "savours not the things that be of men but those on'y th' at be of God."—EDITOR.]

Kilmarnock. — Brother Haining writes: "It gives me much pleasure to report that a number of brethren and sisters, who were meeting separately, have come to be in the same mind respecting vital questions at issue—embracing the commandments of Christ, fellowship, and a wholly-inspired Bible. They are now in fellowship with us. The ecclesia now numbers 19. We cherish the earnest expectation and hope, that through mutual edification and comfort, there will be a steady increase of spiritual understanding, resulting in hearts being knit together in love, to the producing of the peaceable and profitable fruits of righteousness. An address on 'The Kingdom of God' was given in our Hall on Sunday evening, 11th October. Some are interested. We will be glad of a visit of any brother able to lecture, and who has declared himself on the side represented by the *Christadelphian* and *Light-stand*."

Leeds. — Brother W. A. Andrew reports: "On September 28th, MARY ELIZABETH SHULVER, wife of brother Shulver, formerly Methodist Free Church, was immersed into the saving name."

Lincoln. — Brother Elwick reports addition of EDWARD TAYLOR, brother in the flesh to sister Taylor.

London. — HARLESDEN. — Brother Purser reports the obedience of Miss MARY OAKE (sister in the flesh to brother Oake): also the removal of brother Wollen from Westminster to Harlesden ecclesia. During the months of August and September, the Lectures at the Club and In-

stitute were suspended, owing to the landlord's difficulties. These being now at an end, the brethren were able to resume possession of the place on Sunday, October 4th, when a lecture was delivered by brother Elliott to an interested audience. During the temporary banishment from the club, the proclamation of the truth was continued in the open air.

NORTH LONDON. — (*Sundays, Wellington Hall, Wellington Street, 11 a.m. and 7 p.m.; Wednesdays and Fridays, 8 p.m.*) — Brother Wm. Owler reports that the following have been immersed into the saving name of the Lord Jesus. On September 20th, EMMA BROND, formerly neutral, but for some years a regular attendant at the Sunday School; and on October 4th, WILLIAM BECK, formerly Wesleyan. The Sunday Afternoon Discussion Class, which was discontinued during the summer months, was re-opened on October 11th, with the question, "Do the Scriptures teach that the Earth is to be burned up?" At the quarterly business meeting on Oct. 4th, an application from the brethren residing in the Eastern district (and who have conducted the lectures at Bow for over two years), to form themselves into an ecclesia in fellowship with Islington and the other London ecclesias, was read and granted. The brethren in East London will have the hearty co-operation of the Islington brethren morning and evening, and also in the examination of applicants for immersion. The East London ecclesia numbers 20, and with the assistance asked for and cordially responded to by our brethren, will, it is to be hoped, be the means of making known the way of salvation, and building up those who are already heirs of the kingdom.

WESTMINSTER. — (*Wilcocke's Assembly Rooms, Palace Road, Westminster Bridge Road, Sundays, 11 a.m. and 7 p.m.; Thursdays, 8 p.m.*) Brother Porter reports—(The report was too late for insertion last month):—"The following have rendered obedience to the truth since last month:—On Aug. 23rd, SAMUEL FLOOD (33), formerly Plymouth Brother, and WILLIAM HOOKHAM (25), formerly Baptist. On Aug. 30th, ALICE CHAPMAN (19), daughter of our brother Chapman, formerly Church of England, and ROSA TROUGHTON (16), formerly neutral, daughter of sister Troughton, of Bourton-on-the-Water. The London ecclesias united in an out-door gathering on the 8th

September, when over 160 brethren and sisters spent a very enjoyable day in Epping Forest, a few miles out of the smoke of London. Lectures have been delivered at New Cross during the past few months, which have been of late very fairly attended. The effort has received a stimulus by the distribution in the neighbourhood of a leaflet containing a warning to all against "Christadelphians, infidels, and others." The lectures seem likely to be stopped, by notice to quit having been given by the proprietor of the hall, complaints having been made by other religious bodies meeting in the same hall.

Mumbles.—Heart-sick at the habit of public and private raillery for a long time indulged in and defended here, (to the scandal of common decency, not to speak of the commandments of Christ and his apostles), whilst temperateness and kindness of speech is stigmatised as hypocrisy, Brother D. Clement and twelve others have separated themselves from the chapel, and made a commencement of meetings in the Assembly Rooms. Brother D. Clement says, "I have need of your prayers. I am determined to make a new start here altogether, and to try to encourage that meekness and gentleness of Christ which Paul makes the basis of his appeal to the Corinthians." The situation is wholly discouraging; but the sympathy of the friends of Christ will necessarily be with those who contend, not only for entire inspiration, but for the precepts that inspiration has given us, without which, inspiration is of no value.

Newport (Mon.)—Brother Thomas reports a continuance of activity here. In addition to the four lectures on the Sunday, there have been three week night lectures upon the "Immortality of the Soul," (by brother Thomas), well attended, and much interest manifested. One of the company consented to a discussion upon the subject, for one night, and the hall was packed. "We have had a visit from brother P. Hall, of Birmingham; and also a lecture from brother Roberts, on his return from Swansea. This makes his second visit here. The lecture was one well calculated to confirm the souls of the disciples, and convince the unbelievers that there is a God, who made the world, and sent a Saviour to the human race. To show how truly the world is out of harmony with the truth, our printer says that he is so troubled about

the subject of the bills, that he cannot print any more. He will print us billheads or trade cards, but not "these other things." In addition to this, (some of) the committee of the hall we meet in, are doing their best to have us turned out. One refuses longer to give his annual donation of £11, if we are permitted to stay in the hall—and a newspaper correspondent asked through one of the local papers last week, if the committee thought it wise to allow us to stay in the hall and teach such pernicious and unscriptural doctrines. We are in God's hands, and so we are not troubled. By His help, work on till He comes, who is our only hope."

Nottingham.—Bro. Kirkland reports two more additions by baptism. On Sunday evening, Oct. 11th, HENRY PEEL and REBECCA, his wife, put on the sin-covering name of Christ in the appointed way. Both were formerly Baptists. We had our quarterly meeting on Wednesday, Oct. 7th, and I am pleased to say although trade in Nottingham is very bad, our income had been equal to the expenditure; and this, notwithstanding the loss of seventeen, who have left us. Our present number is 102. To meet the convenience of several, we have resolved to change our meeting night from Thursday to Wednesday at 8 o'clock. Brethren in Christ visiting Nottingham will please note this. Our lectures are well attended on the whole.

Peterhead.—Brother Yule, of Ayton, who belonged originally to this place, says: "I have just returned from a visit to my native place, Peterhead, and am glad to say that the seed sown some time ago is gradually ripening to fruit, and is likely to manifest itself in due time. May our heavenly Father guide His friends in this populous centre to erect a light-stand to shed abroad its rays on the surrounding darkness."

Pontypridd.—Brother Phillips reports the removal of brother James Ford from the Neath ecclesia to this neighbourhood, also sister Florence Morgan from the same ecclesia. "We do enjoy the company of our young brother and our young sister very much. And if circumstances should shift any other brother or sister to this neighbourhood, we would wish to invite them to call at 14, Clifton Hafod, Pontypridd, where they can join the brethren and sisters in showing the Lord's death and rejoice in the thought of

his coming again, though now in a far country."

Sheffield.—Brother Shemeld reports that the following additions, by baptism, have been made since last report, viz. :—Sept. 27th, ANN WARD, wife of brother Ward; Oct. 10th, HANNAH ROBINSON, daughter of sister Robinson.

Shrewsbury.—Brother Hughes reports, with great thankfulness, the formation of an ecclesia here; also a successful effort to obtain a room, for the proclamation of *the truth*. The room was opened Sunday, October 4th, when brother Challinor (of Birmingham) delivered a lecture, "The simple truth about Christ's second coming and kingdom." We had a very fair and attentive audience. On October 11th, brother W. Hardy spoke on "The Kingdom of God;" October 18th, brother Hall on "The signs of Christ's second coming." Brother Hughes (Coton Hill, Shrewsbury), would thankfully receive any books, or pamphlets, that would lead to the advancement of the Master's service, from any brother who has any to spare. Our means, as yet, not being equal to our wills and opportunities. We believe in a wholly-inspired Bible. The address of our room is as follows:—Assembly Room, St. James's Temperance Hotel, Castle Street, Shrewsbury.

Sittingbourne.—Brother Hoffmayer writes: "I seem a very poor servant of Christ. Wherever I go with the truth they won't have it anyhow. I must have patience. Many are interested down here, but not enough to obey in baptism; they say although we have the truth; baptism is not necessary. I wish I was not alone. I feel it my duty to inform you that, although it gave me a thought that the Scriptures were only partially inspired, I have come to this conclusion, that the Scriptures (original) from Gen. to Rev. are the exact form of words, sentences, and books as desired by God to be written, and not only so, but that God himself directed the minds and thoughts of those who wrote the original Scriptures, so that if they had had any intention to write any other than that which God willed, God himself by His Spirit would have overruled them. Only in this way were the elect afterwards able to wield a sword composed of the Spirit. Those who are trying to find out which is Spirit and which is not, know not the Spirit, and therefore

are in the dark as to where about the *Light* is to be found. I can't prove any particle of the word of God to be false. Of course the translators may err that is the only human element I can see."

Sowerby Bridge (NEAR HALIFAX).—Bro Briggs reports that since the last report from this place, with the assistance of brethren from Halifax, Elland, Huddersfield, Brighouse, and Leeds, the newly-formed ecclesia have set forth the word of life every Sunday to varying audiences, with the pleasing result that three more have been brought out of Nature's darkness into God's most marvellous light. The three individuals were immersed, Sept. 13, in the public baths, close to the meeting-room, namely—JAS. CHEETHAM (18), former Wesleyan, nephew of bro. Cheetham, of Huddersfield; JNO. MITCHELL (21), formerly for a short time connected with the Christian Army; and Mrs. MARTHA HARRISON, (60), formerly neutral. The meeting has been further strengthened by the removal of bro. and sister Dudding from Halifax, bringing up the number here to 28.

LECTURES.—August 16th, "God's way of salvation" (bro. Schofield, of Huddersfield); 23rd, "God's mode of blotting out sin" (bro. G. Drake, of the same place); 30th, "Why was Paul bound with a chain?" (bro. R. Marsden, of Brighouse); Sept. 6th, "The revised Bible and the doctrine of Hell" (bro. Z. Drake, of Elland); 13th, "Jesus Christ" (bro. J. Briggs). The attendance of strangers at the lectures during the summer months has on the whole been very good. About two months ago we changed the time of meeting for breaking of bread from 2.30 in the afternoon to 10.45 in the morning, so that brethren visiting Sowerby Bridge will please bear this in mind, as some have been disappointed.

Spalding.—Bro. Godley (also afterwards, brother Tyler and brother Jane) reports that a re-union has been effected among the friends of the truth in this place. They particularly desire the help of such as may be able to assist them in the way of giving lectures.

Stockport.—Brother Geo. Waite reports:—"HANNAH SMITH, of Matlock (27), being over here on a visit, expressed a desire to put on the saving name. She was accordingly baptised Sept 21st. Her mother and brother are also in the faith. She will meet with the brethren at Mat-

lock. We have also added two to our number here. CLARA GOODIER WILLSON (17), daughter of brother and sister Willson, was baptised Oct. 5th, and ELIZABETH BELLAMY (14), daughter of brother and sister Bellamy, on Oct. 8th.—These two latter are young, but their youth is not to be despised, as they have an intelligent and hearty appreciation of the truth.—Enquiry was recently made by an ecclesia in this neighbourhood as to our attitude in regard to the question of the inspiration of the Scriptures and in respect to those who hold the doctrine of "partial inspiration;" also in regard to those brethren who, while sound on the question themselves, fellowship those who hold the partial inspiration theory. The following reply was sent by the Managing brethren of this ecclesia. "We believe the whole of the original Scriptures were given by inspiration of God, and were any brother to come amongst us who holds the doctrine of partial inspiration, or who is reputed to hold that doctrine, we could not offer fellowship to such until the matter was cleared up." This reply was entered on the minutes and read along with reports to this ecclesia recently in quarterly meeting assembled and unanimously endorsed.

Tewkesbury.—Bro. Gender reports the obedience of Mr. and Mrs. MORLEY, of Wooton-under-Edge, who were planted in the likeness of Christ's death by a burial in water, on August 28th, while on a visit to Tewkesbury. Brother and sister Morley are at present in isolation.

Walker-on-Tyne.—Brother Fox reports the return to fellowship of sister Jane Orrick. "We commence lectures on Sunday the 18th, and we hope and trust that God will crown our labours with success."

Wooton-under-Edge.—(see Tewkesbury).

NEW ZEALAND.

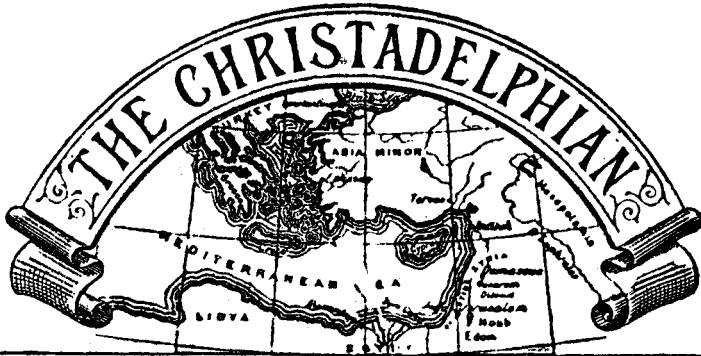
Remuera.—Bro. Albert Taylor writes:—"We are very much pained to hear of the trouble among the household of Christ in the mother country. It takes us all our time to build each other up in the unity of the faith, and to proclaim the Gospel of the Kingdom, believing the book we have acquired that knowledge

from is a divinely inspired one.—And we have lately been blessed with fruits in the obedience of KATE SKERRIT (39), ELIZABETH M. CLARKE (18), daughter of bro. Clarke, of Mercer; LUCY FLAVEL (45), having been 26 years a Baptist. We hope to witness the obedience of her daughter, Clara, in a few days; an intelligent girl of 17 or 18, teacher in a Church of England Sunday school, whose clergyman is not going to part with her without a struggle. When the truth finds the good and honest heart, it *will* grow."

UNITED STATES.

Springfield (O.)—Brother W. T. Parker reports "the baptism into Christ of Mrs. ALICE HENNESSY (30), sister in the flesh to brother F. Way, which event took place on the 4th of October. Sister Hennessey has been under the influence of the truth, more or less, from her childhood, and for years has attended the lectures and private meetings of the brethren in this city. To you, in Birmingham, an immersion is a common occurrence; to us in Springfield it is an exceedingly rare one, and gives us great joy."

Stockton.—Brother A. D. Bowdon writes:—"We shall try to spread our light around us, and try to make a little growth here in Stockton; for I realise that we are on a working basis for the first time in our lives, having been Restitutionists, which faith is very much likened to a river in the sand; it is constantly changing its bed. We have got a faith now of a certain sound, and we can suffer another brother to instruct our enquiring friends without fear that they will teach something which is contradictory to what we have taught. This is a great relief to know that we all speak the same things. We pray and hope that we may have strength to overcome that soft spot in our heads that would make us wish to compromise when some one comes to us from our old mixed restitution friends and warmly greets us as brother. The word 'Christadelphian' has a sufficient chill about it to them, however, to dampen their ardour to a considerable degree, and in some cases it is unbearable. We thank our Father, however, for them (the Christadelphians) knowing that they are in the nearest approach to agreement with the Scriptures."



"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. 258.

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THE BIBLE—ITS DIVINE ORIGIN AND ENTIRE INSPIRATION.—
No. 2.

(SUBSTANCE OF BOOK REFERRED TO IN "THE CHRISTADELPHIAN" FOR
 NOVEMBER, 1835, PAGE 481.)

If God had not inspired the apostles and prophets to teach the truth by writing as well as speaking, we should have been exposed to error and uncertainty. Deprived of any security against the imprudence of the writers, we should not have been able to attach to their books even the value of modern expositions of the truth; because these latter are to a great extent influenced and moulded by the written inspiration of the Scriptures, whilst original writers would have had no such governing guide. Left to themselves, there must necessarily have occurred in their writings errors in the selection of facts, errors in the appreciation of them, errors in the statement of them, errors in the mode of conceiving the relations they bear to doctrines, errors in the expression of those very doctrines, errors of omission, errors of language, errors of exaggeration, errors in adopting certain national prejudices, or prejudices arising from a man's rank or party, errors in the foresight of the future, in judgments pronounced upon the past. But, thanks be to God, it is not thus with our sacred books. They contain no errors; they are written throughout by the inspiration of God. "Holy men spake as they were moved by the Holy Spirit"; they did so, "Not with words which man's wisdom teacheth, but with words which the Spirit of God taught;" in such sort, that not one of these words should be neglected,

and that we are called to respect them and to study them, even to their smallest iota, and their slightest jot ; for " this Scripture is pure, like silver refined seven times ; it is perfect." . . . Now, how shall a man establish this doctrine ? By the Scriptures, and only by the Scriptures. Once that we have recognised these as true, we must go to them to be taught what they are ; and once that they have told us that they are inspired of God, it belongs to them farther to tell us how they are so, and how far they are so. .

Some will say we want to prove the inspiration of the Scriptures by the inspiration of the Scriptures. It is of no consequence that we should put them right. We have not written these pages for the disciples of Porphyry, or of Voltaire, or of Rousseau, and it has not been our object to prove that the Scriptures are worthy of belief. Others have done this, and it is not our task. We address ourselves to men who respect the Scriptures, and who admit their veracity. To these we attest, that, being true, they say they are inspired ; and that, being inspired, they declare that they are so throughout ; whence we conclude that they necessarily must be so. . . .

So very clear, indeed, is this testimony which the Scriptures render to their own inspiration, that one may well feel amazed that, among Christians, there should be any diversities of opinion on so well-defined a subject. But the evil is too easily explained by the power of pre-conceived opinions. The mind, once wholly pre-occupied by objections of its own raising, sacred passages are perverted from their natural meaning in proportion as

those objections present themselves ; and by a secret effort of thought, people try to reconcile these with the difficulties that embarrass them. The plenary inspiration of the Scriptures is, in spite of the Scriptures, denied (as the Sadducees denied the resurrection) because the miracle is thought inexplicable ; but we must recollect the answer made by Jesus Christ, " Do ye not therefore err, because ye know not the Scriptures nor the power of God " (Mark xii. 24-27). It is, therefore, because of this too common disposition of the human mind, that we have thought it best not to present the reader with our Scriptural proofs until after having completed our definition of divine inspiration, by an attentive examination of the part to be assigned in it to the individuality of the sacred writers. . . . The individuality of the sacred writers, so profoundly stamped on the books they have respectively written, seems to many impossible to be reconciled with a plenary inspiration. No one, " say they," can " read the Scriptures without being struck with the differences of language, conception and style, discernible in their authors ; so that even were the titles of the several books to give us no intimation that we were passing from one author to another, still, we should almost instantly discover, from the change of their character, that we had no longer to do with the same writer, but that a new personage had taken the pen. This diversity reveals itself even on comparing one prophet with another prophet, and one apostle with another apostle.

" Who could read the writings of Isaiah and Ezekiel, of Amos and Hosea, of Zephaniah and Habakkuk,

of Jeremiah and Daniel, and proceed to study those of Paul and Peter, or of John, without observing, with respect to each of them, how much his views of the truth, his reasonings, and his language, have been influenced by his habits, his condition in life, his genius, his education, his recollections—all the circumstances, in short, that have acted upon his outer and inner man? They tell us what they saw, and just as they saw it. Their memory is put into requisition, their imagination is called into exercise, their affections are drawn out—their whole being is at work, and their moral physiognomy is clearly delineated. We are sensible that the composition of each has greatly depended, both as to its essence and as to its form, on its author's circumstances and peculiar turn of mind.

“Could the son of Zebedee have composed the epistle to the Romans, as we have received it from Paul? Who would think of attributing to him the epistle to the Hebrews? And, although the epistles general of St. Peter were without their title, who would ever think of ascribing them to John? It is thus, likewise, with the Evangelists. All four are very distinctly recognisable, although they all speak of the same Master, profess the same doctrines, and relate the same acts. . . .”

We are far from contesting the fact alleged, while, however, we reject the false consequences that are deduced from it. So far are we from not acknowledging this human individuality stamped throughout our sacred books, that, on the contrary, it is with profound gratitude—and with an ever-growing admiration, that we contemplate this living, actual,

dramatic, humanitarian character, diffused with so powerful and charming an effect through all parts of the book of God. Yes (we cordially unite with the objectors in saying it), here is the phraseology, the tone the accent of a Moses; there, of a John; here, of an Isaiah; there, of an Amos; here, of a Daniel, or of a Peter; there, of a Nehemiah; there, again, of a Paul. We recognise them, listen to them, see them. Here, one may say, there is no room for mistake. We admit the fact; we delight in studying it; we profoundly admire it; and we see in it, as we shall have occasion more than once to repeat, one additional proof of the divine wisdom which has dictated the Scriptures.

Of what consequence to the fact of divine inspiration is the absence or the concurrence of the sacred writers' affections? Cannot God equally employ them or dispense with them? He who can make a statue speak, can he not, as he pleases, make a child of man speak? He who rebuked by means of a dumb animal the madness of one prophet, can he not put into another prophet the sentiments or words which suit best the plan of his revelations? He that caused to come forth from the wall a hand, without any mind of its own to direct it, that it might write for him those terrible words, “*Mene, mene, tekel upharsin,*” could he not equally guide the intelligent pen of his apostle, in order to its tracing for him such words as these: “*I say the truth in Christ, and my conscience bears me witness in the Holy Spirit, that I have great heaviness and continual sorrow in my heart, for my brethren, my kinsmen, accord-*

ing to the flesh, and who are Israelites?" Know you how God acts, and how he abstains from acting? Will you teach us the mechanism of inspiration? Will you say what is the difference between its working where individuality is discoverable, and its working where individuality is not discoverable? Will you explain to us why the concurrence of the thoughts, the recollections and the emotions of the sacred writers should diminish aught of their inspiration? and will you tell us whether this very concurrence may not form part of it? There is a gulf interposed betwixt the fact of this individuality and the consequence you deduce from it; and your understanding is no more competent to descend into that gulf to contest the reality of inspiration than ours is to explain it. Was there not a great amount of individuality in the language of Caiaphas, when that wicked man, full of the bitterest spite, abandoning himself to the counsels of his own evil heart, and little dreaming that he was giving utterance to the words of God, cried out in the Jewish council, "Ye know nothing at all, nor consider that it is expedient for us that one man should die for the people?" Certainly, there was in these words, we should say, abundance of individuality: and yet we find it written that Caiaphas *spake this not of himself* but that, being high priest for that year, "he prophesied," unconsciously, that Jesus should die, "in order that he might gather into one the children of God that were scattered abroad" (John xi. 49-52).

Why, then, should not the same Spirit, in order to the utterance of

the words of God, employ the affections of the saints, as well as the wicked and hypocritical thoughts of his most detestable adversaries? . . . Wherefore, when he sends forth his word, should he not cause it to enter the understanding, the heart, and the life of his servants, as he puts it upon their lips? Wherefore should he not associate their personability with what they reveal to us?

Wherefore should not their sentiments, their history, their experiences, form part of their inspiration (theopneustia)? What may, moreover, clearly expose the error involved in this alleged difficulty, is the extreme inconsistency shown in the use that is made of it. In fact, in order to impugn the plenary inspiration of certain portions of the Scriptures, the individuality with which they are marked is insisted on; and yet it is admitted that other parts of the sacred books, in which this character is equally manifest, must have been given directly by God, even to the most minute details. Isaiah, Daniel, Jeremiah, Ezekiel, and the author of the Apocalypse have each stamped upon their prophecies, their peculiar style, features, manner,—in a word, their mark; just as Luke, Mark, John, Paul, and Peter have been able to do in their narratives, or in their letters. There is no validity, then, in the objection. If it proved anything, it would prove too much. What still farther strikes us in this objection, and in the intermittent system of inspiration with which it is associated, is, its triple character of complication, rashness, and childishness. Complication; for it is assumed that the divine action, in dictating the Scrip-

tures, intermitted or fell off as often as the passage falls in the scale of difficulty, or in the scale of importance; and thus God is made to retire or advance successively in the mind of the sacred writer during the course of one and the same chapter, or one and the same passage! Rashness; for the majesty of the Scriptures not being recognised, it is boldly assumed that they are of no importance, and require no wisdom beyond that of man, except in some of their parts. We add childishness; one is afraid it is alleged, to attribute to God useless miracles—as if the Holy Spirit, after having, as is admitted, dictated, word for word, one part of the Scriptures, must find less trouble in doing nothing more elsewhere than aiding the sacred author by enlightening him or leaving him to write by himself under mere superintendence!

But this is by no means all. What most of all makes us protest against a theory according to which the Scriptures are classed into the *inspired*, the *half-inspired*, and the *uninspired* (as if this sorry doctrine behaved to flow from the individuality stamped on them) is its direct opposition to the Scriptures. One part of the Bible is from man (people venture to say) and the other part is from God. And yet, mark, what its own language on the subject is. It protests that “ALL Scripture is given by inspiration of God.” It points to no exception. What right then can we have to make any,

when itself admits none? Just because people tell us, if there be in the Scriptures a certain number of passages which could not have been written except under plenary inspiration, there are others for which it would have been enough for the author to have received some eminent gifts, and others still which might have been composed even by a very ordinary person! Be it so; but how does this bear upon the question? When you have been told who the author of a book is, you know that all that is in that book is from him—the easy and the difficult, the important and the unimportant. If, then, the whole of the Bible is “given by inspiration of God,” of what consequence is it to the question, that there are passages, in your eyes, more important, or more difficult than others? The least among the companions of Jesus might no doubt have given us that 5th verse of the xi. chapter of John, “Now Jesus loved Martha and her sister, and Lazarus”

But if God Himself declares to us His having dictated the whole Scriptures, who shall dare to say that the 5th verse of the 11th chapter of John is less from God than the sublime words with which the Gospel begins, and which describe to us the eternal Word? Inspiration, no doubt, may be perceptible in certain passages more clearly than in others; but it is not, on that account, less real in the one case than in the other.

Two things ought to teach us to think meanly of human glory: the very best men have been spoken evil of: the very worst have been praised.

We should hold all our communications with men as in the presence of God: and all our communications with God as in the presence of men.

WALKING AS CHILDREN OF LIGHT.

A few years ago, there was an exhortation in the *Christadelphian*, which I have wished could be repeated yearly for the benefit of brethren joining our ecclesias from time to time, and for those who need to be reminded of certain things affecting godliness.

There is an evil largely tolerated and practised in the world until it seems to have become so much a matter of habit and custom that its hateful character is lost sight of, and even brethren of Christ are not ashamed of its indulgence.

“Vice is a monster, that seen too oft,
familiar with its face,
We first endure, then pity, then embrace.”

And vice is not too strong a name to apply to this habit, that chains those who practise it as slaves, till it seems as if they could not overcome it if they would. But to men under subjection to the Spirit many things are possible which to those under the control of flesh alone, are impossible. “I can do all things through Christ which strengtheneth me,” saith the man led by the Spirit. And Christ has commanded his followers to walk as he set them an example. “Be ye holy for I am holy.” “Cleansing yourselves from all filthiness of the *flesh* and Spirit.” “Laying aside every weight and the sin which doth so easily beset.”

Let me plead with you, then, dear brethren of Christ, as ye have come out from among the Gentiles in faith, to forsake also their heathenish practices, which are unclean in the sight of Deity. Among the bad habits interdicted by Scripture, the use of tobacco (not then known) was not mentioned, and this is the reason why its indulgence is looked on either as innocent or as a trifling wrong.

Though the liquor habit is thought a heinous sin to be avoided, yet the tobacco habit, which often leads to the other, is used without shame, as respectable. Says a physician, one of its victims, “Tobacco is as much worse than liquor as palsy is worse than fever;” and another, a physician of note, “It is a law to which there is rarely an exception that the man who uses both of these poisons cannot reform from the use of the one without reforming from the use of the other. To

give up rum, and cleave to the narcotic, is almost a sure way to revert to the old habit. Safety lies only in abandonment of both.”

I have heard brethren strongly denouncing intemperance and other lusts of the flesh, exhorting earnestly, eloquently, to a pure and blameless life—praying that they might keep the flesh in subjection—even while their bodies were saturated with tobacco, and their clothes and breaths polluted by its stench.

I have wondered if such verses as, “Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God,” had never pricked at the sleepy consciences of these brethren; or if the deadly narcotic had so effectually stupefied their mental vision that they could give thanks to God for all things, and to ask His blessing while puffing their tobacco. Some claim for excuse, “My doctor has ordered it,” or they use it for sore throat or asthma, or neuralgia or dyspepsia, etc.; in fact, for any one of the ailments flesh is heir to. Let such calmly and unselfishly consider the nature of their ailments and the qualities of tobacco, and reason must convince them that tobacco only deadens for a time, by its narcotic influence, and thus, in the end, aggravates rather than cures disease.

Tobacco contains the most subtle poison known to the chemist, except the deadly prussic acid. Leeches, when applied to draw the blood from a smoker, have been instantly killed by it. American-Indians poison their arrows in an oil obtained from the tobacco leaf. Fainting, convulsions, and often death, are caused by these arrow wounds. The smoker cannot escape the poison of tobacco. It gets into his blood and through the circulation affects every fibre of his frame. Think of this, you who have died to sin and submitted to the death burial in water and are now no longer your own but bought with a price. Do you glorify God in your body when you introduce poison into your blood, for the pleasure it gives? Could you imagine for a moment our Master smoking and spitting? To suggest the thought seems irreverent. Then why excuse, in His professed servants, a habit you could not associate with their great example. It is written “Be ye clean that

bear the vessels of the Lord," and does no sense of personal defilement ever humble you when you assemble round the table of the Lord with the ecclesia, and you vitiate the air from your polluted persons and lungs, so that when singing, one using a book with you instinctively turns the head from the offensive exhalations? Is this brotherly kindness or courtesy or charity? Think of these commands when you subject to continual discomfort while in your presence those who, through much self-denial, have renounced the habit.

Smokers, what think ye of the instance of an interested stranger who attended a meeting and afterwards made the sister ashamed who induced him to go, by remarking:—"You Christadelphians have not the high-standard I thought you had. Your brethren do not deny themselves the lusts of the flesh however much they may profess to be living after Apostolic example. Men must practice what they preach before they can influence me, and I don't want to hear the Gospel of Jesus—the pure and holy one—from a mouth smelling of odours that bring to mind the evil one."

A lady convinced of the truth, yet doubtful of her fitness, confessed pride of heart as a hindrance, for she said, how could she bring herself to associate with such people? One of the brethren had spent an evening at her house, and though he did not smoke while there, yet she could not get the smell of tobacco from the room for days. I reassured her by reminding her that she felt no pride of heart toward those lowly ones who are cleanly in person, and showed her that what she mistook for pride was only natural repulsion to filthy habits which children of God should avoid, "hating even the garment spotted by the flesh," at the same time trying to forbear those weak ones for Christ's sake, and helping them to lead purer lives. Nothing more refines and elevates the nature than the precepts of truth rooted and growing in honest hearts.

A Christadelphian mother, excusing the attentions of an alien to her daughter, remarked that among the brethren, she had not met any of such good moral character; that young brothers that she knew, both smoked and chewed, and she recoiled from the thought of her daughter marrying one of unclean habits.

Fathers, who are smokers, think of the

example you set your sons, even while you exhort them to "flee youthful lusts." To the child, example is stronger than precept, and no argument can convince a boy that what is not wrong in father is wrong for him. Yet many a smoker has threatened and even dared to horsewhip his son for using tobacco. I know a little boy of seven, whose greatest delight is to get a pipe to play with. Punishment does not frighten him—so his nurse thought she would cure him by letting him have some tobacco. He endured the taste and the nausea bravely, since he believes he must learn to smoke before he can be a man. It is no use telling him all men do not smoke. He is satisfied it must be right, because "father smokes."

One member, who cannot conscientiously refuse lending books where any are willing to read, keeps a separate set of Christadelphian literature—in order that reading matter used by smokers will not disgust those of cleanly habits, or lead them alien to think that brethren of Christ are addicted to tobacco.

Many Gentiles have given up the habit, upon a realisation of its expense. The extent of the trade in tobacco may be inferred from the fact that the annual product of the dried leaf throughout the world is about 6,000,000,000 pounds. Brethren, would it not be wiser to spend your spare money in the cause of your Master, than in helping to keep up the enormous traffic in a weed, which is not only a personal injury, but a hindrance to the cause you seek to advance?

The exhortation referred to in the beginning of this appeal had the effect of causing some brethren to abandon the habit. Many suppose it must be given up gradually, or the health will suffer. But their experience was that the moment they were awakened to the fact that they were defiling themselves in the sight of Deity, the habit became loathsome to them, and the smell noxious. Where a desire exists for their accustomed indulgence, chewing gentian root and swallowing the saliva, satisfies the craving, and gives tone to the nerves dependent on stimulus.

May our Father enable His children to shun even the appearance of evil, and to walk in the light of the Spirit's teachings individually—so that as ecclesias, they may shine as light-stands of the Deity.

PLEADER.

 THE PSALMS DIVERSIFIED.—No. 5.

[Personal meditation seems too insignificant for the ear of the Eternal Creator. To whom does it so seem? To mortal man. But man cannot judge for God. Man's thoughts concerning God are necessarily tintured by human feeling. They cannot rise to divine feeling. For this, we must go to God. We have God's thoughts by David. In these we can trust. Here in this fifth Psalm, we learn that acceptable thoughts and words directed to God are noted and treasured, though dealing with things apparently too small for His notice. There is much comfort in this. We speak not into the air, when, "morning, noon, and night" we "direct our prayer unto Him and look up." Even when we cannot give form to our thoughts, and "know not what to pray for as we ought, the Spirit itself maketh intercession for us, with groanings that cannot be uttered." There is at last no other comfort in life. A sufficiently long experience of the present evil state (if mixed with enlightenment), brings us finally unto the views of the Psalms. We see the foolish and the wicked so largely in the ascendant, that often there scarcely seems any other, and it seems as if such were set up for ever. What comfort is there, except the comfort here applied?—that they will not always occupy the face of the earth as now: that God abhors the generation of the wicked, and will destroy all bloody and deceitful men; that the righteous alone (those who know, love, and rejoice in David's God), will finally be the dwellers in this beautiful planet. In the present dreariness, David takes refuge in his heaven-ascending love. He will worship: he will pray. He will comfort himself in God. He looks out into the earth again, and waxes bitter at the ungodly state of the population: wicked, lying, bloody, deceitful—their throats an open sepulchre. It is a dreadful picture—not to be met with in human writings—not considered true in the polite circles of modern life—an exact portrait notwithstanding—even now. For the righteous, few and downcast, gladness waits. Long-deferred hope maketh the heart sick: but the truth remains for all that—steadfast in the heavens. Righteousness and praise will at last spring forth before all nations.—Ed.]

 THE FIFTH PSALM.

O Lord, hear Thou the feeble words that tremble on my tongue,
Do Thou respect my thoughts that rise toward Thee all day long.
Though mortal, small and lowly-born, Thou art my God and King;
Though comfortless, and sad, and forlorn, to Thee I joy to sing.

My voice and eyes each day shall rise
To Thee in love's glad sacrifice.

Thou hast no joy in wickedness, nor love for wicked men,
Though firmly planted in the earth at present they remain.
Thou wilt all liars put away; all folly bring to dust,
The evil prospers but a day, for their sakes who Thee trust.

The foolish shall not dwell with Thee,
Nor Thy salvation false men see.

Oh, rank me not with such, O Lord, nor lead me in their way,
Preserve me in Thy living word, to walk with Thee alway;
Then by Thy kindness I will come to worship in Thy place,
To sing Thy mercies' countless sum, in gladness of Thy face.

How good to bless Thy loving power,
Which worketh wisely every hour.

While in the darkness I must be, that covers all the earth,
Do Thou make straight Thy path for me, and lead me safely forth ;
For there are those who are my foes, who would my way subvert,
With bitter woes and deadly blows, my good to ill convert.
Let all their malice lame-winged fall,
Confound their hate-hatched counsels all.

'Gainst Thee their rebel acts are aimed, though centered on my head ;
'Gainst godliness their hearts are flamed, though holy paths they tread.
No faithfulness is in their words, no rightness in their thoughts,
They wield their tongues like piercing swords, and sound sepulchral throats.
By their own measures let them fall,
Bring down and scatter proud men all.

But let all those be glad and strong, who trust in Thy defence.
Give shouts of glory all day long, with Thy great recompence.
Let those who love Thy name find rest in endless power and love,
No more by want and fear oppressed : all succoured from above.
Thou wilt the righteous, blessing yield,
And cover them with favour's shield.

HUMAN-NATURISM.—Recently, a boy died who was amiable but not particularly gifted. But his parents were enormously wealthy. And from this cause followed one of the ugliest exhibitions of human meanness ever recorded. The particulars are set forth in an American paper. All the toadies east and west of the Rocky Mountains were stirred into action. The grief of the parents was not permitted to slumber for an instant. Somebody who had an axe to grind was ever at hand with a sonnet, an ode, a dirge, a song, a sermon, or an oration. Silly women who never saw the lad called to testify to the esteem in which they held the boy, and to dilate upon his qualities. Portrait painters, monument builders, dealers in memorial windows, writers and poets, preachers and politicians, photographers, boys who hypocritically pretend to have been impressed by young Stanford's life, and scores of others have made money out of the family woe. The boy died while at Rome, last March. Enormous crowds attended, because it became noised about that an American Cæsus was in affliction. Proceeding across the continent and channel to England, further services were held in Liverpool before sailing for America, and once in New York, the remains were laid in a vault for several months until preparations were complete for their interment at San Francisco. While tarrying in the metropolis monthly services were

held over the remains. On the journey across the continent, a special train was used, and the cars and locomotives were almost buried in crape. But the performance which has made the most talk and subjected the afflicted family to the most criticism is that which took place in Grace Episcopal church under the guise of funeral services, at which the "Rev." P. J. Newman, recently of New York, was the principal speaker. Dr. Newman made a long address, intended principally to flatter the parents, which sounded like the rhapsodies of a court chaplain over the remains of a departed prince. Newman compared young Stanford to all the great of earth, and then, as if weary of the effort to find a fitting prototype for him among human beings, he boldly declared that the boy was some sort of a reproduction of Jesus Christ. The Pacific coasters stood all the other things connected with this extraordinary funeral, but Newman's flat blasphemy has caused sharp criticism and vehement denunciation on all sides."—Some rare views of human nature are interesting. The effect of such an outburst of barefaced toadyism is at the extremest antipodes to the times of refreshing, which we shall yet see on earth in God's appointed time.

Accustom yourself to fix your mind on things outside yourself. You will find this a great help in the work of "overcoming."

A PAGE FOR THE INTERESTED STRANGER—No. 4.

Interested Stranger.—You closed our last conversation by saying there was evidence of God having revealed himself. If this can be established, I should admit the claims of faith to be irresistible, after the argument of last month.

Christadelphian.—This is the simplest, easiest, most palpable part of the subject.

Interested Stranger.—You admit, then, that the part of the subject we have had is not quite of that character.

Christadelphian.—Well, there is such a vastness and such a subtlety about the question of the universe and the beginnings of things as to place them somewhat beyond the capacity of the human intellect. The facts of revelation come more within our compass. They relate to things and occurrences on the earth and within recent time.

Interested Stranger.—The evidence of God having revealed himself is what I am anxious to apprehend.

Christadelphian.—The evidence lies in these things and occurrences.

Interested Stranger.—What are they?

Christadelphian.—They are grouped together, yet are separable. Enumerating them in the simplest way, there is, first, the Bible; secondly, the Jews; thirdly, a system of Christianity; fourthly, the land from which they all sprang, corresponding topographically and monumentally with the history of all three, and with the requirements of the prophecy contained in the Bible, which involves a fifth item—(in a sense the most powerful of all), namely, the existence and fulfilment of prophecy. The elements of these five topics will yield the evidence I have referred to, when carefully considered.

Interested Stranger.—The argument is not quite obvious, I think.

Christadelphian.—It will become so with looking into. In the first place, you see they are all visible facts upon the earth at the present moment. They are not concealed or difficult to find. They are as palpably before our eyes as the hills. Consider: the Bible is a literary monument of national and world-wide reality. It is not a curiosity in the possession of a few: it is not of recent origin. It is in the hands of all nations: and has been the most conspicuous object in literature during all the centuries of European civilisation. So the Jews are an actual race in all countries: they do not belong to the department of historic ethnology: they are before our eyes—a living actuality. So with the Christian system, such as it is:—it is a fact: it is a thing to be accounted for. It is not a theory or an abstraction, but an actual institution—a thing with a history as real as the English Constitution. So with the other items, the land of Israel, the fulfilment of prophecy. They are all realities, extant at the present hour.

Interested Stranger.—In a certain way, no doubt that is true; but how do they constitute evidence of God having revealed Himself?

Christadelphian.—You will find out, if you try to account for any of them. Take the Bible—there it is: how came it there? If you take its own account of itself, it is an evidence of God having revealed Himself; for it declares hundreds of times that the things written in it are from God. In no other book do you find the expression, "Thus saith the Lord," which occurs in the Bible many hundreds of times. If the Bible is a true book in the simplest sense, then it is an evidence of God having revealed Himself, for all its narratives involve and set forth that revelation as a fact. Have you considered this aspect of the question?

Interested Stranger.—That is really the whole question, as it seems to me. Of course, if revelation has taken place, it has taken place, but I do not see that that way of putting it proves any thing.

Christadelphian.—If we had no Bible, I grant it would prove nothing; but having a Bible of admitted antiquity, which records numerous incidents and transactions in which God is alleged to have taken part, and which claims for the bulk of its messages that they are directly from the Lord, then it becomes a simple and powerful thought that if the Bible is true in the ordinary sense, divine revelation is proved.

Interested Stranger.—What do you mean by the ordinary sense?

Christadelphian.—The narrative sense—the historic sense—the sense in which you ask if a witness is speaking the truth when he is alleging certain facts to have occurred in his presence. The Bible is pre-eminently a book of testimony to facts personally experienced. Take the five books of Moses; they recite transactions in which Moses took a personal part throughout; so with all the books of the prophets; so with the Gospel narratives in the New Testament. Now, if they are true in the simple sense, revelation is proved; for revelation is what all these narratives testify, such as when the angel at the bush said thus and so to Moses, or the Angel on Mount Sinai commanded this and that, or did this and that. So with the sayings, miracles, and resurrection of Christ. Have you any opinion as to the truthfulness of the Bible?

Interested Stranger.—I have always inclined to regard as a true book.

Christadelphian.—Perhaps you are aware that Thomas Carlyle has said that the Hebrew Bible is true as no book among men has been true.

Interested Stranger.—That probably referred to the earnestness and sincerity of

the writers, and not necessarily to what they wrote.

Christadelphian.—Doubtless: but see what it proves. If an earnest and sincere man testifies to what he has seen and heard, is there not something like a guarantee that what he testifies really happened?

Interested Stranger.—There is something in that, no doubt.

Christadelphian.—Have you ever read the Bible?

Interested Stranger.—Not, perhaps, so much as I ought.

Christadelphian.—I would strongly recommend you to become a reader of it. The issue is of such importance as to warrant trouble. Nothing, I feel convinced, will convince you of the artless truth and candour of the book so much as the simple reading of it. Not only will its truth and candour impress you, but you will be impressed with its purity and authority and majesty as no other book impresses you. Its historic accuracy has been proved in a wonderful variety of ways in modern times. You instinctively feel the Spirit of truth to breathe in it. This peculiarity becomes the more striking when you realise the extraordinary variety in its authorship, as regards the human instrumentalities employed. It is unlike any other book in the world in having had forty authors, in all stations in life, and living at different and widely separated ages of the world's history; and being yet of identical spirit and principle. To have a parallel to it in human literature, we should have to have a book that was commenced 1,500 years ago, in the days of the Emperor Constantine, to which additions had been made in the intervening centuries, and to which the last section was just added, say by Tennyson, all of which should breathe the same spirit and style. Should you expect in such a book to find any uniformity of principle or style or aim? And even assuming the possibility

of such a heterogeneous collection of uninspired effusions being made and held together in the political tumults of the last 1,500 years, should you not expect in such a book the same extensive divergences that exist between men, even of the same generation, especially between the men of different ages? On what principle, then, can we account for the oneness of the Bible (written by so many writers in such widely sundered ages) except that it is a true book in testifying of itself that it has been written under divine inspiration?

Interested Stranger.—I confess there is force in the question.

Christadelphian.—The argument is a large one when we go into details. I do not intend to do that; I merely give it in the rough. I say that the mere existence of the Bible in our midst is an evidence of revelation sufficient of itself to establish conviction.

Interested Stranger.—You mentioned the Jews.

Christadelphian.—Yes.

Interested Stranger.—I do not see how they strengthen the case.

Christadelphian.—Well, they are a fact in our midst with a history. They are a monument of the events that have led to their existence and their present position. Enquire into these events, and you find yourself in the presence of divine revelation. Trace them backwards for 1,800 years, and you find the Jews in the Holy Land, with a religious polity centered in the temple. Ask where they came from originally, and how they came to have that polity, and you find them 1,500 years further back, a helpless serf race in Egypt, subject to Egyptian laws and customs. Enquire how they came to leave Egypt, and to adopt the law which they have had in their hands for 3,000 years past, and you find yourself in the presence of Moses. Enquire by what means Moses was enabled to release an unarmed multitude from the grasp of an unwilling military

power, and to give them a law so inconceivably superior to everything there was upon the earth at the time, and you find yourself in the presence of divine power and wisdom, visibly manifested to Moses by angelic instrumentality, and enabling Moses to do miraculous things, and to write a law of supernatural origin.

Interested Stranger.—I wish I could be quite sure about all that.

Christadelphian.—You may convince yourself by trying to account for the Jewish development on any other principle. There it is before us: it cannot be ignored. It must have an explanation. If you omit the divine element from that explanation, you will find yourself with an impossible problem on hand. Even their preservation as a race is conclusive evidence of the divinity of their records, as you will perceive, if you realise how the case would have stood had the Jews been extinct. The Scriptures require their existence to the end of time, and had their existence not been discernible, the Bible would have lacked a proof of divinity. But their existence (against all rational probabilities to the contrary) is a fact and therefore an evidence of God having revealed himself. What have you to say?

Interested Stranger.—I was not aware the Bible required the existence of the Jews to the end of time.

Christadelphian.—It is so. It does so in various ways; but this will be sufficient for the present occasion. God says by Jeremiah that though He would make an end to all nations among whom the Jews would be scattered, “yet will I not make a full end of thee.”

Interested Stranger.—Where is that?

Christadelphian.—Jer. xxx. 11.

Interested Stranger (reads).—Yes: that is to the point (a pause). You spoke of Christianity, and Palestine, and prophecy furnishing other arguments.

Christadelphian.—Yes; but these we must leave till the next time.

The Christadelphian.

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

DECEMBER, 1885.

This number closes the present volume. The next will be sent only to those who signify their wish in the usual way—as a good many have done during the past month. All who wish to receive the *Christadelphian* during 1886 will, therefore, recognise the part incumbent on them. We are in the very heart of the severest crisis the *Christadelphian* has

known during the 21 years of its existence. From the way its friends are bestirring themselves there is every likelihood of its passing safely through it, into the serener and purer times that doubtless lie just ahead. Should their exertions fail in this respect, it will be with no regret, but with much personal satisfaction of a certain sort, that the Editor will relinquish the laborious and unanticipated part he has had to perform, and turn for a while to such other employment as may be available for the rest of probation, if, indeed, a chronic infirmity does not secure him a more thorough and acceptable release from the responsibilities and snares of the present evil state.

THE SIGNS OF THE TIMES.

THE EASTERN QUESTION AND THE
POWERS.

OUTBREAK OF WAR IN THE TURKISH
EMPIRE.

HELPLESSNESS OF TURKEY.

JUDAH'S PROSPECTS.

Events have got beyond the reach of diplomacy. War has broken out, and no man can tell what further developments may open out from this fact, except that all are agreed that the result cannot but be to the detriment, and probably the perdition of the Turkish empire—which is the highly satisfactory part to those who are waiting for the Kingdom of God.

The month has been occupied by conferences of the Powers at Constantinople. The position taken by the respective parties thereat has furnished a curious illustration of the mutability of human

policy. Russia and England have been the leading figures at the conference of the Powers. At the close of the Russo-Turkish war eight years ago, Russia wanted a large Bulgaria, which she created by the San Stefano Treaty, and England wanted a small and divided Bulgaria, which she successfully insisted on and secured by the Berlin Treaty—Russia giving way. This time, England wants a large Bulgaria and Russia a small and divided one. Why the change? Russia thinks that a small Bulgaria will be a feebler obstacle to her designs on Turkey than a large one under an independent and anti-Russian Prince (as he has become). England, on the other hand, thinks that an anti-Russian large Bulgaria will be such a barrier to Russia as will be useful to British interests. Russia has consequently been insisting on a return to the state of things upset by the Roumelian revolution, and has publicly insulted the Bulgarian Prince Alexander because he would not conform to Russian views. England, on the other hand, has thrown her protection over Alexander, and has been striving to obtain the sanction of Europe to the union of the two Bulgarias under him.

OUTBREAK OF WAR.

While they have been see-sawing and gaining time (for both England and Russia want to see how the British elections will go before committing themselves to a finally definite policy), Servia (Bulgaria's former fellow-sufferer as a Turkish province, and now an independent "Christian" kingdom) has made war upon Bulgaria, and seems likely to crush her. It is difficult for spectators at a distance to understand the animosities of two sister states so lately under oppression, but the fact and the strength of the animosity is evident from events. Jealousy seems to be at the root of it. Servia begrudges the advantage which Bulgaria gets by the union. She insisted on obtaining a like enlargement, and, seeing little likelihood of the conference granting her claims, she has taken the matter into her own hands and invaded Bulgaria with a considerable army. Whatever the feelings of the hour may be, they are impelling events in the direction of God's purpose. A week's campaign has evidently given Servia the upper hand of Bulgaria, to whom Servia proposes peace on the basis of a certain cession of territory by Bulgaria to Servia, and the recognition of the union of the two Bulgarias. But Russia growls ominously in the distance, and will not allow the two infant powers to make peace on their own terms; while Austria and England have also their special views.

The strife between two such pigmy states in the heart of Northern Turkey would have little interest either for politicians or believers in the prophets. It is its relation to the larger surrounding interests that makes it of first-class importance. Russian interests are represented by Bulgaria, (although for a moment estranged), and Austrian interests by Servia, while Turkish interests are simply being slowly suffocated between the two. As for England, she takes her stand at present on Turkish integrity.

The two great empires, while quietly counterworking each other, have been doing their best to stave off the disastrous day of open collision; and the fear of politicians now is that this postponement cannot much longer continue, but that the hands of these two powers will be forced by the war between Servia and Bulgaria. As the correspondent of the *Daily News* observes:—

"The danger has been constantly in view of the Bulgarian leaders becoming involved in war with Servia only to afford, after complete exhaustion on both sides, to their ancient northern protector the pretext of armed intervention. Bulgaria may then become a Cossack-ridden Russian province. At the same time Austria may be equally free to re-establish pious submission and disciplined civilisation in her Servian vassal kingdom and her other future Eastern dependencies. Could England avert such a cruel fate from these countries, she would secure the lasting sympathies of all Bulgarians, although no ironclad is ever likely to steam up the Maritza River. An understanding, based on a plan of partition, between Russia and Austria, sanctioned by Germany, must sweep away every trace of political liberty and national independence from the Balkan Peninsula, and give the *deathblow to the whole Ottoman Empire.*"

Another correspondent of the same paper says:—

"In Turkish circles the belief is entertained that if the Servians and Bulgarians embark upon war, Russia and Austria will be obliged to take action. The Turks fear that in case of a conflict between the Servians and Bulgarians, Russia will address an ultimatum to the Porte, as the Sovereign Power, to re-establish order in Bulgaria, failing which she would herself undertake the task and occupy Bulgaria.

"In Turkish circles it is considered that the enormous military preparations made by the Porte for a long time past have exceeded the military requirements to repel even an eventual combined attack of the Servians, Bulgarians, and Greeks, and the armaments are considered to be due to the conviction that a European war is inevitable.

"The Turkish Ministers shew great hesitation as to the course to be recommended. Turkey has now under arms, and called

to arms, 180,000 men. The Turks themselves, even of considerable position, believe that they are preparing for something much more serious than a war with Bulgaria, Servia, and Greece. The situation looks gloomy."

The Paris correspondent of the *Daily News* says:—

"Prince Bismarck has conveyed to an eminent Frenchman his belief that the knot of the Eastern Question lay in the Caucasus, from which Russia has been long preparing to descend and turn Constantinople from the south-east. This design every French Minister for Foreign Affairs must have penetrated in conversations with the accredited and informal agents of the Czar. A step towards its accomplishment would be gained were France to enter into the naval combinations of Russia. From the German standpoint there seemed danger of this. Prince Bismarck's alliance with Austria was anti-Russian, inasmuch as he wanted to set that Power at Salonica as the janitor of Constantinople. I asked why not make the freed subjects of the Turks the doorkeeper. 'Because (he replied) they can't agree among each other.' If they had the wisdom to confederate they would serve this purpose best, but you see their eagerness to fly at each other, and the dependence of their Princes and Courts unfits them to serve as the janitor to Constantinople. If those States do not unite speedily Prince Bismarck must help Austria to reach Salonica."

If so, who will prevent Russia from going to Constantinople? and what becomes of Turkey?

THE HELPLESS STATE OF TURKEY.

Turkey exists only by the sufferance of the Powers. An outbreak between those Powers would end this sufferance, and it seems as if Turkey must disappear in the tempest. Her present state, notwithstanding her spasmodic preparations for war, becomes more and more visibly helpless. Here is an account from Constantinople, published during the month:—

When Roumelia revolted and proclaimed union with Bulgaria, the Sultan's "first thought was, naturally, of restoring the former state of things by force. His indignation is understood to have been very great when he found what the actual condition of the army and navy was—the army hugely diminished, reserves which have never been called out since the war with Russia, the soldiers in rags and in arrears of pay, a navy not a ship of which has had steam up for years. A few days soon dispelled all the nonsense about the military and naval strength of Turkey which English officials in the Turkish service either thought it their duty to believe or actually believed.

The recent events have shown strikingly that since the Russian war the decline of Turkey has been very rapid. Some months ago I called attention in the *Daily News* to the fact that Turkey was falling to pieces, and I mentioned many circumstances which justified me in arriving at such a conclusion. The events of the last month have shown that I rather under than over-estimated the progress of her decadence. Turkey has no longer even such statesmen as she possessed in 1876. No department of the Government is so efficient as it was ten years ago. The signs of decay are everywhere. The machine of government can hardly be made to go even at a snail's pace. The law courts are worse than ever. Corruption is more general than ever.

The stagnation which reigns in business is of the most terrible kind. Branches of trade which were almost monopolies of Turkey have been lost. The transit trade to Persia has gone. The trade with Bulgaria might have been kept if the Turks would have allowed Constantinople to have been a port of transshipment. The intention of Turkey was of course merely to benefit itself and to spite the Bulgarians; the effect has been to deprive Turkey of any advantage whatever from commerce with the richest portion of the Empire.

The measure of the encouragement given to trade may be taken from the fact that the local post which was suppressed some four or five years ago lest it should facilitate conspiracy still remains abolished. Let Londoners in business try and realise what such a fact means.

There is, moreover, a remarkable change coming over the population of Turkey, to which I cannot do justice in

this letter. Throughout the Empire the Turkish population is decreasing at a rate which it is difficult to account for, while the Christian populations are increasing.

"The immediate future from the Turkish point of view is gloomy. If war should be declared against Prince Alexander, Servia and Greece are pretty sure to advance upon Macedonia. If the Bulgarians should be beaten, Russia will have to choose between altogether sacrificing her influence in the Balkan Peninsula or fighting, if indeed the people of Russia would not again, as in 1877, force the Government into war."

THE SICK MAN DYING.

The Editor of the *Daily News* commenting on the Conservative doctrine, that the strength of the Turkish empire must be maintained undiminished, says:—"The strength of the Turkish Empire! Undiminished! Why, as Lord Ashbourne might say, there is no strength to be diminished, and what there is, is being diminished every day. It cannot act or move. It is unable to interfere in Eastern Roumelia against Bulgaria: or as it would seem, in Bulgaria against Servia. The Turkish Empire is in commission. It is being administered by the Six Great Powers. Its affairs are perpetually in Conference, which is the equivalent in private life of being in bankruptcy. It is tolerably certain that

neither Austria nor Russia has set her heart upon the maintenance of the Turkish Empire. They look to its conquest or partition—its conquest or partition by themselves, or its distribution among the States of a Balkan Confederacy over which they will exercise authority."

JUDAH'S PROSPECTS.

The *Jewish Chronicle* says:—"Behind the present complications loom still greater ones which have a still more intense interest for Jews. The next few years cannot fail to determine the future of the Holy Land and of the Jews in it. Turkey has rather unwisely discouraged Jewish immigration. This action will probably be found to be as impolitic as it is unjust. Palestinian Jews have no interest outside Palestine and could not, therefore, afford any opportunity for political intrigue. If ever the supreme power in Palestine should pass from Turkish hands, Palestine may form the centre of the severest conflict of all. The rival claims of Greek and Roman Catholic Christians to the possession of the Holy Places of the Church is represented in the political sphere by the rivalry of Russia and Austria and forms one of the many clashing interests which separate the two Empires. A large contingent of industrious Jews tilling the land of their forefathers would form a mediating and neutral element."

INTERFERING WITH THE TELEGRAPH.—The nerves have been called the telegraph wires of the body. Narcotics interfere with the conductivity of these nerve wires. A message takes one-third more time to go from the brain to the hand when tobacco has been introduced.

USE BRAIN AND MUSCLE.—Barristers and other men who use their brain much are the longest-lived men in the country, showing plainly that regular brain work is good for the general health as well as for the efficiency of the nervous system in particular. The muscular system must be treated in a similar manner, if you do not wish it to become subject to fatty degeneration. An unused muscle shrinks, and becomes soft and flabby, presenting an appearance of marked contrast to the brawny arm of the blacksmith. Instances of the feebleness of tissues thus preserved

frequently present themselves to the notice of the surgeon. A muscle is called upon to perform a vigorous contraction but it snaps in the effort. The heart itself is sometimes torn asunder in attempting to send an extra supply of blood to some needy limb. No man can afford to lower his general vitality for the sake of mere idle gratification. A man never knows when he may require all the energy which can be stored up in his tissues. A railway accident, a runaway horse, a run to catch a train, a fall on the ice, or even a fit of coughing, may bring a life of misery or an early death to one who would have passed unscathed through them all, had he allowed his nerves and muscles to wear away in vigorous activity instead of carefully preserving them like smoked bacon in the fumes of tobacco.—*Phrenological Magazine*.

LETTER TO THE EDITOR.

BY BRO. J. J. ANDREW, OF LONDON.

London, Oct. 26, 1885.

DEAR BRO. ROBERTS,—About Midsummer last year, when speaking one Sunday morning on the truth as an unerring test of human nature, the writer pointed out that all the children of God must be tested either individually or collectively, or both, in the course of their probation. The brethren were therefore exhorted to thoroughly ground themselves in the Scriptures that they might be able to stand against any wind of false doctrine that might blow across their path. Little did he think that such a breeze was so near. And yet within four months, there appeared a cloud no larger than a man's hand which has since covered the whole ecclesial sky.

When the article entitled "Theories of Inspiration" was published, it did not appear to contain the elements of a test for the brotherhood. There was such an utter absence of evidence that it was difficult to imagine its finding much favour among those who had accepted the Bible as their sole guide and authority. But the events of the past twelve months have ruthlessly cut down this misplaced confidence.

It is well to inquire how this has been effected. Judging from those with whom I come in contact, there is reason for concluding that if the article in question had been unnoticed, it would have proved a dead letter. On the contrary, you found it extolled in some quarters, and therefore antagonised it. That it was a legitimate object of attack should be conceded by all who have not endorsed its conclusions. This being granted, the question arises as to whether the mode of attack was a wise one. You already know my mind on this aspect. From more than one point of view, I should not hesitate to describe it as a grave mistake. Indeed it would not be too much to say that the action of Brother

Shuttleworth and yourself in the first onslaught, if applied to any organisation not based on the truth, would be enough to ruin it. You created for the opposite side a sympathy in some quarters where previously there was no such link of connection, and you alienated many who were at one with you in the main. Moreover, the great prominence given to the subject had the effect of spreading the disease which your drastic measures were intended to cure.

Your motives for this course of conduct I have never questioned, though it is not surprising that some have done so; I have, however, impugned your judgment, and I cannot think that your subsequent reflections would admit of a complete defence.

Those who know you should have no difficulty in accounting for that want of judgment. On the positive side, they should place an exuberant zeal for the truth, a superabundant energy and an impulsive temperament; and on the negative side, a want of caution and self-control, combined with a defective intuition of human character. Zeal in a right cause is good; zeal combined with discretion is better; but they are seldom equally mated. Either zeal overshadows discretion, or discretion takes the life out of zeal, and of the two evils, it is not difficult to say which is to be preferred.

Recognising that in the Providence of God, all the Members of the One Body have their allotted places, reflective minds will be inclined to ask why its Head has placed in your position one who possesses such a singular combination of strength and weakness. They will have no difficulty in explaining the presence of the strength; there was a work to do on God's behalf, and it required a vigorous mind to do it. But why the weaknesses? Why did not God select some

one in whom they were less marked? The most probable answer would assume a two-fold phase; first, in reference to yourself, and 2nd in reference to others. Your comparative isolation from the troubles of a business career relieves you of many of the worries and frictions experienced by those of us who are engaged in the various avocations of commercial life. [There are more business troubles than you know of, dear brother.—ED.] We all need refining, and God provides a crucible adapted for our several needs. The materials of which your crucible is formed are almost wholly confined to the circle of the truth's operations. Oftentimes those materials consist of fleshly manifestations against righteous conduct; but at other times they may be traced to ill-advised words or actions of your own. The course pursued in regard to the inspiration question is an illustration, and I have an impression that you already recognise this to have been the cause of some of the labour and suffering you have endured in connection with it. I am not the only one who indulges in the hope that this bitter experience may be a valuable lesson for future guidance.* In regard to others, your defects help to test their fidelity to the truth, and to one who upholds it in its integrity. Those who give

* We bow to this rebuke on the principle of Psa. cxli. 5. At the same time, we are sure brother Andrew will not deny us the hope of a more lenient verdict at the Lord's hands than his sentences seem to imply. The actions in question depend for their character on the subjective point of view, which can only be fully known to the Lord and to the person performing them. In the possession of this knowledge, while fully admitting our deficiencies, we have been unable, on repeated and anxious reviews of our course on inspiration, to feel that, in all the circumstances (some of which were not visible to the spectator) we could have acted very differently from what we did. We say this, without finding fault with the judgment of those who think otherwise. They can only judge of what is before them. We wait the Lord's judgment in which we are sure denouncing brethren will coincide whatever it is. If he condemn us, we are undone, unless he forgive, which we pray. If he approve, then the unfavourable judgment of those who condemn will doubtless be forgiven as an honest mistake inseparable from the defective conditions of the present state of existence.—ED.

undue prominence to subordinate matters, or neglect the Scriptural injunction to cover their brethren's imperfections with love, are very apt to commit greater mistakes than are the subject of their own condemnation. "First cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye (Matt. vii. 5) is a divine command which needs greater attention than it receives. No further evidence is required than that which is furnished by the present conflict. Who have the most right to reprove you for any mistakes you have recently made? They who are at one with you as to the authorship of the Bible; and for this reason,—that your course of action has increased the difficulty of co-operating with you. But who are the loudest in their complaints? They who have made a greater mistake than any which can be charged against you. You have compromised no vital principle of divine revelation; but they have. Let them first cast out this "beam," and then I doubt not you will listen to them in reference to your own "mote."

There appear to be few who realise the difficulties of the position which you fill. An editorial chair—especially in connection with the truth's operations—is far from being cushioned with velvet. Whoever fills it works in a glass hive; and all that he does, or omits to do, is necessarily subject to a great amount of criticism. He is sure to make mistakes of some kind, either in major or minor matters. The fallibility of human nature precludes perfection, and the evil in human nature would prevent even an angel from heaven giving universal satisfaction. Others who have essayed the task have no doubt realised the truth of these words. In some cases, their flagrant mistakes, if self-realised, would cause them henceforth to hide their heads in shame.

Not only have your opponents blundered in reference to a vital matter, but most of

those who have committed themselves to print have adopted the same style of writing or even a worse than that for which you are condemned. And those from whom you have lately separated yourself in your own town have committed mistakes quite as great—to use no stronger term—as those with which they charge you. To agree with a resolution which did not correctly express their belief, and then to violate its spirit, is conduct for which there can be no adequate defence.

Having animadverted on the actions of those who have played a leading part in the present conflict, I should like now to invite attention to the lessons which they teach. It may sound strange to some, but it is nevertheless true, that the world is governed by mistakes, or to speak more accurately, that God makes use of man's mistakes to carry out His purposes. A little reflection will show that it must be so. If it were not for the short-sightedness, miscalculation, or ill-balanced judgment on the part of one or more minds, how could the political chessmen be often thwarted in their schemes, or how could they be made to attain an end different from that which they arrived at? If all men were infallible, they would never make mistakes; they would never act in opposition to each other, and never in antagonism to God.

The latest and most notable illustration in the political world is the action of the Liberal Cabinet in reference to Egypt. It aimed at getting rid of this national encumbrance, but through its blunders, Britain and Egypt became more closely allied than ever. And on whose shoulders rested the chief blame of the Franco-German War? Napoleon the Third's. Through an over-weening confidence he rushed into a war for which the military resources of the nation were utterly unprepared, in the hope of regaining his waning authority over his subjects. Further illustrations might be adduced, if needful, *ad infinitum*.

We acknowledge that "the Most High ruleth in the kingdoms of men." Shall we doubt or deny that He ruleth also in His own household? Should we not rather contend that His rulership of His sons is even more absolute than His rulership of the children of men? The apostolic statement, "all things work together for good to them that love God" (Rom. viii. 28), cannot be affirmed of individuals without being true also of the community which contains them. God is the creator of the one body, and Jesus Christ is its head. This relationship alone should suffice to show that its development is under divine guidance and control. The intimate connection in the natural world between the head and the body finds its parallel in the spiritual; nothing can affect the body of Christ without its head knowing and feeling it.

These truths suggest a question: can there be such a conflict as that of the last twelve months without a cause and an object known to its Head? To answer this question in the affirmative requires, I must confess, more credulity than I am possessed of. I trust that there are many more like-minded.

Why do I call attention to this phase of the question? That those who are not yet in the Laodicean state described in Revelations iii. 17, may turn their eyes from the human to the divine side of the present ecclesial tribulation. And if they are not in need of the "eyesalve" of the Spirit, I have little doubt that they will be able to see the hand of God therein. No inspiration is needed to see this; it is but necessary to apply inspired statements to the facts before us. Those who have not yet taken up the right attitude will find that their perception of this aspect will help them; and those who have already done so will find in it comfort and strength.

Does this conclusion condone in any way the actions of one and another deserving of condemnation? Not at all. If you were guilty of all that your opponents

charge you with—or even more—and if they were as bad as they allege you to be, I should still contend that God had thrown this apple of discord into our midst. The actions which have brought it about are not the result of collusion, but of antagonism. As far as my observation goes, no one concerned in the present complication sought to produce any of the results now witnessed.

By a chain of unpremeditated events, the whole brotherhood is being tested. Two large ecclesias having come into variance on a vital point, and occupying different platforms in the same town, it becomes impossible for ecclesias elsewhere to ignore the question. Both cannot be fellowshipped, and to remain neutral is equivalent to taking the wrong side. "He that is not with me is against me," said Christ (Matt. xii. 30). It is well for each member of the brotherhood to enquire what is the precise nature of the test now applied? On the conclusions arrived at, and the consequent action, may depend issues of the most momentous character to everyone.

About twenty years ago, the brethren were tested as to their individual relationship to the Judgment Seat of Christ; twelve years ago, they were tested in reference to the nature and sacrifice of Christ; at the present time, we are being tested concerning the authorship of the Bible and the character of God. Every item of revealed truth has, in present and past generations, been the subject of attack and defence, and now the battle-ground is the scope and character of revelation itself. Practically speaking, the whole book is at stake, and this fact, as one brother has remarked, may indicate that it is the last theological conflict of the Church Militant. When reviewed in connection with the signs of the times, this suggestion carries with it considerable force. The symbolic Euphrates is rapidly drying up, and the whole sea of nations is in a state of agitation. Both home and foreign politics lend countenance to the thought that England's

destinies may, for some time to come, be wielded, under God's guidance, by a Conservative Government; but whether Liberals or Conservatives are in office, God's plans will be furthered. Never has it been more necessary to give heed to the warning, "Behold I come as a thief; Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame" (Rev. xvi. 15).

The present age is one in which everything hitherto accepted is disputed or denied. In scientific matters, the spirit of analysis has, in some directions, been productive of good results; and to a still more limited extent, the same may be said of the spirit of inquiry in matters religious. But, on the other hand, that negative criticism which is so often fascinated by improbabilities, has led to a wide-spread scepticism in divine things. To preserve the body of Christ from the contaminating influence of this deadly poison, or to check any existing tendency to it, is obviously a matter of paramount importance. And it is difficult to conceive of any method more effectual than an agitation respecting the authorship of the Bible. The contention for a fallible authorship of some parts is the germ of a spiritual disease, which, if not stopped, would gradually eat out all vitality. The effort to eliminate this disease-germ has produced in the One Body a violent fever which must apparently pass through its various stages before convalescence can be experienced. It is comforting to know that its treatment is under the direction of the only Infallible Physician, and hence the certainty that it will issue from the struggle, if of smaller dimensions, more healthy in constitution.

Some fifteen or more years ago, a brother older in years and older in the one faith than myself, remarked in conversation that something would no doubt occur a short time before the Lord's appearing to stop the progress of the Truth, that those who were the last to embrace it might have an opportunity of manifesting themselves.

That observation made a deep impression which has never been effaced, and I cannot refrain from thinking of it in connection with the circumstances in which are now placed. No religious controversy could be much more difficult; none could cover a wider field; and when to this is added the question of fellowship, it would seem that we have entered upon a warfare of considerable duration, which cannot but check numerical increase. In some respects this is not to be regretted. The building up of the body needs more attention than has been given to it of late years, and wise will be those members who, having discharged their duty to God in the present crisis, devote their attention to filling their minds with His word in all its wisdom and spiritual understanding.

The Scriptures furnish several illustrations of a temporary disagreement succeeded by reconciliation, such as Joseph and his brethren, Paul and Peter, and Paul and Mark. I would fain hope that the inspiration controversy might add another to the list. The first requirement is obviously a recognition of the vital principles at stake, followed by a right attitude in relation to them; and second, an adequate combination of confession and forgiveness on all sides in reference to real or imaginary wrongs. Such a result would be a moral victory worthy of any sacrifice of feeling; it would exhibit the power of the truth in a more signal manner than the present generation of believers has yet witnessed. A Peter-like repentance would impart new zeal in the service of God, and an acknowledgment of His mighty hand in the present distress would be conducive to that humility which is a necessary preparation for exaltation in the day of glory. A repetition on a large scale of the tearful, but joyful, fraternal meeting in the palace of a Pharaoh nearly four thousand years ago—the perusal of which even now moistens the eyes of old and young—would be worthy of the pen of an inspired historian of the future age. Such a meeting will shortly take place in Jerusalem between Christ and his brethren after the flesh; would that it were to cast its shadow at this time on Christ's brethren after the spirit. Is it impossible?

Having given expression to these reflections on the circumstances attending

this controversy, I now propose to deal with the subject itself, and, for this purpose, I will take as the basis, a series of propositions formulated by some of us in London, who have jointly considered the subject.

1. *That Divine Inspiration involves infallibility in what is spoken or written under its influence—so controlling the speaker or writer as to exclude error.*

One of the attributes of the Deity is infallibility, which is defined as the "quality of being incapable of error or mistake; entire exemption from liability to error." Whatever therefore comes from Him must be infallible, or free from error. This is one of those self-evident truths which needs no demonstration. The principle on which it is based is recognised by mankind in reference to the diversified members of the human family. When the character of a man is known it is usual to conclude that whatever comes from him will be in harmony therewith: if cautious and truthful, anything he may write will possess these qualities. God teaches men to judge each other's actions by this rule:—"The tongue of the wise useth knowledge aright" (Prov. xv. 2); "The words of the pure are pleasant words" (Prov. xv. 26); "The tongue of the just is as choice silver" (Prov. x. 20); "The mouth of fools poureth out foolishness" (Prov. xv. 3). And do not these illustrations by parity of reasoning invite human nature to judge of its Creator and His workmanship on the same principle? A rejector of the Bible shuts himself out of the only source from which a complete knowledge can be obtained. But the present contention does not go this length; and therefore scriptural quotations not in dispute may be adduced as evidence.

"Ascribe ye greatness unto our God. He is the rock, HIS WORK IS PERFECT." (Deut. xxxii. 3-4). Perfect in great things, perfect in small, perfect in outline, perfect in detail, perfect in creation, perfect in preservation, perfect in miracle, perfect in providence, perfect in nature, perfect in revelation, perfect in inspiration, in all its "divers manners." In no part of the divine workmanship is there imperfection; it may appear so to fallible mortals, but the defeat is in the on-lookers not in the worker.

The inspired word is not silent in

reference to its own character:—"As for God, *His way is perfect: the word of the Lord is tried*" (or refined, marg.) (Psa. xviii. 30); "*the words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times*" (Psa. xii. 6); "*every word of God is pure*" (Prov. xxx. 5). No other literary production can be so described; all of human origin are more or less impure. The word of God bears to them a similar relationship to that existing between precious stones and the commoner products of the earth. Nay more; the inspired Psalmist says, "Thou hast magnified thy word above all thy name" (Psa. cxxxviii. 2). Could anything occupy a higher position in the estimation of Jehovah? Consider for a moment what it involves. The name of the Lord is "holy and reverend" (Ps. iii. 9); it dwelt in the Tabernacle of Israel (Deut. xii. 5); in a national sense it was bestowed upon the Twelve Tribes (Num. vi. 27); in a spiritual sense it is the "strong tower" by which the righteous are saved (Prov. xviii. 10); it has been deposited in an angel (Exod. xxiii. 21); and it has, at two stages, been given to Jesus Christ. Have not all these been highly exalted by God? And yet His word occupies a higher place. Why? Because it was before all these; it was indeed the origin of them.

The sacredness of the Israelitish Tabernacle is familiar to us all. The Ark, which was its central emblem, if treated with profanity, brought plagues (1 Sam. v. 8, 9), or death (2 Sam. vi. 7). The word of God is even more sacred. Of Israel it is said, "He that toucheth you toucheth the apple of his eye" (Zech. ii. 8); and we know the punishment which that involves. The word of God is more tender than Israel. The doctrine concerning Christ is supremely important. The word of God occupies a higher position.

Jehovah is "a jealous God" (Exod. xx. 5), and all that pertains to Him is the subject of His watchfulness. His action towards those who have maltreated the Ark of the Covenant, the nation of Israel, and the person or character of Jesus Christ is sufficient evidence of the fearful danger of tampering in the slightest way with His inspired word. "Add thou not unto His words," says the man of wisdom, "lest He reprove thee and thou be found a liar" (Rev. xxx. 6). To take from His

words is obviously attended with as great danger. Of the last book of the Bible—the Apocalypse—it is expressly stated that "if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life" (Rev. xxii. 29). That which is true of one part of the Word that has been magnified above Jehovah's name, is necessarily true of every other part. One illustration of this is to be found in the attitude of Edom towards Israel. Addressing the Edomites as "Mount Seir" the prophet Ezekiel writes, "Because thou hast said, these two nations and these two countries shall be mine, and we will possess it; whereas the Lord was there, therefore as I live saith the Lord God I will even do according to thine anger, and according to thine envy, which thou hast used out of thy hatred against them; and I will make myself known among them, when I have judged thee." (Ezek. xxxv. 10-11). Edom's sin consisted in claiming Israel's territory as its own, and for this sin "Mount Seir" was made desolate. The claim set up by Edom was practically a denial of God's word, and therefore it is denominated blasphemy:—"I have heard all thy blasphemies which thou hast spoken against the mountains of Israel, saying they are laid desolate, they are given us to consume. Thus with your mouth ye have boasted against me, and have multiplied your words against me" (v. 12-13).

There are many ways in which the Word of God can be virtually denied. The Apostasy is guilty of it, in teaching false doctrines, and for this reason it is described as full of "names of blasphemy." It grafts human ideas on the Tree of Wisdom, and thus prevents the development of the blossoms and fruits of the Spirit. This evil has its degrees, but the principle is the same throughout; the authority of the Word of God is nominally recognised, but things are affirmed which practically make it of non-effect. It is difficult to say whether this evil principle is less or more God-dishonouring than that which rejects a portion of His Word, by attributing to it a purely human authorship; the result when logically worked out is virtually the same. But there can be no such difficulty about the affirmation that Divine inspiration admits of fallibility; it is nothing short of blasphemy. The writer of "Theories of Inspiration," doubtless

recognised this, and hence his statement that inspiration and "error of any kind" are "mutually exclusive terms."

The fact of the inspired word having come to us through a human channel is an obstacle with some to the recognition of its absolute infallibility. They think that an imperfect channel admits of an imperfect result. But why should it? The thought cannot for one moment be entertained that the channel of communication is stronger than its source. Then wherein lies the cause of the alleged imperfection? It can only be attributed to a deficient exercise of divine power. But why should there be any such deficiency? It must, on such a supposition, be through an imperfect manifestation of will or wisdom. Are the believers of a fallible inspiration prepared to affirm that it is either? If not, on what ground do they doubt or deny the infallibility of divine inspiration? Is it for want of proof? What is proof? When the sky is covered with clouds at noonday, what proof is needed that the light comes from the sun? The clouds lessen the sun's brilliancy, but they do not destroy its rays. So also with the light of divine revelation. Man is not adapted for hearing the full strength of God's voice; an illustration was given at Mount Sinai, but the people begged that it should not be repeated. "They said unto Moses, speak thou with us, and we will hear; but let not God speak with us lest we die" (Exod. xx. 19). For this reason God has generally spoken through a medium adapted to the weakness of man. This method does not impair the character of the communication, it diminishes the awful intensity, but it increases the effectiveness of the revelation for instructing beings of a limited capacity. God is perfect in all His ways.

There is a human element in the Bible only as there was a human element in Jesus Christ before crucifixion, in each case it is subordinate to the divine. This combination gives to both that charm which has fascinated every shade of mentality in the various ages of the world. At the same time, the depravity and imperfection of man have grossly perverted it. The human element has either been ignored or unduly exalted, resulting in a corresponding misplacement of the divine. Hence the belief concerning Jesus Christ

consists of a graduated series of doctrines, commencing with a perfect God and ending with a mere man.

The question of Inspiration, though not giving rise to such diversity of view, has not been free from conflicting conclusions. Their varied shades or degrees it is not now necessary to discuss. The fundamental feature requiring recognition is, that the human element is so controlled by the divine as to preserve it from error. Any definition which does not embody this as a vital principle is a slander on the Most High. Better never to have been born than to insult the all-wise and all-knowing Creator by countenancing the thought that His inspired communications are fallible.

2.—*That the recording under Divine Inspiration of uninspired utterances, does not, unless otherwise indicated, do more than guarantee an accurate record of what was uttered.*

The expression "uninspired utterances" applies to such things as the words of the serpent, the speeches of Job's friends, the King of Assyria's message through Rabshakeh, the decrees of the Kings of Babylon and Persia, the statements of the Scribes and Pharisees, &c., &c. All these are recorded by the inspired writers simply as facts to enable the reader to understand the divine action in relation to them. Their accuracy should be recognised as essential to inspired history, but nothing more. An uninspired utterance endorsed by an inspired writer is found in Titus i. 12 13, "One of themselves, even a prophet of their own, said, the Cretians are always liars, evil beasts, slow bellies. This witness is true." Here there is something more than a quotation from an uninspired source; the apostle describes it as "true."

3.—*That the incorporation, under Divine Inspiration, of human with inspired writings (if such incorporation has taken place) would constitute them of equal authority.*

The principle embodied in this proposition is precisely the same as that in No. 1. If it be granted in the one case it cannot logically be denied in the other. The divine perfection which produces infallible inspiration would necessarily result in infallible incorporation. If a human writer of the highest order adapts any existing record he is as careful to verify its facts as if it were his own production.

Who will dare to place God below the level of man?

The portions of Scripture supposed to be of human authorship and to have been the subject of inspired incorporation, are some genealogies and fragments of history. But there is no evidence of this; it is a gratuitous assumption for the purpose, apparently, of accounting for alleged errors and discrepancies. The only incorporation, if such it can be called is that which has been defined in proposition 2.

4.—*That the existing evidence of the divine authority of the writings composing the Bible, and the absence of any to the contrary, justifies the conclusion that they have been produced or incorporated under divine inspiration.*

The existing evidence is twofold, first, internal; second, external. To adduce it all would be a formidable task, far exceeding the limits of this communication. An outline must therefore suffice. For the Old Testament it is but necessary to quote the testimony of Christ and the apostles; their allusions are of such an emphatic character as to leave no doubt concerning its authorship. Christ describes it in the threefold division recognised by the Jews:—"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.) He evidently alludes to the same writings when he says, "Search the Scriptures (or ye search the Scriptures) for in them ye think ye have eternal life, and they are they which testify of me (Jno. v. 39.) The "all things written concerning Christ are contained in the Scriptures" which testify of him, and hence those Scriptures consist of the three divisions, the Law, the Prophets, and the Psalms. There can be no question as to these documents having been given to the Jews. When, therefore, Christ says, "If he called them gods unto whom the word of God came, and the Scripture cannot be broken" (Jno. x. 35.) he, in effect, describes those writings as "the Word of God." When to this is added, the expression in prayer to his Father, "Thy word is truth," the testimony of Christ becomes conclusive as to the divine authorship and consequent infallibility of the Old Testament.

The apostles are in harmony with their master. Peter, referring to "prophecy of the Scripture," says that it "came not in old time (or, at any time—see margin) by the will of man: but holy men of God

spoke as they were moved by the Holy Spirit." (2 Peter i, 20, 21). Paul in writing of Israelitish history says, "Now all these things happened unto them for ensamples (types see margin), and they are written for our admonition." (1 Cor. x, 11.) The authorship of the record, although not stated, is clearly implied. The "things happened," involved divine action; they could not have been "written" for the admonition of future generations as the result of mere human volition; uninspired men would be ignorant of the moral needs of generations then unborn, and they would have no authority to write for such. The knowledge, desire, purpose and power, necessary for recording events for the instruction of subsequent ages, in regard to the way of salvation, reside only in God. Therefore the things which happened unto Israel were written for the admonition of Apostolic believers under divine control.

The events which Paul mentions in the first ten verses of 1 Cor. x. chap., are confined to the journey through the wilderness; a fact which may suggest to some that only this portion of Israelitish history is of divine authorship. Such a conclusion would be most unreasonable. The wilderness condition was a very important one, by reason of its many manifestations of divine power. But was the nation's subsequent state not important? The divine arm may not have been so frequently unbarred, but it was there all the time. Israel's typical existence did not cease when they entered Canaan: it continued until the Seed of David and the Greater than Solomon appeared in their midst. The wilderness life of Israel typified the probation of believers in the present dispensation; and the kingdom was a type of the age to come. In view of this, is it reasonable to suppose that God would inspire the record of the former, and leave the latter to mere human volition? The typical kingdom was superior to the typical wilderness, and their respective antitypes present even a greater corresponding divergence. Surely, therefore, an inspired record of Israel's kingdom was, to say the least, as necessary as that of their wilderness wanderings. If not fully appreciated by Gentiles, it has been highly esteemed by the Jews, and will be more so when the kingdom is restored to Israel. As we now find instruction in the Wilderness events,

so they then will learn lessons of wisdom from the things related of their past kingdom. And even though there be no express statement to that effect, it is certain that they will in that day realise that the divine actions in reference to that kingdom happened unto the forefathers for examples or types; and that, consequently, those events were written under divine guidance for their admonition.

From this point of view it must be obvious that as the whole of Israel's history, from the sojourn in Egypt to the restoration from Babylon, has embodied practical lessons for future generations, the record of them must have been inspired. We have no other perfectly reliable narrative than that which is given in the Old Testament Scriptures. The presumption, therefore is, that that narrative has been written under the Holy Spirit's guidance; the New Testament allusions to some of its incidents—viz, David eating shewbread (Matt. xii. 3); Elijah and the famine (Luke iv. 25); Elijah and Baal (Rom. xi. 3); Elisha and Naaman (Luke iv. 27); and Solomon and the Queen of Sheba (Luke xi. 31)—transform that presumption into something more than a probability; and the authoritative statements of Christ and the Apostles concerning the Old Testament "Scriptures," supply what remaining evidence we require to describe it as a certainty. Of sacred history, therefore, as well as prophecy, it may be said that "it come not at any time by the will of man: but holy men of God spake as they were moved by the Holy Spirit."

There are two more apostolic statements concerning Old Testament writings on which it is advisable to make a few observations. The first is in Rom. xv. 4—"Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." The comprehensiveness of this statement precludes its being confined to any portion of Israel's history, or to any part of the Old Testament. The "things written" "were written" in "the Scriptures"—those Scriptures which testified of Christ, and which he defines as "the word of God;" "they were written for our learning" centuries before, apostolic believers were born, and therefore "written" by divine inspiration, "that we through patience and comfort of the Scriptures might have hope." If of fallible authorship, they

could give no "comfort," and furnish no solid "hope;" these can only exist where there is a positive assurance that the writing is divine. From this point of view alone it should be evident that the divine authorship of all the Old Testament is essential to the foundation on which they are built. On this our "hope" is based; take any portion away, and the foundation is to that extent weakened. History, prophecy, and doctrine are so interwoven together that it is impossible to confine the basis for the "hope" to any one part; the whole must fall or stand together. The contention that some can still stand, after the loss of a small part, is no justification for allowing it to be taken away. It is not a question as to the effect on a few isolated cases, but on the whole community. If one be allowed to pull a stone out here, and another there, the effect before long would be the disappearance of the whole foundation. Where, then, would be the "comfort" and "hope" of those who constituted the ruins of the superstructure? They would vanish like a dream long before the few remaining stones had crumbled to decay.

The next apostolic testimony is in 2 Tim. iii. 15, 16, "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

This passage resembles somewhat the Hebrew parallelisms of the Old Testament; the expression "Holy Scriptures" is synonymous with "all Scripture," and the phrase "these unto salvation" is equivalent to "profitable for doctrine, &c." If this be not recognised, the passage is sure to be misunderstood, and probably perverted. The "Holy Scriptures" with which Timothy was acquainted from a child, received that title because they were given by "Holy men," who spake "by the Holy Spirit"; of no other kind of writings can it be said, that they "are able to make wise unto salvation." Those "Holy Scriptures" were none other than the Old Testament; therefore we have in this passage an authoritative statement as to its complete inspiration.

The revised version of verse 16 is

preferred by some; it reads, "Every Scripture inspired of God is also profitable, &c." The contention which favors this rendering is, that Paul is merely giving utterance to an abstract statement concerning every Scripture, wherever it may be, that is inspired. Only by severing the passage from its context can this be maintained. If the phrase "every Scripture" does not cover the Holy Scriptures of the preceding verse, it must apply only to a portion of them; an interpretation which would lead to the extraordinary conclusion that there are "Holy Scriptures" of fallible authorship, and that they "are able to make wise unto salvation."

The external evidence concerning the Old Testament takes as its starting point an inspired statement in the New Testament:—"Unto them (the Jews), were committed the ORACLES OF GOD" (Rom. iii. 2).

For what object were they so committed? For the same as that for which the Twelve Tribes of Israel were separated from the rest of the nations; to preserve God's revealed truth. In the early days of the human race it was not so confined; and the result was its universal corruption (Gen. vi. 5). Therefore, God selected one man and his descendants to be the special recipients of His favor. When they became sufficiently numerous to be constituted into a nation: he gave them commandments written with His finger (Exod. xxxi. 18); and by the awe-inspiring manifestations of His power on that occasion, with subsequent miraculous interpositions, He instilled into them a reverence for His law which, though often accompanied by superstitious, has retained a strong hold on them to the present day. If Jehovah's purpose with them were now at an end, these facts would not be without their force. But, when it is remembered that they are again to be His people, to obey His commandments; that their kingdom is to be restored, and their typical past to find its counterpart in an antitypical future, the foregoing circumstances are invested with an incalculable significance. They warrant the conclusion that God committed His oracles to the Jews not merely for the fifteen centuries which covered the validity of the Mosaic law, but for the eighteen centuries since its abrogation; and also for the ten centuries which will succeed their restoration. They are, therefore, living witnesses as to

what writings constitute "the oracles of God" prior to their rejection of His Son. What, then, are the recognised facts?

About five centuries before Christ the Pentateuch (or five books of Moses) was copied by the Samaritans, "who, after the Babylonish captivity, became the rooted enemies of the Jews." When that antagonism had once been established, it would render impossible any collusion in maintaining harmony between the two copies. Those who have examined the Samaritan version declare that it agrees substantially with the Pentateuch in our Bible.

About three centuries before Christ Ptolemy Philadelphus, King of Egypt, was engaged in the formation of the Alexandrian Library; and his librarian, Demetrius Phalerius, suggested the advisability of procuring a translation of the sacred books of the Jews. The King approved of it, and sent a letter to Eleazer, the high-priest asking for a copy and for interpreters to translate it. The request was complied with, and seventy-two Jews, six out of each tribe, were sent to Alexandria for the purpose. This resulted in a translation of the Old Testament into Greek, commonly known as the Septuagint version, a name derived from the number of the translators being seventy, or to be accurate, seventy-two. When compared with our Bible it is found to substantially agree with that portion extending from Genesis to Malachi. No book is omitted; and the only real variation in titles is in the books of Samuel, which are called Kings 1 and 2, the ordinary books of Kings being called Kings 3 and 4.

This is the version that was in general use in the days of Christ and the Apostles, who sometimes quoted from it. They did so, doubtless, because it was a recognised authority without, thereby, implying that it was an accurate translation throughout. In this respect we do the same with the Authorised version.

The Hebrew Bible, in use among the Jews at the present time, is substantially identical with our Old Testament. In addition to the argument already presented on this point, it is of importance to direct attention to the fact that the Jews are the frequent subject of divine condemnation in the writings they have preserved. They cannot, therefore, be charged with retaining them simply for the purpose of self-

gratification. It would, indeed, have ministered to their personal comfort and advancement if they had repudiated the divine oracles. But this, in the purpose of God, could not be; He had implanted in them too strong a love and adoration for His inspired word to permit of such an act of sacrilege. Pervert that word they might do, and did; but to consign it to the flames, NEVER. To alter its letter was attended with severe penalties; they would, according to Josephus and Philo, suffer any torments, or endure death itself, rather than change a single point. Hence, as has been frequently pointed out, "though Christ frequently charged the Jews with making the Word of God of none effect by their traditions, he never accused them of corrupting the text."

Josephus describes the Jewish sacred writings as 22 books . . . which are justly "believed to be divine." He attributes five to Moses, thirteen to the time extending from Moses to the reign of Artaxerxes, and the remaining four, he says, contain hymns to God. Although the number in our Old Testament is reckoned as 39, this is no proof that Josephus omits 17 or any smaller number of them. The Jews were addicted to numerical systematizing, and this, doubtless, accounts for their sacred writings being described as 22, which is the exact number of the letters in the Hebrew alphabet. They united under one name books which we reckon separately, such as Samuel i. and ii., Kings i. and ii., Chronicles i. and ii., &c., and by this means the 39 can be reduced to 22. The discrepancy between these numbers is too great to admit of such a wide difference between the Holy Scriptures in the days of Josephus and writings of the same character now in use among the Jews. It is important to notice that the time to which he limits their production is precisely the time covered by Old Testament inspiration, viz., from Moses to Artaxerxes. It was in the reign of this Persian King that Ezra and Nehemiah performed their work of restoration, and the prophets associated with that work are generally recognised to have been Haggai, Zechariah, and Malachi. From that time to John the Baptist the voice of God was silent in Israel. If the Jewish Scriptures of the present day contain nearly twice as many books as the Scriptures acknowledged by Josephus and his contemporaries, there

should be some evidence as to which they are, and what was their origin. Where is it? Not to be found. On the contrary there is the evidence already adduced, that the Jewish Scriptures are the same now as they were 2,000 years ago.

In the days of the Apostles, those Scriptures were read in the Synagogues: "Moses of old time hath in every city those that preach him, being read in the Synagogues every Sabbath day," (Acts xv. 21); "after the reading of the law and the prophets, the rulers of the Synagogues sent unto them," (Acts xiii. 15). This practice was in vogue prior to Christ's birth, probably from the time of Ezra; for, as Sir Isaac Newton points out, God sent prophets "till the days of Ezra; but after their prophecies were read in the synagogues, those prophecies were thought sufficient."

Since the dispersion of the Jews among all nations, another feature has assisted in maintaining the completeness and accuracy of the Jewish scriptures, viz., the work of the Masorites. After the destruction of Jerusalem by the Romans, the Great Council of Rabbis established at Tiberias revised the sacred text, and issued the Masora, or Tradition, containing a digest of Rabbinical writings on the Hebrew Bible. But notwithstanding the great mass of Rabbinical writings, the Jews have never embodied them in the inspired word. This can only be explained by what Josephus says, that, "No one has been so 'bold' as either to add anything to them, or take anything from them, or 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 doctrines and to persist in them, and, if occasion be, willingly to die for them." It was this national characteristic which led the Masorites, whose work is attributed to the 4th or 5th century after Christ, to divide the books into verses, and to count the words and letters in each book, their object being to prevent interpolation or omission. They are also credited with inventing the Hebrew vowels or accents, and making them throughout the Hebrew Bible.

With these facts before us, there should be no doubt as to the Old Testament writings having come to us intact through the Jews. If this were the only channel, it would be ample, but there is another; as the result of the apostolic labours, the

Old Testament Scriptures were adopted by the Christians and read in their assemblies. Between Jews and Christians there has always been greater or less antagonism, but notwithstanding this, the Jewish Scriptures, handed down through both channels, are the same; neither version omits a single book.

This reminds me that the Song of Solomon is a difficulty with many; and not without reason. The man who can fully expound it is not now in the flesh. But is this a reason for denying its inspiration? Not at all. The evidence for its having formed part of the Holy Scriptures eighteen hundred years ago is too strong to be refuted. If this be recognised, it will exclude any doubt or denial of its inspiration, and induce a suspension of judgment as to its meaning. Its language, it must be remembered, is Eastern, and therefore, somewhat unfitted for the prosaic Western mind; and if, as generally admitted, it describes the relationship between Christ and his Bride in the future life, the difficulty of understanding it is not confined to the language, but extends to the subject itself. One thing is certain; growth in the truth makes it more intelligible. Probably immortality will be necessary to completely comprehend it.

THE NEW TESTAMENT.

The evidence for the Divine Authorship of the New Testament is somewhat different from the evidence for the Old Testament, though alike in principle, viz., internal and external. All its books but three are admittedly written by Apostles; and as there is no question about their receiving the Holy Spirit, the inspiration of their writings does not, on the present occasion, require any further proof. The Spirit was given to them to record the life of Christ and to expound the things concerning his name. The authority to write the former was implied in the promise Christ made to them before the crucifixion:—"The comforter shall bring all things to your remembrance, whatsoever I have said unto you" (Jno. xiv. 26). The quickening of their memory was not simply for their own edification; it was for the instruction of others; and the result of this we see in the gospel narratives. But an objection is raised that two of the Gospels, Mark and Luke, were not written by apostles. This may be

granted. What does it prove? That, therefore, they are not inspired? Not at all; such a conclusion would involve the assumption that none in the first century had the Holy Spirit except the apostles. Was it so? During Christ's ministry, there were seventy disciples in addition to the twelve endowed with the Spirit for miraculous purposes (Luke x. 17-20). Their names not being given, who can say what further Spirit work they performed—by act, speech, or pen—after Christ's ascension to heaven? No one. Then it is not safe to exclude any writing simply because it does not bear an apostolic name. Christ not only promised the Holy Spirit to the apostles, but he said, "I will send unto you prophets, and wise men and scribes." (Matt. xxiii. 34). Some of these "prophets" are mentioned in Acts xxi. 9, and 1 Cor. xii. 10. The "wise men" were the recipients, through the spirit, of "the word of wisdom," and "the word of knowledge," (1 Cor. xii. 8). The impartation of the Holy Spirit to the "prophets" and "wise men" implies the same in regard to the "scribes." And for what object? It could be for nothing but writing about divine things. It is reasonable to conclude that their writings, or some of them, would be intended for other generations besides their own. This would necessitate their preservation; but in what way? Surely in conjunction with the writings of inspired apostles. We have some non-apostolic writings in the New Testament. Then should we not, in considering their source, exhaust Christ's promise of inspired "scribes," before formulating the assumption that they must necessarily be of human origin? The existence of such writings is clearly evidence of the fulfilment of Christ's prediction; if there were none, we should be in the dark as to whether, and in what way, it had been fulfilled. But now we are not.

Mark and Luke, the "Scribes" referred to, were close companions of the Apostles. Who, then, were more likely to receive the spirit for writing purposes than they? Certain of the Corinthian believers had the power of revealing (1 Cor. xiv. 30); a gift quite as great, if not greater, than that of recording divine history.

In regard to Luke, it is contended that he does not claim inspiration, and that, therefore, his Gospel is not inspired. The absence of a claim is not in itself proof.

There must be an actual disclaimer before non-inspiration can be admitted. The expression in the preface—"It seemed good to me also, having had perfect understanding of all things from the very first to write unto thee in order,"—is not equivalent to saying that he had not the spirit. He might have previously had communicated to him by the spirit for the purpose of instructing those to whom he personally ministered, the things he afterwards wrote; or, he may, as a faithful disciple of Christ, have had a desire to write an account of his Master's life, and that desire may have been used by God for His own purpose and under His own guidance. It would not be the first time that God had so acted; Solomon's temple had its origin in the desire of David to build a house for the Lord to dwell in. "Go, do all that is in *thine heart*; for the Lord is with thee," said Nathan the Prophet (2 Sam. vii. 2).

The contention for the non-inspiration of Mark and Luke, if consistent, will affirm the same for Matthew and John; there is no logical stopping place. If Luke, could write Christ's life without the aid of the Spirit, Matthew could; and if Matthew needed the Spirit for that purpose, Luke could not do without it. Luke may possibly have been one of the seventy or of the other non-apostolic disciples who accompanied with Jesus, as indicated by the expression, "having had perfect understanding of all things from the very first." If so, he was in precisely the same position as Matthew. The latter admittedly required, and received, the Holy Spirit to bring to his remembrance the things which he saw and heard. On what principle can it be contended that Luke did not? If Luke was not a companion of Christ during his ministry the argument that he was not inspired involves an even more flagrant assumption.

Apart from the foregoing arguments is there not evidence of an internal character that Luke's Gospel is inspired? It is written in a very similar style to that of Matthew; it records many of the same events; and it records some not given by any of the other evangelists. These include the birth of John the Baptist, the appearance of the angel to the shepherds, the circumcision of Christ, his presentation in the Temple and subsequent discussion with the doctors; the mission of the seventy; the curing of a woman diseased eighteen years, the curing of a

man afflicted with dropsy, cleansing the ten lepers; the parables of the lost sheep, the lost piece of money, the prodigal son, the unjust steward, the rich man and the beggar, the nobleman receiving a kingdom, and the Pharisee and Publican; particulars about the two thieves; journey of the two disciples to Emmaus; and the circumstances of Christ's appearance to the eleven after the resurrection.

Are these important incidents in the life of Christ? Are they such as to render inspiration a superfluity? If so, on what grounds? In what respect do they differ from the other incidents—say in Matthew or John, and not given by Luke—which are admittedly of inspired record? If there be no material variation, then it follows that if one series of events in the life of Christ can be narrated by inspired man, another can also; and thus by degrees the whole of the Gospels would be rejected as not of divine authorship.

It is impossible for the Evangelists to have seen and heard all that they record, such as the events prior to Christ's baptism, and those occasions when they were not in the company of Jesus, such as the temptation in the wilderness and the transfiguration. How were they able to give an account of such incidents except under the guidance of the Holy Spirit? Christ narrated them, it may be suggested, during his ministry. Of this there is no evidence, and therefore it cannot be entertained. The conduct of the Apostles when their Lord and Master was taken captive by the priests is an argument against their knowing everything connected with Christ's career; then the probability is that they did not, until after the ascension of Christ. Inspiration, in that case, would constitute their only source of knowledge.

It is most improbable that Luke was present at the appearance of the angels to the shepherds, or with the eleven when Christ appeared to them after resurrection. Where did he get the knowledge of these incidents? From others who knew them? If so who? How do we know that their account was reliable? And if it was, what evidence have we that Luke gives it accurately? We know how the ordinary incidents of every day life get distorted as they pass from one mouth to another. How comes it that Luke is an exception to this tendency? Do we know that he is? What means have we of veri-

fyng those incidents recorded by him not given by the others? None at all. Then they may be fables; and, if not of spirit-
authorship, there is no justification for making any use of them.

The evidence and arguments in regard to Mark and Acts are similar to those concerning Luke, though, if anything stronger; but it is not necessary to deal with them on the present occasion. Luke is claimed to be the strongest tower of the New Testament partial inspiration castle; and if that be knocked down the remaining ones will quickly follow.

The external argument concerning these books is, we are told, mere tradition. Assuming that it is, what does that prove? That the tradition is untrustworthy? That it is to be treated as an idle tale? Or, that the Scriptures prohibit our relying upon such evidence? If these be the grounds for casting it on one side, let it be plainly declared. But, in that case, consistency will require the same rule to be applied to other things not in dispute. How, for instance, has the authorship of the classical writings of ancient Greece and Rome been transmitted to us? By tradition. Is that in itself a reason for doubting or denying that Cicero, Plato, Livy, Ovid, or Herodotus, &c., were not the authors of the writings attributed to them? Any man in the literary world who suggested such a shallow reason would be the recipient of epithets more forcible than agreeable.

The Scriptures do not exclude a certain amount of reliance on the testimony of unsworn men, even if they be destitute of responsibility to future judgment. God takes notice of the "report" of His dealings with Israel, which would be heard by the surrounding nations (Deut. ii. 25); it was a "true report" which brought the Queen of Sheba to Solomon, "to prove him with hard questions" (1 Kings x. 1-6); the "report" concerning the fall of Egypt and the destruction of Tyre are described as the cause of pain to the people around; the King of Babylon, it was predicted, would become feeble, when hearing the "report" of the approach of the Medo-Persians (Jer. l. 43). One of the qualifications for filling the office of a bishop is that "he must have a good report of them that are without" (1 Tim. iii. 7); and we are commanded to "think on whatsoever

things are of good report." (Phil. iv. 8). The true standard by which to judge of the report concerning any matter from those who "are without," is as to whether the report be good or reliable? To answer the question, we have to inquire, What is the character of those who bear testimony? What is their motive in so doing? Is it one from which they derive some benefit? Are there reasons for concluding that their judgment is disinterested and impartial? Or, furthermore, that they themselves are, by their testimony, unknowingly condemned? A consideration of these points will prepare the mind for dealing with the external evidence concerning the New Testament.

Not only are we condemned for relying upon tradition, but upon Papal tradition; and the addition of the adjective is evidently thought to add force to the statement. How does this operate in regard to the classical writings already referred to? Have not they been transmitted chiefly by Papal tradition? And are they ever questioned on that account. I trow not. And why? Simply because they do not impose any obligations upon those who study them. The Holy Scriptures are the best attested writings handed down from ancient times; and yet the most disputed. If they were not of divine origin, or did not contain that which was contrary to human nature, they would be accepted without any doubt.

Credulity and incredulity though describing opposite mental conditions possess a strange similarity. He who is incredulous of good is very credulous of evil. The slightest ground for suspicion presents the appearance of powerful evidence and not until the production of undeniable facts to the contrary does the credulity disappear. The weak point of those who are credulous of good, is incredulity of evil; and the evidence required to convince them is not a whit less than that of the opposite mental characteristic.

The evil in human nature predisposes men to be incredulous of anything coming from God. They accept that which comes from members of their own race without a question; but that which comes from their Creator is criticised and contested at every point. "Evil news flies fast;" whereas the report of an exceptionally good action is rejected unless attested by undeniable witnesses.

The relationship of the papacy to classical writings on the one hand, and to New

Testament writings on the other involves an argument applicable to both. Papal religion is a combination of paganism with apostolic teaching. The papacy does not recognise this; but its truth is not thereby affected. The written documents it has assisted in transmitting contain the proof; the classical writings bear witness to its paganism, and the Christian to such parts of apostolic teaching as it has adopted and perverted. The former stop here; not so with the latter. There is not a book of the New Testament which does not, directly or indirectly, condemn the teaching or practice of the papacy. And yet this system of iniquity has handed down to us every one of those books. It may have, and doubtless has, corrupted a few passages, but that does not invalidate its testimony in support of their origin. Is there no divine hand in this? Is it a matter of chance? Does God never use the wicked for his own purpose? Can He not, through their blindness, cause them to preserve witnesses against themselves? He has done it in the case of the papal system; and hence its testimony for the New Testament is, in this aspect on a par with that of the rebellious Jews on behalf of the Old Testament. Both have tenaciously held fast to documents which describe their wickedness and record the divine sentence against them.

The evidence does not rest here; it is to be found to an abundant extent prior to the existence of the papacy. Before the assembly of any Papal Councils for the purpose of deciding upon the Canon, the books composing the New Testament were, almost by universal consent, accepted as of divine authorship. "Between A.D. 200 and 400 fifteen catalogues were published. Six of these agree with our present Canon, and three omit only the Book of Revelation." For all except the last books of the New Testament there were, therefore, nine out of fifteen which were identical.

The historical books, that is, the four Gospels and the Acts of the Apostles, are quoted as of divine authority by a series of writers commencing with the close of the apostolic age, and running through the second and third centuries. Commentaries on some of the New Testament books were also written during that period. They were accepted not by one section of "Christians," but by all—the alleged orthodox and supposed

heretics alike. Even enemies of Christianity recognised the historical books to be authentic records of the events on which the early church was founded. And it has been ascertained that all but a few verses of the New Testament are quoted by the various theological writers during the early part of the Christian era. The details of these facts are to be found in Paley's *Evidences* and other books of a similar character. Whence came this general recognition of the writings in question? Was it a delusion on the part of men of every variety of mind, experience, circumstance, creed, prejudice, occupation, and country? Were Jews, with all their traditional reverence for the Law of Moses, likely to discontinue its practice without satisfactory evidence of the divine authority of the writings which taught the abrogation of that law? Were Pagans who had from their childhood been taught to conform to the State-religion of the Roman Empire, and whose temporal interests favoured a continuance—were they likely to change their belief without conclusive proof that the writings which they were invited to accept bore the stamp of authenticity, and had been transmitted through a reliable channel? The great contrast between the elaborate ceremonials and magnificent temples of idolatrous worship, to which they had been so long familiar, and the severe simplicity of the Christian assemblies, meeting often in houses, public halls, or secluded hiding places, would naturally lead to a close scrutiny of the chain of evidence on the basis of which they were invited to repudiate the generally recognised religion, for an apparently new-fangled sect devoid of influence, and insignificant in numbers.

To palm off a spurious document as a genuine one is no easy matter. We had evidence of this only a year or two ago in what was known as the Shapira Manuscript. It was supposed to be a very ancient portion of the Bible, and at first obtained credence, but after close scrutiny it was discovered to be a clever but modern forgery; and the impudent owner, who had asked a fabulous sum for it, was told that its intrinsic value was nil.

On the basis of the foregoing evidence, there should be no difficulty in concluding that the writings composing the Bible are of divine authorship. Against it what is to be said—that is, in the way of evidence, absolutely nothing. Recent

years have not brought to light the slightest proof to counterbalance the accumulated historical demonstration of eighteen centuries. Of ingenious arguments, plausible theories, doubts, and denials, there has been an abundance, but the forces of unbelief have aimed their missiles in vain. That which comes from God is founded upon a rock, and though hand join in hand against it, they only break their weapons, waste their puny strength, make manifest their impotence, and endanger their very existence. Thus is it with the incorruptible structure erected by divine inspiration, and known as the Bible.

5.—*That any errors found in the Bible as we now have it are not attributable to the original writers, but are either mistakes on the part of copyists or translators, or designed alterations, omissions or interpolations, but they are unimportant, and do not impair its reliability.*

This proposition is the sequel of those which have preceded it. The authorship being infallible it necessarily follows that any mistakes, of whatever kind, in the copies in our possession are errors of transmission. It is contended that to admit errors in the copies is as bad as attributing them to the autographs. This argument is evidently an ingenious device for shielding an untenable position. Between autographs and copies there is as much difference as between an author and a printer. Errors in the Bible autographs would affect the character of God; errors in the copies do not. Inspiration is not claimed for copyists and translators: for their mistakes, therefore, God is not responsible. But why not, it is said? Is it not important for the copies we possess to be equally as perfect as the originals? Yes, in regard to all matters that are essential to us; and they are so. Then what practical difference would it make for the autographs to be erroneous in precisely the same items as are the copies? All the difference between a fallible and an infallible authorship; and to those to whom the autographs were first given all the difference between unreliable and perfectly reliable documents. Items which seem of little importance to us may have been of great moment to them; we know it to have been so in some things, and it must have been so in others. Perfect accuracy in details with which

they were acquainted would be absolutely essential for the autographs to be accepted by them as divine. The object of those documents was to introduce and establish divine authority among men for their instruction, reproof and salvation. Is it reasonable, to use no higher argument, that God would risk their rejection on first seeing the light, simply for want of accuracy in detail? Nay more, is it consistent with His handiwork in other directions? Behold the detailed perfection of the flower or of the most minute insect. These, and many other specimens of Creative skill cannot be analysed by the naked human eye; a microscope is requisite to perceive their detailed perfection. Man's capacity for detail is great, but it is as nothing compared with that of his Creator. The psalmist says, "He that planted the ear, shall he not hear? He that formed the eye, shall he not see." (Ps. xciv. 9). And we with equal force can say, He who gave to men the capacity for detail, shall not He attend to detail? He has done so in innumerable instances; on what ground should He be charged with neglect in others? He who changed the name of Abram by the addition of one letter, and the name of Sarai by the alteration of a letter, does He make mistakes in names or genealogies? He who "determined the times before appointed" (Acts xvii. 26), and "changeth the times and seasons," does He record wrong dates? They who are not prepared to answer these questions with an emphatic negative, should carefully ponder the xxxviii. and xxxix. Job, giving special heed to Jehovah's concluding sentence, "shall he that contendeth with the Almighty instruct him? he that reproveth God let him answer it" (ch. xl. 2). And if this sublime and powerful expostulation from the Deity produces the same effect as on Job, they will each be ready in shame to say, "Behold I am vile, what shall I answer thee? I will lay mine hand upon my mouth" (v. 4).

Between errors in the autographs and errors in the copies, there is a further important difference. There are means for detecting the latter, but not the former. By comparing the various manuscripts, errors which once were difficulties have been removed. And as one non-Christadelphian writer on the subject observes, "the different readings of the text, though large in number, are almost without ex-

ception, unimportant in character; and the fact that recent critics—Tischendorf, for instance—have now adopted the received text in many passages where they had previously rejected it, appears to intimate that the possible round of critical research has pretty well been exhausted, and that we have as nearly as possible acquired the perfect text of the original autographs. At all events, this question does not really touch the doctrine of inspiration, since it is only when the critical inquiry is completed that we assert for the autographs a divine authority. For instance, the rejection of the debated passage, 1 John v. 7-8, does not detract anything from the inspiration of the canonical Scriptures, but only amounts to the assertion that the passage rejected constitutes no part of them."

Great stress has been laid, during this controversy, on the discrepancy between the 23,000 and the 24,000 in Num. xxv. 9, and 1 Cor. x. 8. It has been said that there was no means of accounting for it, either by variations in MSS or any other method. The following extract from Bagster's Comprehensive Bible ought to be accepted as a sufficient solution:—"Num. xxv. 9. 'St. Paul reckons only 23,000; though some MSS and versions, particularly the later Syriac and the Armenian, have, as here, twenty-four thousand. Allowing the 24,000 to be genuine, and none of the Hebrew MSS exhibits a various reading here, and the 23,000 of Paul to be also genuine, the two places may be reconciled by supposing, what is very probable, that Moses includes in the 24,000 the 1,000 men who were slain in consequence of the judicial examination (v. 4) as well as the 23,000, who died of the plague; while St. Paul only refers to the latter.'"

In reply to such observations as these, it has been asserted that there are discrepancies which cannot be explained by any manuscripts in existence; and on this ground it is contended that there may have been errors in the autographs. A more slender basis for such a tremendous assumption could not be found. In one scale is placed the omnipotence, omniscience, and perfect wisdom of God, and in the other, these alleged discrepancies in the oldest known manuscripts; and the latter scale is said to be the heavier of the two! An infallible

God charged with inditing errors! The Bible wholly inspired, but the inspiration defective in "unimportant details!" Though there are discrepancies which have been proved to be errors of copyists, this is no reason for attributing any unproved errors to the same source! Man makes mistakes, but God makes none; and yet because certain supposed errors cannot be traced to fallible men, we are seriously asked to charge them to the infallible and only wise God! To this we reply with an emphatic negative, declaring that rather than countenance it, we are prepared to lose the right hand. O vain man! thou wouldst be wise though born like a wild ass's colt! Thou art by nature but an infinitesimal fraction of the "all nations," which are "counted to God less than nothing and vanity. To whom then wilt thou liken Him?" (Isa. xl. 17-18.) He declares that "His work is perfect; His way is perfect; and all His works are done in truth." "Who art thou, O man, that repliest against God?" (Rom. ix. 20.) "Where wast thou when he laid the foundations of the earth?" (Job xxxviii. 4). In a state of nothingness. And canst thou expect anything more in the eternal future if thou thus dishonourest thy Creator, thy Preserver, thy would-be Saviour, and shall we, in shame, add thy acknowledged "Father in heaven, who is perfect?" (Matt. vi. 48). Pray retrace, without delay, thy erring steps, ere it be too late. "For the Lord thy God is a jealous God," and "a consuming fire" (Deut. iv. 24).

The phrase "unimportant details" involves an unwarrantable assumption. It affirms that there are details in the Bible which are not important. In this we have an illustration of the strange perverseness of the human mind, which, to escape one position alleged to be unsound, rushes into another of its own devising. That the contents of the Bible are not all of equal importance, may, without any dishonour to it, be admitted. But to describe them of relative importance is very different from saying that any are unimportant. Though there be some details which we do not deem to be important, are we to conclude that they are so esteemed by Jehovah? Is He to be charged with a work of supererogation? Is our standard of importance that by which He is to be guided? Is our fallible apprehension of His infallible work

to decide that there is any item, however small, which might have been left out? Are we to be so arrogant as to assume omniscience, and to say that any item which does not appear to us to be important, can be of no possible importance to anyone else? The Bible has been given, not for one man, but for many; not for this generation only, but for a hundred or more in the past, and we know not how many in the future; not for an age, but for the duration of the human race. Many things which seem unimportant to us may have been of no small importance to those to whom the writings were first given; nay, it is not merely may, but must have been. And, how often have not little items, apparently insignificant, and passed over by the many, been shewn to have a meaning and an importance not previously noticed? Where, then, is the fallible being prepared, in all reverence, to affirm upon sound evidence, that this list is exhausted? Until a demonstration to this effect appears on the scene, it would be well for those who desire to be clothed with humility and wisdom, to cease contending for "unimportant details," erroneous or otherwise.

6.—*That, in view of the length of time which has elapsed since the production of the autographs, and the extent to which difficulties in existing copies have been removed, through modern discovery and research, we are justified in attributing any others to insufficient information.*

It is an item of general knowledge that within the last half century, Biblical difficulties of various kinds have been removed—in some cases by ancient manuscripts coming to light; in others by accidental discoveries and systematic researches in Bible lands; and in a further class, by a fuller acquaintance with other parts of the Book.

It would appear as if God had kept some of these witnesses hidden for centuries that they might be brought forth in these the closing times of the Gentiles, to testify to the exactness and veracity of His Word. Never was there a time when the divine authorship of the Bible was more questioned than at present, and never was there a time when the testimonies in its favour were more numerous and powerful. The one condition of things is adapted for the other, and doubtless, consequent upon it. Notwithstanding the

ingenuity of man in collecting weapons wherewith to attack the Book of books, God can, by an occasional arrow from His inexhaustible quiver, inflict a deadly wound upon the assailants. Nay, He can do more; He can, as He has done, in the cases of Gibbon, Volney, and others, use infidelity to defeat itself.

With these facts before us, shall we be so presumptuous as to say that any remaining difficulties are inexplicable? Surely humility alone would teach us to wait for further light; but when we consider what has been given, reason and reverence command us to look in the same direction for the solutions we seek. To solve them by suggesting a fallible authorship is to attempt escape from one difficulty by rushing into a greater.

That the human mind should have difficulties concerning the contents of the Bible is inevitable from the very nature of things. God's thoughts and ways are so much higher than man's that it is impossible for the Creator's handiwork to be easily comprehended. There are difficulties in science, but is that a reason for denying the existence of the originator of science, or of saying that He has made scientific mistakes? This argument is equally applicable to the Bible; for the author of one is the author of the other.

It has been admitted that our apprehension of God's word is fallible: all the more need then, of a complete recognition of its infallibility. To arrive at this conclusion it is not necessary to understand and be able to explain every item it contains. All that is required is an acquaintance with its main features, and the leading links of the chain by which it has been transmitted to us. These are amply sufficient, without an exhaustive examination, to enable anyone with a love for divine things to arrive at a conclusion as to its authorship. If such were not the case, what chance would there be of a single person being saved? Once admit the principle that all difficulties must be solved before acknowledging its infallible authorship, and the preaching of the Gospel becomes the act of a madman. Had Dr. Thomas adopted this fallacious principle, he could not have believed in the inspiration of the Apocalypse until he had obtained a satisfactory explanation of everything in it. Is not this evident from the way in which it is generally treated? It is no uncommon thing for

professedly religious people who cannot understand its meaning, to doubt or deny its inspiration. And it is a fact in history that for this very reason, it ran the risk of being excluded from the New Testament Canon. Indeed, every book in the Bible has been rejected by one and another for the simple reason that it did not square with human ideas. If brethren of Christ imitate this vicious example, in regard to

one part, they cannot logically resist it in reference to every other; and thus, the solid rock will be gradually transformed into a shifting sand. As one brother has truthfully remarked:—"Those who adopt the doctrine of a fallible authorship will gradually bend the word to their minds instead of moulding their minds by the word."

Nov 19. (To be continued)

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, December 28th (open to interested strangers). Tea at 4.30. An hour's conversazione after tea.

THE EDITOR'S LECTURING APPOINTMENTS FOR DECEMBER.—6th, Birmingham; 13th and 14th, Sowerby Bridge; Birmingham the rest of the month.

SUNDAY SCHOOL.

December 6th. Recapitulation.—December 13th, ditto.—December 20th. Written Examination.—December 27th, Quarterly Address.

BIRMINGHAM MISCELLANIES.

THE attendance at the special week-night lectures has fallen off a little in consequence of the distractions of electoral politics; but not the interest.

Among the brethren and sisters, there is peace, edification, and love, in a measure that has not been their experience for a long time. The defamatory circular distributed amongst them, with the object of producing distrust and suspicion, has had the opposite effect. Its clever author mis-

read the situation in the Temperance Hall, when he imagined we could suppose he was in our midst.

Our usual November tea meeting (held on the 9th), was a specially enjoyable one. About double the number came that were expected or provided for. The *conversazione* was a time of pleasant intercourse: and the meeting that followed, with its addresses and singing, was felt to be profitable. The speakers were brother Allen, of Lichfield; brother Thomas, of Newport; and brothers Andrews, Powell, Roberts, Shuttleworth, and Taylor.

Brother Holton, of Eatington, has come to reside in Birmingham, and meets at the Temperance Hall. Brother Allen (sculptor) and his wife, sister Allen, have removed to Lichfield; brother Grimes to Derby.

Death has robbed and saddened the ecclesia, and irremediably bereaved a beloved sister, in the removal of brother W. H. Ingram, who died somewhat unexpectedly on November 11. He has been seriously ailing for some time: but there

was no idea his end was so near. At the beginning of the year he underwent an operation at the Queen's Hospital, for the removal of a cancerous growth from his right shoulder. From this, after many weeks of weakness, he slowly recovered. It became evident latterly that his terrible malady was making rapid internal encroachment. Breathing became difficult, and walking a great effort. Still he manfully held to his work, at which he was employed till within three days of his death. He was in his 30th year. He will be greatly missed in the ecclesia. He was a diligent and much loved fellow-labourer in all departments of the work. He took a prominent part in the Sunday School, was an ardent *Finger-post* distributor, and in all ways an earnest promoter of the faith "once for all delivered to the saints." He died with the answer of a good conscience, saying to a relative (not in the faith) the day before his death, "Come, see a man prepared to die." He was interred in the General Cemetery, Hockley Hill, on Tuesday, November 17, when a very large company accompanied him to the grave, Brother Roberts, by request, doing what was needful in the way of ceremony.

The death of a Sunday scholar, Frank Glover, aged 16, was announced to the school on Sunday, November 15, just before the singing of the hymn standing for the day, page 167—"See the leaves around us falling." The effect of the sad announcement was very visible in the singing.

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.

Aylesbury.—Brother Wheeler reports the immersion of JOHN LEACH (about 50) which took place November 12.

Bedford.—During the past month four lectures have been delivered in our room by brother Bryan Smither, of Luton, to attentive audiences, as follows:—Oct. 18th, "The state of the dead;" Oct. 25th, "The resurrection of Christ;" Nov. 1st,

"Who is the Devil?" Nov. 8th, "The Bible Hell."—G. M.

Belfast.—Brother Maxwell reports the Baptism on the 8th inst. of JONATHAN J. BUCHANAN (21), shoemaker. He adds, "We had our first fellowship meeting yesterday, which will be the nucleus of an ecclesia. There are a great many in this town who are acquainted with the truth, and who seem to be only waiting to see a meeting formed to join. We have great hopes at any rate, and we mean to hold on until the Master comes."

Birmingham.—During the month obedience has been rendered to the truth by SARAH PARKES (21), of Smethwick, and SARAH ANNE DORRIGOTT (19), daughter of brother and sister John Dorrigott.

LECTURES.—Nov. 1st, "Not in vain" (brother Roberts); 8th, "The false and the true" (brother Shuttleworth); 15th, "The Altar and the Throne" (brother Roberts); 22nd, "The brethren" (brother Roberts). The Thursday evening lectures have been as follows:—Nov. 5th, "Is there a devil?" 12th, "Will there be a bodily resurrection of the dead? If so, for what purpose?" 19th, "Is Christ coming again?"

Bristol.—Bro. Bradley reports that the truth has not made much headway in Bristol of late; on the contrary it has lost ground. Brethren T. F. Apsey, Geo. Baker, and Sidney Handcock have given up the Scriptures and have no longer any hope. Besides these, several others have entirely absented themselves from the meetings. Notwithstanding this, the few who remain faithful are determined to do their duty, whether the alien will hear or whether they will forbear. God help them. There has been two nights' debate "Moses versus Darwin," between Bro. R. R. Stainforth and Mr. G. W. Foot, editor of *The Freethinker*. It came off on Sept. 28th and 29th, in St. James's Hall. "There was a large audience each evening and we hope that Bro. Stainforth's effort to uphold the word of the living God will not have been in vain. We shall be very grateful if any brother visiting Bristol would aid us in the proclamation of the truth. Bro. Bradley's address is 22, Wolsley road, Bishopston, Bristol."

Cumnock.—News has reached the brethren here of the death of brother Charles Smith, of Girvan. He was known

only to a few of our present meeting, but has been in communication with the ecclesia for about 20 years. He died in extreme old age, on Friday, 6th November, and was to be buried on Sunday, 8th Nov. The intimation did not admit of time for any of the brethren being present at the burial.—ALLAN MACDOUGALL.

Derby.—Brother Chandler reports further additions to the ecclesia, by the removal from Nottingham of brother and sister Godber, also of brother E. Grimes from Birmingham; also by the immersion of Miss ELIZABETH HODGKINSON, on Sunday, Nov. 8th.

LECTURES.—Oct. 18th, "Abraham, the father of the faithful" (brother Thomas Meakin); 25th, "The Triune God; a Protestant fiction" (brother William Clark); Nov. 1st, "The first and second Adam" (brother C. S. Tyler); 8th, "Hannah's Song of Thanksgiving" (brother N. Whittaker).

Dundee.—Brother Blyth says the brethren here have resumed their feeble endeavours to hold the truth before the people, by means of lectures, which will be carried on throughout the winter by brethren from other parts (as none of the resident brethren have the ability).

Eatington.—Brother John Mallett on behalf of the brethren and sisters here, says:—"Though the inspiration controversy has caused them much grief of mind, yet they feel called upon to let the brethren everywhere know their attitude." He says:—"We now see it our duty to let our decision be known. We have reasoned the matter over and have come to the conclusion that if we believe (or fellowship those who believe) the doctrine of partial inspiration, we shall be building on a foundation of sand. Our conviction is that the Scriptures in all parts of them, as originally written by prophets and apostles, were written by the guidance of the Spirit of God, and consequently free from error. We continue our meetings every first day for the breaking of bread, and exhort each other to continue in well-doing until the end, hoping that we may be able to stand fast and having done all to stand in His presence with joy."

Falmouth.—We have recently had three lectures delivered in the Town Hall, one by Brother A. Andrew and two by Brother A. T. Jannaway, both of whom have been here spending their holidays.

Each lecture was well attended and listened to very attentively. We wait in hope and keep the Truth before the people by meeting together each first day of the week, for breaking of Bread, and reading, and studying the Scriptures. A short time ago, we were called upon to stand to our conviction of the Inspiration of the whole of the Scriptures by an alien, who tried several arguments for about two hours to make us shift our ground. Had he been able to do so, our positions would have been taken from us one by one, and we should ourselves have begun to doubt whether we had not put our faith in God in vain. We have also been visited during the summer by brothers Guest (London), Hosking (Devonport), Purser and H. Clements (London), W. Osborne (Tewkesbury), and J. M. Evans (Swansea). Sister Jannaway also accompanied Bro. Jannaway. We have been compelled to withdraw from Bros. Peters and Tonkin, for refusing compliance with the law of Christ respecting voting at elections and continued absence from the table of the Lord.—W. WARR.

Glasgow.—Brother and sister Hall report that a meeting is to be held here on the position to be taken as to inspiration. They say:—"We have not met with the ecclesia here since June 28th, but we have got relief and comfort for the present by meeting with the ecclesia in Greenock—the brethren there being all agreed that the Scriptures were originally free from error, being all inspired of God.

Grantham.—Brother Peatman says:—"In the state of things existing for some time past, seven bretheren and sisters have resolved to stand aside and to break bread together at the house of brother Buckler, 10, Grantley Street, on Sundays at 11 a.m. In forming ourselves into a separate ecclesia, we have resolved unanimously—That we hold as a first principle in our basis of fellowship the divine inspiration and consequent infallibility of the Scriptures in all parts of them, as originally written by prophets and apostles and now known as the Holy Bible. Our number is made up as follows:—Brother and sister Johnson, brother and sister Peatman, brother and sister Buckler, and sister Fevegreen. We pray for our heavenly Father's guidance and blessing in the future, and recognise with gratitude His care of the past."

Halifax.—Brother Hanson reports that the following four persons were immersed into the saving name of Christ on Sunday morning, October 18th, at the public baths, viz., ELLEN MIDGLEY (51), formerly neutral; JANE PARISH (24), MARTHA ANN HOLMES (19), both of Stone Chair, near Halifax, and both formerly Primitive Methodists (brought to a knowledge of the truth by the instrumentality of sister Beaumont, of that place); and JANE ELIZABETH SMITH (17) eldest daughter of brother and sister Robert Smith, who, though so young in years, has a good knowledge of the scriptures, having from a child been brought up in the knowledge of them. "With these additions, we now number 23, and I am glad to say, all of one mind, believing in a *wholly inspired* and therefore *infallible* Bible."—(Sister Beaumont's correspondence next month.)

LECTURES.—Oct. 18th, "The taking away of sin" and "God's mode of covering" (brother G. Drake, of Huddersfield); 25th, "the works of the Devil" (brother J. Mitchell, of Leeds); Nov. 1st, "The promised land" (brother J. Briggs, of Sowerby Bridge); Nov. 8th, "The restoration of the Jews" (brother G. Drake, of Huddersfield); Nov. 15th, "Coming change" (brother W. Darlow).

Irvine.—Bro. Mitchell reports the obedience of Mrs. CRAIG (19), formerly neutral, wife of bro. James Craig, Baringholm; and also THOMAS WADDELL (25), formerly neutral. These, after a good confession of the faith, were immersed into the saving name of Jesus Christ on October 31st. "Our new place of meeting is 44, High Street, better known by the name of Wheat Sheaf Hall. We would gladly welcome all brethren and sisters coming this way who declare themselves on the side announced by us in the *Christadelphian* for last month."

Keighley.—Brother Roe writes: "I have again to report the work of death in our midst, the great enemy having now taken our sister, Sally Roe, who quietly fell asleep in Jesus on Friday morning, Oct. 9th, after a somewhat long and weary illness of consumption. Our sister had not been long connected with the truth, but has all along manifested a thankful disposition for having been delivered from the thick Egyptian darkness which envelopes so many in our day. She was interred in the Cemetery con-

nected with the Baptist Chapel in this district, brother Bairstow, of Elland, reading a few portions of Scripture and offering a few words of prayer, both in the chapel (which was kindly lent for the occasion), and in the graveyard. We are still holding forth the truth in our little midst by the assistance of brethren from Bradford, Leeds, Elland, and other places, though our feeble efforts seem to have little effect." (If your efforts please the Lord, they are not in vain, even if apparently resultless. Remember Noah.—Ed.)

Leamington.—Brother Peters reports the obedience of WILLIAM GILL (52), basket maker, and his wife, ELIZABETH GILL (45), also, on October 10th, THOMAS HOVLEY (65), gas stoker, all formerly neutral. Two have removed, namely, sister Woodward to Clifton, Bristol, and sister Harriet Woodward to Bewdley, where she has been united in marriage with brother G. C. Potter. Brother Peters also announces, with pleasure, the return of brother Mercott to fellowship. The brethren have been cheered and encouraged by visits from various brethren from Birmingham. "And I am very happy to inform you," adds brother Peters, "that strife and difference have ended in this ecclesia, believing the inspiration and infallibility of the Scriptures in all parts of them, as originally written by the prophets and apostles, and agreeing to refuse association with those who either believe or tolerate the doctrine that the Bible is only partly inspired."

Leicester.—Brother Gamble reports an increase by the removal to Leicester of brother and sister Branscombe from Derby; also withdrawal from sister McAdams for continued absence from the table.

LECTURES.—Oct. 18th, "Wisdom," (brother Collyer); 25th, "Baptism," (brother Gamble); Nov. 1st, "Bible realities versus popular traditions," (brother Herne); 8th, "The millenium and after," (brother Roberts, of Birmingham); 15th, "Jesus," (brother Weston.)

Lichfield.—Brother Sykes writes:—"We have been much cheered by the addition to our number of brother C. J. Allen and his sister-wife, from the Temperance Hall, Birmingham, whose business has necessitated his removal to here. It has helped us to commence a Sunday

school. We have also commenced a small Wednesday night meeting, to which the interested alien is invited. We cannot expect much response in this 'Cathedral (and therefore blind and priest-ridden) city;' but we hope and pray that by a continuance in 'well doing,' we may be enabled to reflect a little of that great 'Light' which constitutes 'The Truth.' We meet on the first day of the week for the 'breaking of bread' at my house, Tamworth Street, at 10.45, and for our mutual edification 6.30, where all who are of the like 'precious faith' will receive a hearty welcome."

Liverpool.—Obedience was rendered to the requirements of the truth, on the 26th September last, by Mr. GEORGE WHERRY (32), formerly connected with the Plymouth Brethren, and on the 14th of November by Mr. ROBERT RILEY (34), once of the Free Church of Scotland. Brother Riley had some knowledge of the truth, through his acquaintance with brother Kirk, who lives near Dalbeattie. He has attended the lectures here for about two years. —HY. COLLENS.

London.—What is being done here in reference to inspiration is not yet ripe for report. Meanwhile Brother F. W. Porter writes from the Westminster ecclesia that the following have been baptised into Christ, viz.: On October 25th, THOMAS HAMMOND (38), and on November 1st, HERBERT JOHN KIRBY (19), both formerly neutral. He adds "We have opened a Hall at Kennington for the proclamation of the truth which we trust will be a further means under God's blessing of opening the eyes of those around us."

Longton.—Brother Morton says: "We intend, God willing, to begin to make a more public effort here on Sunday, Oct. 25th, which we hope will be of a permanent character. We have brother Brookfield from Blackburn, and some brethren from Crewe coming to assist us. We have engaged a good room in connection with a coffee tavern, in a central position in the town, which will hold about 150. Our intention is to have two or three addresses from brethren, or lectures for the Sunday night. Probably (weather permitting), we shall precede this by going out in the open air, and two or three of the brethren speaking. Dear brother, could you get a brother who would lecture, say on the Sunday night? I would find him bed and entertain-

ment for the night. Beyond that (with the expenses of room and printing) we could not go. If I could put my hand in my pocket and pay the expenses of a good lecturing brother, I should be happy to do so, but I cannot, and I am sure you will not blame me saying so frankly. We are three at present in Longton, and it will be deemed, perhaps, rather a bold step for us to take a room, but it seems to us that the time has come when we should make an effort of this sort. We have been brought in contact with a good many in a private capacity to whom we have spoken and distributed leaflets and other literature; and I quite believe that some are anxious to hear more; and we are anxious so far as we can to put the truth before the people. I am pleased to say that some of our most thoughtful associates in this part are looking into the truth."

In a communication of later date, brother Bullock reports that, on Sunday, October 25th, a number of the Crewe brethren having come over to help, an open-air meeting was held in the Market Place in the afternoon. There was a good audience and a respectful hearing, till nearly the close when there were interruptions. In the evening, a meeting was held in the Lodge Room of the Borough Coffee Tavern, when brother Brookfield lectured on the subject:—"Are the hopes of Paul and Christendom identical?" Much interest was manifested and many questions asked. On Tuesday evening the 27th, brother Morton lectured on "The State of the Dead." The room was full of persons who seemed deeply interested, and the lecturer was keenly questioned. Some have thrown overboard the theory of immortal soulism, and we have hope says brother Bullock:—"That this will be the harbinger of better results by and bye."

Manchester.—Brother J. Holland writes: "A wholly-inspired Bible, forming a part of that whole counsel which Paul did not shun to declare, and the Manchester ecclesia having amongst them those who advocate a partly-inspired Bible, and declining to make known its position in regard to the matter, eight of us have withdrawn, and are meeting for breaking of bread at sister Holland's, 32, Gladden Street, Ancoats, until we can obtain a suitable meeting-room."

Mumbles.—Brother D. Clement says

the "new start" here on behalf of the Lord's commands as the only rule of conduct that will give us an acceptable standing in the day of account, has been blessed so far in giving great peace and joy in believing. "Our meetings though small have been upbuilding and comforting. When I say our meetings are small, I speak of private meetings. "Our public attempts to set forth the truth have been very successful, if numbers are any guide in the matter. Of course, numbers are few in comparison with what we were formerly accustomed to, but in times like the present, we learn to look less on the question of few or many and more on the question of right or wrong. We are very desirous of growing in those spiritual qualifications which go to make up the 'new man.' We are attempting to 'put on as the elect of God' bowels of mercies, kindness, humbleness of mind, meekness, long suffering, forbearing one with another, and forgiving one another even as Christ forgave us. We do not wish to be found mere 'sounding brass and tinkling cymbols.' We are increasing in our numbers. We made a start with twelve and are now sixteen. We are looking forward to the prospect of a visit from brother Roberts in January, and hope to receive from him some help in the right direction."

Newport (Mon).—Brother Thomas reports the obedience of a Mr. NOKES, who, to use his own words, had for years been looking for something more than the sects could give him. Brother Thomas also reports that during the month, the Newport brethren held a tea meeting to which they invited the Cardiff brethren of whom about fourteen came with interested friends. About 60 in all were to tea, and more after. "I think we fully realised the purpose for which we held it. Brother Birkenhead has paid us a visit since the meeting, and refreshed the brethren at the breaking of the bread, and lectured in the evening upon the "Downfall and restoration of Israel." We hope it would not be his last visit, and he has promised it shall not (God willing). Among other things that have exercised us during the month; we have had notice from the Temperance Hall committee to leave the hall. No reasons are given, but we know some of them. We met them on the 13th, but

while the secretary, and others expressed their sorrow that it was so, they felt that we have one other Hall in view, but as we are few, weak, and poor, we take it (as I think we shall), feeling that it needs faith in the ability coming in a measure outside ourselves to support it. It will be more like going to the front—being a nice Hall, in the main street, larger than we care to have it, but the only one that seems to be available at present. It is for God: "Shall we doubt that, the rest will be all right."

Neath.—Brother Tucker reports the obedience of ERNEST JAMES ROBERTS (17), of Swansea, who was immersed November 5, after showing his thorough acquaintance with the Truth. He had been associated with the Household of Faith from a child, and has profited by his privileges.

Brother Gregory also reports that at an ecclesial meeting held October 29, Brother John Morgan, having endorsed the resolution passed by the ecclesia on the 28th of June last, was received into fellowship the Sunday following. Brother Morgan also himself writes on the subject.

Normanton.—Brother Bird records the immersion into Christ of MARGARET NIXON (28), wife of brother Nixon, on the 17th October. He adds—"For the past few months, we have met in a private house, owing to our inability to obtain a room. We expect now, in about a fortnight, to enter on one which is being built for us, wherein we hope to declare all the counsel of God on the basis of an entirely inspired Bible."

Nottingham.—Brother Kirkland writes:—"It has been our rule in past years to have a tea meeting on December 26th, but as this year it would fall on Saturday, we have thought it better to arrange for our tea meeting on December 25th, and the managing brethren desire me to ask you to kindly make this known to the brethren through the *Christadelphian* as we should be glad to see any of the faithful brethren and sisters who may be visiting Nottingham on that day. We are still sowing in hope, and pray that our labour may not be in vain, but that we may be to the praise and glory of God in the day of Christ, for whose return we wait."

Oldham.—During the month we have had the pleasure of assisting two to put on the sin-covering name in the appointed way,

viz.: CLARA HATTON (16), daughter of sister HATTON, and ELIZABETH ANN CHALFORD (15), daughter of brother and sister Chalford. Though young, they evinced a clear knowledge of "first principles," and, having begun the race early, we trust they will run well, and obtain at last the victory over death.—We have also been strengthened by the removal from Sidney (Australia) of sister Farrand and her eldest daughter, sister Hobson. They are residing in their native place, Ashton-under-Lyne, a town about four miles distant, ours being the nearest ecclesia. They were immersed just before leaving Australia, but from some cause or other their obedience has not been reported. (The intimation was unavoidably held over from last month.—ED.) The attendance at our lectures is on the increase, and we are hoping for good results. The lectures for the month are as follow, viz.:—Oct. 18th, "What must I do to be saved?" (brother Clalford); 25th, "The Jews, their past, present, and future" (brother T. Holland); Nov. 1st, "Man: his origin, nature, and destiny" (brother Ezra Roberts); 8th, "Liberal and Conservative politics compared with those of Christ, the Apostles and Prophets" (brother Joe Heywood); 15th, "How to become a Christian" (brother J. E. Bamford.—JAS. E. BAMFORD.

Sheffield.—Brother Shemeld reports a further addition, by baptism, in the person of MARY ANNE TAYLOR, who put on the sin-covering name, Oct. 31st.

LECTURES.—Oct. 18th, "A coming change," (brother H. B. Smither); Oct. 25th, "Eternal Life," (brother J. W. Shemeld); Nov. 1st, "The Gospel," (brother A. Graham); Nov. 8th, "The Bible," (brother H. B. Smither).

Sowerby Bridge.—Brother Briggs reports the death of sister Barbara Emma Cheetham, eldest daughter of brother Joseph and sister Charlotte Cheetham. The event, which has thrown a sadness over the meeting was somewhat sudden. She had not been well for some time, but was able to attend to her work, till Nov. 4th, when on leaving the factory she experienced a sensation of suffocation, with which she struggled till 5 the following morning, when she quietly fell asleep. She was interred on Monday, November 9th, at Sowerby Bridge Cemetery. Brother R. Smith, of Halifax, did what was

necessary on the occasion. The suddenness of our sister's death, coupled with her being a Christadelphian, excited some little interest, and led a number to the cemetery. Brother Smith made some very appropriate remarks. A special lecture on the event will be given in the hope of getting at the ears of some who are otherwise out of reach. Subject, "Blessed are the dead who die in the Lord."

LECTURES.—October 11th "The Devil" (brother R. Smith); 18th, "The promised land" (brother Briggs); 25th, "The coming overthrow of all human institutions" (brother Briggs); November 1st, "Salvation" (brother Heywood, of Huddersfield); 8th, "Heaven," (brother E. Schofield, of Huddersfield).

Stockport.—Brother Waite reports another case of obedience, namely, Mr. STANLEY FIRTH (23), who put on the sin-covering name on the 20th inst., after a careful and cautious consideration of the whole matter for a period of about 12 months. He has gladly surrendered his whole former position as being totally untenable. We, along with himself, rejoice in the result. On the other hand we have lost two of our number by the emigration of Brother and Sister Baker, to Auckland, New Zealand. The temporary separation has revealed how closely they were bound with us in the bonds of love. We hope that in the bountiful Providence of God the voyage and change of climate will be beneficial to brother Baker's health which has been a cause of concern to his friends for some time past. May the brethren in Auckland receive him from us as a faithful brother, and his sister-wife as a worthy companion in the Lord."

Tamworth.—Sister Clara Jones, writing from Col. Dickins, Bone Hill House, writes of her immersion on the 6th of Oct. She says: "She was a strong member of the Church of England for about eight years. Getting in a conversation with a fellow-servant (sister Froggat), she soon became interested and anxious to find out the truth, and in the good providence of God, was led to see it all very plainly."

AUSTRALIA.

Abbotsford (Queensland).—Brother J. Robinson reports, that the preacher who proclaimed his willingness to discuss

the truth thought better of it. Brother Robinson adds: "The truth I am sorry to say does not make much headway, apparently, in this place. Some are willing to listen and read, but make no sign. The bulk delight in eating, drinking, and making merry, and things wherein there is no profit. A notice of two immersions was sent home about 12 months ago—I cannot give you the exact date for I have lost the copy of the letter, but no notice has appeared in the *Christadelphian*—the names were as follows: SARAH ANN TAYLOR (38), wife of brother Taylor, formerly Primitive Methodist, and ADA CAROLINE ROBINSON (16), my daughter.

Brisbane.—Bro. Weldon says "We find it difficult work to bring the Brisbane people together to hear our lectures, except in very small numbers; but those who do come are remarkably attentive to what is being said. A few are very interested and are eagerly reading *Twelve Lectures* and *Elpis Israel*, &c. We take courage, believing that our labour will not be in vain, whether many or few attend our lectures. We are doing our best to witness for the truth, and we leave the result with our heavenly Father, being mainly concerned about the faithful discharge of our own duties to God, as His name-bearers. Want of funds does not stand in our way, as was feared by some of us; the Lord has opened the hearts of His "little flock" here, and they give cheerfully and liberally. We advertise weekly in two papers and distribute handbills. As might be expected, the newspaper man has paid us a visit. I would like you to see what he has to say. We occupy nearly a column, which I clip out and enclose." [In the usual serio-comic vein of the modern scornee.—Ed.]

Wollongong (N.S.W.).—Bro. G. R. Smart reports the obedience of ROBERT PARKINSON, who was immersed into the name of Christ, July 19th, after a good confession. Bro. McKinley introduced the truth to him twelve months ago, which saved him from being a sceptic, as he could not harmonise current theology with the Bible. We number six. We hope to get some interested after a debate on the 'Immortality of the Soul,' which is to come off in two months, by Bro. McKinley and a Mr. Parsons, a local preacher."

Sydney.—Brother Burton (for the brethren in Castlereagh Street,) reports that the following persons have been assisted to put on the sin-covering

name in the appointed way, after having given evidence of an intelligent understanding of the things concerning the Kingdom of God and the name of Jesus Christ:—June 25, KATE HOBSON (26), and on July 5, her mother, Mrs. FARRAND (49), also on July 19, Mr. FARRAND (73), on July 19th, all formerly Campbellites.—Sisters Farrand and Hobson leave for England by the "Carthage" and we commend them to the affectionate care of any Brethren of Christ with whom they may come in contact. Brother Burton also forwards a resolution adopted by the ecclesia, expressing "their entire sympathy with the editor in the very trying circumstances in which he has been placed; and their approval of the line of action adopted and maintained by him; and their hope that all who favour the theory of partial inspiration, may soon be enabled to repudiate the same." (Having promised to omit all future reference to brother Ashcroft, brother Burton will understand the changes made in the terms of the resolution.—Ed.)

CANADA.

Guelph.—Brother Evans reports that on the 5th March, sister M. A. Hawes fell asleep at her father's house some four or five miles out of Guelph. Through the hostility of her friends, the brethren were not permitted to bury her. They will not be able to prevent her hearing the voice of the Son of Man and coming forth from the grave at the appointed time. On 11th July, JOHN VIBERT, a native of Gospe, Lower Canada, became obedient to the faith. Brother and sisters Buckler have removed to Victoria, British Columbia, where they find improvement, sure in the loss of the society of the people of God. (Can you inform them of any sojourning in those parts?—We are not aware of any.—Ed.) We are still struggling along here, desiring to attain to the wisdom which is from above, and the manifestation (alas how dim!) of God-likeness.

Victoria (British Columbia).—Bro. T. Buckler writes:—"If you have knowledge of any believers living in Victoria, or any part of the province, will you please make it known through the *Christadelphian*, as we (myself, wife, and daughter) are the only ones in this place, as far as we have any knowledge." [Some one

may be able to supply the information desired.—Ed.]

Toronto.—Brother M. McNeillie writes:—"It has been thought advisable by some of the brethren here to acquaint you with our position in Toronto. As you must, of course, be ignorant of the true state of affairs everywhere at a distance, and as all who communicate with the "Christadelphian" are supposed to aim at standing well with the brethren generally, it is not in your power to judge of the merits of all claiming true brotherhood. Since the falling away of brother Coombe, brother Jas. Hale is the oldest believer now among the brethren here. Amidst many and great discouragements, he has remained faithful to the truth as expounded by Dr. Thomas, with whom he became personally acquainted during his frequent visits to this city. Although without education in the popular sense, yet, with a clear, incisive, and logical mind, he has grasped, in a wonderful measure, the whole field of saving truth, as unfolded in the Scriptures. Notwithstanding his lack of artificial accomplishments he is able to brush away all unworthy speculations, theories and crotchets that float themselves among the brethren from time to time. I mention his case for the purpose of making known to you, and the brethren through you, that any communication emanating from those in fellowship with him may be depended on as a *bona fide* communication. This information is absolutely necessary from the fact that in this city is another body claiming the name Christadelphian, and who are neither in sympathy nor fellowship with our body. They have adopted *broad* and *liberal* ideas as to fellowship. They "agree to differ" in many things which we deem of vital importance in matters of faith. The immortal emergence theory is strongly held and advocated by some of them, as also the Turney doctrine on the nature and work of Christ. I am not aware that the modern theory of partial inspiration is held by any of them, but the doctrine of "no judgment for the saints," lately and strongly enunciated in "the Truth," is hailed by some of them with enthusiasm. In making this known I do not wish to speak to the prejudice of any one. Some of them are amiable and worthy men; and I lament greatly that we are unable to enjoy their confidence and fellowship . . .

I am fully persuaded that the winnowing process, which has been going on, is necessary, and that it will ultimately tend to the purification and edification of the one body. Much, in past times, has been done too loosely, and with an undus desire to extend the household, for extension's sake. This will make true brethren more jealous and more careful as to material gathered from the world without . . . I may state that our numbers are at present about twenty-eight. We meet in the Temperance Hall, Temperance Street. All true brethren from a distance we are happy to meet with, when they come our way. This information we deem necessary for brethren who come here from a distance. I may say, also, that all true brethren here are much pleased with your able and faithful stand towards the latest apostacy from a wholly inspired and reliable Bible."

NEW ZEALAND.

Dunedin (Otago).—Bro. Holmes writes of a long tour he has had in the North Island in the interests of the truth. He was three months all but three days from home. He gave six lectures in Woodville, and speaking much besides in private, in up-building the brethren and sisters. The journey to Woodville, 60 miles of it by coach, seemed a *solitary* one, all bush, dense and close with lofty pine trees mostly dead and dying. The coach road wound round and round, among hills, sometimes ascending, and becoming so narrow that the least swerve from the horses would have precipitated all into a gulf hundreds of feet below. Bro. Holmes stayed about a fortnight in and around Woodville. There was much talk and stir in the little township as shewn by newspaper cuttings. Friends of the adversary came to visit and speak with him. Arriving back in Wellington, he gave two lectures, and met bro. Cowperthwaite from Auckland (formerly of Leeds, England). At the close of a lecture on "The Finger of God in the Eastern Question" three gentlemen stepped forward and thanked him for the lecture, stating "we are looking into these things ourselves." Wellington is the place where the New Zealand Parliament meets, and as the House was sitting and an Exhibition going, there was a large influx of visitors, so the truth

got a fair hearing. Ero. Cowperthwaite was to continue the effort. On his return to Dunedin, bro. Holmes found a Mrs. Barclay (25), formerly Presbyterian, had put on the glorious name by immersion. He also had the unhappiness to hear of the death of his son Henry, who had been sent to Victoria five months previously, for the benefit of his health. He was able to take the news with composure, as his son had been in the faith nine years.

UNITED STATES.

Boston (Mass.).—Brother Rileigh writes: "Believing that the time had come when the ecclesia of God in Boston should take a position on the Inspiration question, a ballot has been taken, and I am happy to inform you (and the brethren everywhere), that the ecclesia in Boston is a unit in favour of a wholly-inspired Bible, and will fellowship only those who take this position. I am also pleased to state that on Sept. 23rd, Mrs. MARY A. FORBES (38), formerly Presbyterian, wife of brother William Forbes, was immersed into the sin-covering name; also on Oct. 4th, ARTHUR JONES (21), painter, formerly Congregationalist, of Staffordshire, England, was buried in baptism, and rose to walk in newness of life. Brother Jones had the truth first presented to him by brother John Millichamp, of Great Bridge, England. We are making a special effort for the winter in giving Sunday evening lectures in our hall, and hope thereby to set the truth before some who do not come to the Sunday morning lectures, and thus give all an opportunity to hear the glad tidings of the Kingdom of God."

Galveston (Tex.).—Bro. N. B. Bendy writes:—"On the 21st of August last, Dr. J. B. GONZALIZ, physician and dentist, of this city, after having given evidence of sufficient knowledge of the truth, was clothed with the sin-covering name, and is now rejoicing in the hope of everlasting life in the Kingdom of God."

Killeen (Tex.).—Bro. A. R. Miller says:—"Since our fraternal gathering in August, some 13 have been adopted into the family, having put on the sin-covering robe. Where, a few months ago, the God of Israel was not even known, there are now small ecclesias. The good news is being listened to as something strangely new and fearfully dangerous by some, by

others with rapturous delight, thanking God they live in an age when the message of love is made plain."

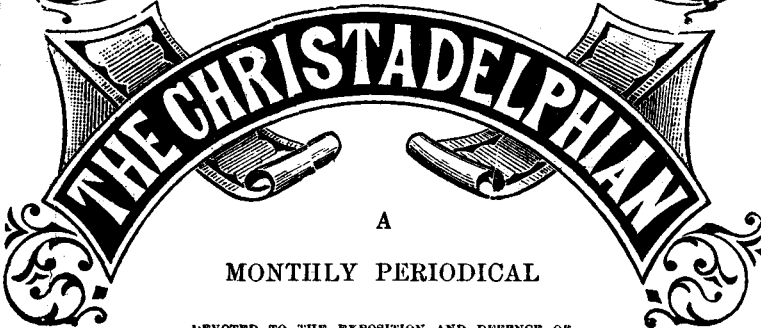
Rochester (N. Y.).—Brother J. D. Tomlin writes:—"When I last wrote you I omitted informing the brethren and sisters that brother Dr. A. L. Richman and sister Sarah Dobson had been united by marriage, which occurred October 14th, 1884. And we have also had an addition of brother and sister JAMES T. VINCENT from the Toronto ecclesia, their loss being our gain, which loss they much regret. We have had the pleasure of immersing into the sin-covering name WILLIAM HENRY WALL (26), who, for six years, was a member of the Birmingham Sunday School. The inspiration tidal wave has passed over without washing a single soul among us overboard. We have a few others who are earnestly enquiring the way to life."

SOUTH AFRICA.

Durban.—Bro. R. Elliott writes:—"After a somewhat long silence we again communicate. In doing so, we wish to state for general information that as regards the statement concerning the Pietermaritzburg ecclesia appearing as intelligence in the May (1883) *Christadelphian*, that statement, to whomsoever applicable, had and has no true reference to our condition and desires. With the exception of bro. and sister James Elliott, of Pietermaritzburg, the whole ecclesia is now in Durban. The Durban brethren and sisters are:—Brethren Wood, Andrew, R. Elliott, Fletcher, and Scully; and sisters Wood, Andrew, and Vimpany. Brethren Jos. Fletcher and Denis Scully, above named, have been added to our number by baptism; the former being immersed into the saving name on 10th February, 1884, and the latter on 31st August last. They were both previously neutral, and the case of bro. Scully is remarkable, in that he has turned his back to the dogmas of the Roman Catholic 'Church,' in which his youth was spent—the mystery of iniquity from which so very few appear to come to wait for the Christ. One or two are reading, and appear to be interested. We meet every Sunday in the house of bro. Andrew to commemorate the death of our absent Lord. Our brother and sister in Maritzburg keep the ordinance alone."

No 247.—Jan. 1, 1885.

A.M. 5975.



THE CHRISTADELPHIAN

A
MONTHLY PERIODICAL

DEVOTED TO THE EXPOSITION AND DEFENCE OF
THE FAITH PREACHED BY THE APOSTLES

EIGHTEEN HUNDRED YEARS AGO,

IN OPPOSITION TO THE DOGMAS OF PAPAL AND PROTESTANT CHRISTENDOM,
WITH A VIEW TO MAKING READY

A PEOPLE PREPARED FOR THE LORD.

EDITED BY ROBERT ROBERTS.

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BIRMINGHAM: ATHENÆUM BUILDINGS, EDMUND STREET.

Published by the Editor,

ON THE LAST THURSDAY IN EACH MONTH FOR THE MONTH
FOLLOWING.

TERMS—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.

The table of contents for 1884, which ought to have appeared with the last number, will be found supplied with this.

We crave the forbearance of reviewers with the abnormal condition of the *Christadelphian* this month. The present number is nearly monopolised by the subject of inspiration. This was the case to too great an extent even last month. Our readers know the cause, which has left no choice. We hope next month to commence a return to the natural state of things, in that diversity of feature and topic which is both pleasant and profitable.

P. W.—We shall return to "Ecclesial Notes" in due course.

ANONYMOUS.—Thank you, brother, for notes of a Sunday morning address. They will be useful by-and-bye.

W. F.—We have no knowledge of an edition of the Psalms of David, with tunes in the tonic-solfa notation.

J. R.—There is no error in Acts vii. This we shall show next month. Meanwhile bro. Stainforth does something in this direction this month.

J. S.—Sister Roberts was brought up at Edinburgh; her father belonged to Kincardine, on the Firth of Forth, but early removed to the former place.

E. R.—Your communication was too late to find space in this number. We shall see what can be done next month. "Sychem" next month.

E. T.—We have not been able to give attention to your enquiry, touching David's census, this month. Next month will probably afford the opportunity.

A. N.—Consent in fellowship to the doctrine that the Bible is an erring thing, would be sacrilege in the House of God, in which no son of God can be a guiltless partaker.

J. L.—Bro. Ashcroft will refuse to submit to the Socratic or any other test. The brethren must, for themselves, decide the question he has raised. And it ought not to be difficult.

J. W. D.—We have always recognised the inspiration of the Scriptures as the ground of human hope. The existence of any other view among the brethren was unknown to us, and comes upon us as a painful surprise.

A. H. G.—We were intending to advertise the vols. this month in this place. This is why you did not hear privately. Be assured of our sympathy. We would have written had we not ourselves been high overwhelmed.

S. E.—The whole inspiration controversy refers to the originals and to them alone. But, of course translations stand or fall with them on this point. We cannot make it plainer than it is on the first page of the inspiration pamphlet.

F. G. J.—It is not a question of sympathy with bro. Ashcroft. If anyone has shown sympathy surely we can claim to have done so. It is a question of faith in the Bible as an inspired production throughout, confidence in this is the basis of fellowship.

AUGUST RUECHEL, Clarinda, U.S.A., renews his offer of 100 dollars towards the starting of a paper in advocacy of the truth in the German language: and also 25 dollars towards an American paper in English. He says, "Why are the American brethren so backward on this point?"

W. A.—"Uriah, the Hittite," was incorporated with the Lord's people, both in a tribal and spiritual sense, as shown by his faithfulness to the ark of the Lord. The killing of him was, therefore, on a different footing from that of the uncircumcised Canaanite. The "son of the stranger" could join himself to Israel (Is. lvi. 6).

J. B.—In the *Ecclesial Guide* by the words "nothing depends on a set form of words," we meant, any form of words. As to the baptismal formula, in saying it was apostolic, we did not mean the apostles used it at immersion (we have no information what words they used); but that the phrase in question was of apostolic origin, and fully conveyed the truth involved in the saving name.

S. B. B.—We have heard the report in common with you, that bro. Ashcroft has left the fellowship of the brethren, and favourably entertains a proposal to return to the pulpit at Rock Ferry Independent Chapel. He has been written to, enquiring as to its truth; but we have not heard of any answer. If he sends a contradiction, we shall publish it.

A. II.—Thank you for your kindly letter; but we cannot take your advice. In a sense, everything has to be left to "the Judge of all the earth;" but, if we wait till then before taking the action that the truth may call for at our hands, we shall find ourselves too late. The Bible is our foundation: and, in a sense, the man who tampered with its reliability is more of an enemy than the man who misrepresents its teachings (immortal soulists, to wit).

J. B. R.—The views you express on the in expediency of a plurality of periodicals were those of Dr. Thomas, who, in the last year of his life, enforced them on our attention with arguments which experience has greatly gone to strengthen. We have followed out the policy he inculcated; but we have no power over the actions of those who may not see as he wisely saw. Their actions are embarrassing, and productive of disunity. We can only endure. Probation has many ingredients; and the Lord knows how to combine them. [Continued on page 3 of cover.]

Continued from page 2.]

D. A. AND OTHERS.—We have taken no notice of the statement about the Bradlaugh debate, because of its manifest inconsistency with facts. The very first effect of its publication was the recovery of a near relation from sceptical views, who, ever since the reading of the book, has been hearty in the faith. We have been informed by post of other cases of a like character. We know of only one on the other side. Any unhinging tendency it may have had was inseparable from collision with the arch-enemy of the things of God. We strove to antidote this by the addition of an appendix. Bro. Ashcroft's former verdict was that it was an entire success.

THE JEWISH CONTRIBUTION.—Notwithstanding the trouble of the hour, a manifest fruit of the Spirit has asserted itself in the following list of contributions, in accordance with the resolution of many here and there to have an annual collection on behalf of the Jewish colonists, on the first Sunday in December:—A sister, £1; a brother, £1; a brother, £1; a brother, 10s.; a brother, 2s. 6d.; a brother, 4s.; a brother 5s.; a brother, 3s. 8d.; a sister, £1; a brother 5s.; a brother, 11s.; a sister, 4s.; a sister 7s. 4d.; a brother, 3s. 8d.; a brother, 7s. 10d.; a brother, 12s.; a brother, 12s.; a brother, 11s.; a sister, 6s.; an ecclesia, 10s.; a sister, 5s. 6d.; a brother, 2s. 6d.; an ecclesia, £16 10s. 4d.; a brother, 11s. 8d.; an ecclesia, £3 2s. 6d.; an ecclesia, 10s.; a brother, 7s. 6d.; an ecclesia, 13s.; a sister, 10s.

ADVERTISEMENTS.

A BROTHER, in good fellowship, living in the East of England, would like to hear of a situation as a coffee house keeper. He asks the Editor of *The Christadelphian* to supply his address to applicants.

A BROTHER (aged 21) who wishes to leave the pawn-broking business, would be glad to hear of a situation in any general line. Can write tickets for pricing goods, &c.—Address, W. HOFMYER, Barking, P. O. Essex.

VISITORS TO LONDON.—Sister Fenton wishes readers of *The Christadelphian* to be informed that her Private Hotel (23, Islington Green, London, N.) is still open for the reception of

Brethren and Sisters visiting London. Terms Moderate.

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. B-d and Attendance, 2/-; Breakfast or Tea 1/-, with preserves, &c., 1/3, with cold meat or eggs 1/6, with fish steak, chop, or ham and eggs 1/9.—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, Athenæum 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 23, Main Street, Camp Hill (not far from Camp Hill Railway Station), where she can accommodate visitors at reasonable terms.

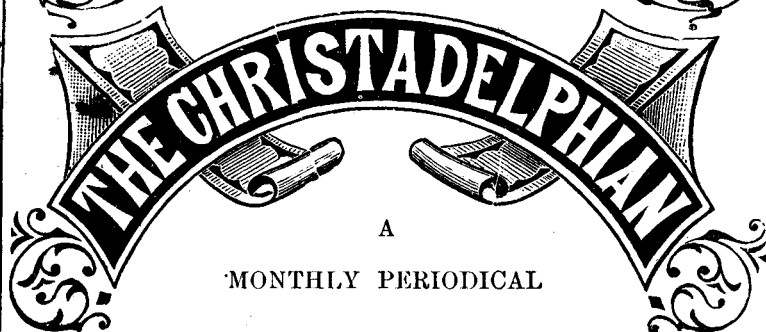
THE FELLOW-SERVICE LEAGUE OF CHRISTADELPHIAN LITERATURE.

(For Origin, Constitution, and Objects, see "CHRISTADELPHIAN" for April, 1882, page 163.)

Contributions since last month.—A brother, 1s. 8d.; a sister, 6s.; a brother, 5s.; a brother, 8s.; a brother 14s.; a sister (balance of remittance), 1s. 2d.

Users during the same time.—A poor widow desiring comfort and having the spirit to work, but lacking the means to supply, *Christadelphian* for 1885, 1 *Seasons of Comfort*, 2 *Declarations*, 100 *Finger Posts*.—A poor brother desirous but unable to subscribe this year, the *Christadelphian* for 1885. —A sister in foreign parts would like to have books to lend but cannot provide them, 1 *Christendom Astray*, 1 *Visible Hand of God*, 1 *Ways of Providence*, 1 *Ecclesial Guide*.—A brother wishing to save (part paying), 100 *Finger Posts*, 1 *Christ Crucified*, 1 *Living Again*, 1 *Ecclesial Guide*, 1 *Kingdom of God*, 1 *Eternal Life*, 1 *Declaration*. Poor brother abroad, wishing to possess but unable to purchase, 1 *Dr. Thomas's Life*, 1 *Christadelphian* for 1885.—Poor and aged brother among the Zulus 1 *Christadelphian*, for 1885, 1 *Christendom Astray*, 1 *Ecclesial Guide*, 1 *Bible Companion*.

No 248.—Feb. 1, 1885. A.M. 5975.



THE CHRISTADELPHIAN

A
MONTHLY PERIODICAL

DEVOTED TO THE EXPOSITION AND DEFENCE OF
THE FAITH PREACHED BY THE APOSTLES

EIGHTEEN HUNDRED YEARS AGO,

IN OPPOSITION TO THE DOGMAS OF PAPAL AND PROTESTANT CHRISTENDOM,
WITH A VIEW TO MAKING READY

A PEOPLE PREPARED FOR THE LORD.

EDITED BY ROBERT ROBERTS.

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BIRMINGHAM: ATHENÆUM BUILDINGS, EDMUND STREET.

Published by the Editor,

ON THE LAST THURSDAY IN EACH MONTH FOR THE MONTH
FOLLOWING.

TERMS—IN BRITAIN, SEVEN SHILLINGS AND SIXPENCE PER ANNUM
to Subscribers in the United States, Two and Half DOLLARS; in
Canada, SEVEN SHILLINGS AND SIXPENCE; in Australia and New
Zealand, NINE SHILLINGS; in Africa, NINE SHILLINGS AND SIX-
PENCE, in advance.

NOTES.

J. W.—Thank you; we take the *Jewish Chronicle* regularly.

W.C.—The intimation of a purpose to withdraw from error is not a threat. It is a matter of duty.

S.U.—The publication of letters was intended to help the brethren to wake up to the danger of the position into which they were being drawn.

A. V. C.—To bring down cost, the *Children's Magazine* is a little altered, but those who have spoken say it will do quite as well as before.

C. C.—No; orders for the *Christadelphian* and *Children's Magazine* should be forwarded direct to Birmingham.

A piece of flannel sent to be made up for the Jews: has been thankfully received by the members of the sewing class.

L.B.—“Overtaken in a fault” is not applicable to the case. It was a case of public assault on the truth, which could only be met by public measures.

LONDON.—Brother Spencer writes that sister Fenton's private hotel (23, Islington Green) is now closed on account of the death of sister Fenton, jun.

Further Seasons of Comfort arrived from the binders a few days after the appearance of the last number of the *Christadelphian*. It is now on supply.

Brother C. Benton (Oak Cottage, Priory Road, St. Deny's, Southampton), appeals for help in need. Contributions sent to his address will be thankfully received by him.

Bro. Healey's wife (whose death was mentioned in the *Visitor* department last month) was, it seems, not in the faith. She was erroneously described as “sister Healey.”

H. S. (Tex.)—If your Campbellite friend is sincerely anxious for “chapter and verse” for the statement that Abraham sojourned in the land of promise as in a strang country, he will find it in Heb. xi. 9: Gen. xxiii. 4.

J. D. T.—The crisis is severe: but you need not be afraid of disaster to the truth. The truth is so strong as to be intrinsically invulnerable. When the cloud passes off, it will shine brighter than ever.

L. B. B.—We referred to the report of brother Ashcroft's withdrawal from the brotherhood, because it was true at the time (of which we had,

and have, evidence): and because the fact was calculated to help many whom he had unsettled.

E. W. C.—There is a time for letting alone and a time for the contrary. It is a question of judgment as to when it is the one time or the other. If you were just quite at our point of view, you would probably agree with our judgment in the case you refer to.

S. S.—We must refer you to the ~~existing~~ notification at the head of “Chat,” that “the Editor considers himself at liberty to quote from letters when they are not marked *private*.” Under this rule, no unmarked letter is a private letter. From letters marked “Private,” we have never quoted.

THE EZEKIEL TEMPLE PLANS.—Brother Sulley's work has been interfered with by the troubles that have arisen. Notwithstanding this, the descriptive matter is nearing completion. The cost of lithographing the plans will be considerable. When he has ascertained particulars, he will invite subscriptions before proceeding to print.

Bro. Yorston, near Ayr, Scotland, appeals on behalf of brother and sister Hoatson (whom he guarantees to be a worthy brother and sister with large family). Brother Hoatson is a joiner, out of work eleven weeks. The few brethren in the neighbourhood have done their best, but cannot do what is needful.—Address, James Hoatson, 28, Alison Street, Ayr.

W. B.—It is only because we have been so preoccupied with other matters that we have not united with correspondents in repudiating the extraordinary exegetical suggestion about angels falling in love with and marrying women of the Adamite race. We agree with you as to the absurd and dangerous character of this and some other notions in the same quarter. Our silence has only been due to the fact that the theory of a limited inspiration, overshadowed all other features in the magnitude of its evil.

THE JEWISH CONTRIBUTION.—An interesting letter from Mr. Oliphant will be found at the beginning of the present number. We have sent him another instalment of £50, with promise of the rest of the funds in hand (over £100) as soon as he says they are required. During the month the following further contributions have come to hand:—A brother, 12s. 3d.; a bro., 3s. 3d.; a sister, 9s. 2d.; an ecclesia, £1 7s.; a bro., 4s. 4d.; a bro., £1; a bro., 10s.; a sister, 5s.; a bro., 2s. 6d.; ecclesial box, £1 1s.; an ecclesia, £4 12s. 7d.; a sister, £1; an ecclesia, £5 4s.; a bro., £2; an ecclesia, 11s. 3d.; a sister, £1

BIBLE FINGER POSTS.

We have in stock something approaching half-a-million *Finger Posts*, from No. 1 to No. 59. Before printing new numbers, we shall wait till this pile is somewhat reduced. The early numbers will be quite as suitable for new districts as new ones.

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.

A BROTHER, in good fellowship, living in the East of England, would like to hear of a situation as coffee house keeper. He asks the Editor of *The Christianadelphian* to supply his address to applicants.

A BROTHER (aged 21) who wishes to leave the pawnbroking business, would be glad to hear of a situation in any general line. Can write tickets for pricing goods, &c.—Address, **W. HOFMYER**, Barking, P. O. Essex.

S HORTHAND.—Brother S. A. Smith, Instructor of Phonography and Verbatim Reporting and Sloan-Duployan Phonography, keeps a School of Short-hand at 3, Wulsey Villas, Cheltenham, at which a thorough knowledge of the art is imparted to the student in the shortest time. He also conducts lessons

through the Post, the efficacy of which is testified by many at a distance who have availed themselves of this mode. References, terms, &c., upon application to above address.

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. Bed and Attendance, 2/-; Breakfast or Tea 1/-, with preserves, &c., 1/3, with cold meat or eggs 1/6, with fish steak, chop, or ham and eggs 1/9.—Mrs. Mace (not in the faith).

THE "BIBLE LIGHTSTAND."
—A penny weekly paper, of 8 pages, conducted by brother F. H. Shuttleworth: 1s. 7½d. per quarter, post free.—Address,

Athenæum 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.

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.)

Further instalment of Dr. Thomas's article on the Abrahamic covenant, copied out by bro. Forbes (thank you).—Pithy letter from James Hartley to a Baptist minister at Colone, which he wants printed. We should do so if the way were open in all senses. Do not let him take apparent neglect to heart. We are all isolated to a greater or less extent, and have to do the best we can, and commit our way and our work to God against the day of reckoning.—Clip from the *Jewish Chronicle* on intentional mistranslations.—Copy of the *New York Herald* for Dec. 15th, from bro. Washburne, containing report of sermon by Newton, on the Hope of Israel, which is grandiloquently dismissed as "the Hebrew Utopia." It is astonishing people can be imposed upon by the polished dogmatism of speakers who prove nothing, but assert everything with the sublimest assurance. Probably bro. Washburne saw in it a recognition of the Israelitish character of the gospel.—*Jewish Chronicle* from bro. Wits, with two clips.—Glad Tidings, No. 11.—The *Liberal* (from "S.") an avowedly atheistical paper, to which "S." asks us to send a "rod for the backs" of the writers. There is no man upon earth can give them what their case calls for; but there is one in heaven (if he have not already arrived upon th) who will shortly deal with them.—This month's issues of the *Æon*.—Copy of the *Edinburgh Evening News*, of Jan. 7th, containing good par on bazaars.—Copy of the *Millenarian*, Vol. 3, No. 5.—The *Toronto Globe*, Jan. 3rd.—"Jottings" by bro. Simon, of Outram, New Zealand (good: will use by-and-by).—Lines "a husband who died for his bride" (copied out by bro. Arundel: thank you: a place by-and-by).—Dr. Hitcher's pamphlet against "Christadelphianism": also reprinted newspaper report of a reply to him, by brother G. F. Thirtle, of London (we may answer Dr. Hitchins when other work is disposed of).—Leaflets relating to a *recontre* between brother H. H. Horsman, of London, and Mr. Cornwell, minister of Brixton tabernacle.—The *St. Louis Weekly Globe Democrat*, for Nov. 20th, with another of Beecher's outpourings. His yellow, murky, flaming light, like a furnace in the black country, will go out one of these days. The true light will shine from Zion's hill.—Article on Inspiration from the *Christian Commonwealth* on the loose views prevalent among the clergy (of a kind exactly similar to those attempted to be introduced among us).—Copy of the *Advocate*, of Nov. 12th, with letter by bro. Simon on immortality.—Copy of the *Halifax Morning Chronicle* (from bro. Creed), with article on Wolesley's task and discovery of Biblical MSS.—Lines, by "a wellwisher," on "the Millennium" (good: anon.)—Cutting from the *Christian Age* (from bro. Clarke, Derby) with suggestive, though somewhat odd, remarks by D. Talmage, on modern discoveries and the prospect of the Lord's return, by-and-by.

CHRISTADELPHIAN PUBLICATIONS IN SUPPLY, FEBRUARY, 1885.

Nett Price.	Carriage Included. $\frac{1}{2}$	In Brit-ain.	To Sta-tes.	Austr. and New Zeal.	To Can-ada.	Nett Price.	Carriage Included. $\frac{1}{2}$	In Brit-ain.	To Sta-tes.	Austr. and New Zeal.	To Can-ada.
2d.	Address to Y'ng Women	3d.	.08	4d.	.07	2s.	Hymn Book (cloth)	2s 3d.	.78	3s 3d.	.59
2d.	Second do. (both Sis. R.)	3d.	.08	4d.	.07	1s 6d.	" (unbound)	1s 5d.	.55	2s 6d.	.45
9d.	Anastasis (Dr. Thomas)	10d.	.10	1s 1d.	0.23	2s 6d.	" (leather)	2s 9d.	.99	3s 10d.	.72
2d.	Anglo-Israelism Refutd	2 1/2d.	.07	4d.	.06	3s.	" (gilt edges)	3s 3d.	1.09	4s 4d.	.84
3s.	Apoc. Lectures (R. R.)	3s 1/2d.	1.10	4s 4d.	.86	4s.	" (pocket edition)	4s 3d.	1.50	5s 6d.	1.11
1s 6d.	Apostacy, Unveiled (Dr Thomas)	1s 8d.	.55	2s.	.43	4s.	" (himp)	4s 3d.	1.50	5s 6d.	1.11
8d.	Atonement (J. J. A.)	3 1/2d.	.10	5d.	.09	6d.	Index to Elpis Israel	7d.	.20	10d.	.15
5d.	Book Unsealed	5 1/2d.	.14	8d.	.12	6d.	Index to Eureka	7 1/2d.	.22	1s 2d.	.13
1s.	Bradlaugh Discussion	1s 2d.	.37	1s 8d.	.50	7d.	Inspiration of Bible	1 1/2d.	.05	2d.	.04
1s 6d.	" superior	1s 9d.	.57	2s 9d.	.45	1s.	Jesus Crucified (paper)	1s 1/2d.	.36	1s 8d.	.29
1d.	Bible Companion	1 1/2d.	.05	2d.	.04	1s 3d.	" (in cloth)	1s 1/2d.	.50	1s 10d.	.37
1d.	" (photo-litho)	1 1/2d.	.05	2d.	.04	8d.	Jew Discussion	9 1/2d.	.31	1s 4d.	.22
6d.	Bible Defended	7d.	.20	10d.	.16	1s 100	"Judging for Himself"	1s 3d.	.40	2s.	.30
2/6 100	Christadelphian. Ant.	2s 10d.	1.00	3s 10d.	.74	3d.	Keys of Hell (J. Bland)	3 1/2d.	.10	5d.	.09
1s.	Chron. Heb. (Dr. T.)	1s 1d.	.35	1s 4d.	.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. Bland)	3 1/2d.	.10	5d.	.09
4d.	Clerical Theory	5d.	.14	8d.	.12	1s.	Man Mortal (R. R.)	1s 1/2d.	.36	1s 8d.	.29
3/6 an.	Children's Magazine	4s.	1.25	5s 6d.	1.00	8d.	Movement (Christadn)	9 1/2d.	.26	1s 4d.	.21
3s 6d.	" (in cloth)	3s 10d.	1.35	4s 6d.	.98	6d.	Nightingale Discussion	7d.	.20	10d.	.16
4s 6d.	" (boards, gilt)	4s 10d.	1.70	6s 6d.	1.26	1d.	Odology (Spiritualism)	1 1/2d.	.05	2d.	.04
2s 9d.	Christen. Astray (R. R.)	3s 3d.	1.20	4s 9d.	.88	2s 1d.	Patterns of Things	2s 1/2d.	.50	3s 4d.	.60
3s 6d.	" (in plain cloth)	4s.	1.40	5s 6d.	1.08	6d.	Phaenosis	7 1/2d.	.20	1s 6d.	.16
4s.	" (boards)	4s 7d.	1.60	6s.	1.20	3s 6d.	Pictorial (God manifest)	3s 3d.	1.18	4s 2d.	.88
5s.	" (hevelled & gilt)	5s 8d.	1.90	7s.	1.50	6d.	Prophecy and Eastern	7d.	.20	10d.	.16
6d.	Coming Events	7 1/2d.	.22	1s 2d.	.17	(s. 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	2 1/2d.	.7	3 1/2d.	.7
3d.	" (cloth)	3 1/2d.	.10	5d.	.09	4d.	Scept. Ans. (R. Roberts)	4 1/2d.	1.14	8d.	.12
4d.	" (leatherette)	4 1/2d.	.13	6d.	.11	4s.	Seasons of Comfort	4s 5d.	1.50	5s 8d.	1.18
6d.	" (leather)	6 1/2d.	.19	7d.	.14	5s.	" ditto (full gilt)	5s 5d.	1.80	6s 8d.	1.34
6d.	Davies Lectures	7d.	.20	10d.	.16	4s.	Seasons, Further	4s 5d.	1.50	5s 8d.	1.18
2d.	Declaration	2 1/2d.	.07	4d.	.06	5s.	" ditto	5s 5d.	1.80	6s 8d.	1.34
9d.	Defence of the Faith	10d.	.10	1s 1d.	.22	7d. 100	Sect Spoken Against	9d.	.25	1s 3d.	.20
4s.	Dr. Thomas's Life	4s 6d.	1.05	5s 4d.	.76	10d. dz	Shield, Nos. 1 to 16	10d.	.28	1s 2d.	.23
6s 6d.	Elpis Israel	7s 2d.	2.50	9s 2d.	1.78	2d.	Slain Lamb (R. R.)	2 1/2d.	.07	3d.	.07
6d.	England and Egypt	7d.	.20	10d.	.16	2d.	Statement of the Faith	2 1/2d.	.07	3d.	.07
1 1/2d.	Eternal Life (R. R.)	2d.	.05	3d.	.05	6d.	Town Hall Lectures	7d.	.19	10d.	.16
1s 6d.	Eureka, Exposition of Apocalypse, vol. I.	8s 2d.	2.75	10s 2d.	2.08	3s 6d.	Three Lectures	7d.	.20	10d.	.16
10s 6d.	Do. vols. II & III, each	11s 7d.	3.85	14s 10d.	2.83	4s.	The Trial (cloth)	3s 10d.	1.25	4s 10d.	.98
1d.	Events in Egypt	1 1/2d.	.05	2d.	.04	4s.	" (gilt)	4s 4d.	1.50	5s 6d.	.60
6d. 00	Everlasting Punishment	7d.	.20	10d.	.16	2s.	Twelve Lectures	2s 4d.	.65	3s 4d.	.60
7d. 1	Everywhere Leaflet	9d.	.25	1s 3d.	.20	1s 6d.	" (paper)	1s 9d.	.58	2s 6d.	.47
1 1/2d.	Everybody's Question	2d.	.06	3d.	.05	3d.	Vindication (R. R.)	3d.	.08	4d.	.07
3d.	Evil One, the	3 1/2d.	.10	5d.	.09	3 6d.	Visible Hand of God	3s 10d.	1.35	4s 10d.	.98
7d. 100	Finger Posts, 1 to 59	9d.	.25	1s 3d.	.20	4s 6d.	" (boards)	4s 10d.	1.70	5s 10d.	1.26
2d.	Good Confession	2 1/2d.	.07	4d.	.06	1d.	Visitor (back numbers)	1 1/2d.	.05	2d.	.04
1s.	Guide (Ecclesial)	1s 1d.	.35	1s 4d.	.28	3s.	Ways of Providence	3s 1/2d.	1.10	4s 4d.	.86
1s.	Hine Debate	1s 1 1/2d.	.36	1s 5d.	.29	2d.	What is the Truth?	2 1/2d.	.07	3d.	.07
						4d.	Who are the Christad?	1d.	.03	1 1/2d.	.05
						4s.	Yahweh Elohim	4s 4d.	1.10	5s 6d.	1.00

* The 2nd vol. can be had in two parts (A and B), each 6/-, 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 sister 6s. 4d.; a brother (balance of remittance) 1s. 7 1/2d.; a brother 10s.; a sister (balance of remittance) 2s. 10d.; a brother (balance of remittance) 7s. 10d.; a brother 10s.; a sister 4s.; a brother 50 cents; a sister 2s.

Users during the same time.—Poor brother, 1 Christadelphian for 1885; sister with opportunity but no money, set Shields, 1 Prophecy and the Eastern Question, 1 Declaration, 3 Bible Companions; poor brother, 1 Ways of Providence; another, 1 Christadelphian for 1885; another, sick as well as poor, 1 Christadelphian for 1885, 1 Christendom Astray, 1 Bible Companion; poor brother with opening for service: 6 Evil One, 200 Finger Posts; poor brother, 1 Christadelphian for 1885; interested stranger, desiring but too poor to provide, Christadelphian for 1885; public library applying, Christadelphian for 1885; a brother with good opportunity for circulating, with prospect in some cases of selling and returning money to League, a variety of publications; poor brother (part paying) 3 vols. of Eureka, 1 Poreika Index, 1 Chronikon

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.

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."

No 249.—Mar. 1, 1885. A.M. 5975.

THE CHRISTADELPHIAN

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MONTHLY PERIODICAL

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EIGHTEEN HUNDRED YEARS AGO,

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WITH A VIEW TO MAKING READY
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BIRMINGHAM: ATHENEUM BUILDINGS, EDMUND STREET.

Published by the Editor,

ON THE LAST THURSDAY IN EACH MONTH FOR THE MONTH
FOLLOWING.

TERMS—IN BRITAIN, SEVEN SHILLINGS AND SIXPENCE PER ANNUM,
to Subscribers in the United States, TWO AND HALF DOLLARS; in
Canada, SEVEN SHILLINGS AND SIXPENCE; in Australia and New
Zealand, NINE SHILLINGS; in Africa, NINE SHILLINGS AND SIX-
PENCE, in advance.



NOTES.

J. H. D.—Samuel, the prophet, is recognised as one of the historic writers in 1 Chron. xxix. 29.

M. L. B.—Drafts on New York are not negotiable in England, except through the money-changer, who takes his slice.

J. W.—A remittance of 77 cents will balance account when this year's *Christadelphian* is charged.

C. H. E. (for M. F.)—There are no brethren in Adelaide (Australia) that we are aware of. There is a company at Gooliva, about twenty miles from Adelaide.

Bro. F.—We fear that in the tumults and pre-occupations of the last three months, we have neglected to answer your kind enquiry as to the copying of the article you referred to. It will not be necessary to copy it at this time.

J. W. D.—The inspiration discussion is closed, so far as the *Christadelphian* is concerned, and will only be re-opened in the improbable event of something new and formidable in the way of assault on the complete inspiration of the Holy Scriptures.

THE JEWISH CONTRIBUTION.—The following contributions have come to hand since our last list of acknowledgments:—An ecclesia, 18s.; an ecclesia, 15s.; a brother, £1; a sister, £3; a sister, 12s.; an ecclesia, £6 2s. 1d.; a brother, £1 5s.; a brother, 10s.; a sister, £1.

A. L.—We always make use of intelligence communications if there is no reason for refraining. We know of no reason in the case of the past letters you refer to. Our non-use of them must have been owing to the absence of definite features of intelligence, and our non-apprehension of your idea that they might be used. It is best to omit intelligence matter from a general letter, and write it separately, with the word "Intelligence" written at the top.

"A SISTER."—Taking part in a dance assembly of the Gentiles is certainly "standing in the way of sinners," and an offence against the apostolic law which requires us to pass the time of our sojourning here in sobriety and fear. You do right to withdraw from those who persist in such a line of behaviour. If on the other hand, they abandon it, and resolve to continue to do so, it would be well not to place any obstacle in the way of their return.

AUSTRALIA.—INFORMATION WANTED.—Bro. Cole (13, Mere Road, Leicester, England) is anxious to obtain information concerning his brother in the

flesh—Richard Smith Cole—who on October 17th, 1878, was cook at Tooma Hotel, Tooma, New South Wales; and in March, 1875, was at Simpson and Roye, Loddon River, Newbridge, Victoria. Bro. Cole has not heard from his brother since December, 1878, and his letters have been returned. He fears he is dead, and would be glad if any bro. in Australia could procure information.

R. C. B.—No wise man would have us fight with everything that cannot be approved. Silence is sometimes the only wise course. We fight when things are formidably bad and only then from necessity. We have no natural love of fighting. Its indulgence is highly detrimental to our internal machinery. If we had not the answer of a good conscience, and faith in the divine adjudication that awaits us all, we should fail and be completely discouraged at the incessant misunderstandings and calumnies that assail our course.

B. B.—We did profess to give the words of the resolution in the notice about Liverpool last month. We described its purport merely, as you will see in the reading. And we were obliged to do it in a very condensed manner, as there were only a certain number of lines into which the whole notice had to be squeezed at the last moment. The attempt to raise a reproach out of such a perfectly innocent matter is best left to itself. We added the remark about brother Ashcroft merely to prevent the erroneous impression that he endorsed the resolution. Such an impression would have been sure to arise in the minds of those who supposed he was a member of the Liverpool ecclesia, not knowing that Birkenhead and Liverpool are two different towns, though no the opposite banks of the same river.

S. B.—There is only a technical difference between the Scriptures in their "originals" and in their translations. Originals and translations stand or fall together on the question of authenticity and truth. It is the question of authenticity and truth that is the important matter. We have been averse to emphasising technical distinctions, from a fear of creating a sense of distrust of the Scriptures in the minds of those who know them only in their native tongue. With this fear every earnest man will sympathise. There is no ground for such distrust. That God will change this corruptible body is just as true expressed in English as in the Greek in which Paul first wrote it. To appear to say that the statement is inspired in its Greek form, but not in its English form, is what no true friend of the truth could permit himself to do.

BIBLE FINGER POSTS.

We have in stock something approaching half-a-million *Finger Posts*, from No. 1 to No. 59. Before printing new numbers, we shall wait till this pile is somewhat reduced. The early numbers will be quite as suitable for new districts as new ones.

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(It is necessary to adhere strictly to the rule of not returning unused manuscripts. Writers will please keep copies or risk the loss.)

Article cut from *Daily Telegraph*, "The Secret Society of the Senoussi" (Extraordinary, if true: may make extracts).—Review, cut from *Scotsman*, of a book just published by a "rev." admitting the non-immortality of man, and making other concessions in the direction of the truth.—Lines by L.C.M., on the present evil world.—Two stiff lecture placards, from Oregon (stylish and novel).—Copy of *Connecticut Courant*, with article, "Riches and Grief," revealing most hideous image in the most hideous nightmare now enacting on earth (sample by-and-bye).—Copy of the *Melbourne Age*, illustrating the unabandoned blasphemous pretensions of the Roman Catholic priesthood.—*Glad Tidings* No. 12.—Interesting pamphlet on the new movement among the Jews of South Russia, entitled "The first ripe fig."—The month's issues of the *Eon*.—Pamphlet on "Sacrifice," by Geo. St. Clair; also another on the so-called "Real Christ" (obscurantism, misrepresentation, and perversion of the truth).—*Investigator* No. 11.—*Morning Light* (*alias* midnight darkness). No. 371.—Lines, "Life, a problem" (good: thank you).—Prospectus of a magazine, by brother Williams, for the United States.—Article, cut from *New York Examiner*, reviewing book by a "Rev." G. N. H. Proctor, on the Kingdom of Christ, in which the author approaches more nearly to a scriptural conception than is usual with millenarians.—Copy of the *Manitoba Daily Free Press*, with article "War clouds" (of which there are now many in the world).—Article, selected by a sister, on "Making Children Happy;" containing sensible thoughts of which we may make some use.—The *Connecticut Courant* for January 22nd (nothing marked).—*Liverpool Evening Express*, Feb. 13th (nothing marked, but illustrating in general the extraordinarily disturbed condition of the world).—News cuttings from bro. Pegg, of London (thank you).—*The Christian*, for Jan. 28th, presumably sent for its picture of Pitcairn Island with portraits of the islanders, and an article on the same.—Thoughts on the universe, by S. W. T.—(Not yet had time to consider).—Article copied by bro. Cheyenne from *Philadelphia Times*, "The cause of Christ's Death." (Thank you).—News cutting, pasted on post-card, from bro. Home, reporting conveyance of blocks of marble to Jerusalem, stated to be "for the re-building of the Temple." (Must be some mistake surely. No building of the Temple till the Lord come. But, of course, he may providentially gather the materials in advance).—Lines on the death of sister Clarke, of Cheyenne, Wg., U.S.A.—Pamphlet of 50 pages, "The Contrast," by W. G. Pinson, in which the writer tries to separate Christ from Paul (impossible attempt).—Reprint from newspaper on inspiration.—Article from *Standard* of Feb. 2nd, 1885, on 1884 as a "black year for investors."—Lines, "The Morning Star," copied 30 years ago by a sister who found great comfort from them, and trusts others may do the same.—Neatly got up pamphlet, by Carey Williams, of Mo., U.S.A. on "The real foundation of Christianity."—Copy of the *Protestant Standard*, containing excellent address on miracles.—Copy of *The Messenger*, Feb. 21st (the expiring organ of expiring Anglo-Israelitism).—Lines, "Truth," copied by bro. Williams (thank you: they will be useful some day).—*The Money*, of Feb. 11th, *The New York World*, for Jan. 14th.

CHRISTADELPHIAN PUBLICATIONS IN SUPPLY, MARCH, 1885.

Nett Price.	Carriage Included.	In Brit-tain.	To Sta-tes.	Austr. and New Zeal.	To Can ada.	Nett Price.	Carriage Included.	In Brit-tain.	To Sta-tes.	Austr. and New Zeal.	To Cau-ada.
2½d.	Address to Y'ng Women	3d.	.08	4d.	.07	2s.	Hymn Book (cloth) ..	2s3½d.	.73	3s½d.	.59
2½d.	Second do. (both Ss. R.)	3d.	.08	4d.	.07	1s6d.	Ditto (unbound) ..	1s8d.	.55	2s9d.	.45
9d.	Anastasis (Dr. Thomas)	10½d.	.30	1s1d.	0.23	3s.	Ditto (gilt edges) ..	3s3½d.	1.09	4s4d.	.84
2d.	Anglo-Israelism Refutal	2½d.	.07	4d.	.06	4s.	Ditto (pocket edition)	4s3d.	1.50	5s6d.	1.11
3s.	Apoc. Lectures (H. R.)	3s4½d.	1.10	4s4d.	.86	4s.	Ditto (limp) ..	4s.3d.	1.50	5s.6d.	1.11
1s6d.	Apostacy, Unveiled (Dr Thomas)	1s8d.	.55	2s.	.43	6d.	Index to Elpis Israel ..	7d.	.20	10d.	.16
3d.	Atonement (J. J. A.)	8½d.	.10	5d.	.09	6d.	Index to Eureka ..	7½d.	.22	1s2½d.	.18
5d.	Book Unsealed	5½d.	.14	8d.	.12	1d.	Inspiration of Bible ..	1½d.	.05	2d.	.04
1s.	Bradlaugh Discussion	1s2d.	.37	1s.8d.	.30	1s.	Jesus Crucified (paper)	1s1½d.	.36	1s8d.	.29
1s6d.	ditto superior	1s9d.	.57	2s9d.	.45	1s3d.	Ditto (in cloth) ..	1s4½d.	.50	1s10d.	.37
1d.	Bible Companion ..	1½d.	.05	2d.	.04	8d.	Jew Discussion ..	9½d.	.31	1s4d.	.22
1d.	ditto (photo-litho)	1½d.	.05	2d.	.04	1s 100	"Judging for Himself" ..	1s3d.	4d.	2s.	.30
6d.	Bible Defended ..	7d.	.20	10d.	.16	3d.	Keys of Hell (J. Bland)	8½d.	.10	5d.	.09
2/6 100	Christadelphian. Ant.	2s10d.	1.00	3s10d.	.74	1½d.	Kingdom of God (R.R.)	2d.	.06	3d.	.05
1s.	Chron. Heb. (Dr. T.)	1s1d.	.35	1s4d.	.28	3d.	Living Again (J. Bland)	3½d.	.10	5d.	.09
2d.	Catechesis (Dr. Thomas)	2½d.	.07	4d.	.06	1s.	Man Mortal (R. R.) ..	1s3½d.	.36	1s8d.	.29
4d.	Clerical Theology ..	5d.	.14	8d.	.12	8d.	Movement (Christadn)	9½d.	.26	1s4d.	.21
3/6 an.	Children's Magazine ..	4s.	1.25	5s.8d.	1.00	6d.	Nightingale Discussion	7d.	.20	10d.	.16
3s6d.	ditto (in cloth)	4s10d.	1.75	6s.6d.	.98	1d.	Odology (Spiritualism)	1½d.	.05	2d.	.0
4s6d.	ditto (boards, gilt)	4s10d.	1.70	6s.6d.	1.26	2s1d.	Faterns of Things ..	2s4d.	.50	5s.6d.	.66
2s9d.	Cl. Gen. Astray (H. R.)	3s9d.	1.20	4s9d.	.88	6d.	Phanerosis ..	7½d.	.20	1s.6d.	.16
3s6d.	ditto (in plain cloth)	4s.	1.40	5s6d.	1.08	3s.6d.	Pictorial (God manstn)	3s.8d.	1.18	4s.2d.	.94
4s.	ditto (boards) ..	4s7d.	1.60	6s.	1.20	6d.	Prophecy and Eastern	7d.	.20	10d.	.16
5s.	ditto (bevelled & gilt)	5s8d.	1.90	7s.	1.50	1s 100	Querist, Nos. 1 and 2	1s2d.	.37	1s8d.	.31
6d.	Coming Events ..	7½d.	.22	1s2d.	.17	2d.	Revealed Mystery ..	2½d.	.7	3½.	.7
2d.	Commandments of Christ	2½d.	.07	4d.	.06	4d.	Sect. Ans. (R. Roberts)	4½d.	.14	8d.	.12
3d.	Ditto (cloth) ..	3½d.	.10	5d.	.09	4s.	Seasons of Comfort ..	4s5d.	1.50	5s8d.	1.13
4d.	Ditto (leatherette)	4½d.	.13	6d.	.11	5s.	Ditto ditto (full gilt)	5s5d.	1.80	6s8d.	1.34
6d.	Ditto (leather) ..	6½d.	.19	7d.	.14	4s.	Seasons, Further ..	4s.5d.	1.50	5s.8d.	1.13
6d.	Davies Lectures ..	7d.	.20	10d.	.16	5s.	Ditto (full gilt) ..	5s.5d.	1.80	6s.8d.	1.34
2d.	Declaration ..	2½d.	.07	4d.	.06	7d. 100	Sect Spoken Against ..	9d.	.25	1s3d.	.20
9d.	Defence of the Faith ..	10d.	.30	1s1d.	.22	10d. dz	Shield, Nos. 1 to 16 ..	10d.	.28	1s2d.	.23
4s.	Dr. Thomas's Life ..	4s6d.	1.05	5s4d.	.76	2d.	Slain Lamb (R.R.) ..	2½d.	.07	3d.	.07
6s6d.	Elpis Israel ..	7s2d.	2.50	9s2d.	1.78	2½.	Statement of the Faith	2½d.	.07	3d.	.07
6d.	England and Egypt ..	7d.	.20	10d.	.16	6d.	Town Hall Lectures ..	7d.	.19	10d.	.16
1½d.	Eternal Life (H. R.) ..	2d.	.3d.	0.5		6d.	Three Lectures ..	7d.	.20	10d.	.16
1s6d.	Eureka, Exposition of					3s6d.	The Trial (cloth) ..	3s10d.	1.25	4s10d.	.98
	Apocalypse, vol. I.	8s2d.	2.75	10s2d.	2.08	4s.	Ditto (gilt) ..	4s4½d.	1.50	5s6d.	1.11
10s6d.	Do. vols. II & III, each	11s7d.	3.85	14s10d.	2.83	2s.	Twelve Lectures ..	2s4d.	.65	3s4d.	.60
3d. 00	Everlasting Punish'mnt	7d.	.20	10d.	.16	1s6d.	Ditto (paper) ..	1s9d.	.58	2s6d.	.47
7d. 1	Everywhere Leaflet ..	9d.	.25	1s3d.	.20	3d.	Vindication (H. R.) ..	3d.	.08	4d.	.07
14d.	Everybody's Question	2d.	.06	3d.	.05	3.6d.	Visible Hand of God ..	3s10d.	1.35	4s10d.	.98
3d.	Evil One, the ..	3½d.	.10	5d.	.09	4s6d.	Ditto (boards) ..	4s10d.	1.70	5s10d.	1.26
7½. 100	Finger Posts, 1 to 59 ..	9d.	.25	1s3d.	.20	1d.	Visitor (back numbers)	1½d.	.05	2d.	.04
2d.	Good Confession ..	2½d.	.07	3d.	.07	3s.	Ways of Providence ..	3s4½d.	1.10	4s4d.	.86
1s.	Guide (Ecclesial) ..	1s1d.	.35	1s4d.	.28	2d.	What is the Truth? ..	2½d.	.07	3d.	.07
1s.	Hine Debate ..	1s1½d.	.36	1s8d.	.29	4d.	Who are the Christad.? ..	1d.	.03	1½d.	.03
						4s.	Yahweh Elohim ..	4s4d.	1.10	5s6d.	1.10

* The 2nd vol. can be had in two parts (A and B), each 6/-, 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 4s. 6d.; a sister 6s. 6d.; an ecclesia, for books had in help of work some time ago, £1 14s. 1d.; a brother £5; a sister 8s.

Users during the same time.—Poor brother, desiring to distribute 250 Finger Posts; a poor ecclesia, desirous of making most of good opportunity (will afterwards contribute), 24 Declaration, 6 Town Hall Lecture, 12 Kingdom of God, 6 What is Truth, 4 Scepticism Answered, 6 Good Confession, 6 Clerical Theology Unscriptural, 6 Atonement, 6 Inspiration, and other pamphlets; poor brother, most desirous but unable to obtain (will afterwards contribute), 1 Elpis Israel, 1 Christendom Astray; two widows would dearly love, but cannot possibly afford, the Christadelphian for 1885.

All communications must be addressed to ROBERT ROBERTS, Athenæum Buildings, Edmund Street Birmingham; to whom also Post Office Orders and Cheques or Bank Drafts must be made payable.

Remittances may be sent in postage stamps, of any sort, 4d., 1d., 2d., 6d., 1s., &c., (but half-penny stamps are preferred) up to the value of 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."

The Bible True.

Christ Rose from the Dead.

No 250.—April 1, 1885. A.M. 5975.

THE CHRISTADELPHIAN

A
MONTHLY PERIODICAL

DEVOTED TO THE EXPOSITION AND DEFENCE OF
THE FAITH PREACHED BY THE APOSTLES

EIGHTEEN HUNDRED YEARS AGO,

IN OPPOSITION TO THE DOGMAS OF PAPAL AND PROTESTANT CHRISTENDOM,
WITH A VIEW TO MAKING READY
A PEOPLE PREPARED FOR THE LORD.

EDITED BY ROBERT ROBERTS.

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BIRMINGHAM: ATHENÆUM BUILDINGS, EDMUND STREET.

Published by the Editor,

ON THE LAST THURSDAY IN EACH MONTH FOR THE MONTH
FOLLOWING.

TERMS—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.

WANTED.—The *Christadelphian* for 1884: full value given at the office.

R. R. S.—The remarks in the *Light-stand* were bro. Shuttleworth's. The editorial management is entirely in his hands.

H. S.—There seems to have been some mistake in the address which explains your non-receipt of the *Christadelphian* for 12 months. The numbers have regularly left the office, but went, we believe, to the States instead of Australia.

G. F. L.—We had not before seen or heard of the pamphlet "Blue Ribbon," which seems calculated, as you remark, to bring the truth into contempt. The action of the North London ecclesia, in repudiating it, cannot but commend itself to reasonable men.

B. O. WATTON, of Sheffield, wishes it to be known that his daughter (20) has been immersed into the sin-covering name. For some reason he is not associated with the brethren, which is the explanation of the announcement not appearing in the ordinary way of intelligence.

PIETERMARITZBURG.—We are requested to publish the following: "Brother Evans, of Tyffynnon, Kensington terrace, Swansea, will feel obliged to brother Boyley, of Pietermaritzburg, if he will inform him of the addresses of brethren W. Bailey and Thos. Rees, or if they still reside near him, to ask them to reply to the numerous letters written to them during the last 18 months."

E. B.—Your perplexity as to the reported lecture of brother Ashcroft in Birmingham is natural. It will vanish when you know that the lecture was not by ecclesial arrangement, but was delivered in a Board School, at the request of such as felt at liberty to act out of harmony with the resolution recently adopted. Time, with patience, will lead to a consistent form of things.

ERRATA.—These will creep in; and they naturally strike the readers more than the 250 corrections that have been made. In our note to "B. B." last month, the essential word "not" was left out in the first line, after "did," giving the opposite from the intended meaning. The omission would be self-evident to intelligence; also, in the last line, "no" was put for "on." In our allusion to the Mahdi, on page 127, we were made to say that he "preached" the true Christ; this ought to have been "preceded."

S. S. and E. C.—If you will attentively read the article by Dr. Thomas on "Conferences" appearing this month on page 167, you will discover incidentally the explanation of the "one-periodical" policy which has been so bitterly misrepresented. There is wisdom in it however little appreciated. It has been a successful policy so far:

if we are now to have another experience, we can but say "The will of the Lord be done" in the recollection that this, as a time of trial, must be a time of evil.

C. H. E.—The revised version of the Old Testament will be published so generally (in Canada and the States as well as England)—that it would not help the brethren for us to undertake the supply. They will be able to get it with less trouble at their own door than by sending to us. This was our experience with the Revised New Testament. Should, however, anyone have a difficulty in procuring it they might order of W. Cundall, bookseller, Bull Green, Halifax; at all prices from 2s. 9d. up to 13s. 3d.; 3d. extra for postage.

THE EZEKIEL TEMPLE PLANS.—Brother Sulley writes that he had hoped to have been able to send for this number a prospectus of the book he is getting ready for publication, with the plans of the Ezekiel temple. But recent events have so unhinged him that he has not been able to get it ready. He is, however, able to say that it will be a quarto volume of over 100 pages of clear type printed on superior paper, and bound in the best style. The plans will be separately printed from stone and inserted in the book. The price will be higher than he cares for, as he can only hope to dispose of a limited number of copies, over which the cost must be distributed. It will not exceed 11s. 6d. per copy, and may be less. He will have to wait for a certain number of subscriptions before giving the printer orders to proceed. Those who intend having the book will facilitate matters by writing to him at his address, Vine House, The Chase, Nottingham.

THE JEWISH CONTRIBUTION.—The following contributions have come to hand during the month:—A brother, £1 5s.; a brother, 1 dollar; an ecclesia, £5 6s. 6d.; a brother, 10s.; a brother, 10 dollars; a brother, 10s.; a brother, 5 dollars. Mr. Oliphant writes from the foot of Mount Carmel, as follows, in acknowledgment of our last remittance:—"Haifa, 12th February, 1885. Dear Sir,—I beg to acknowledge the receipt of the cheque for £50 which you have so kindly sent, and am glad to hear of the despatch of more clothes, which are always highly appreciated, and are a more satisfactory way of rendering assistance than by money gifts, which are often improperly applied, through ignorance or want of foresight on the part of the recipients. This always makes me hesitate to give money to colonies at a distance, when I cannot control, or at all events advise, in regard to expenditure. I am happy to hear you have a good supply of funds in hand. When occasion arises, I will not fail to apply for more. Meantime, I have ample. Yours very truly, L. OLIPHANT."

BIBLE FINGER POSTS.

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Books, Pamphlets, MSS., &c, received during the Month.

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A statement of first principles and rules of the Glasgow ecclesia—*Glad Tidings*, No. 1, vol. 2.—"A New Gospel," article copied by bro. Forbes from *Herald* (thank you).—*Words of Reconciliation*; first number of a new periodical started by L. C. Baker, of Philadelphia, Pa., U.S.A., "to combine in a higher unity of the faith such elements of truth as may be found in the varying systems of opinion and organization which now unhappily divide the church" (An ambitious, and evidently well-meant endeavour which is certain of failure. You cannot mend the unmendable. The "varying systems of opinion and organization" are rotten to the core, and can only be remedially treated by the work of judgment which impends from God.)—Copy of the *New York Weekly Herald*, containing a Jewish sermon on Jewish restoration, with some gleams of Scriptural thought, obscured by the natural mind.—The *Protestant Standard* for February 28th, containing the report of a good lecture on Bible Prophecy by "Canon" Taylor (Lord, let the day come when names of blasphemy shall cease out of the earth).—News clips from bro. Pegg (thank you).—Lines by C. M. H., "The Lord is risen, indeed"; "No God," and "The Valley of the Shadow of Death" (possessing some merit which may allow of their use by-and-by).—*The Christian Commonwealth* for March 5th, containing report of excellent lecture on the historic reality and genuineness of Paul's work; and an editorial on the failure of modern Christianity; also a lecture on Assyrian antiquities (we shall make some use by-and-by).—Copy of bro. Williams's new magazine for the United States, the *Christadelphian Advocate* (makes fair promise; experience teaches us to wait).—Remarks by brother E. Waite, on "Why the delay?" (will come in for use along with other contributions on the subject which have been withheld under the grievous pressure of the inspiration controversy).—Remarks from brother Hudson, on the covenant as a testament, requiring the death of the testator. (Time and peace may presently allow of the requisite attention to the subject).—Copy of the *Philadelphia Public Herald* (nothing marked: looked through without seeing anything: have not time to do it thoroughly).—The *Brisbane Daily Observer*, with article on the South-Russian Jesus-confessing movement among the Jews (already noticed, as our kind correspondent would afterwards see).—A communication (in MS.) addressed "to the Christadelphians," signed "Adam Hertz (or Stertz) Silas," and purporting to be "A declaration of the day of Judgment, or of the coming of the Lord Jesus Christ, and our gathering together unto him." It is coherently and clearly written, and yet is ambiguous in its meaning. It seems to advocate the collective departure of the brethren to the Holy Land, as an indispensable preliminary to the appearing of Christ. However earnestly we desire the return of Christ, none of us would be likely to listen to a proposal of this sort, without express command from heaven.—Copy of the *Kidderminster Sun*, containing the notice of the Christadelphians referred to in this month's Kidderminster intelligence.

CHRISTADELPHIAN PUBLICATIONS IN SUPPLY, APRIL, 1885.

Nett Price.	Carriage Included. £	In Brit-ain.	To Sta-tes.	Austr. and New Zeal.	To Can-ada.	Nett Price.	Carriage Included. £	In Brit-ain.	To Sta-tes.	Austr. and New Zeal.	To Can-ada.
2½d.	Address to Young Women	3d.	.08	4d.	.07	2s.	Hymn Book (cloth)	2s3	.78	3s4d.	.45
2½d.	Second do. (both Sis. R.)	3d.	.08	4d.	.07	1s6d.	Ditto (unbound)	1s8d.	.55	2s9d.	.84
9d.	Anastasis (Dr. Thomas)	10½d.	.30	s½d.	0.23	3s.	Ditto (gilt edges)	3s3½d.	1.09	4s4d.	.84
2d.	Anglo-Israelism Refuted	2½d.	.07	4d.	.06	4s.	Ditto (limp)	4s.3d.	1.50	5s.6d.	1.11
3s.	Apoc. Lectures (R. R.)	3s½d.	1.10	4s½d.	.86	6d.	Index to Elpis Israel	7d.	.20	10d.	.16
1s6d.	Apostasy, Unveiled (Dr Thomas)	1s8d.	.55	2s.	.43	6d.	Index to Eureka	7½d.	.22	1s2d.	.18
3d.	Atonement (J. J. A.)	3½d.	.10	5d.	.09	1d.	Inspiration of Bible	1½d.	.05	2d.	.04
5d.	Book Unsealed	5½d.	.14	8d.	.12	1s3d.	Jesus Crucified (cloth)	1s4½d.	.50	1s1 d.	.37
1s.	Bradlaugh Discussion	1s2d.	.37	1s.8d.	.30	8d.	Jew Discussion	9½d.	.31	1s4d.	.22
1s6d.	ditto superior	1s9d.	.57	2s0d.	.45	1s 10s.	"Judging for Himself"	1s3d.	.40	2s.	.30
1d.	Bible Companion	1½d.	.05	2d.	.04	3d.	Keys of Hell (J. Bland)	3½d.	.10	5d.	.09
1d.	ditto (photo-litho)	1½d.	.5	2d.	.04	1½d.	Kingdom of God (R. L.)	2d.	.06	3d.	.05
6d.	Bible Defended	7d.	.20	10d.	.16	3d.	Living Again (J. Bland)	3½d.	.10	5d.	.09
2/6 100	Christadelphism. Aut.	2s10d.	1.00	3s10d.	.74	1s.	Man Mortal (R. R.)	1s½d.	.36	1s8d.	.20
1s.	Chron. Heb. (Dr. T.)	1s1d.	.35	1s4d.	.28	8d.	Movement (Christadn.)	9½d.	.26	1s4d.	.20
2d.	Catechesis (Dr. Thomas)	2½d.	.07	4d.	.06	6d.	Nightingale Discussion	7d.	.20	10d.	.16
4d.	Clerical Theology	5d.	.14	8d.	.12	1d.	Odology (Spiritualism)	1½d.	.05	2d.	.04
3/6 an.	Children's Magazine	4s.	1.25	5s.6d.	1.00	2s1d.	Patterns of Things	2s1d.	.50	3s4d.	.60
3s6d.	ditto (in cloth)	3s10d.	1.35	4s.6d.	.98	6d.	Phanerosis	7½d.	.20	1s.6d.	.16
4s6d.	ditto (boards, gilt)	4s10d.	1.70	6s.6d.	1.26	3s.6d.	Pictorial (God manfstn)	3s.8d.	1.18	4s.2d.	.94
2s9d.	Christen. Astray (R. R.)	3s3d.	1.20	4s9d.	.88	6d.	Prophecy and Eastern	7d.	.20	10d.	.16
3s6d.	ditto (in plain cloth)	4s.	1.40	5s6d.	1.08	2d.	Revealed Mystery	2½d.	.7	3 d.	.7
4s.	ditto (boards)	4s7d.	1.60	6s.	1.20	4d.	Scept. Ans. (R. Roberts)	4½d.	.14	8d.	.12
5s.	ditto (bevelled & gilt)	5s8d.	1.90	7s.	1.50	4s.	Seasons of Comfort	4s5d.	1.50	5s8d.	1.13
6d.	Coming Events	7½d.	.22	1s2d.	.17	5s.	Ditto ditto (full gilt)	5s5d.	1.50	6s8d.	1.34
2d.	Commandm'ts of Christ	2½d.	.07	4d.	.06	4s.	Ditto (full gilt)	4s.5d.	1.50	5s.8d.	1.13
3d.	Ditto (cloth)	3½d.	.10	5d.	.09	5s.	Ditto (full gilt)	5s.5d.	1.80	6s.8d.	1.34
4d.	Ditto (leatherette)	4½d.	.13	6d.	.11	7d.	100 Sect Spoken Against	9d.	.25	1s9d.	.20
6d.	Davies Lectures	7d.	.20	10d.	.16	10d.	Shield, Nos. 1 to 16	10d.	.28	1s2d.	.23
2d.	Declaration	2½d.	.07	4d.	.06	2d.	Slain Lamb (R. R.)	2½d.	.07	3d.	.07
9d.	Defence of the Faith	10d.	.30	1s1d.	.22	2d.	Statement of the Faith	2½d.	.07	3d.	.07
4s.	Dr. Thomas's Life	4s6d.	1.05	5s4d.	.76	6d.	Town Hall Lectures	7d.	.19	10d.	.16
6s6d.	Elpis Israel	7s2d.	2.50	9s2d.	1.78	6d.	Three Lectures	7d.	.20	10d.	.16
6d.	England and Egypt	7d.	.20	10d.	.16	3s6d.	The Trial (cloth)	3s10d.	1.25	4s10d.	.98
1½d.	Eternal Life (R. R.)	2d.	.05	3d.	.05	4s.	ditto (gilt)	4s4½d.	1.50	5s6d.	1.11
7s8d.	Eureka, Exposition of	8s2d.	2.75	10s2d.	2.03	2s.	Twelve Lectures	2s4d.	.65	3s4d.	.60
	Apocalypse, vol. I.	8s2d.	2.75	10s2d.	2.03	1s6d.	ditto (paper)	1s9d.	.58	2s6d.	.47
10s6d.	Do. vols. II. & III. each	11s7d.	3.85	14s10d.	2.88	3d.	Vindication (R. R.)	3d.	.08	4d.	.07
5d.	100 Everlasting Punish'm't	7d.	.20	10d.	.16	3 6d.	Visible Hand of God	3s10d.	1.35	4s10d.	.98
7d.	Everywhere Leadet	9d.	.25	1s8d.	.20	4s6d.	Ditto (boards)	4s10d.	1.70	5s10d.	1.26
3d.	Evil One, the	3½d.	.10	5d.	.09	1d.	Visitor (back numbers)	1½d.	.05	2d.	.04
7d 100	Finger Posts, 1 to 59	9d.	.25	1s3d.	.20	3s.	Ways of Providence	3s4½d.	1.10	4s4d.	.86
2d.	Good Confession	2½d.	.07	3d.	.07	2d.	What is the Truth?	2½d.	.07	3d.	.07
1s.	Guide (Ecclesial)	1s1d.	.35	1s4d.	.28	4d.	Who are the Christad.? 1d.	.08	1½d.	.03	
1s.	Hine Debate	1s1½d.	.36	1s8d.	.29	4s.	Yahweh Elohim	4s4d.	1.10	5s6d.	

* The 2nd vol. can be had in two parts (A and B), each 6/-, 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, £1 5s.; a brother, 5 dollars.

All communications must be addressed to ROBERT ROBERTS, Athenæum Buildings, Edmund Street, Birmingham; to whom also Post Office Orders and Cheques or Bank Drafts must be made payable.

Remittances may be sent in postage stamps, of any sort, 4d., 1d., 2d., 6d., 1s., &c., (but half-penny stamps are preferred) up to the value of 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 "book in supply."

No 251.—May 1, 1885. A.M. 5975.

THE CHRISTADELPHIAN

A
MONTHLY PERIODICAL

DEVOTED TO THE EXPOSITION AND DEFENCE OF
THE FAITH PREACHED BY THE APOSTLES

EIGHTEEN HUNDRED YEARS AGO,

IN OPPOSITION TO THE DOGMAS OF PAPAL AND PROTESTANT CHRISTENDOM,
WITH A VIEW TO MAKING READY
A PEOPLE PREPARED FOR THE LORD.

EDITED BY ROBERT ROBERTS.

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POETRY :		EDITORIAL—	
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BIRMINGHAM : ATHENÆUM BUILDINGS, EDMUND STREET.

Published by the Editor,

ON THE LAST THURSDAY IN EACH MONTH FOR THE MONTH
FOLLOWING.

TERMS—IN BRITAIN, SEVEN SHILLINGS AND SIXPENCE PER ANNUM
to Subscribers in the United States, TWO AND HALF DOLLARS; in
Canada, SEVEN SHILLINGS AND SIXPENCE; in Australia and New
Zealand, NINE SHILLINGS; in Africa, NINE SHILLINGS AND SIX-
PENCE, in advance.

NOTES.

F. G. J.—The intimation of removal to Brighton was too late for appearance on last month's cover.

T. W.—We are thankful for your thorough-paced championship of the Bible, but there must be righteousness at the bottom. We had forgot what was the matter: put it right. There can be no compromise with sin.

We have received encouraging letters from many to whom we cannot write privately for want of leisure, and whose letters are perhaps too strongly encomiastic for publication. They will please accept this general acknowledgment of receipt; and the assurance of our gratitude for their comforting words in a time when much of another sort are spoken.

M. B.—The ammoniaphone is a new instrument for improving the voice (Dr. Moffat, 205, Regent Street, London.) The virtues claimed for it are based on the inhalation of ammonia. Whether the virtues come up to the claims can only be settled by trial. It is to be remembered that most of these inventions are puffed far beyond the truth, and that few of them achieve permanent benefits.

W. C.—“Double for all her sins” is the description of Jerusalem's punishment in Isaiah xl. 1. It is not to be treated with chronological exactness, and was not so intended in the article, but only as a rough measurement of Israel's affliction. The national existence lasted about a thousand years, which was the day of Israel's favour. Her outcast state is spoken of as “two days” (Hos. vi. 2)—about 2,000 years—followed by a third day of a thousand years, when Israel will be raised up again to live in Yahweh's sight.

S. M.—The date A.M. (year of the world) appearing on the cover of the *Christadelphian* is the one adopted by Dr. Thomas as the result of his Scriptural investigations; the grounds of which are set forth at length in his *Chronikon Hebraikon*. The A.M. appearing in the letter of the colonists

to Mr. Oliphant is the one recognised by the Western Jews. The fact that the one differs from the other by several centuries, need not distress you. The Jews follow the Rabbis, who are quite as distinguished as the Scribes and Pharisees of Christ's day by their proneness to make the Word of God of non-effect through their traditions.

THE EZEKIEL TEMPLE PLANS.—Bro. Sulley writes:—“Will you kindly allow me space on the cover of the *Christadelphian* to acknowledge the receipt of a number of letters, ordering copies of the Temple Book when ready; and to ask the writers to accept this instead of a written communication, which, if it were not for the limited capacity of mortal flesh, I should like to indite in each individual case. Also, if you see no objection, give my address as ‘Henry Sulley, architect, Nottingham.’ Letters so addressed are more certain to find me than if addressed any other way. In addition to some orders given verbally, letters have been received from J. Money, G. H. Kidd, H. Osborne, J. Leadbitter, M. Collins, G. Boshier, H. Hemming, E. Briggs, W. Chandler, — Phillips, P. C. Gallichan, and Miss Hayes.”

THE JEWISH CONTRIBUTION.—We have to acknowledge the following further contributions: A brother, one dollar; a brother, £1. During the month we have despatched to Mr. Oliphant, at Haifa, per s.s. *Sesostris*, box V. the fifth box of clothing for the Jewish colonists, containing the following articles, in which some senders will recognise their gifts:—13 boys' suits, 11 youths' suits, 12 men's suits, 17 print dresses (various sizes, one with cape), 5 babies' frocks, 22 petticoats, 3 men's shirts, 9 chemises (various sizes), 17 pair socks, 6 aprons, 5 hoods, 10 pairs women's stockings, 1 woollen vest (child's), 11 pairs boots and shoes (various sizes), 1 jacket, 10 pairs stays (mostly children's), 1 pair of drawers, 3 youths' shirts, 1 scarf, 3 vests, 4 coats, 6 pairs of trousers, 1 piece of packing wrapper, 29 straw hats in box with trimmings for the same.

BIBLE FINGER POSTS.

We have in stock something approaching half-a-million *Finger Posts*, from No. 1 to No. 59. Before printing new numbers, we shall wait till this pile is somewhat reduced. The early numbers will be quite as suitable for new districts as new ones.

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.

SHORTHAND.—Brother S. A. Smith, Instructor of Phonography and Verbatim Reporting and Sloan-Duployan Phonography, keeps a School of Shorthand at 3, Wolsley Villas, Cheltenham, at which a thorough knowledge of the art is imparted to the Student in the shortest time. He also conducts lessons through the Post, the efficacy of which is testified by many at a distance who have availed themselves of this mode. References, terms, &c., upon application to above address.

VISITORS TO BIRMINGHAM Sister TOWNSEND (wife of brother Townsend, 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.

THE "BIBLE LIGHTSTAND." — A penny weekly paper, of 8 pages, conducted by brother F. R. Shuttleworth: Is. 7¹/₂d. per quarter, post free. — Address, Athenæum Buildings, Edmund Street, Birmingham.

EDUICATION.—(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.

Pamphlets suitable for handing to strangers to read with reference to

THE PRESENT CRISIS IN THE EAST.

COMING EVENTS IN THE EAST : Four Lectures, price 6d. : by post, 7¹/₂d.

THE RETURN OF CHRIST TO THE EARTH : Four Lectures, price 6d. ; by post, 7d.
PROPHECY AND THE EASTERN QUESTION : Ten Chapters, showing "The approaching Fall of the Ottoman Empire—War between England and Russia, &c.," price 6d. ; by post, 7d.

ENGLAND AND EGYPT : Prophecy fulfilled in the events of the last 30 years, and now fulfilling before our eyes, price 6d. ; by post, 7d.

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.)

Letter from bro. W. W. Holmes to the brethren "in and around Dunedin, New Zealand."—Lines "To Mr. Robert Roberts," adapted from Sigismund Krasinski (sent anonymously as an expression of approval of the Editor's course in the inspiration controversy: the lines are of the first quality in a poetical sense, but too strong to be a correct portraiture of mortal man. They are applicable alone to Christ, to whom we offer them in sacrifice).—*The Halifax Morning Chronicle*, March 16th, with marked paragraph on "the manifest destiny" of Russia (bro. Creed, thank you).—American newspaper clip, "Ingersoll on Salvation"—(very bright and clever, but aimed at a spectre, and not at Bible realities in any sense. The best part is the Colonel's admiration for Christ, and his recognition of his historic reality: yet even this will appear impertinent patronage when Christ himself is here).—Letter to Gavazzi, by Dr. Thomas (copied out by bro. Forbes for the *Christadelphian*: thank you, bro. Forbes).—*The Advocate* for April (by bro. Williams).—Lines, "The Gospel Echo," selected by sister Hemming—(very good: will find place by-and-bye).—News-scrap from bro. Pegg.—Copy of the *Parallax*, No. 1, containing adverse criticism on the *Exegetist* article.—*The Markham Economist*, March 19th (bro. Ross's *début* in new sphere; God-speed).—*The Ribbon Blue* (the extraordinary piece of print referred to in "Notes" last month).—Copy of the *Christian Commonwealth* (several interesting places marked).—Lines, "The Son of Man," and an article on "The Love of God" (clipped and sent by bro. Boshier; they may be useful by-and-bye).—*The Kansas City Times*, March 1st, with article on "Spiritualism."—*Halifax Morning Chronicle*, March 3rd (with notice of theological lectures in Montreal, in which Professors are for and against eternal torment: the subject is causing excitement and controversy).—"Eternal Life," a Muggletonian circular which seems to reflect some features of the truth.—*Glad Tidings* for April, and supplement.

CHRISTADELPHIAN PUBLICATIONS IN SUPPLY, MAY, 1885.

Nett Price.	Carriage Included.	In Brit-ain.	To Sta-tes.	Anstr. and New Zeal.	To Can-ada.	Nett Price.	Carriage Included.	In Brit-ain.	To Sta-tes.	Anstr. and New Zeal.	To Can-ada.
2½d.	Address to Y'ng Women	3d.	.08	4d.	.07	2s.	Hymn Book (cloth)	2s8d.	.7s	3s1d.	
2½d.	Second do. (both Sis. R.)	3d.	.08	4d.	.07	1s6d.	Ditto (unbound)	1s8d.	.5s	2s9d.	.4s
9d.	Anastasis (Dr. Thomas)	10½d.	.30	8½d.	0.23	3s.	Ditto (gilt edges)	3s3½d.	1.09	4s4d.	.84
2d.	Anglo-Israelism Refuted	2½d.	.07	4d.	.06	4s.	Ditto (limp)	4s3d.	1.50	5s.6d.	1.11
3s.	Apoc. Lectures (R. R.)	3s4½d.	1.10	4s4d.	.86	4s.	Ditto (pocket)	4s2d.	1.50	5s.6d.	1.11
56d.	Apostacy, Unveiled (Dr Thomas)	1s8d.	.55	2s.	.43	6d.	Index to Elpis Israel	7d.	.20	10d.	.16
3d.	Atonement (J. J. A.)	3½d.	.10	5d.	.09	6d.	Index to Eureka	7½d.	.22	1s2d.	.18
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4d.	Cherical Theology	5d.	.14	8d.	.12	1d.	Odology (Spiritualism)	1½d.	.05	2d.	.04
3/6 an.	Children's Magazine	4s.	1.25	5s.6d.	1.00	2s1d.	Patterns of Things	2s4d.	.50	3s4d.	.60
3s6d.	ditto (in cloth) for 1883-84	3s10d.	1.35	4s.6d.	.98	6d.	Phanerosis	7½d.	.20	1s.6d.	.16
4s6d.	ditto (boards, gilt)	4s10d.	1.70	6s.6d.	1.26	3s.6d.	Pictorial (God manifest)	3s.8d.	1.18	4s.2d.	.94
2s9d.	Christen. Astray (R.R.)	3s3d.	1.20	4s9d.	.88	6d.	Prophecy and Eastern	7d.	.20	10d.	.16
3s6d.	ditto (in plain cloth)	4s.	1.40	5s6d.	1.08	2d.	Revealed Mystery	2½d.	.07	3d.	.07
4s.	ditto (boards)	4s7d.	1.60	6s.	1.20	4d.	Scept. Ana. (R. Roberts)	4½d.	.14	8d.	.11
5s.	ditto (bevelled & gilt)	5s8d.	1.90	7s.	1.50	4s.	Seasons of Comfort	4s5d.	1.50	5s8d.	1.11
6d.	Coming Events	7d.	.22	1s2d.	.17	5s.	Ditto ditto (all gilt)	5s5d.	1.80	6s8d.	1.34
2d.	Commandm'ts of Christ	2½d.	.07	4d.	.06	4s.	Seasons, Further	4s.5d.	1.50	5s.8d.	1.13
3d.	Ditto (cloth)	3½d.	.10	5d.	.09	5s.	Ditto (full gilt)	5s.5d.	1.80	6s.8d.	1.34
4d.	Ditto (leatherette)	4½d.	.13	6d.	.11	7d. 100	Sect Spoken Against	9d.	.25	1s3d.	.20
6d.	Davies Lectures	7d.	.20	10d.	.16	5s.	Shield, Nos. 1 to 16	10d.	.28	1s2d.	.23
2d.	Declaration	3d.	.08	6d.	.07	10d. dz	Slain Lamb (R.R.)	2½d.	.07	3d.	.07
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2d.	Good Confession	2½d.	.07	3d.	.07	2d.	Who is the Truth?	2½d.	.07	3d.	.07
1s.	Guide (Ecclesial)	1s1d.	.35	1s4d.	.28	1½d.	Who are the Christad.? 1d.	.09	1½d.	.08	
1s.	Hine Debate	1s1½d.	.36	1s8d.	.29	4s.	Yahweh Elohim:	4s4d.	1.16	5s6d.	

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Contributions since last month.—A brother, £1 5s.; a brother, 5 dollars; a brother, 2s. 9d.; a brother, 3s.

Users during the same time.—A poor brother (part paying) greatly desirous of obtaining 1 *Elpis Israel*; another, desirous of circulating pamphlets, for which he has opportunity but no means, 2 *Christ Crucified*, 1 *Dr. Thomas's Life*, 2 *Phanerosis*, 4 *Statements*.—An ecclesia, with the heart to work but lacking the wherewithal, 5,000 *Finger Posts*, 2 *Hymn Books*.—Another ecclesia, poor, but intending to contribute by-and-by, and meanwhile able to use the following to the advantage of the truth: 2 *Atonements*, 3 *Book Unsealed*, 12 *Bible Companion*, 1 *Clerical*, 3 *Coming Events*, 12 *Declaration*, 2 *Defence*, 3 *Egypt*, 12 *Life*, 6 *Events*, 1 *Everlasting*, 1 *Christ Crucified*, 12 *Kingdom of God*, 1 *Man Mortal*, 2 *Nightingale Discussion*, 50 *Sect Spoken Against*, 4 *Town Hall Lectures*, 12 *Pilate's Question*, 1,100 *Finger Posts*.

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.

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No. 252.—June 1, 1885. A.M. 5976.

THE CHRISTADELPHIAN

A
MONTHLY PERIODICAL

DEVOTED TO THE EXPOSITION AND DEFENCE OF
THE FAITH PREACHED BY THE APOSTLES

EIGHTEEN HUNDRED YEARS AGO,

IN OPPOSITION TO THE DOGMAS OF PAPAL AND PROTESTANT CHRISTENDOM,
WITH A VIEW TO MAKING READY
A PEOPLE PREPARED FOR THE LORD.

EDITED BY ROBERT ROBERTS.

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BIRMINGHAM: ATHENÆUM BUILDINGS, EDMUND STREET.

Published by the Editor,

ON THE LAST THURSDAY IN EACH MONTH FOR THE MONTH
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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.

THE JEWISH CONTRIBUTION.—We have received during the past month:—From a brother, 5 dollars; from another, 10s. 11d.

W. O.—We were absent from home when your correction of intelligence arrived: which accounts for apparent inattention.

G. P.—Next month may give an opportunity of pointing out the reasons for not adopting Keith's exposition of "The King of the North."

CORRESPONDENTS OF BROTHER D. P. ROSS.—Please note that brother Ross has removed from Toronto, and that his present address is "Main Street, Markham, Ont., Canada."

Brother C. Benton, Oak Cottage, Priory Road, St. Denys, Southampton, is again in need. Remittances to that address would find him. There is no ecclesia in the place.

J. E. B.—There used to be complaints that the intelligence was printed in too small type to be easily read. This was one reason for the change, which you think is not an improvement.

W. F.—No one enlightened in the truth would say "Yes" to the question "Are you saved?" in view of the erroneous views associated in our day with such an answer. We are in the process of "being saved."

ERRATA.—Agnos Whitehead, in last month's intelligence from London, ought to have been Agnes M. Whiting.—Also "Caunock," in the list of places (page 222) that have declared their attitude on inspiration, ought to have been *Cannock*.

S. C.—We are unable to point you to the exact place where £100 was first offered to any one who could produce a passage of Scripture affirming that the soul of man is immortal. It is mentioned in the *Christadelphian* for 1873, page 133.

H. S.—A conclusive article on the law of offences, is about to appear in the *Light-stand*. It is by brother J. J. Andrew, of London. Its appearance will render it unnecessary to answer the contention which appears on the cover of brother Ashcroft's paper.

THIS MONTH'S INTELLIGENCE.—It has been necessary, for want of space, to abridge intelligence communications this month. Correspondents will please note and understand. Subjects of lectures have been omitted, except in the case of those paragraphs standing over from last month.

S. C.—See bracketed answer to "A Brother," on page 276 in article "The current situation." We have dropped the separate department for Inspiration, but cannot change our attitude. It would be convenient to do so for some reasons; but in such matters, as you know, convenience is not the rule. The other places that have declared for a wholly-inspired Bible as the basis of their fellowship will be found in the ordinary intelligence department. Add to them Bradford, Evesham, and Porth.

L. K.—Money sent in any form we can get changed in England. The only drawback is the exchanger's commission, but this is not heavy.—The validity of baptism does not depend upon the baptiser, but upon the faith and mind of the baptised. If, therefore, one coming to a knowledge of the truth can get no one else, in a new and

sparsely settled country, let him accept the assistance of any devout friend (even if a Baptist minister) who would be willing to baptise you with the faith professed.

P. E.—We have no present intention of dealing with the friend's letter to whom you refer. He misunderstands the judgment doctrine taught in *Twelve Lectures and Christendom Astray*. It is not that "all church-going Christians will be raised to judgment;" nor, on the other hand, that the judgment is restricted to "all believers of the truth immersed into Christ; but that resurrectional responsibility extends to all who are responsible, and that the ground of responsibility is a sufficient knowledge of the will of God—God only knowing where this knowledge exists.

P. H. B.—Your frank words are not unacceptable though a little equivocal. "The cowards and idle minds" may be an unconscious periphrasis for the lovers of peace and light. It is not those who are ever-learning and ever-investigating that are most in love with the true and living God and His great and precious promises. They may acquire a character for industry at the expense of something better. Industry carried beyond the stage of usefulness, becomes a nuisance. Love is the rule of acceptance, and not the propensity to be perpetually taking things to pieces. Things are liable to spoil in this process. Men who are always investigating a title already established, are not so agreeable to God or man, or wise as those who can settle to the enjoyment of that which their title once established secures to them.

H. H.—We have been unable to write, owing to the pressure of other things. We accept your criticism as you wish it to be; but cannot accept the proposed division of sentences in 1 Tim. It is true that Christ and the apostles are the pillars and foundations of the truth in the primary sense; but the ecclesia, as "God's house," include the idea of pillars and foundations necessarily, for these are essential to its structure. The sense in which it sustains these functions is defined in the obligation God has laid upon it to "hold forth the word of life," "to contend earnestly for the faith," and to have no fellowship with those who deny the truth in any of its vital ingredients. The Roman Catholic abuse of a truth does not nullify the right application.

THE EZEKIEL TEMPLE PLANS.—See prospectus on page 264. Next month we expect to publish interesting analysis of contents. It will be necessary to have prepaid orders for 400 copies before the printer is set to work. Orders and remittances to be sent to "Henry Sulley, architect, Nottingham." The price will be 11s. 3d. post free. The book will be a quarto of over 100 pages—(about double the size of the *Christadelphian* page) printed on fine paper, and bound in superior style.—Brother Sulley acknowledges letters since last month as follows:—"C. Wilson, P. Haining, J. Murray, J. G. Wilson, A. Birkenhead, R. Wright, Thos. Gamble, S. A. Garside, Mary Radford (who inclosed with her order P.O. for 11s. 6d.), and Mr. Pride, with whose letter came a printed enclosure. Foreign orders as follows:—D. P. Ross, J. C. Quinn, Mina Barrow, C. F. Zimmerman, and Wm. Quinn."

BIBLE FINGER POSTS.

We have in stock something over quarter-of-a-million *Finger Posts*, from No. 1 to No. 59. Before printing new numbers, we shall wait till this pile is somewhat reduced. The early numbers will be quite as suitable for new districts as new ones.

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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.

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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 *Brighthouse News* for April 25 (containing a 3½ column report of lecture by the editor of the *Christadelphian* at Elland).—Copy of the *Liverpool Evening Express*, for April 20 (containing paragraph on the Holy Land as a "fashionable retreat")—Lines, "He will come," selected by a widowed sister: (good; a place by-and-bye: thank you).—Leaflet by T. W. Winstanley, on "The Common sense view of Life and Death."—Pamphlet: "The present position of Nonconformists in relation to National Education" Potsherd v. Potsherd; with Christ our hope in view, we stand apart from all contention but the contention for the faith).—Pamphlet: "Where are the dead?" (Professing to be a debate, which it is not, in the current sense of the term, but a reprint of newspaper correspondence and report of lectures. The character of the work may be inferred from the occurrence in it no fewer than five times of the publisher's portrait. The publisher calls himself "Antipas, F.D.," but his real name is James Martin. He is not unknown to some who know the truth.)—Copy of the *Bible Standard* for May, with interesting parts marked.—Several collections of newspaper cuttings from bro. Pegg (thank you).—Several copies of *Elmira Sunday Tidings* (nothing marked).—Copy of the *Sheffield Daily Telegraph*, for April 28, with report of interesting lecture on Russia by Professor Vambéry.—The *Investigator*, No. 12.—Lessons in Greek, part I.—Copy of *The Connecticut Courant*, for April 9th, containing paragraph on Dr. Curry's Dream.—Copy of the *Day Star* (New York) No. 59 (nothing marked, but contains a good deal of interesting matter).—Copy of the *Cambria Daily Leader* for May 5th (containing report of lecture on the war crisis by brother Davies, of Swansea).—Beautiful business prospectus of brother Heywood's, ath and painting inventions (Huddersfield).—*Glad Tidings*, No. 3, vol. 2; also supplement, containing the three concluding London lectures, in reply to Dr. Hitchens.—Good lines on "God," by brother Buckler (by-and-bye).—Dr. Thomas's visit to the seat of (the American Civil) war in 1861 (copied out by brother Forbes, who has our thanks).—Various printed metrical compositions by brother C. M. Handley.—*Words of Reconciliation*, No. 5.—The *Free Gospel Magazine*, No. 197 (the Methodist publication. Interesting article on the newly-recovered first-century MS., "The teaching of the twelve apostles." Something on this by-and-bye).—*Galveston Daily News* for May 1st, containing interesting letter on the crisis.—Brother Wm.'s *Advocate*, No. 3—"Is every writing God-breathed?" (an attempt to weaken the force of the argument for a wholly-inspired and infallible Bible. The publisher a year or two back declared in answer to the editor of the *Christadelphian's* enquiry, that he believed the words of scripture were the *ipsissima verba* of inspiration. He has evidently changed his mind the wrong way.—A copy of the *Declaration* with written emendations by a believer in Trinitarian theology. Remarks on "the Kingdom of God" by bro. Klesendorf.

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Nett Price.	Carriage Included.	In Brit.	To Sta.	Austr. and New Zeal.	To Can. ada.	Nett Price.	Carriage Included.	In Brit.	To Sta.	Austr. and New Zeal.	To Can. ada.
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2½d.	Second do. (both Sis. R.)	3d.	.08	4d.	.07	1s6d.	Ditto (unbound)	1s8d.	.55	2s9d.	.45
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3/6 an.	Children's Magazine	4s.	1.25	5s.6d.	1.00	2s1d.	Patteris of Things	2s4d.	.50	3s4d.	.60
3s6d.	ditto (in cloth) for 1883-84	3s10d.	1.35	4s.6d.	.98	6d.	Phanerosis	7½d.	.20	1s6d.	.17
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3d.	Evil One, the	3½d.	.10	5d.	.09	4s6d.	Ditto (boards)	4s10d.	1.70	5s10d.	1.26
7d. 100	Finger Posts, 1 to 59	9d.	.25	1s3d.	.20	1d.	Visitor (back numbers)	1½d.	.05	2d.	.04
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No. 253.—July 1, 1885. A.M. 5976.

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WITH A VIEW TO MAKING READY
A PEOPLE PREPARED FOR THE LORD.

EDITED BY ROBERT ROBERTS.

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BIRMINGHAM: ATHENÆUM BUILDINGS, EDMUND STREET.

Published by the Editor,

ON THE LAST THURSDAY IN EACH MONTH FOR THE MONTH
FOLLOWING.

TERMS—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.

"INSPIRATION" (T. S. C.).—Read the editorial paragraph with this heading which you will find in the *Christadelphian* for 1880, page 185. If this does not convince you that the complete inspiration of the Bible was contended for as the basis of our fellowship long before the outbreak of present differences, nothing is likely to have that effect. Among the many untrue and afflictive things that are being said, nothing is harder to bear than the insinuation that inspiration has been laid hold of as "a handle."

G. P.—The promised attention to Keith still waits.

The *Christadelphian* publication day falling early this month, some things otherwise in time were too late.

J. L.—We are due in Swansea on July 12. We could take Newport on the way back if an effort were thought desirable.

W. H. G.—Your interesting contribution to the Inspiration controversy may be useful by-and-by.

THE JEWISH CONTRIBUTION.—We have to acknowledge the following to hand during the month:—A brother 1 dollar; a brother £1.

E. C.—The action at Birmingham will make no difference to places that have already accepted, or are prepared to accept, a wholly-inspired Bible as a first principle in the basis of fellowship.

W. D. & J. G. D.—Thank you for your kind letter, which is taken exactly in the way you want it. We intended a private acknowledgment, but have not been able to accomplish it.

TELL THE CHILDREN.—If the next number of the *Children's Magazine* does not appear at the usual time, it will be because the *Magazine* will hereafter appear quarterly instead of monthly.

R. S.—Want of opportunity has prevented our writing to say that we shall comply with your request to take charge of any amount you choose to send, to be kept to your credit against books to be sent as you may order.

THE COVENANTS OF PROMISE.—This is the name of a pamphlet just published by sister Lasius (Dr. Thomas's daughter). The price in the States will be 15 cents; in England 7d. post free. (Will sister Lasius send a supply, say 24 copies to start with.)

ERROR.—A figure is wrong in paragraph 4 of the Editor's letter appearing in the *Light-stand* for June 20, page 197. £594 ought to be £544. It is not a printer's error, but a mistake of copy which was discovered too late to correct it. How the mistake was made could be explained if there was need.

THE PROPOSED MEETING FOR CONCILIATION.—The *Light-stand* letter can appear in the *Christadelphian* next month, if there is need. It is probable that its already publication will answer all purposes. It would have appeared this month had the way for its publication seemed clear before the completion of the present number.

J. C.—The body to be discerned in the breaking of bread is undoubtedly the body "given" on Calvary "for us," and not "the new body of the Spirit." At the same time, no man can intelligently discern the Lord's body in crucifixion without associating with it the glorious sequel that immediately followed in the transformation of the body of his weakness into a body of glory.

"MARRIAGE WITH THE ALIEN."—Brother W. H. Wilson, 2 back Gold Street, Boothtown, Halifax, writes:—"I have a quantity of the pamphlet 'Marriage with the Alien,' mentioned on cover of *Christadelphian*, October, 1884, which I want to get into circulation. I would send a dozen or upwards to any brother or sister who would pay carriage, at the rate of 3d. per 12 copies."

"THE VISITOR."—The pressure of various kinds incident to the present situation of things has

compelled the omission of this department for a month or two back. Circumstances favouring, we may hope to get back to the quiet and deliberate working of things, especially if we make the *Children's Magazine* quarterly instead of monthly, as we contemplate doing. The present strain is too severe for a permanence.

M. M. R.—"Exceedingly difficult position:" yes, almost too much so sometimes. But we trust in the Lord to get through the remainder of the journey: if not with sun overhead and plenty in the store, then with the icy blast in the teeth and such other conditions as He may see needful for the accomplishment of the work which, we trust, He is working in us in common with all His afflicted children.

S.—We cannot tell you who has re-published the *Sad but True Story*. If we said "An enemy hath done this," we should probably say the truth. It was answered at the time (1873) both by the Editor, and about the same time by brother Sulley, who issued a pamphlet entitled *Remarks by an Eye-Witness on The Sad Story*. It is intended to create prejudice, but may have the opposite effect where all the facts are discerned.

J. W. D.—"The writings of prophets and apostles" will be recognised as a correct description of the Bible as a whole, and even in its parts, when it is remembered that even in the apparent exceptions of Mark and Luke, the term prophet, in its New Testament sense (*one who teaches by the Spirit*), is applicable. But the main purport of the phrase was to keep the inspiration of the writers in the foreground, rather than the technical description of their office.

W. N.—If some of the brethren, after all that has been written, cannot discern "what brother Roberts is after," in the contention for a wholly-inspired Bible, no further words that could be written are likely to enlighten them. The only thing now to be done is to commit our way to God, in preparation for whatever evil results may come from our refusal to be parties to the corruption of the word of God. He may have compassion on us, and cause the light of His countenance to shine, notwithstanding the threatening aspect of the sky.

THE EZEKIEL TEMPLE PLANS.—Bro. Sulley acknowledges orders to hand during the last month as follows:—G. F. Lake, J. E. Bamford, W. Osborne, S. T. Blessing, H. Parkinson, G. Gerdan. Accompanied by remittance: R. Roberts, J. Leadbitter, jun., R. Stainforth, S. G. Hayes, T. Watson, E. Morrell, R. Carruthers, D. Atkins, P. C. Gallachan, Emily Hawken, Miss Hayes, W. Monagan, J. Bushell; also a letter from Killeen, Bell, co. Texas, ordering a copy but the writer has forgotten to sign his name. "I feel thankful," says bro. Sulley, "for all the co-labourers, and for the encouraging things some have said in their communications."

T. S.—("THE FINAL CONSOLATION.")—When we said in "the fourth letter to the elect of God" that the consolation suggested in the picture of the Holy Land in her glory was "not a fancy;" we did not refer to the incidents depicted in the article, but to the substantial features of the picture as a whole in so far as they are matters of promise. To this we adhere. The incidents were introduced merely to help the reader to realise those substantial features. That it has been successful, we have received assurances more numerous, emphatic, and spontaneous than concerning anything that ever appeared in the *Christadelphian*. We, of course, expected the unsympathetic critics to have a fling at it, and in this, we have not been out of our calculation.

THE EDITOR'S LECTURING APPOINTMENTS FOR THE ENSUING MONTH.—June 23th, Birmingham; July 5th, Stockport; 12th, Swansea; 19th, Birmingham; 26th, Liverpool.

ADVERTISEMENTS.

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.

8 pages, conducted by brother F. R. Shuttleworth: Is. 7½d. per quarter, post free. — Address, Athenaeum Buildings, Edmund Street, Birmingham.

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.

THE "BIBLE LIGHTSTAND."

—A penny weekly paper, of

EDUCATION.—(Sons of the Brethren.)—Brother JAMES ALLEN, 13 years a Master in King Edward VI. Grammar Schools,

Pamphlets suitable for handing to strangers to read with reference to

THE SIGNS OF THE TIMES.

COMING EVENTS IN THE EAST: Four Lectures, price 6d. ; by post, 7½d.

PROPHECY AND THE EASTERN QUESTION: Ten Chapters, showing "The approaching Fall of the Ottoman Empire—War between England and Russia, &c.," price 6d. ; by post, 7d.

ENGLAND AND EGYPT: Prophecy fulfilled in the events of the last 30 years, and now fulfilling before our eyes, price 6d. ; by post, 7d.

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.)

Lines "Holy Scripture" and "No Surrender": sent by a sister (Good: by-and-bye).—The pamphlet "Jesus, the Mighty God" intended to advocate the idea that there is no personal Father distinct from Jesus. (If we are not mistaken we have received and commented on this paper before. It is an evidently well meant but destructive attempt to harmonise the various aspects of truth concerning Christ. The subject will never be at rest till Christ himself at his appearing applies that settlement which he will bring to many troubled things)—Cutting from the *Restitution*, setting forth Jewish view of Jewish prospects. The Jews are little ahead of the Gentiles on such topics. We are unsafe anywhere outside God's own declarations by the prophets. (Hasten, O God, the hour!)—Article by bro. Royce "Affliction and Glory" (came to hand too late for the present number; probably next month).—Lines "Transferred" (ideas scriptural, but form of presentation defective).—A summons from Henry Kelsall, of Manchester, to join the Apostolic Army, as God's Kingdom now on earth. (If we could be sure the summons was from God, it would be as marrow to the bones to comply. But we are sadly sure it is not: therefore, we must wait the real summons which will come presently).—Selected poems (bro. Symonds) "Burial of Moses" and "Leave it with him" (Received with thanks, and will probably be used in due course).—A pamphlet "The Covenants of Promise," by sister Lasins. (We have not yet been able to give it the attention necessary to enable us to speak definitely. The name of sister Lasins is a guarantee of Scripturateness of doctrine).—Brother Williams' Advocate (U.S.) for June (seems to be taking the right attitude on inspiration).—Lines "Till he come," by bro. T. M. Handley. (Thank you: we shall see).—The month's issues of the *Elmhurst Tidings*. (We are indebted to some unknown correspondent for the steady supply of this: we only wish we had the time to read what seems a specially lively paper).—A copy of the pamphlet *Marriage with the Alien*, mentioned in "Notes" on inside of cover.—A printed sheet of letters in vindication of L. T. Nicholls, in reply to communications in *Thinker*.—Copy of the *Manitoba Daily Free Press* for May 21st, containing "A Queer Prophecy."—*Glad Tidings*, No. 4, vol. 2 (seems an interesting number).—The *Christian Commonwealth* for June 4th, with marked article, "First Findings in the Revised Bible." (Thanks to an unknown sender: some day, we hope to give more prominence to the spiritual miscellanies suggested by many papers that come to hand. If we had no other occupation but the *Christadelphian*, such a development would be a real pleasure. But with such a combination of matters and cares, local and general, ecclesial and external, private and public, our literary work is too much of a labour and a hurry to be satisfactory. Will it ever be otherwise? We do not know. What we do satisfactorily know is that we are here but for a few years at the most).—A letter from the publisher of "Is every writing God breathed?" stating that his words to the editor of the *Christadelphian* three years ago were that the words of scripture were "in their original form, I believe, the *ipsissima verba* of Deity." There is not much difference between this and "the *ipsissima verba* of inspiration." In fact, it is stronger. We did not "quote" his words last month, but spoke from memory. He says he does not necessarily endorse all that appears in the publication referred to, and by implication denies that he has "changed the wrong way." This is a sufficient off-set (necessarily brief at the last moment) to our brief note of last month.

CHRISTADELPHIAN PUBLICATIONS IN SUPPLY, JULY, 1885.

Nett Price.	Carriage Included.	In Brit-ain.	To Sta-tions.	Austr. and New Zealand.	To Can-ada.	Nett Price.	Carriage Included.	In Brit-ain.	To Sta-tions.	Austr. and New Zealand.	To Can-ada.
2½d.	Address to Y'ng Women	3d.	.08	4d.	.07	2s.	Hymn Book (cloth)	2s3d	.73	3s1d.	
2½d.	Second do. (both sis. R.)	3d.	.08	4d.	.07	1s6d.	Ditto (unbound)	1s8d.	.55	2s9d.	.45
9d.	Anastasis (Dr. Thomas)	10½d.	.30	s1d.	0.23	3s.	Ditto (gilt edges)	3s½d.	1.09	4s4d.	.84
2d.	Anglo-Israelism Refuted	2½d.	.07	4d.	.06	4s.	Ditto (limp)	4s.3d.	1.50	5s.6d.	1.11
3s.	Apoc. Lectures (R. R.)	3s½d.	1.10	4s1d.	.86	4s.	Ditto (pocket)	4s2d.	1.50	5s.6d.	.11
56d.	Apostacy, Unveiled (Dr Thomas)	1s8d.	.55	2s.	.43	6d.	Index to Elpis Israel	7d.	.20	10d.	.16
3d.	Atonement (J. J. A.)	3½d.	.10	5d.	.09	6d.	Index to Eureka	7½d.	.22	1s2d.	.18
5d.	Book Unsealed	5½d.	.14	8d.	.12	1d.	Inspiration of Bible	1½d.	.05	2d.	.04
1s.	Bradlaugh Discussion	1s2d.	.37	1s.8d.	.30	8d.	Jew Discussion	9½d.	.31	1s1d.	.22
1s6d.	ditto superior	1s9d.	.57	2s9d.	.45	1s 10d.	"Judging for Himself"	1s8d.	.40	2s.	.30
1d.	Bible Companion	1½d.	.05	2d.	.04	3d.	Keys of Hell (J. Bland)	3½d.	.10	5d.	.09
1d.	ditto (photo-litho)	1½d.	.05	2d.	.04	1½d.	Kingdom of God (R. R.)	2d.	.06	3d.	.05
6d.	Bible Defended	7d.	.20	10d.	.16	3d.	Living Again (J. Bland)	3½d.	.10	5d.	.09
2/6 100	Christadelphism. Ant.	2s10d.	1.0	3s10d.	.74	1s.	Man Mortal (R. R.)	1s½d.	.36	1s8d.	.29
1s.	Chron. Heb. (Dr. T.)	1s1d.	.35	1s4d.	.28	3d.	Movement (Christadn)	9½d.	.26	1s1d.	.21
2d.	Catechesis (Dr. Thomas)	2½d.	.07	4d.	.06	1d.	Odology (Spiritualism)	1½d.	.05	2d.	.04
4d.	Clerical Theology	5d.	.14	8d.	.12	2s1d.	Patterns of Things	2s1d.	.50	3s1d.	.60
3/6an.	Children's Magazine	4s.	1.25	5s.6d.	1.00	6d.	Phanerosis	7½d.	.20	1s.6d.	.16
36d.	ditto (in cloth) for 1883-84	3s10d.	1.35	4s.6d.	.98	3s.6d.	Pictorial (God manfstn)	3s.8d.	1.18	4s.2d.	.9
4s6d.	ditto (boards, gilt)	4s10d.	1.70	6s.6d.	1.26	6d.	Prophecy and Eastern	7d.	.20	10d.	.1
2s9d.	Christen. Astray (R. R.)	3s8d.	1.20	4s9d.	.88	2d.	Revealed Mystery	2½d.	.07	3d.	.07
3s6d.	ditto (in plain cloth)	4s.	1.40	5s6d.	1.08	4d.	Sept. Ans. (R. Roberts)	4½d.	.14	8d.	.12
4s.	ditto (boards)	4s7d.	1.60	6s.	1.20	4s.	Seasons of Comfort	4s5d.	1.50	5s8d.	1.23
5s.	ditto (bevelled & gilt)	5s8d.	1.90	7s.	1.50	5s.	Ditto ditto (full gilt)	5s5d.	1.80	6s8d.	1.34
6d.	Coming Events	7½d.	.22	1s2d.	.17	4s.	Seasons, Further	4s.5d.	1.50	5s.8d.	1.13
2d.	Command'mts of Christ	2½d.	.07	4d.	.06	5s.	Ditto (full gilt)	5s.5d.	1.80	6s.8d.	1.34
3d.	Ditto (cloth)	3½d.	.10	5d.	.09	7d. 100	Sect Spoken Against	9d.	.25	1s3d.	.20
4d.	Ditto (leatherette)	4½d.	.13	6d.	.11	1s1½d.	Shield, Nos. 1 to 16	1s½d.	.35	1s6d.	.10
6d.	Davies Lectures	7d.	.20	10d.	.16	2d.	Slain Lamb (R. R.)	2½d.	.07	3d.	.07
2d.	Declaration	3d.	.08	6d.	.07	2d.	Statement of the Faith	2½d.	.07	3d.	.07
9d.	Defence of the Faith	10d.	.30	1s1d.	.22	6d.	Three Lectures	7d.	.20	10d.	.16
4s.	Dr. Thomas's Life	4s6d.	1.05	5s4d.	.76	3s6d.	The Trial (cloth)	3s10d.	1.25	4s10d.	.98
6s6d.	Elpis Israel	7s2d.	2.50	9s2d.	1.78	4s.	ditto (gilt)	4s4d.	1.50	5s6d.	1.11
6d.	Egypt and Egypt	7d.	.20	10d.	.16	2s.	Twelve Lectures	2s4d.	.65	2s1d.	.60
1½d.	Eternal Life (R. R.)	2d.		3d.	0.5	1c6d.	Ditto (paper)	1s9d.	.58	2s6d.	.47
7s6d.	Eureka, Exposition of Apocalypse, vol. I	8s2d.	2.75	10s2d.	2.03	3d.	Vindication (R. R.)	3d.	.08	4d.	.07
10s6d.	Do. vols. II & III	11s7d.	3.85	14s10d.	2.83	3 6d.	Visible Hand of God	3s10d.	1.35	4s10d.	.98
5d. 100	Everlasting Punish'mnt	7d.	.20	10d.	.16	4s6d.	Ditto (boards)	4s10d.	1.70	5s10d.	1.24
7c.	Everywhere Icariff	6d.	.25	1s3d.	.20	1d.	Visitor (back numbers)	1½d.	.05	2d.	.04
3d.	Evil One, the	3½d.	.10	5d.	.09	3s.	Ways of Providence	3s4½d.	1.10	4s1d.	.86
7 1/2 100	Finger Posts, 1 to 59	9d.	.25	1s8d.	.20	2d.	What is the Truth?	2½d.	.07	3d.	.07
2d.	Good Confession	2½d.	.07	3d.	.07	1½d.	Who are the Christad?	1d.	.03	1½d.	.03
1s.	Guide (Ecclesial)	1s1d.	.35	1s4d.	.28	4s.	Yahweh Elohim	4s4d.	1.10	5s6d.	.84
1s.	Hine Debate	1s1½d.	.36	1s8d.	.29						

* The 2nd vol. can be had in two parts (A and B), each 6/-, postage extra.

THE FELLOW-SERVICE LEAGUE OF CHRISTADELPHIAN LITERATURE.

CONTRIBUTIONS SINCE LAST MONTH.—A brother 4½d.; an ecclesia for books already received through League, £1 19s.; a brother 5s.

USERS DURING THE SAME TIME.—A brother with opportunity for distributing 650 *Finger Posts*; an ecclesia holding a course of lectures in a chapel, 2,000 *Finger Posts*; a poor brother with large family of boys, and with only one hymn book among them, *Hymn Book*; an isolated brother desirous of engaging in the work of distribution, but unable to provide the means, 1,000 *Finger Posts*, 12 *Vedutations*.

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.

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."

BOOKS IN AUSTRALIA.—The various Publications may be had on application to Mr. C. C. Walker, Sutherland Road, Armadale, Melbourne.

NEW ZEALAND.—They may also be had of Mr. A. Taylor, Belmont Terrace, Remuera, Auckland.

No. 254.— August 1, 1885. A.M. 5976.

THE CHRISTADELPHIAN

A

MONTHLY PERIODICAL

DEVOTED TO THE EXPOSITION AND DEFENCE OF
THE FAITH PREACHED BY THE APOSTLES

EIGHTEEN HUNDRED YEARS AGO,

IN OPPOSITION TO THE DOGMAS OF PAPAL AND PROTESTANT CHRISTENDOM,
WITH A VIEW TO MAKING READY

A PEOPLE PREPARED FOR THE LORD.

EDITED BY ROBERT ROBERTS.

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BIRMINGHAM : ATHENÆUM BUILDINGS, EDMUND STREET.

Published by the Editor,

ON THE LAST THURSDAY IN EACH MONTH FOR THE MONTH
FOLLOWING.

TERMS—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 BROTHER."—Received, with thanks, for the Jews: 1 shirt; 2 pairs of woollen stockings.

L. L.—Thank you for 12 Alpaca Coats for the Jews of Palestine. You will find Mr. Oliphant's acknowledgment of the last box in this number.

THE JEWISH CONTRIBUTION.—We have to acknowledge the following during the month:—A brother, 5 dollars; a sister, 5 dollars; another brother, 3 dollars; another brother, 12s. 4½d. Also 2 parcels mentioned in other notes.

J. M. W.—Thank you for information as to affairs in Washington. It would not be advantageous to publish it. Things may right themselves in due course when the true state of things in England is discerned.

J. M.—You will find our answer to brother Ashcroft's circular in "Self-defence," at the close of the present number of the *Christadelphian*. It originally appeared in the *Light-stand*, but many among whom the circular has been sent do not see that.

J. A. McCARL.—Sister McCarl's letter, written before her death, was intended to appear in this number of the *Christadelphian*. It will appear next month if the Lord will. It is very sad—but not for her. The dead in Christ are objects of envy rather than of sorrow.

RETURNED FROM AUSTRALIA.—Sister Lyons has returned to Birmingham. Some time ago, there was mention made of the brethren helping her home. This was without her knowledge or desire. She wishes it to be known that she has come home by the aid of her father.

INFORMATION WANTED.—Concerning Mr. Levy Sadler (deceased), care of the United States Consul at Jerusalem, Palestine.—Sister Lasius, of Jersey City, U.S.A., would be glad to receive any information concerning the estate of the deceased, and his surviving family.

W. S.—Paul speaks of brethren "falling away." It must, consequently, be possible to do. Christ's reference to those who "endure to the end" carries the same idea with it—that some will endure "for a little while." As to whether the truth is deep or superficially planted in such cases, the state of the case would probably vary in different cases.

J. J. B.—You are right that it was a mistake to say the Temperance Hall brethren have a majority of the executive with them. Five are with them which is half. The idea of majority arose from their original number being nine. It was forgotten at the moment that they were increased to ten by the addition of an assistant secretary. It does not matter. Nothing turns on it.

WHERE IS HE?—Bro. S. Martin, Western Hospital, Seagrave Road, Fulham, London, wants to know the whereabouts of bro. Thomas Chronkhite, late of Ontario, Canada, from whom he learnt the truth. He has not heard from him for four years. He thinks some of the Canadian brethren might give him assistance. He used to see him at bro. McNellie's, at Port Granby.

H. W. H.—The troubles of the last nine months have diverted attention from the subject of the covenants. We have received all your letters and thank you for the immense trouble you have

taken. We shall consider your arguments carefully, and let you know the result through the *Christadelphian* in due course, if God will.

THE CHILDREN'S MAGAZINE (N. A. S.).—The reason you did not get the *Children's Magazine* last month, was that it has not been published. It will, hereafter, appear quarterly. The subscription of those who have paid up to the close of the present year will pay for the next eighteen months. We have heard that many of the children are sorry it is to be only once in three months; but we were obliged to make the change, or, by-and-bye, be unable to do any kind of work.

INTERESTED STRANGER.—Do not be dismayed by divisions. We grant they are liable to discourage your investigations, but only in appearance: not in the essence of things. Remember there have been such things from the beginning—even in the days of Christ, and that they must recur periodically so long as good and evil co-exist in the world. The point is to be on the side of the good.

THE EZEKIEL TEMPLE PLANS.—Bro. Sulley acknowledges orders to hand during the last month as follows:—J. Smith (Tasmania), A. D. Strickler (U.S.A.), J. Yule, J. J. Bishop, —Berry, Reuben Smith, and Mr. W. Delpratt. Accompanied by remittance; W. G. Burton (U.S.A.), Mary Collins, R. Biggar (U.S.A.), John P. Cate (U.S.A.), C. W. Walker (Australia), T. Boshier, W. R. Bullt, Sarah Jardine (Canada), E. F. Mitchell (Canada).

T. A.—Names used to define the doctrinal whereabouts of men are not used for purposes of stigma, but merely for identification. The use of such terms is unavoidable; we can understand why they should be unacceptable to those referred to. We regret this bearing of the matter, but are helpless. Wait with us for Christ's rectification, who will put things straight effectually.

S. B.—Personal venom is inconsistent with standing of Christ. Doctrine is important; but it is far from being everything. Saintliness (in the meekness and gentleness in Christ) is what the truth aims at producing in men: in the absence of which, the truth is worse than useless. Scriptural discernment will be keen on this point and undiscouraged by the looseness of many.

IMPOSTOR.—Our friend is on the wing again. Brother Young, of Dundee, reports his appearance there, with all the old features—acquaintance with the brethren and the latest phase of their affairs—just heard of employment in distant town, but cannot get there for want of means; gives references to known brethren who know nothing of him. Brother Young thinks the brethren had better be put on their guard.

D. J. L.—Your remarks as to the whole tone and course of bro. Ashcroft's magazine, and those who take part with it (not only in relation to inspiration, but in relation to the highest interests of the truth in general) are true, appropriate, and deserved. The views you express will, doubtless, occur spontaneously to every earnest mind. But we judge it best to leave their efforts alone. There is an answer to all they say, whether of a critical or a personal nature: but there is a time to be silent, and we think that such a time has come.

("Notes" continued on page 3).

W. H. M.—The parable of the tares is wrongly applied if made to nullify the apostolic commandment to "withdraw from" everyone consenting not to the wholesome words of the Lord Jesus. Our interpretations and applications must leave a place for every precept. This is, in fact, where the difference lies between "rightly dividing," and "wresting" the Scriptures.—We may give the parable the attention you request by-and-bye. The "Bible class" feature which we intend introducing would give the opportunity.

W. G. B.—You may rely on the editor of the *Christadelphian* (for one) holding out against all schemes of the nature of a conference of delegates. Brethren, uninvested with authority, may

advise one another—sometimes with advantage and at all times without danger; but as soon as the element of "appointment," carrying authority is introduced, we are on the inclined plane that ends in spiritual corruption and death. If we could have divine authority, it would be another matter. In the absence of this, we must jealously and strictly limit the basis of our operations to the principle of voluntary and independent concurrence.

THE EDITOR'S LECTURING APPOINTMENTS FOR THE ENSUING MONTH.—Aug. 2nd, Birmingham; 9th, Oldham; 16th, Devonport; 23rd, Devonport; 30th, Devonport.

ADVERTISEMENTS.

THE "BIBLE LIGHTSTAND."—A penny weekly paper, of 8 pages, conducted by brother F. R. Shuttleworth: 1s. 7½d. per quarter, post free.—Address, Athenæum Buildings, Edmund Street, Birmingham.

EDUCATION.—(Sons of the Brethren.)—Brother JAMES ALLEN, 13 years a Master in King Edward VI. Grammar Schools, 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.

A Pamphlet just published by Sister Lasius (Dr. Thomas's Daughter),

THE COVENANTS OF PROMISE.

48 pages, Stiff Paper: Price 7d. post free, in the States 15 cents.

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.)

A Pen-Picture of the Glories of the Kingdom Age. ("The final consolation" in the "fourth letter," republished in pamphlet form by brother Blessing, of Galveston, Texas).—*Glad Tidings*, No. 5, Vol. II.—"Dr. Thomas's visit to the seat of war" (copied out by brother Forbes, who will accept our thanks).—Melbourne paper, with article on British Federation and a jibe at "the Millennium," (from sister Hare, thank you).—Lines in 30 verses. "Chronological views of Prophecy;" theme good and industriously worked out, but lacking in a quality hard to define yet palpable to every reader.—A Drummond 16 page tract against annihilationist doctrine, by a Surrey Clergyman; (too late; all answered before; in a sense, it may be said that discussion is over).—Anonymous 50 page pamphlet, entitled, "Bible extracts and assertions," intended to bring down the Bible to "a level with humanities." (This is the end of the journey where partial inspiration begins. It will have no weight with those who know the Bible by what the author piously refers to as "the daily perusal of this yearly apportioned manual of pious instruction;" it will doubtless impress those who are ignorant of the matter).—*Investigator*, No. 13.—*The Restoration*, No. 23, Vol. 34 (containing a 7 column page reproduction of "The Final Consolation," from the Fourth Letter to the elect of God in trouble).—Brother Williams's *Advocate*, No. 5.—Copy of the *Connecticut Covenant*, for July 2nd, containing description of "a Kentucky Revival in 1800" (the unenlightened magnetically-stimulated sentiments of the natural man in extravagant manifestation; no resemblance between these camp meetings and the operations of the Spirit of God as apostolically administered).—*Words of Reconciliation*, No. 7 (mild, earnest, and dignified, but lacking Biblical thoroughness).—*Halifax Morning Chronicle*, July 8th, from bro. Creed, containing notice of the discovery of a fragment of an early "gospel," out of which the learned are not slow to suggest something damaging to Matthew and Mark. (Their own remarks supply the antidote if they could but see).—*The Tairi Advocate* (N.Z.) for May 23rd, with a letter from a townsman calling attention to bro. Simon's realised expectations as to the course of political events. The editor calls bro. Simon's "a local prophet." Had he noted his correspondent's letter, he would have seen this was wrong, as he informs the editor that bro. Simons claims no gift of prophecy, but merely the understanding of Israel's prophets.—*The Christian Commonwealth*, for July 9th, containing report of a lecture on Old Testament Revision, sent probably because the clerical lecturer pronounced untenable what he calls "the old mechanical theory of verbal inspiration." He need not have used the word "mechanical." The inspiration of God is inspiration without any qualifying adjectives. He rejects this because Christ quoted from a Greek translation of the Hebrew Scriptures and not from the original Hebrew. How empty this argument is of the conclusion he draws from it, we have beforetime seen. Some friends will doubtless be glad of his support. But true friends of the Bible will disregard the authority as of no more value than the lecturer's belief in immortal soulism.

CHRISTADELPHIAN PUBLICATIONS IN SUPPLY, AUGUST, 1885.

Nett Price.	Carriage Included.	In Brit-ain.	To Sta-tes.	Austr. and New Zeal.	To Can-ada.	Nett Price.	Carriage Included.	In Brit-ain.	To Sta-tes.	Austr. and New Zeal.	To Can-ada.
21d.	Address to Y'ng Women	3d.	.08	4d.	.07	1s.	Hine Debate ..	1s 1/2	.86	1s 8d.	.29
24d.	Second do. (both Sis. R.)	3d.	.08	4d.	.07	2s.	Hymn Book (cloth) ..	2s 3d.	.78	3s 4d.	
29d.	Anastasis (Dr. Thomas)	10 1/2d.	.30	1s 4d.	0.23	1s 6d.	Ditto (unbound) ..	1s 8d.	.55	2s 6d.	.45
2d.	Anglo-Israelism Refuted	2 1/2d.	.07	4d.	.06	3s.	Ditto (gilt edges) ..	3s 3/4d.	1.09	4s 4d.	.84
3s.	Apoc. Lectures (R. R.)	3s 1/2d.	1.10	4s 1/2d.	.86	4s.	Ditto (limp) ..	4s 6d.	1.50	5s 6d.	1.11
5s 6d.	Apocasy, Unveiled (Dr Thomas)	1s 8d.	.55	2s.	.43	4s.	Ditto (pocket) ..	4s 8d.	1.50	5s 6d.	.11
3d.	Atonement (J. J. A.)	3 1/2d.	.10	5d.	.09	6d.	Index to Elpis Israel ..	7d.	.20	10d.	.16
5d.	Book Unsealed	5 1/2d.	.14	8d.	.12	6d.	Index to Eureka ..	7 1/2d.	.22	1s 2d.	.18
1s	Bradlaugh Discussion	1s 2d.	.37	1s 8d.	.30	1d.	Inspiration of Bible ..	1 1/2d.	.05	2d.	.04
1s 6d.	ditto superior	1s 9d.	.57	2s 9d.	.45	8d.	Jew Discussion ..	9d.	.31	1s 4d.	.22
17.	Bible Companion	1 1/2d.	.05	2d.	.04	1s 100	"Judging for Himself" ..	1s 3d.	.40	2s.	.30
1d.	ditto (photo-litho)	1 1/2d.	.05	2d.	.04	3d.	Keys of Hell (J. Bland)	3 1/2d.	.10	5d.	.09
6d.	Bible Defended	7 1/2d.	.20	10d.	.16	1 1/2d.	Kingdom of God (R. R.)	2d.	.06	3d.	.05
2/6 100	Christadelphian. Ant.	2s 10d.	1.0	3s 10d.	.74	3d.	Living Again (J. Bland)	3 1/2d.	.10	5d.	.09
1s.	Chiron. Heb. (Dr. T.)	1s 1d.	.35	1s 4d.	.28	1s.	Man Mortal (R. R.) ..	1 1/2d.	.36	1s 8d.	.29
2d.	Catechesis (Dr. Thomas)	2 1/2d.	.07	4d.	.06	1d.	Movement (Christadn)	9d.	.26	1s 4d.	.21
4d.	Clerical Theology	5d.	.14	8d.	.12	1d.	Odology (Spiritualism)	1 1/2d.	.05	2d.	.04
3/8an.	Children's Magazine ..	4s.	1.25	5s 6d.	1.00	2s 1/2d.	Patterns of Things ..	2 1/2d.	.50	3s 4d.	.60
3s 6d.	ditto (in cloth) for 1883-84	3s 10d.	1.35	4s 6d.	.98	6d.	Phanerosis ..	7 1/2d.	.20	1s 6d.	.16
4s 6d.	ditto (boards, gilt)	4s 10d.	1.70	6s 6d.	1.26	3s 6d.	Pictorial (God manifest)	3s 8d.	1.18	4s 2d.	.94
2s 9d.	Christen. Astray (R. R.)	3s 3d.	1.20	4s 9d.	.88	6d.	Prophecy and Eastern	7d.	.20	10d.	.16
3s 6d.	ditto (in plain cloth)	4s.	1.40	5s 6d.	1.08	2d.	Revealed Mystery ..	2 1/2d.	.7	3d.	.7
4s.	ditto (boards)	4s 7d.	1.60	6s.	1.20	4d.	Scept. Ans. (R. Roberts)	4 1/2d.	.14	8d.	.12
5s.	ditto (bevelled & gilt)	5s 8d.	1.90	7s.	1.50	4s.	Seasons of Comfort ..	4s 5d.	1.50	5s 8d.	.13
6d.	Coming Events	7 1/2d.	.22	1s 2d.	.17	5s.	Ditto ditto (full gilt)	5s 5d.	1.80	6s 8d.	1.34
2d.	Commandments of Christ	2 1/2d.	.07	4d.	.06	4s.	Seasons, Further ..	4s 5d.	1.50	5s 8d.	1.13
3d.	Ditto (cloth)	3 1/2d.	.10	5d.	.09	5s.	Ditto (full gilt)	5s 5d.	1.80	6s 8d.	1.34
4d.	Ditto (leatherette)	4 1/2d.	.13	6d.	.11	7d.	100 Scept Spoken Against ..	9d.	.25	1s 8d.	1.20
6d.	Covenants of Promise (Sis. Lasius.)	7d.	.20	10d.	.16	1s 1/2d.	Shield, Nos. 1 to 16 ..	1s 1 1/2d.	.35	1s 6d.	.50
6d.	Davies Lectures	7d.	.20	10d.	.16	2d.	Slain Lamb (R. R.) ..	2 1/2d.	.07	3d.	.07
2s.	Declaration	3d.	.08	6d.	.07	2d.	Statement of the Faith	2d.	.07	3d.	.07
9d.	Defence of the Faith ..	10d.	.30	1s 1d.	.22	3d.	Three Lectures ..	7d.	.20	10d.	.16
4s.	Dr. Thomas's Life	4s 6d.	1.05	5s 4d.	.76	6d.	The Trial (cloth) ..	3s 10d.	1.25	4s 10d.	.98
6s 6d.	Elpis Israel ..	7s 2d.	2.50	9s 2d.	1.78	4s.	ditto (gilt) ..	4s 4 1/2d.	1.50	5s 6d.	.11
6d.	England and Egypt ..	7d.	.20	10d.	.16	2s.	Twelve Lectures ..	2s 4d.	.65	3s 4d.	1.60
1 1/2d.	Eternal Life (R. R.) ..	3d.	.05	3d.	.05	1s 6d.	ditto (paper) ..	1s 9d.	.58	2s 4d.	.47
7s 6d.	Eureka, Exposition of Apocalypse, vol. I.	8s 2d.	2.75	10s 2d.	2.09	3d.	Vindication (R. R.) ..	3d.	.08	4d.	.07
10s 6d.	Do. vols. II * & III. each	11s 7d.	3.85	14s 10d.	2.83	3 6d.	Visible Hand of God ..	3s 10d.	1.35	4s 10d.	.98
6d.	100 Everlasting Punishment	7d.	.20	10d.	.16	4s 6d.	Ditto (boards) ..	4s 10d.	1.70	5s 10d.	.26
7d.	Everywhere Leaflet ..	9d.	.25	1s 3d.	.20	1d.	Visitor (back numbers)	1 1/2d.	.05	2d.	.04
3d.	Evil One, the ..	3 1/2d.	.10	5d.	.09	3s.	Ways of Providence ..	3s 3 1/2d.	1.10	4s 4d.	.86
7 1/2 100	Finger Posts, 1 to 59 ..	9d.	.25	1s 3d.	.20	2d.	What is the Truth? ..	2 1/2d.	.07	3d.	1.07
2d.	Good Confession	2 1/2d.	.07	3d.	.07	4s.	Who are the Christad? ..	1s 9d.	.03	1 1/2d.	.03
1s.	Guide (Ecclesial)	1s 1d.	.35	1s 4d.	.28		Yahweh Elohim ..	4s 1/2d.	1.10	5s 6d.	

* 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 165.)

CONTRIBUTIONS SINCE LAST MONTH.—A brother (towards books received), 6s. 9d.; another brother (ditto), 6s. 2d.; a brother (balance of remittance), 1s. 3d.

USERS DURING THE SAME TIME.—Small ecclesia in want of books, but unable to provide, (will afterwards contribute), 6 Declaration, 6 Living Again, 6 Keys of Hell, 6 Eternal Life, 3 Three Lectures, 6 Bible Companion, 1 Christendom Astray; Another ecclesia, similarly situated, 4 Declaration, 4 Living Again, 4 Keys of Hell, 6 Eternal Life, 2 Defence, 1 Set of Shields; Poor brother, active in serving the truth, but lacking the means to provide tools for the work, 1 Elpis Israel, 250 Finger Posts; another brother, similarly situated, 1 Christendom Astray, 3 Declaration, 100 Finger Post; two sisters could distribute but cannot buy 3 Declaration, 200 Finger Posts; poor sister, 1 Ways of Providence.

All communications must be addressed to ROBERT ROBERTS, Athenium Buildings, Edmund Street, Birmingham; to whom also Post Office Orders and Cheques or Bank Drafts must be made payable.

Remittances may be sent in postage stamps, of any sort, 4d., 1d., 2d., 6d., 1s., &c., (but half-penny stamps are preferred) up to the value of 5s.; larger amounts are preferred in the form of P.O.O. or bank draft.

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."

BOOKS IN AUSTRALIA.—The various Publications may be had on application to Mr. C. C. Walker, Sutherland Road, Armadale, Melbourne.

NEW ZEALAND.—They may also be had of Mr. A. Taylor, Belmont Terrace, Remuera, Auckland.

No. 255.—Sept. 1, 1885. A.M. 5976.

THE CHRISTADELPHIAN

A
MONTHLY PERIODICAL

DEVOTED TO THE EXPOSITION AND DEFENCE OF
THE FAITH PREACHED BY THE APOSTLES

EIGHTEEN HUNDRED YEARS AGO,

IN OPPOSITION TO THE DOGMAS OF PAPAL AND PROTESTANT CHRISTENDOM,
WITH A VIEW TO MAKING READY

A PEOPLE PREPARED FOR THE LORD.

EDITED BY ROBERT ROBERTS.

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BIRMINGHAM: ATHENÆUM BUILDINGS, EDMUND STREET.

Published by the Editor,

ON THE LAST THURSDAY IN EACH MONTH FOR THE MONTH
FOLLOWING.

TERMS—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.

A. B.—There is nothing in human law or divine to prevent a man marrying again, from whom his wife has been divorced for unfaithfulness.

C. A. B.—You did right to send the letter to the *Æon*. It is not needed to justify you with the readers of the *Christadelphian*. Time is the best cure in this case.

A BROTHER.—The Jewish contribution was duly received. The reason it was not acknowledged last month (as we discover on investigation), was that the item had been omitted to be posted to the ledger, from which we copy the acknowledgments.

BRO. DUNKLEY.—Being from home this month, your printed letter, which we had intended making the subject of some notice, is out of reach for the time being. Perhaps, before another month has passed, it will not be necessary to say anything about it.

E. H.—Many thanks for so early and so liberal a renewal of subscription to the *Christadelphian*. We intended writing, but have been prevented. It will, no doubt, be as you say, that many readers will desert us at the close of the present year. On this we may have a special word to say next month.

ABOUT TO EMIGRATE.—Bro. C. W. Leach, of 2, Lawfrane road, Roman Road, Old Ford, London, E., being about to emigrate, would part with several volumes of the *Christadelphian* at 4s. per volume, viz., for 1882-3, 4 and 5 (not yet complete); also 23 odd numbers of various years, and several *Christadelphian* publications, at what may be offered. Communicate as above.

THE JEWISH CONTRIBUTION.—During the month we have received the following amounts:—A brother, £1; a brother, 11s. 7d. In a note upon another subject, Mr. Oliphant says the fund in hand is reduced to £20, and that a further remittance might be convenient in case of emergency. We have consequently sent him another £50. The first Sunday in December is the day when a number resolved on having an annual collection.

THOUGHTFUL CORRESPONDENTS.—Though obliged to abstain from private correspondence as much as possible, there is an increase of letters requiring direct answer. There is also an increase of those who enclose a stamped directed envelope for reply in such cases. This thoughtfulness is quite acceptable, as readers may imagine that the consumption of postage stamps becomes a serious item with letters to write at an average rate of about 50 per week.

J. H. B.—While nothing but sympathy will be felt for a brother disabled by accident from following his proper occupation, it is not in the power of faithful brethren to wink at his acceptance of an unlawful trade. The keeping of a public-house associates a man with everything that is evil and of evil repute; and such association is apostolically forbidden to the children of light, and is, therefore, unlawful to everyone striving for Christ's approval in the day of his appearing. The law of Christ is often inconvenient in the present evil world: but what are we to do? It is not in our power to alter it. Obedience is our only rule.

C. M. H.—Our great object in editorial revision, if the thing be good, is to make the meaning easy to take. If we find we take the wrong meaning on the first reading, we conclude others will do the same; and, therefore, make what little alteration is necessary to prevent this. The

reader or editor of a composition is always a better judge on this point than a writer, because a writer knows what he intends, whereas a reader rests wholly on what is written. A thing may be correctly worded and yet insufficiently worded to convey the exact idea. As for the critics, it will be time to answer when they speak. They are a troublesome but probably a useful class.

G. H.—No need for apology. It is a pleasure to be put right. The neglect was due to our absence from home.—As to your remarks on division, it is a misfortune you should have such a stumbling block to encounter at the very outset of your submission to the truth: but you take it rightly. There is a "must needs be" for such things. It has not come with our seeking: it has been a distress to us almost crushing. But there was only one course. We agree with you, that the reason of many of the brethren failing to take the right side, is their failure to discern the tendency of the doctrine they have been invited to embrace. Time will doubtless help many of them after a while. They never would have listened to the doctrine if it had been put forward by an illiterate or unlovable brother. The trial is severe in this respect.

J. W.—As to the coming election, it is recognised among all enlightened and obedient believers of the truth that the brethren of Christ have nothing to do with the politics of the present world; except to submit to its laws when they are not inconsistent with the law of Christ. Believers of the Gospel are called to reign with Christ in the day of his glory, on condition of meanwhile accepting the positions strangers and pilgrims whose citizenship is in heaven with Christ for whom they wait. It is an unrepented law of his that his friends are "not of this world," even as he was not of this world. It is inconvenient: but worldly convenience was never the object aimed at in the laws of Christ, but the reverse—a cross to carry. This world will pass into the hands of the saints, when the fullness of the time has come. Meanwhile, though obliged to be in it, they are passive, and leave all the voting and law making, and fighting, to those to whom they belong.

THE EZEKIEL TEMPLE PLANS.—Brother Sulley writes that he has many enquiries as to when the temple book will be ready. "Please say in answer that this depends chiefly upon the brethren. It is necessary to have a considerable number of prepaid subscriptions (I had thought of 400) before the work can be published. The subscriptions are flowing in, but not so quickly as to make publication likely at an early date. No doubt in this case, as in others, 'all things work together for good to those who love God and are called according to His purpose.' I have received orders since last acknowledgment as follows:—Brothers Stinson, J. U. Robert, son, and sister Lasius. *Accompanied by remittance*: Brothers J. Boyd, H. J. Heritage, J. O. Woodruff, J. Coddington, R. Simon, —Garside, Samuel Barton; sisters Bennett, Berry, and Hinch. The last-named subscriber being the first draw of the Lincoln Book Club. The price is to be 11s. 3d. *post free*."

Mr. Oliphant has sent to Jerusalem to get the information desired by sister Lasius concerning Mr. Levy Sadler, deceased.

THE EDITOR'S LECTURING APPOINTMENTS.—See *Visit or department*, page 422.

VISITORS TO BIRMINGHAM.—The house previously kept by Sister Townshend (29, Main Street, Camp Hill,) is now in the hands of brother and sister John Jardine, who will be prepared, on very moderate terms, to entertain visitors who may not care to go to any of the Hotels, and who have no private arrangement with any of the brethren.

THE "BIBLE LIGHTSTAND."—A penny weekly paper, of 8 pages, conducted by brother F. R. Shuttleworth: 1s. 7½d. per quarter, post free. — Address, Athenæum Buildings, Edmund Street, Birmingham.

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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.)

"Lines on the death of sister Laura Brittan, by her sorrowing cousin and sister." (They give promise of good things for days to come).—The *Christian Commonwealth* for August 6th, with a mark at some observations on withdrawal from disorderly brethren as enjoined in 2 Tim. iii. 6. (Evidently aimed against the duty of withdrawal in general. If 2 Thess. iii. 6 were the only inculcation of the duty, the writer's remarks would have some point; but it is far from being so. John's command not to receive those who bring false doctrine covers larger ground than "disorderliness"; and does so reasonably; for if this were not to be a rule, we should have no justification in standing apart from the ecclesiastical systems, Popish or Protestant).—Several issues of the *Elmira Tidings*.—*Russia and Britain in the East* (lecture by bro. Bland; good, as most of his efforts are).—The *Sydney Morning Herald*, of June 29th, with full report of lecture on "The history, Scriptures, and principles of Israel." (One of a series in support of the divine nature of the Bible, to be welcomed somewhat in these days of increasing enmity, though somewhat marred by wrong ideas of what the Scriptures teach).—The *Southland Daily News* (N.Z.), of June 16th, from bro. W. G. Mackay (containing copy of a petition for exemption from military service to be presented by the brethren of New Zealand to the local parliament in view of the troubled nature of the times. We shall probably publish this next month).—The *Woodville Examiner* for June 23rd, containing advertisement and notice of lecture by bro. W. W. Holmes, on the coming of the Lord and the signs of the times.—Copy of the Halifax (N.S.) *Morning Chronicle*, from brother Creed (containing an interesting letter on the finding of ancient MSS. at Fayum, in Egypt).—*Doctrines of the first principles as taught in the Bible* (a 16-page pamphlet intended to show that "Christadelphians are not in the faith." If we say it is a mistaken and incompetent effort, it is from no wish to speak unkindly of the writer, once a brother, but simply in justice to a very demonstrable fact. If it is ever worth the while, we may some day expose its sophistries. It will be "worth the while" when people begin to be influenced by it. As meanwhile, the writer believes himself to be the only man in Liverpool who has acceptance with God, there is no particular need for effort).—The *Rochester Morning Herald* of July 27th, from brother J. D. Tomlin (containing an article on the loss suffered by the Jews on the death of General Grant).—Copy of the *Christian Million*, for June 11th, an illustrated paper, containing a capital rhyme for the children on the bones of the human body (thanks to the sender: the rhyme by-and-bye).—*Glad Tidings*, No. 6, vol. ii.)—Copy of the *Tairi Advocate* (New Zealand) for June 13th, containing a letter from brother W. G. Mackay, in exposition of the prophetic bearings of the events now going on in the world.

CHRISTADELPHIAN PUBLICATIONS IN SUPPLY, SEPTEMBER, 1885.

Nett Price.	Carriage Included.	In Brit-tain.	To Sta-tes.	Austr. and New Zeal.	To Can-ada.	Nett Price.	Carriage Included.	In Brit-tain.	To Sta-tes.	Austr. and New Zeal.	To Can-ada.
2½d.	Address to Y'ng Women	3d.	.08	4d.	.07	1s.	Hine Debate ..	1s1½	.86	1s8d.	.29
2½d.	Second do. (both Sis. R.)	3d.	.08	4d.	.07	2s.	Hymn Book (cloth) ..	2s3d	.73	3s8d	
9d.	Anastasis (Dr. Thomas)	10½d.	.30	1s1d.	0.23	1s6d.	Ditto (unbound) ..	1s8d.	.55	2s9d.	.45
2d.	Anglo-Israelism Refuted	2½d.	.07	4d.	.06	3s.	Ditto (gilt edges) ..	3s3½d.	1.0'	4 1.	.84
3s.	Apoc. Lectures (R. R.)	3s4½d.	1.10	4s1d.	.86	4s.	Ditto (limp) ..	4s.3d.	1.50	5s.6d.	1.11
1s6d.	Apostacy, Unveiled (Dr Thomas)	1s8d.	.55	2s.	.43	4s.	Ditto (pocket) ..	4s8d.	1.50	5s.6d.	.11
3d.	Atonement (J. J. A.)	3½d.	.10	5d.	.09	6d.	Index to Elpis Israel ..	7d.	.20	10d.	.16
5d.	Book Unsealed ..	5½d.	.14	8d.	.12	6d.	Index to Eureka ..	7d.	.22	1s2d.	.18
1s.	Bradlaugh Discussion	1s2d.	.37	1s.8d.	.30	1d.	Inspiration of Bible ..	1½d.	.05	2d.	.04
1s6d.	ditto superior	1s9d.	.57	2s9d.	.45	5d.	Jew Discussion ..	9d.	.31	1s4d.	.22
1d.	Bible Companion ..	1½d.	.05	2d.	.04	1s 100	"Judging for Himself" ..	1s3d.	.40	2s.	.30
1d.	ditto (photo-litho)	1½d.	.05	2d.	.04	3d.	Keys of Hell (J. Bland)	3½d.	.10	5d.	.09
6d.	Bible Defended ..	7d.	.20	10d.	.16	1½d.	Kingdom of God (R. R.)	2d.	.06	3d.	.05
2/6 100	Christadelphism. Ant.	2s10d.	1.0	3s10d.	.74	3d.	Living Again (J. Bland)	3½d.	.10	5d.	.09
1s.	Chron. Heb. (Dr. T.)	1s1d.	.35	1s4d.	.28	1s.	Man Mortal (R. R.)	1½d.	.06	1s8d.	.29
2d.	Catechesis (Dr. Thomas)	2½d.	.07	4d.	.06	8d.	Movement (Christadn)	9d.	.26	1s4d.	.21
4d.	Clerical Theology ..	5d.	.14	8d.	.12	1d.	Odology (Spiritualism)	1½d.	.05	2d.	.04
3/6 an.	Children's Magazine ..	4s.	1.25	5s.6d.	1.00	2s1d.	Patterns of Things ..	2s4d.	.50	3s4d.	.60
3s6d.	ditto (in cloth) for 1883-84	3s10d.	1.35	4s.6d.	.98	6d.	Phanerosis ..	7½d.	.20	1s.6d.	.16
4s6d.	ditto (boards, gilt)	4s10d.	1.70	6s.6d.	1.26	3s.6d.	Pictorial (God manfstn)	3s.8d.	1.18	4s.2d.	.94
2s9d.	Christen. Astray (R. R.)	3s3d.	1.20	4s9d.	.88	6d.	Prophecy and Eastern	7d.	.20	10d.	.16
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5s.	ditto (bevelled & gilt)	5s8d.	1.90	7s.	1.50	4s.	Seasons of Comfort ..	4s5d.	1.50	5s8d.	.13
6d.	Coming Events ..	7½d.	.22	1s2d.	.17	5s.	Ditto ditto (full gilt)	5s5d.	1.80	6s8d.	1.34
2d.	Commandm'ts of Christ	2½d.	.07	4d.	.06	4s.	Seasons, Further ..	4s.5d.	1.50	5s.8d.	1.13
3d.	Ditto (cloth)	3½d.	.10	5d.	.09	5s.	Ditto (full gilt) ..	5s.5d.	1.80	6s.8d.	1.34
4d.	Ditto (leatherette)	4½d.	.13	6d.	.11	7d. 100	Sect Spoken Against ..	9d.	.25	1s8d.	1.20
6d.	Covenants of Promise (Sis. Lasius.)	7d.	.20	10d.	.16	1s1½d.	Shield, Nos. 1 to 16 ..	1s1½d.	.35	1s9d.	.30
6d.	Lectures ..	7d.	.20	10d.	.16	2d.	Slain Lamb (R. R.) ..	2½d.	.07	3d.	.07
2d.	Declaration ..	3d.	.08	6d.	.07	2d.	Statement of the Faith	2½d.	.07	3d.	.07
9d.	Defence of the Faith ..	10d.	.30	1s1d.	.22	6d.	Three Lectures ..	7d.	.20	10d.	.16
4s.	Dr. Thomas's Life ..	4s6d.	1.05	5s4d.	.76	3s6d.	The Trial (cloth) ..	3s10d.	1.25	4s10d.	.98
6s6d.	Elpis Israel ..	7s2d.	2.50	9s2d.	1.78	4s.	ditto (gilt) ..	4s4½d.	1.50	5s6d.	.11
6d.	England and Egypt ..	7d.	.20	10d.	.16	1s6d.	Twelve Lectures ..	2s4d.	.65	3s4d.	1.60
1½d.	Eternal Life (R. R.)	2d.	.05	3d.	.05	3d.	ditto (paper) ..	1s9d.	.58	2s6d.	.47
7s6d.	Eureka, Exposition of Apocalypse, vol. I	8s2d.	2.75	10s2d.	2.03	3.6d.	Vindication (R. R.) ..	3d.	.08	4d.	.07
10s6d.	Do. vols. II & III each	11s7d.	3.85	14s10d.	2.83	4s6d.	Visible Hand of God ..	4s10d.	1.85	4s10d.	.26
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7d.	Everywhere Leaflet ..	9d.	.25	1s9d.	.20	1s.	Visitor (back numbers)	1½d.	.05	2d.	.04
3d.	Evil One, the ..	3½d.	.10	5d.	.09	2s.	Ways of Providence ..	3s4½d.	1.10	4s4d.	.86
7d. 100	Finger Posts, 1 to 59 ..	9d.	.25	1s3d.	.20	2d.	What is the Truth? ..	2½d.	.07	3d.	1.07
2d.	Good Confession ..	2½d.	.07	3d.	.07	1½d.	Who are the Christad.? ..	1d.	.03	1½d.	.04
1s.	Guide (Ecclesial) ..	1s1d.	.35	1s4d.	.28	4s.	Yahweh Elohim. ..	4s4d.	1.10	5s6d.	.10

* The 2nd vol. can be had in two parts (A and B), each 6/, postage extra.

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.

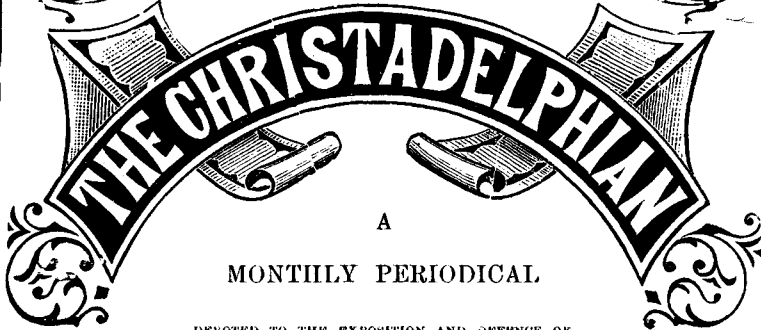
Remittances may be sent in postage stamps, of any sort, ½d., 1d., 2d., 6d., 1s., &c., (but half-penny stamps are preferred) up to the value of 5s.; larger amounts are preferred in the form of P.O.O. or bank draft.

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."

BOOKS IN AUSTRALIA.—The various Publications may be had on application to Mr. C. C. Walker, Sutherland Road, Armadale, Melbourne.

NEW ZEALAND.—They may also be had of Mr. A. Taylor, Belmont Terrace, Remuera, Auckland.

No. 256.—Oct. 1, 1885. A.M. 5976.



THE CHRISTADELPHIAN

A
MONTHLY PERIODICAL

DEVOTED TO THE EXPOSITION AND DEFENCE OF
THE FAITH PREACHED BY THE APOSTLES

EIGHTEEN HUNDRED YEARS AGO,

IN OPPOSITION TO THE DOGMAS OF PAPAL AND PROTESTANT CHRISTENDOM.
WITH A VIEW TO MAKING READY
A PEOPLE PREPARED FOR THE LORD.

EDITED BY ROBERT ROBERTS.

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BIRMINGHAM : ATHENÆUM BUILDINGS, EDMUND STREET.

Published by the Editor,

ON THE LAST THURSDAY IN EACH MONTH FOR THE MONTH FOLLOWING.

TERMS—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.

I. A.—Thank you for your words of comfort.

E. H.—The promised "special word" you will find in this number, on the last two pages of the present number of the *Christadelphian*.

THE JEWISH CONTRIBUTION.—Since last acknowledgments: A sister (balance of remittance), 15s. 6d.; a sister, 2s. 6d.

C. E. B.—We fear there is little prospect of resumption of fellowship at Birmingham. The brethren in the Exchange refuse individual assent to the proposition put forward as the basis of agreement.

THE EZEKIEL TEMPLE PLANS.—There have been several further subscriptions during the month; but having had to get ready early for publication, we have not received a statement of particulars from brother Sulley.

D. P. R.—There was no fear of "the Pope" coming out: because he wasn't in. The imputation is a slander. Dr. Thomas was called a Pope in his day. Paul would have been called such, doubtless, if men had been acquainted with the institution.

Brother R. Attwood, 6, Cecil Terrace, Princes End, Staffordshire, is in need. Brother Attwood has a family of twelve. He and his son (the only bread-winners in the family) were thrown out of work more than three months ago. The brethren of the district have done what they could to help them, but cannot do what is needful.

W. T. P.—It cannot be "superfluous" to do a thing that will produce harmony. The very fact of a controversy having been raised on inspiration imposes on every brother the obligation of letting his conviction on the subject be known when the occasion is suitable. A man of definite convictions on the right side of the subject would naturally do so, even if not asked. When asked, nothing but evil can result from calling the question "superfluous."

Brother J. J. Andrew, of London, authenticates as follows:—Brother S. Edwards, an artilleryman at Fort Rowner, Gosport, is desirous of leaving the army, but is not able to buy himself out. It would cost £18, and, if released, he could readily get employment of another kind. He has eight years to serve, and fears he will have to go to India this season. Brother Edwards was immersed some months ago in London, which he visited for that purpose. There are only two or three in the truth at Gosport besides him.

D. K. B.—To say that the Bible is "reliable" is good so far as it goes: but it does not go far enough. You want to say it is the work of inspiration, and then you give us a foundation for the reliability. Otherwise the reliability is a matter of opinion, and, therefore, of uncertainty. A writing that is not from God may be wrong, especially a writing dealing with God's views and will. If our Bible is human in any degree, our foundation is a shaky one: for we have no other foundation in this age of the world. It is a matter not to be compromised.

J. J. B.—It seems impossible for any man in earnest with God to speak slightingly of the inspiration of the Scriptures as a "human theory." Much depends upon the right theory of a thing. Mr. Dawson, of Birmingham, had a theory of inspiration that allowed him to speak of the apostolic work as obsolete; and of Shakespeare as the book for the age. The result was the Bible went down throughout the area of his influence, and human books went up. The cause of the mischief was a wrong "theory." If the doctrine that God speaks in the Bible and not man, and that man speaks in other books and not God, is to be ridiculed as "a human theory," then we must be content to bear the reproach. It is a reproach that will be effectually wiped away when God again speaks, as He is about to do.

W. D.—The evidence of Mark and Luke being inspired is positive, though not so palpable as in some other cases. The whole apostolic work was "the ministration of the Spirit." Mark and Luke were engaged in that work (Paul mentions both). If the part they took was a writing part, then that was the part assigned to them by the Spirit, which worked with them all. Jesus promised to send scribes (that is, writers). He sent them by the Spirit. They were among the "gifts," which he gave when he ascended on high. He gave "first apostles, secondarily prophets, thirdly teachers," &c. The teaching was by mouth and pen. All the gifts were "by one and the self-same Spirit." The place allowed to Mark and Luke in the first generation of believers, while some of the apostles were still on the scene, is proof of their recognition as a part of the teaching apparatus of the Spirit. Finally, their literary characteristics are sufficient of themselves to establish this character for them.

"EVIL REPORT."—Paul had to encounter evil report; Christ too. You must not be distressed at its currency in our day. The reports are not true, and therefore are easy to bear. It is easy to say, "Where there is smoke, there must be fire," it does not follow. Smoke gets into the house from your neighbour's burning chimney sometimes. The smoke in the present case is all of external origin. We shall be happy to convince any one, by showing him into our house, figuratively speaking. He may ransack it from cellar to roof if he pleases, and shall not find fire. For example, the friend who told you that our phrenology showed conscientiousness small, and self-esteem high, may not be aware that the first phrenologist of the age (L. N. Fowler) marked our chart, conscientiousness 6 (large), self-esteem 4, (small). We shall be happy to show him the chart if he likes, and our head too, if he be a good cranial judge. Our friend mistakes unflinching fidelity to the right for self-esteem. It would be more comfortable for us if we had a more liberal endowment of the latter element. We do the best we can with a small stock, supported by its larger neighbour organ firmness.

VISITORS TO BIRMINGHAM.—The house previously kept by Sister Townshend (29, Main Street, Camp Hill), is now in the hands of brother and sister John Jardine, who will be prepared, on very moderate terms, to entertain visitors who may not care to go to any of the Hotels, and who have no private arrangement with any of the brethren.

THE "BIBLE LIGHTSTAND."
—A penny weekly paper, of 8 pages, conducted by brother F. R. Shuttleworth: Is. 7¹/₂d. per quarter, post free. — Address, Athenaeum Buildings, Edmund Street, Birmingham.

Edward VI. Grammar Schools 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.

E **D** **U** **C** **A** **T** **I** **O** **N.**—(Sons of the Brethren.)—Brother JAMES ALLEN, 13 years a Master in King

A Pamphlet just published by Sister Lasius (Dr. Thomas's Daughter),

THE COVENANTS OF PROMISE.

48 pages, Stiff Paper: Price 7d. post free, in the States 15 cents.

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.)

Several issues of the *Elmira Tidings*.—Copy of the *Connecticut Courant* (Hartford, Aug. 13) and supplement (with one or two interesting items that will fill a corner in the *Christadelphian* by-and-by).—Brother William's *Christadelphian Advocate* for August and September: the vital subject of inspiration is obtaining its proper recognition. The more that earnest men think about it, the more it will be seen that there can be no compromise.—Intelligence letter from sister Lasius for *Christadelphian*, also from brother Coddington (too late for this number: will find place next month if the Lord will).—"The Rich man and Lazarus," a very tastefully got up pamphlet, in striking cover, by brother Dowling, and published by the *Christadelphians*, St. John, N.B. (Ought to be useful. The subject is ably treated. The price, ten cents).—The *Manitoba Daily Free Press*, August 22nd, with marked paragraph on monarchical tendencies in the United States.—(Monarchy is the natural form of human society, i.e., the one best adapted to realize all the needs of man. It has its root in the constitution of the Universe. God is the great King of all: Christ a sub-king, under whom only will the earth be blessed).—The *Boston Herald*, August 29th, containing marked paragraph entitled, "alleged scientific discovery of the human soul." (Assuming the facts stated to be true—and on this there will necessarily be considerable reserve: they come in the shape of a story from Nebraska), they amount to this, that while the body is a living organism, its electrical unity cannot be impaired by the removal of any of its parts: that is, in cutting off a leg or arm, you cannot remove the organic basis of the member as subsisting in the complete system of nerve force that underlies and holds in their place the material atoms that go to make up the body. If this proves the existence of a soul, it would prove souls for all creatures, and vegetable forms too: for all have intangible organic force at the base of their material existence. But the logic is at fault. If the alleged discoverer has by special optical apparatus seen an arm and hand where the visible member had been amputated, he has seen an effect proceeding from a living cause, that is, from the still living body from which the arm has been removed. This throws no light on what the effect would be of the death of the whole organism. The spectral arm and every other part of the organism would then be found to disappear. The light of a lamp does not survive the extinction of the wick, though visible to the last moment, nor does the life of a body outlast the collapse of the vital machinery, though it may be visible while that machinery is in motion. Let our friend by his pneumatic phanometer discover complete human forms flitting about in the air after they have quitted bodies (as supposed), and exercising all the functions of intelligence, it will then be time to speak of the scientific discovery of the soul). *Boston Evening Record*, of Aug. 26th, containing an absurd story of the finding of the ark of the covenant in a cave, with Aaron's rod, the pot of manna, and lost books inside. (If the hoax were not too transparent, we might point out that Aaron's rod was not made of brass, and that the last time the ark is mentioned, "there was nothing in it save the two tables of stone which Moses put therein at Horeb").—*Glad Tidings* for September.—The *Elmira Daily Advertiser*, for September 2nd, from brother Sykes, containing further particulars about the alleged discovery of the soul; the process in this case is described as having been applied to a dying man, with the result of the soul being seen disengaging itself from the body. This account is evidently a hoax. If it is not, it will be easy to repeat the demonstration at the hospitals, with the effect of convincing all the world.—Several other clippings on the same subject.—"Remarks on Fellowship," by brother Hamlin (too late for this number).—Newspaper cutting on "The Second Coming of Christ."—"Bible Facts," by W. S. Sheer (a good and comprehensive definition of the things believed by *Christadelphians*).—"Report of the *Christadelphian Fraternal Gathering* at Lampasas, Texas."—Clip from the *Toronto Evening Telegram*, July 4. "Do the clergy believe in it?" (that is, in the orthodox hell, to which the writer says "No.")—Acceptable M.S. from sister Hawken, on Moses.—The *Montreal Family Herald and Weekly Star*, Aug. 5th. ("A Rev." presenting a revolver at a policeman's head: and miscellaneous—thank you)

CHRISTADELPHIAN PUBLICATIONS IN SUPPLY, OCTOBER, 1885.

Nett Price.	Carriage Included.	In Bri-tain.	To Sta-tus.	Anstr. and New Zeal.	To Can. ada.	Nett Price.	Carriage Included.	In Bri-tain.	To Sta-tus.	Anstr. and New Zeal.	To Can. ada.
2/4d.						7/100					
2/4d.	Address to Young Women	3/4d.	.08	4d.	.07	100	Finger Posts, 1 to 59	9d.	.25	1s3d.	.20
2/4d.	Second do. (both Sis. R.)	3/4d.	.08	4d.	.07	2d.	Good Confession	2/4d.	.07	3d.	.07
9d.	Anastasis (Dr. Thomas)	10/4d.	.30	1s1d.	0.28	1s.	Guide (Ecclesial)	1s1d.	.35	1s4d.	.28
2d.	Anglo-Israelism Refutd	2/4d.	.07	4d.	.06	1s.	Hine Debate	1s1/2	.36	1s8d.	.29
3s.	Apoc. Lectures (R. R.)	3s1/4d.	1.10	4s4d.	.86	2s.	Hymn Book (cloth)	2s3d.	.78	3s4d.	
1s6d.	Apostacy, Unveiled (Dr. Thomas)	1s8d.	.55	2s.	.48	1s6d.	Ditto (unbound)	1s8d.	.55	2s9d.	.45
3d.	Atonement (J. J. A.)	3/4d.	.10	5d.	.09	3s.	Ditto (gilt edges)	3s3/4d.	1.0	4s1/2	.84
5d.	Book Unsealed	5/4d.	.14	8d.	.12	4s.	Ditto (pocket)	4s3d.	1.50	5s.6d.	.11
1s.	Bradlaugh Discussion	1s2d.	.37	1s.8d.	.30	6d.	Index to Elpis Israel	7d.	.20	10d.	.16
1s6d.	ditto superior	1s9d.	.57	2s9d.	.45	6d.	Index to Eureka	7d.	.22	1s2d.	.18
1d.	Bible Companion	1/4d.	.05	2d.	.04	1d.	Inspiration of Bible	1/4d.	.05	2d.	.04
6d.	ditto (photo-litho)	1/4d.	.05	2d.	.04	1s10	Jew Discussion	9/4d.	.31	1s4d.	.22
6d.	Bible Defended	7/4d.	.20	10d.	.16	3d.	"Judging for Himself"	1s2d.	.40	2s.	.30
2/6100	Christadelphism. Ant.	2s10d.	1.00	3s10d.	.74	1s10	Keys of Hell (J. Bland)	3/4d.	.10	5d.	.09
1s.	Chron. Heb. (Dr. T.)	1s1d.	.35	1s4d.	.28	1d.	Kingdom of God (R. R.)	2d.	.06	3d.	.05
2d.	Catechesis (Dr. Thomas)	2/4d.	.07	4d.	.06	1s.	Man Mortal (R. R.)	1s1/2	.36	1s8d.	.29
4d.	Clerical Theology	5/4d.	.14	8d.	.12	8d.	Movement (Christabn)	9/4d.	.26	1s4d.	.21
3/6100	Children's Magazine	4s.	1.25	5s.6d.	1.00	1d.	Odology (Spiritualism)	1/4d.	.05	2d.	.04
3s6d.	ditto (in cloth) for 1883-84	3s10d.	1.35	4s.6d.	.98	2s1d.	Patterns of Things	2s1d.	.50	3s4d.	.60
1s6d.	ditto (boards, gilt)	4s10d.	1.70	6s.6d.	1.26	6d.	Phanerosis	7/4d.	.20	1s.6d.	.16
2s9d.	Christen. Astray (R. R.)	3s3d.	1.20	4s9d.	.88	6d.	Prophecy and Eastern	7d.	.20	10d.	.16
3s6d.	ditto (in plain cloth)	4s.	1.40	5s6d.	1.08	2d.	Revealed Mystery	2/4d.	.07	3d.	.07
4s.	ditto (boards)	4s7d.	1.60	6s.	1.20	4d.	Scept. Ans. (R. Roberts)	4/4d.	1.14	8d.	.12
5s.	ditto (bevelled & gilt)	5s8d.	1.90	7s.	1.50	4s.	Seasons of Comfort	4s5d.	1.50	5s8d.	.13
6d.	Coming Events	7/4d.	.22	1s2d.	.17	5s.	ditto ditto (full gilt)	5s5d.	1.80	6s8d.	.134
2d.	Command'ts of Christ	2/4d.	.07	4d.	.06	4s.	Seasons, Further	4s.5d.	1.50	5s.8d.	.113
3d.	ditto (cloth)	3/4d.	.10	5d.	.09	5s.	ditto (full gilt)	5s.5d.	1.80	6s.8d.	.134
4d.	ditto (leatherette)	4/4d.	.13	6d.	.11	7d. 100	Sect Spoken Against	9d.	.25	1s3d.	.120
6d.	Covenants of Promise (Sis. Lasius.)	7/4d.	.20	10d.	.16	1s1/4d.	Shield, Nos. 1 to 16	1s1/4d.	.35	1s6d.	.30
6d.	Davies Lectures	7d.	.20	10d.	.16	2d.	Slain Lamb (R. R.)	2/4d.	.07	3d.	.07
2d.	Declaration	3d.	.08	6d.	.07	2d.	Statement of the Faith	2/4d.	.07	3d.	.07
9d.	Defence of the Faith	10d.	.30	1s1d.	.22	2d.	Three Lectures	7d.	.20	10d.	.16
4s.	Dr. Thomas's Life	4s6d.	1.05	5s4d.	.74	3s6d.	The Trial (cloth)	3s10d.	1.25	4s10d.	.98
6s6d.	Elpis Israel	7s2d.	2.50	9s2d.	1.78	4s.	ditto (gilt)	4s4d.	1.50	5s6d.	.11
6d.	England and Egypt	7d.	.20	10d.	.16	2s.	Twelve Lectures	2s4d.	.65	3s1d.	1.60
1/4d.	Eternal Life (R. R.)	2d.	.05	3d.	.05	1s6d.	ditto (paper)	1s6d.	.58	2s9d.	.07
7s6d.	Eureka, Exposition of Apocryse, vol. I.	8s2d.	2.75	10s2d.	2.08	3d.	Vindication (R. R.)	3d.	.08	4d.	.07
10s6d.	Do. vols. II & III. Each	11s7d.	3.85	14s10d.	2.83	3 6d.	Visible Hand of God	3s10d.	1.35	4s10d.	.98
5d. 100	Everlasting Punish'mt	7d.	.20	10d.	.16	4s6d.	ditto (boards)	4s10d.	1.70	5s10d.	.26
7d.	Everywhere Leaflet	9d.	.25	1s3d.	.20	1d.	Visitor (back numbers)	1/4d.	.05	2d.	.04
3d.	Evil One, the...	3/4d.	.10	5d.	.09	3s.	Ways of Providence	3s1/2d.	1.10	4s4d.	.86
						2d.	What is the Truth?	2/4d.	.07	3d.	1.07
						4d.	Who are the Christad?	1d.	.03	1/4d.	.08
						4s.	Yahweh Elohim	4s4d.	1.10	5s6d.	

THE FELLOW-SERVICE LEAGUE OF CHRISTADELPHIAN LITERATURE.

CONTRIBUTIONS SINCE LAST MONTH.—A brother towards books received 7s. 6d.
 USERS DURING THE SAME TIME.—A brother with opportunity of operating on a wide district (paying part), 1 *Anastasis*, 100 *Antidote*, 1 *Clerical Theology Unscriptural*, 1 *Christendom Astray*, 4 *Declaration*, 6 *Eternal Life*, 4 *Inspiration*, 200 *Judging*, 3 *Keys of Hell*, 3 *Living Again*, 3 *Three Lectures*, 400 *Finger Posts*.—A poor brother, much desiring to have but unable to procure, 1 *Trial*.—A poor man would read *Twelve Lectures*.

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.

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No. 257.—Nov. 1, 1885. A.M. 5976.

THE CHRISTADELPHIAN

A

MONTHLY PERIODICAL

DEVOTED TO THE EXPOSITION AND DEFENCE OF
THE FAITH PREACHED BY THE APOSTLES

EIGHTEEN HUNDRED YEARS AGO,

IN OPPOSITION TO THE DOGMAS OF PAPAL AND PROTESTANT CHRISTENDOM,
WITH A VIEW TO MAKING READY
A PEOPLE PREPARED FOR THE LORD.

EDITED BY ROBERT ROBERTS.

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BIRMINGHAM: ATHENÆUM BUILDINGS, EDMUND STREET.

Published by the Editor,

ON THE LAST THURSDAY IN EACH MONTH FOR THE MONTH
FOLLOWING.

TERMS—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.

T. F.—Balance due to office, 8s. 4d.

S.—The 10th chapter of *The Life of Christ* (written for this number) is held over for want of space.

Brother PARSONS, of Stoke, Devon.—We have been unable to find for you a copy of the *Herald of the Kingdom* for December, 1886.

The printer, having too much matter, has to leave over, till next month, a number of intelligence paragraphs that are in type.

W. R.—We propose to resume *Sunday Morning* with the number for January, 1886. The suspension of this feature for some months past has been partly accidental.

We thank those who, during the past month, have renewed for 1886, especially those who have so liberally gone beyond the stipulated amount in the circumstances detailed last month.

Brother C. BENSON, Oak Cottage, Priory Road, St. Deny's, Southampton (out of employment asks a renewal of relief. Communicate to address given. There are no brethren in the place.

J. B.—The money for the Jews was safely received, and acknowledged among the Notes on the cover for August last. The balance for the poor has been employed as you directed.

C. C.—We have no objections to take charge of any contributions that may be sent towards brother Edwards' release from the army. Two are to hand during the month: 3/9 and £1 2s. 6d.

Brother W. COLE, Leicester, has changed his address. It is now 31, Sparkenhoe Street, in the town. He wishes this to be noted by those who may be sending for his botanic remedies.

BRO. ATTWOOD, of 6, Cecil Terrace, Princes End, Tipton, Staffordshire, returns thanks to the brethren and sisters who have responded to the notification of his need appearing last month. Twenty-one weeks' idleness have been a sore trial.

"WE WILL."—This is the answer of five correspondents (to the extent of 12 copies) to the question, "Who will take her place?"—Sister Hages' place in the supply of 18 poor brethren and sisters with the *Christadelphian* for 1886. Demands on space have prevented extracts from their and other letters.

AN OFFSET.—Amongst many others, brother Nesbit, 90 years of age, and sister Nesbit, 85, near Berwick-on-Tweed, write words of encouragement and cheer, of special value at their greatness. While not resting on it, we appreciate the approbation of earnest believers. It is somewhat of a set-off to the terrible enmities that embitter our course—some of which are doubtless due to our own imperfections as a human being, but the principal part of which is of another origin.

THE CHILDREN'S MAGAZINE.—Some ask, Is the *Children's Magazine* to be continued? Answer: "Yes, till the end of 1886, at least, as a Quarterly Magazine; after that, it will depend upon whether a sufficient number subscribe." Those who paid for 1885 are entitled to and will receive it for the finish of 1885 and the whole of 1886, because their

subscription covered 12 numbers, of which they have, as yet, only received 7. The next number in December and the quarterly numbers for 1886 will make the 12 numbers.

S. B.—We were not aware the Temperance Hall had been let to Mrs. Besant. We don't know that we should have interfered if we had. The Hall is not a sacred building, but a convenience which we can only command ourselves by letting to others. The hiring of it is on a par with traffic in any other commodity. Would our unfriendly critic refuse to sell Mrs. Besant a pair of boots? We throw not. "But you said the Hall was entered upon in the interests of truth." Well, so it was, and we promote those interests by letting it to others. We could not pay £350 per annum by ourselves. "But you object to let it to those who don't agree with you." This is a mistake. What we objected to was to give it every week for nothing to purposes inconsistent with the true interests of the truth. Things get obscured by anger. They will clear some day.

J. B. and R. R. T.—We have not answered the attacks on the *Declaration*, because the author of them admits they do not involve any upsetting of the system of truth propounded. So long as the truth is not at stake, there is an absence of motive to fight. We have no taste for fighting for fighting's sake. Nevertheless, with less to occupy and distress, we should have responded to the ill-judged challenge, and gone down to the bravely-clad knight, standing defiantly in front of our fortress, with his trumpet; with full confidence in our ability to dispossess him of his weapons, and send him in flight into the dark forest depths from which he emerged. We have thought it sufficient to give a peep at him over the wall. His trumpet has now ceased, and he has gone away, which renders superfluous efforts still more uncalled for. Besides, we have a kindly feeling to the misled young man, and should really feel Abner's reluctance in the use of the spear against Asahel.

THE EZEKIEL TEMPLE PLANS.—Brother Sulley sends the following list of orders received during September and October:—James Harling, sister Holmes. Accompanied by remittance: Nottingham Book Club (2 subs.), C. Creed, The Lowell Christadelphian Ecclesia, A. D. Bowdon (for himself and another), The Loudon Book Club, J. J. Andrew, J. Bellamy, Alexander Orr, John Alfred Robinson, sister McIlwraith, Mr. Robert Wilson, Robert Sinclair, S. T. Blessing (2 subs.), Joe Heywood, John Robinson, M. G. Brabyn. The number now subscribed for is over 100. Brother Sulley had intended waiting orders for 400, but has made up his mind to venture on 200. Some suggest publication in a less expensive style, so as to increase the orders. Others dissent from this. Brother Sulley agrees with them. He thinks it better, by a superior dress and get-up, to retain what influence there may be in obtaining attention to the truth on the part of some who would look at it in this form. He thinks the adoption of a weekly system of subscription, on the book club plan, would bring it within the reach of most. The price fixed (11s. 3d.) is below the cost of publications of a similar class.

VISITORS TO BIRMINGHAM.—The house previously kept by Sister Townshend (29, Main Street, Camp Hill), is now in the hands of brother and sister John Jardine, who will be prepared, on very moderate terms, to entertain visitors who may not care to go to any of the Hotels, and who have no private arrangement with any of the brethren.

THE "BIBLE LIGHTSTAND."
—A penny weekly paper, of 8 pages, conducted by brother F. R. Shuttleworth: Is. 7½d. per quarter, post free. — Address, Athenæum Buildings, Edmund Street, Birmingham.

EDUCATION.—(Sons of the Brethren.)—Brother JAMES ALLEN, 13 years a Master in King

Edward VI. Grammar Schools 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.

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.)

Lines on the burial of Moses—(thank you E. S. S.)—Eight pages of metre by Mr. James, in which he cloudily answers a question ("Who tempted Eve?") admitting of a very brief answer.—The Declaration of the Quakers on the subject of Bible Inspiration (which, says J. B. W. in forwarding it, might put some brethren to shame)—"A Summary of the whole Bible argument," for what the writer calls "real temperance" (the writer is on the safe side: but is a hobby for all that—not unfruitful when exalted to the hiding of the "righteousness of God.")—A selection of news-clips on the signs of the times, from bro Pegg, (thank you)—*Glad Tidings*, for October.—The *Christadelphian Advocate* (U.S.) for the same month.—The *Halifax Morning Chronicle* for September 22nd, with marked article on the "Troubles in Europe" (thank you, bro. Creed; it is not in human power to avert the storm signalled ages ago in Jer. xxx, 23-24).—*Manchester Guardian* for September 30, with article on charity at Saragossa (The earth will be a different place when such prevails)—The *Staffordshire Sentinel* October 7, and 9, with the doings of Congregational Union at Hanley, fully reported.—*Christian Commonwealth* for October 1, containing lame answer to correspondent on immortality, and inconsistent answer on Baptism.—*Guelph Daily Mercury*, September 28, containing excellent summary of lecture by bro. Evans, on the bearing of prophecy on Turkey.—*Crewe and Nantwich Chronicle* for October 17, and *Crewe Guardian* of the same date, both containing a report of a lecture on "Unfulfilled prophecy" delivered by the Editor of the *Christadelphian* in Crewe, a week or two back.—Report of the eighth annual Conference of the Conditional Immortality Association, containing some good things, but marred as a half and half movement is sure to be. Two speakers, referring to the fact that members of the Association were sometimes called Christadelphians, repudiated the name, which they were right in doing, but not on their grounds. A proposal was made to change the title of the Association to "The International Christian Association," which as a speaker said, "would give the Society a much better position among Christian men" (exactly: more popularity; "conditional immortality"—a bit of the truth—is offensive to those whom the Association, notwithstanding, inconsistently enough, calls "Christian men." But the proposal was not well received. Logically and ultimately, there is no middle ground between the popular position, and the complete renunciation of popular Christianity involved in the Christadelphian attitude.)—The issues of the *Edmira Tidings* for the month.—"The approaching judgment day of nations."—Prospectus of the Biblical Science Defence Association; and of "Parallax," the organ of said association.—*Halifax Morning Herald*, September 25, with article on Roumelia, also the *Chronicle*, October 7th, with interesting letter from Paris on the political situation in the East.—Longton Leaflet "If a man die, shall he live again?"—The *Literary World* for Sept. 25th and Oct. 2nd, both with interesting paragraphs marked (thanks to the sender). The *Staffordshire Knot*, Oct. 5th, with sermon by Dr. Fairbairn, in which there is a good deal of well-worded plausibility on behalf of immortal soulism—the sophistry of which, however, is manifest to those whose minds have been exercised in this direction.—*Letters from J. C. H., Scarborough*, criticizing the conduct of the *Christadelphian* in a friendly way. We have not yet had time to give his suggestions the attention they may deserve and receive.—The *Melbourne Age*, July 25th, containing letter from brother Walker, on "The Revised Bible, and the time of the Exodus."—*Huddersfield Examiner*, Sept. 19th, containing letter from brother Heywood on the report of the consecration of a local cemetery.

CHRISTADELPHIAN PUBLICATIONS IN SUPPLY, NOVEMBER, 1885.

Nett Price.	Carriage Included.	In Brit-ain.	To Sta-tes.	Austr. and New Zeal.	To Can-ada.	Nett Price.	Carriage Included.	In Brit-ain.	To Sta-tes.	Austr. and New Zeal.	To Can-ada.	
2½d.			3d.	08 4d.	07	7d.	100	Finger Posts, 1 to 59 ..	9d.	.25	1s3d.	.20
2½d.			3d.	08 4d.	07	2d.		Good Confession ..	2½d.	.07	3d.	.07
9d.			10½d.	30 4d.	0.28	1s.		Guide (Ecclesiast) ..	1s1d.	.35	1s4d.	.28
2d.			2½d.	06		1s.		Hine Debate ..	1s½	.86	1s8d.	.29
3s.			3s½d.	1.10	4s4d.	8s.		Hymn Book (cloth) ..	2s3d.	.78	3s4d.	
1s6d.						1s6d.		Ditto (unbound) ..	1s8d.	.55	2s9d.	.45
						3s.		Ditto (gilt edges) ..	3s3½d.	1.0	4s	.84
3d.			1s8d.	.55	2s.	4s.		Ditto (pocket) ..	4s3d.	1.50	5s.6d.	.11
5d.			5½d.	.14	8d.	6d.		Index to Elpis Israel ..	7d.	.20	10d.	.16
1s.			1s2d.	.37	1s.8d.	6d.		Index to Eureka ..	7½d.	.22	1s2d.	.18
1s6d.			1s6d.	.57	2s9d.	1d.		Inspiration of Bible ..	1½d.	.05	2d.	.04
1d.			1½d.	.05	2d.	8d.		Jew Discussion ..	9½d.	.31	1s4d.	.22
1d.			1½d.	.05	2d.	1s 10		"Judging for Himself" ..	1s3d.	.40	2s.	.30
6d.			7d.	.20	10d.	3d.		Keys of Hell (J. Bland	3½d.	.10	5d.	.09
2/6 100			2s10d.	1.0	3s10d.	1½d.		Kingdom of God (R. R.	2d.	.06	3d.	.05
1s.			1s1d.	.35	1s4d.	1s.		Man Mortal (R. R.) ..	1s½d.	.36	1s8d.	.29
2d.			2½d.	.07	4d.	8d.		Movement (Christadn)	9½d.	.26	1s4d.	.21
4d.			5d.	.14	8d.	1d.		Oology (Spiritualism)	1½d.	.05	2d.	.04
3/8an.			4s.	1.25	5s.6d.	1.00		Patterns of Things ..	2s4d.	.50	3s4d.	.60
3s6d.						6d.		Phanerosis ..	7½d.	.20	1s.6d.	.16
			3s10d.	1.35	4s.6d.	.98		Prophecy and Eastern	7d.	.20	10d.	.16
4s6d.			4s10d.	1.70	6s.6d.	1.26		Revealed Mystery ..	2½d.	.07	3d.	.07
2s9d.			3s8d.	1.20	4s9d.	.88		Scept. Ans. (R. Roberts)	4½d.	1.4	8d.	.12
3s6d.			4s.	1.40	5s6d.	1.08		Seasons of Comfort ..	4s5d.	1.50	5s8d.	.13
4s.			4s7d.	1.60	6s.	1.20		Ditto ditto (full gilt)	5s5d.	1.80	6s8d.	1.34
5s.			5s8d.	1.20	7s.	1.50		Seasons, Further ..	4s.5d.	1.50	5s.8d.	1.13
6d.			7½d.	.22	1s2d.	.17		Ditto (full gilt) ..	5s.5d.	1.80	6s.8d.	1.34
2d.			2½d.	.07	4d.	.06		100 Sect Spoken Against ..	9d.	.25	1s3d.	1.20
3d.			3½d.	.10	5d.	.09		Shield, Nos. 1 to 16 ..	1s½d.	.35	1s6d.	.50
4d.			4½d.	.13	6d.	.11		Slain Lamb (R. R.) ..	2½d.	.07	3d.	.07
6d.								Statement of the Faith	2½d.	.07	3d.	.07
								Three Lectures ..	7d.	.20	10d.	.16
6d.			7d.	.20	10d.	.16		The Trial (cloth) ..	3s10d.	1.25	4s10d.	.98
2d.			3d.	.08	6d.	.07		Ditto (gilt) ..	4s4½d.	1.50	5s6d.	.11
9d.			10d.	.30	1s1d.	.22		Twelve Lectures ..	2s4d.	.65	3s4d.	1.60
4s.			4s8d.	1.05	5s4d.	.76		Ditto (paper) ..	1s9d.	.58	2s1d.	.07
6s6d.			7s2d.	2.50	9s2d.	1.78		Vindication (R. R.) ..	3d.	.08	4d.	.07
6d.			7d.	.20	10d.	.16		Visible Hand of God ..	3s10d.	1.35	4s10d.	.98
1½d.			2d.	.06	3d.	.05		Ditto (boards) ..	4s10d.	1.70	5s10d.	.26
7s6d.								Visitor (back numbers)	1½d.	.05	2d.	.04
			8s2d.	2.75	10s2d.	2.03		Ways of Providence ..	3s4½d.	1.10	4s4d.	.67
10s6d.			11s7d.	3.85	14s10d.	2.88		What is the Truth? ..	2½d.	.07	3d.	1.06
6d.			7d.	.20	10d.	.16		Who are the Christad.? ..	1d.	.03	1½d.	.03
7d.			8d.	.25	1s3d.	.20		Yahweh Elohim ..	4s4d.	1.10	5s6d.	
3d.			3½d.	.10	5d.	.09						

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USERS DURING THE SAME TIME.—A poor ecclesia, willing and anxious to work but lacking the means, 2,000 *Finger Posts*; A brother with excellent opportunities of distributing literature (part-paying), 1 *Anastasis*, 1 *Apocalyptic Lectures*, 1 *Book Unsealed*, 1 *Catechesis*, 1 *Christendom Astray*, 1 *Clerical Theology Unscriptural*, 1 *Coming Events*, 1 *Commandments*, 4 *Declaration*, 1 *England and Egypt*, 1 *Everlasting Punishment*, 1 *Elpis Israel Index*, 1 *Jesus Crucified*, 1 *Man Mortal*, 1 *Oology*, 1 *Phanerosis*, 1 *Prophecy and the Eastern Question*, 1 *Revealed Mystery*, 2 *Further Seasons of Comfort*, 1 *Slain Lamb*, 1 *Trial*, 1 *Visible Hand of God*, 1 *Ways of Providence*.—A brother (part-paying for stranger) the 3 volumes of *Eureka*; a poor brother for distribution on special occasion 625 *Finger Posts*; an ecclesia, poor and small, but anxious to work, 1,000 *Finger Posts*; a young brother in new neighbourhood (as regards the truth); promising field; cannot speak but could distribute or lend literature, which, however, he cannot entirely provide at his own cost: 500 *Finger Posts*, 6 *Declaration*, 1 *Twelve Lectures*.

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THE FAITH PREACHED BY THE APOSTLES

EIGHTEEN HUNDRED YEARS AGO,

IN OPPOSITION TO THE DOGMAS OF PAPAL AND PROTESTANT CHRISTENDOM,

WITH A VIEW TO MAKING READY

A PEOPLE PREPARED FOR THE LORD.

EDITED BY ROBERT ROBERTS.

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BIRMINGHAM: ATHENÆUM BUILDINGS, EDMUND STREET.

Published by the Editor,

ON THE LAST THURSDAY IN EACH MONTH FOR THE MONTH FOLLOWING.

TERMS—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.

THE LITERARY WORK OF THE TRUTH.—The objection to livelihood by literary work in connection with the truth can scarcely be taken seriously even if seriously meant. That it should be seriously meant by reasonable men is impossible. One man, for example, lives by dealing in books; another may live by writing for the press. In these two cases the writing and bookselling are considered lawful and honourable though concerned with unimportant and trifling subjects. Will it be maintained that a man may live by these, but not by books and writing on subjects of the highest moment?—that he may vend novels and dictionaries, but not Biblical expositions?—that he may report races, dog shows, street fights and larcenies, but not the highest and best movements among men?—that he may conduct a comic paper and live by it, but not a magazine devoted to the enlightenment and comfort of the hearts of men in the things of God? We know what Dr. Thomas would have characterised such a contention. We know its character, but forbear to name it.

L. T.—All right.

J. N.—There is no intention to publish the special lectures being delivered in Birmingham.

There have been several orders for bro. Sulley's Ezekiel Temple plans during the month.

A brother sends 4s. towards the release of bro. Edwards from military service.

An index for the year is published with this number.

THE JEWISH CONTRIBUTION.—During the month we have received the following sums:—Three brethren each one dollar; a sister 2s. 6d.

J. S.—We do not receive the publication you refer to, and, consequently, are not in a position to show you back numbers.

H. & E. P. F.—We are pleased to be the channel of your goodness to the Jews and others. God will not forget your good deed for many years past.

J. H. D.—We shall not object to take charge of any contribution sent to the help of the Jews in Palestine, though the contributors may not be otherwise in harmony with us.

J. C. N.—The diversification of the Psalms has elicited the commendations of several. But it is proverbial that tastes differ. We do not find fault with your not liking it.

D. H.—Your ecclesia deciding to fellowship partial inspiration, you could not do otherwise than step aside as you have done. Their decision has at all events the merit of straight forwardness, which entitles them to some respect.

W. G., R. S. and many others.—Your letters of encouragement are helpful in the conflict. We adopt this public mode of acknowledgment of thanks for lack of opportunity to privately communicate.

THE NEXT VOLUME.—We have to thank many for liberal renewals during the past month. This

number will be the last that will come to those who do not re-order. Would to God it might be the last required. That number will come.

T. S.—The personal statements that are being circulated in various ways, concerning the Editor, are not true. We endure them quietly in the confidence of vindication at the appointed time. We are content if you do not construe our silence as consent.

B. B.—It is not true that we are in partnership with the printer or that we ever receive back any of the money paid to him for books supplied. The suggestion is one of many slanders put into circulation with an object that will not succeed unless the wisdom of God require.

PROVIDER.—The copies of the *Christadelphian* provided by sister Hage, during her life for poor brethren and sisters unable to procure it, are now provided for 1886, and one or two over which we shall hold at the disposal of similar cases of which we may be advised.

T. B.—A little more patience. When things are at the worst, they begin to mend. We are at the worst just now. God is merciful, and will grant peace to those who are resolved on purity first—if not now, certainly with joy in the morning.

A brother who has been for a considerable time out of work, being desirous of commencing the second-hand book business, will be glad of the gift of any books for which the brethren have no further use. Carriage need not be paid. Address R. Dyson, 59, Hubert Street, Leeds Road, Bradford.

S. E.—We cannot do better than refer you to bro. Andrew's letter this month. It is a complete and convincing argument on the inspired and consequently infallible character of the Bible. The second section of his letter (intended for the January number) will deal with the question of fellowship.

T. T. F.—It is a pity there should be division about voting at the elections. The remedy is in the power of those who think themselves at liberty to vote. Let them refrain. It will be no hardship. It will remove a cause of offence. It is certain that Christ will not be displeased with abstinence. His doctrine is that we are not of this world, and must accept the position of strangers and sojourners.

A. F.—Dr. Thomas's articles are only temporarily suspended. Bro. J. J. Andrew's long letter in this number of the *Christadelphian* will probably be not an unacceptable substitute. Next month bro. Andrew will deal with the question of fellowship. His letter in January will probably extend to a similar length. Afterwards we may fairly hope to return to the usual style of contents. We bespeak further continuance of the patience which has been so sorely tried.

(Notes continued on page 3)

J. and J. H.—Your fears that we would be hurt bodily by the mental pressure of these evil times (as we were during the renunciationist upheaval), are not altogether groundless. The weakness developed on that occasion has embarrassed us somewhat. Still, tricycle exercise, so far, has enabled us to keep the enemy at bay, and we are not without hope of finally repulsing his attacks, and compelling him to raise the siege. The will of the Lord be done (which is "cant" only in the estimation of those who are not in harmony with the mind of the Spirit).

J. C. H.—It is true that the truth is great and will prevail; but the maxim is mis-applied if it is made a reason for not opposing error and contending for the faith. The truth will not prevail in the absence of Christ. Its fortune has been to be prevailed against for centuries; and this will substantially continue to be its fortune until He come. It is not with the idea of changing the situation that faithful men observe a strict policy, but of merely performing the part to which all men have been invited who wish the approbation of Christ when He returns.

ADVERTISEMENTS.

VISITORS TO BIRMINGHAM.—The house previously kept by Sister Townshend (29, Main Street, Camp Hill,) is now in the hands of brother and sister John Jardine, who will be prepared, on very moderate terms, to entertain visitors who may not care to go to any of the Hotels, and who have no private arrangement with any of the brethren.

THE "BIBLE LIGHTSTAND."
—A penny weekly paper, of 8 pages, conducted by brother F. R. Shuttleworth: to the United States 50 cents, to Canada 42 cents; 1s. 7½d. per quarter, post free.—Address, Athenæum Buildings, Edmund St., Birmingham.

EDUCATION.—(Sons of the Brethren.)—Brother JAMES

ALLEN, 13 years a Master in King Edward VI. Grammar Schools 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.

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 *Brandon Mail*, for October 8th, 1885, with the account of the supposed "discovery of the soul," (the hugest journalistic romance of recent times. Just think of it: a microscope magnifying the immaterial, and which, while alleged to have made the motes of dust in the room as large as cannon-balls, left the dying body and its supposed disentangling spirit at the normal size!)—Copy of the *Halifax Morning Chronicle* for October 19th, containing interesting remarks on "the outlook in Europe," which with good reason it pronounces "remarkably stormy."—*Glad Tidings*, No. 9, Vol. 2.—*Manchester Guardian*, October 30, with mark at the report of law case involving a Mr. Baume, the bearing of which we do not understand—"A mother and children's discourse," a rhyme, by E. C.; good in some points.—"A Word to the Thoughtful," a neat little pamphlet on the truth, printed on pink paper.—The issues of the *Elmira Tidings* (N.Y.) for the month—(a huge literary truffle, got up with much skill and expense, but affording little nutriment to those who hunger and thirst after righteousness. The *Investigator*, No. 14.—The *Literary World* for October 23rd, November 6th, and November 13th, with various interesting paragraphs marked.—(We thank the sender).—The *Christadelphian Advocate* for November, 1885.—Pamphlet and papers on a new application of magnetism through various articles of wearing apparel, including boot soles. (A little good in it, perhaps, but nothing like what is promised. Experience shows the futility of all artificial remedies for human woe. What little alleviation is possible is to be got at by the right regulation of natural conditions, in ablution, exercise, fresh air, simplicity of diet. Fundamental regeneration is only attainable by the application of that Spirit of which the Lord Jesus only possesses the power).—The *Boston Herald* for October 10th, with supplement for October 5th. (Both very sad missives—the one setting forth the public renunciation of the hope of the Messiah by American Jews as a human dream, and their acceptance of American Republicanism as the highest good; and the other, reporting the graphic dogmatism of Colonel Ingersoll against all Bible hope. The consolation lies here, that Israel's latter-day unbelief is a predicted phenomenon, which not only cannot frustrate the purpose of the God of their fathers, but is a pledge of its fulfilment—and as for Mr. Ingersoll, his denial of Bible hopes is almost an excusable revolt against the monstruosities of priestcraft—still, much to be deplored. It is as greatly irrelevant and futile as the ravings of a maddened patriot against the motions of the stars. It is part of the grievous darkness that, as foretold, overspreads all the earth just before the rising of the glory of the Lord). Later issues of the same paper, October 24th and 31st, report lectures by a Jewish Rabbi, intended to prove the gospel unhistorical, and Paul the gratuitous inventor of Christianity. The lectures will doubtless "go down" with those who cannot distinguish between assertion and proof. They are a tissue of misrepresentations from beginning to end. It would be pleasant work, did other occupations allow, to tear the plausible sophistry to shreds).—The *American Protestant* for October 31st (without anything marked).

CHRISTADELPHIAN PUBLICATIONS IN SUPPLY, DECEMBER, 1885.

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7s6d.	Eureka, Exposition of Apocalypse, vol. I	8s2d.	2.75	10s2d.	2.03	3d.	Vindication (R. R.) ..	3d.	.08	4d.	.07
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