

# 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.

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

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VOLUME XXIV.

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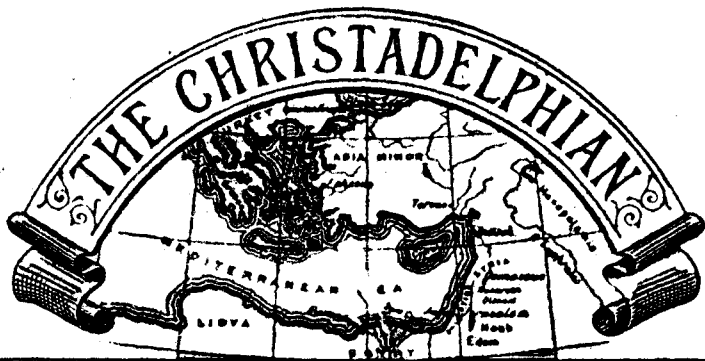
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"He (Jesus) that sanctifieth and they who are sanctified are all of one (Father) for which cause he is not ashamed to call them BRETHREN —(Heb. ii. 11.)

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

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## DR. THOMAS'S ACCOUNT OF HIS VISIT TO THE SOUTH DURING THE AMERICAN CIVIL WAR.

*(Continued from last month.)*

Among the objects of Jehovah's indignation are those who utter "hard speeches against him." What speeches against him can be harder than those which come from a legislative invitation to a Jewish Rabbi, who holds the Lord Jesus in contempt, to officiate for the representatives of the nation in spiritual affairs? This was done by Congress, and in so doing, it offered a direct insult to him whom the Eternal Spirit hath made both Lord and Christ. This public blasphemy capped the climax of the impiety of the late United States, and confusion came upon it. He did not confound their ability to speak English, but he confounded the counsel of their politicians, who could not be brought to understand one another, so that "they left off to build the city" and capitol, and are scattered upon the face of the earth, some towards the north, and others towards the south.

3. The Union, then, in God's providence, and for the promotion of his own purposes, is broken into two hostile sections. This is a fact, and has to be accepted as such for the time being. What may be in the immediate future cannot be told. It is not revealed in the scriptures. Yet the Federal Government is acting as though it knew that the old Union was to be restored. It is raising men and money to accomplish that result; and working with all the perseverance and infatuation with which

the blind governments of the world carry out the purposes of Jehovah to their own confusion. Believing the dissolution to be providential, we do not believe that a restoration to the *status quo ante bellum* is possible. But we shall see. The end is not yet.

4. We come now to the purpose of the Confederate Power. What is it? It proposes to establish its independence of the North; and to perpetuate for ever the institutions peculiar to the South, with visions of empire extending illimitably to the south. We believe, on the principle of Jehovah making use of the wicked as his sword upon the wicked until he come with the saints to execute judgment, that the South will be successful to a certain point. God is making use of it as a power to break up an obnoxious union; but that order and permanence will be established, and Southern power created such as is anticipated, we did not believe. The end of all governments is near at hand, so that the time is too brief to afford scope for the development of the hopes and expectations of the people. We do not believe that the purposes of either the Federal or Confederate governments will come to pass. Both parties are guilty before God. He has spoken, but what He has said meets with no consideration in the North or the South. The time is come, therefore, to give both peoples' blood to drink for their iniquity.

5. The purposes of Jehovah is subversive of the purposes of both sections. He has declared his intention to set up a kingdom whose rule shall be universal. When the time comes for this, and it cannot be far off, it will abolish the govern-

ments of the North and South. It will tolerate neither of them; for they will be as much in his way as the old union of Shinar. When he comes to execute judgment he will drive them both asunder; for the one is no more in harmony with the principles of his kingdom than the other. The present revolution is but the prelude to worse times coming. The scriptures teach that when Christ comes the world will be in an uproar. Hence, some storm must be stirred up to set the sea of nations in commotion. The trouble here may become complicated with foreign elements of discord. European governments doubtless understand the opportunity presented to them by this division of the Model Republic against itself. When a people turn into the demolition of their own hands, "outside barbarians" need only to stand by and wait, and wonder at their infatuation. Had the old union continued to progress in the same ratio for a century as it has since the recognition of its independence by the mother country, a contest would have necessarily arisen, under the guidance of its political prophets, between the Union and Great Britain for the dominion of the sea, and the commercial ascendancy it guarantees. The cry of the capitalists and traders, fillibusters and needy, and, therefore, hungry and ambitious political spoilsmen, would be like that of the old Romans against Carthage. They would say, *Britain must be destroyed*. But the people of this modern Shinar are saving Great Britain the necessity of that conflict. Unless infatuated, she will never aid the

subjugation of the South, or the restoration of the Union by compromise or otherwise. Her interest, and that of all the leading powers, except Russia, is the division and weakness of the Republic. The enterprise in which the North and South are now engaged has reduced the Monroe doctrine to a mere fiction of the past, and enabled them to please themselves in the policy they may choose to adopt in regard to the affairs of the American continent. We do not believe that they will permit their mills and factories to be stopped, and hundreds of thousands of their operatives to be thrown out of employment, and to perish for bread, or to help themselves by the plunder of the rich, while they have the power to help themselves with the co-operation of the South. But the result of such a policy who can tell? It is not difficult to inaugurate it; but if the volcano in which slumber the Italian and Turkish elements of discord between the powers should break forth, sweeping away the Anglo-French alliance, and developing new combinations of the governments, what then would be the situation of affairs? Would not the hearts of the capitalists and "merchant princes," and rulers, and peoples of the world, fail them for fear of what might be coming upon the whole habitable? There would then, indeed, be a time of trouble, like to which mankind has not seen since nations have existed on the earth. They will be enraged, and then the wrath of heaven comes to augment the catastrophe. We can see no prosperous issue from the present conflict for North or South; nor do we believe that any purpose

or policy they may adopt will ultimately succeed; the only purpose that will stand is Jehovah's, which the one section is as ignorant of as the other.

We concluded our address by advising our brethren to have nothing to do with the factions on either side. Both sides proclaim to the world that God is with them, and each is repudiating the other as the greatest sinners under and against heaven. In this mutual accusation there is more truth than fiction. All the States and their peoples are guilty, and all under condemnation—"there is none of them righteous, no not one." The South says it is fighting for "a pure Christianity" against the infidels of the North! The Northern abolitionists, and all other classes, are infidel enough. Everyone intelligent in the word knows this. But this blackness and darkness does not whiten and illumine the South. There was no pure Christianity in North or South, apart from the belief of "the gospel of the kingdom," and the obedience it demands; and where in either section are they to be found who will stand this test of purity? Not the Puritans, or rather Simon Pures, of New England, nor the Sectarians, whose faith and practice is common to North and South. If to be found at all, they are only with the few so microscopic in its dimensions, as almost to elude detection. Hence Christians of the Bible order can take no part with either, and be guiltless before God. If Southern and Northern Methodists, Baptists, Campbellites, Presbyterians, Episcopalians, and Baptists, think fit to blow one another's brains out, and so send their brethren to

hell and the Devil according to their creeds, by all means let them do it to their heart's content ; but let not Christians mingle in the unhallowed strife. There is no government or country on earth, apart from Jehovah's land, that is worthy the blood of one of his saints. Let the potsherds of the earth fight for their own governments, in Scripture styled "*the Devil and his Angels*;" the time of the saints is not yet quite come. All they have to do now is to pray for "*all in authority*," without regard to latitude, longitude, or generation ; not that they may be converted, but that their policy may be so providentially over-ruled as that they may be permitted to "lead quiet and peaceable lives in all godliness and honesty." Upon this principle, saints in Rome and Constantinople could conscientiously and scripturally pray for the Sultan and the Pope ; and so in Washington and Richmond for the Presidents of the North and South. Until

Christ comes, it is for the saints not to create, or aid in creating results, but simply to accept them. When "the hour of judgment" comes, "judgment will be given to the saints under the whole heaven," and they will "execute the judgment written" against the north and south, east and west ; and no people will escape. We pray all of you, then, who are saints, to have patience until then. Now you are called upon to "endure hardness" as good soldiers of the faith, that you may please him who has invited you to his kingdom and glory ; then you will be conquerors through him who loves you, and all nations will feel your prowess and glorify your name.

Such in substance was our discourse in the Confederate Capital. No one put us to the question on account of it, nor are we aware that there were any disposition to interrupt us as dangerous to the "powers that be."

(To be continued.)

**A NEW TOWN IN PALESTINE.**—The following is a clip from the newspapers. Whether true or exaggerated, it is indicative of the drift of the times :—"A curious statement has lately appeared in some of the Continental papers to the effect that a new town is to be founded in the vicinity of ancient Samaria, to be peopled by Jews from Roumania, Germany, and Turkey. The funds, it is stated, are being found by Baron Rothschild, who is represented to have already advanced some £60,000. The town is to be named 'Jacob,' after the patriarch, and the wooden houses from Sweden and Norway are expected at Jaffa."

**COLOURED SPECTACLES.**—How a man sees the world depends upon the medium through which he looks. An apparently successful tradesman in Australia, who has just issued a book, finds the general aspect very comforting. He sees "education increasing, crime decreasing, mankind be-

coming more humane, war decreasing, human happiness and true religion increasing." These to him are the signs of the times. He thinks that English will be the universal language, and that the inventions of the future will surpass in wonder and utility those of the past. Those who look at the world through a Bible medium find a somewhat different picture. There are some improvements, but not in godliness and true human well being. There are "signs of the times" indicative of increasing brutality and distress. Nevertheless there is a good time coming—not of man or by man—in which Hebrew, not English, will be the universal language. The inventions of that time will doubtless excel those of the present as much as Mr. Optimist, of Australia, thinks, but in totally different connections and conditions from those now prevailing on the earth.—ED. C.

## CHRIST: HIS LIFE AND WORK 1800 YEARS AGO.

BY THE EDITOR.

### CHAPTER XIX.—FROM THE STORM ON THE SEA OF GALILEE TO THE CALL OF MATTHEW.

THE boat being ready, Jesus entered, and several of his disciples. It was the work of a few minutes to unfurl the sail, lift the anchor, and make for the open, steering straight for "the other side." Jesus, wearied with his recent efforts, laid himself down on some cushion-work in the hinder part of the boat, and was soon fast asleep. Gaily the little craft sped over the glistening waters, kissing the freshening breeze, and sending the spray right and left as she cut her way through the dancing waves. But suddenly, there came a change, as is the wont with storms on the same lake to this day. The sky overcast, the wind rose, and the water roughened into a heavy swell. Rapidly the wind increased to a gale, and the sea, quickly responding, rose in great white-crested waves that tossed the vessel about like a plaything, and broke around and over it in a very threatening manner. The disciples exerted themselves to the utmost to avoid the waves—probably by running her before the wind; but the strength of the storm was too much for them. They could not prevent the breakers boarding her, and nearly filling her with water. The peril was great. Christ was yet asleep. They did not wish to disturb him; but every minute the danger was increasing. The vessel rocked, and plunged and creaked and shipped water in a style that threatened to send them all to the bottom in little time. She was now nearly filled with the water. At last they awoke Christ. "Master! master!" exclaimed they, "we perish. Lord save us. Carest thou not that we perish?" That they supposed he could help them in some way is probable: that they thought he could check the storm is disproved by what happened. Awaking, Christ said, "Why are ye fearful?" This was as much as to say there was no cause for fear. Well, there was not, as it turned out, from his point of view; but to mere human perception, there was every cause for fear. There never is or can be such apparent just cause for apprehension to men than when they are in a storm at sea in a frail vessel that is being overwhelmed by the waves. Men never fear more than in such circumstances. That Jesus felt differently was due to the power he possessed. That he expected the disciples to share his feelings on the subject was due to the evidence he had previously given them of his possession of that power. "O ye of *little faith!*" It was the smallness of their faith he rebuked. Faith is trust on the ground of evidence. He had given them the evidence; and on this, faith ought to have worked with the effect of inspiring confidence in all circumstances. But man is weak, and their faith failed them in the presence of unfavourable appearances.—Having uttered these few quiet words of rebuke, he rose and addressing himself to the elements, said "Peace: be still!" The effect was

instantaneous. The rush of the wind was arrested: the tumult of the waves stopped. The water ceased its convulsions and immediately settled to a quiet level. The storm was gone, and the ship, dripping, glistening with the water that had covered it, was riding in calmness and safety. In the presence of this great and sudden change, Jesus again looked at his disciples, and said, "Why are ye so fearful? How is it that ye have no faith?" Questions under the circumstances far more telling than the most fervid effort of rhetoric.

It would be impossible to imagine a situation in which the power of Christ could be more impressively shewn, or more stringently and convincingly tested. Never is man so powerless as in the presence of the elements in their raging power. A pretender may do something with appliances and protected platforms and dark rooms. But place him on the storm-swept deck of a reeling vessel in a gale, and he is as helpless as the struggling cattle that are washed overboard. It does not even want a storm to show the impotence of man in dealing with nature. The quiet side of a mountain, the expanse of primitive moorland, the depths of the forest, or the face of the smiling ocean at any time in the finest weather overwhelm a man with a sense of mortal littleness and helplessness. We have all heard in history of the vanity of monarchs or the extravagant loyalty of subjects that has sometimes claimed dominion over nature, and that has received its quiet but ineffectual confutation from nature itself. We have heard of the Persian Xerxes vainly apostrophising a mountain that he wanted out of the way, and whipping the waters of the Bosphorous for presuming to sweep away his bridge of boats. We have heard of Canute planting his throne by the edge of the sea, and vainly commanding the rising tide to stop its advance. But here is a man who says, "Peace be still," and at whose word the rage of the tempest itself stops, and the sea becomes smooth. What more appropriate comment can be made than the one the disciples passed one to another: "What manner of man is this that even the winds and the sea obey him?" What manner of man, indeed! Most momentous question, which many are content to leave unsettled, or to settle in a most superficial and absurd manner. The question cannot be burked or ignored. The question is there. Christ did all these wonderful things. The New Testament is the evidence of it. The New Testament has been in the hands of the world all these ages. It was written by the men who were his companions: whose competence as witnesses is shewn by the writing; whose integrity is proved by the fact that they had and could have no object in the writing but the testimony of truth, since that testimony brought them nothing but evil; the truth of whose narrative is proved by the narrative itself. The question is constantly ringing in the air for those who have ears to hear: "what manner of man is this?" The answer is a glorious one, though mankind in their woe may be sick of hearing it. It is the only answer that solves the whole wonderful problem. "God was in Christ." God, who made all things, can control all things, whether it be the physiological conditions of the body, or the momentum of the atmosphere, caused by the mechanical action of the laws of heat. It is in His



power to radically change the one or put a brake on the other. It is a question of the object and opportunity. There is a time to show the power, and time to conceal it. One time to show it was when Jesus, the Son of God, was on earth to declare the Father's name, and open and shew the way of life and love in the ministry of reconciliation. It was shewn in such a variety of ways as to exclude the possibility of doubt as to its being the power of God: and one of the most impressive certainly was the demonstration that even the wind and the sea were subject to the will of Christ.

The storm having ceased, the boat resumed her eastward course, and shortly arrived at the other side. They landed "in the country of the Gadarenes, which is over against Galilee." The district lies on the eastern margin of the sea of Galilee, towards the southern end, where the land rises abruptly forming that "steep place" which was signalled by an incident now about to happen—of which the three apostolic narratives, read together, furnish the following particulars. When Jesus had landed, a man at a long distance off was seen running towards him at the top of his speed, accompanied by another man who did not figure prominently in the transactions that followed. The men were madmen, who lived, not in the city, but among the tombs in the neighbourhood of the city. They were naked, and possessed of abnormal strength. They had been the terror of the neighbourhood for a long time—particularly the first man, who, night and day, at spasmodic intervals, made the air ring with his maniac shouts, as he cut himself with stones and cried out. Many attempts had been made to put him under restraint, but all in vain. Chains and fetters had been successfully put upon him several times, but each time, with the strength of Samson, when left to himself, he snapped them asunder in the paroxysms of his madness. He now ran towards Christ, whom, from a distance, he had seen landing. The fame of Christ had "spread into all the regions round about." Consequently, this madman had heard something of him, and ran to worship him. Jesus saw him coming. It is probable that the disciples also would apprehensively direct his attention to the approach of a madman. Jesus knew the state of the man, and before he had come quite close, he sought to disarm him by cure. He said, "Come out of the man, thou unclean spirit." The man, mistaking Christ's adjuration for an imprecation of judgment upon himself, fell on his knees and responded in a voice of terror, "What have I to do with thee, Jesus, thou Son of the most High God? I adjure thee by God that thou torment me not." Jesus then speaks kindly to him: "What is thy name?" The man said, "My name is Legion, for we are many." This was the man's hallucination. Jesus had recognised but one unclean spirit (that is, the deranging influence that obstructed his faculties), saying to him, "Come out of the man, thou unclean spirit." But the man imagined himself inhabited by a multitude of demons. The lunatic asylums to-day will furnish instances of a similar delusion: the difference is, they are not at large, and there is no living Christ going about, for their aberrated faculties to act on. The man proceeded to earnestly implore Christ not to send him (that is, them: for the man and the demons were identical to the man's deranged mind)—not to send him out of the country. It was a revealed work of the Messiah, that he would

“cause the unclean spirit to pass out of the land” (Zech. xiii. 2). John the Baptist had spoken of him “standing in the midst” of Israel while he spake, and of having the fan in his hand with which he would thoroughly purge his floor (Matt. iii. 12 ; Jno. i. 26). This phase of the Messiah’s work is the one that would most readily be apprehended by the populace. It would easily and naturally diffuse itself as a panic which the madmen of the country would catch up and reflect in an aberrated form. Consequently, we may understand this madman’s anxiety as he kneels imploring Christ to spare him the banishment which he feared at his hands, and suggesting to him that he would instead, allow him to go among the swine that were feeding in multitudes on the hill brow overlooking the sea. Of course, it was mixed up with the hallucination that he was a legion of demons ; and the suggestion took that form. “Suffer us to enter into the swine.” Jesus acted on the suggestion. The culture of the sow was a breach of the law of Moses. It was part of the disobedience which he was about to revenge on the nation in a baptism of fire (effected 40 years later). It was therefore a fitting thing to mark with his displeasure in the way now suggested. He said, “Go,” and at his word, the maddening influence which had so long possessed the man was transferred from him to the 2,000 swine, and transformed into a judicial impulse which projected them in a general stampede down the brow of the hill into the water where they were all drowned,—as intended.

The idea that the “demons” in the case were intelligent beings is precluded by the way they are treated in the narrative. They are, both by Jesus and the narrator (Luke), treated as “an unclean spirit”—a spirit of madness. Their existence in the man is the man’s own theory of himself, propounded in answer to Christ’s kindly question, “what is thy name?” and merely adopted in some parts of the narrative in accommodation to this introduced aspect. Had they been intelligences literally seeking transfer to the swine, as a more congenial sheathing or dwelling, they would not have instantly frustrated their own wishes by destroying the swine in the sea. The whole of the circumstances adapt themselves to the view that Christ, in benevolently curing a violent madman, judicially transferred the madness to a herd of swine that had no business in the land of Israel. The narrative is necessarily tinged with the notion universal in the world at that time, that madness was due to the presence of malignant beings : tinged with it, that is, in the sense of its being taken into account just as we take into account the views of children or lunatics, when we talk to them about their affairs : but not tinged in the sense of its being accepted as true : only in the sense in which the doctrine of Beelzebub tinged the discourse of Christ when he seemed to assume the existence of that mythical deity, in his conversation with those who believed in it (Matt. xii. 27). It is one of the evidences of the divinity of the Gospel narratives, that while necessarily dealing extensively and minutely with the heathen theory of demonology in its record of the cure by Jesus of mental disorders of all kinds, it steers clear of an endorsement of the theory as such.

The people who were in charge of the immense herd of swine were thrown

into consternation at the inexplicable frenzy which impelled it to destruction in the waters of the Galilean lake. They ran into the town in hot haste, and reported what had happened. The people instantly flocked out to the hill to behold the evidence of the truth of the report in the hundreds of pig-carcases floating ashore. While wondering at the occurrence, their attention was drawn to the group on the plain. Jesus and his disciples were there: and the crowd streamed towards them. There they found their formidable neighbour—the incurable maniac—“sitting, and clothed, and *in his right mind.*” (No doubt the disciples furnished clothing among them for the man, when he was cured). The people quickly understood the situation: Jesus had transferred the madness from the man to the swine, and caused their destruction. This filled them with a superstitious fear of him. They were afraid of further calamities. They implored him to get away from them; and he went. Poor misguided people! How many millions there have been since, who would gladly at any time have given all that they had for one hour of the company which these Gadarenes put away from them. There have been many, also, who, like the Gadarenes, have put Christ away, because of the temporal inconveniences.

Jesus walked back to the ship—the cured madman accompanying him to the water's edge. When he had got aboard with his disciples, the man implored Jesus to allow him to go with him. But Jesus would not consent. To one he said, “Follow me;” to this, “Follow me not.” “To every thing, there is a season, and a time to every purpose under the sun.” The cured madman was not fit to be a companion of Christ, and not suitable for an apostle. Jesus “knew all men,” and knew this man, and therefore “suffered him not” to have his wishes gratified. There was, however, a sphere of service for him. “Go home to thy friends, and tell them how great things the Lord hath done for thee and hath had compassion on thee.” As the boat drew off, we can imagine the poor man looking after it with longing eyes as he stood among the other people who with a very different mind watched the departure. He would watch its receding form till no longer able to discern the forms of its occupants; and then, with the dispersing multitude, many of whom would gather round him and talk with him, glad at his change, though vexed at the loss of their grunting property, he would at last go away. He did not and could not forget what had been done for him. “He departed and began to publish in Decapolis (the ten cities) how great things Jesus had done for him; and all men did marvel” (Luke v. 20).

Arrived at Capernaum (which he had made “his own city” by removal from Nazareth) Jesus found the town crowded. “Great multitudes had come together to hear and to be healed by him of their infirmities.” Among the crowd were “Pharisees and doctors of the law out of every town of Galilee and Judea and Jerusalem” (Luke v. 17). These had heard reports of his wonderful doings and sayings, and had come to study him. At first, Jesus retired before the crowded state of the town, and again “withdrew himself into the wilderness and prayed.” But again rallying himself to the work “after some days” “he entered into Capernaum” (Mar. ii. 1). It was soon reported that

he had arrived and was in the house where he made his stay when in the place. "Straightway many were gathered together insomuch as there was no room to receive them, no not so much as about the door." While thus clustered thickly together in and about the house, "he preached the word unto them." Our exclusive acquaintance with western houses interferes with our understanding of such a scene as this—as regards its mechanical adjuncts. If the house was like the eastern houses which travellers describe to us, it would be a flat-roofed building of one storey, with a wide door opening to a paved court in front. Jesus would be seated inside some distance from the door, with the people standing and sitting all about him, filling the room and overflowing through the door way into the court yard. The "doctors of the law" had secured a place in the inner circle. Jesus discoursed to the assembly in terms not recorded. The Pharisees and lawyers were sitting with ears attent. They were in the keenly observant mood of a perplexed scepticism which desired to find a flaw, but could not resist the wisdom of his speech or deny the wonder of his works. While he was speaking, a noise in the roof attracted attention. Slabs were being removed, and in a little time a large space had been cleared over the heads of the assembly—large enough to admit the entrance of a couch containing a palsied man, which the operators proceeded to lower into the presence of Christ. No doubt people in the house would expostulate with the intruders, and endeavour to persuade them to withdraw the strange burden, and restore the roof. If so, it was all in vain. They were terribly in earnest, and would take no denial. There were four of them. The palsied man was probably a relative. They had heard of Christ's wonderful works of healing, and had probably brought him from a distance to be cured; but on arriving they had found the house blocked with people, and no way of getting at him, but by breaking the roof. Their earnest stratagem, however objectionable to the company assembled in the house, was not displeasing to Christ. He "saw their faith," and anticipating their object, said to the palsied man, "Son, thy sins be forgiven thee." These words startled the aforesaid "Pharisees and lawyers." They looked at each other and whispered, as much as to say, "Ha, did you hear that? We have got something now." Their actual words (under their breath) were, "Why doth this man thus speak blasphemy? Who can forgive sins but God only?" Jesus perceived the movement, and knew their thoughts. Turning to them instantly, he said, "Why reason ye these things in your hearts? Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee, or to say, Arise, and take up thy bed and walk?" He places the two things on a par in point of power and authority. If he could do the one, was it not evidence of ability to do the other? Who could cure the palsy with a word but God only? and if God gave the Son of Man power on earth to cure the palsy and do many other works that no man could do, why should he not confer upon him the power to forgive sin also, which was neither more difficult nor more easy? Pressing home this argument, he said to them, "That ye may know that the Son of Man hath power upon earth to forgive sin—(then turning to the palsied man) I say unto thee, Arise and take up thy bed and go thy way unto thine house."

All eyes were now upon the man, who arose with the ease and strength of a man in perfect health, packed up his couch, and lifted it on his shoulder. A passage being made for him among the people, he carried it out before them all. Everyone was simply amazed and struck with admiration, "We never saw anything like this before." They " marvelled that God had given such power unto men " (Matt. ix. 8). The Pharisees could only be silent. Jesus then motioned to pass out, and a way being made for him, " he went forth again by the seaside, and all the multitude resorted unto him, and he taught them." " The common people heard him gladly." The uncommon people did not. On the contrary, they heard him, first with curious interest, then with suspicious dislike, then with open hostility, and lastly with implacable hatred and determination to compass his destruction. But things did not reach this pass all at once. As yet they were in the studious mood. The common people were intent on hearing him ; and the leaders were obliged to follow in their train.

Returning from the seaside, Jesus passed the tax-collector's office (for Capernaum) in which an official was seated who had been keeping an open and interested eye on the movements of Christ, and on whom Christ now had his eye. This was " Matthew, the publican," who belonged to a class that was not in good savour with the higher ranks of society in Israel at this time. He was a Jew, but a servant of the Romans, and was therefore looked down upon as an unpatriotic and defiled Israelite. Besides this, the publicans as a class were extortioners. They paid a stipulated sum to the government as the taxes accruing from the district over which they were appointed, and collected as much more as they could, by pressure and extortion, thereby enriching themselves at the expense of the community. It is the system of farming the taxes which is in vogue in Turkey at the present day. The publicans were, therefore, as a class, in great odium. But in all classes, there are men better than their class. And Matthew was not an unjust man, though a publican. He was a man fit in Christ's estimation to be an ambassador of Christ ; and the time had come to call him. Jesus therefore stopped before the office, and fixing his eyes on Matthew, simply said, " Follow me." For this summons, Matthew had evidently been previously prepared ; for, without any hesitation or delay, " he arose and followed him."

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**"LEAN HARD."**

*("Through much tribulation ye must enter the Kingdom of God." These are divinely spoken words, and must be realised at times by all God's children. What comfort when our human nature unaided would sink crushed by its burden, to feel our Father's encircling arms around us, and to "Lean Hard" upon Him who has said, "Cast thy burden on the Lord and he will sustain thee." To those dear ones who are passing through the dark hours of tribulation, the following selected lines are offered by Sister S. J.:—)*

Child of my love, "Lean Hard"  
 And let me feel the pressure of thy care.  
 I know thy burden, child; I shaped it,  
 Poised it in mine own hand, made due proportion  
 In its weight to thine unaided strength;  
 For even as I laid it on, I said,  
 "I shall be near, and while she leans on me  
 This burden shall be mine, not hers,  
 So shall I keep my child within the  
 Circling arms of mine own love."  
 Here lay it down, nor fear  
 To impose it on a shoulder which upholds  
 The government of worlds.  
 Yet closer come, Thou art not  
 Near enough, I would embrace thy care,  
 So I might feel my child reposing on my heart.  
 Thou lovest me? I know it.  
 Doubt not then:  
 But loving me—"Lean Hard."

**THE DRYING OF THE EUPHRATES, OR THE TERRITORIAL LOSSES OF TURKEY.**—The *Novoe Vremya* gives a summary of the territorial losses of Turkey during the last two centuries. In 1711 the Ottoman Empire possessed more territory in Europe than any other Power except Russia, her possessions extending westward to the Adriatic and the Danube, and eastward to the Dniester, the Dnieper, the Don, and the Kuban. Thus, Bessarabia, the Crimea, and other Mongolian regions were under the dominion of the Turks, whose possessions on the Continent of Europe covered an area of 15,454 square miles. But from this period the decadence of Turkey began, and, with the exception of her temporary success against Austria in 1739, she went on losing territory to such an extent that upon the eve of the war with Russia, she had

only 9,456 square miles of territory, of which 2,948 miles were governed by princes, who merely owed her suzerainty. The Berlin Treaty deprived her of 4,558 miles, so that from 1700 to 1878 the Ottoman Empire lost in Europe 10,666 square miles, out of which 8,902 were conquered by Russia, who has annexed 4,816 square miles. After the war of 1877-8 Russia annexed 468 square miles in Asia Minor and 167 in Europe while Austria annexed 1,073 (Bosnia and the Herzegovina), and England 174 (Cyprus). (There is some radical mistake in the figures: they ought to be much larger. Cyprus for example, given at 174 square miles, is 150 miles long with an average breadth of 40 miles, which would give 6,000 square miles. However, the lesson of the statistics is manifest enough.—EDITOR.)

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**MEDITATIONS ON THE DEITY'S WAYS.**

**No. III.**

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“Be not unequally yoked with unbelievers (2 Cor. vi. 14). The context of the passage makes clear Paul's meaning. ‘Unrighteousness,’ ‘darkness,’ ‘Belial,’ ‘infidel,’ ‘idols,’ are terms which include all outside the truth. In the aggregate such constitute the world. Within its boundaries is not only the ‘open and notorious evil liver,’ but also the well-meaning and pious alien. Everyone in fact who knows not God's purpose, and is not working with Him for its development. Paul's command embodies a principle—the principle of separation. To company with the world is unavoidable, but to yoke or join ourselves to it is unscriptural. ‘Love not the world’—‘Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God.’”

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Marriage is a yoke that cannot be removed. It is for life. Therefore, of all yokings with the world, marriage with the alien is the most disastrous. Such a union entails disagreement, diversity of aims and principles, and an absence of sympathy, companionship, and co-operation, except in relation to the comparatively unimportant affairs of the present life. He who joins himself to an alien burdens himself with a double share of sinful flesh. The man of God is commanded to grow in the truth. Can he best accomplish this by uniting himself to one who cares not to converse upon the truth, and who deems its calls distasteful? He is also commanded to work for the truth. Can he best do this by joining himself to one who murmurs, frowns, and unkindly criticises every effort made in this direction? He who allies himself with an unbeliever heavily weights himself in the race for eternal life, and shuts himself off from much godly comfort and help which he sorely needs.

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How does the matter stand with one who, on obeying the truth, has already an unbelieving partner? Paul says that such an one is not to separate (1 Cor. vii. 13). The command in reference to yoking in 2 Cor. vi. 14 applies to a voluntary act. One allied before becoming acquainted with the truth, and not through a wanton disregard of God's will, would doubtless receive from Him compensating help and comfort. It is sometimes contended that the union of a believer with an unbeliever is justifiable when entered into with the object of influencing for good. Apostolic teaching, however, emphatically forbids doing evil that good may come (Rom. iii. 8). Besides, experience says that this good rarely, if ever, comes. Study the history (penned for our learning) of those who have been unequally yoked, and note how the flesh, and not the Spirit, has preponderantly prevailed:—Gen. vi. 2-6; xxvi. 34-35; Jud. iii. 6-7; Ezra ix. 2-14; Neh. xiii. 26-27; 2 Chron. xxi. 6. Those who are in doubt

upon this question, and wish to take heed according to the Word, should also consult Deut. vii. 3-4; Jos. xxiii. 11-12; Exod. xxiv. 16.

Another form of unequal yoking is business partnership with the alien. No brother, keenly alive to his separate condition and holy calling, would venture an alliance with one who has not obeyed the truth. "Can two walk together except they be agreed?" Between one in the truth, and one out of it, there can be no agreement, be the latter as upright as he may. The motives and aims of the alien, and of those who are truly following Christ are totally dissimilar. With the former, the principles which actuate are solely of the flesh, and the object striven for is worldly prosperity. With the Saint, the object is the providing of things honestly in the sight of God and man, and a subserviency in everything to the commandment. To join (as in business partnership) with the alien is certainly a strange and dangerous way of redeeming the time, of working out our salvation in fear and trembling, of making our calling and election sure! No, a wise man will steer clear as much as possible of the world. As a good soldier, he will disentangle himself from the affairs of this life (2 Tim. ii. 4). To voluntarily share the responsibilities of an alien's conduct, is neither expedient nor wise. Some see no harm in such alliances, but how different is the ring of their sentiments from that of apostolic teaching. Let us recall it. "Set your affections on things above, not on things on the earth," "Be holy," "Be perfect," "Keep thyself pure," "resist not evil," "having food and raiment, let us therewith be content," "hating the garments even spotted by the flesh." "Whatsoever ye do, do all to the glory of God," "let us not sleep, as do others, but let us watch, and be sober." "Be ye as men that wait for their lord." This standard is high. Let us not lower it because we think we are unable to attain to it. If we try to obey, God will help. To the upright, the merciful and forgiving.

Paul's statement in 2 Cor. vi. 14, has been rendered thus: "Be not *diversely* yoked with unbelievers." It is probable that Paul had in mind the Mosaic prohibition in Deut. xxii. 10—"Thou shalt not plow with an ox and an ass together." The apostle, in a similar way, drew upon another Levitical enactment—"thou shalt not muzzle the ox when he treadeth out the corn." To this he added the suggestive comment, "Is it for the oxen that God careth, or saith He it altogether for our sakes? Yea, for our sakes it was written." What deeply-laid lessons are contained in the word! Well might the Psalmist pray—"Open thou mine eyes, that I may behold wondrous things out of Thy law." "In Thy light shall we see light."

Addressing Ezekiel, God said:—"Son of man, thou dwellest in the midst of a rebellious house, which have eyes to see, and see not; they have ears to hear, and hear not: *for they are a rebellious house*" (xii. 2). The concluding words of this sentence reveal the cause of Israel's afflictions. Israel's condition is now the condition of the whole of Christendom



—spiritually deaf and blind. And rebellion is the root of it. Christendom rebels against the Words of God, and contemns the counsel of the Most High (Ps. cvii. 11). Unscriptural behaviour leads from the way of understanding. Christ alluded frequently to this spiritual cause and effect. Listen—“If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free.” Again, “If any man will do his (God’s) will, he shall know of the doctrine whether it be of God, or whether I speak of myself.” Let faithful brethren take care lest they infringe and fall. Let the unfaithful reflect and reform. What deplorable results has unchristlike conduct produced! May we not confidently say, on the basis of the foregoing testimony, that our recent trouble (resulting in some cases in partial or complete repudiation of the truth) has been due to this?

“With lies ye have made the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life” (xiii. 22.) How applicable is this to the prophets of to-day! Who, among the faithful, is not saddened by the lies sent forth in the name of the Lord? And how doubly saddening is their effect! Pious, well-meaning, self-sacrificing dupes perishing from lack of truth! The Deity’s accusation goes farther. The prophets, in addition to lie-telling, strengthened the hands of the wicked by promising life. Is not this repeated in modern theology? God has laid down the conditions of salvation—a definite belief, and an observance of specific commands. False teachers introduce another way, which is lax, compromising, and flesh-pandering. Let not the wise be partakers in this sin. “They that forsake the law, praise the wicked: but such as keep the law contend with them.”

God accused the spiritual teachers of Ezekiel’s day with having prophesied “out of their own hearts,” and with having followed their “own spirit,” “having seen nothing.” In this we have another feature which marks the similarity of his and our times. The religious world is insane with the carnal predictions of its instructors. They make void the gracious promises of God, and bar their deluded followers from the way of life. The earth to be destroyed, Heaven to be the abode of the righteous, and eternal torment the destiny of the wicked—these and kindred visions are emanations of their own spirit, and are in direct opposition to the utterances of the Spirit of God, which they claim to possess. In this matter the Bible—the book of the Spirit—is our witness. Unfortunate, indeed, is the man who loses confidence in this unerring test.

In Ezekiel’s day the cry was heard—“The Lord hath forsaken the earth, and the Lord seeth not” (ix. 9). How this sound dings in our ears to-day! Some will say we are mistaken, and point, perhaps, to the universal weekly confession, “I believe in God, the Father Almighty, maker of heaven and earth.” But actions speak louder than words. The habitual

conduct of those who make this confession betrays their scepticism. Believe in God, and worship Mammon? Believe in God, and delight in the world's amusements? Believe in God, and make no effort to curb the sinful impulses of pride, vanity, and temper? Believe in God, and embrace no opportunity to converse upon His Word? Impossible! Those who are guilty in these matters are like Israel of old—they draw nigh with their mouth, and honour with their lips, whilst their hearts are far away. Let us not be seduced by the unbelief of the age. It is productive of every evil. Because of it the land, as in the prophet's time, is filled with iniquity and perverseness. "Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, 'Who seeth us? and, who knoweth us?'"

Ezekiel lived on the eve of dire calamity and trouble. To announce this was a part of the prophet's mission. How the announcement was received is shown in the scoffing proverbs of the time: "The days are prolonged, and every vision faileth." "The vision that he seeth is for many days to come, and he prophesieth of the times that are afar off." How discouraging must this have been to Ezekiel! But how useful and comforting is his experience to us! Trouble and calamity, far exceeding that to which the prophet stood related, is immediately ahead. This is no speculation; God has most positively revealed it. His servants to-day know it, and are earnestly proclaiming it. But how few, very few, receive their testimony! The disposition of Ezekiel's time everywhere prevails. The false cry of "peace" is to be heard—"sudden destruction" will speedily follow. Because of these things the prophet's experience strikes home. "Take, my brethren, the prophets who have spoken in the name of the Lord, for an example of suffering affliction, and of patience." Let us follow Ezekiel. Let us ignore the opinion of the multitude, and with confidence wait the fulfilment of the word that God has spoken. At any moment may the declarations again be realised: "The days are at hand, and the effect of every vision. There shall none of my words be prolonged any more, but the word which I have spoken shall be done."

The necessity for prayer must be seen before it can be engaged in with the confidence which the Scriptures enjoin. Prayer is not a matter to be resorted to as a kind of last chance—with the hope that it will succeed when other means have failed. The Spirit's instructions respecting prayers are explicit and repeated. Its importance may be gathered from the number of allusions to it in Paul's epistles. In his two letters to the Thessalonians alone there are no less than fourteen references to prayer and thanksgiving! Paul not only commanded them to pray, but he persuaded them, and set the example. "Pray without ceasing," said he. "In everything giving thanks." For this, he added was the will of God concerning them. Twice he gave utterance to the request, "Brethren,

pray for us." And as regards his attitude to them, he feelingly said, "Night and day," "without ceasing," "we give thanks to God always for you all, making mention of you in our prayers." How this language evinces the worth of prayer! Such teaching should reach the dullest. Remember that Paul was a teacher "in faith and verity."

Gibbon writes: "The doctrine of Christ's reign upon the earth was at first treated as a divine allegory, was considered by degrees as a doubtful and useless opinion, and was at length rejected as the absurd invention of heresy and fanaticism." How pregnant is this extract with instruction! It exhibits the unchanging character of human nature in relation to divine revelation. Observe the stealthy encroachments of error. The truth is first reduced to allegory, then considered doubtful and useless, and finally cast aside as an "absurd invention." Let us be on the alert against this insidious and ever-prevailing tendency of the flesh! Bible history has shared the same fate as Bible doctrine. In apostolic days, all Bible record was received as history, the early fathers changed it into allegory, and the time has come when men hesitate not to pronounce it fiction. Brethren, take heed! The Bible is true! That it is partly true, and partly false, is the pernicious teaching of the Scribes and Pharisees of the nineteenth century. If Christ were now among us, we may be quite sure that he would say as he said in the past—Beware of their heaven!

God's law is very thorough. No surface obedience will meet its demands. It addresses itself to the root of all motive. Unless the heart is reached, and rightly influenced, there can be no acceptable service. The truth must be affectionately believed—no mere intellectual assent will suffice. When believed, there must follow a similar joyous heart-rendered obedience—Hypocrisy is a certain prelude to shameful condemnation. Two illustrations will evidence the piercing character of divine law. "Thou shalt not commit adultery." Christ's comment upon this is, "Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart." Again, "Forgive men their trespasses." In reference to this Christ said, "If ye from your hearts forgive not every one his brother," the anger of God abideth upon you. And so with the whole round of our obligations. Pray let us examine ourselves. "If our heart condemn us, God is greater than our heart, and knoweth all things." "The heart is deceitful above all things, and desperately wicked." It can, however, be reformed, provided its owner be willing to submit to the self-abnegating process which the word inculcates. To act as though God were like ourselves—able only to judge by appearances—is fatal. The day that is coming will reveal to such as think thus, appalling things! Our Lord is coming, "who both will bring to light the hidden things of darkness, and will manifest the counsels of the hearts, and then shall every man have praise of God."

London.

A. T. J.

## "THAT THE BIBLE IS THE WORD OF GOD."

### LETTER FROM BRO. J. J. ANDREW TO HIS ADVERSE CRITICS.

London, Nov. 13th, 1886.

Twelve months have elapsed since commencing to write my letter to the Editor of the *Christadelphian* on the Inspiration controversy. If I had been actuated by a desire for human approbation, I should regret having written it; for the expressions of disapproval, both public and private, have been more voluminous than those of the opposite class. From one point of view—a personal one—it is well that it is so. A faithful vindication of God's works and ways is sure to be attended with more or less contumely.

Some of your criticisms have been anticipated, or already replied to, and it is not necessary again to refer to them. There are a few others, however, on which it may be advisable to make some brief observations.

Your criticisms are, for the most part, of a negative character, and illustrate the process by which all that is vital in the Bible has been frittered away during the present generation. Your positive arguments are unsound; they are either based upon an assumption or they ignore an essential element.

A great outcry has been made about the last paragraph but two concerning Divine help. I have been charged with claiming inspiration. This is a misconception. The expression, "hand of God," does not necessarily involve inspiration; neither is Inspiration always the result of the Spirit operating on man. If it were so, we should not read of the Philistines having disease through the hand of God being upon them (1 Sam. v. 6-9); nor would it be recorded that the Israelites were helped by God in their physical conflicts. As there are diversities of Spirit gifts, so are there diversities of Divine workings (1 Cor. xii. 4-6). Inspiration is a Spirit gift of a very high order—perhaps the highest. It means literally a breathing, and breathing being essential to speech, it fittingly represents the action of the vocal organs. Those who are the subjects of it are, for the time being, the Deity's mouthpiece, as Aaron was the mouthpiece of the inspired Moses. Since the completion of the Apostolic writings, there is no evidence of anyone

possessing this gift. But are we to conclude that no one has received Divine aid since then? If so, how are we to account for some answers to the prayers of God's children? Moreover, how have the weak ones chosen by God for His work been strengthened (1 Cor. i. 27-29)? And how have the angels fulfilled their functions as ministering spirits on behalf of the heirs of salvation (Heb. i. 14)? Probably, if the truth were known, others in the present generation have received Divine aid in their labours for the Deity.

You have, in effect, said that the Divine help which I acknowledged is impossible; for, with no opportunity of judging as to whether I was mistaken or not, you have ridiculed it and pronounced it a delusion. This is in marked contrast to the way in which a similar statement from Nehemiah was received by the Jews in Jerusalem (Neh. ii. 12-18). The suggestions as to its real cause are at variance with certain facts, though it is not necessary to mention them; for I have asked no one to accept my statement, neither have I made it the basis of any claims or obligation. Why then did I mention the matter? On the same principle as that which is involved in the Inspiration controversy—viz., not to attribute to the flesh that which is of God. I have, therefore, nothing to withdraw and nothing to be "ashamed of."

The argument put forth that if I was right my effort would have been infallible in effecting its object, is a fallacious one. Where a "heart of unbelief" exists, the most positive demonstration will be futile. Of this, the history of Israel and of contemporary Gentile intellect furnish abundant illustrations. The Prophets and Apostles gave ocular proof of their mission, and yet their utterances were rejected by unbelieving Jews; the miracles of Christ could not be denied, but they were attributed to a false god; and though the Divine character of the Bible has been infallibly proved in innumerable ways, it is rejected by many intelligent and well-meaning men of the present generation.

I have been charged with attributing to one brother a divine commission. My reply is, that I have simply applied to the

present operations of the truth the principles of divine action necessary to the development of the One Body. If dealing with the subject comprehensively I should recognise God's working in the varied circumstances which have led to the revival and promulgation of the truth in the present century. Every brother when putting on Christ has a divine commission to work for his Father in heaven; but all are not adapted for the same kind of labour. Each one is used, therefore, according to his capacity, and his position is attended with a corresponding responsibility. "God hath set the members everyone of them in the body, as it hath pleased him" (1 Cor. xii. 18). His continued use of them is necessarily influenced by the way in which they severally fulfil their stewardship.

Surprise has been expressed that I should appeal to conscientious doubters; for it is considered that when positive evidence is adduced, the conscientious will at once perceive and accept it. This is a popular fallacy. Conscience has no perception whatever as to what is true or untrue. It is a blind faculty, which simply produces a desire to do what is right, without any power to weigh evidence, or determine which is the true course. It may lead a man to sin against God as well as to obey Him. Of this the Scriptures furnish evidence. Did all who crucified Christ violate their consciences? The petition on the Cross—"Father forgive them, for they know not what they do" (Luke xxiii. 34)—supplies a negative answer, and the Apostle Paul confirms it when he says, "Had they known it they (the princes of this world) would not have crucified the Lord of glory" (1 Cor. ii. 8). Was not Saul of Tarsus as conscientious in persecuting Christians, as he was after conversion, in preaching Christ? Let his inspired declaration reply? "Who was before a blasphemer, and a persecutor and injurious; but I obtained mercy, because I did it ignorantly, in unbelief" (1 Tim. i. 13). And were not the apostles cruelly treated by conscientious, but mistaken Jews? Christ's own words set the matter at rest—"They shall put you out of the synagogues; yea, the time cometh, that whosoever killeth you will think that he doeth God service" (Jno. xvi. 2).

These testimonies are practical warnings against an exclusive reliance on conscientious conduct. Fidelity to conscience is neces-

sary to Divine approval, but it is not the only requisite. If it were, a revelation of God's will would be superfluous. A "conscience void of offence toward God and toward men" (Acts xxiv. 16), involves a knowledge of God and His ways, and a hearty compliance with His injunctions.

While admitting, like Unitarians, that the Bible contains the Word of God, you contend that it comprises something more, and that consequently the Bible is not wholly the Word of God. The principal reason assigned is that it includes history as well as prophecy, narrative as well as revelation, men's oracles as well as God's. This contention puts the issue between us into a very concise form, viz., is the Bible wholly or partially the Word of God? If you be right, we ought to find in the Scriptures no instance of man's actions or utterances being included in the designation, Word of God, or Word of the Lord. The following quotations show that you are wrong:—

1.—"Hear ye the Word of the Lord, all ye of Judah, that enter into these gates to worship the Lord. Thus saith the Lord of hosts, the God of Israel, amend your ways and your doings, and I will cause you to dwell in this place. Trust ye not in lying words, saying the temple of the Lord, the temple of the Lord, the temple of the Lord are these," &c. (Jer. vii. 2-4).

2.—"Hear ye the word of the Lord, O house of David, thus saith the Lord, execute judgment in the morning, and deliver him that is spoiled out of the hand of the oppressor lest my fury go out like fire, and burn that none can quench it, because of the evil of your doings. Behold I am against thee. O inhabitant of the valley, and rock of the plain, saith the Lord, which say, *who shall come down against us? or who shall enter into our habitations?*" &c. (Jer. xxi. 11-13).

3.—"Then the word of the Lord came to Jeremiah . . . saying, Take again another roll, and write in it all the former words that were in the first roll, which Jehoiakim, the king of Judah, hath burned. And thou shalt say to Jehoiakim, king of Judah, Thus saith the Lord; Thou hast burned this roll saying, *Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast?*" (Jer. xxxvi. 27, 29).

4.—"Hear the word of the Lord, all Judah, that are in the land of Egypt: Thus

saith the Lord of hosts, the God of Israel, saying, Ye and your wives have both spoken with your mouths, and fulfilled with your hand, saying, *We will surely perform our vow: that we have vowed, to burn incense to the queen of heaven, and to pour out drink offerings unto her*" (Jer. xlv. 24, 25).

5.—"Hear the word of the Lord, ye scornful men, that rule this people which is in Jerusalem. Because ye have said, *We have made a covenant with death, and with hell are we a' agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves*" (Isa. xxviii. 14, 15).

The words in italics are the actions and utterances of men as described by the Spirit of God; they formed part of the divine message which, in each case, commences with the phrase, "The word of the Lord;" they are included for the purpose of explaining Jehovah's condemnation. They are an average representation of the evil deeds and words recorded throughout the Bible. The argument which these facts supply is a very simple one:—God includes human sayings in a communication which the prophet is instructed to entitle Jehovah's word; therefore we are justified in applying the term "Word of God" to all inspired writings, whatever be their contents.

The distinction drawn between history and prophecy, and between narrative and revelation, though necessary on some occasions, is misleading, when considering what composes the Word of God. The only question necessary to be answered is, "What has God spoken or written?" Whatever that be, it is a part of His Word To Him with whom the past, present, and future are all the same, there is no difference between history and prophecy; in the one He declares what He will do, and in the other what He has done. The doctrinal and prophetic parts are not the only writings containing revelation; it is to be found also in narrative and history. The following quotations from the Books of Chronicles illustrate this:—

#### I. CHRONICLES

1.—"God granted him [Jabez] that which he requested" (Ch. iv. 10).

2.—"They [the Reubenites, &c.,] were helped against them, and the Hagarites were delivered into their hand, and all that were with them: for they cried to God in the battle, and he was entreated of them,

because they put their trust in him" (Ch. v. 20).

3.—"The Lord blessed the house of Obad-Edom, and all that he had" (Ch. xiii. 14).

#### II. CHRONICLES.

4.—"So the King (Jeroboam) hearkened not unto the people; for the cause was of God, that the Lord might perform His word, which he spake by the hand of Abijah" (Ch. x. 15).

5.—"As the men of Judah shouted, it came to pass, that God smote Jeroboam and all Israel before Abijah and Judah" (Ch. xiii. 15).

6.—"So the Lord smote the Ethiopians before Asa, and before Judah" (Ch. xiv. 12).

7.—"The Lord was with Jehoshaphat because he walked in the first ways of his father David" (Ch. xvii. 3).

8.—"Jehoshaphat cried out, and the Lord helped him, and God moved them to depart from him" (Ch. xviii. 31).

9.—"So the realm of Jehoshaphat was quiet: for his God gave him rest round about" (Ch. xx. 30).

10.—"The Lord stirred up against Jehoram the spirit of the Philistines, and of the Arabians" (Ch. xxi. 16).

11.—"The Lord smote him in this bowels with an incurable disease" (Ch. xxi. 18).

12.—"The destruction of Abaziah was of God by coming to Joram" (Ch. xxii. 7).

13.—"Amaziah would not hear, for it came of God, that he might deliver them into the hand of their enemies, because they sought after the gods of Edom" (Ch. xxv. 20).

14.—"As long as he sought the Lord God made him to prosper" (Ch. xxvi. 5).

15.—"God helped him against the Philistines and against the Arabians" (Ch. xxvi. 7).

16.—"Wherefore the Lord his God delivered him into the hand of the King of Syria" (Ch. xxviii. 5).

17.—"The Lord brought Judah low because of Ahaz, King of Israel" (Ch. xxviii. 19).

18.—"The Lord sent an angel which cut off all the mighty men of valour, and the leaders and captains in the camp of the King of Assyria" (Ch. xxxii. 21).

19.—"God left him (Hezekiah) to try him that he might know all that was in his heart" (Ch. xxxii. 31).

20.—"Wherefore the Lord brought

upon them the captains of the host of the King of Assyria" (Ch. xxxiii. 11).

It will be observed that in each of these instances Divine action is described; in many of them it is of such a character as to be imperceptible to the human eye. The record is therefore a revelation of what God did on these occasions, and consequently is entitled to the designation, Word of God. These brief statements would be unintelligible without further details; hence the complete history with which we are furnished. It is sacred history not simply because it pertains to a holy nation, but because given by the Holy Spirit. In its production, God selects those human actions which are necessary for His purpose, and He records them in His own way; occasionally introducing a statement as to what He did to assist or thwart human endeavours. History such as this is impossible without Divine inspiration; it is as much, therefore, the inspired Word as is any other part of the Bible; and, if it be the inspired Word, it is therefore God's Word. What practical difference is there between God recording that, by an angel, He slew the Assyrians, and predicting through Zechariah that He will "fight against those nations" that gather against Jerusalem" (Zech. xiv. 3)?

The first and second of the foregoing quotations from Chronicles are taken from the Genealogies, the infallible inspiration of which has, more than any other part of the Bible been questioned in the recent controversy. The position in which they are found is more than suggestive of the Divine Authorship of the lists of names which surround them; and if the former are without error, it is but a logical conclusion that the latter are equally accurate.

The New Testament narratives contain statements similar to those already quoted from Chronicles, though not so numerous. Taking the two books which have been most disputed, viz. :- Luke and Acts—we find the following:—

1.—"This saying was hid from them" (Luke xviii. 34).

2.—"Their eyes were holden that they should not know him" (Luke xxiv. 16).

3.—"And the hand of the Lord was with them" (Acts xi. 21).

4.—"And immediately the angel of the Lord smote him, because he gave not God the glory; and he was eaten of worms, and gave up the ghost" (Acts xii. 23).

The hiding of a saying from the minds of the Apostles, and the holding of two disciples' eyes, implies Divine action. The probability is, that it would be imperceptible to the subjects thereof at the time, and it certainly could not be visible to any observer, assuming the existence of such. On what authority then is the statement made? Human judgment only? If so, it may be mistaken. But if on the spirit's authority, there can be no such danger. And if inspiration be admitted for these two statements, it cannot logically be rejected for the whole Gospel.

The quotations from the Acts are similar. To say that "the hand of the Lord was with them" is equivalent to the statements in Chronicles about God helping certain Israelites, and the announcement of an angel smiting Herod with disease is parallel to that which tells us how the Assyrians were slain. The angelic action would be unseen by human eye in both cases. Hence the need for recognising in the statements a revelation by the spirit.

What has been written on the divine action in the inspiration controversy has been in the nature of an argument, and to the judgment of some it has commended itself; but by others it has been scornfully rejected. This fact alone shows the necessity for inspiration in regard to all that is recorded in the Scriptures concerning God's invisible action toward Israel after the flesh and Israel after the spirit. When uninspired man writes of such matters, he has to reason from certain facts: not so with the spirit; the statement is made in simple and concise language with a tone of authority which cannot be questioned.

The forcible character of Psalm cxxxviii. 2 ("Thou hast magnified Thy Word above all Thy name,") has led to various attempts to evade its force. One critic has endeavoured to show that the word translated "above" should not be so rendered; but the reasons given are not of a character to demonstrate the need of change; he admits indeed that "above" is included in the Lexicographical meaning of the original word. The question, therefore, to be determined, is as to its propriety in this particular place. On this point, it is worthy of note that neither Dr. Thomas nor the authors of the Revised Version thought it necessary to make any change.

The name of Jehovah, it is contended, is identical with Himself, and therefore the Psalmist's statement according to our

version, affirms what is impossible and absurd, viz. ; that Jehovah has magnified His Word above Himself. This has the appearance of being logical, but it ignores an important consideration. From one point of view, Jehovah and His name are identical, but from other aspects, there is a difference between them. The name of God is the designation He has chosen by which to be known among men ; that name is expressive of His purpose and power. Its selection was an exercise of divine wisdom ; it was within Deity's power to have selected another name. But in reference to His own personality or character, no such exercise of choice can be admitted. In this respect, then, there is an absence of perfect identity.

Jehovah's name exists first in an abstract, and then in a concrete, form. The latter consists of the multitudinous Christ in spirit perfection, who in one sense are identical with God, for by these glorified sons, He will reign over and dwell with men. But from another aspect, they are so far from being identical with God that they occupy a subordinate position. "When all things shall be subdued unto him, then shall the son also himself be subject unto him that put all things under him that God may be all in all" (I Cor. xv. 28).

It is by means of the word of God that Jehovah's name is developed from an abstract into a concrete form. In other words, it is by that word operating on human minds that they enter the name of salvation now (Prov. xviii 10), and by the same word they attain to the "great reward" (Ps. xix. 7-11) of having the "name of God" written on their forehead (Rev. iii. 12). Is there not then both propriety and beauty in the word being magnified above the multitudinous name ?

Dr. Thomas quotes Ps. cxxxviii., 2, in a manner which shows that he understood it as referring to the inspired Word :— "There is a characteristic of wickedness which no sect, party, name, or denomination, regarded as 'orthodox' can repudiate as inapplicable to itself. That characteristic is, 'THOU CASTEST MY WORDS BEHIND THEE,' saith God. No man, sect, or party, can offer a greater insult to Jehovah than this ; for it is testified that He hath magnified his Word above all the attributes of his name (Ps. cxxxviii. 2) ; and it was foretold in commendation of Messiah, that when he should be revealed, he would 'magnify the law and make it honourable'

(Isa. xlii. 21). 'I came not,' said he, 'to destroy the law and the prophets, but to fulfil ; for the heaven and earth may pass away, but not one jot or tittle shall pass from the law, till all be fulfilled.' He continually impressed upon his hearers the necessity of believing the Words of God, and of doing his commands : and never ceased to make the 'obedience of faith' the test of men's devotion and affection for him."

*Eureka*, Vol. I., p. 16.

It is not surprising that a critic who affirms that the Bible is not wholly the word of God, should also deny that any part of the Bible has been magnified above God's name. If the Bible is not the magnified word, what is ? Is not the Bible the only divine writing with which we are acquainted ? Is it not the only book which reveals God's mind and purpose ? And is it not the only means by which man can become like the glorified Christ ? If then, it is not the subject of divine magnification, where else is the "word" to which the Psalmist's statement applies ? That statement sets forth a principle, and it is for us to rightly apply the principle. It is for want of such right application that the same critic has been led to charge me with teaching inferentially the pre-existence of Christ. The charge is based upon my statement that the declaration of Christ—"Thy word is truth" (Jno. xvii. 17)—embraces the Old Testament Scriptures. If they do, it is argued, Christ must have been in existence when those Scriptures were given, for he says in ver. 14 "I have given to them thy word." The fallacy in this reasoning lies in the narrow application of Christ's words. When he says, "Thy word is truth," there is no ground whatever for limiting the statement to that portion of God's word which had been received by the Son and given to his brethren. It is a general declaration applicable to the word of God, whether spoken or written, past, present, or to come. So likewise with the Psalmist's statement concerning the magnified word.

The argument which measures the infallibility of the written Word of God by the infallibility of the personal word is rejected as defective, because it is analogical. On this principle, much that is in the Bible would be described as unsatisfactory, for it contains no small amount of analogical



evidence. Thus, when Paul says, "know ye not that ye are the temple of God" (1 Cor. iii. 16), he states, in effect, that the Church of Christ is the antitype of the Mosaic tabernacle, and therefore contains similar characteristics. The Book of Revelation is full of such kind of evidence. When Christ wished to confound the Sadducees, he did so by inferential reasoning, a process which some would describe as being as defective as the analogical. "When Moses calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob," he gave proof of the resurrection of the dead (Luke xx. 37). The lesson to be learned from this incident is, that we are not justified in rejecting an argument on Scriptural evidence simply because it does not conform to a standard of our own. The question to be determined is simply this, Does the evidence warrant the conclusion drawn? If it does, we can only reject it at the cost of refusing the light.

In attributing to the personal word of God the qualities of the written word, I have been accused of imputing evil to Christ. The charge is based upon misconception. The written word certainly contains a record of evil actions, but only for the purpose of exposing them. In like manner Christ, as judge, will describe misdeeds, but only to condemn them. The principles of the written word, which have been embodied in the personal word are divine principles, and comprise love, mercy, justice, wisdom, righteousness, incorruptibility and infallibility.

Doubt has been expressed as to the Ark typifying Christ—a circumstance which illustrates the danger of taking up an un-

sound position. I venture to say that but for the exigencies of the present controversy, such a doubt would not have been published. Since the completion of *Eureka* I have never heard it even mooted. Are those who entertain the doubt prepared to give a definition of the Ark of the Covenant different from that which is set forth in the following pages:—*Eureka*, Vol. II., pp. 360, 536, and 732-3? In these passages, Dr. Thomas clearly shows that the anti-typical ark, in the opened nave, is Deity manifested by Spirit in Jesus and his brethren. He first identifies the Ark of the Covenant with the occupant of the throne seen through the door opened in the heaven (Rev. iv. 1-2), even the Son of the Deity, and upon this basis applies the ark, when seen, to the whole of the glorified Sons of God. While the ark is unseen, it symbolises only him who is within the veil (Heb. x. 20); but when it is "seen in the nave" (Rev. xi. 19), it will comprise all who have been conformed to the body of Christ's glory (Phil. iii. 21). To doubt or deny that the ark typifies Christ is to raise a barrier to his brethren becoming part thereof; for without him they can "do nothing" (Jno. xv. 5) and be nothing. What Christ is, they will be, excepting in rank (Eph. i. 22).

Longing for the complete "casting down of imaginations" (or reasonings, *margin*), and every high thing that exalteth itself against the knowledge of God," and the "bringing into captivity every thought to the obedience of Christ" (2 Cor. x. 5), who is "The Word of God" (Rev. xix. 13).

I am, His servant and brother,

J. J. ANDREW.

**A NEW NO-SECT SECT—IMPRACTICABLE.**—We read of a new sect which hopes to escape being a sect. It is called "The Christian Kingdom" Society. We are told it is a "union of those who are anxious to put the Christian spirit into daily life. The membership has no dogmatic basis; there is no fixed subscription; and as there are to be neither special meeting halls nor lectureships, the promoters hope to escape from the founding of another sect." An honest idea, doubtless on their part; they wish the sweets of communion without the bitters of belligerency in an evil world. But it is bound to be a failure.

Their enterprise will either dissolve like spring snow before the sun, or crystallize into the rigidities of a sect. There is no objection to a sect, provided it is a right one. Christ's friends are necessarily a sect—all for him and against the evil. As for "dogmatic basis," it is inevitable. They would have no cohesive power but for the dogmatic authority of God in him. Any attempt to attenuate the force of this must lead to demoralizing compromise. Till Christ come, the world must witness endless endeavours to realise an impossible ideal apart from his manifested presence.—EDITOR *Christadelphian*.

## THE QUEEN'S JUBILEE.

Can it be true, that next to this,  
The year that's coming round  
Will bring with it the jubilee  
Of Queen Victoria crowned?

How unperceived the years roll by,  
How little we discern  
The time that's bringing great events  
Will never more return.

I sometimes wonder if our Queen  
Will live until the day,  
When mortal kings and potentates  
Must all of them give way.

To Christ the Lord's anointed one  
Who comes to take the crown,  
Of universal monarchy,  
And put all others down.

Be wise now therefore, O ye kings,  
Ye counsellors give ear,  
And do not stifle Wisdom's cry,  
Or be afraid to fear.

For none can stay his hand at all,  
Or say "What doest Thou?"  
Then listen to instruction's voice  
True Wisdom *urges now*.

We do not seem to feel afraid  
For our illustrious Queen,  
But think she'll gladly yield the reins  
To one she has not seen.

And there are those not having seen,  
But yet who love Him so,  
That to behold his *glorious* face  
They all things else forego.

For He will bring so much of good  
To all who Him obey;  
And every evil they have known  
For ever put away.

His is the great prerogative,  
Unending life to give,  
By raising up his sleeping friends  
And *changing* those who live.

The English race are greatly blessed  
In having such a head,  
The living get *her* benefits,  
*She* cannot help the dead.

Emmanuel come and let our Queen  
A Queen of Sheba be,  
To visit and to recognise  
And all thy wisdom see.

And soon this weary world shall put  
Its idols all away,  
And call upon the moles and bats  
To hasten their decay.

And everywhere good will abound,  
From strife and envy free,  
And all with one consent shall keep  
The *real* Jubilee.

V. C.

An attack upon the Jews was made lately in the small town of Targovitza (district of Uman, Russia), during the holding of the fortnightly market. A number of stalls kept by Jews, together with their contents, were destroyed by the mob.

THE JEWISH POPULATION IN RUSSIA.—  
"In the towns and villages of the sixteen Governments and the three prefectures of the Jewish area of settlement in Russia, there were in 1884, according to the newly published statements of the Central Statistical Committee, out of a population of 25,481,856 souls, 2,930,639 Jews, about one-tenth of the whole. In many places the Jews congregate to such an extent that they form no less than 80 per cent.

of the entire population. This is the case chiefly in the Governments which formerly belonged to Poland, and which since the last Polish revolution are the poorest provinces in the Empire. Poor from a material point of view, and steeped in the utmost ignorance, these districts offer no scope for the activity of the Jews who alone form the industrial and commercial classes. More than 50 per cent. of the Jews are handicraftsmen, the rest are factors, petty traders, commission agents, merchants, money lenders, dealers in spirituous liquors, day labourers, &c. But in every branch of industry and commerce the supply far exceeds the demand, with the result that through the immense competition which prevails, prices are very low."—*Jewish Chronicle*.

## THE PULPIT, THE PRESS, AND PARTIAL INSPIRATION.

### SUNDRY LETTERS.

(Continued from page 557).

The Editor's letter, which appeared last month, was not acceptable to the paper that published the sermon. A few days after we had forwarded the MS., the following letter came to hand:—

Bradford, Nov. 3, 1886.

DEAR SIR,—I have had forwarded to me for publication in the *Keighley News* a long letter, in reference to a sermon by the Rev. E. Pringle reported in that paper, written by yourself. Your name is unknown to me, and I have no reason to suppose from a perusal of your letter that it is familiar to the readers of the *Keighley News*. As there is nothing strikingly new or original in the letter, and as it is of great length, I do not feel justified in occupying valuable space by inserting it. The views which it sets forth are in no need of newspaper advocacy, for unfortunately for real Christianity, they are preached from the pulpits of the vast majority of pulpits to-day.

I am sorry to appear as if I wished to exclude letters from disputants who hold views differing from those held by Mr. Pringle. That I do not do so you will see from next Saturday's *Keighley News*, which will contain a long letter from Dr. Hayman, another literalist, whose position is one of some eminence, and who is well-known in Keighley.

I adopt the unusual course of writing this explanation of why your letter will not appear because you may not see the *News* regularly, and might not observe a "notice to correspondents" in the usual column.—Yours truly, ARTHUR R. BYLES,  
Editor *Keighley News*.

To this we sent the following answer:

Birmingham, 4th November, 1886.

MR. BYLES, DEAR SIR,—I thank you for the courtesy of a direct explanation of the non-acceptance of my letter. I recognise your absolute editorial right to refuse it a place. If I cannot regard your reason as satisfactory, it is because, 1. You must, like other papers, publish letters many a time from people whose names are un-

known till they appear. 2. My name is known to many in Keighley. 3. The publication of so strong an attack upon the Bible as that of Mr. Pringle's sermon, carries with it in the case of a public newspaper, a quasi obligation to let the other side be heard.

But I ought not argue with you as to the exercise of a prerogative. I would not have presumed to do so had you not given a reason.—Faithfully yours,

ROBERT ROBERTS.

The Editor of the *Keighley News*, in proof of his willingness to give the other side a hearing, refers to a coming letter by Dr. Hayman. The letter has since appeared, and has been sent to us. No wonder the editor felt himself able to insert it. We append it that our readers may see how daintily even the professed defenders of the Bible stand up for God in this "crooked and perverse generation." So far as the letter tends to establish the divinity of the Bible, its publication may not be a useless occupation of space; but it principally shows the mildness of the friendship of men for things divine. What friend would thank us to fight his battle in such a mincing style? How unacceptable it must be to God, who claims the heartiest friendship, the most zealous allegiance. The man who was honoured by exemption from the fate of mortal men, was one who could say: "I have been very zealous for the Lord of Hosts." Every man of clear reason and faithful heart must needs feel as Elijah did: Here is the letter:—

MOSAIC AUTHORSHIP AND KINDRED SUBJECTS.

To the Editor of the "*Keighley News*."

SIR,—A friend has drawn my attention to the Rev. E. Pringle's address on the

Bib'e, reported in your columns of Oct. 23rd. I have so often been welcomed with kindly reception at Keighley, when speaking upon kindred topics, that I would gladly do anything I could to ease the difficulties which any of your readers may feel on the most momentous subjects of our common faith, although the time at my disposal prevents me from touching at present more than one or two of the points raised in the able address referred to above.

I. I read in the report, "The Five Books of Moses (so called) have nothing to prove their authorship, and nothing is certainly known of it." I believe it is impossible that anything should be certainly known, in the sense of *absolute* certainty, of any ancient writings. We can, apart from inspiration and the voice of the Church, only rise towards that certainty by the gradual steps of human evidence, internal and external. I can only briefly notice each in turn. 1. Internal: In Exodus xvii. 14, Moses is told, "Write this for a memorial in a book." So our versions; but the true rendering is "in the book," meaning undoubtedly the definite book of record which was being kept for such purposes, by and with the chief authority, i.e., that of Moses himself. The treatment of the Hebrew article was a weak point with our Authorised Version. The revisers have neglected to fortify it—a mark of unfaithfulness to the original which seriously impairs the value of their work. I could give many other instances if I were not writing at a distance from Hebrew Bibles and works of reference. I will only add that in Exodus ii. 15, "a well" should be "the well;" in 1 Kings xix. 9, "a cave" should be "the cave;" in Isaiah vii. 14, "a virgin" should be "the virgin," as the same text quoted by St. Matthew i. 23, is in the Revised Version rightly rendered, thus showing the Old Testament and New Testament in exact accordance. But if there was a book of record kept by Moses's authority during his life, that covers the outline of facts and legislation so far as it was Mosaic, from an early chapter of Exodus to well-nigh the close of Deuteronomy. This record, we may say, formed the nucleus of the Pentateuch, which forms the primary stratum of the Old Testament. Further, when our Lord says Moses "He wrote of me" (John v. 43),

this fact, coupled with our knowledge of the Jewish sacred books, as being then the same as now, seems to place the fact of their Mosaic authorship beyond doubt for all who regard His authority as sufficient. This topic, although internal *qua* the Bible as a whole, is external so far as Moses is concerned. But further, the minute detail here and there of many incidents, and the perfectly natural setting and surroundings of all stamp the record of events in the narrative as from an autoptic author. That author must have been familiar with the land of Lower Egypt and the Court of its Pharaoh, but yet more, with the scenery, topography, fauna, and flora of the Deserts of the Wandering, especially the Sinaitic. Now, taking the record as a mere human work substantially true, and waiving for argument's sake all claim of inspiration, the result of the enslavement would have been to make such educational gifts as the authorship shows the rarest possible achievement for any contemporary Israelite except Moses himself. His was the unique experience of high education, desert banishment, popular leadership, and extensive outlook from that position, which alone covers the whole area of this extensive and varied view. In him alone, of all the known or supposable human agents, the requirements of the position of the author of the Mosaic record are met. The more you exclude inspiration as a resource of authorship, the nearer to a moral certainty does the evidence mount up in favour of his being, substantially and as regards responsibility, the author. The amount of research recently expended on Egyptology and all kindred subjects, and the scientific results thence accruing, only serve to bring the force of this certainty to a clearer light. There are here and there still, perhaps, debatable points, especially in topography. But as the lines of evidence, once clouded or confused, gradually clear themselves, they seem all to converge in favour of more completely establishing the marvellous knowledge of detail and the apt and harmonious local colouring which form the most conclusive test of the truth of a popular tradition.

So far the internal evidence, from which I pass to (2) external. The testimony of Josephus, as embodying the unflinching Jewish tradition in favour of Mosaic authorship, is, although of course comparatively

late, yet unimpeachable on any grounds of candid criticism. It is confirmed by the incidental notices in the Jewish Philo, a little earlier, and by those in the heathen Tacitus a little later, and at many points of Egyptian history as deducible from the papyrus-rolls and the monuments, by the ripest conclusions of modern scholarship and archæology; while some fifteen years ago the recovery of the Moabitish stone, although belonging to the period of the Kings, yet throws a light backward on the position and importance of Moab, and adds a probability to the Mosaic record as regards the relations of Israel at the Exodus with that monarchy. But for us, as Christians, the New Testament sets its seal upon the Old Testament, and fairly and candidly understood, seems to bar the possibility of any hallucination as regards Mosaic authorship.

II. On the Mosaic cosmogony and the narrative of the fall I am unable to enter within my proposed limits of space. I will only here notice that from Origen to Jerome, and from Jerome (to take a long leap) down to S. T. Coleridge, there has always been a recognised school of interpretation, within the limits of reputed orthodoxy, which has seen in those narratives rather a spiritual adumbration of facts in the relation of Nature and of man to God, than the literal verity of those facts in their actual existence. But as regards the patriarchal history which completes our Book of Genesis, since tradition may with great reason be presumed to be the channel through which those facts were preserved and descended, so of that tradition no more fitting repository can be imagined, in the Egyptian nursery-stage of the sacred people, than such an one as Moses was. His strong patriotic sympathies, high personal and rare educational gifts, point him out as the one of all uniquely fitted to receive, preserve, and perpetuate that tradition.

III. There is only one more point with which I will attempt to deal. Mr. Pringle reminds us, "When it is said 'the Lord sent pestilence' here and there, we have to remember that we are reading very ancient documents, written at a time when every unaccountable event was regarded as the immediate intervention and supernatural action of God." I would rather say, the entire spirit of the sacred record refuses to draw any hard-

fast line between the immediate and the mediate, the supernatural and the natural. "He causeth grass to grow upon the mountains and green herb for the service of men," is apparently as immediate an agency as the sending of a pestilence. Our own knowledge of the natural enlarges cycle by cycle; and the more its margin widens out the more indisposed, I think, all reverent spirits will be to draw such a line. The greater that increase of light on Nature's page, the greater our reason to suspect that that distinction, always involving something of arbitrary assumption, is relative rather than absolute, and bears reference to our imperfect grasp of phenomena rather than to things as they are in themselves.—I am, &c.,

HENRY HAYMAN, D.D., Proctor, &c.

P.S.—It will be seen that I have purposely dwelt as little as possible on the claims of Inspiration, in order to make what I write useful to those who do not, as well as to those who do, receive and admit those claims.

(O men, why play with God's facts in this style? Why not go straight to the heart of things? It seems as if the atmosphere of learning were fatal to the robustness of native sense. Men bred in the schools, seem to acquire a faculty of conjuring elegant idealisms, instead of getting at the essence of truth. They spin beautiful chains of verbal refinements which may please the artistic sense of the reader, like a fine fret work, a classic statue, or a musical jingle, but which cannot impart conviction, or create certainty on the most important of questions.

Why go round about this plain and palpable matter of the Mosaic authorship of the Pentateuch? Did not Christ rise? If he did, what more do we want than his statement "MOSES WROTE?" . . . (Jno. v. 46.) "His writings"? (47.) "They have Moses and the prophets" (Luke xvi. 29)? Why mystify and weaken the subject by reference to "Egyptological research," and the literary probabilities of the times of the Exodus? Why quote "the heathen Tacitus" and "the Jewish Philo," when the divine Christ is available?

Have not the Jews had Moses in their hands from the beginning? Is not the testimony of a nation in an unbroken line of a hundred generations absolutely conclusive, even if we had not the decisive voice of the Son of God? Why so much weak learning when a little strong common sense is all that is wanted?

If the argument on the Mosaic authorship is mild, what are we to say to the remarks on the "Mosaic cosmogony and the narrative of the fall?" They are a practical surrender to the hands of the foe. Instead of a bold acceptance of what Moses tells us, we have an approving reference to the men who deny "the literal verity of those facts in their actual existence," and who substitute a speculation of their own, to the effect that they are "an adumbration of facts in the relation of nature and man to God!" If Moses tells us as facts things which are not facts, it matters little whether he wrote the Pentateuch or not. And if Moses can fall thus, Paul falls with him, for Paul endorses "the narrative of the fall" as a thing of "literal verity" of "facts in their actual existence." If Paul can confound an allegorical myth with facts of momentous verity, Paul's value to us is gone.

No wonder the Editor found it easy to insert Dr. Hayman's letter.

Then there is the remark that "the sacred record refuses to draw a hard-and-fast line between the super-natural and the natural." What a chapter of mischief there is in this. It is intended as a defence of the Bible against Mr. Pringle. Logically it involves its betrayal. Mr. Pringle had said that when the Bible says "The Lord sent a pestilence," we are to understand a misunderstanding of nature due to the superstition of the times. Dr. Hayman says, "Oh, no: the Bible says, 'He maketh the grass to grow upon the mountains,' and therefore the Spirit of the Bible attributes all to God, and refuses to draw the line between what God does and what God does not do. What

does this mean, but that the Bible is valueless as a guide in discriminating between what is divine and what is human: what is spiritual and what is natural: what is true and what is false. Dr. Hayman's position is not according to truth on this point. While in the largest sense, the Bible teaches that all things are of God (in the sense that he made and sustains heaven and earth), it is also true that it recognises the arena of established creation as a platform on which there are things He does not do, and things that He does, by what might be called a supplementary volition. *Examples of the former*:—"They shall surely gather together, but not by Me" (Isa. liv. 15.) "Time and chance happeneth unto all" (Ecc. ix. 11). "I have not sent them" (Jer. xxiii. 21). "The Lord is not with them" (2 Chron. xxv. 7). *Example of the latter*:—"This is the finger of God" (Ex. viii. 19). "This thing is of me" (1 Kings xii. 24). "There is wrath gone out from the Lord: the plague is begun" (Num. xvi. 46). "The Lord of Hosts hath purposed: who shall disannul it" (Is. xiv. 27). When therefore the Bible says, "The Lord sent a pestilence" (2 Sam. xxiv. 15), it means that a pestilence was sent that would not have come in the order of nature if He had not sent it. It does not mean that a pestilence sprung up from natural causes, which the historian confounded with a divinely-sent pestilence. The affair was the subject of communication between God and David: "Thus saith the Lord, I offer thee three things: choose thee one of them that I may do it unto thee." Pestilence was one of the three, and David chose this: and "the Lord sent" what David chose. When the writer said "the Lord sent it," he meant it. It is a gloss of Mr. Pringle's to say that his superstition made him attribute natural pestilence to a divine volition. Mr. Pringle, doubtless, chooses to reject the narrative which sets forth a specific offer and a direct volition of God. This is agreeable to his theory.

"that the Bible is not all inspired: not all true." But is Dr. Hayman much better? He says the Bible does not draw the line between what God does and what God does not do. In effect, he says there is no such line. Where are we then? In the presence of dreadful nature just as it is, amusing and deceiving ourselves with words and phrases that only confuse thought, and

take away all foundation for faith, hope, or action. The leaders of the people cause them to err. The situation is hopeless but for a few. When God makes his promised interference, all will learn and come from the ends of the earth, as the prophet says (Jer. xvi. 19) and say, "Truly our fathers have inherited lies, vanity, and things wherein there is no profit"—EDITOR.

**PARTIAL INSPIRATION ACROSS THE ATLANTIC.**—At a Midsummer Conference of students of Colleges held in July at Mount Hermon, Mass., a Dr. Brooks produced a great sensation by contending for the complete inspiration of the Bible, contrary to the opinions of the majority of the delegates in attendance. He said—"the theory now so popular (that the words of the scripture are not inspired) had been invented to account for supposed errors in the Bible. But see where this led. If the words may be disbelieved, sentences or passages or whole sections may be rejected. A man having a particle of logic or consistency holding partial inspiration will, sooner or later, deny inspiration altogether. It's a marvellous fact that those very passages that men are most apt to believe uninspired are the ones which have received the sanction of Jesus Christ himself in the New Testament. He makes reference to Lot's wife, who was turned to a pillar of salt; to the destruction from heaven of Sodom and Gom-morrah, to Jonah and the whale. It's nonsense to say, "I believe Christ but not those things." No man with a thimbleful of brains will do it; he's too small to talk with."

At a later meeting, the same speaker said: "I have been thinking about your destiny, young men. I believe things are getting worse and worse in the church. The outside powers of darkness, rationalism, materialism, indifferentism, yes, and infidelity are creeping in. If I could see you, young men, permeated with this thought of the verbal inspiration of the scripture, I should have more hope of the future. When a man throws away the words, the doctrines follow. Several young men came to me yesterday and said they didn't see the need of verbal inspiration. I love a manly fellow who says right out what he thinks. But I told them it wasn't the point whether they saw the need of it

or not. You are not asked to see the need of it, but to believe the truth. Some one asked me how I accounted for the difference of style in different parts of the Bible. You go out to the ocean and see waves of green and blue and white; it's the same ocean; how do you account for the difference of style? A grand organ will speak forth from its hundreds of pipes at the same master hand; you hear the whispering of the breeze and the singing of the birds in them; it's the same organ, but can you account for the difference of style? Yesterday, we proved conclusively that Moses and David spoke words that had been inspired by God. Not only that, but so has every prophet from Isaiah to Malachi spoken. Throughout the Old Testament, the expressions, "Thus saith the Lord," "The Lord spake," and other direct declarations of his inspiration of words appears 1904 times. Were those old people of God mistaken? Dr. Brooks gave Bible references to many instances where men were inspired to utter words they didn't understand, or were unwilling to speak; the most powerful illustration of the point was taken from 1 Kings, xiii, where the "man of God" had been charged by God to accept no hospitality, but was invited to dinner by an old prophet, who, after extending his hospitality to his guest, was moved to pronounce the doom of death upon him for disobedience. As we come to the new inspiration, continued Dr. Brooks, I need say nothing else than that these are the words of Jesus. If you can't believe them as such, young men, give up your faith! give up your faith, I say, and pass on to judgment and hell! I'm tired to death at hearing these poor worms of the dust sit in judgment on their Lord and Master Jesus Christ!" Dr. Brooks thundered out these words with an emphasis that thrilled every hearer through and through.—*American Paper*

## The Christadelphian.

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

JANUARY, 1887.

With this number, we enter upon a new year and a new volume. We thankfully acknowledge an unexpected amount of support for the coming year, accompanied, during the past month, by many encouraging remarks on the course we have felt called upon to pursue,—during the last two years more particularly. It was a course of greater peril to us than any of our readers can ever know. Being the course of faithfulness incumbent on every one appreciating the trust created by the reception and understanding of the oracles of God, it was a course to be persisted in at the sacrifice of the approbation that is sweet to all men, and at the cost of life itself—(no empty allusion though it may appear so to some). At the same time, it is pleasant beyond measure to have the cordial concurrence of such a multitude as have expressed themselves within the last four weeks. If we neither publish nor acknowledge the letters, it is because it is impossible for reasons that will be obvious to the discerning. Let none imagine from our private silence that we are insensible to their sympathy.

If the Lord work with us in the way that seems desirable, we shall hope by and bye to effect various improvements in the conduct of the *Christadelphian*, and in the general literary service of the truth. We have for years had ideas that restricted means have made it impossible to carry out. We are not, nor have been distressed on this account. The policy of simply aiming at the duty of the hour, as measured by its possibilities, enables a man to get along with comparative tranquility in all circumstances. Still, it is permitted to us to have an eye for the future, and to foster

enterprising ideas in the service to which we have been called. Not that great things are possible in the present situation, but opportunity grows larger with faithful use. Men are enterprising in business; it is permitted to be enterprising for God, though “cant” may be ingrained in the very notion with such as have not been enabled to attain a sense of His reality and of all his affairs. Our opportunity will not be for long. The terrible aspect of the political sky (as indicated in the matter to be found further on) is cheerily indicative of the approaching stormy close of the times of the Gentiles. The “day and the hour” of the finish are not revealed, but the era distinctly is, and as distinctly, we are in it. A few years this way or that are nothing in the great programme of Him with whom “a thousand years are as one day.” The satisfaction is to see the programme nearing its close. It is ours to work while it is called to-day, and to let nothing ensnare us in the danger of being found asleep when “the Lord of those servants cometh.”

### THE SIGNS OF THE TIMES.

THE BULGARIAN COMPLICATION.

EUROPEAN COMBINATION AGAINST  
RUSSIA.

RUSSIAN ALLIES AND AIMS.

A FRIGHTFUL STORM BREWING.

The Bulgarian question is no nearer settlement. The prince elected by the Bulgarians—Waldemar, of Denmark—declines the position; and Russia insists on Prince Mingrelia, of the Caucasus, who is a colonel in the Russian army—40 years of age, educated at Paris, distinguished himself in the Russo-Turkish war, and reported to be “a brilliant and accomplished gentleman.” The Bulgarians will have none of him, and there is a deadlock. General



Kaulbars, the official sent by Russia to stir up commotion in the principality, has departed without succeeding in his mission. At his departure, he ostentatiously withdrew all Russian officials from the country, and gave it to be understood that his departure was a serious affair for Bulgaria. On his way home, he called on the Sultan between whom and the Russian Czar a pleasant understanding appears to exist, for since the departure of Kaulbars, the Turkish representative in Bulgaria—one Gadban Effendi—has been following out the same line of conduct—denying the legality of the Sobranje, insisting upon the resignation of the Regents, and generally drum-majoring the authorities in a high-handed way.

#### ANTI-RUSSIAN COMBINATIONS.

The question is, What next? Kaulbars, on arriving at St. Petersburg, was received by the Czar with open arms. Kaulbars counsels a Russian occupation of Bulgaria. But there are difficulties in the way. A deputation from Bulgaria is going the round of the European Courts, entreating their support in their perfectly legal endeavour to carry out the stipulations of the Berlin Treaty; and it appears to be understood that an understanding in their favour has been arrived at between England, Austria, Italy, and most of the Slav States. The London correspondent of the *New York Times* says:—"At last the Russian bear realizes the existence of a trap in his path, about which I wrote you months ago. He draws back a paw and hesitates. The question hangs trembling in the balance for the moment, whether he will retreat or rush into ambush with a resolve to crush the hunters in a mighty embrace or at least to die game." A Government regulated by ordinary considerations of reason, and standing alone in the face of such a combination, would draw back, but Russia is neither swayed by reason nor standing alone. Her government is in the hands of a Czar who appears to be unusually incalculable. The correspondent already quoted says of him:—

"The turn of a card in baccarat is not more uncertain and impossible to foresee than the decision of this moody, whimsical autocrat. Any ordinary ruler responsible for the existence of a dynasty, to say nothing of the welfare of a country, would turn back before such a tremendous coalition of armed powers as is now revealed stretching across Russia's path; but Russia is not an ordinary nation and the Czar is very far from being an ordinary sovereign. In the debates before the Austrian delegation at Pesh on Thursday, Deputy Demel declared that the Czar was as insane as Ludwig of Bavaria, and a million times more dangerous, and, though the official reports suppress the remark, I am assured that it was received with applause in the delegation. In fact, this view of the Czar's mental condition is becoming general in political circles all over Europe. Hence the difficulty of guessing whether Russia will draw back or plunge forward."

#### RUSSIA NOT ALONE.

Then Russia is not alone. In addition to France, Turkey herself (strange to say) appears to have thrown herself into the arms of Russia. There are several substantial inducements that Russia can offer. The Russian object would of course be to get Turkey more and more into her power. She is offering her a part of the enlarged Bulgaria, and money it appears is a consideration. One correspondent says:

"I wrote you some weeks ago that the Sultan and his surroundings were in the pay of Russia. All the events which have since happened confirm this view. My statement was founded on a conversation with an Austrian, who is intimately acquainted with most of the Embassies in London. I interrogated my German friend this evening upon that subject, and he fully confirmed the information. He assured me that if it were not for Russian gold the Sultan might at this moment be in want of even food, so desperate is the state of his finances. One of the chief reasons for this state of bankruptcy is the enormous expense entailed in the maintenance of so many harems. Every one of the rulers of Turkey has left behind him a certain number of wives, and it is a sacred duty on the part of the existing ruler to see that none of these unfortunate women want for anything. Then these women do not

live in community as is generally supposed. Each has her own household, and so the expenses mount up.

"I was anxious to learn how it was that Russia, whose own finances are in so decrepit a state, was able to spare money for bribing another Sovereign and country. The answer of my friend, who has been a long time in Constantinople, was that Russia could always find money for operations in Turkey. It has only to draw upon the Slav communities, who, in their turn, need but appeal to the priests, for the priests are always able to collect money from their congregations for the holy purpose of placing the Cross above the Crescent of St. Sophia.

#### ENORMOUS MILITARY PREPARATIONS.

The possibility of Russia being supported both by France and Turkey fills politicians with great anxiety; and increases the universal tendency towards those enormous military preparations which are the despair of natural thinkers, and the joy of the saints to whom they are one of many loud tokens of the Lord's approach. On this point, the last month has been one of special momentousness. The German Emperor, in a speech from the throne, has, during that time, demanded an increase of 40,000 men in the "peace establishment" (?) of the German army. This requires increased taxation. The Parliament was unwilling, and the German General Moltke was put forward in support of the demand. His words have produced a deep and painful impression. As the *Standard* remarks, when "a man who speaks so seldom as the great German soldier, has none but words of weight for his countrymen whenever he breaks silence; and every sentence uttered by him on the new Army Bill will be scanned and scrutinised with the utmost care by all persons who take an intelligent interest in the general march of European affairs." What were his words?

The *Daily News* Berlin correspondent says:—

"It was an impressive moment when the aged Field-Marshal, leaning against the table of the House, began speaking, while

members crowded closely around him, listening with intense interest. His voice was low and indistinct at the beginning, but gradually attained complete clearness. 'All Europe,' said the great strategist, 'bristles with arms. Whether we turn to the right or left, we find neighbours who have little affection for us. These circumstances press with absolute necessity towards an early decision, and that is the reason why the Government has demanded the reinforcement of the army before the expiration of the Septennate.' After declaring that Germany's military preparations are far outstripped by those of her neighbours, Marshal von Moltke continued: 'We have been advised to effect a reconciliation with France. That would indeed be a great blessing for both nations and a guarantee for the peace of Europe; but if it does not take place whose fault is it? So long as public opinion in France makes an impetuous and unconditional demand for the restitution of our western provinces, and while we are firmly resolved never to deliver them up again'—(great applause from all parts of the House)—'agreement with France remains impossible. An Austrian alliance has been referred to, and I regard it as extremely valuable; but I must confess that it is not advisable even in common life to depend on foreign assistance. A great State exists only by its own power.' (Applause.) After then, entering into the technical details of the Bill, and expressing his disapproval of the proposed reduction of military service time, Count von Moltke continued: 'This demand is made on the country in order to secure the prolongation of peace in Europe if it be possible.'

The *Times* remarks—"It is needless to attempt to define the form in which apprehended dangers may be expected to emerge. It is sufficient at present to note the political and military reasons for watchfulness which are patent to all the world. The condition of Europe is one of extreme tension and of visible instability. In adding to her army, Germany only follows a movement which is going on around her. Europe, already armed to the teeth, seems bent upon increasing preparations for a tremendous struggle, and these exaggerated preparations themselves go far to render the struggle inevitable. The movements of Russia are incalculable for more reasons than one; but there is no doubt whatever that she is making extensive preparations,

both naval and military, which are certainly not prompted by any fear of attack. French Governments proclaim a policy of peace, but their acts do not agree with their words. Germany, England, and Italy have all alike given ample and continuous proof of a desire to live at peace with the world, yet all these have to pay a heavy tax for permission to dwell in safety within their own borders. That condition of painful and exhausting tension cannot endure indefinitely. We may not be able to conjecture how or where the storm will burst, but burst it must and will, unless other means are found, and that shortly, to relieve Europe of apprehension, and to set free the energies of her peoples for the tasks of peace and progress."

#### FRIGHTFUL CONVULSION INEVITABLE.

Papers of all shades comment gloomily on the situation. They foresee but one issue—war on a prodigious scale.

The *Daily News* remarks—"It is impossible not to lament the evil fate which seems to be impelling all the European nations along the road to ruin, but so long as France and Russia go on increasing their armies, it is hardly possible that Germany and Austria should reduce their military expenditure. The old motto that preparation for war is the best preservative of peace needs to be revised. It was true when Rome was mistress of the world, and her preparedness kept the subject nations in awe; but when three or four great

peoples, of nearly equal strength, go on piling up their preparations, they make a frightful convulsion inevitable."

"The *Standard* remarks that after Count von Moltke's recent speech, one is forced to conclude that the statesmen and soldiers of Germany are distinctly of opinion that another conflict between the Fatherland and France is inevitable. That is a very dangerous conviction for the interests of peace. What renders it yet more pregnant with peril is the obvious repugnance with which the rulers of Germany contemplate any addition to their financial burdens. Germany is beginning to feel wronged by the ever-growing weight of taxation imposed on it by the determination of France either to recover Alsace and Lorraine by force, or to tire Germany out by the extravagance of its own expenditure."

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A frightful storm is brewing. It is impossible to foresee the form or result of its outburst (because such details have not been revealed). But if France and Germany enter upon a death struggle, and Russia attack Austria, with the support of Turkey, and opposed by Italy and England, it is manifest that something like a universal convulsion will ensue, out of which the Eastern and other European questions must emerge in greatly altered form.

THE BIBLE *versus* JOHN BRIGHT.—John Bright, an excellent natural man, is one of the peace and safety prophets of the present evil world. Here is the latest illustration. God has decreed enmity between Russia and England: and common-sense politicians feel that it exists: but John Bright writes:—"I believe all our fears and jealousy of Russia are misplaced. Russia has not made war upon us. England made the Crimean war, which cost Russia some hundreds of thousands of lives. Russia, in my opinion, has no dream of invading India, and our fear of her arises from our position as conquerors in our Indian Empire. We seize and annex Burmah, and we menace Russia if she approaches Afghanistan. We deny Russia the right of entering the Mediter-

ranean from the Black Sea, and we treat her as an enemy to be always suspected and guarded against. That Russia should, in some degree, retaliate, is not unlikely or unnatural. There is no other country in Europe that would be more friendly with us than Russia would be if England would be friendly with Russia. I wish millions of our people would consider this great question. It might save much to them and their children." "If" and "might" are prominent in Mr. Bright's letter. They are absent from the divine forecast. In spite of soothing words, Russia will move steadily down and down till the British lion, unable to stand it any longer, springs at the throat of the Bear, and engages it in a death struggle that will only be terminated by Christ's intervention.—ED. C.

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, Feb. 22nd (brethren and sisters only): tea at 5.30; conversazione, 6.30; public meeting, 7.30; close 9.30.

THE EDITOR'S APPOINTMENTS FOR JANUARY.—2nd, Swansea; 9th, Birmingham; 16th, Warrington; 23rd, Birmingham; 30th, Stockport.

SUNDAY SCHOOL.

January 2nd, Dan, xi. 39-45, and xii.—*Subject for proof:* "Jerusalem to become the chief city of the world."—9th, Esther I.—*Subject for proof:* "The Jews, God's chosen people."—16th, Esther II.—*Subject for proof:* "God was Israel's king when they were formed into a nation."—23rd, Esther III. and IV.—*Subject for proof:* "The kingdom of Israel was the kingdom of God."—30th, Esther V. and VI.—*Subject for proof:* "God gave law to the Jewish nation."

BIRMINGHAM MISCELLANIES.

Brother E. E. Morrall, junr., of Bridgenorth, has removed to Birmingham, where he has obtained a situation in a merchant's office.

Sister Baker, after a stay of three weeks, has removed to New Brighton, where she has obtained employment as clerk to a public laundry.

A goodly number of immersions have taken place during the month, and the attendance at the evening lectures has become specially good.

Brother Owlser, of London, has been a visitor during the month, and is likely to come to Birmingham once a month, in connection with business arrangements.

Brother McConnell (lately released from military service) has been a visitor during the month. He lives in Wales, near Abergavenny, and follows the occupation of a tailor.

Brother and sister Phillip Hall have removed from Birmingham to Crewe. The pain and the loss to Birmingham are

counterpoised by the advantage the Crewe brethren will receive.

Sister Osborne, of Tewkesbury, broke bread with us on Sunday, December 5th. She has the sympathy of the brethren in the local isolation forced upon her by the troubles that have afflicted us all for two years, in connection with inspiration.

Our Jewish annual contribution took place on the second Sunday in December. It was rendered specially interesting through the recent visit of Mr. Oliphant, who has requested aid on behalf of a new and struggling colony; amount realised, about £19.

A tea meeting was held in the Nechells district on Monday, November 29—the first district tea meeting held in Nechells. Brother Creed presided during the speaking part of the programme. About 50 brethren and sisters were present, and a pleasant and profitable evening was spent.

A week-night lecture was delivered by brother Roberts in the Dudley Road Board School (Winson Green), on Tuesday, November 30th. The subject was "Hell." The lecture was arranged for by the brethren of No. 10 District. There was a large attendance, principally composed of strangers.

On Thursday, November 25th, we had an extra good attendance at the week-night meeting, owing to an impression having got abroad that Mr. Oliphant would be present, and would speak. There was no foundation whatever for the idea but his presence in the town. The expectation referred to, combined with other things to create a special interest.

Mr. Oliphant returned to Birmingham on Thursday, November 26, and sent for the Editor of the *Christadelphian* the

following morning. An account of the interview will be found further on. It may be mentioned here that his lady companion, Mrs. Cuthbert (an intimate friend of the late Mrs. Oliphant for several years in the Holy Land), accepted the two volumes of *Seasons of Comfort* for leisure reading when she should return to the shadow of Carmel.

A month or two back, brother Robertson's visit to Birmingham was mentioned, and his departure in the *Umbria* for New York; also the booking of brother J. T. Irwin by the steamer, and his pleasing wonderment at seeing brother Robertson's name in the register of passengers. Brother Irwin having now returned, writes from Haverton Hill, Durham: "My voyage to America was rendered very pleasant by the companionship of brother J. U. Robertson, of Liverpool, whose congenial disposition and knowledge of the truth did much towards rendering the long hours of the (boisterous) sea voyage agreeably."

#### INTERVIEWS WITH MR. OLIPHANT.

Mr. Laurence Oliphant arrived in Birmingham on Thursday, November 26th. Next morning, the Editor of the *Christadelphian* received an intimation by messenger that Mr. Oliphant would be pleased to see him at the Plough and Harrow hotel, Hagley road, before half-past 12, or, if that was not convenient, at any other hour to be fixed on. The Editor of the *Christadelphian* went at once, and found Mr. Oliphant in a parlour at the house mentioned, with a lady friend (Mrs. Cuthbert), who had been the companion of himself and wife in the Holy Land for several years.

The Plough and Harrow is a quiet and unpretentious aristocratic hotel in one of the pleasant suburbs of Birmingham. Mr. Oliphant received the Editor of the *Christadelphian* in a very cordial and homely manner. Mr. Oliphant is not at all the kind of man that newspaper gossip would lead people to expect. He is far from being the elegant fop of current impression. He rather gives the idea of being careless of personal appearance. He is a plain and sensible elderly gentleman. He is tall and well proportioned. His head is bald, fringed with iron grey locks at the sides and back. His forehead is well but not

obtrusively developed, and his eyes, though not what you would call prominent, are well forward and pleasingly set in well filled sockets. He has a good nose of the contemptive type. His mouth ample and receding, giving a somewhat melancholy and even abstracted, air to an otherwise practical face. He is not at all the ceremonial individual whom we should expect to find in a gentleman on visiting terms with the Prince of Wales (with whom he had been spending some time recently at Abergeldy Castle).

Conversation quickly commenced without ceremony or embarrassment. Mr. Oliphant said he did not like the climate of England, physically or morally; but especially morally, and that he hoped to return to Palestine in January next, and to spend the rest of his days here, with, perhaps, occasional visits to England. He felt it was his duty to stay in Palestine, and to look after the Jews; not that he had any respect for them for what they are in themselves. On the contrary, he considered them the most contemptible race upon earth; but there was a necessity for the colonisation and development of Palestine, and he did not see who could be induced to do it but the Jews. The Jews (many of them) were not only willing, but ready, when the obstructions at present offered by the Turkish Government were at an end. He had in his desk the names of 10,000 families who were desirous of settling in Palestine. When he arrived in the country three or four years ago, there were no Jewish Colonies; now there were eight. One of these had been founded and afterwards rescued by the funds contributed by the Christadelphian friends. These eight had all been taken charge of by Rothschild, and were certain to get along. Another was in process of formation, which he should be glad for the Christadelphian friends to help as they had done the other. The Editor said that our annual contribution was coming on, and that he would shortly be able to remit a further considerable sum, and also to send a sixth box of clothing, which was slowly getting ready. (Mr. Oliphant said the articles ought to be of light—not heavy—fabric.) Mr. Oliphant further said that when he settled at Carmel originally, he was looked upon with great suspicion by the authorities of the country. They regarded him as the pioneer of an English protectorate. They could not understand how an English lord (as

they thought him) could leave his palace in London (which they imagined he had), and take up his abode in a solitary country without some political object. But now that feeling had settled down. The people had changed their minds, and took him for a religious man seeking a contemplative seclusion under the shadow of Carmel. It might be, however, that their original fears might be verified in some shape or other. He looked forward to great changes in the Turkish Empire, in the not far distant future, and those changes could not fail to affect the Holy Land. He did not expect the Holy Land would be placed under a British Protectorate exactly. There were too many European interests at Jerusalem to admit of the Powers sanctioning the ascendancy of any one government. What he thought probable was, that the land would be neutralised, and administered internationally. When this happened, there would be a wonderful revival. The land had splendid resources, which only required security for their development. They could not be developed under Turkish law, which meant uncertainty, delay, obstruction, and perpetual backsheesh. Under European guarantee, there would be none of this, and Palestine would rise with a rush. He was persuaded the change would not be long in coming. The Prince of Wales had asked him, in prospect of it, to undertake the service of the British Government in those parts. He had not consented to do so as the holder of a diplomatic post; but had promised to do all he could in his private capacity which a sense of duty would allow. He was, in fact, the only man at present who could render such a service. He was the only resident Englishman in the country holding land, and the only man who knew the ways of the country. Nothing could be done on an extensive scale while Turkish authority existed in the country. It was not merely that the laws were lax and dilatory; but a systematic policy of obstruction was observed in reference to everything in the way of improvement. The Turkish Government entertained an extreme jealousy of everything bringing influence into the country or likely to lead to nationality. The authorities would confirm no sale, and enforce no mortgage, to a stranger. A stranger might lend his money, but natives were not allowed to give security. Even money as a present was not accepted from strangers. The Baroness Burdett-Coutts

had recently offered £100,000 to introduce a proper water supply into Jerusalem; but the offer was refused from the fear of the influence which the money would carry with it. He had no doubt, the time was near when a change could not be averted. The Eastern question had been smouldering a long time, and he expected there would soon be an outbreak, which would change everything in the East. Palestine would come under the influence of England, though he thought not under her direct control; for the reason already hinted at. There would then be a rush of business to develop the country. Capital would be sure to come with security, and would be certain to find a liberal harvest. Business required the cultivation of the land as its basis. Mr. Oliphant invited the Editor to pay him a visit at Mount Carmel. The Editor said that, as a strong believer in the prophets, he would like to see the land in its desolation before the arrival of the glory which was sure to come. At the same time, he did not think the season was ripe for him to accept the invitation. He could introduce to him a friend who had long had practical ideas of what could be done with Palestine products in the English market. This gentleman was desirous of an interview with Mr. Oliphant. Mr. Oliphant said he would be very glad to see him, and it was arranged that the interview should take place the next day at the same hour.

Next day, accordingly, the Editor returned with the friend in question. Mr. Oliphant said he was sure that great things were to be done in the development of the resources of Palestine. Though nothing could be done on a large scale until a change in the government of the country had taken place, much might be done in a small way. Carmel, for example, was an aromatic mountain throughout. In the season, its sides were carpeted with flowers exhaling the most pleasant odours. He should think it would be worth anybody's while to arrange for the gathering of those flowers by the peasants, and the manufacture of scent, which no doubt would sell well as Holy Land perfume. People spoke of Carmel as a mountain; but in fact it was a hill range thirty-five miles in circumference. All round the base of it the land was most fertile. Behind it was the plain of Esdraelon, which would yield almost anything to cultivation, except apples, pears, and some

other European fruit, like strawberries or green peas. Articles of that sort were always failures, but anything in the higher fruits and flowers, flourished with a luxuriance not known elsewhere. Oranges, for example, grown at Acca, ten miles off, were something superb. Jaffa oranges, which sometimes appeared in England, were good, but nothing to compare with Acca oranges in deliciousness of flavour. Grapes, as was well known, were an article of special excellence, and he would recommend the manufacture and export of wine. He drank no wine himself but what he made from Palestine grapes. Then, there were olives; there were no olives like Palestine olives, and no olive oil comparable to that which they yielded in the press. A short time back, an experiment had been made as to what could be done with olive oil made and exported from Haifa (at the foot of Carmel where he lived). Though their appliances were rude, twenty barrels were shipped to New York, and realised just double value after paying freight, customs and all expenses. He was desirous, if possible, of introducing proper machinery to Haifa, for the manufacture of olive oil, and did not doubt that a large and flourishing industry would soon be the result. A capital of £1,000 would be sufficient for this purpose. The great drawback of the neighbourhood was want of water. There was not a drop of rain from April to November, and all the grass disappeared in the interval. If there were any means of securing an artificial supply of water, Haifa would quickly become a large and important place. Even now it was growing fast. When he arrived, the population was only 3,000, and now it was about 10,000. It was certain to become an important place. It was the best harbour in the whole land, and must be the terminus of any railway built in the country.—The Editor's companion discussed with Mr. Oliphant the many practical questions arising out of his remarks, particularly with regard to water supply, in reference to which he made a number of suggestions which were apparently new to Mr. Oliphant. Mr. Oliphant was greatly taken with the ideas placed before him on the subject, and asked the gentleman making the suggestions to come out and examine the neighbourhood with a view to their application. Mr. Oliphant said he had for a long time been waiting for a practical man, in reply to which the editor

remarked (pointing to his friend), "God has sent you one, Mr. Oliphant." Mr. Oliphant replied "yes;—I believe in Providence—greatly. I just wait and take the course of events as the will of God. I only wish to know God's will to do it." At this point, the interview cordially terminated, and our readers will be likely to hear of practical results by-and-bye.

## 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 Boshier forwards the report of a sermon on the Bible, by a "Rev." Hood, of a complexion similar to that of Mr. Pringle dealt with last month. He observes:—"It is remarkable what a flood (of this sort of thing) has recently been pouring forth from pulpit and press. The attempt is to cut down the Bible to meet the scepticism of modern times, and to weaken its certainty. Such attempts make it more incumbent on those who know the truth to stand by and defend the source from which the truth comes." This has been our trouble for two years past: We were invited to be parties to the pulpit surrender of the Bible into the hands of its numerous modern foes. We were asked to wink at notions, and consent to arguments that practically destroy the Bible as by a mildew, or rot. We did not: we cannot: we shall not: we dare not. The responsibility and results rest with those who would not join us in a thorough attitude.

There is a letter of brother J. J. Andrew's in the *Light-stand* for November 13th which convincingly exhibits some of the evidences of the obliquity that has com

pelled thoroughgoing believers in the Bible's inspiration to act decisively in its defence. Writing on the same subject to the editor of the *Christadelphian*, he says:—

“A recent statement of yours that one camp of the brotherhood tolerates and advocates the doctrine of a partly human and erring Bible, while in words professing to reject it, has been publicly challenged. But the evidence in support of it is too explicit to be denied; it emanates from their own mouth. When the Exchange meeting, Birmingham, was being established, a resolution was passed affirming “belief in the entire inspiration of the Bible,” and repudiating any “sympathy with doctrines of partial or erring inspiration, believing that the original writings were free from error.” This was in effect affirming that the Bible was wholly inspired and infallible. This occurred in June, 1885. What has occurred since? In the following November, the editorial members of the Exchange meeting approved of such resolutions being called “idols,” and in February last, they declared that they would “not defend resolutions for putting in the word infallible where the Holy Spirit has not put it in.” They have also demurred to the Bible’s “absolute infallibility in every detail,” and have stated that its divine perfection does not require it to be “technically infallible;” “infallible in a certain sense, but in some senses not”—“not infallible for all purposes.” There are only two questions arise out of these contradictory statements: 1. Did the authors, when in June, 1885, affirming that the Bible autographs were “free from error,” maintain a mental reserve? or, 2. Have they since changed their minds?” (See also remarks in connection with intelligence from Bristol.)

Brother Macdougall makes the following remarks on the advisability of cancelling section 35 of Birmingham constitutio

It relates to the case of two ecclesias dealing with a person or persons out of the fellowship of one of them. The clause proposes that the ecclesia G. will respect or maintain the withdrawal of C. from an alleged offender until the cause has been investigated; and withdrawal shall be maintained until it has been shown to be an error. With a view to this investigation, it proposes that both G. and C. shall take part, but that if C. refuse to co-operate, G. will investigate without them. If they agree to investigate the matter in the presence of each, both shall have equal voting power, and then they shall vote together as one ecclesia, and the decision of the majority shall stand.

“To this,” says brother Macdougall, “I think no reasonable person could object, as it leaves clear ground for procedure either in maintaining or disannulling the withdrawal; but the introduction of 35 (namely, liberty of one ecclesia to disregard this decision) is in our mind most unfortunate, as we consider it a provision of an unwarrantable character and makes of none effect the laws of fellowship. Why should one of the ecclesias disannul a withdrawal which had been investigated and made valid by both? The clause says, “We shall be content in that case to maintain our own withdrawal.” Why maintain your withdrawal and then fellowship those who would not? If you would fellowship another ecclesia who fellowships said brother or sister why not fellowship the brother or sister? It gives us the absurd idea of fellowshipping a brother at another ecclesia which you would not do at home. You say there ought to be provision for difference of judgment, but here you would make provision to join hand in hand with the ecclesia who is of the same mind as the withdrawn from person, and yet do not give the person the benefit of such provision but maintain your withdrawal. Surely this is not as it should be. To say the very least, the clause admits of confusion and



looseness. The basis of our fellowship is not only principles admitted but principles acted upon. To you it seems 'square enough' is a good rule: to my mind it is not a safe rule. It is good for us in our dealings with one another to exercise mutual forbearance where it can be admitted, but it is another thing to frame a rule which deteriorates from the divine standard. In this we may encroach upon the divine prerogative, and say 'square enough' to that which would not be sanctioned by the Judge. Let us contend for a perfect law, though we should have to confess our weakness in keeping it. It would have been more to my mind had no such article as 35 been seen in your constitution."

[There is much force in brother Macdougall's contention. We have already admitted a want of perfect squareness in the arrangement objected to: and we feel this strongly enough not to insist upon it. We proposed it in the interests of peace, but would not object to the joint decision of two ecclesias being mutually binding in the case supposed.—EDITOR.]

**Aberdare.**—Brother Pugh reports that Brother Stephen Jones, of Merthyr, who went to Swansea for immersion, as reported last month, broke bread with the brethren at Aberdare on Sunday, November 14th.

**Bedford.**—It is our pleasure to report an addition this month in the person of Mr. WATTS, of Newport Pagnell. You will remember introducing him by letter, and after much study, he has made a satisfactory confession, and is now rejoicing with us, that he has been permitted to see the truth, for which he has been a diligent seeker for a number of years. He put on the saving name of Christ, Sunday, Dec. 12th, and broke bread with us in the afternoon, after which the small company of believers here sat down to tea in our lecture room. His obedience is a source of encouragement to us, as our new brother will (D. V.) break bread with us in Bedford. The interest manifested at our lectures is still maintained, the room being well filled each evening.

LECTURES.—On Sunday, Nov. 29,

Brother Porter, of London, lectured for us, his subject being, "The Jews"; on Sunday, Dec. 5th and 12th, Brother Bryan Smither, of Luton, lectured on "The things concerning the name of Jesus Christ," "Is it death to die?"—B.W.S.

**Birmingham.**—During the month the following persons have been obedient to the faith:—Nov. 25th, GEORGE HALL (49), builder; ELIZA HALL (41), his wife; and MINNIE WALTON HALL (16), his daughter; JOHN NORTHCOOTE (73), wood turner; and his wife, ELLEN NORTHCOOTE (61); MATILDA CAROLINE GASKELL (24), wife of brother Gaskell; ALFRED MORGAN (22), teacher, from the neighbourhood of Mumbles.

LECTURES.—Nov. 28th, "The Coming Day;" Dec. 5th, "Then and now;" 12th, "Come out;" 19th, "These promises;" 26th, "Jesus Christ" (all by brother Roberts).

**Bournemouth.**—Brother Jarvis reports: "We have been encouraged and comforted by further increase, viz., JANE WITHERIDGE (27), formerly neutral, wife of brother Frank Witherbridge; also Mr. BIRCH (69), who for some years had been acquainted with the truth. Both after a good confession of their faith put on the saving name in the divinely appointed way."

**Devonport.**—Brother Sleep reports a visit and lecture from brother Guest, of Bexley, who gave a lecture, December 12th, on "Wesleyans against the Bible." A few strangers were present. Sister Fletcher, of Cheltenham, has come to reside at Devonport. Though coming from an ecclesia which has refused to declare itself on the inspiration question, she is a believer in a wholly-inspired Bible, and is willing to stand apart from those who refuse to avow themselves the same.

**Dudley.**—Brother Hughes reports that two more have obeyed the truth, viz., W. WILLIS (22), and W. MORGAN (17), son of brother and sister Morgan, and one of the Sunday scholars. Others are on the eve of yielding obedience. A special effort was made during November in the shape of a lecture by brother Roberts on "Which is the right way?" The room was filled on the occasion, and the audience listened with the greatest attention. Arrangements have been made for a meeting on Tuesday after Christmas Day. Tea in lecture hall at 5 p.m., open to interested strangers, and brethren and sisters from Temperance

Hall, Birmingham, and other ecclesias in harmony with the right attitude on inspiration are invited.

**Falmouth.**—"We continue to keep open our meeting room for the breaking of bread, and also the instruction of the alien, but very seldom get a visit from the latter. Our position here remains the same as at the first. We fellowship those only who believe in a wholly-inspired Bible."—**W. WARN.**

**Glasgow.**—Brother Dick expresses the hope that the year upon which we are entering may be a year of peace in the household. Re-union among those who have separated, he considers hopeless. Each section has chosen its position: one considering it was an unnecessary separation; the other that it was necessitated by the relaxing of the bond of union. Those of the former opinion accuse brother Roberts as the archleader at whose nod all have abjectly prostrated themselves in the dust. They say it is a case of blindly following man's dictation, and not the inspiration of the Bible. This accusation brother Dick justly remarks is puerile. The cause lies in the hoisting of false colours at the first. He further remarks that stern and unbending stuff is needed in this age to uphold the scriptures against the almost universal tendency to bend them to the theories of the scientific sceptics; and to resist the growing and undignified habit of trying to mollify the infidel by rounding off the rough edges of the Bible in order to make it more palatable to his refined and cultured taste. Theological professors of all kinds are mutilating the scriptures to conform them to a more rational and modern pattern in order that the attacks of the scientific agnostics may be rebuked, and at the same time a hold retained on the religious world. It is sheer folly, says brother Dick, to hold on with the world's wisdom and expect to retain the wisdom of God. What is wanted is uncompromising fidelity to the Bible.—(Brother Dick need not be troubled at the uncharitable theories of the current situation entertained by those who tolerate the idea of a partly human and erring Bible. They are bound to conjure and nurse such a theory for the soothing of their own consciences. It is the universal habit of those who are in a false position to calumniate and defame those who cannot agree with them. It has been so in all ages. Christ himself did not escape the

propensity. His enemies could not confute him on the merits of the questions at issue between him and them, nor could they deny his works; yet they must needs adopt a theory that made their opposition to him agreeable to their own self-esteem. They said he had a demon and was mad; that he was a servant of Beelzebub, a teacher of sedition, a gluttonous man and a wine bibber and a friend of publicans and sinners. They would not allow him a good motive or a useful function. Need we be surprised if, in our day, the same propensity is manifested on the part of those who cannot justify their own attitude except by blackening the action of those who have been compelled to separate from them? It is a poor discernment of human nature that could make such a mistake. It is not in men—especially Scotchmen—to be led in the way supposed. Endure it all, in patience. Things will look very different when the electric blaze of the divine light is turned on them. Men judge by the murky lamps of modern literature. Those who walk by the light of God can wait.—**EDITOR.**)

Since the above was in type, brother Campbell writes: "The lectures referred to as about to be delivered in Pollockshaws have been given—four in number. The audiences, although not overwhelming, were sufficiently large and attentive to encourage us in resuming our efforts in this place at some future time, and from individual expressions of opinion, we have reason to believe that interest in the truth has in some cases been excited. At any rate, we have done our duty in taking advantage of the door opened to us and the result is in the hands of Him who knows "the thoughts and intents of the heart." No dissent was expressed at any of the lectures excepting the last, when the nature of man was considered. Several murmurs of disapproval were heard during the lecture, and at the close, a young man, evidently a 'student,' brought forward the usual series of passages beginning with 'The Transfiguration' and ending with 'Absent from the body present with the Lord.' These were dealt with privately, and although the explanations given were not regarded as satisfactory (they seldom are at first), yet it was evident that they considerably non-plussed our antagonist. The subjects, in addition to that mentioned last month, were: 'The Second Advent of Christ to establish God's Kingdom in

the Earth: signs that it is near' (brother Campbell); 'The Inheritance promised to Abraham: Heaven or Palestine, which?' (brother Ritchie): 'Man in the Death-State: is he conscious or unconscious?' (brother Ritchie). We still continue the afternoon lectures in our own hall. The attendance is meagre, but so long as we have in the mercy of God the power and the opportunity, we mean to keep the light burning.'

**Grantham.**—For twelve months, we have held our meetings, Sunday morning and evening, at the house of a brother, during which time we have striven to build ourselves up in the truth. Our Father has blessed us much, and in looking back, there is great cause for thankfulness. Surely a small company of believers could scarcely have been happier and more united than we. For this we rejoiced and praised our God. There was, however, one thing which gave us anxiety—the fact that the ecclesias are God's lightstands, and the proper place for the candle of the truth is not under a bushel hidden from view, but on a candlestick held aloft. So our desires and anxieties have been constantly placed before our Father in prayer, always concluding, "Not our will but thine be done." God has now opened the way, and we are meeting in the Exchange Hall, Elmer Street (a room occupied by the ecclesia some years ago). Breaking of bread at 11 a.m., lectures at 6.30 p.m. It is a venture for so feeble a few, but though weak in ourselves we are strong in the Lord and in the power of His might. Only one of us can address the alien at present, but if we are faithful to our God, He will uphold us or send us help according to His good pleasure. Rejoicing in His past care and goodness, we trust Him for the future, and by His help shall hold forth the word of life, whether the people will hear or not. God will accept small things faithfully done, and perhaps may give some increase. Subjects have been as follows:—November 7th, "Good news from God for dying men;" 14th, "Christ is coming! Who is ready for Him?"—**W. BUCKLER.**

**Halifax** (Alma Street).—Brother Hanson reports:—"Since last writing we have had an addition to our meeting by the removal of brother D. W. Dall from Arbroath, who has obtained employment at brother R. Smith's coach builder, of this town. On the other hand, brother and

sister Sutcliffe have removed to Butt's Green, Luddenden Foot, work being the cause of their removal. They will now meet with the brethren at Sowerby Bridge.

**LECTURES.**—Nov. 14th, "Is death the cessation of life" (brother Darlow); 21st, "The Scripture doctrine of election" (brother R. Smith); 28th, "Is it true that our future home will be in heaven" (brother Briggs, of Sowerby Bridge); Dec. 5th, "The restoration of Israel and its connection with our salvation" (brother Z. Drake, of Elland); 12th, "The old serpent, the Devil and Satan" (brother Heywood, of Huddersfield)."

**Haworth.**—Brother Sutcliffe reports that on the dreary road to the rest which remaineth the brethren here are greatly helped and encouraged by the visits of brethren from surrounding places. Brother Darlow, of Halifax, lectured on "The day of Christ"; brother Barraclough, of Heckmondwike, on "The Prophecy of Moab"; brother L. Drake, of Elland, on "Absent from the body and present with the Lord"; brother A. Wadsworth, of Keighley, on "The house of many mansions"; brother R. Smith, of Halifax, on "The restoration of the Jews to Palestine, an indispensable element in the kingdom of God. All the lectures were well attended.

**Hull.**—Brother Adamson reports that obedience was rendered to the requirements of the truth, on December 8, by Conyers Robinson, formerly connected with the Christian brethren. The brethren here now number 6 and one sister. He adds: "We are meeting at present at Brother J. Tutty's house, 97, West Parade, where we shall be glad to have the company of any brethren who may be passing through Hull, who believe in a wholly inspired Bible, and are determined to stand aside from all who believe or tolerate the contrary in any degree.

**Huddersfield.**—Brother Heywood reports that brother John William Edwards has been united in marriage with sister Jane Howe, of Elland. Sister Howe (now sister Edwards) endorsed the resolution not to fellowship partial inspiration or any meeting not in fellowship with the Huddersfield Ecclesia. and was received into fellowship. Miss ANN WAKER (28), formerly Church of England, having made a satisfactory confession of the faith, was to be immersed December 15th into the saving name of Christ Jesus our Lord.

**Leeds.**—Brother W. H. Andrew writes:—"We have been cheered by additions to our number. The following have been immersed into the saving name:—On November 18th, EMILIE ASQUITH (19), daughter of sister Asquith, formerly neutral; and REUBEN BLACKBURN, formerly Methodist; November 25th, JANE TREDALE, formerly Primitive Methodist; and MARY ANN BROADBENT, formerly Church of England; December 2nd, MARY BROWN, sister of sister Wilson, who was immersed last year, formerly Wesleyan Methodist. Brother and sister Murray were received into fellowship on November 28th. They had hitherto been in fellowship with "The Ecclesia" ("No-willists"); but not being satisfied with the belief of some in that meeting, they decided to leave their fellowship. As they endorsed our basis of fellowship, and believed "the things concerning the kingdom of God and the name of Jesus Christ" when immersed, we gladly received them into fellowship. Six have removed from Leeds during the year. In addition to those already mentioned in the *Christadelphian*, brother Dutton and sister Wray have removed to Ilkley.

**LECTURES.**—December 5th, "The Mystery of the Gospel" (brother Philpotts); 12th, "The spirit of man not the man—what the spirit is to the man while in him, what man is when it is taken from him, and what becomes of the spirit at death" (brother Turner); 19th, "The soul of man: its nature and destiny" (brother Andrew); 25th, "Immortality a conditional gift, and the conditions" (brother Mitchell).

**Leicester.**—Brother Gamble reports that since last report, Brother J. J. Andrew, of London, has visited and lectured, subject, "The time of trouble such as never was, &c." Brother Roberts lectured Sunday, November 21st, on "Reconciliation," and on the following Monday evening lectured in the Temperance Hall on "What of the Night?" The effort was advertised largely, both by way of newspapers, placards, and handbills; but only about 200 or 250 came to hear. Brother Shuttleworth lectured on Sunday, December 12th. Subject—"The World's Deliverer. Christ the Star of all human hope." The brethren and sisters have been much cheered and comforted by these visits, and strengthened in their endeavour to walk in such a manner that the

Lord may say unto all—"They have done what they could."

**Lincoln.**—Brother Scott reports the obedience of SARAH ANN LUMSDEN, who put on the sin-covering name December 4th, 1886.

**LECTURES.**—November 14th, "The Age to come" (brother Dracup); 21st and 28th, "God-manifestation" (brother T. Hy. Elwick); December 5th, "Immortality" (brother Horsman, of Nottingham.)

**Liverpool.**—You and a number of brethren throughout the country will be glad to learn that the separation which has existed for some time past between the sections of the Liverpool ecclesia meeting in Rodney Hall and Temperance Hall has come to a termination, and that we hope to re-unite on Sunday next, December 19th, as one ecclesia for mutual strength and edification. For the information of the brethren in other places, I may add that we have taken the hall in Granby Street for a period of twelve months, and that we intend, if the Lord will, to remove there on the first Sunday in the New Year.—HY. COLLENS.

**London.**—ISLINGTON. —69, *Upper Street; Sundays, 11 a.m. and 7 p.m.; Wednesdays, 8 p.m.*—Brother Wm. Owler reports that Mrs. FLORENCE BENTON, daughter of brother and sister Murgatroyd, has put on Christ in the appointed way. Brother Henry Swift, aged 77, died suddenly on November 28th, and was interred at Finchley Cemetery in presence of the brethren on December 4th. The lectures continue to be well attended. The annual written examination of the children attending the Sunday School took place on December 5th. The lectures during the month were on "The second appearing of Jesus Christ and its objects," and the lecturers were brethren Lake, Andrew, and Elliott.

**London** (South).—*Surrey Masonic Hall, Camberwell New Road; Sundays 11 a.m., 7 p.m.; Wednesdays 8 p.m.* Brother C. F. Clements writes:—"We are pleased to announce the addition of four to our number by immersion, namely:—FREDERICK BANNOCK (20), neutral, immersed November 21st; JOHN CHARLES REES (21), neutral, immersed November 28th; HENRY ALEXANDER CLEMENTS (43), my brother in the flesh, formerly neutral, immersed December 5th; and HENRY KOSTROVITZSKI, of Russian parentage, but brought up in England,

aged 18, member of Church of England. We feel greatly encouraged and comforted by these additions. Brother Barker writes:—"My mother, Mrs. R. Barker (68), was immersed into the only name under heaven whereby we can be saved, on the 26th November, 1885, but the separation, owing to the inspiration question at Westminster taking place on the Sunday previous (22nd November, 1885), the immersion has failed to be recorded."

LECTURES.—Dec. 5, "Bible solution of the Eastern Problem" (Mr. C. Meakin); 12, "The Philippian Jailor's question" (Mr. A. White); 19, "Extraordinary Predictions" (Mr. F. G. Jannaway); 26, "Immortality" (Mr. T. Bosher).

**Longton.**—Brother Morton reports the occurrence of a debate on the soul, in the Unitarian Schoolroom, in which he took the leading part. The chair was occupied by Councillor Hawley, and a notice of the debate appeared in a local paper. The Unitarian element was pretty strong in opposition. They speak of the Bible as being in many parts absurd and unreliable. They blame the Christadelphians for too strict an adherence to it. The Unitarian minister was present and took part. He asked brother Morton if he accepted the Bible as inspired in all its parts. Brother Morton answered "yes (errors of translation excepted)." He remarks "I wondered what answer we should have made if we had taken the position of some of our friends. The difference between this Unitarian minister and partial inspirationists is to a great extent, a difference not in principal, but in degree only. We have been brought in contact with a Methodist minister and his family lately, which led to the statement of our position and an exchange of letters and literature. The daughter has written a pamphlet (against spiritualism,) and seems interested in us because in many things she holds with us, especially in relation to the return of Christ and the Millennium. Always reads with interest what we have lent them on this, but cannot do with our material soul as she terms it. I have put *Christendom A stray* into her hands."

**Mold.**—Brother Hillman wishes it announced that, if God will, he will remove from here about the end of the present month for Gorseinan, near Swansea. He has been in isolation six years. He believes in a wholly-inspired Bible.

**Neath.**—Brother Gregory reports the removal of sister Jones to a situation in Kidwelly, about two miles from Llanelly, where she will meet with brethren and sisters of like precious faith. On Nov. 21st, brother Grimes, of Swansea, lectured on "The great and precious promises of God"; Nov. 28th, "Coming inheritance of the righteous" (brother W. J. Gregory); Dec. 5th, "Paul's visit to Phillip" (brother P. Tucker); Dec. 12th, "Christ is coming to the earth again." Brother Roberts is expected the first Monday in January to deliver a lecture in the evening.

**Newport (Mon.)**—Brother Thomas reports the addition of another to the faith: Mrs. JEFFERYS, wife of brother Jefferys, who, after an intelligent confession of the faith, was buried with Christ on Dec. 13th. Lately a gentleman of the town wrote two tracts against the Christadelphians, and then challenged us to discussion in the Albert Hall. The challenge was repeated: we accepted it; and then the gentleman quietly retired. Others have taken the matter up in the local paper which has led to some lengthy correspondence—a good advertisement for the truth.

**Normanton.**—Brother Warwick writes: "We are doing what we can to spread the knowledge of the glorious gospel, and several persons are convinced of the truth, but, so far, hesitate to put on the saving name. The lectures during the past month have been as follows:—Nov. 21st, "Devildom falsely called Christendom"; 28th, in the open air, at 3 p.m. by brother Heywood (of Huddersfield); "Pulpit and Bible doctrines concerning immortality contrasted," at 6.30 p.m.; same date brother Heywood lectured on "The New Jerusalem"; Dec. 5th, "Will Christ come to the earth again? if so, what for?" 12th, "Baptism" (by brother Cliff, of Hull).

**Nottingham.**—Brother Kirkland reports the death of sister Mary Kerry, one of the oldest members of the ecclesia. She was ill but for a few days, and died on October 10th, aged 71 years. Brother Kirkland says: "Our sister in life passed through great tribulation, but will not be forgotten by the righteous Judge in the coming day. We have another addition by the obedience of MARIA FELL (20), formerly Baptist, who, after witnessing a good confession, was immersed November 28th."

**Peterborough.**—Brother Bruce says :—The *Christadelphian* is to me like a change of diet, once a month, which the inner man longs to feed upon, especially now it has got on smooth waters. Brother A. T. J.'s last article is a splendid guide post, pointing the way we should go. Thanks for your comments on our situation. There was a slight mistake : the room not without a door ; we can shut ourselves up. Our hopes are somewhat brighter since your visit. Since last report, the following brethren have lectured : October 3rd, brother W. Gamble, of Leicester ; 10th, brother J. J. Andrew, of London ; November 7th, brother Bosher, of London.

Writing again at a later date, brother Bruce reports an application for re-union from two of those from whom the brethren with him were obliged to separate about twelve months since, on the subject of inspiration. Brother Bruce says : "I feel confident if others would only give their earnest thoughts and search to the subject, as these have done, the truth in Peterborough would soon have free course again. But it is the Father's moulding process, and we humbly submit." He appends the application, as follows : "We the undersigned, having come to the conclusion, after careful examination, that your belief and action with regard to the inspiration question were right, desire to unite with you in fellowship ; we, believing that the originals of our Bible were inspired by God, thus giving them his authority, and we, feeling that a loose position on this point is both detrimental to the truth and to our individual growth therein.—(Brother) LOUIS S. HARVEY. (Sister) JANE E. HARVEY."

**Sheffield.**—During the past month, we have been visited by brother Roberts, of Birmingham, who met us at the Lord's table, and addressed us on the sufferings of Christ, and the blessedness which will follow a faithful walk in his footsteps. In the evening, a goodly company assembled to hear brother Roberts's lecture, subject, "The unseen world, the contrast between what the Bible teaches, and what modern theologians believe." Our brother's visit has gladdened and strengthened the hearts of the brethren here, and has been a strong inducement to some of the strangers who heard him, to search more diligently the word of truth. Some are so deeply interested, that we expect,

at an early date, to receive their application for baptism and fellowship.—T. W. SHELLED.

**Shelford (Great Cambs).**—Please to report in *Christadelphian* that after consideration, with sister-wife and son, have come to the conclusion—"That we firmly believe in the inspiration of the whole of the Scriptures ; that we will fellowship only those who believe the same ; and we also refuse fellowship to all who, while believing the whole of the Scriptures to be inspired themselves, yet extend a fellowship to those who do not." We should be pleased to receive a visit from any brother or sister endorsing the above who may be passing this way. Our address is :—A. Simper, The Ropery, Great Shelford, near Cambridge."

**Stockport.**—Brother Clark reports that two more have entered the narrow way that leadeth unto life eternal. On November 20, HARRIET MASSEY (29), and on December 5th, NELSON BALDWIN (16), brother in the flesh to our brother and sister Firth, were buried in the waters of baptism and rose again to a new life in Christ. Though young in years, the latter has manifested a sufficient grasp of the essentials of salvation, to lead us to hope that he may grow up a bright and shining light in the darkness of these latter days. It will afford encouragement to those brethren and sisters who labour in the Sunday School, to know that our brother has been trained by similar loving hearts. We are glad to say the attendance at our lectures improves.

**LECTURES.**—November 7th, "Treasure in Heaven" (brother John Clalford, Oldham) ; 14th, "What Christ is coming to do" (brother Heming, Liverpool) ; 21st, "Peace" (brother Bamford, Oldham) ; 28th, "The pillars of the truth" (brother Shuttleworth, Birmingham).

**Spalding.**—Brother Ward reports that the truth is drawing a few strangers to the Liberal Club Rooms, notwithstanding the troubles there have been. Some seem very interested, and there are hopes that they may soon meet in the name of Christ.

**LECTURES (by Brother Jane).**—November 21st, "Lucifer, son of the morning, is he the devil ?" ; 28th, "The Salvation Army" ; December 5th, "Jesus, Prophet, Priest, and King" ; 12th, "If a man die, shall he live again."

**Swansea.**—Brother Randles writes : "We have great pleasure in recording the

addition to the following who have rendered obedience to the one faith by baptism:—Dec. 4th, Mrs. JACKETT, wife of brother Jackett; Dec. 9th, JAMES MORSE and WILFRED GRIMES, sons of brethren.

The Mayor of Swansea handed the following letter to brother Randles: "Lord Truro presents his compliments to the Worshipful the Mayor of Swansea, and will be extremely obliged of any information he may be able to give him respecting the origin, customs, and present status of the religious sect called Christadelphians, who, Lord Truro has heard have quarters at Swansea.—29, Dover Street, Piccadilly, W., 24th November, 1886."

Brother Randles, in reply, furnished the Mayor with the following memorandum:—"The Christadelphians in Swansea are only few in number, but their brethren are spread over Britain, the United States, Canada, Australia, New Zealand, and other parts of the world. As to their *origin* they claim to be "the sect everywhere spoken against" in the first century, *newly revived* as a result of the labours of John Thomas, M.D., late of New York, but a native of England, now deceased. They are believers in those doctrines only which can be proved to be taught in the Bible which they accept as a *wholly-inspired record from Deity*. As to their *customs*, they meet together each first day of the week in accordance with the command of Christ, to break bread and drink wine in remembrance of Him till His return, and exhort one another to love and good works. They hold regular meetings for the preaching of the Gospel of the Kingdom of God. They recognise it to be their duty to obey the commandments of Christ, and therefore they are law abiding citizens; but as they are looking for the speedy return of Christ to the earth to change its institutions, and give it a new universal government, they take no part in political or municipal affairs.—They beg to enclose with this short note a small tract (Who are the Christadelphians?) written a considerable number of years since in answer to the question frequently asked, "Who are the Christadelphians?" (For the Christadelphians in Swansea).—THOMAS RANGLES, 15, Castle Street, Nov. 29th, 1886.

The Mayor of Swansea having forwarded the memorandum and enclosure to Lord Truro, the Mayor received the following acknowledgment, with which, for the present, the incident closes:—"Lord Truro

presents his compliments to the Mayor of Swansea, and begs to offer him his best thanks for the great trouble he has taken to give him the reply in regard to the Christadelphians, and he would wish to convey the same to Mr. Randles for his aid in the matter.—29, Dover Street, Piccadilly, 2nd December, 1886.

LECTURES.—Nov. 21st, "The substantiality of God's great and precious promises," brother M. Evans; 28th, "The world's Saturday Night," brother D. Clement; Dec. 5th, "The Lord's Day," brother Grimes; 12th, "Is death in relation to man a fact or fiction?" brother M. Evans.

**Walker-on-Tyne.**—Intelligence from the brethren here was withheld during November and December, in consequence of the reported uncertainty of their position with regard to the doctrine and fellowship of partial inspiration. Correspondence has resulted in the following final communication:—"DEAR BROTHER ROBERTS, —After two special meetings of the serving brethren and one of the ecclesia, I am now in a position to reply to yours of the 17th ult., I may say the resolution we subjoin is the unanimous decision of the brethren and sisters forming the Walker-on-Tyne ecclesia, which it is hoped will meet with your approval and secure to us the unity of the Spirit, and fellowship of all true brethren and sisters of the Lord Jesus Christ. With respect to our standing in regard to the ecclesias at Newcastle and Gateshead, we take it as defined in the subjoined resolution.—Yours in hope, Jas. Harker."

"That we believe the Bible is the Word of God, and, therefore, unerring in its character; that we offer the right-hand of fellowship to all brethren and sisters who are of the same mind; and further we deem it our duty to decline the fellowship of all who believe and teach the contrary."

In a previous communication, brother Harker reports the addition of three who, after a good confession, put on Christ in the way appointed, September 30th namely, WILLIAM DIXON (40), 254, Church Street, Walker-on-Tyne, Plate-layer, and his wife, LUCY DIXON (37); also ISABELLA WEBSTER (32), formerly Presbyterian, wife of brother Webster, 76 Byker Street, Walker; also ELIZABETH HUMPHREYS (33), 70, Church Street, Walker. We had almost begun to despair of our efforts being in the very midst of Romanism. However, we gratefully acknow-

ledge increased attendance. We thank our heavenly Father for the increase above recorded. It is a fresh impetus to his work and our labour. We rejoice that our strength has not been spent for naught in vain.

**Warrington.**—We are continuing our Sunday evening lectures to the alien, and have been much encouraged by the obedience to the truth of Mrs. WARD (37), Scott Street, who, on Monday evening, November 29th, after a satisfactory declaration of the faith, was duly immersed at the house of brother Unsworth.—J. H. SMITH.

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### AUSTRALIA.

**Caulfield (Victoria).** — Brother Barlow reports the obedience of the following, during the past eight months:—Mr. and Mrs. CREELMAN, MRS. EVANS, Mr. B. F. MCGIBBON, Mr. MASCH, Mrs. MASCH, BARIDONIA MASCH, KATHLEEN MASCH, MARIE MASCH, and MARION OSBORNE. Also additions by removal from other parts:—Brother A. Gerbes from Invercargill, N.Z.; and sister C. Goodman from Dunedin, N.Z.; and brother Arnold, of the Balaclava ecclesia. We mention also with regret our loss (*in numbers*) of seven brethren and sisters, whose names it has been necessary to expunge from the ecclesial roll, through a persistent maintenance of the theory of immortal emergence from the grave, and that the resurrection and judgment of the unfaithful in Christ, does *not* take place till after the millennial age. The circumstance has been attended with much that is unpleasant, but the purity of the truth requires decided action in times like this, when its vital elements are assailed. Considerable grief was caused by the appearance of the intelligence in the *Christadelphian* for June, from the Balaclava ecclesia. The Melbourne ecclesia is now composed of 57 members, 36 of whom were not in this ecclesia at the time of Balaclava's withdrawal, and 7 of which were formerly members at Balaclava. For the ecclesia's satisfaction, the matter was again investigated, and regret expressed that the report should have appeared. The offence, characterised as unworthy the name of Christ, was a desire to bring about union among the divided ecclesias, and a withdrawal on the brother's part of the charges against the Melbourne ecclesia.

Of course, we know it is impossible for you to judge at a distance like this. Our intention is to fellowship those only who believe in, and conform to, the doctrine and practice laid down for the guidance of the body of Christ. All such we welcome."

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### SOUTH AFRICA.

**Richmond (Cape Colony).**—Mr. J. J. Havenga, W. Son, writes:—"I regret to state that we have not been able as yet to find anyone near enough to have the baptismal burial performed on us. We are very anxious to be enabled with the other brethren and sisters to break bread in commemoration of our Lord's coming. Our grandfather, Mr. D. M. Maartens, of Graffkt, is the only one nearest to us, and he is 14 hours distant from us. The distance would not prevent us, but the old man complains of being too old and sickly to assist us in our requirements, and have mentioned the name of a Mr. Shrosbree, of Tarkastad, to whom I have written, and is awaiting a reply. To our regret and great disappointment, we did not receive the *Christadelphian* for last month. We have also missed one copy last year. As this is the only welcome friend we have, you can never imagine our disappointment at not receiving it regularly. There is a Richmond in Natal, and I verily believe it was sent there. We have been throwing out our nets in the shape of conversation and lending of books and *Finger Posts* to some of our friends. One and other have admitted that they agree with us, but that they fear the orthodox minister, whom they hold as their only gospel authority.— Anyone not agreeing with him is looked down upon and rejected from their midst, as it considered a great insult to them and their parson. We are in the heart of the old orthodox creed, and it is almost dangerous to say anything against them or their minister. Their only reply when spoken to is, "Do you mean to say our minister can be wrong?"

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### UNITED STATES.

**Boston (MASS).** — Brother Trussler writes:—"We have again had pleasure of the company of Brother Packard, of Dakota, who said he had been a Bible reader from the age of 15. He had belonged



to several creeds, but could never get any satisfaction until the *Twelve Lectures* was placed into his hands. He read and re-read them, and *Eureka* also. At the breaking of bread he gave us a short exhortation, in which he said he thanked God that we were mortal, otherwise we should be immortal sinners. He was doing his best to spread the truth in isolation, by distributing books. (In last communication, "book still" should be *stall*.)

LECTURES. — November 7th, "The second coming of Christ"; 14th, "The Witch of Endor"; 21st, "The House of many Mansions"; 28th, "Death."

**Cavendish (Mo.)**—Since the last intelligence from this ecclesia, two have been baptised into the saving name, on November 19th, 1885, EDWARD ELSAS (17), son of brother and sister Elsas; and on the 28th of August, Mrs. LILLIE THOMPSON, daughter of brother and sister Ladson, of Dana, Ind. She had desired to put on the saving name for some time, but had not had an opportunity until she came here on a visit. Brother Williams, of Waterloo, Iowa, visited and lectured five times to the public. It was a time of refreshing. We have a small but interesting Sunday School. (This intelligence was sent before, it seems, but was overlooked.)—M. L. BROOKS.

**Centre Point (Tex.)**—The cause of Bible truth has had a checkered career in Texas. First the immortal emergence heresy sent us in twain, leaving the advocates of the truth somewhat in the minority numerically, but as the battle went on the ranks of the opposition party were thinned down, until we now outnumber them about 15 to one. Next came the unpardonable sin question which gave us trouble for a time, but it finally came to an end by all acknowledging the truth. Then came the heresy that Christ is not officiating as High Priest, and will not so officiate until he reigns as King. After a fierce contest this wind of doctrine was silenced also. Then arose another wind of doctrine, viz.: That none but baptised believers will be resurrected and brought to judgment. This has been a stubborn and boistrous gale, but it has now calmed down to a very weak breeze, which will not be tolerated longer than our next annual gathering. We have had some minor winds to blow for a while, such as the formula used at baptism, some claiming that unless the words "I baptize you into the name of the

Father, and of the Son, and of the Holy Spirit," were used by the administrator of baptism, it was not a valid baptism. This like the others has nearly subsided. We have had some contention also over the question of marrying with the alien, but I believe all are now agreed that it is not right. We have always been one on the question of fellowship based on the pure truth as it is in Jesus, with very few exceptions, and a hearty compliance with the commandments and precepts of Christ, as a necessary prerequisite to a pure fellowship. On the great questions which caused such widespread havoc in England and other places, viz., "Renunciationism" and "Partial Inspiration," we have never been shaken; and by the help and favour of God we are determined to continue to "contend earnestly for the faith once delivered to the saints" as long as we can use either tongue or pen. For well do we know that nothing short of the truth in its purity and unadulterated simplicity will save us from death, and equally well do we know that unless the truth is obeyed from the heart every day of our lives, we will fail of salvation. May God help us in our weakness is my fervent prayer through Christ.—JOHN BANTA.

**Davenport (Iowa)**—Brother A. Baldwin writes: "We are six in number, and meet regularly at the house of brother Smith, 1,608, Harrison Street, on the basis of the one glorious hope, and in the entire confidence of the completely inspired character of the Bible as the Word of God. This is for the information of all those of like spirit who may chance to be passing near us while travelling.

**Denver (Colo.)**—Brother Zimmerman writes: "Poor brother Gratz, whom you will doubtless remember died about six weeks ago, after a long and painful illness. . . . His death leaves sister Gratz with her two children to support. They are living here in Denver."

**Joplin (Mo.)**—Brother T. T. Foulkes says he came to this place some thirteen years ago and found all the people strangers to the truth. In the main have remained so. Now there is an ecclesia of seven—reduced to six by the removal of sister Smith. All seem wide awake to the responsibility resting upon them of contending earnestly for the faith once delivered to the saints, and one and all are in full sympathy with the *Christadelphian* in the inspiration controversy. Partial

inspiration they look upon as the most God-dishonouring heresy that has sprung up among the brethren; and they will have nothing to do with it. "I am like Paul, with the Galatians," says brother Foulkes; "I am afraid of some in our time. When I hear a Christadelphian speak against brother Thomas, I am afraid of him. No wolf can more effectually show his teeth to me than by speaking to the detriment of brother Thomas. There is not a sound and genuine Christadelphian on earth but what is firmly of the belief that brother Thomas was raised up by God to bring to light the truth that has been buried out of sight for so many centuries by the Catholics and Protestants. When Israel asked for a king, God permitted them to have one, but with the understanding that in rejecting the judges that he placed over them, it was rejecting him. Taking everything into consideration, had we not better go slow in these matters, lest we may be found fighting against God. It is best to be on the safe side. During the summer months, I assisted two in putting on the only saving name by baptism JOEL WEYLAND (57), photographer, formerly of the Baptist persuasion; and PHOEBE E. WEBSTER (50), neutral. A few weeks afterwards brother G. J. Boxley assisted JENNIE A. NASH (35), in baptism, formerly neutral."

**Lowell (Mass.)**—Brother Clough writes: "Although this ecclesia is not increasing in numbers as fast as we would like, it is growing in spirituality, and we hope soon to be able to report some additions."

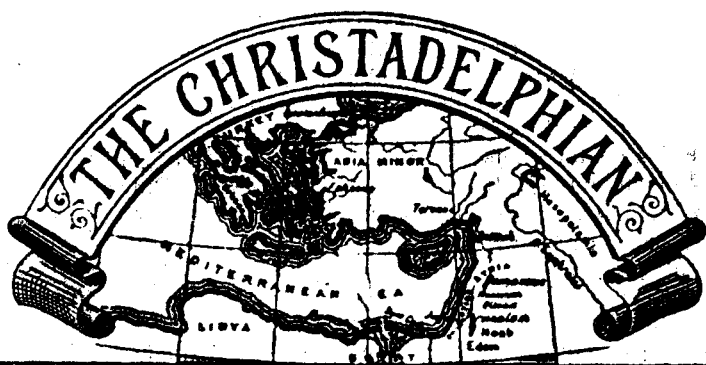
**LECTURES.**—November 7th, "Salvation is of the Jews;" 14th, "The Gospel of Christ;" 21st, "The Gospel preached to Abraham, and the Gospel of to-day;" 28th, "The Lord shall be king over all the earth."

**Mahanoy (Penn.)**—Brother Cooke reports that the ecclesia here numbers twenty-two members. They believe in the entire inspiration of the original Scriptures. They still hold forth the Word of Life. So few give heed that they feel sometimes like giving up, but they rally when they think of the words of our Captain, who said, "Let your light so shine before men." Brother Thomas Williams, of Iowa, gave two interesting lectures to fair audiences, in June last, and on the 7th of August the brethren had the pleasure of assisting three to put on the sin-covering name, viz.,

PHILIP BRADBURY (62), JOHN L. NICHOLAS (62), MRS. HINDMARCH (25), wife of brother Hindmarch. Brother James Pritchard has gone to Trinidad, Colorado. The Sunday School is getting on nicely—thirty attending, all told.

**Portland (Ogn.)**—Brother McCarl reports the addition of two, brother ALBERT MAIER (27), a German who was brought up a Methodist, but drifted into infidelity owing to the nature of popular theology. He was brought to a knowledge of the truth, and was immersed a little over a year ago through the instrumentality of a strong partial inspirationist, but being an independent thinker of good mind and very earnest in the study of the truth, he became dissatisfied on that question and made many visits to us, and finally decided to unite himself with us. The second addition is sister COOPER, wife of brother John Cooper, who has been out of the city for more than a year. She is now with us for a time in order to undergo a surgical operation for a tumour. She was immersed into the sin-covering name several years ago, but has never till now broken bread. We now number eight, all in harmony and sound in the one faith. I am glad also to report the names of two more 30 miles out of the city who were immersed into the name of the Lord Jesus about a year ago, both Germans, and who have firmly withstood all the insidious errors brought to bear upon them. Their names are brother and sister FARNLOPF. Brother Farnlopf recently left the baptist ministry, and is in great sorrow and financial straits. I have had letters from brethren inquiring about the country, and the chances of making a living. I will say that any brother or sister coming here will be heartily welcomed to my house, and I will assist them to the best of my ability."

**Valley Spring, Llano Co (Texas)**—Please give notice that the Christadelphian annual fraternal gathering in this state for next year is to begin at Lampasas (Texas), on the last day of July, 1887, the Lord willing. It is set for that time in order to have it begin on Sunday, and have moon-light evenings. It will be the aim of those of the one faith, in attendance, to make the meeting both interesting and edifying, and to welcome brethren, sisters, and interested strangers from other States as well as this, and also from abroad. This is intended as a general invitation.—J. K. MAGILL, Sec.



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

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

No. 272.

FEBRUARY 1st, 1887. A.M., 5978. Vol. XXIV.

## DR. THOMAS'S ACCOUNT OF HIS VISIT TO THE SOUTH, DURING THE AMERICAN CIVIL WAR.

*(Continued from last month.)*

Our next appointment was at Zion, in King William county. This house belongs to our brethren, who are well known in that vicinity, and influential. We obtained our pass from the governor's office, but were not asked for it at the ticket office of the York River Railroad. We were met at the White House Station by a boat sent to convey us to his place by brother Robins. He is situated very pleasantly on a bluff within sight of the railroad which crosses the Pamunkey. We stayed with him that day, and learned that there was considerable anxiety to hear us on the subject of the war. We determined, therefore, to discourse to the people who might assemble in the same current of ideas as already before the reader, concluding that what would be good for the seat of government would be good also for the provinces. The audience was larger than we have had there for years. The house was nearly filled with ladies, which made it necessary for the men to stand at the windows, and occupy the carriages without. Dr. Junius Littlepage requested one of our brethren to ask me if it was right to bear arms, or, if drafted, to serve? This was a ticklish question at this crisis. We replied that Paul told Christians to remain in the calling in which they were called. Upon this principle he would not approve of Christian civilians turning soldiers. People who were not Christians were "a law to themselves," and if drafted, should serve; but

those under law to Christ should not, and, according to the law, need not go to the war. Let Satan do his own fighting; there is no obligation resting on the saints to lend a hand to help him in distress.

The people were attentive and orderly, as far as known to us, and it was not till some weeks after that the expediency of our arrest had been agitated. The day before we left Virginia, we heard that a gentleman, meeting one of our brethren and his wife going to hear us, expressed his surprise that he should go to hear Dr. Thomas, who preached abolitionism, which our brother promptly denied. But he insisted that he had heard us, for we taught that men should not fight, and that was just what the abolitionists wanted. If they did not fight the Northern fanatics would come in upon them and destroy them on all sides and emancipate all their servants. It was abolitionism, therefore, to advise anyone not to bear arms. Not being disposed to discuss this matter in the hot sun, our friends passed on. But after we had left the country our brother called upon the gentleman about the matter. . . .

Seeing the people were very attentive we experimented upon them, to see if it were interest in the truth, or mere present curiosity. We therefore announced to the hundreds present that, on the morrow, we should speak on the subject contained in the words, "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself,

that where I am, there ye may be also." But they cared not to know about the Father's House, and its many mansions, nor about the coming again of Christ, or where he will be then. Only about nineteen had an ear to hear; the rest stayed on their farms, and busied themselves with the things that perish. No wonder trouble comes on such a generation.

On our return from King William, we found a letter awaiting us from brother Magruder. Till then, the last we had heard of him was that he was in Washington, but we now learned that he had retreated from thence to Charlottesville, Va. Before Virginia seceded from the Union, he was practising law in the capital of our Shinar; but when that event occurred, he deemed it necessary to withdraw. Though his excellency, Uncle Abe, had employed him as a messenger of peace to one of the leaders of the Virginian Convention, his "loyalty" came to be suspected, owing to his relationship to the "rebel general," who afterwards so distinguished himself in the Big Bethel disaster. It came to be said in Washington, "There is General Magruder commanding the rebel forces in Virginia, and here is his brother walking at large in the streets of the capital; no doubt he is a spy." Hearing of such talk as this, he removed his household effects to a friend's house, and sent his family off to Virginia; while he took up his temporary residence in Alexandria, then in the possession of the Confederates and went daily into Washington to his office. But on getting up one morning, he found the street full of Federal

preservers of the Union. Seeing things come to this pass, he concluded to retreat to the depôt, with all possible despatch. The troops took the same direction with a howitzer, but for a different purpose—he to depart, but they to capture the train. Brother M. succeeded in reaching it just as it was moving off; while the Federals arrived too late, not knowing the most direct way. However, they captured the freight train that was about starting, and with that all the clothing of brother Magruder's family, and two ambrotypes sent to us by two brethren in England which had been committed to brother Magruder's care by the brother who had brought them thence. We were glad to hear of his well-being in Charlottesville. He had seen the advertisement of our meetings in *The Dispatch* by which he knew of our presence in Richmond. He invited us to come up to see him, though he thought any attempt to get a congregation to hear "the gospel of the Kingdom" would be utterly useless. We did not then know if it would be practicable to visit him; but thought it probable if we were compelled to retire from Secessia by the back door through which we had entered. In the meantime, it occurred to us, that through his influence with his brother, General Magruder, we might be saved that necessity, and increased expense. We were not altogether a stranger to the General. He had attended our lecture at the Unitarian House in Washington City, and had accompanied us afterwards to his brother's, upon which occasion we conversed upon the subject of the kingdom. He

thought our views very rational, and was satisfied that if such a kingdom as we taught, was to be established in the East, and thence to rule all nations, there must necessarily be brought into operation a strong military and naval force; as nations and governments will not surrender authority and power, except under the pressure of superior force. He is verifying this by the experiment he is now engaged in. He said he liked the idea, for probably his services might then be in requisition. But that would depend upon his believing the truth, and obeying it in the love of it.

Upon these premises then, we thought we might evacuate secessionism by way of Yorktown and Fortress Monroe; and therefore requested Brother Magruder to write to the General on the subject. In answer to our request, we received the following:—

"My dear brother,—In compliance with your request, I send you the enclosed to my brother, which I hope may serve you successfully. If you are to see him, it will be necessary for you to seek him, as I understand his head-quarters are movable. But will General Butler let you pass on? Is there no fear he would detain you as a suspicious character? I think you run a great risk. I mention this as worthy of careful consideration beforehand. It occurs to me that you might save yourself some time and expense by forwarding to General Magruder the enclosed, in one from yourself, and thus learning directly whether he would pass you through his lines. He may be prohibited by orders from the higher powers. I see they are getting more and more stringent

in all our armies. They fear information of the number and position of troops may thus be communicated. Let me hear from you again, and as often as you can. Yours faithfully in the truth,

A. B. MAGRUDER."

Charlottesville, Aug. 3rd, 1861.

The following is a copy of the letter referred to in the above:—

Charlottesville, Va., Aug. 3rd, 1861.

"My dear brother,—You will probably remember the bearer of this, my friend Dr. Thomas, whom you met at my house, and heard him lecture at Washington. The doctor resides with his family near Hoboken, N.J., that location suiting his purposes as an editor and author of religious works, and there he publishes his periodical known as the "Herald of the Kingdom." He has lived long in Virginia where, he has many friends and brethren as you know. Dr. T. is an Englishman, and he is not I need scarce assure you, in any sense, a suspicious character. He very wisely has nothing to do with this civil war and its complications, regarding his mission as having far different aims. He came into Virginia through the south-west: he came here entirely on private business and to see his brethren. He has recently lectured in Richmond and elsewhere in Virginia, and is now desirous on account of the greatly increased expense, to avoid the long route homeward through Nashville, and return direct, via Yorktown and Fortress Monroe. He therefore visits your camp or head-quarters to obtain your permit through your lines to Fort Monroe. Can you not send him to Gen. Butler at Old Point, whence he can by steamer

get to Baltimore? I do not know the nature of your rules in this respect, nor whether, if at Old Point, Gen. Butler will allow him to proceed: these are chances and contingencies the doctor must risk. But I can assure you with perfect safety that Dr. Thomas will abuse no confidence which you may repose in him, for there is *no man* for whose integrity and honour I would more readily vouch. I hope you may be able to extend to him the assistance and facility he wishes at your hands which will be thankfully appreciated by him, and also by,

My dear brother,

Yours most affectionately,

A. B. MAGRUDER."

Gen. Magruder,

Head-quarters, Yorktown, Va.

Matters being so far arranged, we next proceeded to fill our appointment in Lunenburg. Preliminary to this it was necessary to get a pass. We had obtained our former pass by introduction to Col. French, the Governor's Aid, through a brother who was acquainted with him. As it was granted without question, and expecting to find the Colonel in the office, we concluded to apply on our own responsibility. We did not, however, find the Colonel there, and his deputy had not seen us before. We asked for a pass to Burkeville, Prince Edward county. He eyed us obliquely, and asked us who we were? We told him. Did anybody know us? Yes, many. Did we live in Richmond? Yes, for the time being. We had better bring a letter from someone who knew us. We objected that it was too hot to be travelling over the city after such a letter, that Col. French knew us, and that he might as well give the

pass at once. But if I do that I may be giving it to a suspicious character. While making this remark, however, he was engaged in writing out the pass, and remembering that I had the former pass for King William I presented it to him, and asked him if he knew that signature. "Oh," said he, "if you had shown me that, I would have given you one directly." On receiving the pass we thanked him, and requested him to take such a look at us that he would not forget us, for we might have to apply again, and it was very inconvenient on all occasions to be proving one's identity. "Oh," said he, "there will be no difficulty hereafter, for I shall be sure to know you again." We got our ticket at the depôt, but heard one refused, because he had not obtained a pass. He said he had not long come in and had no time to get one, and he would go anyhow.

What became of him we know not; but do not see that he would have any difficulty in doing as he said. On arriving at Burkeville, we were met at the depôt by brother Hamlin, who was expecting us, and waiting to convey us to his house, about three miles off. We remained here till four o'clock next morning, when brethren Hamlin and Ellis accompanied us to our old friend White's, about ten miles off, to breakfast. This disposed off, we renewed our journey with an increased company, to Good Hope, about twelve miles distant. This was Saturday, August 9th. This house belongs to the brethren, and is commodious. As is usual there, the congregations are always considerable, the brethren themselves making quite a respectable assembly.

We were gratified to see them once more, though not so much on hearing that the war fever had disturbed the temperature of some of them. From what we had heard, we judged that it would be wholesome to "put them in remembrance" of the necessity of walking in the truth, as well as of getting into Christ, if they would attain to his kingdom and glory.

If they were possessed with the spirit of war, and made war speeches to ignorant multitudes, to stir up their ungodly lusts, to hate their enemies and take vengeance of them, what difference was there between their spirit, and that of the world? As Christians we must not mingle in the strife, but be quiet, come what will; and if the contending parties will not let us alone, then clear out from under their dominion. The saints had nothing to do with patriotism, or zeal for the country of one's birth or adoption. Christ, who is the Elder Brother and the First-Born of the Divine Family, "left them an example, that they should walk in his steps,"—1 Pet. ii. 21. He was no patriot, nor did he inculcate patriotism, according to the flesh. He wept over the faithlessness and disobedience of Jerusalem, the future throne of his dominion; but he neither fought for it nor exhorted his countrymen to do so, in view of the invasion of Judea, and the destruction of the city and temple by the Romans. On the contrary, he sent his armies against it, and told his friends in Judea to flee to the mountains, and those in the midst of it to emigrate, and those in the countries of the Gentiles not to enter it; for that

those who neglected his warning should fall by the sword, and be led away into slavery among all nations. The saints who are really such have no zeal nor enthusiasm for anything but the truth and its interests. Their country is the land promised to Abraham and his seed; and the commonwealth of their adoption, Israel's, in the day of Christ. Instead of the Star-spangled Banner or the Confederate Flag, theirs is the ensign of Judah's Lion, to be planted on Zion, when the dominion shall come to her (Isa. v. 26; xi. 10-12; xviii. 3; xlix. 22; lix. 19; lxii. 10; Mic. iv. 7-8). This is the banner that exhausts all our patriotism. The Royal Standard of the Kingdom, whose ample folds will be unfurled by the Majesty

of the Heavens, when he shall invade the peoples with his troops (Hab. iii. 3-16).

Brother Hamlin, being under the necessity of returning home, left his carriage and horses with the driver at our disposal, so long as we might require them. We accordingly accepted brother F. Lester's invitation to go home with him, distant from the meeting about eight miles, and over one of the worst roads in America; but being an old and tried friend, and a worthy brother, as we believe, we were willing to encounter the difficulties and risks, for the sake of his company at the far end. In the morning we returned to good Hope, at which our appointment stood for 11 a.m.

(To be Continued.)

Despise not your inferiors. They can no more help being what they are than you. If you are better than they, it is cause for gratitude—not for pride.

THE HUMAN FAMILY.—The human family living to-day on earth consists of about 1,450,000,000 individuals; not less; probably more. These are distributed over the earth's surface, so that now there is no considerable part where man is not found. In Asia, where he was first planted, there are now approximately about 800,000,000, densely crowded; on an average 120 to the square mile. In Europe there are 320,000,000, averaging 100 to the square mile, not so crowded, but everywhere dense, and at points over-populated. In Africa there are 210,000,000. In America, North and South, there are 110,000,000, relatively thinly scattered and recent. In the Islands, large and small, probably 10,000,000. The extremes of the white and black are as five to three; the remaining 700,000,000, intermediate, brown and tawny. Of the race 500,000,000 are well clothed—that is, wear garments of some kind to cover their nakedness; 700,000,000 are semi-clothed, covering inferior parts of the body; 250,000,000 are practically naked. Of the race, 500,000,000 live in houses partly

furnished with the appointments of civilization; 700,000,000 in huts or caves with no furnishing; 260,000,000 have nothing that can be called a home, are barbarous and savage. The range is from the topmost round—the Anglo-Saxon civilization, which is the highest known—down to naked savagery. The portion of the race lying below the line of human condition is at the very least three-fifths of the whole, or 900,000,000. (So says the *Montreal Insurance and Finance Chronicle*, from which the above clip is forwarded by brother Evans. It requires to be added that the case is worse than the figures show. The two-fifths (or five hundred millions) assumed by these statistics to be above or level with the line of "human condition," are almost all of them an abyss below the line of what that condition ought to be. This is apparent to those who have conceived by Bible help what that condition is, and to those only. To such the Kingdom of God is of inexpressible interest as the very remedy human condition calls for. The populous human family is interesting as the material on which this remedial operation is to be performed. Apart from this, it is an overwhelming nightmare.—ED. C.)



## HOW LONG

On Jordan's bank the Arab's camel strays,  
On Zion's hill, the False One's servant prays ;  
The Baal adorer bows on Sinai's steep,  
Yet there, even there, O God, thy thunder's sleep.

There, where thy finger scorched the tablet stone,  
There, where thy shadow to thy people shone ;  
Thy glory shrouded in its garb of fire,  
Thyself none living see and not expire.

O, in thy lightnings, let thy glance appear,  
Sweep from his shivered hand, the oppressor's spear ;  
How long by tyrants shall thy land be trod ?  
How long thy Temple worshipless, O God ?

*A Sister's Early Memory.*

The devil finds his chance when a man is idle—the Bible devil, of course : there is no other. Moral : Always have something useful to do.

INEVITABLE.—General Wallace (a popular American author) chanced to meet Colonel Ingersoll during the writing of a book involving the life of Christ. Ingersoll's talk determined him to investigate and decide for himself as to the divinity of Christ. For five years he studied the life of Christ and the history and customs of Judea and the Jews. He had gone but a few steps when he came to the conclusion that Christ was divine. When his book was completed, he went to the Holy Land, and spent months in visiting every place referred to, in order to verify his work. Not one word required to be changed.

GOG AND MAGOG.—The secular papers sometimes stumble into a recognition of Bible things. The *Saturday Review*, speaking of the Eastern Question, and the Russian candidate to the Bulgarian throne, asks : "What right has Europe to expose Bulgaria, not only to the indignity of having a semi-barbarous, though long descended, nobody from the regions of Gog and Magog set over her, not only to the costly operation of pensioning and establishing the said nobody and those about him at her expense but to a repetition of all the trouble which she has had for years past in getting rid of Russian leading-strings and Russian wire-pullers?"

THE CONDITION OF TURKEY.—"Few of our readers have an idea of the terrible condition of the subject races of Turkey. They are oppressed and taxed in every conceivable manner with the result that the poverty among them is so deep and intense that our beggars would be men of mark among them. One-tenth of all the crops has to be at once paid over to the government, which own a large proportion of the land. Then there are ten separate taxes. Everything is taxed. The babe of a week old has to pay the soldier tax, as the subject races are not allowed to enter the army, and are compelled to pay for their quota of Turkish soldiers. Then there is a tax on every animal—every horse, cow, pig, and even on every fruit tree. Enterprise or industry is nipped in the bud at once. The peasants are compelled to work without pay, whenever the government desires it on the fortifications or on other public works. Their convenience is not consulted in the least, and they are often called away by the soldiers for two or three weeks, in the middle of seeding time, and their crops are thus lost. They are even compelled to find their own food when absent. When a large tax is wanted from a village, a squad of soldiers is sent there and billeted in the different houses, where they commit nameless atrocities.—*Montreal Insurance and Finance Chronicle*

## CHRIST: HIS LIFE AND WORK 1,800 YEARS AGO.

BY THE EDITOR.

### CHAPTER XX.—“FROM MATTHEW’S FEAST TO THE CURE OF THE TWO BLIND MEN.”

MATTHEW, as a publican, was a man in good circumstances. He was consequently able to do what his affection for Christ inclined him to do on accepting his invitation to become his follower and companion. “He made him a great feast in his own house,” to which he invited “a great company of publicans and others.” The great company included “many publicans and sinners” who came and sat down with Christ and his disciples—a company, not of the select order—not such as would suit a punctilious “respectability” in that or any other age:—a company made up of the lower class, the toiling class, and such even as were not irreproachable on the score of principle or behaviour. The Pharisees, keenly watching every movement, were shocked or professed to be shocked that Christ should keep such company. They took the first opportunity of attacking the disciples on the subject—afraid apparently of addressing themselves direct to Christ. “Why eateth your master *with publicans and sinners*?” Why not with the righteous of the nation? This catechetical insinuation was very telling: It was more effective than a direct imputation. A thing hinted at is always felt more keenly than a thing plainly said. The disciples no doubt were embarrassed by the question, and did not know what to say. They reported the question to Christ. His rejoinder was one of the many master strokes that at last made the Pharisees afraid to encounter him. There was no rudeness in it; on the contrary, it was gentle and grave. By the simple assertion of unquestionable truth, he made the question of the Pharisees recoil with withering force on themselves. “They that are whole need not a physician, but they that are sick. I came not to call the righteous, but sinners to repentance.” What could they say? The company to which they objected, if sinners, were the sick: why were not the Pharisees (the professional healers of the people) attending to them? How could they find fault with him for doing it? There was no answer. It was a mouth-shutter. It bore another way. The Pharisees were the righteous in their own estimation. Therefore, on their own premises, it was needless to look after them. He followed up his delightfully-powerful answer with an adjuration only a little less severe to men who professed to be teachers: “go and *learn* what that meaneth; I will have mercy and not sacrifice.” The Scribes and Pharisees laid great stress on the divine obligation of the sacrifices which were profitable to them. Jesus now reminds them that God, who had appointed the sacrifices, had also declared that those very sacrifices were not acceptable to him, and even an abomination to Him when offered without that sentiment of merciful kindness in which the institution had its very origin. (Amos v

21-24; Is. i. 11-17.) Against this attitude of mercy to the poor and the needy, they were now placing themselves in objecting to Christ's familiar association with the common people; and they had their answer, which had no tendency to mollify them, but the reverse. It made them more and more bitter and inclined to put the worst construction upon all he did.

They took advantage of his very eating to raise an evil report. They did it gently at first. They did it by way of question, and they made use of other people, though at last they spouted it out in the directness and heat of inflamed animosity: "Behold a *gluttonous man* and a wine-bibber—the friend of publicans and sinners." If the action of the Son of God could be thus misrepresented, what can his friends expect who can never attain his perfection? The Pharisees approached the subject at first through John's disciples. Some of John's disciples had a difficulty about the difference between John's ways and Christ's. John was abstemious and given to periodical fasting, which he also enjoined upon his disciples, as befitting the exigencies of the spiritual reformation he had come to effect in preparation for Christ. But Christ was a free eater, and laid no obligation of fasting upon his disciples. The Pharisees, putting them forward, and taking part with them, asked Christ on the subject: "Why do we and the Pharisees fast oft; but thy disciples fast not?" Christ's answer was an effective question turning upon a custom of the country, which is more or less a custom of all countries—viz., to make a wedding a time of festivity: "Can the children of the bride chamber mourn as long as the bridegroom is with them?" Fasting is a concomitant of mourning, and would be out of place in a joyful situation. This was the argument of his question, which assumed that he was the bridegroom, and that it was a happy circumstance for them to have him with them. So it was. He said so plainly. "Me ye have not always" (Mar. xiv. 7) "As long as I am in the world, I am the light of the world" (Jno. ix. 5). "Walk while ye have the light, lest darkness come upon you" (xii. 35). The fact thus affirmed would be patent to all the people, though it might be denied by the Scribes and Pharisees; and therefore his words had great force: "as long as they (the disciples) have the bridegroom with them, they cannot fast." No, indeed! He was the light of their eyes, and the joy of their heart, and the strength of their ways. His presence excluded the very idea of fasting. It would have been as much out of place in their circumstances as a new piece of cloth in a rotten garment, or new wine in decayed wine-skins. But there was shortly to be a change. He would not always be with them. The fact was sorrowfully before his mind, and he now gives it utterance in prophetic words affecting ourselves in so far as we painfully participate in their fulfilment: "THE DAYS WILL COME when *the bridegroom shall be taken away from them*: and then shall they fast in those days" (Mar. ii. 20). These days did come; and they have long prevailed—so long that some men say he was never here, and many others, that though he was once here, he will never be here again. They are sorrowful days, in which faith has much hard work to resist the blighting effect of the darkness and the cold. But they will come to an end.

Christ, whose words are proved true by the very darkness of the time, has said, "If I go away, I will come again, and your heart shall rejoice."

We are not told at what time of the day Matthew's dedicatory feast, at which his kept passage of arms occurred, was held. It was probably a mid-day gathering. The incident with which it concluded could not well have happened at night. The principal rabbi at one of the synagogues, Jairus by name, came forward into the presence of Christ in a state of mental agony. He had only one daughter, about twelve years of age, and the child lay at the point of death. In fact, the distracted father was sure she was "now dead." He prostrated himself before Christ, and earnestly besought him to come to her, expressing the confidence that if he would lay his hand upon her, she would live. Jesus respected the man's faith, and rose from his place at the board. The father led the way out of the house, and Jesus followed him, accompanied by his disciples. In addition to the disciples, a great crowd followed. The company in Matthew's house had witnessed the rabbi's petition, and as Jesus passed out, word would quickly pass among the people outside that he was going to bring a dead child to life. They eagerly went after him, and "thronged him," jostling against him, as is the manner of crowds.

On the way, he stopped, and the crowd gathered round. He asked them who had touched him. No one answered. He repeated his question; still all were silent. Pressing his question, the multitude, wondering what could be the meaning of it, began to say one to another, "Not I: not I." Jesus said, "Some one hath touched me, for I perceive that virtue is gone out of me." Peter suggested that a good many had touched Christ, and that the question scarcely seemed called for: "Thou seest the multitude thronging thee: and sayest thou, 'who touched me?'" Jesus had a reason for his question. He had been touched in a way that was not mechanical. He was conscious of healing virtue having passed out of him in response to a touch that was a touch of faith. He knew who had done it. It was not for information that he asked the question, but to call attention to one of the many "works" by which God was manifested and glorified in him. He looked round the crowd, and fixed his eyes on a woman. She cowered beneath his calm searching gaze. She knew what had happened, and she now felt that he knew, and that it was no use concealing the matter. "Fearing and trembling and knowing what was done in her," she came forward, "and fell down before him and told him all the truth." What was the truth? That she had for twelve years suffered from a debilitating flux, for which she had in vain and at much expense, consulted every likely doctor. Hearing of Christ, she had come to the conclusion that if she could only get near enough to him to touch the hem of his robe, she would be healed; and she had that day seized upon her first opportunity with the anticipated result. She now felt in herself that she was cured, but she was in that state of mind that leads a person to feel they must most humbly apologise for having taken a great and unwarrantable liberty. Christ's object was realised in the eliciting from the woman this statement of the facts. He soon calmed her fears. "Daughter, be of good comfort: thy faith hath made thee whole. Go in peace and continue whole of thy plague."

In this we have an insight into what might be called the physical aspect of Christ's miracles, and of all miracles. Though above nature, they are operations of real power acting upon and in nature. They are not magical. There was material "virtue" in the person of Christ, with which his very clothes became charged, so that in the performance of works of healing, "there went virtue out of him and healed them all" (Lu. vi. 19). The same thing is observable in the case of Paul afterwards, who was filled with the same spirit: "God wrought special miracles by the hands of Paul, so that *from his body* were brought unto the sick *handkerchiefs or aprons* and the diseases departed from them, and the evil spirits went out of them" (Acts xix. 11—12). In the case of Peter also, we read that "they brought forth the sick into the streets and laid them on beds and couches that at the least the shadow of Peter passing by might over-shadow some of them . . . and they were healed every one" (Acts v. 15—16). This was the fulfilment of Christ's promise: "The works that I do, ye (the apostles) shall do also, and greater works than these shall ye do because I go unto my Father." The works in both cases were done by the same power. "The power of the Lord was present to heal" (Lu. v 17.) The power of the Lord is real power. It is the power out of which all things have been made. It is what modern philosophers have conceived to themselves as "force." It is a reality, though a reality out of human control. When this is clearly apprehended, there will be no liability to fall into the mistake of those who class the miracles of Christ and his apostles with the achievements of mesmerists and so-called "faith-healers." They are not in the same category at all, though related to the same power. Human beings have life-power, which they can in certain conditions irradiate from themselves by the action of the will, and by means of it can produce certain effects. But the power is weak. It is strictly within the organic limits assigned to the human organization in the construction imparted by the will of the Creator, and can accomplish nothing beyond those limits. Streaming from the eye, it may deflect a needle suspended by a silk thread, but it cannot stop a storm. It may stimulate secretions in the living body, but it cannot produce bread on the spot to feed thousands. It may impart a momentary vigour to a debilitated organ, but it cannot make a dead man alive. There is a certain faint resemblance between its mode of action and the miraculous operations of Jesus and the apostles; but there is no more parallel than between the working of a machine and the motions of the heavenly bodies. The one is the power of nature, as forming part of the constitution of nature, and strictly bounded by the laws of nature; the other is the working of the energy that produced nature, and can therefore control nature so absolutely that "nothing is impossible with God." The one is the power of man, the other the power of God, between which the gulf is unfathomable and immeasurable. This is shown in any comparison that may be made between the works of all who ever went before or came after Christ.

Having comforted the cured but disturbed woman, Jesus was about to resume his journey to the house of Jairus, when messengers arrived, and addressing themselves to Jairus, said there was no need to trouble Jesus further;

that all was over: his daughter had just expired. We can imagine the effect which such an announcement would produce on the fond and distracted father. Jesus had seen the arrival of the messengers and had heard their message, and had noticed its effect, and he turned to the father and said; "Fear not; only believe, and she shall be made whole." From the mouth of an ordinary physician, such words would have been mockery. How could the little girl be "made whole" when she was actually dead? But Jairus and others had seen and heard enough of this man to dispose them to rest with indefinite expectancy on anything he might say. Probably, therefore, Jairus was comforted by his words. He would probably find it easy to conform to the adjuration, "Only believe." It is remarkable how constantly this condition is required in connection with the miracles of Jesus and the apostles. We have seen it in connection with the woman who stole a cure, as it were, while Jesus was on his way to Jairus. Christ told her her faith had saved her. To another he said, "*Thy faith hath made thee whole*" (Luke xvii. 19). To another, "Receive thy sight. *Thy faith hath saved thee*" (Luke xviii. 42). Still more emphatic, he said to another, "If thou canst believe, *all things are possible to him that believeth*" (Mark ix. 23); and one of his miracles he prefaced by the inquiry, "Believe ye that I am able to do this?" (Mark ix. 28). It is recorded of Paul in the cure of an afflicted man at Lystra, that he "perceived that he had faith to be healed" (Acts xiv. 9).

This prominence of faith as an accompaniment of works of healing has given rise to evil surmise, and led to some imposture. Some have imagined that the effects called miracles were not the result of God's power at all, but of credulosity in the subjects operated upon. Others, like the Mormons, have assumed the ability to work miracles, but allege the want of faith on the part of their hearers to be the cause of their inability to show them. Both ideas spring from an incomplete apprehension of the facts. Though faith was a desired and suitable accessory to miraculous operation, it was not indispensable to the exercise of that power on the part of either Christ or his apostles. Walking on the sea, stilling the storm, the multiplication of five loaves to feed thousands of people, and the raising of the dead—were all operations that could have no assistance of faith from the subjects operated upon. So in the case of the apostles; it required no faith in Ananias and Sapphira to be struck dead, or in the prison doors for them to open. The power of God is irresistible, and "needs not help from man." But there is nothing in this inconsistent with the requirement that men who are to be benefitted by the exercise of that power should honour God by putting faith in the operation. No doubt the exercise of faith predisposes for its effectual working; but it has no more power to produce the effects than favourable soil has to bring forth choice plants without seed or planting. Men have only to try to produce the miracles of Christ by faith to see how incapable faith is without the co-operation of the power of God. And as for those who say they could work miracles if people only had faith, let them try their hand on their own lame, blind, and dead, and their mistake will be apparent. Though Christ asked faith and esteemed it highly, he did not have to wait for it in order to be able to show forth the power of God.

Having asked Jairus to have faith, Jesus quickly went forward to Jairus' house where the dead child lay. He appears to have forbidden the crowd to follow, and to have allowed only Peter and James and John to accompany him, with the father of the damsel. Arrived at the house, he found the professional mourners in full work. This is a feature peculiar to Oriental life, especially in the days of Jesus, as all are aware. When a death occurs, these people will do any amount of demonstrative mourning for a consideration. They can "weep and wail" to order, and "make a great ado." They had in this case doubtless heard the little girl was dying, and were early in attendance for the job. When Jesus arrived, he found them "making a great tumult." He asked them to stop: "Why make ye this ado and weep?" Why? Didn't he know? A chief man's nice little daughter of twelve just dead? Oh, yes, he knew. He knew more than they did. The girl was dead and not dead. "The damsel is not dead, but sleepeth." But the professional mourners—a callous and melancholy set—knew not the speaker. They heard his words, and interpreting them by their poor light, they saw only cause of mirth in them. "They laughed him to scorn." We can almost hear their "ha ha's" as they twisted and grinned under the absurdity of the statement that the girl who lay a corpse in the house was "not dead."

Why did Jesus say the damsel was not dead when she was really dead? For a reason that we may easily apprehend if we can imagine ourselves possessed as he was of the power of restoring a dead person. Such a person we would naturally think of as in a state of suspended animation merely. Even in natural relations, we only recognize a person as dead when he is beyond the action of restorative agency. He may be to all intents and purposes dead, as when in a drowning case, he has been in the water for twenty minutes or half an hour before he is taken out; or when he has swooned off into a pulseless state of unconsciousness, through the stoppage of the action of the heart: we do not consider him dead if we possess the means of removing the cause that has suspended vitality for the time being, though left as he is, decomposition will certainly commence. In the case of Christ, he had the power to remove the conditions that had stopped the life of Jairus' child, and because he intended to use that power, he could not recognize the child as dead—in the state, namely, in which the cause of death was beyond the power of removal. To him, she was but in a sleep, though for the time being really dead. We see the same thing in the case of Lazarus, whom Jesus was intending to raise: he said, "Our friend Lazarus sleepeth." The disciples thought he spoke literally. "Then said Jesus unto them plainly, *Lazarus is dead*" (Jno. ix. 14.) It was the relation of ideas that led him to speak of "sleep" in both cases. Jesus, beckoning to the father, got the house cleared of the noisy heartless "wailers," and with the father and mother of the damsel, and the three apostles mentioned, he entered the chamber where the dead child lay. He at once took the child by the hand and said, "Damsel, I say unto thee, Arise." Immediately the vital energy of the spirit entered and transfused and healed the lifeless frame: the child opened her eyes, and rose, and stood on the floor, as the natural impulse of the returned sensibili-

ties of health would incline, in the presence of strangers. Jesus handed the child to her parents, to their inexpressible astonishment, and advised them to give her something to eat. The child, wasted by fever and now restored to healthy life, would be in need of nourishment. Gladly, we may imagine, would the parents comply with his direction. But they could not get over the surprise of their child's restoration, and were evidently in a mood to speak emphatically on the subject. Jesus advised them to say nothing about it to any one for the reason that led him in previous cases to avoid public sensation. But he could not prevent the inevitable. "The fame thereof went abroad through all that land."

Leaving the house of Jairus, he was accosted by two blind men who learnt from the hum and talk of the crowd that Jesus was passing. He took no notice of them at first. They followed him, calling aloud as they went, "*Thou Son of David*, have mercy upon us." The people knew that the Messiah was to be the son of David. They were disposed to regard this man as the Messiah because of his mighty works. Therefore it was the popular mood to speak of him as the son of David, though they probably knew little or nothing of his family extraction. Jesus allowed the men to continue their invocation without attending to them, and walked on till he came to the house where he abode in Capernaum, which he entered, and sat down, the crowd probably lingering outside. The blind men persevered, and found their way at last into the presence of Christ in the house. They renewed their entreaty to be cured of their blindness. The Lord dealt with the matter in a much more interesting manner than by at once granting their request, as unskilful kindness would have done. He said, "Believe ye that I am able to do this?" They at once answered affirmatively, upon which Jesus said, "According to your faith be it unto you," and, touching their eyes, restored their sight. The men were delighted: but Jesus told them to enjoy the gift of God in quietness, and say nothing of it to any man—a commandment which they did not and could not possibly obey: "When they were departed, they spread abroad the fame in all the country." In all this there is a perfect life picture. There is nothing artificial or manufactured in it. How sadly noble the desire of Jesus to avoid public ovation while showing forth the glory and power of the Father in the performance of miracles:—it is in harmony even with the poor specimens of worth and modest manhood we are sometimes permitted to know even now. How unlike the impostor or charlatan to entreat the subjects of his benefaction to keep the matter secret! How like human nature, for the blind men to disregard Christ's request, and blaze the matter abroad to the utmost. How godlike for Christ to let them persevere in their request before granting it: to even interpose an obstacle to put their earnestness to the test: and to extort a confession of their faith before imparting the coveted benefit.

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## HE IS COMING.

He is coming, and the tidings  
Are rolling wide and far,  
As light flows out in gladness  
From yon fair morning star.

He is coming ; and the tidings  
Sweep through the willing air,  
With hope that ends for ever  
Time's ages of despair.

Old earth from dreams of slumber  
Wakes up and says, Amen ;  
Land and ocean bid Him welcome,  
Flood and forest join the strain.

He is coming, and the mountains  
Of Judea ring again ;  
Jerusalem awakens,  
And shouts her glad Amen.

He is coming ; wastes of Horeb,  
Awaken and rejoice ;  
Hills of Moab, cliffs of Edom,  
Lift the long-silent voice !

He is coming, sea of Sodom  
To heal the leprous brine,  
To give back palm and myrtle  
The olive and the vine.

He is coming, blighted Carmel,  
To restore thy olive bowers ;  
He is coming faded Sharon,  
To give thee back thy flowers.

Sons of Gentile-trodden Judah  
Awake ; behold he comes ;  
Landless and kingless exiles,  
Re-seek your long-lost homes.

Back to your ancient valleys  
Which your fathers loved so well  
In their now crumbled cities  
Let their children's children dwell.

Drunk the last drop of wormwood  
From your nation's bitter cup  
The bitterest, but the latest—  
Make haste, and drink it up

For He the true Messiah  
Thine own anointed King.  
He comes in love and glory,  
Thy endless joy to bring.

Yes, He thy King is coming  
To end thy woes and wrongs ;  
To give thee joy for mourning,  
To turn thy sighs to songs ;

To dry the tears of age ;  
To give thee, as of old,  
The diadem of beauty,  
The crown of living gold ;

To lift thee from the sadness,  
To set thee on the throne ;  
Messiah's chosen nation  
His best beloved one.

The stain and dust of exile  
To wipe from thy weary feet,  
With songs of glorious triumph,  
Thy glad return to greet.

*Select.*

THE THING THAT IS WANTED.—The Bishop of Manchester preaching said that in this wavering and uncertain age, when men hardly knew their own minds, when all people worshipped public opinion and so few would tell the truth, the thing men wanted was enlightened decision. Of what use was public opinion if it was not truth? People could hold up their hands for anything and get anything done, but they could not decide about the right and wrong of their

action. There was only one thing to be done, and that was to learn what was the truth. Was there a God? If so, was it Jehovah, or Mammon—that dumb idol that nine men out of ten worshipped? If it be God, acknowledge him openly—he would almost say ostentatiously. [Good advice, Mr. Bishop, but it will never be followed, till “the Lord come forth from his place to punish the inhabitants of the earth for their inquiry.”—ED.]

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**MEDITATIONS ON THE WAYS OF THE DEITY.**


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**No. IV.**


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The truth in the present day is like the book of the law in the time of Josiah—hidden away and lost sight of. Certain ones have lighted upon this priceless treasure. The truth has revealed to such that there has been a wholesale departure from the way of God, that the world around is utterly sunk in iniquity, and, that, as in the case of Josiah's contemporaries, the wrath of God is impending. Let those who in these days have found "the book of the law" diligently follow Josiah's example, by making themselves acquainted with its contents, by humbling themselves before God, and by actively and persistently endeavouring to enlighten their neighbours. Josiah's character is that exhibited by all the faithful, viz., 1st, a supreme regard for God and His word, and, 2ndly, a practical love for others. "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word."

Before the kingdom can be reached, there is much weary travelling to be endured—travelling which tends to lessen if not to dispel the delight with which the journey was commenced. Oftentimes we are tempted to murmur or to wish we had not started. Our experience in this matter may be likened to some of the long trips occasionally taken for recreation and health. The prospect of the destination and its accompanying good is joyous. The journey is begun with cheerfulness and freshness. In time, however, it grows tedious, and gradually produces the inclination to grumble, and the wish that it had not been undertaken. But time carries one through it. The end is reached, and the pleasure realised. What is the lesson? In our spiritual pilgrimage, let us not bemoan its attendant hardships, but cheer up! Let us reason like men upon the situation. Let us recognise its comparative shortness, and buoy ourselves with the joy to which we are hastening, remembering that the fatigue which we are now experiencing will intensify the happiness when attained.

An upright, reflective man without the Bible, must of all men be most miserable. He sees things around all wrong—bitterly wrong—and he realises that he and the wisest of his contemporaries are impotent to right them. History tells him that matters get worse, and not better. Reasoning upon the past, he is deprived of hope in looking towards the future. The logical force of his principles shuts him up to the comfortless proposition that what has been must, so far as he can tell, ever continue to be. He asks why are things so? But he asks in vain. How transcendently beautiful is the Bible solution! Let it be prized by those who know it! What is the solution? That the time is rapidly approaching when all evil will be abolished, when the earth will be freed from the curse which now affects it, when all its inhabitants will be sinless, deathless, and glorious, when there will obtain "glory to God in the Highest" and peace and good-

will among all men. Is not this divine? The sceptic may confidently be asked, Is this an unreasonable and improbable finality?

“How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!” Thus spake the Father (through Christ) to Israel. What condescension! Consider the tenderness, the regard, and the love which underlie the expression. But the charm of the passage for us lies here: Israel's God is our God, and His character remains unchanged. He is still “very pitiful and of tender mercy”—“as a father pitieth his children, so the Lord pitieth them that fear him.” This is difficult to realise in the midst of the evil and darkness that prevail. Apart from the eye of faith, it cannot be perceived. It remains a fact, however, whether the mental vision be obscured or not. Remember Christ—the Son of God's love! He was the subject of adversity, humiliation, cruelty, shame, head and heart aches, and yet not forsaken by God! The angels had charge concerning him in all his ways! The attainment by him of life, fulness of joy, and pleasures for evermore is an irrefragable proof of the Father's unceasing care and compassion.

The infallibility of the Bible is stamped by the Apostolic injunctions concerning the “One Faith,” and the oneness of mind to be maintained in regard to it. Paul wrote to the Roman believers: “With one mind, and one mouth glorify God”—To the Corinthians: “All speak the same thing”—To the Galatians: “Stand fast therefore in the liberty where-with Christ hath made us free”—To the Ephesians: “Giving diligence to keep the unity of the spirit” (R. v.)—To the Philippians: “Stand fast in the one spirit, with one soul striving for the faith of the gospel” To the Colossians: “Walk ye in him (Christ) rooted and built up in him, stablished in the faith”—To the Thessalonians: “Prove all things; hold fast that which is good”—To Timothy: “Hold fast the form of sound words”—To Titus: “Hold fast the faithful word”—To the Hebrews: “Be not carried about with divers and strange doctrines.” Obedience to these commands is impossible apart from some unerring guide—some infallible court of appeal. He who has this is also in a position to heed the following admonitions: “Receive with meekness the engrafted word”—“As new-born babes, desire the sincere milk of the word, that ye may grow thereby.”

Between Christ and the Bible there is, whether designed or not, a remarkable and instructive similarity. It is to be traced in their origin, nature, name, moral character, claims, mission, teaching, characteristics, works, history, preservation, incorruptibility, and God's will respecting them. The Word of God existed before it was sent forth, either in its written or personal form—“In the beginning was the word, and the word was with God, and the word was God.” This word embraces God's purpose concerning the earth and man upon it. He created them not in vain, but to manifest His glory (Is. xlv. 18; Numb. xiv. 21). “This word, which by

the gospel is preached, endureth for ever." The Bible is an elaboration of this word in its multifarious bearings, but all converging upon its consummation. History confirms the verity of Deity's utterances, foreshadows heavenly things, and exhibits the working out of the purpose. Christ likewise exhibits these features. He was the word made flesh (John i. 14) Deity's purpose in embryo—the life made manifest—the seed which will bud and blossom and fill the earth with fruit. God was in both Christ and the Bible—they are one. "Search the Scriptures"—"They are they which testify of me," said Christ. In like manner Christ testifieth of the Bible. To believe one involves a belief in the other. "Everyone taught of God" cometh to the two.

Flesh and blood is a very unsatisfactory tabernacle—unsightly, unhealthy, and in a state of unarrestable decay. So bad is it that its occupants groan. How different was the building when first erected, when pronounced by the Deity "very good." Our first parents have the reputation of spoiling it, but subsequent tenants have done much to make it worse. Its owner is so displeased with it that He has decreed its utter destruction. Men have been warned of its dangerous and crumbling condition, and have been urged to flee from under its roof. Some have heeded the warning, many have not, and in consequence have perished. Man cannot live without a house. A recognition of this is not popular, hence the apathy in regard to the state of affairs. God has provided another house, which is "eternal in the heavens," "glorious," "incorruptible," "undefiled." This house will descend at the appointed time, and will constitute the everlasting abode of those who will have prudently secured a habitation in it. There are many restrictions attached to its tenancy. This will be discovered by-and-bye to the disappointment and dismay of many who will have acted as if an entrance into the new house were as easy an entrance into the first. Each applicant will have to show that he has means (1 Tim. vi. 18; Jas. ii. 5); that he has had a proper education (Ephes. iv. 17 18); that he has ability (1 Cor. vi. 2); that he has suitable attire, and good deportment (Matt. xx i. 11, 12; 1 Cor. vi. 9, 10).

It is of importance that Paul's authority and reliability be realised. God bare him witness—it is upon this that our assurance concerning the infallibility of his teaching may rest. To question Paul is to insult God. This is involved in the apostle's claims:—"We speak not in words which man's wisdom teacheth, but which the holy spirit teacheth (1 Cor. ii. 13.)—"I command, yet not I, but the Lord" (1 Cor. vii. 10.)—"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.)—"As God is true, our word was not yea and nay" (2 Cor. i. 18) —"We are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ" (2 Cor. ii. 17)—"For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I

should not be ashamed" (2 Cor. x. 8)—"If I come again, I will not spare since ye seek a proof of Christ speaking in me" (2 Cor. xiii. 3)—"Now the things which I write unto you, behold before God, I lie not" (Gal. i. 20)—"Stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle" (2 Thes. ii. 15.) What unspeakable comfort springs from the fact that we have such a guide! How assuring for poor, hesitating, fallible man! Paul's writings may be received with the simplicity of a child—without reservation and question. What a contrast between these writings and the productions of ordinary men!

What a consternation there would be if men were only to read the Bible with the same credulity with which they read the daily paper! Newspapers have recently said much about a universal war which they affirm is sooner or later inevitable. Their surmises, their predictions, and their reasonings have caused no small amount of stir. But how insignificant and uncertain are their utterances when compared with what the Bible reveals upon the subject. Just a few of the inspired sayings:—"Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your ploughshares into swords and your pruning hooks into spears: let the weak say I am strong" (Joel iii.)—"I will gather all nations against Jerusalem to battle" (Zec. xiv. 2)—"There shall be a time of trouble, such as there never was since there was a nation even unto that same time" (Dan. xii. 1)—"I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone" (Ezek. xxxviii. 22.) These statements are certain, as true as history. How mad is the world to ignore them! The scripture saith not in vain, "Behold ye among the heathen (nations), and regard, and wonder marvellously: for I work a work in your days, which ye will not believe, though it be told you." Yes; when it is too late, men will find out that God's "testimonies are very sure," and that destruction followeth the despiser of them.

Man dreads and abhors death. The Creator would not have implanted in him these instincts if the grave had been his proper and originally-intended destiny. This is a correct and logical inference, notwithstanding that the shallow-minded sceptic affirms the contrary. Apart from the Bible, death is an inscrutable enigma. If death claimed only the wicked, we should perhaps be able to trace its design. But death takes wicked and righteous alike. There exists in man an intense desire for eternal life, and there must be a reason why its attainment (looking at the matter apart from the Bible) has been cut off. The preservation of a death-stricken race is in itself an argument that the grave is not the goal of man in the generic sense. Turning to the Scriptures, how divine is the explanation which they afford of death! They reveal that death is the result of sin, that the institution is wise because it prevents an eternal perpetuation of evil, that it is but temporary—the race being destined to

ultimately escape it by being brought into harmony with the mind and will of God. The proclamation of this purpose has been contemporary with the reign of sin. Man has ever been unbelieving in regard to it, and few indeed have accepted the invitation to be incorporated in it. Nevertheless, God's purpose stands firm, though it tarry. Impatience at delay is natural to man. Human schemes provide for this peculiarity, by awarding heaven, endless torment, or annihilation—at death. The contrast the Bible plan presents in this respect is an evidence of its superhuman origin.

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London.

A certain worldly maxim requires mending to this effect: "God helps those who help others" The day of judgment will show that the self-help of the wicked has had no God in it at all. Of course, we must provide for ourselves, but there is little fear of our coming short on this point.

A PARABLE WITH USEFUL APPLICATIONS.—"Once upon a time, the Trilobites were the only people that had eyes, and they were only just beginning to have them, and some even of the Trilobites had as yet no signs of coming sight. So that the utmost they could know was that they were living in darkness, and that perhaps there was such a thing as light. But at last one of them got so far advanced that when he happened to come to the top of the water in the daytime, he saw the sun. So he went down and told the others that in general the world was light, but there was one great light which caused it all. Then they killed him for disturbing the commonwealth; but they considered it impious to doubt that in general the world was light, and that there was one great light which caused it all. And they had great disputes about the manner in which they had come to know this. Afterwards, another of them got so far advanced that when he happened to come to the top of the water in the night-time, he saw the stars. So he went down and told the others that the world in general was dark, but that nevertheless there was a great number of little lights in it. Then they killed him for maintaining false doctrines; but from that time there was a division amongst them, and all the Trilobites were split into two parties, some maintaining one thing and some the other, until such time as so many of them had

learned to see that there could be no doubt about the matter."—Quoted in a book notice in the *Literary Review*.

VERY SAD, BUT WHO CAN HELP IT? —Henry Spincks Smith, an old man of 77, who lived alone, and it appears was in the truth, was found dead in his room in London, a few weeks back. An inquest was held, which recorded a verdict that death had resulted from lung disease and want of food. Death at 77, it would seem, should not require special explanation; but here, according to the evidence, there were special causes. The brethren in London had done their duty so far as means allowed. What made the case a matter of public interest was the fact stated by the landlord of the deceased. He said he had known the old gentleman for 14 or 15 years, and during the whole of that time, he had been engaged in perfecting a patent which was to revolutionise steam navigation—giving four times the ordinary speed and with a quarter the present consumption of fuel. Witness had never been able to see the invention; indeed, the deplorable condition in which the deceased and his room were found was due to the fact that the deceased would admit no one. There was a good deal of correspondence in the room, showing that the deceased had had considerable intercourse, verbal and otherwise, with Sir Donald Currie and other large shipowners relative to the invention. The deceased expected £40,000 from the Government for his patent. Witness thought the deceased was somewhat stubborn over the matter, as he wanted the cash before divulging his invention. He clung to his invention till death took it out of his hand. Next time he opens his eyes, his invention will be of no value to him.

## SORROW AND WOE.

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[The lines subjoined, which have been clipped from a newspaper and sent to us by a correspondent, graphically portray the now current situation among men as that situation appears to thinking men, who have not been privileged to learn that the theology of priestcraft is not the religion of the Bible; and that the religion of the Bible contains the complete solution of the dreadful enigmas of reason. Those who have learnt this most enlightening and relieving lesson, ought to appreciate most highly the benefit that has come to them in an age of distraction and woe, and to do their utmost to extend the benefit to others.—ED.]

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We live in a time of sorrow,  
A time of sorrow and change,  
When the Old goeth down to destruction,  
And the New cometh sadly to life,  
Unshapely, unwelcome, uncared for:  
When Fact is at war with Idea,  
And thought hath no rest for her pinions,  
No ground for her wandering feet.

A time, a time for tears to flow  
Like streams when the wild rain-tempests blow,  
Woe to the nations! woe to them! woe!

We live in a time of sorrow,  
When Faith hath gone out from the earth,  
And old Superstitions are dying:  
When Opinion hath nothing to stand on  
But stubble of dry mathematics,  
And marrowless graveyards of logic:  
When the few who can think look around them  
And sigh that all thinking is vain.

A time, a time for cheeks to glow  
At the shame and the wrong of this world below,  
Woe to the nations! woe to them! woe!

We live in a time of sorrow,  
When the ship that bears our lives  
Hath neither crew nor pilot,  
And drives through the merciless billows,  
The cloud and the lightning above it,  
The rocks and the whirlpools under;  
When the men and the women and children  
Sit wringing their hands, imploring  
The gods who alone can save.

A time, a time when the world shall know  
How deep the roots of its misery grow.  
Woe to the nations! woe to them! woe!

We live in a time of sorrow,  
 When men have no thought but of money  
 And carnal delights it will bring them,  
 Of mansions and horses and statues,  
 And power to outglitter their neighbours,  
 When women are slaves to their raiment,  
 And prattle all day about nothings :  
 Unless they do worse, and outbabble  
 The preachers of bloodshed and hatred.

A time, a time when the high and low  
 Shall share in the pitiless overthrow.  
 Woe to the nations ! woe to them ! woe !

We live in a time of sorrow,  
 When Mockery crushes Reason,  
 And heartless laughter settles  
 All doubts that the wise man feels.  
 When Reverence hath departed,  
 And Worship is dead and buried ;  
 Or sleeps, if it live at all,  
 In the souls of little children.

A time, a time when the ebb and flow  
 Murmur alike that the whirlwinds blow.  
 Woe to the nations ! woe to them ! woe !

We live in a time of sorrow,  
 When statesmen and chiefs and rulers  
 Having nothing to build on but quicksands,  
 And nothing to do but to cobble  
 The rickety crazy thrones  
 That can scarcely bear their burdens.  
 And when priests at their mouldering altars,  
 No longer have faith in the doctrine  
 They preach for the lucre it brings them ;  
 And scarcely conceal from the people  
 The fact that they prophesy falsely.

A time, a time for blood to flow,  
 And the earth to stagger to and fro.  
 Woe to the nations ! woe to them ! woe !

TRUE AGAIN, O BISHOP.—The bishop of Manchester, at a recent church anniversary at Patricroft, said :—"People had given up reading the Bible. They would read any other trumpery book that they might be asked to read, but the Bible they said was old-fashioned, out of date, half discredited : it had lost its interest and freshness, and was a book only for old

wives and for the nursery. And so they neglected it, and because they neglected it, they fell into hopeless ignorance of one of the most fundamental truths of that Book which alone could show them the way of life. He was not only astonished but he was over and over again scandalised by the shameless ignorance of God's word shown by leaders of science who took upon themselves to criticise it."



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SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN  
ECCLESIA, NO. 175.

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“Exhort one another daily.” —PAUL

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It is written, “The entrance of thy words giveth light.” We find this to be true. We have the words of God. The Bible, given by inspiration, is “the words” of God in their modern survival. We are favoured more than we know in having them. We admit them to an entrance in the periodical reading of them, and we find they give light. They open the eyes of the mind to the fundamental and true relations of history, life, action and destiny—to which by nature we are dark. The effect is to give a sense of light—light as regards where we are, the road we ought to take, and the issue of the otherwise aimless current of existence. This light we could not have without the mind of God. The mind of God might come to us direct by the Spirit, but in our day it is imparted to us in the Scriptures. There only in our day can we find it, and in some form, or other we find it in every part—Old Testament or New; history or prophecy; vision, genealogy, or exhortation.

Rapidly taking the three portions of today, let us see and absorb the light they shed. We have first Job. He is to us a reality. What if the wise of this world have reasoned themselves into dimness? We take the guidance of James (v. 11) and of Ezekiel (xiv. 14) and accept his story as the lesson of patience, righteousness, and truth—which it could not be apart from reality. What then do we see? Job a righteous man—in God’s sight, a paragon—“none like him in the earth,” “fearing God and eschewing evil”—yet withal, a great and wealthy man—“the greatest of all the men of the East.” The inventory of his estate shows enormous wealth, from which we learn that though riches are dangerous as Jesus and the apostles teach, it is possible for a rich man to exercise a

faithful stewardship. How this is to be done, we see in Job’s description of his own case in vindication against the envious insinuations of his somewhat shallow, though in a way, godly friends. The particulars may be read in chapter xxxi. He did not despise the cause of his servants. He did not withhold the poor from their desire or cause the eyes of the widow to fail. He did not eat his morsel alone or see any perish for want of clothing. He did not neglect the cause of the fatherless, or make gold his hope. He did not rejoice because his wealth was great, or suffer himself to be glad at the calamities of those who hated him. He opened his door to the traveller, and freely acknowledged his shortcomings, at the same time deferring not to the influence of neighbours. This is the picture of a rich godly man, which no rich man can make a mistake in imitating, and by imitating which, he turns into a friend that “Mammon of unrighteousness,” which is otherwise liable to be his destroyer.

Next, look at that one trait in Job’s character which is singled out for record as justifying God’s declaration that “there was none like him in the earth.” His grown-up sons were in the habit of feasting in one another’s houses on stated days by turn. After each of these occasions, Job was in the habit of rising early next morning, and “offering burnt offerings,” for them all. Why? He said, “It may be that my sons have sinned and cursed God in their hearts. *Thus did Job continually.*” Ponder this, and you will realise that it is a something that in our day would be considered the height of fastidiousness—over much righteousness, “too particular,” “goody goody,” &c. Such are some of the epithets by which moderns of every hue

would shame us out of our godly scrupulosities. What shall we say? Are we to take our cue from man or from God? Can there be a moment's doubt? Here, then, is what is well pleasing to God—such a constant practical sense of his reality and such an acute susceptibility to considerations of His honour and holiness as to cause fear of complicity with sin, and to lead us to daily humiliations before him in invocation of His pardon. “Burnt offerings” are not now required: but we have a better sacrifice than Job offered. We have the crucified and risen Christ, “who offered himself without spot to God”—in whose name we may at all times approach the invisible Father in confession and supplication.

Next, we find this greatest and most righteous of all the men of the East, suddenly flung from the pinnacle of prosperity to the lowest depths of loss and woe. By an extraordinary combination of calamities, he is stripped of all his possessions and laid low in a state of painful and loathsome disease. How are we to read this? It is most important that we read it aright. It is a matter in which almost all people are liable to fall into the mistake made by Eliphaz and Job's other friends who came to comfort him. Their question was, “Who ever perished being innocent?” Their contention was, that Job's troubles were a proof of Job's wickedness—righteous though he seemed in human eyes. In this they did Job a grievous wrong, for which they had to humble themselves under God's rebuke afterwards. Job's troubles were really permitted to manifest Job's righteousness, and to show to all subsequent generations of God's children the way that trouble ought to be taken. The reading of the narrative shows this.

It was needful that such a lesson should be placed in their hands, because God's plan was to develop them in and by trouble. “Through much tribulation” they were to enter the Kingdom. Why it should be so, we may discern if we study man. He cannot, without

trouble, be made to learn his position in the universe as a mere and utter dependant upon the God of heaven and earth. In prosperity, he is liable to grow too self-conscious: too self-important. The self point of view absorbs all and dims off his neighbour and his God. When this is the case, the man is a mere creature like a comfortable elephant or a well-conditioned cur. There is a certain kind of breeding essential for acceptable intercourse with polite society. People understand this; they do not so readily understand that there is a certain kind of breeding necessary for fellowship with God—(a fellowship which in all cases where it is effectual is to be eternal). The breeding necessary for fellowship with God consists of a just and lively estimate of the relative positions of God and man. A man must feel and see that God is all, and that man in himself is nothing; that all things are derived “out of” God, and subsist in him by his great power and his wonderful contriving spirit; and that man is God's own work and property, and only fit to live if he fulfil God's object in making him. Now, we can see with our own eyes that it is trouble and not prosperity that generates this kind of perception. People in affluence and honour do not readily lend themselves to this idea. They become easily swallowed up with a sense of the importance of their own personal affairs in business and family. Their Bible description is a true portrait for all time: “Their strength is firm, they are not in trouble as other men. Therefore pride compasseth them about as with a chain: violence covereth them as with a garment. Their eyes stand out with fatness. They have more than heart could wish. They are corrupt and speak wickedly concerning oppression.” They “prosper in the world, they increase in riches.” “Their seed is established in their sight with them, and their offspring before their eyes. Their houses are safe from fear, neither is the rod of God upon them . . . therefore they say unto God, Depart from us for we desire not the knowledge of Thy

ways. What is the Almighty that we should serve him? and what profit should we have if we pray unto him?" (Psa. lxxiii. 4-8; Job xxi. 8-15.)

Because this is the general characteristic of the wealthy, they are unfit for God's use as the final inhabitants of this planet, for God has made the earth for His own glory, and these glorify Him not, but glorify themselves greatly. Therefore it is that God hath called the poor of this world (if they are), *rich in faith*, heirs of the kingdom which He hath promised to those that love Him; and therefore it is that tribulation is appointed as their preliminary experience. Trouble is the school of their discipline. God inflicts it, not willingly in the sense of delighting to trouble, but with an object, and He guides and regulates that it may effect that object, "that we may be partakers of His holiness." The trouble will not be allowed to go to destruction. We may thus understand how it is that it is done in love. "Whom the Lord loveth, he chasteneth." We could not be truly wise without it, and without wisdom we could not be acceptable to Him, for "the Lord taketh not pleasure in fools."

Next, we have to note how Job took his trouble. He was not untroubled. Far from it, "his grief was great," so great that he cursed his day, and wished he had never been born. In the popular conception, which is traditionally derived and does not result from the reading of Job, "the patience of Job" is synonymous with a meek and mild stoicism that took all without a wince, and even with a smile. The patience of Job, as Scripturally exhibited, is to be found in a direction which the popular appreciation cannot follow. It is to be found in his attitude towards God in the matter, and not in his attitude towards the trouble or to his friends who came about. "In all this, Job *sinned not with his mouth, nor charged God foolishly*"—implying that in the treatment of this subject, it is possible to sin and to charge God foolishly. Illustrations of this mode of treatment are not wanting in every-day

experience. We may have heard men say, "What have I done that this should come to me?" or "I do not believe there is a just God in heaven or He would never allow this to happen," or "I consider the Almighty is bound to get this world of poor sinners out of the scrape He has allowed them to get into." In such utterances, men sin with their mouth in that they charge God foolishly. They make the comfort of the creature, whom God permits to live, the standard by which to judge the proceedings of the irresponsible Creator. It is presumption and wickedness. Job's mode of dealing with the matter is the Scripture model and the model of true reason. He said, "Shall we receive good at the hands of the Lord, and shall we not receive evil?" "The Lord gave, and the Lord hath taken away." "He doeth as it pleaseth him." "None can say to him, What doest thou?" "Though he slay me, yet will I trust in Him."

What is man? A handful of God's stuff, organised and breathing. And is he not a sinner at that? And is it not the law of the irresponsible Author of his being that the wages of sin is death? What ground of complaint can he have even if God afflict and kill? But instead of that, God is patient and long-suffering, and opens a bountiful hand, giving liberally to all, and granting the capacity of enjoyment. If He send trouble—if He deal death—is it not in His prerogative, and His wisdom, which is guiding all things according to the purpose of His own will? Job's view of the situation is the only reasonable one. We shall do well to adopt his philosophy without the least reservation. Any other turns on the pivot of human existence, which is a mere shadow. A philosophy fixed on the human point of view is like a ship moored to a flower: it won't hold. Philosophy fixed on God will endure for ever.

Job's friends vexed him exceedingly by arguing that Job must have been a bad man to get into such trouble. He would not listen to it for a moment. He said, "Though I die, I will assert mine i

tegrity." The only explanation he had to offer was: "God doeth as it pleaseth him." He could not explain God's objects, but he had confidence in them, and was prepared to go to the grave, in the full confidence that in the latter day, "though all consumed his cold remains," he would, in his restored and very own flesh, see God "standing on the earth," fully and victoriously revealed in that form and manifestation purposed from the beginning, and shown to the world in the days of Tiberius Cæsar, when Jesus of Nazareth, bearing the Father's name, went forth proclaiming himself the Resurrection and the Life, and the Redeemer of his people from sin and death.

Some profess to find in Job's tartness of expression indications of the opposite of patience. The fact is they judge, or misjudge, him by the modern standard, which is not the true standard. The crispness of his truthful personal assertiveness is part of the completeness of his excellent character. A man lacking this element is flat and flabby. His patience was shewn in keeping steady towards God in the midst of inexplicable suffering; and not in observing an unruffled front in the presence of superficial and libellous mediocrity. He by no means kept an unruffled front. He even indulged in some degree of satire. "Doubtless, ye are the people, and wisdom will die with you." This was his response to their misapplied platitudes. "Who knoweth not such things as these?" Job's case read aright will give us a true and healthy standard of manhood in Christ. It will engender within us the noble combination of reverence towards God and courageous independence of man, whom we will benefit but not fear. It certainly will not generate the feeble, sickly, slobbering sentimentality of the modern school of "piety." On the other hand, it will keep us far from the godless and harsh sterility of modern manliness. It will blend in us in some measure all the elements of wisdom with

the resultant beauty of that perfect type of character exhibited in a greater or less degree in all the servants of God, all whose cases were "written for our learning."

The two other portions of our reading (of the light-imparting "words") we can look at only very briefly. Jonah is interesting more in what it brings out concerning God than concerning Jonah. Jonah thought it was no use going to Nineveh, and therefore tried to evade the command by entering upon a distant voyage. He was made to feel the impossibility of getting away from God. An unassuageable storm obstructed his way. Many storms visit the Mediterranean, but this was a specially caused one, and so were all the attendant incidents. An angel was at work by whose action on the minds of Jonah and the crew, it came to pass that Jonah was thrown overboard and swallowed by a creature specially prepared to give Jonah a voyage of a different character from what he had arranged for himself. For three days in a horror of great darkness, he had time to realise how helpless is man in the hand of God, and was landed at last, with broken will, in a state of perfect readiness to go wheresoever the Lord might send him. (The men who treat this as a fable are not logical unless they deny Christ, and a deal that is undeniable besides. Christ endorses the record of Jonah. The man who believes in Christ is bound to believe in the narrative of Jonah: and he can have no difficulty. If God is in a transaction, what can be impossible? If Christ rose, God was with him, and if with him, then with all those connected with his work in Israel, and therefore with Jonah and therefore could as easily fit up a special fish for Jonah's living accommodation as make a fish at all).

When Jonah gets to Nineveh, he finds that his preaching is not of the no-use character he had assumed. "The men of Nineveh repented at the preaching of Jonah." This may inform us not to set

up our judgment against God's commandments. Our wisdom is to simply ask, what has He commanded, and do it. And now comes out the beautiful revelation of God's character. "God saw their works (that is, that the Ninevites humbled themselves before him) and God repented of the evil that he said he would do unto them: and he did it not." How constantly is this the proclamation of the Scriptures, that "the Lord is merciful and gracious, slow to anger and plenteous in mercy. He will not always chide, neither will he keep His anger for ever." How frequently this was exhibited in His dealings with Israel. "Many a time turned away he his wrath" when they repented and amended their ways. To the erring and the rebellious, He has caused it to be expressly declared, that if they will forsake their way and the unrighteous man his thoughts, and turn unto the Lord, He will abundantly pardon (Is. lv. 7). This is a constant encouragement to all. With poor Jonah, it was a discouragement. He made it a reason for running away in the first case. He said to God when he found that Nineveh was spared: "Was not this my saying when I was yet in my country? Therefore I fled before unto Tarshish, for I knew that thou art a gracious God and merciful, slow to anger and of great kindness, and repentest thee of the evil." Jonah spoke from his knowledge of Israel's history. He spoke it in bitterness, but it was a truth of great sweetness and consolation. The only danger in connection with it is the danger of presuming on it, that is, sinning recklessly in the confidence of forgiveness. The sin of presumption is unpardonable (Num. xv. 30; 1 Jno. v. 16). The mercy of the Lord is upon them that fear him: who in a humble and a contrite heart are afraid of offending.

Our reading in Hebrews shews us the God-exalting and man-humbling exercises with which the privilege of forgiveness is surrounded. The Mosaic constitution was

"a figure for the time then present," in which the mutual relations of God and man were graphically illustrated. There was a tabernacle in which the divine presence was concealed. This tabernacle stood in a curtain-walled enclosure called a court. None were to enter the court but the priests, and none were to be priests but those chosen and cleansed. Even the priests were to wash with water every time they approached. The tabernacle itself was not to be entered on pain of death, except by those appointed for the service, and the holiest section thereof, only once in the year, and that only by the high priest with the blood of atonement. Sacrifice was always to be offered for trespass. Forgiveness was granted only to those who complied with all these requirements. It seems impossible to miss the meaning of this system of "figure:" that God is holy and to be approached only in deepest reverence, and only in the man-abasing ritual of His own appointment. In Christ crucified, the whole meaning converges. In the name of Jesus only (who was made sin for us who knew no sin), can acceptable approach be made to the gracious, yet great and terrible and Holy Creator of heaven and earth. By his hands only (as the intercessor between God and man) can forgiveness be obtained. In holiness only can he be served; "without holiness, no man shall see the Lord."

In the belief of the truth concerning Jesus—(the things concerning the Kingdom of God and the name of Jesus)—and in our submission to baptism, the institution of induction, we became related to the true tabernacle whose realities were shadowed in the Mosaic. Covered with the name of the crucified and risen Christ, we have access to all its glorious privileges, if we draw near with a true heart. We obtain the forgiveness of our sins, and the blessing and guidance of God, as we walk through "time's dark wilderness of years" towards His glorious kingdom. How great the privilege is will only become fully manifest

when we have finished our course : when we have done with mortal life : when we stand in the presence of God's unveiled purpose, at the appearing of Christ—whether by the quick journey of the unconscious grave, or the longer process of

waiting for him in this most dreary land of evil. Keeping this certain end in view, let us persevere in that patient continuance in well-doing which has its issue in the peace and joy of glory, honour, and immortality.

EDITOR.

#### “THE BOOM OF THE COMING STORM.”

--Under this heading, the papers comment on some remarks made by the Bishop of Salisbury. The Bishop said, “Though the vice and the luxury of the rich might be tolerated for a while by the poor, the poor were not unobservant of them. The secularist newspapers were full of it. There was not a scandal in high life but was known all over England in its darkest corners and probably much exaggerated. Even what might be called the innocent luxuries of the wealthy were a sore and terrible trial to the starving and often uncomplaining masses of the poor. Why should there be this measureless contrast, this unequal distribution of good things? That was a question which they asked again and again, and if no sufficient reply was made, there would gradually be gathered up such a flood of bitter resentment as would sweep away in a revolution, not only the signs, but also the homes of religion itself.” Doubtless, the remarks of the Bishop correctly indicate one element of the coming earthquake ; but the principal ingredient is one that the world is not reckoning on, viz., the appearance on the scene of him who, while he fills the hungry with good things, will send the rich empty away. This will both cause and quell the worst revolution the world has ever seen, and give to the world rest and sunshine when the coming storm has done its wrecking work and passed away.—ED.

READING.—Few people do not indulge in reading of some sort. It is a very pleasant way of filling up the time of cessation from labour, provided the reading is useful and instructive. It is a matter of great importance what we read. The mind is slowly and insensibly but surely affected by what we read. The minds of many have been much polluted through novel reading, and literature of a light nature, which engenders superstitions and a state of aversion to the laws and ways of God. The reading of those who have obeyed the truth ought never to be in this channel. If the truth has been received in the love of it, the

mind will naturally turn to the “book of books,” which contains an inexhaustible store of things for our learning. We do not say we are to have no other literature besides this, though we think that a multitude of magazines would be an evil. One magazine devoted to the interests of the truth in the expounding of the word is a help and a source of information as to the progress the truth is making, together with its fellow-labourer, which has set itself heart and soul to the defence of the holy oracles. More than this would burden the mind. It is not only *what* we read, but *how* we read as well. It will be found that the best method of Bible reading is with the *Bible Companion*, and at a time when quietness can be got for meditation upon what is read. The lessons are not properly read when they are hurried through for the sake of having it said they have been read. If we cannot rehearse the subject of the previous day's lesson, our reading is of little use to us. We have to gather the instruction and comfort as we go along, for in such a way only are we built up in our most holy faith. The reading of the *Christadelphian* is somewhat different. This has to be done at the seasons convenient to the reader. There is something in the manner of reading this also which may make it more profitable than otherwise. For instance, it is not wise to commence long articles which we have not time to finish. If the time at our disposal is short, let us take up the “packing,” as brother Roberts terms it, leaving the longer pieces till we have the more time for its consideration. We have acted upon the plan of reserving the “Life of Christ” (which to us is its sweetest morsel) for our quietest moments, and find it a good plan, and other parts as we see time suitable. The time and circumstances of our brethren are not all alike, and consequently much lies in the right application of the time at our disposal, and whatever time we have, it cannot be better spent than in seeking to know Him whom to know is life eternal.—ALLAN MACDOUGALL.

## MR. LAURENCE OLIPHANT'S WORK IN PALESTINE.

The following letters and extracts from letters form an interesting sequel to the interviews with Mr. Oliphant reported last month :—

The Athenæum Club, London,  
13th Dec., 1886.

DEAR MR. ROBERTS,—Since we met in Birmingham, I have been turning over in my mind schemes for making an unostentatious beginning of a development of the resources of Palestine, with a view to the future revival of the country in the sense in which we both take so deep an interest. It has occurred to me that my friend Mr. Haskett Smith, who is about to accompany me to the Holy Land, might be of great service in this matter, as he will be able to supply the experience in practical and horticultural subjects, with regard to which I am utterly ignorant. He has devoted a great deal of time and attention to gardening, in which he is well versed, and desires nothing more earnestly than to be employed in such occupations at Haifa.

There are many industries in Palestine which I am sure might be advantageously developed. My difficulty hitherto has been that I have been absolutely without business acquaintances in England, and am totally unversed in business transactions myself. For instance, the manufacture of olive oil soap has been successfully begun at Haifa. Hitherto it has been transported entirely to New York with good results. Then there is olive oil itself, of which we produce a most superior quality. Then Carmel honey is quite exceptionally aromatic and delicious. I am quite sure that valuable essential oils might be expressed from the aromatic shrubs with which Carmel abounds. The bulbs of cyclamea and other wild flowers might be exported by the barrel if it were worth while, and probably a nursery garden might be made from which our friend might draw valuable supplies. At present, Haifa grows very few oranges, but they are better than Jaffa oranges or any other on the coast, and this branch of cultivation might be largely increased. I grew a small sample of cotton of the highest quality the year before last on the plain of Esdraelon, and I believe the soil to be specially adapted for ground nuts, which of late years has become a valuable article of exportation.

All these things might in the first instance be tried tentatively, with a view to finding out what to go in for later on a large scale when the conditions of the Government change. It has appeared to me in a way providential that Mr. H. Smith should quite suddenly and unexpectedly have decided to abandon his profession and come with me to Palestine. His eyes have lately been opened to the narrowness of the ecclesiastical organization of which he is a minister, and he is leaving the country for new and higher aims. In this he ought to be encouraged by those who desire to substitute realities for shams, but I will leave him to explain his own position to you. In the meantime if you think well, I shall be very glad if you can introduce him, and enable him to establish such business relations with some of your people as may render it possible for us to feel that we have some honest and reliable correspondents on business matters, should we find it possible to develop some form of industry.

I enclose a letter from Mr. Schumacher, from which you will see that the colony of Beni Yehuda are in need of assistance.—Believe me, yours very sincerely,

L. OLIPHANT.

The letter referred to by Mr. Oliphant is of great interest as affording a home glimpse of the actual work going on in Palestine. It is as follows :—

Haifa, Nov. 23rd, 1886.

MY DEAR MR. OLIPHANT,—Your friendly lines, dated Kinna'rd Castle, Oct. 16th, were duly received,—best thanks.

The Jews at Safed have since written to me several times, asking me to beg you to help them, as they . . . are pressed by the Kadi who sold to them; I promised to refer the matter to you.

I have communicated your message to Mr. Yunker, concerning firewood, etc. Everything is in best order. Mr. Yunker commenced to plough the field, as we had an early, good rain. Also the monuments of dear Mrs. Oliphant are respected and untouched.

I am sorry to hear that your stay in England will last longer than expected, but hope that you will anyhow spend spring with us.

The Carmel affair will most likely come

to an amicable solution ; the Vicairégénéral of Rome was here . . . and declared to the Colony that he wishes peace and does (not) approve the steps taken by the Convent at all. It will (be) concluded to open the Carmel road and to let us free play on the Carmel range above the Colony.

I have sent to-day a long report to Mr. Besant on "Researches in Galilee," together with a map and account of the Herod mountain and wall at Tiberias, which evidently escaped the attention of the Palestine Survey. I meanwhile proposed to Mr. Besant to expropriate the Tell es Samak and to make excavations there ; half of the excavation expenses would be carried by me. The proprietor declines absolutely to allow excavation work done there, which naturally spoils the soil, but as he is indebted, he would now be ready to sell it for about £120 ; (150 naps.) The Convent wishes to buy it and if the fund would desire to appropriate it, they would have to hurry. I think most interesting facts could be gathered, for it is astonishing what amount of marble fragments are constantly found ; anyhow it could be hoped to come across an inscription which would throw light upon the history of the site. Pray, consider the matter with the committee, if you deem it expedient.

I am very hard at work just now in constructing roads about the Liva ; for since two weeks, I was proposed to be nominated as "Ingr. des Travaux Publics" from Constantinople, and am acting as such until my definite nomination will arrive.

The health of the colony is very good. Father, mother, wife and all friends send you their best compliments. With best regards to you and Mr. LeStrange and Mr. Waller, I remain, dear sir, yours very truly,

G. SCHUMMACHER.

In a letter from the friend who was present at the second interview with Mr. Oliphant, to whom Mr. Smith was introduced by Mr. Oliphant's request, the said friend says :—

"I found Mr. Smith very full of the subject, and ready to admit that the primary object must be to benefit the Jews. In this, we know Mr. Oliphant is fully with us. I told Mr. Smith some of my ideas . . . in preparation for the time when the block of the Turks is partly, or,

as we hope, altogether removed. I told him a ready market could be found for the productions of the Holy Land, and that I would dispose of such as they can send, at the same time suggesting that Jewish labour should be brought into requisition for their production . . . He was struck with the sanguine character of our talk, and delighted with our zeal for the things of God. I trust he and his friends may be fully enlightened yet."—

"Athenæum Club, 24th December, 1886.

"DEAR MR. ROBERTS,

"Pray excuse my not having written sooner to acknowledge your letter with its most welcome cheque (for £100) which I lost no time in forwarding to Haifa. The lady whom you saw with me in Birmingham started for that place (Haifa) to-day. Mr. Smith tells me he had a satisfactory interview with your friend, and I shall look forward to seeing him at Haifa in the Spring.

"Yours very truly,

"L. OLIPHANT."

The foregoing interesting documentary series cannot better be concluded than with the following remarks of a correspondent to whom they were submitted :—

"It is all most interesting and more than interesting. It seems like the little grain of mustard seed being sown which is to result in such widespread blessing to all mankind. Is it possible that we, humble and despised and obscure few, are to be made use of to inaugurate this grand undertaking? The Lord knoweth them that are His, and He makes no mistakes in His choice of men. What a justification in the eyes of all the world will it be, if this proves to be the case. What should you think of a yearly trip to Palestine to see how the work is going on, laden with God's goodness it may be, to an extent we as yet have not conceived of, with near and dear friends to bid us welcome on these sacred shores? What may we not see yet in the land of the living? Meantime, we have to go forward with daily duty on this bleak island of the sea, waiting God's time. But I cannot help rejoicing with you at the green leaves budding forth that herald the approach of Him, whom our soul loveth. It is all most cheering. May God prosper and hasten the work."



# The Christadelphian.

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

FEBRUARY, 1887.

An event of the month—the publication of a new poem by Tennyson—has a bearing on the wisdom which comes from God through the Bible. It confirms that wisdom in a way not intended. The Bible has long declared that the thoughts of the wise are vain, and their wisdom foolishness. But there is in every generation a kind of unconscious reservation in favour of the wise, and an unconfessed conviction that (the Bible to the contrary notwithstanding) if the wisdom of the wise had only a fair opportunity, it would be found a fountain of blessing for man, while the wisdom of the Bible is obsolete and unfruitful. Well, if ever man had a fair chance of finding life at its natural best, it would be Lord Tennyson, who, with the highest poetical gifts, has been favoured with the highest material prosperity and world-wide fame. His new poem, "The New Locksley Hall : sixty years after," shows us what it all comes to, and how utterly hopeless is the prospect of man—individually or nationally left to himself. He was one of many who, 60 years ago, joyfully raised the cry of "Forward," hoping the utmost from the dawn of steam and electricity and new political activity. He now says :—

"Let us hush this cry of 'Forward'  
Till ten thousand years are gone."

The mechanical marvels of railway and telegraph have palled upon his spirit :

"Half the marvels of my morning  
Triumphs over time and space  
Staled by frequency, shrunk by usage  
Into commonest commonplace."

The friends and hopes of early manhood have all decayed and disappeared, leaving him in a kind of living death :

"Gone like fires of youth, the follies,  
Furies, curses, passionate tears,  
Gone like fires and floods and earthquakes  
Of the planet's dawning years.  
Fires that shook me once, but now  
To silent ashes fall'n away.  
Cold upon the dead volcano  
Sleeps the gleam of dying day.  
Gone the comrades of my bivouac,  
Some in fight against the foe,  
Some thro' age and slow diseases,  
Gone as all on earth will go.  
Gone with whom for forty years  
My life in golden sequence ran,  
She with all the charm of woman,  
She with all the breadth of man."

He looks at the present aspect of the world, and finds it of dreadful omen. He cannot see his way :

Chaos, cosmos ; cosmos, chaos  
Who can tell how all will end ?

When was age so cramm'd with menace ? madness ?  
written, spoken lies ?

Envy wears the mask of Love, and laughing sober  
fact to scorn.

Cries to Weakest as to Strongest, "Ye are equals,  
equal born."

Authors—atheist, essayist, novelist, realist, rhyme-  
ster, play your part,  
Paint the mortal shame of nature with the living  
hues of Art.

Feed the budding rose of boyhood with the  
drainage of your sewer ;

Send the drain into the fountain, lest the stream  
should issue pure.

Set the maiden fancies wallowing in the troughs  
of Zolaism—

Forward, forward, ay and backward, downward  
too into the abysm.

Evolution ever climbing after some ideal good,  
And Reversion ever dragging Evolution in the  
mud.

There among the glooming alleys Progress halts  
on palsied feet,

Crime and hunger cast our maidens by the  
thousand on the street.

There the smouldering fire of fever creeps across  
the rotted floor,

And the crowded couch of incest in the warrens  
of the poor.

What is the effect of it all upon the  
poet's mind ?

O Love and Life how weary am I,  
And how I long for rest.'

What wise counsel then has this son of natural wisdom to give, for the guidance of a world of benighted mortals? Here it is: How hollow it rings:

Read the wide world's annals, you, and take  
*their wisdom* for your friend.

Hope the best, but *hold the Present*, fatal daughter  
of the Past,

Shape your heart to front the hour, but dream  
not that the hour will last.

Is it not all resolvable into the Bible verdict on life as it now is: "ALL IS VANITY AND VEXATION OF SPIRIT?" A man may say, in that case the Bible is no better than Tennyson. The man who would say that, does not know the Bible. The Bible, it is true, paints present life in the doleful colours that Tennyson at last finds belong to it; but it opens to us and guarantees a life to come of which natural wisdom knows nothing. It gives us a "*Redeemer*," of which all philosophy is destitute. Where is one among all the writers of this world, past or present, who can say, "Come unto me all ye that labour and are heavy laden, and I will give you rest?" Where is there a poet or singer among them who can say with assurance that a time is coming when "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away?" There is no true wisdom but the wisdom that is in the Bible, and the beginning of it is the fear of God. This wisdom brings peace, solacing in the midst of the reigning vanity, and removing the fear of death, and substituting in its place a desire for the present evil world to pass away.

Human opportunity is an affair of season. Man's powers are shortlived, and circumstances are generally ten to one against him. Therefore, when the chance comes, take it from God and make the most of it. He works with the wise.

## THE SIGNS OF THE TIMES.

### THE EASTERN QUESTION.

#### WAR-LIKE SPEECH BY PRINCE BISMARCK.

#### RUSSIA'S FIGHTING STRENGTH.

#### RUSSIAN PREPARATIONS FOR A STRUGGLE WITH ENGLAND.

The Bulgarian question remains as it was, but not in the harmless sense. It remains unsettled after another month's ineffectual attempts to settle it, with a visible increase in those international rivalries and animosities of which for the time it has become the pivot. The resignation of Lord Randolph Churchill, and the consequent dislocation of the English Ministry (involving the retirement of the Foreign Secretary, Lord Iddesleigh, who died suddenly during the transition), has introduced an element of instability in the foreign situation. A deputation from the Bulgarian Government has been round the European courts in a vain attempt to enlist support, though receiving plenty of sentimental sympathy—especially in England. They return to their country, not knowing exactly what to do, while in all directions are increasing symptoms of unrest and apprehension and forebodings of coming war. Various parts of the dying Turkish empire are ripening for revolt. Crete is on the point of outbreak; Macedonia is in the hand of Russian agitators. In the language of the *Morning Post*, the outlook is gloomy. "There is no denying the fact," says that paper, "that the Eastern Question has been reopened, and unless spring should find the Cabinets prepared to meet any possible eventuality, who can foretell the final results of a sudden rising in Albania or Macedonia, or in the island of Crete?"

WAR-LIKE SPEECH BY PRINCE  
BISMARCK.

The most notable incident of the month has been the almost war-provoking speech of Prince Bismarck during the debate in the German Parliament on the bill for the increase of the army. His speech had been expected, though its character could not be foreseen. The Berlin correspondent of the *Daily News* says;—"Prince Bismarck has not disappointed the expectations of the public. He appeared to-day in the Reichstag to give the long-desired explanations about his policy. He did so with the frankness which distinguishes all his speeches, and his remarks will not fail to cause a deep impression throughout the political world. It cannot be said that his explanations promised very much for the peace of Europe. In the course of his speech, he said:

"The fate of Bulgaria is totally indifferent to us, and it is the same with the question who shall rule there. I repeat what I have said already: the whole Eastern question is not worth to us the bones of a single Pomeranian grenadier. We will not have the cord thrown around our neck by anybody in order to draw us from Russia."

As to France, he said that war was inevitable sooner or later, but

"We have no intention to begin the war. We don't want anything from France. In 1871, I hesitated a moment to take Metz, but I was told by military authorities that Metz was worth a hundred thousand men, and I took it, but now what shall we take from France? She has nothing that we could wish to have, and whoever says that we are willing to provoke a war with France tells a falsehood. But don't forget that in France not the majorities, but the minorities, are the deciding factor. I know that the present Government and the former Governments of M. de Freycinet and M. Ferry are peaceable, but who can say which party will be at the helm in the next twenty-four hours? I think we shall have a war with France. I cannot say whether in ten days or ten years. That depends upon how long the present Government remains in office. The possibility of preventing the war lies in our

strength. As soon as France believes us to be inferior to her, she will attack us. Under these circumstances I cannot give assurances of peace."

Prince Bismarck then discussed the chances of a war with France, and was frank enough to say that if Germany were victorious, she would not deal moderately with France, but would render her harmless for generations and prevent her from concluding any more alliances. "The peace of 1871," he added, "would be child's play compared with that of, let us say, 1890."

The correspondent remarks:—"The hopes that peace will be preserved are not raised by Prince Bismarck's speech. He admitted that rivalry exists between Austria and Russia, to conciliate which was Germany's task, but expressed no hope that he would succeed in his work as the honest broker. From what he did not say, we see that the situation in the East is at least rather doubtful, if not critical. Much worse seems to be the state of things in the West in the relations between France and Germany. Never before has a statesman discussed so openly the probability of war and the chances of war with a power with which, officially at least, good terms are kept up. The frankness of Prince Bismarck had something premeditated in it. Everybody knows that France since 1871 has been thinking of and preparing for the 'Revanche.' But in former years, Prince Bismarck, although knowing this fact, always showed in his speeches a certain regard for her. He avoided all remarks which could displease France, and render difficult the position of the French Government towards the advocates of revenge. But this time he stripped off all regard. He spoke like a man to whom it is completely indifferent what impression his words will make."

The German Parliament rejected the bill, and Prince Bismarck then dissolved Parliament, and appealed to the country, which is now in the throes of a general election, turning on the question whether the Government is to be trusted in its decision of what is necessary for the preservation of the empire against the military perils environing it.

### RUSSIA'S FIGHTING STRENGTH, AND GERMAN FEAR OF RUSSIA.

The important point of Bismarck's speech was the evidence it afforded of his fear of Russia, whom he is doing his utmost to conciliate. This gives Russia a commanding position in the Eastern Question—the drying Euphrates question. The *Daily News* says, "It is no wonder Bismarck should fear Russia." It publishes an article entitled "THE FIGHTING STRENGTH OF RUSSIA," in which the military organization of the country is described with much detail. The general summary is as follows:—

"The total strength of the active army and first reserve, including non-combatants, consists of 1,770,846 men, with 250,906 horses, and 3,984 guns. The second reserves would supply an additional 1,064,013 men, with 232 guns; making in all 2,834,859 men, with 4,216 guns. The territorial reserves would, in case of invasion, provide a further 1,800,000 men; and, finally, the *levee en masse* would produce not less than 1,100,000 more; so that, if pushed to extremities, Russia could defend her existence with over 5,700,000 men, all of whom have received some military training. Most of the active army is now provided with the Berdan rifle and carbine; but the greater part of the first reserve still uses the Carle, and much of the militia has only the Krnka rifle. In addition to the bayonet, the infantry-man carries the *tessak*, a handy two-edged sword. (~~It~~ "all of them handling swords. . . a great company and a mighty army.")

### RUSSIAN PLANS AND PREPARATIONS IN ASIA.

The same article describes the railway and other military preparations of Russia in Asia in the direction of Afghanistan, and remarks:—

"Russia has, during the last six months, largely reinforced every military post along the line of this railway and its projected extensions. Between forty and fifty thousand men are now distributed between Fort Michaelofski and Samarkand, the greater number being at the latter place and at Merv. Fifty thousand more are at

Tiflis, whence they can be moved to Baku in ten hours and to Fort Michaelofski in little more than twenty-four; and in the other garrisons of the Caucasus there are yet another fifty thousand men of the active army. There is, indeed, no room for doubt that, if she so willed, Russia could, without any difficulty, concentrate one hundred thousand men at any point along the new railway within a week or, at most, ten days from now. The line runs very close to the Afghan frontier, and, if war were declared to day, a large body of picked Russian troops would certainly be in Afghanistan—nay, almost at the gates of Herat—by this day fortnight. This condition of things would assure to the Russians that advantage which in Asiatic warfare has always been of immense value—the prestige of winning the opening battle of the campaign. The Afghans may be as loyal as possible to their treaty obligations; but we could not expect them to fight very heartily for our interests when a Russian army corps was at Herat and when the British columns had barely begun to think of leaving Quetta and Peshawur. We could not afford any material support to our allies for at least a month after the outbreak of hostilities, and by that time Herat would probably have fallen.

"If, as has lately been asserted by the Polish paper *Czas*, Russia is really bent upon a war in Central Asia in the spring, it looks as though, thanks to her long and steady preparations, she would be able to have very much her own way in Afghanistan. She has provided herself with facilities of the most complete kind; and it would take us at least a couple of years to create for ourselves a correspondingly advantageous position on the northern slopes of the Hindu Kush."

There is no question that for several years, Russia has been putting forth immense exertions to get within easy striking distance of India, with a view to bringing effective pressure to bear on England in Europe when the moment is ripe for an advance on Constantinople. She appears to have got into this position at last. A letter from Merv describes the concentration of Russian troops that has been going on in Central Asia since September last with a view to an outbreak in the spring.

"The whole plan of campaign; according to the *Czas* correspondent, has been decided

upon by the Russian military authorities, whose intentions, however, are perfectly well known to the English commanders in India. The latter have accordingly been preparing to meet the Russian attack, and among other steps are greatly strengthening the cavalry, to which end they have purchased 40,000 horses in Persia. Cavalry will be the strongest arm of the Russian force, and will comprise Khirghiz regiments, Cossacks from Siberia and the Ural, and a contingent from Central Asia, all lightly equipped for rapid movement. This would form the advance force, and would, it is believed, prove very troublesome to the Afghans and the British. There are at present concentrated at the places named 60,000 regular Russian infantry, 40,000 cavalry, and 480 field guns, 300 of which are of the newest pattern. In addition to these, reinforcements to the extent of 40,000 men are to arrive at Samarkand and Merv by the spring from Orenburg and Siberia. At Bokhara there are at the present moment

12,000 troops, and these will be shortly reinforced by 8,000 infantry, who are now on their way from Siberia. . . . The war feeling is said to run very high indeed among the Russian officers, who express the greatest confidence that the war will not be delayed beyond the spring. Most of the infantry is drawn from the Ural, Perm, Kazan, Orenburg, Tobolsk, Tomsk, and Krasnoyarsk districts. The artillery is drawn almost wholly from the Central Asia tribes recently subjugated by Russia. The horses are said to be admirably fitted for the work, and with the men, are well suited for irregular warfare. The army of the Caucasus, consisting of 100,000 men, is concentrated at Batoum, Kars, and Erzeroum, so as to hold Turkey in check. Russia is represented as being quite sure of the good offices of Persia, where her influence is paramount, and which is entirely devoted to her. Persia will during the war, furnish the Russian army with provisions and other supplies needed for the campaign."

**TURKEY AND REFORMS.**—The Sultan has authorised the project of the Austrian engineer, Herr Pressel, for the construction of 3,000 English miles of small gauge railways in Asiatic Turkey, extending from opposite Constantinople to the Persian Gulf, at a cost of 600,000,000fr. A number of Berlin bankers are opening negotiations with certain Paris firms in order to raise the capital required to carry out this great project. The line is to run from Constantinople by Angora, Diarbekr, and Bagdad to the Persian Gulf, with branch lines from Diarbekr to Svedje, from Kaisarich to Samsun, and from Siva to Erzeroum, so say the papers. We can only hope the project will not collapse as so many other projects do that depend upon the stability of Turkish favour. Turkey wants sweeping out of the way, and then we should have a flood of reform. She is "going": it will be what is called "refreshing" when the auctioneer's hammer comes down.

**THE TESTIMONY OF A PALESTINE EXPLORER.**—Sir Chas. Warren, the leading explorer under the Palestine Exploration Society, and now head of the London Police, recently delivered a lecture in Lon-

don, in which he made some interesting remarks on Palestine. What struck him as being most remarkable with regard to Palestine was that three-parts of the names in the Book of Joshua were still found to exist, and must be 3,000 years old. A student could take his Bible, sit down, and trace out all the names of races mentioned in the times of Saul and Samson. The lecturer expressed his opinion that Palestine, under a stable government, would be capable of supporting an enormous population, such as existed before the taking of Jerusalem by Titus. There could be no doubt that the work carried on during the siege of Jerusalem had done much towards rendering the country unfit for population. This would also account for the flat stone roofs of the houses in Jerusalem, for the country surrounding having been denuded of wood for the making of battering rams, none has been left for the construction of wooden roofs. Sir Charles gave an interesting description of his excavations and discovery of traces of the ancient walls of Jerusalem, and concluded by stating that there was quite sufficient proof in Palestine of the historical correctness of the Bible to satisfy any Biblical student.

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, Feb. 22nd (brethren and sisters only); tea at 5.30; conversations, 6.30; public meeting, 7.30; close 9.30.

THE EDITOR'S APPOINTMENTS FOR FEBRUARY.—6th, Birmingham; 13th, Liverpool; 20th, Birmingham; 27th, Birmingham.

SUNDAY SCHOOL.

February, 6th, Esther, VII and VIII.—*Subject for proof*: "That God gave rulers and leaders to the Jewish nation."—13th, Esther IX. and X.—*Subject for proof*: "That the Jews were scattered for their disobedience,"—20th, Ezra chapter I. also of chapter II, verses 1, and from 64 to 70.—*Subject for proof*: "That the Jews are to be re-gathered and formed into one great nation."—27th, Ezra III. and IV.—*Subject for proof*: "That Christ is King of the Jews, and will rule over them when they are restored."

BIRMINGHAM MISCELLANIES.

During the past month, there has been a distribution of blankets and useful things among the poorer brethren and sisters.

Sister Baker returns from Liverpool to Birmingham—probably for a stay of some duration.

A letter received during the month by sister Roberts from Mr. Oliphant states that Mr. Oliphant was to leave England for Palestine on Wednesday, Jan. 19th.

The month has been enlivened by a pleasant (private) visit from brother Jas. U. Robertson, who arrived from New York in the *Gallia*, on the 11th, for a brief stay in the country.

On Sunday, December 19th, instead of the usual second address, interesting letters were read from Mr. Oliphant and others. Some extracts will be found a page or two back.

The brethren were gratified by a visit from brother Vickers Collyer, of Leicester, during the month of December. He

profitably addressed the brethren at the breaking of bread.

There have been two Board school efforts during the month: at Nechells and Winson Green—brother Shuttleworth lecturing on "Death" and "The Inheritance." These efforts are promoted by the brethren of the districts.

On Saturday evening, Jan. 8th, a course of thirteen Saturday evening lessons in the tonic Sol-Fa system of musical notation, was commenced by brother H. Griffin in the room in Edmund Street. Perhaps this may be an annual thing, for the benefit of those who cannot use the music in the hymn book.

The sewing and reading class will be resumed on Monday, Feb. 7th. The class will be busy for some time on articles for the Palestine Jewish colonists. Those in other places who may wish to join will please remember Mr. Oliphant's desire that the articles provided (jackets, trousers, dresses, &c.), should not be of heavy material.

In addition to the ordinary monthly contribution for the poor, there was a special collection for their cheer at Christmas—which is liable to be a doleful time with those "for whom nothing is prepared." The effort was supplemented by several out of Birmingham who have no opportunity for this form of service in their own circle.

The usual Christmas tea meeting came off on Monday, December 27th. There was a large muster. After tea and opening remarks, a specimen lesson in the use of the tonic-sol-fa notation was given by brother Griffin by way of effectively introducing to notice a series of lessons about to be given. Brother Irwin was present from Durham; also sister Osforne, from Tewkes-

bury, and a number from other places. The company numbered something under 300.

During the month, a clergyman of the Church of England, who has given up the Church as a sham, but holds on to the Bible, called on the editor of the *Christadelphian* with a letter of introduction from Mr. Laurence Oliphant. The gentleman in question was going out to the Holy Land with Mr. Oliphant, intending to settle at Haifa as a manufacturer and exporter of olive oil. He said he agreed with Christadelphian ideas of things more than was possible to show in a brief interview.

The usual quarterly business meeting of the ecclesia was held Thursday, January 6. It was chiefly remarkable for the announcement of a change in the nature of our occupation of the Temperance Hall, which will greatly lighten our expenses. From a sole occupation as lessee at an annual burden of £350 (eased by public lettings during the week), we have become annual tenants for Sunday and Thursday only, at a correspondingly reduced rental, without any material diminution of privileges. The ship thus lightened will sail more easily. Deaths and removals—especially removals—have reduced the number of the ecclesia considerably. Notwithstanding this, the recording brother announced the roll-call at 352.

The Sunday School treat took place on Tuesday, December 28th. With brethren and friends, the company during the evening would number over 300. There was better behaviour than on any previous occasion. The school is in better discipline than for a long time past. This was the first Christmas meeting under the new arrangement and worked very well. It used to be too crowded an affair with prizes and reports in addition to dissolving views. The distribution of prizes has been transferred to Midsummer, when the evening proceedings used to be too meagre. After tea brother Creed exercised the children in singing for half an hour. Then followed an extensive exhibition of views of travel in various parts of the globe, occupying the best part of 3 hours—the process being relieved midway by a distribution of oranges.

At the business meeting Bro. Cotterill read an interesting report of Sunday school work for twelve months. It was an anxious

time for the teachers at the beginning of that period on account of the effects of the ecclesial division on inspiration, but God had brought them comfortably through all their difficulties. School closed December, 1885, with 288 scholars, and opened the following Sunday with 191, the formation of a school at the Exchange, causing a loss of 97 scholars. But the loss was not an unmitigated evil. The aspect and tone of the school entirely changed with its reconstruction. Many of the children had caught the unhappy spirit of antagonism prevailing with their parents on the issue causing separation, and with their withdrawal there was peace and order and love. The teachers also threw increased spirit into their work and co-operated in introducing several alterations and reforms which have borne appreciable fruits in the better working of the school and in the improved behaviour of the children. The improvement in the behaviour of the children had indeed become almost embarrassing, by the great quietness allowing the teachers to hear one another's voices in the teaching of the classes. The death of brother Ingram was a great loss to the first class of boys. Brother Powell, through ill health, had had to resign the position of superintendent, and his place had been acceptably filled by brother Charles Todd. Brother Powell, nevertheless, having since recovered, was able to render assistance in the young men's class. Sister Brabyn having taken up her old position in the leading of the young women's class, that class had greatly benefitted, and the school generally, through her valuable services in other ways. The teachers' Wednesday evening class for the study and preparation of the Sunday lesson continues to be fairly well attended and well appreciated. The present number of scholars is 193 (girls 104, boys 89). The number of teachers is 20 (sisters 10, and brethren 10). The year has not been so much one of numerical increase as of internal consolidation and progress. In this respect the school has made great advances, which the teachers acknowledge with thanksgiving to God.

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Common sense is better company than technical lore. The one is based upon what is eternal in the universe; the other upon the transient superficialities of human device.

## 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.

**Bath.**—Brother Keence reports a cheering visit from bro. F. R. Shuttleworth, who lectured on Sunday, December 5th, on "Eternal Truth." On the following Sunday, December 12th brother J. Thomas, of Newport, Mon, lectured on "Divine Realities and Orthodox Shams." On Sunday, December 26th, brother J. Thomas favoured us with a second visit, and lectured on "The World." The lecture was illustrated by diagrams. On Bank Holiday we held a Special Tea Meeting, but through the unfavourable weather, only about half the number provided for (50) came. The meeting, however, was very profitable. Although no additions have been reported during the past year, the truth is making its influence felt. About 20 interested strangers regularly attend the meetings, and three of them have the following Books home to read: *Christendom Astray*, *Twelve Lectures*, and *Elpis Israel*.

**Bexley Heath** (Kent).—Brother Lewin says the truth labours under many difficulties in this place, but its few friends (numbering only eight) endeavour to help each other on the narrow way; occasionally receiving a visit from brother and sister Guest, of Lewisham, and also from some of the brethren in London. They took a hall in May and had lectures every Sunday through part of May, June, and July; but in consequence of the smallness of the audiences, they gave up the hall until October. They then took the hall again. With help from some of the Camberwell ecclesia they continued the effort until the end of the year, when they were at last compelled to give up possession. Brother Lewin says: "We meet with much opposition in this place. We are shunned and despised by our neighbours, but we can glory in it. Doubtless many of our brethren are labouring under similar circumstances; if so, I would say, 'Cheer up, brother, be not discouraged; knowing that your labour is not in vain in the Lord. Let us not be weary in well-doing; for

in due season we shall reap if we faint not."

**LECTURES.**—Dec. 5th, "The second appearing of Christ" (M. Lewin); 12th, "Christ as a warrior!" (brother Clements); 19th, "Christ's near approach" (M. Lewin); 26th, "Christ's coming to raise the dead" (G. F. Guest).

**Bristol.**—"I should like to add my name to those of brother Bradley and Coles, as one with them in not breaking bread with the Bristol ecclesia, since they declared themselves on inspiration in the manner they did. We shall try to establish a meeting. I hope by the next time the *Christadelphian* is published, we shall be able to send good news."

**Burton-on-Trent.**—Brother Dalton writes, that though it is sometime since any intelligence appeared from this place, the brethren are striving together for the hope of Israel, although the attendance at the lectures is generally small. They recognise the duty of speaking the Word of Life faithfully whether the people will hear or whether they forbear. Their meeting place since last July has been the upper room of the Central Auction Mart, George Street. The ecclesia number nine at present. Several strangers are interested and give ground for hope that they will soon see their way clear to obey Christ's command. There have recently been lectures by brother Allen, of Lichfield; brother Jackson, of Smethwick; brother Wood, of Tamworth; brother Clarke, of Derby; brother Taylor, of Birmingham, &c.

**Devonport.**—Brother Sleep reports that a Sunday School tea was held on Wednesday, January 5th, when most of the brethren and sisters were present. After the tea, a suitable address was given by brother Peline, and prizes distributed by him. A most enjoyable evening was spent.

**Dudley.**—Brother Hughes reports that during the past month two more have entered the race for eternal life—E. WOODALL (27), immersed Dec. 15th, 1886, and J. WALKER (17), immersed January 5th. The tea meeting announced last month took place on Tuesday after Christmas day. About 70 sat down to tea, including brethren from Birmingham, Great Bridge, Brierley Hill, Cannock, and Sheffield. After tea a very pleasant evening was spent listening to addresses from the brethren, who spoke to the edification and comfort of the meeting.



**Glasgow.**—Brother Campbell writes:—  
“It is with regret that I have to report the death of brother James Howatson, senr., which took place on the evening of Thursday, 30th December. He had been ailing more or less for about three years with an affection of the heart, which incapacitated him from work, but did not confine him to the house or prevent his regular attendance at the Sunday meetings of the ecclesia. On Saturday, December 25th, his trouble assumed a more serious turn, and although the dangerous symptoms were allayed by medical treatment and there appeared every prospect of his recovery, he suddenly expired on the date above mentioned. Brother Howatson had been for a long time identified with the Truth—first in Paisley and then in Glasgow. He was among those who early benefited by the labours of Dr. Thomas, whose writings he greatly prized, and was ever a consistent upholder of the purity of the “one faith.” His sympathy with the *Christadelphian* may be gathered from the fact that on the afternoon of his death, he lay in bed wearying for the arrival of the January number which had been delayed, apparently by the extra New Year pressure at the Post-office. He was not privileged to look upon its pages; when it arrived the eyes that a few hours before would have scanned its contents with eagerness were closed in death. But thanks be to God, he died quietly and peacefully, and in the confidence of a ‘glorious resurrection.’ A number of us accompanied him to his temporary resting place in Craigton Cemetery. The day was cold, cheerless, and boisterous—a fit emblem of the ‘present evil world,’ when Scripturally estimated. How different will all things become when the Sun of Righteousness arises with healing in his beams, spreading the light and warmth of divine wisdom and love to the remotest end of the earth. God grant unto each of us as stong a hope of basking in those beams as that possessed by our deceased brother.”

**LECTURES.**—December 19th, “The Rich Man and Lazarus” (brother Campbell); 26th, “The Thief on the Cross” (brother Campbell); January 2nd, “The Return of Christ” (brother Ritchie); 9th, “The National Future of Israel” (brother Campbell); 16th, “Baptism: its form and essentiality” (brother Ritchie).

**Grantham.**—By our Father’s help we continue to proclaim the Word to such as

come to hear. Numbers are small and signs (so far as the public are concerned) not very encouraging. But we must not fail or waver on that account. ’Tis our business to make the best of the “very little” which God has entrusted to us, and if our ways please Him, He will bless our feeble efforts according to His own purpose and will. This is our only desire and prayer. Subjects since last report:—“Christ is coming! What to do?” “The Resurrection of the Dead.” “The Day of Judgment.” “Jesus, the Giver of Eternal Life.”—W. BUCKLER.

**Halifax** (Alma Street).—The brethren and sisters held their annual tea and meeting on Christmas Day. The morning was bright and frosty, and a large number of brethren and sisters came together from the surrounding ecclesias: altogether 133, including a few interested strangers. After tea, in the evening brother R. Smith occupied the chair, and addresses on the truth were given by the following brethren, viz., J. Mitchell, of Leeds; J. Briggs, of Sowerby Bridge; J. Heywood, of Huddersfield; A. Barraclough, of Heckmondwike; and C. E. Sutcliffe, of Haworth. Hymns and anthems were sung at intervals, and a pleasant and profitable time was spent.

**LECTURES.**—Dec. 19, “The dream of a great Despot; its interpretation by a great Prophet, and the fulfilment thereof by the great God” (brother J. Mitchell, of Leeds); 26th, “Jerusalem, the City of the Great King” (brother McDermott, of Sowerby Bridge); January 2nd, 1887, “The bruising of the serpent’s head by the seed of the woman” (brother R. Smith); 9th, “The good tidings of great joy which shall be to all people” (brother Z. Drake, of Elland); 16th, “The Mystery of Iniquity, its rise, development and destruction” (brother A. Barraclough, of Heckmondwike).—FRANK HANSON.

**Kidderminster.**—Brother Braginton writes:—“Brethren will please notice that our place of meeting is still 28, Crescent Cottages, Woodfield Crescent. At present I am not in a position to state definitely when I shall sail for Queensland, Australia. The last communication that I received from the Agent-General (Dec. 22nd) says—“Owing to so many applications for passage to Queensland, it will be some months “before your turn comes.” I hope Christ will come in the interval; if

so, it will end the suspense in that and other directions.

LECTURES.—Nov. 21st, "Religion" (Bro. Challinor); Nov. 28th, "The abode of the Righteous" (Brother Braginton); Dec. 5th, "The Kingdom" (Brother Kimberlin); Dec. 12th, "Signs of the Times" (Brother Braginton); Jan. 2nd, "The Birth of Christ, and His Mission" (Brother Braginton.)

**Kilmarnock.**—Brother Haining reports another addition, viz., Mrs. GRAY (60), formerly of the Free Church of Scotland. After giving evidence of her comprehension of the first principles of the oracles of God, she put on the sin-covering name in the way divinely appointed, on the 23rd ult. Sister Reid, who recently removed with her family from Cumnock to this place, has been in fellowship with us since. Brother James McCrindle, at one time of the Irvine ecclesia, now residing in Galston, a village about five miles distant, and who for a short time evinced a disposition to wander out of the way, but came to see his error, is now in fellowship with us, on the basis of a wholly inspired and infallible Bible, Scriptural fellowship, &c.—Our annual tea meeting took place on the evening of the 1st inst., and was conducted in the usual manner. A few brethren and sisters were present from other places. Amidst various drawbacks, we have been endeavouring to bring the truth before the alien. We are still deriving encouragement from one and then another coming in at intervals. We are in much need of a capable public speaker, resident in the place. We cherish the expectation that if our Heavenly Father sees meet so to do, He will provide as required in due course, we doing our part.

**London.**—ISLINGTON (Sundays, *Lecture Hall, 69, Upper Street, 11 a.m. and 7 p.m.*; Wednesdays, 8 p.m.).—Brother Wm. Owlser reports that Mrs THOMPSON, wife of brother A. S. Thompson, has been inducted into the only name under heaven whereby we can be saved. The brethren held their usual tea meeting on December 27th, which was attended by a large number of brethren from South London. The tea meeting of the children attending the Sunday School was held on January 3rd. The lectures have been fairly well attended, considering the inclement weather.

LECTURES.—January 2nd, "Paradise Lost and Regained" (brother A. T.

Jannaway); 9th, "Hell" (brother R. Elliott); 16th, "Everlasting punishment" (brother J. J. Andrew); 23rd, "The future ruler of the world" (brother G. F. Lake); 30th, "Baptism" (brother T. Bosher).

Brother Spencer reports the annual meeting of the Sunday School on Monday, January 3rd. The children took tea at 5 o'clock. A number of parents and others interested in the school being present. A magic lantern exhibition followed, which adults as well as children appeared to enjoy. The most important item of the evening was the distribution of prizes, a considerable number of scholars being the recipients.

**London** (South).—(*Surrey Masonic Hall, Camberwell New Road, Sundays, 11 a.m.; Wednesdays, 8 p.m.*)—We contemplate making a special effort in the months of February, March, and April, and hope to have the co-operation of brother Roberts and brother Shuttleworth for two lectures. The grave aspect of the political heavens and the deepening trouble on all sides seems to call for increased efforts on behalf of those in darkness as well as watchfulness on the part of the household of faith. We have been increased in number by the addition of brother and sister Pegg, removed from Orpengton, near Windsor.

LECTURES.—Jan. 2nd, "Sixty minutes with the Prayer Book of the Church of England" (brother F. G. Jannaway); 9th, "Christ is coming" (brother G. F. Lake); 16th, "Resurrection and Judgment to come" (brother C. Meakin); 23rd, "After Death" (brother A. T. Jannaway); 30th, "The Everlasting Punishment, not Eternal Torment, to which the Wicked will be consigned by the judge of quick and dead" (brother J. J. Andrew).

Brother F. G. Jannaway, referring to the recent immersions, says:—"We are much encouraged at the additions, because, although there have been five or six previous ones, these last are really what we may term the first fruits since the unfortunate division in South London. Our heavenly father be thanked for the fact that we now feel our feet at the new hall. Brethren seem firmly settled in our reduced state, and strangers are better attending the evening lectures. No doubt the dark evenings are in our favour. With regard to numerical increase, those who live longest (in the truth) have their eyes opened to the

fact that all evils seem to spring from such when it is rapid. 'As with the natural so with the spiritual;' it is more than possible to outgrow one's strength. I am confident that such was the case with our 'Westminster Ecclesia.' Although we were much encouraged by the rapid numerical progress we made (trebling ourselves, I think, in less than three years) the more mature brethren often had aching hearts at the desire of new born babes to establish ecclesias, having the idea that it only required numerical strength to successfully carry on such. Alas! the ruptures that have been caused by this 'zeal without knowledge.' Zeal to be God-like must be tempered with knowledge, and knowledge comes with experience, and experience comes with age, hence says the *spirit* through Peter (I Epi. v. 5), 'Ye younger submit yourselves unto the elder.' 'New born babes,' says the same spirit (I Peter ii. 2) 'desire the sincere *milk of the word*, that ye may grow thereby,' but as with the natural so with the spiritual. Some new born babes outgrow their strength and crave for that which 'belongeth to them who are of full age,' despising that which is advised by 'those who by reason of use have had their senses exercised to discern both good and evil' (Heb. v. 14). This state of affairs is bad in any case, but how much more distressing when we cannot but observe that such youthful proclivities influence in the wrong direction, not only the weak ones in an ecclesia, but also those from whom we justly expected better things."

**London (NEW CROSS).**—(*New Cross Hall, No. 1 Room, Lewisham High Road, S.E. Sundays at 6.30 p.m.*)—Brother Clifford, referring to intelligence appearing two years ago under "Lewisham," reporting the efforts in that district, says:—"Commencing in a private room with very few brethren and sisters the attendance kept increasing to an extent that made it necessary we should have a hall to proclaim the Gospel of the Kingdom. The work then commenced has never been discontinued, but has been carried on with vigour, and with the result that several have been brought to a knowledge of the Word. There are open-air meetings in the summer, which causes a good deal of opposition—no less than three tracts having been written against us. A minister, from whose chapel seven brethren and sisters came, recently published a sermon

in which he spoke of "the poor deluded Christadelphians," stating that we seek to deceive all who listen to us. A letter was written to him, asking if he was willing to discuss the question, he has not even replied to it. Brethren at New Cross, being a part of the Camberwell Ecclesia, are all of one mind on the complete Inspiration of the Bible as a vital matter. They were encouraged lately by the obedience of two to the command of Christ, whose names appeared in the January number, under Camberwell Intelligence.

**LECTURES.**—Jan. 2nd, "The Philippian Jailor's Question" (Brother White); Jan. 9th, "The Covenant made with David" (Brother Porter); Jan. 16th, "The Song of the Angels" (Brother Money).

**Manchester.**—Bro. Holland writes:—"I omitted to state in my last intelligence that brother Brown had also cast in his lot among us, along with Brother John Trueblood and Brother Keay, from the Grosvenor Street Meeting.

**LECTURES.**—Dec. 5th, "The Covenant made with David" (Brother Clatford, of Oldham); 12th, "Satan—Who is he, and where does he dwell?" (Brother Holland); 19th, "An Examination of several portions of Scripture supposed to prove the dead are alive" (Brother Bamford, of Oldham); 24th, "A Journey to the Better Land" (Brother Clark, of Stockport).

**Peterborough.**—Brother Bruce reports another addition in the person of **WILLIAM MATTHEW TOWERS** (33), formerly neutral, who was baptised into Christ on December 31st, after a good confession of the one faith. He adds that on January 16th, the brethren were much lifted up by a visit from brother T. W. Gamble, of Leicester, who gave a stirring exhortation on "The Angels: their work in the past, and their work now in relation to those who are the sons and daughters of the Deity," exhorting the brethren to try to always bear in mind that, though not visible, the angels are always present to shield from harm; also how careful we ought to be not to offend them. In the evening, he lectured to a very attentive audience on "Resurrection and Judgment."

**Wimborne.**—Since the incidents mentioned in my last communication, I have not had an opportunity of formally discussing with any members of the Y. M. C. A., although a few have at times been willing

to listen to some remarks on points in which they were interested arising out of the discussion held there. I have for the past ten months or more taken part in discussions held fortnightly, at the houses of several who were anxious to hear the subject further expounded. These meetings were held on Sunday evenings, and my principal opponent was the minister of the Congregational Chapel. Unfortunately in my desire to accommodate all who had their favourite texts, I took a course which led me into a discursive and general mode of treatment without properly defining the ground work upon which we had to proceed. I saw that this loose manner was going to be unprofitable, and in the endeavour to narrow the discussion down, I invited brother Jarvis to take part when the meeting was held at my house. Brother Jarvis, who has had experience in dealing with such inquiries, was better prepared to deal with our friends. The result was that the minister found fault with the introduction of one who seemed to have made the study of the Bible "a hobby," and in a letter to me he suggested that the discussion had better terminate, as there was no likelihood of our ever agreeing upon the subjects. As the (rev.) gentleman does not accept the Bible as a reliable record of divine revelation, I had no great reluctance in acceding to this view, and, therefore, as far as he is concerned the matter drops. The others will meet as usual, but they suggest the consideration of more general topics. I have agreed to meet them on their own terms, in the hope that a word in season may appropriately be spoken whenever opportunity presents itself."—ANDREW MORRIS.

#### AUSTRALIA.

**Albury** (New South Wales).—Brother Pogson, late of South Africa, writes: "I left Queenstown, Cape Colony, Africa, some eighteen months ago, and have been in several of the Australian colonies as well as Mauritius. Sister Pogson has been here six months, and the place is a little better than Africa at present. We have found no Christadelphians nearer than Melbourne (190 miles distant), but have heard of some at Beachworth, about fifty miles away. I have distributed what books and tracts I had with me, and several are interested. One, G. W. DINS-

MORE (tailor), formerly Church of England, put on the sin-covering in baptism on Sunday, the 17th inst. We break bread at my house. Brother Dinsmore has had a quantity of books from Melbourne, and is active in circulating them."

**Brisbane**.—Brother Weldon reports the immersion of MRS. COLLINS in January. She wonders at coming from home to find the truth in this far-off land. She came here about four years ago—a widow with three of her family who are grown-up, and who are now interested in those things which are most precious to their mother. It seems to be all she is longing for in this present life, to see her children embrace the "blessed hope." Brother and sister Stapelton, from Toowoomba, have come to live near Brisbane, and we are pleased to have their fellowship. We continue our meetings as usual, but we are not encouraged with numbers at our lectures. Brother Cook, of Rockhampton, writes:—I visited Brisbane last week, and with pleasing satisfaction report that the brethren and sisters are in union and communion, each striving to learn and impart pure light and knowledge drawn from the only infallible source."

**Beechworth** (Victoria).—Brother Ladson renewing the *Christadelphian* says: that each succeeding year confirms him and those with him in the assurance that in laying hold of the "Hope of Israel," they have united themselves to the immovable "Rock of Ages," and that it is a worthy task to promote the comfort, encouragement, and building up of those who, in the day of the truth's small things, are striving to walk worthy of their high calling. "There appear to be those even in the truth's small circle, who seem unwilling to rest in the truth but must ever be vexing their souls with suspicions that "the truth" as a finality has not been reached, or that if reached, the way of its attainment is open to question; that perhaps the road travelled has not been the most direct that could have been chosen, and therefore retrace their steps and invite others to do the same. The "full assurance of faith" appears to be absent, and there is a manifestation of positive pleasure if some new point is raised having a disturbing influence. I think it rather late in the day to be calling the foundations in question. They have been "well and truly laid" and are immovable. In this part of the world we are still striving to show forth the Light of

Life, but the "hearing ears" are hard to find. We have had but one addition to our small number within the last year, viz. ERNEST WARD, son of sister Ward. of Buckland, a small place 40 miles distant where there is a small ecclesia. Many more renewals of the *Christadelphian* may not be necessary. I do not see how the existing international tension can be long maintained. The storm is gathering slowly but very surely: the results will be far reaching and terrible in their immediate effects, although so unspeakably glorious in their final issues.

**Brisbane Valley** (near Ipswich).— Brother Butler remarks: "From a hint given in the September *Christadelphian*, there is some prospect of brother and sister C. C. Walker, of Melbourne, settling in Birmingham. I have no doubt of our brother's usefulness, and may it be pleasing to our Heavenly Father to give you many such helpers. At the same time, though there has been 1,000 miles of land between brother Walker's and my residence, I have always felt since the first I sought his aid (in the shape of books supplied free of cost from England to Melbourne) that he was very near to me, and when I wanted some help and instruction in relation to the commencement of our Sunday School, it was brother Walker that sent to me, without delay, almost a complete volume of *Christadelphian* for 1882, thus helping me over my greatest difficulty in the beginning of the work. And his words of comfort and encouragement to me on other occasions have not been less valuable. And last, but by no means least, we have felt the great advantage it was to us to obtain books so readily and cheaply, as we were enabled to do through our brother Walker. Who is to fill up this gap for us? We are not sufficiently possessed of the means to help ourselves in this way. And where are we to find a brother who has time and means to bestow upon such a work? For we do not forget that it must involve much labour and patience, and little or no appreciation, say not a word of thanks, besides an outlay of capital not in our hands to use."—[Brother Butler will find his question answered among the notes on the cover.]

**Caramut** (Victoria). — DEAR MR. ROBERTS.—Thinking that it may be of some interest to you to be informed what has led my friend, Mr. Riley, and myself to resolve upon becoming regular subscribers

to the *Christadelphian*, I will essay a brief history of our experiences associated therewith. Mr. Riley is head teacher of the State School in Caramut, a married man and about 28 years of age. I am the only surviving son of one T. W. Farmer, the proprietor of the Western Hotel and Livery Stables, General Store and a Stage Coach. Caramut is an inland village, 34 miles from Warrnambool, the nearest seaport, and 167 miles from Melbourne. I am just 25 years of age. My business is to manage my father's store and coach and assist him generally, besides attending to my duties as a Government official in various public offices. Some five months ago, Mr. Riley met with an advertisement in the *Melbourne Age* concerning your pamphlet, *Prophecy and the Eastern Question*. He sent to Mr. C. C. Walker, of Melbourne (a brother of yours in Christ and a man evidently well known to you) for it, received, read, and brought it under my notice. I had had much doubt for years past about the soundness of orthodox doctrine concerning eternal torment, &c., and I immediately sent for the same pamphlet. Mr. Walker forwarded along with it "The Declaration"—with proofs, and "Who are the Christadelphians?" These Mr. Riley and I read carefully, and although only partially convinced and by no means converted, every proposition seemed to be so much in accordance with Scripture that we were filled with a most ardent desire for further acquaintance with *Christadelphian* tenets. We therefore sent for a further supply of publications, including *Christendom Astray*, *Elpis Israel*, *Man Mortal*. Well, the theory of the Kingdom of God was the first to be accepted, but immortal soulism was clung to tenaciously, most especially by myself. But reason prevailed, and "Man-mortal" at length convinced me of its fallacy. We have now read much the greater part of the works named in Mr. Walker's catalogue, I really don't think that there are six named therein that he can at present supply that we have not procured. The pages of *Eureka*, *Lectures on Apocalypse*, *Visible Hand of God*, and like works have all met our eyes. We have formed acquaintance with Mrs. McIllwraith, of Warrnambool, and I visit her as often as I can. She lent us this year's *Christadelphian*, likewise those for two years previous, which she has had bound. Now, the result of all this is that Mr. and

Mrs. Riley and I are firm believers in the Christadelphian faith as promulgated and championed by you. Mr. Riley is at present in Melbourne, undergoing his examination for second honours as a state school teacher, but went most expressly to interview Mr. Walker, whose guest he will be, and, if he remains in his present state of mind, he will be "buried with Christ in Baptism." On his return, Mrs. Riley intends to "put on the name of Christ" at his hands. As for myself, my position is such that I feel that while I remain in my present surroundings, I am not duly qualified to follow my friend's example. My connection with my father's licensed hotel business, eminently well conducted as it is (I enclose his business card), the variety of my avocations, and the number of men they bring me into contact with, unavoidably associate me so much with the world that I can entertain little hope, or not any hope of a "patient continuance in well-doing," while I occupy my present position. No, nothing but my entire withdrawal therefrom can duly ensure the better resurrection. I am endeavouring to prepare my way with this view. I am gradually ceasing association with the aristocratic circles that I have been accustomed to move in during the last four years. I am retiring from my public offices as quickly as I conveniently can. I have given up my class in the local Sunday School, and ceased fellowship with our English and Presbyterian Churches, the choirs of which I was a member of. If I chose to continue to conform myself to the world as I was doing, my worldly prospects were exceedingly bright. My father, though not a wealthy man, is one of undoubted credit and considerable means. I had unlimited command of his banking account, and am his only son and heir. It will be a blow to him for me to depart from him, and if he should not see matters in the same light as myself, it will mean my entering into comparative poverty and obscurity. I speak thus to show you my position. I deny any lack of courage and confidence in myself; as a man, I glory in that inestimable possession—a good name. I repeat a good name, knowing no man who can challenge me in that respect; but apart from all this, if God will be on my side, who or what shall I fear? By the end of January, or early in February next, I hope and trust that I shall be able, God favouring me to so arrange my affairs, that

I shall be in a position to "put my hand to the plough" without looking back. And now I must express Mr. and Mrs. Riley's and my sincere admiration of the manly and Christian spirit and fortitude with which you defend the Holy Scriptures. You appear to have had an extremely hard battle to fight almost alone, but you have, to our mind, fought it nobly and well; and our warmest sympathies are with you. . . . We are thankful to God that we have met with Dr. Thomas's and your writings, and regret that your assiduous labours do not make a wider and deeper impression and afford you that degree of satisfaction which we know you could desire. Mr. Riley will, I am certain, render you whatever assistance that will lie in his power, and so will I, although I imagine that you cannot have much respect for any such promise of mine till I practically acknowledge by baptism my belief in the Gospel as you preach it. Mr. Riley and I will endeavour to make ourselves as well instructed as possible in Scripture doctrine, and he intends attempting the delivery of a lecture thereon at some date not far distant. My present and chief ambition is to be an efficient and successful exponent of the Gospel, and, with divine assistance, will more and more direct my studies and efforts to that end. With the best good wishes of Mr. and Mrs. Riley and myself for you, both in the body and in the spirit, and praying that it will be our glorious privilege to meet you face to face in Christ's kingdom, believe me to be, dear Mr. Roberts, most obediently, faithfully, and gratefully yours, WILLIAM WALLIS FARMER.—P.S. We are greatly pleased with your "Life of Christ," and hope that you will issue it in volume. We likewise hope that the work concerning Ezekiel's Temple will be procurable in the colony when ready. Mr. Riley and I will endeavour to obtain two copies through Mr. Walker.—W. W. F.

**Golden Square** (Sandhurst).—Brother G. E. Anderson reports that there is an ecclesia here numbering twelve brothers and sisters. Four years ago, removals and disagreements scattered the brethren and sisters, but two years back circumstances brought a few of them together again and they now commemorate the Lord's death every first day of the week at brother Anderson's residence, Kangaroo Flat, but latterly at brother Michael's, Golden Square. "They progress in numbers and I

hope also in the favour of the Lord. In April, 1881, JOHN WITTLE (61), formerly neutral, was immersed into the saving name by brother Michael. He was, after re-examination, received into fellowship when the brethren came together again. He has since proved an earnest and consistent brother. Also on April 7th, 1886, was immersed SARAH PATEY (17), formerly neutral. She is niece to brother and sister Packwood. Brother and sister Cook, formerly of Leicester, but lately from the Cape of Good Hope, have also joined the ecclesia. They are a very welcome addition. Brother Cook is working at a large carriage factory in Sandhurst. There have also joined brother and sister Flint, who have abandoned ideas concerning the body of Christ which were formerly a barrier.—Brother John Atkinson, sen., aged 81 years, fell asleep June 15th, 1886. At the time of his death he was living with his friends up country many miles from any of the brethren. He used to visit the brethren about once a year and stay a week or two. They were expecting him as usual when they heard of his death. We have no talent for publishing the truth from the platform, but as we have opportunity, we speak a word for the Lord to the alien, but we find them so full of darkness and superstition, and 'so fenced in behind the walls of their own ignorance,' that we can make but little impression upon them. It is ours to sow the seed, for we know not where God has prepared a bit of good soil in which the seed may take root and germinate, and bring forth fruit unto holiness, that the end thereof may be everlasting life."

**Newcastle (N.S.W.).**—The small ecclesia lately meeting at Lambton now meets at Carrington, a suburb of Newcastle. Our numbers have been further reduced (to three) by the return of brother and sister James to Queensland. We meet each first week day and faithfully remember our Lord, but make no public proclamation of the truth. By private effort and the distribution of literature, we do as much as possible. We immersed a Mr. FRED. PICKARD in July last, but he comes not to the meetings. Should any of our seafaring brethren visit Newcastle they will find brother Boardman's house within a few minutes' walk of the dyke where all large ships berth to coal. His address is Mr. James Boardman, Little Young Street,

Carrington. Anyone of a like precious faith would be heartily welcomed. Little enquiry would find him.—LOUIE BARTON.

**Sydney.**—Since last report, the brethren meeting in the Temperance Hall, Pitt Street, have assisted the following persons in rendering obedience to the faith:—Mr. CLARKSON, Mr. C. ETHERINGTON, brother in the flesh to our brother J. Etherington, Fruit Grower, of Gordon, and Mr. ANDREW MCLELLAN, formerly Presbyterian. The last-named is considerably advanced in years, and expressed his deep gratefulness for having been made free by the Word in his old age. According to the precedent of previous years, the brethren and sisters to the number of about fifty, with their children, and interested friends, had an out-door gathering on 9th November, at Drummoyne Park, Parramatta River, a picturesque spot, and approached by road or steamer. At 11 a.m. we all assembled, Brother Prior presiding. Hymns were sung, the chapter from Bible Companion read (Acts xxiii.), and prayer offered, after which the company dispersed in various directions, and enjoyed that intercourse which is so difficult to obtain in an ecclesia so scattered as is ours. At 4 p.m. we again assembled. Brother Logan read Acts xxiv., after which brother J. J. Hawkins expressed thankfulness at seeing so many of "like precious faith" assembled, and called attention to our being there in the position of sojourners, in the attitude of waiting for the Kingdom of God, which he said would be the only effectual means of remedying the wrongs that now prevailed in the world. He earnestly entreated those present who had not yet fully made up their mind, not to halt between two opinions, but to choose "this day" whom they would serve, life being brief, and not to be like Felix—waiting "for a more convenient season," which might never come. Brother R. Macnamara followed, and spoke of the great benefit to be derived from such gatherings as these, though not Scripturally commanded, yet were expedient for our physical and spiritual welfare. He hoped the brethren would still remain steadfast to their profession, and that our Father would still strengthen and add to "the little flock." Brother J. Everitt closed the day's proceedings with prayer to the giver of every good and perfect gift, whose bounteous blessings we had so richly participated in. With thankful hearts all reached their several homes in

safety, having spent a most enjoyable day, expressing the wish that the great event of the Lord's return to the earth may soon be realised, and that we might be found worthy to partake of the glories that shall then be revealed."—A. O'TOOLE.

**Wilds Meadow.**—Brother J. J. Hawkins writes:—"We are glad to find by the intelligence in the *Christadelphian*, that there is more peace generally in the ecclesias than there was 12 months ago, and on a sound basis, even on that "Word of God" which liveth and abideth for ever. It is pleasant to be able to report the obedience of my son's wife, MARGARET, wife of brother Samuel Hawkins, but it is painful at the same time to report, that three of our number have gone out from us on, what appears to us, very frivolous grounds, viz.: because of the *presence* of an alien at our meetings for the breaking of bread. That alien was my son's wife before mentioned—now a sister. They also do not approve of audible prayer at meetings of the brethren, and will not immerse any, be they ever so intelligent, till they are 20 years of age. They have been asked in vain to show Scriptural precedent for these and other like things. No doubt they wonder at our blindness, for say they, "We have thoroughly gone into these things." There is one comfort in our tribulation, "We know that all things work together for good to them that love God," and "The Lord knoweth them that are his," and will soon appear for our salvation.

#### CANADA.

**Toronto.**—Brother Baillie reports "the addition of three members to the small ecclesia here: Brother P. Armstrong, formerly from the neighbourhood of Guelph, who was immersed into the saving name of Christ early in the season, and brother and sister Cutler, who have recently arrived from Birmingham, England. Our ecclesia now numbers about 30 members, who meet in an upper room of the Temperance Hall, Temperance Street, on the evening of every first day of the week, to commemorate our Lord's death in his appointed way. We rejoice to meet with any true brethren or sisters who may be sojourners in this country, and should any be desirous of making Canada or Toronto their permanent home while in this probationary state, we will take pleasure in giving them any assistance or advice in our power."

#### NEW ZEALAND.

**Hawke's Bay.**—Brother J. Moss reports the immersion of MRS. MOSS into the saving name. The truth, he says, is making but little headway in his neighbourhood. Brother Baker, of Napier, has been here for some months, but expects to leave shortly.

**East Invercargill.**—Brother Mackay intimates the addition of two to the ecclesia by putting on the divinely-appointed sin-covering name of the Christ for the remission of their sins in the past. Their names are—SARAH POWELL, immersed on July 11th. and ELIZA MURRAY, immersed on August 21st. The "seed" or the Word of the Gospel of the Kingdom of God, is operating now in relation to us Gentiles as it did in the days of the Apostle Paul relative to the Jews; the "Word does not return void," but is accomplishing the divine purpose in developing one here and another there for the Name "preparing a people" for the coming of Christ.

**Outram** (Otago).—Brother R. Simon rejoices at "the improvement that has taken place in the ecclesias generally—smaller but purer—after passing through the last testing process. It has been," he says, "a time of heart-aching and weeping. May there be now an interval of peace and joy, although he does not look for anything lasting, of peace or joy, until the Lord comes." "I am sorry to say we are now quit alone again in Outram, and not one with a willing ear to the Spirit's gracious invitation. Isolation may be good for a short season; but we feel it not good for the building up of the spiritual man. We must wait in hope."

**Auckland.**—Brother Wither writes: "The last intelligence from Auckland recorded the burial in water of my son James. I have now to record his falling asleep in Jesus at the early age of seventeen years and eight months. He died on the 1st of April. Sister Wither and myself have been enabled to bear the trial by the knowledge that we have derived from the word of God. We look forward to a reunion at no distant date; the signs in the political horizon show that the Master is near. Eleven of the brethren and sisters have come out of the Auckland meeting on the refusal of the brethren to adopt a basis giving the Bible its proper place. Since leaving, we have had two meetings to try and heal the breach—as yet without



result. The meeting was almost unanimous, but they would not put the proposition as it would shut out some, so we remain as we were; two more having come to our meeting since, and some stay at home till a settlement of the question. Their sympathies are with us."

**Wanganui.**—Brother Beaumont writes that on March the 14th, they assisted through the waters of baptism a MRS. MARY JANE MAYS (36), formerly Wesleyan. He trusts our new sister rose to that newness of life which will enable her to reign with Christ at his coming.

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### SOUTH AFRICA.

**Keis Kama Hoek.**—Brother and sister Todd write, the truth seems to be making no headway here. Everyone seems to be engrossed with the things of this world. There are two men reading, but as yet have said nothing. Brother and sister Todd are watching with patience the return of the Lord. They break bread week by week and we do our best to spread his word in our small weak way, in hope of hearing words of approval and welcome at his coming.

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### UNITED STATES.

**Bonfield.**—Brother Pottinger writes: "Our hearts have been rejoiced by three putting on the sin-covering name this fall BURTIE CHESTER (19), and MABEL, (16) son and daughter of brother F. Chester, and our oldest child MARY BELL. This makes our number nine. Several others are studying and seem interested, and we are in hopes they will obey soon.

**Boston** (Mass.).—Brother Trussler writes: "Our numbers have been increased by the removal to Boston from Montreal of brother Reid (formerly of Derby, England). He is a good speaker, and will be of great service to the truth here. Also brother James Pettigrew (from Dalry, Scotland). The latter has been here for some weeks, but did not break bread with us on account of his views regarding the Inspiration question. After several interviews, he acknowledged our position to be a Scriptural one, and was received into our fellowship; but in a few days he received a letter requiring him to proceed without delay to Tasmania. He left New York on Dec. 25th by fast steamer to Liverpool for Dalry, and thence to Tasmania. We re-

gret his loss, and wish him *God speed*.—On Christmas Day, we held our gathering of the Sunday School children and tea meeting. Brethren and sisters and interested strangers were present in good attendance. The pieces spoken by the children were excellent; we had a very enjoyable evening."

LECTURES.—Dec. 5th, "Was Lucifer a fallen angel?" 12th, "What must I do to be saved?" 19th, "Paul on the immortality of the soul"; 26th, "Battle of Armageddon."

**Coal City** (Ill.).—Brother Penn reports the death of brother Robert Morison. He was killed in the mines at Braidwood by a fall of stone while loading a car on the 26th of Oct. He leaves a wife and five children. He is missed by the brethren.

**Elmira** (N. Y.).—Brother Sykes reports the death of young sister Bessie R. Stirling (April 20th, 1886), aged 22. She was the youngest daughter of brother and sister J. M. Stirling. It is a heavy blow to sister Stirling, who has lost her husband and five children within a few years. Her husband and two of the daughters were in the truth. Also another death,—sister Amelia A. Helms (August 19th, 1886), aged 69, brother Syke's wife's mother. "While we feel deeply the loss of our two sisters, we can truly say the Lord hath not forsaken or forgotten, viz.: He hath added two more to our little ecclesia. Mr. and Mrs. ROBERT B. VANGORDER, formerly neutral, did on October 7th, by the help of brother A. Miller, put on that name into which the righteous flee and are safe from the coming woe." (Brother Sykes, you are right in supposing we "comprehended your chart of the prophetic periods at a glance," but—to comprehend a man's meaning is one thing; to accept it is another. We have the same suggestion from several quarters; and it is matter for consideration, but not for endorsement till the grounds are beyond question. A plausible suggestion is not demonstration. The vision will speak presently in a way not to be misunderstood. Meanwhile, it is ours to prepare.—Ed.)

**Jersey City.**—On New Year's Day, about two-thirds of our ecclesia had the pleasure of meeting together at our annual meeting. Assembling first about 3 o'clock in the afternoon to transact the necessary business (including the appointment of

serving brethren in place of those retiring, &c.), about 50 brethren, sisters, friends, and children afterwards sat down to tea. At 6.30 our brother chairman Shaw called the meeting to order when the brethren spoke in exhortation and instruction for mutual encouragement and spiritual up-building in the truth. These addresses were as usual interspersed with hymns. During the months of November and December, brother J. U. Robertson, of Liverpool, delivered a course of eight Sunday evening lectures which were better attended than any previous effort in this city."

**Mount Vernon (Maine).**—Brother Carr reports that LUCY A. LEIGHTON (53), formerly Calvinist Baptist, evidencing a good understanding of the one faith, put on the sin-covering name, on July 11th, 1886. She is sister in the flesh to brother Carr. The small company now at Mount Vernon meet every first day for prayer and exhortation and breaking bread.

**Richmond (Va.)**—Sister Gascoyne writes:—"I am striving to be worthy of the high and holy name that has been named upon me, but those whose families are all in the truth do not know what the struggle is. And even among those of our young who have become members of the one body, there is a failure to realize the separation that is required from the world. I fear that if the Lord were to delay his coming for another 50 years, very few Christadelphians would be distinguishable from the world around them. That he may come soon and call us to his presence is my earnest prayer."

**San Diego (Cal.)**—Brother H. J. Moore writes:—"We have recently moved to this city from Topeka (Kan), hoping to be benefited in health by the salubrious climate of southern California. Our address for the present will be C.B. 388, San Diego, Calif., W.S. If there are any brethren in or near this place, we shall be very glad to make their acquaintance and to meet with them as often as practicable.

**Scenega (Cal.)**—Brother Strathearn reports the death of Brother Alexander Stocks, of whom he says that he kept the faith and now rests in the blessed hope of rising again to eternal life. The brethren took the opportunity afforded by his funeral of stating to the considerable muster who were present, the faith in which he lived and died.

**Strong City (Kans.)**—Sister Byrnes writes:—"You will remember I wrote in my last letter of one in this place who seemed much interested in the truth and was about to subscribe for the *Christadelphian*. He has since gone to the grave: is it to sleep a perpetual sleep, or only till the last great day, when death and hell and the sea deliver up the dead that are in them? (which?) After being interested for a while, he concluded the Bible was not what it should be, and he seemed to be searching for a religion which would suit him, rather than seeking the truth. The way is not wide enough for him. He could not see how so many good people can be lost. This is especially liable to be the case where they have lost friends or relations whom they considered very good."

**Topeka (Kans.)**—Sister Maggie M. Merry writes:—"My father, James Merry, died of dropsy of the heart, falling asleep without a struggle on the morning of December 6th. He had been in poor health for three years, but was only confined to his room for about ten days. My dear father was well and favourably known over a wide circle. He was one of the earliest friends of the truth, coming to a knowledge of it under the teaching of our beloved brother Thomas in New York City, many years ago. He was faithful to the Truth through all the changing vicissitudes of this ever changeful state. It seemed to be all his salvation and all his desire, and was a great comfort to him throughout his illness. My mother and myself will feel lonely indeed without his presence in this sad pilgrimage. His rest will be sweet and peaceful, knowing nothing of the lapse of time, while we toil on in the darkness. The thought comes to us in this hour that another, stronger and dearer than any earthly friend, has passed through the cold and silent tomb—through the valley of the shadow of death. He knows our griefs; he feels our sorrows. We sorrow not as those who have no hope. Like the beloved sisters of Lazarus, we know that he shall rise again in the resurrection at the last day. By faith we see him who "stands within the veil, our bright and morning star." We know that he will soon appear in power and great glory, and that the days of our mourning will be ended. With this hope we comfort ourselves and wait patiently, knowing that "weeping may endure for a night, but joy cometh in the morning." "Even so, come, Lord Jesus."



"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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## DR. THOMAS'S ACCOUNT OF HIS VISIT TO THE SOUTH, DURING THE AMERICAN CIVIL WAR.

(Continued from last month.)

When we arrived at Good Hope, we found a large collection of people ; and the first who welcomed us was brother Hamlin, who had that morning ridden twenty miles to meeting. The greeting past, he drew us aside, and informed us that the police were on the ground and had come to prevent our speaking and to put us under arrest. While imparting this ominous information, brother Joel Ragsdale, a former magistrate of the county, presented himself with a newspaper in his hand, and inviting us to follow him apart, asked us if we had seen a certain "act of the Confederate Congress" published in Friday's *Dispatch*? We had. "Well," said he, "the police are here to arrest you under its provisions. There are two of them, and both Methodists, and have been set on by their brethren ; who, two months ago, threatened that if you came here in these troublous times they would have you arrested. They asked me if you were a citizen of the United States, and I told them I thought you were ; and it is against these that the act is most especially levelled." That we perceive, but they will find that they have missed the mark. Where are the men? Let us go to them.

Crossing the open space toward the officers of the law, the crowd, which had much of it collected to see what was going to happen, followed and surrounded the parties in the case. Bro. Ragsdale introduced

us to the officers, one of whom was named Garland, and the other Coleman. The former, a good-natured looking man, did all the talking on the police side ; while the other had a dark and malevolent expression, undisturbed by a smiling feature, when all around were laughing. He uttered but one sentence all the time, and that in a gruff and hollow tone, ordering the other to "*make the arrest!*"

Having introduced us, and the ceremony of handshaking being over, brother Ragsdale proceeded to make some remarks, but ended suddenly by observing to them, "but the doctor will state his own case." As we had no case before us to state, we remarked to the police that we must first know of them what they wanted with us? Officer Garland asked us if we had seen "the Act respecting Alien Enemies?" We said we had; and, acting upon a hint in Paul's case, who though "A Hebrew of the Hebrews" fell back in a certain extremity upon his Roman citizenship, we claimed that being an Englishman the Act could not be applied to us. That as such, we were an alien friend, and not an alien enemy ; for that England was not at war with the Confederate States, though the federalists were. They did not ask us if we were a citizen of the United States. We pressed upon their attention that we were an Englishman, which they did not dispute ; but still seemed to think that we were a dangerous Englishman, and ought not to be at large. We inquired, for what did they wish to arrest us? We had been preaching doctrine dangerous to the government. How? In saying that people should not bear arms. We

told them that was a mistake. Our proposition was, that Christians should not fight ; and that if they arrested us for that, they ought to arrest all our brethren in the country ; for, if they did not say so, yet if faithful to the truth, they ought to hold it.

Now, we continued, Christians in our sense of the word, which is the Scriptural sense, are *they who have unintelligently believed the gospel of the kingdom and subsequently obeyed it in immersion*. These are they called "saints," whom we believe to be interdicted the use of deadly weapons against men until Christ comes. We do not say that Methodists, Presbyterians, Baptists, and such like, should not bear arms. Of these we say, carry as many arms as you please ; blow out one another's brains to your heart's content, and when you are exhausted, you will cease. It is all the same whether they die thus or in their beds ; not being Christians, they are a law to themselves and heirs of capture and destruction every way.

But they considered that if our doctrine prevailed, the country would be overrun by the invader. We urged that they need not be afraid of that, for very few would believe it. Nor was such a result apprehended by those who wished our arrest. It was a mere sectarian pretence to gratify private personal malevolence. Upon this, officer Garland said he did not wish to lend himself to such influence, and that he had proposed that three county magistrates be chosen to hear the case, which belonged to no sect, which we afterwards learned would be impossible to find. Judging from his countenance, which had an honest sort of

expression, we did not suppose he did; but this was more than we could suppose of all in these parts, for there were those among them who had said they would like to see us hanged, and might imagine that the times were favourable for that result. But, taking out our watch, we remarked, what you do do quickly.

"It is a matter of perfect indifference to us whether you arrest us or not; but if you wish to avoid trouble, we should advise you not to burden yourself with us. It may be fortunate for us if you do; for we shall then be on Mr. Jeff. Davis' hands, and he will have the trouble and expense of sending us out of the country, which would be no little convenience for us, as, otherwise, we may have to return north by the long and costly route through Kentucky." This raised a laugh which was no prejudice to our affairs. What shall we do? said officer Garland to his colleague. "Make the arrest!" was the omnibus response. Well, gentlemen, be quick; our appointment was for eleven o'clock, and it is now twenty minutes past. We have come to speak, and the people to hear us, and if you do not arrest, we must begin. We paused for their action. But they seemed not to know what to do. We then remarked that time was precious, and as they had not made up their minds, we should say that we should pass the night at Mr. Ragsdale's, whom they all knew, and that if they concluded to arrest they would find us there. They said "they would take counsel" which we were informed they did. A lawyer on the ground, whom they consulted, told them they could do nothing with us. But of this they were not satisfied,

and said they would take further counsel on the morrow, which was court day. We heard that they did, but the advice did not strengthen them, and they did not venture to "make the arrest." Having told them where to find us, we left them to their reflections, and proceeded to the house, which was full to overflowing. The police we were told did not come in. Perhaps they had heard enough from us outside, where they had come to grief, being foiled in their purpose, and a jest before the people. We commenced our meeting by reading and commenting upon Acts xvii., in which we learn that "the Jews who believed not, moved with envy, took unto them certain lewd fellows of the baser sort," and raised a disturbance, charging Paul and his companions with "doing contrary to the decrees of Cæsar." The allusion was obvious. We had the argument all our own way, no one daring, however willing, to make us afraid. This *ruse* of the Satan to silence us was a very discreditable attempt, and made several "feel ashamed of their country." We had been a frequent visitor in these parts for some twenty-seven years, and are as well-known as any about there. They knew that we were neither a spy nor a suspicious character; but thought it a fine opportunity to pay us off for the check we have put upon sectarian and clerical fanaticism and influence among them. But our boldness disconcerted them. Instead of waiting for them to sum up resolution to seek after us, and trying to avoid them, we sought them, and put them, argumentatively, *hors de combat*. If we had come within the description of the Act, it did not at that date

warrant our arrest, for sec. 3. required that the President should issue a proclamation requiring all citizens of the United States, according to the proviso of the first section "to depart from within the Confederate States within forty days of the date of such proclamation." Mr. Jeff. Davis had not made this decree; and when he should, we should still have forty days grace before the expiration of which we should have finished all before us: and have wished all sectarian southern policemen a hearty, and perhaps an everlasting farewell.

Having bid our brethren adieu, we retired from this somewhat perilous arena, considering the times, to the hospitable and safer residence of Brother Ragsdale, where we remained till next morning.

When we left, he accompanied us to Brother Smithson's, where we dined. Taking an affectionate farewell of these kind friends, whom future events may permit us to see no more until "the hour of judgment," we drove about twelve miles to Sister Fowlkes', whose servant boy was on the look out for us at Geary's store to show us the road through the forest, and to open the plantation gates we should have to pass through. Here we were very hospitably entertained by our old friend, her husband, formerly member with us of the Scotto-Campbellite Denomination, but now identified with none. His son is in the confederate cavalry, under Gen. Magruder, and happened to be at home on furlough. This, therefore, was a favourable opportunity for us to write direct to the General, to learn if he would be kind enough to send us with a flag of truce to Fortress Monroe.

Our volunteer friend was going to Yorktown the next day, and promised to deliver our letter into the general's hands. We did not send brother Magruder's letter, but only a copy, informing the general that if his answer were favourable we would hand to him the original by which we should be able to prove our identity, if he should have forgotten the appearance of our outer man. This letter was faithfully delivered by Mr. Fowlkes, as we doubted not it would be; for when we returned from Richmond to Charlottesville, we found the following note awaiting us, in answer to it:

Camp Hood, Aug. 16, 1861.

"Sir,—I am instructed by General Magruder to say that he will forward you under a flag of truce to General Butler's lines. He, of course, cannot speak with certainty as to General Butler's action in the matter, but presumes he will allow you to pass. You will find General Magruder at Yorktown.

I am, sir,

Your obedient servant,

M. A. Alston, *Aide-de-Camp*."

But to return to Lunenburg. We were not yet out of the clutches of the police. Mr. Fowlkes, senr., had seen them at court, and had heard talk about our affair; but thought they were ashamed of the business. They had obtained no consolation from the lawyers, and he thought we could fill our other appointment in the county, without interruption. This we essayed to do on Wednesday, Aug. 14th, at Concord. The house was full, and we spoke without hindrance. There were police there, but they were friendly.

We learned from one that he had been invited to join in our arrest, as

had also one of Brother Ragsdale's sons; but they refused to have anything to do with the affair. They sympathised with us in faith, though they had not yet obeyed the truth; and had, therefore, no disposition to afflict us. We passed the night at Brother Ellis's, who lives almost within sight of the meeting house. He and Brother Hamlin are thoroughly anti-war. The spirit of the truth being in them, the war-spirit finds no place. In consulting how to avoid legally the bearing of arms, we found that the militia law of Virginia exempts all persons "licensed to preach the gospel according to the rules of the sect to which they belonged"; and the Bill of Rights provided that none should be compelled to violate their conscience in religious matters. We concluded, that this was enough to exempt all our brethren in whom the truth might reign. They belong to that "sect" which is said truly in Acts to be "everywhere spoken against." By the rules of this sect, which are found in the New Testament, all its members are licensed, or have liberty to preach the Gospel and if they do not, it is their own fault. The rule is, "let him that heareth (or understandeth) say come, and take the water of life freely." Rev. xxii. 17; and a conscience formed by the truth requires to meet with the brethren every first day to break bread, which a saint bearing arms, and in camp cannot do. His conscience is therefore violated, which is contrary to the law. Convinced that this was correct reasoning Brother Ellis applied to the court, and obtained exemption from all military duty. Brother Hamlin intended to put in the same plea at Nottoway Court. The result we did

not hear, but we see no reason why it should not be allowed; for he, as well as brother Ellis, says, come, to the best of their ability. On Thursday we returned to Richmond where a brother was waiting for us to convey us to Louisa County. He informed us that trouble was threatened by a Captain Moseby and others, who said if we came there they would arrest us. He said that our appointment was, nevertheless, given out for Saturday and Sunday, but he could not tell how it would be. Nor could we; therefore we should have to go and see.

We arranged to start next morning. The distance to be travelled was thirty miles. This was satisfactorily accomplished, and we found ourselves at night in comfortable quarters at brother Jesse Bowles. He had gone to see his son, who was lying sick at Monterey, a dreary camp in the mountains of Virginia. We found brethren Anderson and Brown and their sister-wives at brother Bowles, where sister B. made us all as comfortable and welcome as in her power. Saturday was exceedingly rainy and prevented any meeting, and Sunday threatening to be like it deterred many from attending. Captain M. and his *posse* did not show themselves; their cheap patriotism was probably quenched by the rain. The few that attended—about thirty, we suppose—were attentive, and that is all we can say. In our tour we aimed more to strengthen the believers than to add to their numbers. It is desirable to bring men to obedience, but this work in Virginia seems to have come to an end, and the labour is to keep them faithful who have believed, which is no pastime, considering the evil occurrent.

On Monday, August 19th, we set out on a visit to Charlottesville, and as brother Anderson's was on our way thither, we accompanied them, and stayed with them that night. Next morning we started in the rain which cleared off towards noon. The roads were of three degrees of condition—tolerable, indifferent, and desperate. They form a system of defence which in winter makes the "on to Richmond" enterprise, impracticable for an army not in possession of the rail. Our horses were slow, and our driver not quick, and the roads heavy, hilly, and, at last, mountainous; so that we did not get over the fifty miles till after four p.m., an average of only five miles an hour. We arrived at length at brother Magruder's gate, where the works of our vehicle gave out. Better there than in the deep mud we had waded through. This was consolatory, though calculated to delay our return, which we had intended to be on the morrow, that we might be able to reach Norfolk on the following Saturday, our appointment being there for the 25th, but this break down, and the necessity of returning to Louisa, where we had left some of our baggage, rendered its fulfilment impossible. We wrote therefore to postpone it to September 1st. We remained at Charlottesville four days, very agreeably entertained by brother and sister M. The region around is one of the most beautiful on earth; but the social, moral, and political prospect and surroundings, gloomy in the extreme. Our fellow traveller and self took an equestrian excursion to Monticello, formerly the residence of President Jefferson. We found it in a dilapi-

dated state, and in the possession of eight volunteers. These had been placed there by the overseer, to keep possession of it against Capt. Josiah Levy, brother to the rightful owner, who, residing in the north, and being a captain in the U.S. Navy, is deprived of the property by the confiscation act of the Confederate Congress. Captain Josiah being in the South, claims the place as his, being next-of-kin to his brother, but the overseer considers possession as a stronger claim than kin, and undertakes to bar the captain out by force and arms. The captain was in Charlottesville, whither the belligerent overseer had dispatched his movables, with a threat of hanging if he trespassed on the forbidden ground.

While at Brother Magruder's, we had the pleasure of an evening with Captain Heywood and his wife, and the nephew and sister of brother M., the last also in the faith. The captain had heard us in Washington before the revolution, and is not altogether indifferent to the truth. He is now one of General Beauregard's *aides-de-camp*, and was at the bombardment of Fort Sumter, and in the now celebrated battle of Manassas. We admitted the greatness of the revolution in progress, and called his attention to that greater one yet to be developed, and which would overshadow all others, and result in the subjugation of the North and South and their subjection to the Kingdom of God. Captain H. belongs to South Carolina where his interests are chiefly centred; would that he could exchange these for the more important and enduring of the coming age. Added



to the pleasure of this social evening, we were gratified with the intelligence, direct from General Magruder by his nephew, Mr. George Magruder, that he would send us

and our baggage on to the Federal lines, by a flag of truce. This set us at rest on the question of return to the Northern States.

(To be continued.)

**TEN MILES FROM THE TURKISH COAST.**—This is the position of Thaso, an Island in the Mediterranean whose recent acquisition by England has caused uneasiness at Constantinople. Thaso is the most northerly of the Ægean islands, and lies near the Roumelian coast, not more than fifty miles from the southern extremity of Eastern Roumelia, which has lately been added to the dominion of Bulgaria. The island is nearly circular, and from forty to fifty miles in circumference. The inhabitants are mostly Greek, and number about six thousand. Recently the island became a possession of the Khedive, but for some time its people have enjoyed a condition of semi-independence. Considering its size, it is remarkable for its mineral resources. Veins of goldbearing quartz, marble, and iron were formerly the source, of great profit, and the coal deposits are said to be of excellent quality and very extensive. When properly fortified and garrisoned, its importance as a coaling station for the British navy cannot be over estimated.

**TURKEY AND HER NEIGHBOURS.**—“Since the days when their heroic fighting gave them the mastery of so large a section of south eastern Europe, the Turks have always looked with suspicion upon all foreigners who in a spirit of conquest approached their border. In this respect friend and foe have been viewed with equal distrust. It has always been a standing belief among the leaders of this nation that although the various powers of the continent for each other might sometimes entertain love and sometimes hatred, they would ever be united in detesting the Turk, and only pretend to like him and protect his interests that some advantage might be gained toward obtaining a fat slice of his territory. Since the country has become an invalid it has had more than one occasion to cry for safety from its pretended friend. Now, when its extent is reduced to less than one-half the dimensions of only a few years since, those who are labouring to save the nation from immediate

destruction, develop a disagreeable nervousness the moment a western nation makes any advances in its vicinity. Indeed, the poor Moslems appear to fear the British, French and Austrians fully as much as they do the Russians.”—*Halifax Morning Chronicle.*

“**TWENTY-ONE YEARS' WORK IN THE HOLY LAND.**”—This is the name of a book just issued by the Palestine Exploration Society, giving a summary of the work it has done since the commencement of its operations. It is remarkable that although the society was a private one, the English government took part in its work by granting the services of various officers who have since made remarkable reputations, among whom may be mentioned Sir Charles Wilson and Sir Charles Warren, the late Major Anderson, and Captain Conder. When the exploration began, the map of Van de Velde was the best of all maps of Palestine, and in this, it now turns out, “hardly any single place was laid down correctly; none of the hill-shading was accurate; the course of the rivers and valleys was not to be depended upon; the depression of the Lake of Galilee was variously stated; distances were estimated by the rough reckoning of time taken from place to place; and out of the 10,000 names collected by our officers and laid down on our map Van de Velde's had about 1,800; while the general index of names given by Robinson shows only 1,712 names. Not a single position certain; not a single distance trustworthy; not a range of hills, not a river, or a wady correctly laid down, and only an eighth part of the modern names collected.” The book now published is the most important work on the Holy Land that has ever been given to the world; and the most important contribution to the illustration of the Bible since its translation into the vulgar tongue. The cost of the work, including everything, has been no less than £10 971. The cost of the exploration has—spread over these twenty-one years—amounted to £66,049. It is one of the many “Signs of the times.”

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**MEDITATIONS ON THE WAYS OF THE DEITY.**


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 No. V.
 

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Ascertain from the Word your duty, and then go forward unflinchingly—regardless of human praise or condemnation. To obey God should be the object of our lives. To test whether we will do this, is the end and aim of our fiery trial. The lover of the Word fixes his choice on God, and is cheered and gratified when his fidelity wins the commendation of those around. When it does not—when it incurs the reverse—he is pained, but not moved. He endures, having “respect unto the recompense of reward.” Such an one exhibits single-mindedness, reliability, and candour. He is of service to God, and is a blessing to man. It is this character that will successfully stand the probationary testing. “Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord.” “Blessed is the man that trusteth in the Lord, and whose hope the Lord is.”

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“I am he which searcheth the reins and hearts.” This searching is adapted to the necessities of each case. That which is a trial to one is not always a trial to another. It is no hardship for a man indifferent to wealth to be deprived of it; nor for one devoid of parental love to lose his offspring. It requires no great effort for a man with little self-esteem to refrain from walking in pride’s silly ways; nor for one who has large benevolence and small acquisitiveness to dispense alms. Divine tests call for sacrifices, for endurance, and for resistance. A saint’s first duty is obedience, and should it entail the loss of things near and dear, it must be borne with resignation. Let us not measure our own trials by the experience of others, nor *vice versa*. Do not let us trouble ourselves with the apparent freedom from trial of others. In so doing, we may misjudge. It is a conceit of human nature to think it knows better than the Deity—it was so with Job’s Satan. Everyone is put to the proof in the best and most effectual way, and this way is known only to God.

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Though heaven and earth appear to be against us, let us not falter for a single moment in our confidece in God. That we are defamed, ill-treated, impoverished, bereaved, or lad low by disease, is no evidence that God’s loving kindness has forsaken us. Affliction does not exclude divine favour. This truth is enforced throughout the Word. Look at the demonstration afforded by the history of the apostle Paul alone. Neither his faithfulness nor Christ’s love for him admit of question. “I have fought a good fight,” was the apostle’s last confession. And can it be denied? “Instripes above measure, in prisons more frequent, in deaths oft,” “once was I stoned, thrice I suffered shipwreck, a day and a night have I been in the deep,” in perils of robbers, in perils by mine own countrymen, in perils by the

heathen, in perils in the city, in perils in the wilderness," "in perils among false brethren," "in hunger and thirst," "in cold and nakedness,"—"reviled," "defamed," "made as the filth of the world," "the offscouring of all things." With such an experience in view, let us not grow weary nor "faint in our minds," but rather "lift up the hands which hang down, and the feeble knees."

With the sceptical, Christ thus reasoned—"If I do not the works of my Father, believe me not, but if I do, though ye believe not me, believe the works, that ye may know and believe that the Father is in me." In addition to miracles, Christ appealed to superhuman traits in his character, *e.g.*, "He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him is true, and no unrighteousness is in him." How forcible is it when the Bible is made to argue in this manner. Imagine (and it requires no great effort) the Bible reasoning: "If you will not believe my claim to be divine, if I appear simply human, if my narratives and revelations seem to you improbable, my teaching questionable, my prognostications unlikely, believe that I am true for my work's sake. Could unaided man have wrought what you see in me? Think of my fulfilled prophecy, as directly given; also as sets forth in my types; the examples and warnings contained in my records; the blessedness of my doctrine; my simplicity and sublimity; my purity and unity; my peerlessness! If in the face of all this you still doubt, I am constrained to say that you would not believe though one rose from the dead."

Concerning Christ, the question arose "From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands?" To reasonable men, the only satisfactory explanation lay in the statement, "We know that thou art a teacher from God, for no man could do those miracles that thou doest except God be with him." Men of this stamp reason upon the Bible in a similar way, and as a result are forced to confess its divinity. Among Christ's contemporaries were certain who charged him with being "beside himself"—"thou hast a devil." These worldly wise find their counterparts in those who attribute foolishness and error to parts of the Sacred Word—hesitating not to criticise and condemn the work of God. Others with whom Christ was brought in contact were characterised by unmitigated brutality and ignorance. These mocked and reviled and finally murdered him. Their fellows are not now wanting among the adversaries of the Bible. Such tell us that the Inspired Volume "contradicts science, outrages reason, and our moral sense." They say, in effect, "Away with him, Crucify him!" Thank God, the days of the enemies of Christ and the Bible are numbered!

Evil speaking is a characteristic of the world. So common is it that its heinousness is not perceived. God has pronounced it a crime. His

hatred to it is repeatedly emphasised. Are we resisting or yielding to this popular sin? "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice." This commandment cannot be infringed with impunity. Woe to evil surmisers, false accusers, and tale bearers! Their conduct separates them from God. Gehenna is their certain goal. What righteous man is not pained to hear his brother maligned? Think you not that Christ shares this feeling? Let us not indulge in evil speaking under the unjustifiable notion that we think our brother is deserving of it. God has provided rules for dealing with transgressors. These rules rigidly prohibit us allowing evil thoughts to rankle in our minds, much less of infusing them into others. Assuming that we have ground for righteous indignation, let us refrain from acting unscripturally. Let us follow an example set us—"being reviled, we bless, being persecuted, we suffer it, being defamed, we intreat."

The world from God's standpoint is incorrigibly bad—"the whole world lieth in wickedness." This truth the saints should keep vividly before them. Let us consider the significance of the expressions which the Scriptures apply to it:—vain—ignorant—rebellious—cruel—corrupt—dark—awake—dead—blind—drunk—mad. If we keep these characteristics steadily before the mind, it will stimulate us to be circumspect—it will steel us to resist the deadly influences which assail us on every side. But though possessed of this character, the world serves a purpose. Otherwise it would not exist. Neither would the faithful be made to struggle within it. "The creature was subject to vanity, not willingly, but by reason of him who hath subjected the same in hope." The world is God's machinery, by means of which He produces that character which is essential for an eternal life in His kingdom. Christ prayed not that his disciples might be taken out of the world, but that they might be kept or guarded in it. To go the way of the world is fatal. To withstand it—though a painful and distressing exercise—evolves that spiritual strength and vigour which lead on victory. Let us realise the good that God is accomplishing in relating us to evil, and there will be more patience and less complaining.

A. T. J.

London.

Sudden trust (in man) brings sudden repentance: but he that putteth his trust in the Lord shall not be put to shame.

Among the many sources of the misery of man, none is more prolific than not knowing how to spend your time when you have it. Learn Bible wisdom and you will never be at a loss. This teaches you to find your pleasure in doing good to others.

VERY INTERESTING TO SOME PEOPLE, BUT?—The London correspondent of the *Manchester Guardian* says that a lady who has visited Jerusalem and brought back a supply of Jordan water of unquestionable authenticity, has made the offer of it to Princess Henry of Battenburg for the baptism of the Queen's last grandchild, and it is understood that the offer has been accepted with many thanks.

**"NOT FOR LONG."**

" Solemnly, sadly, sullen and strange,  
Rustles the graveyard grass ;  
Something of sorrow and something of change  
I hear in it when I pass :  
And the ivy taps on the mouldering stone,  
And the wind in the trees gives a dismal moan,  
Like monks in a chapel at mass,  
And all things seem to sigh ' Alas !'

How sound each sleeps in his daisy bed !  
How little that's thought, or felt, or said,  
Do *they* think or feel or know !  
So tenderly tread o'er the dead ;  
For a few years fled, and a few eyes red,  
With tears forgotten as soon as shed,  
And we all must soon lie low !  
'Tis a way that the best must go,  
' It has been ever and must be so.'

It will, and it must, but not for long ;  
For faith is sure and hope is strong,  
And man and his Maker have suffered wrong,  
And death will have his day ;  
And the world will undergo repair,  
And all be made pure, and all made fair,  
And sin and sorrow shall have no share,  
But in things that are passed away,  
Hasten the time, dear Lord, we pray ! "

*Selected by Sister S. J.*

WHAT THE "REVS." SAY.—A correspondent sends a clip from the *Louisville Times*, in which two "Revs." have a talk about the truth. Their inaccuracies are characteristic. Dr. W. says: "You have heard of Robert Roberts, of England?" Mr. B.: "Yes, I know his book, 'Christianity Astray.' He is an entertaining writer, but all wrong." Dr. W.: "It's the Christadelphian heresy, the doctrine of a conditional immortality: the wicked reach simple annihilation at death. The righteous alone reach immortality. Christ a mere man and God not a spirit. It is rank materialism, with all its gloomy prospects." Mr. B.: "Hideous! hideous! that doctrine. But it is wonderful how many adherents it has in England." Dr.

W.: "Ay, that is the milder school. But Roberts' materialism is the logical outcome of their theory. And there is a strong following in this city—astonishingly strong." [Dr. W. and Mr. B., you do not understand correctly. The Christadelphians do not hold Christ to have been a mere man, but God manifest in the flesh, nor do they deny that God is a spirit. On the contrary, they fervently believe in the declaration of Christ that "God is a spirit, and they that worship him must worship him in spirit and in truth." But spirit they hold to be a reality—the Eternal First cause—capable of corporealization. It is not materialism but realism: and it is not Roberts's, though he heartily believes it, but Dr. Thomas's, who was enabled to get it in the Bible.—ED.]

## CHRIST: HIS LIFE AND WORK 1,800 YEARS AGO.

BY THE EDITOR.

### CHAPTER XXI.—FROM THE CURE OF THE BLIND MEN TO THE CALL OF THE APOSTLES.

AS the two cured blind men passed out of the house (at Capernaum), a dumb man was brought in. With no more difficulty than he could open the eyes of the blind, Jesus could loose the tongue of the dumb. A word sufficed to expel what was supposed to be the demon causing the dumbness. The supposed demon, though a myth theologically, was a reality physiologically, as we have before had occasion to notice. The dumbness was caused by a real disturbing presence, and the popular name for this was "demon" in the days of Jesus. In removing this, Jesus removed what was universally known as the demon. It mattered nothing that the notion in which that name originated was a heathenish notion, and an untrue one. It was facts and not their names with which Jesus dealt. He cured the dumb man with a word, as he had cured the blind men. The bystanders were amazed at the power evinced in such performances. "It was never so seen in Israel said they." The implication contained in this exclamation (that Jesus was from God) was offensive to the leaders of the people—the Pharisees. Many of the Pharisees were privately of that opinion; but as a body, they highly resented it. If the numerous and incessant and unprecedented miracles of Christ seemed to compel the conviction which they refused, they found their escape in the "theory" of the matter they had formed for themselves. They said "He casteth out demons through the prince of the demons." They did not question the miracles, but they tried to explain them away by a theory which they propounded on more than one occasion, and with increasing emphasis and distinctness as the fame of Christ's miracles grew more prevailing. "This fellow," said they, "hath Beelzebub, the prince of the demons; and by the prince of the demons casteth he out demons" (Matt. xii. 24; Mar. iii. 22). How foolish this theory was, Jesus showed in a sentence: and how wicked, he presently declared in words which are not exceeded by any of his utterances for terrible solemnity. On the first point, he argued that if Beelzebub were a prince of the invisible realms, it was not likely he would use his power (through Jesus or in any other way) to pull down his own kingdom. It must be a power adverse to Beelzebub that was dislodging his minions right and left as Jesus was doing. He appealed to their own doings in the case. Exorcism was an art practised among their disciples. Their theory of the art was that God gave them power to expel demons. They never imagined that Satan used his power to cast himself out. Now, said Jesus, "If I by Beelzebub cast out demons, by whom do your children cast them out? Therefore they shall be your judges." In all this,

Jesus took for granted the reality of Beelzebub, the heathen divinity whom Israel in their darkness had come to regard as a reality; and the reality also of the demons Beelzebub was supposed to have under his control. The question was not as to them, but as to the nature of the works of Christ. There was no answer to Christ's question on the Phariseean theory of these things. His works could not be of diabolical origin on their own theory of diabolical operation. But the Pharisees were of the class of theorists who are inaccessible to reason, and on whom he could only "look round about with anger, being grieved at the hardness of their hearts" (Mar. iii. 5). Nevertheless, for the sake of others who were to be reached by his recorded words for ages afterwards, he finished his argument and uttered words of heavy moment. "If I cast out demons *by the Spirit of God*, then the Kingdom of God is come unto you. . . . All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Spirit shall not be forgiven unto men. Whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Spirit, it shall not be forgiven him, neither in this world, neither in the world to come" (Matt. xii. 28-32). Mark adds "BECAUSE THEY SAID, *He hath an unclean spirit*" (Mar. iii. 30). It needs not this addition to show the meaning of Christ's words about the blasphemy against the Holy Spirit. The whole connection shews it. It was the crime of the Pharisees that was in view. The unforgivable blasphemy of the Holy Spirit of which they were guilty consisted in attributing the work of the Holy Spirit to another agency.

That the offence should be unpardonable was in the circumstances just. It was both against reason and against the evidence of their senses. It was therefore on a par with the "presumptuous sin" for which there was no forgiveness under the law (Num. xv. 30). The spirit in both cases was the same—a spirit of wilful, wanton, presumptuous rebellion against the light—a spirit which in any case makes the difference between that "sin unto death," and that sin which is not unto death of which John speaks (1 Jno. v. 16). It is this which gives character to the declaration of Paul in Hebrews that "it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Spirit, and have tasted the good Word of God, and the powers of the world to come (a description applicable only to those who were the subjects of the miraculous gifts of the apostolic age)—if they shall fall away, to renew them again unto repentance" (Heb. vi. 4-6); and also the statement that "if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins but a certain fearful looking for of judgment and fiery indignation which shall devour the adversary" (x. 26).

Much mental torment that might have been spared has been endured in connection with this subject of the blasphemy against the Holy Spirit. Sensitive persons have feared they may have been guilty of the offence without being aware of it. An enlightened apprehension of the subject will shew them that such a case as sinning against the Holy Spirit without being aware of it is not possible; and further, that it is doubtful if the offence is possible at all in

our age when the Spirit does not visibly assert itself. The ground of the special responsibility existing in the apostolic age was *the evidence*. "If I had not done among them the works which none other man did, they had not had sin" (Jno. xv. 24). In our day, the evidence has become obscure and difficult of apprehension for the common run of minds. The Bible is truly the work of the Spirit of God, and the man who says it is human literally commits the sin which Jesus says will never be forgiven. But the circumstances are different, and it is questionable if in the circumstances of an era like this, when God's face is hidden, such an offence would be estimated so heinously as in a day when the voice and hand of God were visibly displayed in attestation of His truth.

Before Jesus left the subject, he made a declaration much deserving to be pondered by all who recognise the voice of God in him. It bears seriously upon a habit of irreverence and thoughtlessness of speech which is more prevalent in modern than in ancient times. He said "I say unto you that every idle word that men shall speak, they shall give account thereof in the day of judgment: for by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. xii. 36). This solemn statement was evoked by the rash sayings of the Pharisees that his miracles were the work of Beelzebub; but it is evident that Jesus intended it to have a very wide application to "every idle word." The saying of the Pharisees gives us to understand what is meant by an "idle" word—not an idle word in the literal English sense of a meaningless word said in an idle purposeless mood, but a word spoken unwisely and with a meaning detrimental to the honour or truth or majesty of God. Such may be spoken through ignorance or "of malice aforethought." In either case it is an offence, though more an offence in the latter case than the former. It is an offence to which men are peculiarly liable in this age. The misapplied constructions of science have nearly dissolved all sense of responsibility, and extinguished all sentiment of reverence. Human consequences are a check upon action, but in speech, unbounded licence is the order of the day. The language of the psalm expresses the common feeling: "our tongues are our own: who is Lord over us?" It is one of the many symptoms of the deep disorder that prevails in the world. It is a time for David's prayer, "set a watch O Lord, before my mouth: keep the door of my lips;" protect us from the flood of irreverent speech that passes on every hand—the impure, frivolous, reckless, foolish chatter that undermines wisdom in every heart, turning reverence to scorn, and love to a theme for jest. The words of Christ will act as a wholesome antidote in the hearts of those who give heed. "Every idle word that men shall speak, they shall give account thereof in the day of judgment. By thy words thou shalt be justified, and by thy words thou shalt be condemned."

Reverence is the highest and the noblest faculty in the human constitution. Like all other faculties, knowledge opens the way for its exercise. The profundities and infinities and inimitable contrivances of the universe tell us of power and wisdom that inspire adoration; the revelation that God has made of himself through Moses and the prophets discloses to us the source and



nature of those exquisite powers, and supplies the mind with a perfect fulcrum for the action of that faculty of reverence which finds adequate expression in the act of worship alone. Worship in the true sense is the highest function of created intelligence. It is the one that is most under a blight in the present state of things upon the earth. It is either allied with darkness, and amounts to nothing more than a superstition: or it is burnt away to nothing in the flaming light of mechanical intellect applied to mercenary use. Christ is the type of the few who will be selected from the chaos for the new cosmos of the coming time—men of light and reverence. The development of this type is a work of great difficulty in the barbaric environment of modern life. But the Word of God makes it possible; and one of its moulding influences lies in the recollection that the irreverent and foolish use of the God-like faculty of speech will be brought into question in the great day of account.

After the cure of the dumb man, Jesus left Capernaum for a local circuit among "the cities and villages" of the district, "teaching in their synagogues, and preaching *the gospel of the kingdom*, and healing every sickness and every disease among the people." This prominence of "the Gospel of the Kingdom" calls for notice. The kingdom was a constant feature whether in his formal discourses or in his private and conversational contacts with the people and their leaders. It is impossible to understand his teaching without an understanding of the kingdom. The understanding of this has become difficult only on the assumptions of popular theology, which are inconsistent with the truth. When these are dismissed with the doctrine of the immortality of the soul out of which they grow, the difficult subject becomes easy, and a key is obtained which fits every part of his teaching—whether his parable, his public discourses or his preceptive allusions. Jesus never defined in an elementary or formal way what the kingdom was. He assumed that it was understood by his hearers,—which it was. Nevertheless, we may gather a clear idea of the subject from his allusions; and the idea so to be gathered is exactly what is to be derived from Moses and the prophets, as we should expect from one who said, "Think not that I am come to destroy the law and the prophets. I am not come to destroy, but to fulfil." This is a very different idea from that of popular sentiment. The most favourite form of that sentiment in our day is that which thinks of the Kingdom of God as the relation of divine ideas to the human mind, individually applied. The whole realm of divine ideas is thought of as the kingdom, and our connection with the kingdom an affair of sympathetic contact with that realm, so that a man is conceived of as in the kingdom who is in subjection to divine ideas. That this was not the conception governing the language of Christ becomes evident from almost any attempt to harmonise that language with it.

When he speaks of his coming, he says "Ye shall see Abraham, Isaac, and Jacob, and all the prophets *in the Kingdom of God*, and many shall come from the east and from the west . . . and shall sit down in the Kingdom of God" (Luke xiii. 28). This is the language of locality and futurity, and is used of men who were already (historically viewed), in the state of mind popularly understood by the Kingdom of God.

Again, when he speaks of public events as signs of the time, he says : "When ye see these things come to pass, know ye that the Kingdom of God is nigh at hand" (xxi. 31). The same remark applies : futurity is intimated for "the kingdom" of this statement, and it is regarded as a thing of political and social relations.

Again, at the last passover celebrated by himself and his disciples, when referring to the future bearings of the scheme of things that bound him and his disciples together, his words were : "I will not any more eat thereof *until* it be fulfilled in the Kingdom of God . . . I will not drink of the fruit of the vine *until* the Kingdom of God shall come" (xxii. 16-18).

Such language could not be harmonised with a view which regards the Kingdom of God as a mental realm or state having constantly immanent relation to every man. It is only intelligible in view of the Jewish idea of an actual kingdom to be established in the Holy Land in the age of the Messiah's glorified presence. That this was the idea before the mind of Christ is evident from three things :—

1. That the earth is recognized in his teaching as the scene of the kingdom when established.
2. That the Jewish constitution of things, involving land, institutions and people, is always in view as the basis of that kingdom.
3. That the recompense of his servants is always linked in his parables and otherwise, with his second coming to enter into possession of the kingdom.

The proof of these three points is capable of an easy and brief establishment ; and their establishment will not be out of place in view of the key they furnish to the mass of his teaching which we have yet to pass in view in the further consideration of the life of Christ.

The first point is illustrated by such a statement as "Blessed are the meek, for they shall *inherit the earth*" (Matt. v. 5.) The "shall" of this promise shows futurity, and experience shows it has no fulfilment in the present. Take this inheriting of the earth in connection with the invitation to the righteous on the day of judgment, "Come ye blessed of my Father, *inherit the kingdom*" (Matt. xxv. 34), and we see the earth and the kingdom associated. The well-known petition in "the Lord's prayer" shews the same association : "Thy kingdom *come* : thy will be done *on earth* as it is heaven." Consider also the assurance, "It is your Father's good pleasure to *give you the kingdom*" in connection with the revealed consummation of the *work of Christ* as exhibited to John in Patmos : "The kingdoms of *this world* are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever."

The second point (the Jewish basis of the kingdom) is established first by his relation to David, the king of Israel, to which the angel gave political emphasis in the preliminary announcement of his birth : "The Lord God shall give him *the throne of his father David*, and he shall reign over *the house of Jacob* for ever, and of his kingdom there shall be no end" (Luke i. 32) ; secondly, by his claim to be the king of the Jews (Jno. xix. 21), which was

the ground of accusation that led to his crucifixion (verse 19); thirdly, by the promise to his disciples that in the day of his glory, they would be enthroned with him in kingly supremacy over the twelve tribes of Israel (Matt. xix. 28; Luke xxii. 30); and fourthly, by the apostolic anticipation that he would "restore again the kingdom to Israel" (Acts i. 6) at his re-appearing at the time spoken of by all the prophets (Acts iii. 20).

The third point (the connection which he always makes between judicial recompense and his second appearing) is one of the most conspicuous features of the case, whether we regard formal declaration or involved implication of discourse. "The Son of man shall come in the glory of his Father, with his angels, and then he shall reward every man according to his works" (Matt. xvi. 27). "The Son of man is as a man taking a far journey who left his house and gave authority to his servants and to every man his work, and commanded the porter to watch. . . . What I say unto you, I say unto all, Watch" (Mar. xiii. 34). "And it came to pass that having received the kingdom, and having returned" (Luke xix. 12). "Blessed are those servants whom their lord when he cometh shall find watching" (Matt. xxiv. 46). "Take heed . . . lest that day come upon you at unawares" (Luke xxi. 34). "If I go and prepare a place for you, I will come again and receive you unto myself" (John xiv. 2).

This must suffice as an illustration of the evidence afforded by the direct utterances of Christ of the real and political and Jewish character of the kingdom of God which was the subject of the gospel he preached. The evidence in the same direction to be found in the promises made to the fathers, the covenant made with David, and the many statements of the prophets,—those "holy men of God who spake as they were moved by the Holy Spirit," it would be out of place to set forth here. The cases cited give ample indication of the nature of the "gospel of the kingdom" which he preached in the synagogues of Galilee in connection with the works of healing which he performed. That the tidings of the approach of a kingdom in which mankind will be governed and managed on the principles of heaven, should be considered *good news* (as the term gospel imports), will appear natural to every one who realises how much human well-being depends upon the material and educational conditions to which men are subjected. But how much greater does the good news appear when they come to us in the form of an invitation to possess the glory and honour and immortality of the kingdom—to become fellow-heirs with Christ of his throne. (Rev. iii. 26.) Those who may be disposed to think of such a conception of the kingdom as gross and low and sinister, have only to think the subject out to discover their mistake. The kingdom of God foretold by the prophets and preached by Jesus, is exactly suited to all the needs of this afflicted world,—whether we consider the relations of man to himself, man to man, or man to God. There is no desire of any reformer: there is no sentiment of any idealist; there is no yearning of any philanthropic heart; there is no aspiration of any divinely thirsting mind, but what the kingdom of God provides for the realization of, in the most effectual form—all the more effectual because

political. To be effectual, it must be political. A remedy that was not political would leave untouched and unaffected the most vital conditions of human weal. It is a false philosophy of human nature that has obscured the glorious character of the kingdom of God as the remedy exactly fitted to meet all the wants of the afflicted state of things now prevailing upon the earth.

It is part of the unapproachable completeness and greatness of Christ, that while inculcating the noblest principle of present action ever conceived by man, he should ally them with the highest motives of which the human heart is capable, by proclaiming the approach of an age and a government in which human life should be taken in hand by God, and so regulated as to yield the beauty and the joy of which it is capable, but which, under the conditions now prevailing, are unattainable.

The multitudes drawn by the teaching and the miracles of Christ during the circuit through Galilee now under consideration, excited his pity. "He was moved with compassion on them, because they fainted (or, as the margin reads, 'they were tired and lay down'), and were scattered abroad as sheep having no shepherd" (Matt. ix. 36). They had come from great distances, and persistently kept him company from day to day, and began to show signs of the fatigue inseparable from the irregularities of unsettled life. What led them to subject themselves to this privation? It was doubtless the hope and expectation of something good at the hands of Christ. They sought good in vain in all ordinary quarters. As sheep without a shepherd, they had no one to look after them, and made poor shift for themselves as they best could—nibbling pasture when there was an opportunity, but more often fleeing in apprehension from the approach of the marauding stranger. In Jesus, they thought they had found one who would provide what they needed, and they flocked after him, and he pitied them. His compassion for them was something to which the people were unaccustomed. It was something pleasant to them, as compassion is to all human beings—a something absent from all ordinary human leaderships. It was something, however, with a painful side to it. His compassion, though active, was powerless for any effectual purpose, such as the people eagerly looked to him for. Had they made a mistake in looking to him as "the good shepherd" who "careth for the sheep?" Oh, no: but the circumstances were not such as admitted of the putting forth of his tending, protecting ministering power. They did not know this, and he did. "They thought the kingdom of God would immediately appear," and he knew that the days of vengeance were at hand, long-gathering over Israel, and about to burst in unparalleled tribulation on the heads of that generation, who, notwithstanding the companies following him, were busy filling up the measure of their fathers' iniquities, in approving and imitating their God-neglecting deeds. Forty years afterwards, the storm descended, and swept them all away. There was a deep meaning to Christ's compassion. No wonder that he often "sighed deeply." No wonder that he wept when on a later occasion he beheld Jerusalem in her pomp and glitter. No wonder he was a man of sorrow, and acquainted with grief. He wished the

following people the very best from the bottom of his heart, but he knew it could not be. The laws of God are inflexible; the people were such as could not prosper in accordance with their operation. Sin and evil are inseparable. Sin submerged the land like a flood, and it was not possible that the blessings which the people longed for could be allowed. Yet they sought after those blessings, and followed him because they thought he could bestow them. They thought not wrongly of him, but they discerned not the impregnable barriers that stood in the way, requiring even his own soon-coming death. Therefore, the compassion that stirred his bosom was a painful compassion—a compassion that would bless and could not, and yet could—a compassion that could only yearn and weep and wait. How much a similar conflict belongs to the present state of things on the earth those can testify who have learnt to look on things with the light, while with the love, of God.

Jesus said to his disciples, looking on the multitude around him, that the harvest was great, if the labourers were few. He meant the harvest in a limited sense, for the true "harvest," as he afterwards said in explanation of one of his parables, "is the end of the world" (*aion*). He had gone forth sowing the seed of the Word, and the result had been multitudes of listeners everywhere, which he spoke of as a harvest which there was a lack of harvestmen to gather in. He was, in fact, almost the only one there was to look after it. He had disciples, but they took no part separably from him. They went with him, hanging on his words and admiring his works, and boasting in their connection with him. They were not such a help as the situation called for. He felt himself single-handed, and, though that hand was a powerful hand, still, as a man subject to human infirmity, he felt the burden, and eased his mind, as well as prepared the disciples for the next phase of the work, by saying to them: "Pray ye the Lord of the harvest that he would send forth labourers into his harvest." Did they do what he told them? Did they pray to the Father that He would increase the instrumentality in proportion to the need of the growing work around them? We do not know. Possibly they did, but probably they did not, for as yet they were but children in the work in which they had become associated with Christ. They would have such confidence in the sufficiency of Christ for all things that it would probably seem to them unnecessary that they should burden their minds with solicitude towards God on behalf of the work in which they were engaged. Here let us learn from Christ that men "ought always to pray," and even on behalf of such men and such works as may seem the strongest. He asked the prayers of his disciples on behalf of a work which he himself had in hand. Thus, also, Paul entreated: "Brethren, pray for us." The dependence of all things and creatures on the Eternal Father, through his boundless spirit filling and upholding the universe, and through which His will can affect the subtlest and the smallest conditions, would teach us, if we could but have our eyes open at all times, that prayer is a necessity for all work that is to prosper in the Lord.

Having pre-disposed the minds of the disciples in the direction of the need for a more effectual work by the distribution of labour, Jesus at the next re-

corded opportunity proceeded to separate certain of them for a more especial co-operation with himself. In this, we have the first proper appointment of the twelve apostles, as distinguished from the body of disciples that had gathered around him, and of whom they constituted but individuals in common. Their personality, their qualifications, and their instructions we may hope to consider in another chapter.

MR. LAURENCE OLIPHANT AS AN AUTHOR.—We hear that Mr. Oliphant is about to publish a work entitled, "Haifa: or Modern Life in Palestine." His latest (just out) is entitled, "Fashionable Philosophy and other sketches." Remarking on this, the *Liverpool Daily Post* says:—"Those who have read his 'Piccadilly' and his 'Altiora Peto' will naturally anticipate a keen enjoyment from the perusal of this little volume, the very title of which promises something light, frothy, and fantastic. Nor will they be in any degree disappointed. Mr. Oliphant at all times writes interestingly and well. His wide experience as a diplomatist and special correspondent in foreign parts, and his literary training at home have been fused and combined with the most happy results; his philosophical sketches are seasoned with wit, and his witty sketches with philosophy. Of late years, however, Mr. Oliphant seems to have wandered into strange paths, and to have been led astray by the mystic and the obscure. There was enough in 'Altiora Peto' to form the basis of at least half a dozen three volume novels of the typical modern species so excellent in every respect was that remarkable work of fiction. Its successor, 'Sympneumata,' must, however, have proved to be a kind of Sphinx riddle to the general reader, and must have induced him to conclude that Mr. Oliphant had finally flung aside as worthless the airy and exuberant fancy that produced the witty 'Traits and Travesties,' and had resolutely set himself to work out, amid the sacred

solitudes of Haifa, a religion of the future based on the evolution of the emotional instincts of humanity—that he was writing, in short, for the esoteric few, quite careless of the fact that he would thereby run the risk of becoming incomprehensible to the many. In his last little volume of sketches he has ingeniously contrived to follow Horace's rule, and mix the useful with the agreeable. Glimmerings of his evidently cherished ideas are still visible; but they appear amid such pleasant surroundings that the reader familiar with his previous efforts in the same direction is in no way daunted, while he to whom those works are strange either gravely accept or laughingly rejects these ideas according to his peculiar idiosyncrasy. Mr. Oliphant's little volume comprises four sketches, the first and third of which should be studied together as they are designed 'to exercise the reflective faculties of the reader,' and further because they bear upon a certain current of investigation which has recently become popular. In 'Fashionable Philosophy,' the first of these, Lady Fritterly holds a five o'clock, to which she has invited a Mr. Coldwaite, the celebrated Comtist, Mr. Fussle, who writes delightful articles on prehistoric æsthetic evolution, and Mr. Drygull, the eminent theosophist, whose stories about Esoteric Buddhism are quite too extraordinary. This last *savant* brings a Khoja, who has just arrived from Bombay, and who joins in the argument greatly to the amusement of the fashionable ones who have been invited to meet and lionise him."

**SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN  
ECCLESIA, NO. 176.**

“Exhort one another daily.”—PAUL.

24/10

We have been reminded that our meeting this morning is a matter of command. It is well it is so. If it were left to inclination, we would often be absent when we are present. It is good to be present. It is better than we would think if we were merely left to theorise about it. We would be liable to imagine, as some people do imagine, that, knowing the truth, it is all one whether we stay at home or come to the meeting. It is not all one. God who commanded this meeting knows us better than we do ourselves. He commanded it because He knows us. “It is not good for man to be alone.” He requires rousing up by social contact. He will go to rust if left to himself all the time. The truth will lose its power over us if we forsake the assembly of ourselves together as the manner of some is.

Let us see, however, that we come together for the better and not for the worse. The brethren at Corinth, according to what Paul says came together for the worse. If they did this with the very gifts of the Spirit in their midst, how possible it is that *we* may do so if we are not on our guard. The mode of conducting the meeting and the topics chosen for the theme of exhortation, have much to do with this. If there is no recognised order of procedure, or if there is want of punctuality in the hour of attendance, or if matters of debate or matters of a merely business or local character are introduced, there will be a great danger of failing in the object of coming together. That object is edification—a building up of the mind in the confidence and comfort of the truth. This is done by having the things of the truth passed before us in such a way that the mind is able to lay hold of them with

clearness and joy. Reading, prayer, singing, exhortation—all have this effect if rightly attended to. Foolish and unlearned questions avoid, and all strife exclude. Let the word of Christ be ministered in its richness. If there is no brother present capable of speaking to the edification of those who hear—a man may be able to speak and not able to edify: a man may speak to his own edification and not to that of others: the hearers are the judges—if no such brother is present, then let an absent brother do it. I have heard of spiritual encouraging letters from correspondents being read with advantage in such a case. Others have read extracts from Dr. Thomas's writings. Some read an address from *Seasons of Comfort*. Some object to this who would not object to Dr. Thomas or other writers speaking if present. It is an objection without reasonable ground. Doubtless, it is best when the presence of brethren able to edify the rest renders all resort to such aids unnecessary: but where there are no such brethren, good sense and an ardent appreciation of spiritual things will sanction them.

Then we have been reminded that we are waiting for the Lord's return. There is an aspect of this which grows more and more powerful with my mind the longer I live. It is perhaps a little difficult to express. It is this—that we are nearer to the Lord's coming than we may be in the habit of thinking. We think of the Lord's coming in connection with the signs of the times—which is right, because the Lord's coming is connected with signs, and the signs are visible: but these signs take longer to unfold than we expect in our first fresh ardour; and there is apt to creep over the mind a sort of feeling that many

things may yet divide us from the coming of the Lord. We look back to the destruction of Jerusalem, and to the long-drawn, weary, complicated programme of events that has filled up the time since. And we are liable to look forward to the future with a sense of the ages that are behind us, as if the future acted on the past as a mirror acts on what is behind a person as he walks towards it. Now, there is in all this a good deal of what we might call spontaneous fallacy or self-deception. The fact is—and we do wisely to familiarise our minds with the fact—that the interval that yet lies between us and the Lord's coming may have no existence for us, or at all events a very brief existence indeed. Death will destroy that interval for us as effectually as if the angel of the Lord appeared to us suddenly in the midst of our occupations to tell us the Lord had come. We may assent to this without feeling its full force. There is great power in it when realised. We miss the power of it through thinking that death will be a long time in coming to us. It may, but it may not. We presume on the average of human life, but that average may not be ours. A comparatively young brother (only 27) died over a week ago, who had every prospect within four days of his death that he would have a long and healthy career. A little internal trouble, that might occur to any of us, and of which within five minutes of his death he thought he was getting better, suddenly ended his useful days—for he was very useful in the little ecclesia of which he was a member. What has happened to him might happen to any of us; and it would mean that in a moment we would be wafted away from the midst of our mortal cares and occupations into the presence of the solemn, though glorious realities that are associated with Christ at his coming. It would seem to us a momentary, an instantaneous transition. Of course, it would not be really so in relation to the progress of events in the universe, but it would be really so in

relation to our own feelings, which in this sense are everything to each of us. We will be out of the grave before ever we are aware that we have gone in. In this case, the signs of the times and the weary evolution, it may be, of our own anxious lives, will be stopped and abolished in a moment.

Is it not wise and helpful to carry about with us a sense of this imminent possibility? The power of the idea will be instinctively felt by every one, and its value also as a corrective of life in all its relations. We can imagine, for example, how powerfully up-borne in a spiritual direction our deceased young brother would have felt during the month before his death if he had known that in four weeks, his course would be finished.

The advantage of exercising our thoughts in this way lies in the similar stimulus it will impart to us if we realise that we may but a short time have to do with the circumstances of life as it now is, and may in a brief period of time stand face to face with the Lord Jesus who was alive ages before we were born, and will live for ever, whatever may become of us. If men could carry this thought of common sense more constantly and vividly about with them than is commonly the case, things would be different with them on many points. Many things would receive a less anxious attention, and some things would be better attended to than they are.

This line of reflection is but the expansion of the thought expressed in the 38th and 90th Psalms—"Lord make me to know mine end and the measure of my days, what it is, that I may know how frail I am. Behold thou hast made my days as an handbreadth, and mine age is as nothing before thee. . . . *So teach us to number our days* THAT WE MAY APPLY OUR HEARTS UNTO WISDOM." This measuring of our days—this endeavouring to withstand the deceptive impressions of sense and to penetrate through all the



appearances and the feelings of life to the naked fact that we are all the time on the brink of existence, as it were, and may at any moment disappear from the land of the living and the realm of being, as completely as the collapsing bubble on the water, is certainly calculated to lead us to "apply our hearts unto wisdom." The people around us are busy applying their hearts—but not to wisdom. They apply them to everything but this. Wisdom is with them either a matter of aversion or a matter of scorn. We are liable to be carried away with the prevailing taste. It is a broad stream on which the world is drifting to destruction. We are here to resist the flood so far as we are concerned. We come to the table of the Lord to apply our hearts to wisdom. We do so in recalling the meanings and associations of "the bread which we break," and "the wine which we bless." We do so in the reading of the oracles of God. They are a continual call of wisdom to us. They are God's written voice, by which alone we have access in our day to His mind. There is no truth less appreciated by the mass of mankind than this. There is none in such danger of disappearing from the practical recognitions of the educated. We have recently had to insist on it with a special emphasis. We cling to it as to a life-buoy in the surging waters. In the whole of the Scriptures—in every part—in Genesis as in the Prophets—in the Psalms as in the Apocalypse—we are in contact with the authorised expression of the mind of God in some phase or other. Consequently, as we listen, whatever part is being read, we are "applying our hearts" to that wisdom which purifies the present, gives stability and comfort to the remainder of our mortal days, few or many; and enriches for us the future with an exhaustless inheritance of well-being and joy.

What do we learn as we listen? That the fear of God is the beginning of wisdom. We may think this trite and even ques-

tionable. Increasing age in the truth will show us the truth and depth of the saying. We cannot fear (in the sense of revere), where we do not know. Hence, to know God is the first thing; as Jesus says, "This is eternal life, that they might know Thee the only true God and Jesus Christ whom Thou hast sent." We can only know by acquaintance, and we can only make acquaintance in this matter in the Scriptures. We have read this morning that "The fool hath said in his heart—There is no God." A man must be a fool to say this: and many say it *in their heart* who do not say it openly. It is contrary to the most obvious considerations of reason. A man has only to look round and note the myriad indications of contrivance in things small and things great to feel an intuitive certainty that there is somewhere an intelligence as much above man's as the works of nature are above the works of art. And then when he reflects upon the fact (evidenced by the many things in heaven and earth) that the universe has not always existed, he is taken away back to the beginning, however remote, and made to feel that that which then was (by whatever name called) must have possessed the power and wisdom to elaborate the material creation we now see it. Human thought calls it "force" without allowing the wisdom and the power. The Bible exhibition of this beginning is the only one that meets the demands of reason. "In the beginning—God:" this accounts for all. It gives us the wisdom and the power equal to the production of what is. "In the beginning—force": this accounts for nothing: it neither accounts for the work of creation when it began nor for the previous quiescence of the cosmic energy. If God is mysterious, force is not less so—a little more so in fact when considered as a something that slept for eternal ages and then without any reason, suddenly woke up and started building up worlds at "the beginning." Let reason rule, and God will be joy-

fully perceived and received as the everlasting foundation of all things. Only the man in whom reason is weak, or warped, or unenlightened, will say "there is no God;" and the Bible gives us the right name for a man with reason in such a condition.

When we turn from these vast problems of reason to the actual facts exhibited in human history, we find still stronger reason for agreeing with David about the man who says there is no God. For here God stands revealed before us. Here is this Bible whose existence and character cannot be accounted for on any other principle. There is the Jewish race that

"Roams the scorning world around"

whose history is inexplicable apart from divine interference. There is the ascendancy of the name Christ among the civilized nations of mankind, which has no feasible explanation apart from the resurrection of Christ and the miracles of the apostles. There is, besides all this, the extraordinary fact, that, of the hundreds of prophecies of the Bible applicable to ages past and to times and events now current, there has been not one failure. When all these things are put together, their effect is overpowering. Men may fail to see the facts through other things blinding their eyes, but the facts are there, and no logical mind can miss the conclusion—the glorious conclusion—to which they point,—that God is, and that God has spoken, and consequently we have this exhilarating truth to rest on, that "He is the rewarder of those who diligently seek Him."

Wherever we look in upon the matters contained in the Bible, we find the work of God in progress in some form or other, and all one work—not disjointed acts having no connection one with another, but things and acts that form part of a connected plan reaching from the beginning of things upon the earth to the second appearing of Christ in power and great glory. Let us note the illustration of this point our readings to-day have afforded—Exodus, the Psalms, Romans.

In Exodus, it is Israel in Egypt and Moses born. Here is the beginning of things in relation to revelation on the earth. The form of that revelation Paul defines in Heb. i. 1, when he says that "God, at sundry times and in divers manners, spake in times past unto the fathers by the prophets." Here in Exodus we have the commencement of the process. In this early generation of Israel, we recognise "the fathers," and in Moses, we have the greatest of all "the prophets," and in the things about to be transacted, we have the most palpable and impressive of all the "speakings" that God performed by the one to the other. The foundation was then laid for the things that came after and which culminated in the appearance and crucifixion of the Lord Jesus. The things spoken of were connected with all that we read of afterwards, down to the closing prayer in John's "Revelations": "Come, Lord Jesus; come quickly." They all pertain to Israel and the God of Israel. They are all beautiful and righteous and full of hope. Rightly estimated, they are the only interesting and truly important things upon earth. All human things apart from these are transient as a flower and worthless as the tinsel on the toys of children. The purpose that God has purposed in connection with Israel has in it the root of every good the heart can desire. God is in that purpose and that work all the way through, and God is everlasting, and from Him will come that perfect adjustment of human life in all its relations which is essential to the realisation of the end and aim for which the planet was made. It is an uninformed state of mind that sees nothing but narrowness and sterility and obsolescence in the Jews and their literature. The Jews themselves are certainly an uninviting theme, but it is very different with their history and what is involved in that history as regards hope for the future and comfort for the present. The Bible does not ask us to look at the Jews for what they are in themselves. At every stage, it

pains them as we find them. It asks us to look at the God of the Jews, who has chosen them for His own end and who says in reference to their restoration, "Not for your sakes do I this, O house of Israel. Be it known unto you. Be ashamed and confounded for your own evil way." Acquaintance with the Bible enables us to look at the subject as the Bible asks us to look at it, and thus we steer clear of the stumbling-blocks encountered by those who look at it from the outside, who see only the peculiarities and idiosyncrasies of a perverse and ignoble race, and who miss the glory to be seen by those who go inside of the subject and see it from the standpoint of God's own purpose of goodness.

In our reading from the Psalms (liii.—lv.) we are not with a different affair though it might seem so. We are only at another stage of the same thing. We are with Israel seated in the Holy Land about 500 years after Moses led them out of Egypt. We are with David enthroned as their king, and writing by the Spirit of God upon him. His theme is related to the purpose of God with Israel. He laments the obtuseness of the common run of people with regard to God, and the consequent prevalence of violence and darkness. He longs for what God has purposed with Israel. "Oh that the salvation of Israel were come out of Zion!" He prays that meanwhile he may be shielded from the machinations of ungodly men who are bent upon his destruction. He groans with pain of heart, and confesses that fear and horror have invaded his soul, by reason of the activity and success of men of enmity who have no fear of God before their eyes. In all this, he outlines a mental condition that answers exactly to what is experienced by men in every age, who believe in the God of Israel and have made His Word their portion. It is all within the compass of the ground marked out and all built on the foundation laid at the beginning, when God openly interfered to bring Israel out of Egypt by Moses.

And are we on new and strange ground in Rom. vii. and viii. ? By no means. It is the same work and the same theme a thousand years later than David. The writer is a Jew—a Hebrew of the Hebrews. He is writing to believers in the hope of Israel at Rome. How comes he to be doing so? Because Christ had called him. Who was Christ? The son promised to David: begotten by the Spirit of God of David's seed. The promise had long been on record. It had but recently been fulfilled in the birth of Jesus, who, at the age of thirty, had presented himself to Israel as the son of God and the heir to David's throne, and having incurred the enmity of the ruling classes, had been put to death, as pre-arranged in the wisdom of God for the accomplishment of a purpose not contemplated by them—the taking away of it, and the establishment of a basis of reconciliation with God through Christ. This Jesus, in three days raised from the dead, and in forty days more exalted to the God of Israel's right hand—was now preached by the apostles (to whom Paul, a persecutor, had been added in a special manner). He was preached as "the way" to forgiveness, and hope and life—the only name given under heaven for the salvation of men. Paul, in the chapters read, is writing to those who had received Jesus so preached by him—writing to establish them in the faith of Christ, and to enlighten them on many deep matters connected with it, with a view to their preparation for that final attainment of "glory, honour, and immortality" which he told them was the end of his work with them in Christ.

He tells them in chapter ix. that the heedlessness and unbelief of the vast mass of Israel will not interfere with God's purpose with them—that the word of God could not fail in its effect, and that the oppositions of the unbelieving class were only a part of the process by which the intended result would ultimately be reached; just as Pharaoh's opposition to Moses and Aaron was a part of the in-

strumentality by which the power of God was shewn. All this he sets forth for the comfort of those who are the called according to his purpose. All things, he says, work together for their good. Their very afflictions befall them as a means of preparation for the glorious use that God purposes with them in the glorious ages to come. He asks, "If God be for us, who can be against us?" and declares that nothing created in heaven or earth, and nothing that can happen in the form of the direst disaster can "separate us from the love of God which is in Christ Jesus our Lord," the Son of Abraham,

the Son of David, the Son of God.

In all this, you perceive, we are in the current of things started in the beginning with Abraham, Isaac, and Jacob. It is one purpose, one work, one hope from the beginning. Our wisdom is to hold close and fast to it, giving ourselves daily to the reading of the word and to prayer, and addicting ourselves to those varied services which, though bootless in the eyes of men, the Scriptures assure us are precious in the eyes of God, and will at last be acknowledged and rewarded by him in circumstances of great honour and joy everlasting.

**A POSSIBLE TRACE OF JOSEPH.**—Heinrich Brugsch, the Egyptologist, has published a "History of Egypt under the Pharaohs," in which he says he has found in the tomb of one, Baba, who lived in the time of the Shepherd Kings, an inscription after this fashion:—"I gathered grain as though I were a friend of the gods of the harvests. I was careful at the period of seed-time. And when a famine arose that lasted many years, then I distributed grain to the city in its distress."

**"HEATHENISHNESS": ON WHICH SIDE?**—At Bootle, the other day, at a coroner's inquest, a lad nine years old had to be examined. The customary test of the boy's fitness to give evidence was applied by the Coroner: "Do you know where good boys go to when they die?" Boy: "Yes." Coroner: "Where?" Boy: "To the deadhouse." The Coroner was shocked at the answer, and called it "heathenishness." It is not an open question with those who know the truth, on which side the heathenishness lay.

**A GHASTLY "PEACEMAKER."**—A new war vessel has been invented by Professor Tuck, of New York, which they have called "The Peacemaker." It works under the water, rising and sinking at the will of the steersman. The idea is to approach an enemy's ship unseen, attach torpedoes to the bottom, then retire and explode them by an electrical current, blowing a hole in the bottom of the ship and sending her to the bottom. Another

invention is a vessel for the firing of dynamite shells from a great distance, which, striking the object of attack, will consign it to perdition as effectually as a charge leisurely deposited under it.

**IS THE WORLD GETTING BETTER?**—Henry Varley says "No," in a book just published, entitled "Christ's Coming Kingdom." A reviewer of the book says, "Yes," remarking that "The evidence of moral and spiritual progress, secured at tremendous cost, but real and abundant in spite of all adverse appearances, strikes us as so conclusive that the contrary view is not worth arguing." It is a case of both being right from different points of view. The world is not improving in its attitude towards God: but it is getting better in some other respects in preparation for the change that God has purposed by Christ. The truth harmonises all.

**EGYPTIAN EXPLORATION.**—The annual meeting of the subscribers to this object was recently held at the Royal Institution. Miss Edwards read Mr. Petrie's report of excavations at Nebeshesh and Tell Defeneh. At the latter place a pavement was found before Pharaoh's house which appeared to be the same as that mentioned by Jeremiah. About 2,000 weights, mostly small ones, were found there, along with an unusual amount of scraps of gold jewellery. He believed the place to be the Bible Taphanhes, where he made the unique discovery of the only Egyptian building specifically mentioned in the Old Testament—Pharaoh's house in Taphanhes.

“WAIT A WEE.”\*

(There is great efficacy in waiting, even in natural life. Beaconsfie'd used to say, “Everything comes to them that can wait.” But how much more force there is in the advice when a man has made God his portion, as invited. Then indeed may he with a rational determination refuse to be downcast in the presence of the deepest misfortune.—ED.)

If your foes torment and taunt you,  
If your fears harass and haunt you,  
If the world seem dark and dreary,  
“Wait a wee\* and dinna\* weary.”

If the hopes you fondly cherish,  
Dashed to earth, seem sure to perish,  
Wait with patience for to-morrow—  
No man's life is wholly sorrow.

If your plans don't work to please you,  
If the Fates should vex and tease you,  
If you can, be bright and cheery,  
“Wait a wee and dinna weary.”

If God gives you leisure, take it ;  
'Tis His gift, a blessing make it ;  
Faith in Him no whit abating,  
Serve His will by patient waiting.

Or, if work instead of leisure,  
Pain, instead of longed-for pleasure,  
Howsoe'er your lot seem dreary,  
“Wait a wee and dinna weary.”

EDUCATION IN JERUSALEM.—The school for technical education, established in Jerusalem four years ago by Lionel de Rothschild, is beginning to bear practical fruit. The *Jewish Chronicle* says the growth of Jerusalem has given a stimulus to all trades.

THINGS LOOKING UP IN PALESTINE.—The editor of the *Jewish Chronicle* says: “Of recent years, things have altered considerably for the better in Palestine. Owing to the great influx of political refugees, a large number of energetic men have been added to the Jewish community. Even to the most casual traveller, the improvement is marked in the communal life. For there is now life in that city of memories. The city walls are no longer capable of containing the increasing population, and the number living beyond the walls is getting to be as large as the intramural population. Houses are springing up everywhere, and

another revival of trade is a natural concomitant.”

THE MODERN UNVEILING OF THE PAST.—Mr. Boscawen, lecturing at the British Museum on “Ancient Civilizations of the East,” said we were no longer dependent on the Greek historians. We had now open to us a mass of material unearthed from the buried cities themselves that enabled us to build up chapter by chapter the ancient history of the East. He gave an account of the way the cuneiform inscriptions were first deciphered, and stated that shortly after that had been accomplished, Sir Henry Layard succeeded in unearthing at Nineveh a large library of tablets, which contained all the learning and wisdom of Assyria. The cuneiform library embraced seven languages, and embodied the literature and Eastern records of eight nations. The area of time covered by these inscriptions extended from 3750 B.C. to 29 B.C.

\* “Wee” is Scotch for little: “dinna,” do not.

## THE WORDS OF THE APOSTOLIC WRITINGS IN RELATION TO INSPIRATION.

Brother W. E. Coles, of Bristol, writes :—“In the *Christadelphian* for December, you remark that the discrepancies referred to in my communication are all solvable. It would be a great boon to many if you could find time to solve them. I am sure brother Stainforth is open to conviction if he can be proved to be wrong.”

The reference in question is to the following matters :—“1st.—The discrepancy in the record of the inscription on the cross by the three Evangelists ; 2nd.—The differing accounts as to the “voice at the transfiguration ;” and 3rd.—The differings of the words spoken by Jesus and Paul with reference to the Lord’s supper, and many others, such as Paul asking for his cloak, and not knowing how many he baptized.”

In addition to these, we quote the following from a letter of brother Stainforth s, addressed to brother Guest, and sent us for perusal :

“As a theory, undoubtedly it seems thoroughly reasonable to say that that which is truly the production of divine inspiration must (originally at least) have been perfectly and verbally harmonious throughout. But when we look at facts, we find the theory breaks down, apparently completely.

All genuine Scripture, without the smallest exception, even to Sennacherib’s letter (as to its *historical truth*, that is) is God-breathed, but that merely amounts to this, that inspiration supplied the *ideas* only and left the *words* to the man. Paul does not say God dictated, and that so far from the Spirit setting any store on any particular form of words, it appears as if it confined its superintendence to the ideas alone. For when we leave *theory* and come to *fact*, we find that Matt. iv. 17 gives “*This is my beloved Son in whom I am well pleased,*” while Luke iii. 22 says “*Thou art my beloved Son ; in thee I am well pleased.*” Now, there is not the slightest grounds here for saying, “that the MSS. were originally alike, but have got corrupted with age.” We are then shut up to this—that we find, that while the *idea* is brought out with perfect distinctness in each account—that Jesus was acknowledged by God as his beloved Son—we are *not* provided with information as to the

*verbal* form in which this was done. So with the varying accounts of the words spoken at the last supper, and the title on the cross, unless we are disposed to *deny facts* must we not come to the conclusion that in these instances, the all-important ideas are presented to us with the utmost distinctness, while the phraseology is altogether uncertain and useless for the purpose of *verbal* exactness? Look, now, at Acts vii. 43: Stephen quotes Amos, “I will carry you away beyond Babylon,” but Amos said, “beyond Damascus.” The *idea* (of *exile*) is exactly the same in each, but if inspiration necessarily secured *verbal* accuracy, why was Stephen inspired to quote from the Septuagint (which was an inferior version) in preference to the original Hebrew Scriptures? (as was done also by *all* the speakers in the Acts). Does that look as if the Spirit set any particular store on any particular form of words so long as the *idea* is brought out plainly? Does not it also unavoidably follow, that the same principle must be extended, and that thus variations fatal to the theory of *verbal* perfection and harmony may be fully recognised in the Scripture narratives, (as in the case of “Damascus” above) without in the least degree affecting the instruction they are intended to convey “to the man of God,” while the doctrinal parts (which are parallel to the *ideas*) being from their constitution and nature exempt from such infirmity, remain uninfluenced by any of the causes which we see render the theory of the plenary *verbal* inspiration of the entire Bible untenable?

“P.S.—(Which did not accompany the letter). On the principle which we have all used too often in public and private to repudiate that “that which is clean cannot come out of that which is unclean” (and that not even in the instance of the birth of Jesus himself though begotten by the Holy Spirit) so we can also similarly say that “that which is infallible cannot come out of that which is fallible” (or, at all events it never has hitherto). So that while the doctrinal *ideas* of the Bible being undoubtedly divine (and faithfully reproduced even by fallible men) are indestructible, the expressions in which these ideas are uttered being the productions of the men themselves partake of necessity of the

peculiarities of the utterers, including their *weaknesses* of course. No one has been more free to recognise than brother Roberts himself that each author had his own style and peculiarities and wrote accordingly.

"We apply the quotation from Job to account for Jesus's participation in the weaknesses of human nature; Jesus was the manifestation of the Spirit of God in a man, but in a man who "could do nothing" (any more than any other man) "of himself;" so the Bible is the manifestation of the Spirit of God in a book, but the book we can see for ourselves from the literary point of view has its imperfection exactly paralleled by those of Christ's human nature.

"With regard to the three synoptical gospels and the duplicate parts of the O.T. (e.g. Kings and Chronicles) I consider the object of multiplying history thus is to be understood on the principle that required "every word to be established by the mouth of two or three witnesses." What was the reason for this law except that the witnesses were fallible and limited in their capacities? So we have (at least) four witnesses provided to the facts connected with the history of Christ that they may confirm and supplement one another. If either of these gospels was *verbally* perfect and infallible, where would be the necessity for THREE synoptical gospels, treating mainly of the same events, &c. ? As brother Roberts has in effect said (in happier days) "the undeniable absence of perfect concord in minor matters *confirms* their truthfulness, just as it would be held to disprove allegations of collusion in a court of Law." But if there is not perfect concord in their accounts, as brother Roberts has confessed over and over again, how can he attribute to them plenary verbal infallibility?"

#### REMARKS ON THE FOREGOING

The contention that the Bible is only partly the work of inspiration has been succeeded in some cases by the idea that while the Bible is all the work of inspiration, inspiration has only partly done its work—imparting ideas to the writers, but leaving them at liberty to use any words they chose, with the result expressed in the foregoing, that the words of the Bible partake not only of the peculiarities but of the weaknesses and fallibilities of the several writers employed.

This may seem a very harmless version of partial inspiration. It is, of course, less objectionable than the view that it may be man's ideas as well as man's words that we get in our Bible readings. Still, in degree, it brings the same evil with it in that it detracts from the sense of absolute reliability which is essential to the binding authority of Bible teaching. Words are the medium through which we receive ideas, and if the words are defective and possibly mistaken, we have no guarantee that the ideas conveyed are correct. To the person who is the subject of inspiration it might be immaterial that ideas were imparted without any guidance as to the words in which they are appropriately expressed; but to those to whom it is designed those ideas should be conveyed by words, it is a matter of serious moment whether the selection of those words is a divine and unerring selection (whether by superintendence or dictation) or whether it is left to erring and fallible man.

The view advocated in the foregoing extracts (that the words are of human and fallible selection) is founded on an argument which might be briefly stated thus: "Here are two or more differing accounts of the same matter. They cannot all be right. Therefore the Spirit of God cannot be the author of them in the strict sense. It may be the author of them in the sense of having imparted or given form to the ideas, but it has evidently left fallible men to their own fallible modes of expressing them; and hence we have discrepancy and variation. And not only so, but there are instances of a limited knowledge and a confessed ignorance in parts of these writings, and of manifest literary idiosyncrasies, which are inconsistent with the idea of the Spirit of God having had to do with their literary composition." It will not be difficult to show that this argument is founded on a misconception of the nature of the work which the Holy Spirit has performed by the instrumentality of the apostles, and that all the facts when

logically construed, while leaving the fullest place for the part performed by the apostles as men, not only admit but necessitate the wholesome belief that the words of their testimony are as much the reliable utterance of the Spirit of God as if no human instrumentality had been employed. The dangerous idea that in the writings of the apostles, we are dealing with writings in which the element of fallible words is largely present, has only a seeming countenance in the facts alleged in justification of it, and this seemingness is due to the wrong idea with which the subject is approached, as to what the action of inspiration was in the case, and to a gratuitous assumption as to what its effects ought to be.

We will best see this by an analysis of the elements of the case.

1. *What is a writing?*—It is a combination of words reduced to a written form. The authorship of such a writing is due to the selection and arrangement of the words. The man who selects and arranges the words is the author. No one is considered or spoken of as the author of a writing, if he did not select and arrange the words, or revise and sanction the selection and arrangement in a particular manner. If the Spirit of God has had nothing to do with the selection or sanction of the words of the apostolic writings, then those writings cannot be considered as divine writings, but as human only. They may or may not in that case correctly represent divine ideas: this would be due to the degree of accuracy or otherwise with which a merely human and confessedly and maintained fallible operation was performed. Such a view goes in a certain way farther than partial inspiration in the direction of undermining the Word of God. It says, there is no inspiration at all in the selection of the words: that this was merely the work of erring men, and that though their individual understanding was secured by direct inspiration, the correct transmission of that understanding to us has not been secured, because they were left to do their natural best in the choice of words, and did as a matter of fact make mistakes (for this is the contention on which the argument is founded). If the element of mistake is present at all, we are

without the guarantee of truth which faith requires.

2. *What are inspired writings?*—But the element of mistake cannot be present in writings that are inspired, unless the spirit of God can make mistakes. Logic requires that a man say either that the apostolic writings are inspired, and therefore free from error; or 2, that they are not inspired because they contain error (if he think they do so); or 3, that inspiration can err. To say the writers were inspired but not the writings is to say that God sent men to write but did not qualify them to write perfectly, and the effect is to insulate us from the benefit of their inspiration, for the link of connection between us and their inspiration is their words: if their words are not to be implicitly trusted, their inspiration is practically inaccessible to us. If it is admitted that the writings are inspired as well as the writers, then we have writings in which the Spirit of God co-operated in the selection of the words composing them; and hence the idea of error is excluded.

3. *Are the apostolic writings inspired?*—As this, in words at least, is conceded by the view represented by the letter-extracts above, there is no need for arguing it expressly. There is no more conclusive evidence of their divine inspiration than the writings themselves. This, which carries no force with minds lacking discernment, carries more force than any other consideration whatever with those whose experience and judgment of men and matters enable them to distinguish in the higher ranges between things that differ. Both as regards the topics selected for treatment and the mode and method of narrative and comment, the apostolic writings are as different from the turgid and puny efforts of man as the calm blue of heaven is different from the grimy walls of a human workshop. The stamp of divine wisdom is upon them to the eye that can recognise it. It is not every eye that can. The fact may be offensive to the unfortunate egotisms that run amuck among divine sublimities in their polemical blindness, but the fact remains as the explanation of the intellectual insensibility that can handle the apostolic writings without seeing and feeling that they are in the presence of gift that is neither of man nor by man.



The character of writings depending upon the arrangement of their words, we have in the inspired writings of the apostles' writings in which the Spirit of God co-operated with the apostles in the arrangement of the words composing them. This would seem to be an inevitable conclusion even if we lacked illustration of this work of the Spirit in guiding the apostles in the selection of words. The conclusion is made absolute when supported by such illustration. Such illustration we have in the remark of Christ concerning the attitude to be observed by the apostles in the presence of persecuting tribunals: "Take no thought beforehand, how or what ye shall answer, for *it shall be given you in that same hour what ye ought to say*: for it is not ye that speak, but the Spirit of the Father that speaketh in you." Such illustration also we have in Paul's definition of the verbal modes of apostolic tuition: "Which things we teach, *not in words which man's wisdom teacheth, BUT WHICH THE HOLY SPIRIT TEACHETH*"; with this practical result which he enforces: "*The things which we write ARE THE COMMANDMENTS OF THE LORD*" (1 Cor. xiv. 37). It follows as a result that the wording of the apostolic testimony is not the sole selection of the apostles, but is the joint work of the apostles and the Spirit, and is therefore not open to the imputation of fallibility and error.

4. *What part did the apostles perform in the production of their writings?*—The apostles did perform a part. If we realise this part in its true relation to the controlling influence of the Spirit that employed them, we shall get a key to the things that prevent some from recognising the work of the Spirit in the work of the apostles. We shall apprehend this in a general view of the work to which they were called. The Spirit of God employed the apostles as witnesses to testify conjointly with itself the things pertaining to Christ, as saith Jesus: "*The Spirit of truth which proceedeth from the Father, He shall testify of me, and YE ALSO shall bear witness, because ye have been with me from the beginning*" (Jno. xv. 26-27). The apostles were to be witnesses (that is, testifiers) of the "things they had seen and heard" (Acts xxvi. 16; i. 8; ii. 32; iv. 20; v. 32, &c.). Hence the qualification of an apostle was that he

should have been a companion of Christ from his baptism in the Jordan till his crucifixion and resurrection (Acts i. 21-22), or at the least that he should have seen Christ after his resurrection (1 Cor. ix. 1). A witness is one who speaks from personal knowledge. The apostles, as witnesses, spoke from personal knowledge, and to this extent their personal characteristics would affect their personal testimony, not only as to the sound of their voice, but as to their literary peculiarities, as evidenced by the authorities perceiving that the inspired and boldly-speaking Peter and John were "unlearned and ignorant men"

But then, we must not judge of their work by this view alone. The spirit of God was upon them to guide them in the what to say and how to say it. Their natural endowments were employed in the work, but they were employed by the Spirit of God, and in strict subordination to the purposes aimed at by the Spirit. Even their actions were checked and guided in harmony with these, as when Paul and Silas "essayed to go unto Bithynia, but *the Spirit suffered them not*" (Acts xvi. 7), or as when John was about to write certain things that he heard, and a voice from heaven said "Write them not" (Rev. x. 4). When, therefore, we read an apostolic writing, we read a writing which, though humanly written, has been shaped by the Spirit for its own ends. When we peruse the apostolic testimony to the sayings and doings of Christ, we peruse testimony which, though theirs, is only so much theirs in the characteristic sense, as the Spirit permits. This is a duality in the production which accounts for every feature in the case. The apostles and the Spirit both had to do with the production, but the apostles were under the strict control of the Spirit. This accounts for so much of the human peculiarity of the writer, as may be visible in the productions, which is a very faint element in the case. The Spirit permitted it for its own end. At the same time it accounts for the superhuman tone and attitude that are their most conspicuous and striking features. In this view, it is impossible to discriminate between words permitted and words dictated. They are all equally authoritative, and therefore practically the same. Being all either endorsed or prescribed by the Spirit, they come to us as the Spirit's words by apostolic instru-

mentality, and therefore free from error. It is as if Bismark, desiring for his own ends to have four separate accounts of a political transaction—say, a debate in the Reichstag—were to ask four men who had been present to each write his own account and submit it to him, with a view to his revision and use. Bismark would go over each account, and knowing the object he was aiming at in their publication, he would strike out parts, and modify parts, and give the whole a Bismarkian shape and authority; though the groundwork of the reports would retain something of the character of the original reporters, the Bismarkian treatment would stamp the four accounts as official. The difference would be that the Spirit of God does not require to strike out and alter in the MS. It performs the operation in the brain of the writer, so that the writing possesses at its first production all the characteristics it designs.

How are we to estimate the variations in the apostolic writings?—It is impossible to impute them to error if we allow the participation of the Spirit of God in the work. Any theory that brings the suggestion of error is to be strenuously resisted on every ground. Under the apparently innocuous word "theory," it brings a practical evil of the most serious kind, which is the most sensibly felt by those who most appreciate the scriptures as the only accessible expression of the mind of God in our age. It either denies practically that the apostolic writings are the work of the Spirit of God; or it imputes error to God; or it tells us that the Spirit of God has allowed error without any indication of where it has been so allowed; in either of which supposition, it undermines the reliability and consequent value of the Scriptures as a whole. For it becomes impossible to rely upon any part if there is an unreliable element which cannot be distinguished.

Jesus said the Spirit would guide the apostles into all truth (Jno. xvi. 13), and we must therefore recognise as a cardinal postulate in the consideration of the question, that whatever appearance of discrepancy may exist, is not to be accounted for on the principle that there is an element of error in their writings. There are variations in the apostolic narratives, but variation is not error. Four men necessarily relate the same thing in different

ways. Even the same person relating the same matter four times would narrate it differently each time. Mental operation is too subtle a thing to be held in stereotyped grooves. The apostolic variations are due to the diversity of the men employed by the Spirit of God to give testimony to Christ: but their diversities are held in strict subordination to truth. Their narrative was controlled by the spirit. The spirit knowing all meanings can secure the exact meaning in a diversity of forms. The diversity of form does not interfere with the presence and guidance of the Spirit in the diversity. Nay, it is rather an attribute of the Spirit, whether in creation or revelation to delight in diversity in unity:—Diversities of gifts, but the same Spirit . . . Diversities of operations, but the same God which worketh all in all . . . All these worketh the one and the self-same Spirit, dividing to every man severally as He will" (1 Cor. xii, 4, 6, 11)

Hence the variations which stumble some, are not inconsistent with the Spirit's guidance. First, as to the order of events in the four narratives: it is not the same. This would be a difficulty if there was a profession in each case to observe the exact order of the events as they occurred. There is no such profession except in Matthew. In this, each scene is linked with what goes before in a way that involves historical sequence. But in Mark and Luke, there is no such exact placing of events. They have an order but do not profess to give the order. Therefore diversity of order is not conflict. The order was immaterial, and was evidently not aimed at by Mark and Luke, except in a rough way, as a basis of what Jesus did and said: hence the frequency of such general introductions as "It came to pass on a certain day," "And it came to pass as he went to Jerusalem," "And it came to pass as he went into the house of one of the chief Pharisees," &c., &c. But the order of events has a certain importance. Therefore in Matthew we have a chronological basis on which the accounts of the others can be arranged. As for John, his effort was a supplemental one, with the specific object of giving the conversations and discourses of Christ that had a bearing on his relation to the Father. Here also the exact order of events is immaterial to the object and is not professed to be given.

Then as to the words attributed to the

actors in the scenes selected for narrative, there is no profession that a verbatim report is given. The substance of what passed is related and often in the identical words, though frequently with variations. In this there cannot be any difficulty when we realize that many words besides those reported must have been spoken in connection with each transaction. Each writer reports words spoken but does not profess to give all the words; therefore each may select different words while reporting the same matter, and the difference in the words does not mean that in either case there is a wrong report, but that a different selection is made from the words actually spoken, and that in their several places, each report is right. The difficulty only arises when a false assumption is introduced as to what an inspired account ought to be. Those who oppose the inspiration of the Gospels tacitly contend that four inspired accounts ought to be exactly the same. In this they leave out of account the dual nature of the authorship. They forget that the apostles are used as witnesses, and that, therefore, their narratives, though shaped and guided by the Spirit, reflect to the extent permitted, the diversities of natural spectatorship. Or, on the other hand, they wrongfully insist that if the Spirit has had anything to do with the selection of the words, the human aspect of the testimony ought not to be visible at all.

*How are the variations to be reconciled?*  
The general principles indicated in the foregoing will supply the answer. The variations are due to the plurality of minds concerned in the production of the narratives, but because all these minds were under the control of one mind, which was using them for its own purposes exclusively, the variations were so regulated as all to be consistent with truth. Even in such an apparently extreme case as the variations in the wording of the inscription over the head of Christ on the cross, it is not difficult to apply these principles.

There is first the fact that the writing was in *three languages*, and it is impossible to tell from which of the three the several writers made their selection. Matthew wrote in Hebrew and may have selected the Hebrew. Luke wrote with the educated world in view, and though he wrote in Greek, he may have selected his rendering of the inscription from the language of the

ruling power—the Roman (Latin). John, writing for the brethren, after the dispersion, may have selected the Greek—the currently spoken language of the East—all making their respective selection under the guidance of the Spirit, of course. Here would be a source of verbal variation, without the least literal inaccuracy. The idioms of the languages differ; whence a variation of language might arise, in addition to which there may have been an intentional difference in one inscription from another.

Pilate's draughtsman may have varied them with a view to the spectators. He might introduce "of Nazareth" into the title for the strangers who might be in the crowd, and who might need a piece of local information unnecessary in the Hebrew and Roman versions, which could be read by the Jews. Who knows? There are these uncertainties in the case, and we are bound to exhaust the possibilities they yield rather than give in to the suggestion of error in the apostolic writings which so many considerations exclude.—And even if there were not these alternatives, there would be an easy escape in another way. The several gospel narrators do not profess to give us the exact wording, though John does. They simply tell us that his accusation was written over his head, and they tell us what the accusation was. They do not say: "*And this was the exact wording in which the accusation was expressed.*"

MATTHEW says—"He set up over his head his accusation, written: 'This is Jesus, the King of the Jews.'"

MARK:—"And the superscription of his accusation was written over him: 'The King of the Jews.'"

LUKE:—"And the superscription was written over him in letters of Greek and Latin and Hebrew: 'This is the King of the Jews.'"

JOHN:—"Pilate wrote a title and put it on the cross, and the writing was: 'Jesus of Nazareth, the King of the Jews.'"

There is not the least ingredient of inconsistency in these four accounts. Only one of them professes to copy the writing. The others give the sense, and that, too, in nearly the very words. There is here only the variation of truth. There is scarcely even variation it is only degrees of selection. There is in fact complete agreement. Mark says: "The King of the Jews." These words were in the

inscription: he does not say they were the only words. Luke says "*This is the King of the Jews*"—two words more: these were in the inscription. Luke does not say they were the only words. Matthew says, "*This is Jesus, the King of the Jews*"—three words more. These were in the inscription; he does not say there were no others. They all fit into one another like different sized dishes. John adds "of Nazareth" to the words of the others, and omits the demonstrative pronoun—probably copying the exact phraseology of Pilate's Latin. It must be obvious that these variations are but forms of truth, whose place in narratives self evidently divine compels us to include them in that supervision and sanction of the Holy Spirit from which an unskillful criticism would exclude them.

The same remark applies to the other cases relied upon by those who contend for a fallible composition. Their explanation is found in the Spirit's union with the apostles in the authorship which imparted a liberty of variation not permissible to a merely human reporter. The Spirit was the author of all the sayings and doings recorded, and could therefore paraphrase or vary the description of His own acts or utterances, with the liberty that any author exercises. It is the failure to recognise the all-prevailing presence of the Spirit of God in the production of these writings that creates the difficulties of criticism. Rules applicable to merely human productions are applied to a class of composition which is outside the ordinary literary category altogether. There is no parallel between a human writer who puts down his own thoughts and impressions merely, and one whose mentality is fused for the time being with a guiding mind outside of his own, whose servant he is, and under whose influence he may even write things he does not understand.

The Spirit of God aimed in the apostolic narratives to present the essence of the facts recorded, and not the particular form in which those facts were presented or expressed at the time of their occurrence. The New Testament is not a newspaper, but a storehouse of spiritual power,—the power lying not in transient forms of expression, but in the things expressed. Hence, when it tells us that on a certain occasion, Jesus was publicly proclaimed the Son of God, it secures the record of the fact in a

form beyond all question, but it does not give us all the details belonging to the occasion, nor tell us everything that was said. It is evident from John's narrative, that much more passed, both as regard what John said, and as regards what the Spirit said, than what would appear in the other narratives. And if two forms of the Spirit's words are given, "This is my beloved Son," and, "Thou art my beloved Son,"—it is just possible that both forms were employed during the transaction—one addressed to the spectators, and the other to Jesus himself. The narratives are too meagre as narratives (though full of substance) to afford ground for a definite contention one way or other on a point like this. Any view is legitimate rather than the view that the Spirit of God helped the apostles and allowed them to blunder. The variations are all variations of truth; and if they were much greater than they are, they would be perfectly legitimate in the Spirit's rendering of its own intentions in the record of its own work, though inadmissible in a mere witness's record.

These remarks meet every case. The words recorded as those employed by the Lord at the institution of the Lord's Supper, do not profess to be all the words he spoke. Many more words were spoken than are recorded. Those recorded are but a selection: and in different accounts a different selection is made, though the difference is not great. There is nothing in this inconsistent with perfect truth. It is a very narrow and unskillful treatment of the subject that uses the variation as a ground for denying that the Spirit had to do with the selection of the words. Variation of narrative was one of the objects aimed at by the Spirit in selecting various witnesses—not because the testimony was to be a fallible one, but in order that a foundation of faith might be furnished to men who are so slow to believe one witness.

The only case not apparently covered by these explanations is Stephen's quotation from Amos. God says by Amos in the Hebrew original of the Scriptures, "I will cause you to go into captivity beyond *Damascus*." Stephen quotes this, quotes

from the Greek version "I will carry you away beyond *Babylon*." The question is asked, "Why was Stephen inspired to quote from the Septuagint?" No man can answer for the Holy Spirit: but if we might suggest an answer, we would say the reason the quotation was allowed was because the Septuagint Scriptures were best known by the people, and because substantially, it was a correct translation—the Spirit being certainly a perfect judge in the particular quotation made. "Beyond *Babylon*" was certainly *beyond Damascus*, reckoning from the geographical standpoint of Jerusalem, and beyond *Babylon*, the ten tribes were taken. If either name equally represented the Spirit's idea, it was in the prerogative of the Spirit, in the quotation of its own words, to adopt the one or the other according to circumstances—the Spirit's aim being very different from a man's, who, unlike the Spirit of God, is fettered by the necessity of technical accuracy in quoting from a book he did not write.

*Paul's Cloak, &c.*—As to such details as Paul asking for his cloak, and not knowing how many he baptized at Corinth, it is intellectual poverty alone that cannot conceive the Spirit having an object in moving Paul to record these true things concerning himself. Had Paul referred to an imaginary cloak, or professed a know-

ledge about Corinth he did not possess, there might have been some excuse for attempting to found an argument against inspiration on such things. We could suggest a reason why such personal details should be assigned a place in writings intended to be in the hands of the friends of Christ during his absence. There is not an item or a peculiarity in the whole Epistles (down even to the impulse that led Paul's amanuensis (Tertius), to interject his love during a pause in Paul's dictation), but what comes within the scope of the spiritual objects which the Spirit was with the Apostles to promote. But we have said enough. Some of the objections are too puerile to call for particular notice.

Let the two features of the case be distinctly apprehended: the Spirit's presence and control, and the part assigned to the apostles as witnesses, and all difficulty will vanish. The application of one or other of these to the exclusion of the other is the cause of the confusion—in the orthodox school on the one hand, and the critical school of merely human learning on the other. It is far from being the unimportant matter of "theory" that some would make it out to be. It is a matter affecting the character and reliability of the Scriptures in every part, and therefore concerns the stability of the whole foundation of faith.

EDITOR

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## MR. OLIPHANT'S WORK IN PALESTINE.

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Mr. Oliphant left London on Wednesday, January 19th, *en route* for Haifa. He stayed a few days at Paris on the way. A letter was received from him there, heartily welcoming the projected visit from a practical friend to Haifa in the spring. The said friend is acquainted with Mr. Cook, the well-known organiser of Oriental tours, whom he has interested in his proposals, and who has intimated his disposition to do all in his power to forward them. The Jewish mayor of an important

English town is also so interested in the matter that he is likely to bring about an interview between Mr. Rothschild and the practical friend in question, with a view to some proposals for the land. Who is this "friend?"—some are asking. They say, "Surely brother Roberts would not be likely to have a friend who was not in the truth." The surmise is correct. There is a time for everything. They will know by-and-bye who he is. He will probably report himself from Palestine in due course.

## The Christadelphian.

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

MARCH, 1887.

The air is ringing with the word "jubilee." There is not a movement of trade, not of article of commerce, not an institution of philanthropy for which it is not made to do duty. The reason is well understood, and in most cases well enough appreciated. Queen Victoria has reigned 50 years, and her reign has marked an era in the world's history—an era to be remembered for many extraordinary developments of human activity, and especially for the revival of the original apostolic faith, the termination of the prophetic periods, and the commencement of the regeneration of Israel's land and people.

But for all that, the misery of the age is in nothing better illustrated than in the hollow significance of this word "jubilee" as now used when compared with its original meaning. The year of jubilee was a divine institution in the midst of Israel. It was a year of real blessing for all—public and private. It came home to every house with an easement and a healing that made every heart glad. It was a year when debts wiped themselves out without payment: when family property came back without redemption: when every form of Hebrew bond-service ceased without compensation or formal termination. In it everybody made a fresh start, with fresh opportunities, with restored rights and restored property. It was a day of real benefaction to every oppressed and burdened soul in the land—a day of renewed well-being and practical advantage: such a day as in all the earth makes human hearts glad, but such a day as never comes in Gentile lands.

What the better will the people of England be for her glittering Jubilee? They will be none the worse; and in a

faint way, they may be a little the better in so far as trade will receive a bit of a lift from the various ornamental activities it will stir into life. But as regards the substantial benefit originally represented by the term, it will be an elegant mockery—amusing the well-to-do, but leaving untouched the festering woes of the mass of the population. No one is to blame. We do not note the fact in the spirit of complaint, but merely as the latest illustration of the fundamental vanity of a much-vaunted age which plays with the names of beautiful things, but knows not how to attain the blessed realities of which it stands in need.

The chief suggestiveness of the fact lies in another fact to which the world's eyes are as hopelessly closed as the eyes of a drunk, or sleeping, or dead man. What the institutions of Gentile government cannot do, the institutions of divine government can and will. The Kingdom of God will come. Victoria or her successor will give place to Christ; under whose reign the world will receive what it toils in vain for now; institutions and rulers that will confer, not only education but plenty; not only wisdom but well-being; not only beautiful names and watchwords, but beautiful and blessed realities of body, mind, and estate that will diffuse goodwill and joy among men and cause glory to God in truth and earnest thankfulness.

HOLY LAND PROSPECTS.—The *Jewish Chronicle* says, the most thoughtless must be struck with the course of recent events in the Holy Land. "The instinctive turning of the oppressed Israelite to the land of his fathers has been one of the most striking events of this age that seemed so prosaic, so un-ideal. Thoughts of the promises naturally arise on witnessing this new and peaceful re-conquest of the Holy Land. 'It is the unexpected that always happens' is a modern way of saying that God's ways are not as ours. While, therefore, the political aspects of the question are beyond our scope, the New Jerusalem of the present cannot but be associated with the glorious visions attached to the name."

## THE SIGNS OF THE TIMES.

### EXTRAORDINARY SITUATION IN EUROPE.

### ENORMOUS WAR PREPARATIONS WITHOUT OBVIOUS CAUSE.

### PROPHETIC BEARINGS.

### THE POSITION OF ENGLAND IN EGYPT.

The present situation in Europe is a very extraordinary one. Without any specific cause of war, nothing is to be heard but the sound of preparation for war. It is the same in every country, with the happy exception of England. Day after day, look under whatever heading you will, the telegrams tell you of nothing but the voting of military supplies, the improvement of military arms, the re-organization of military forces, the calling out of special bodies of troops, the making of contracts for rifles or ammunition, the storing of vast supplies for the field, &c., &c. There are articles to tell of the military resources of Russia, of Germany, of France, of Austria, and other big countries; and there are articles to describe the military arrangements being made in the small countries like Belgium and Switzerland. If people ask, what is it all about, there is nobody able to give a very definite or satisfactory answer. Germany says France means to attack Germany; France says that France means nothing of the sort, but that Germany is trying to goad France into doing something that will bring on a war. Then Austria says that Russia means to attack Austria, and Russia says, "nothing of the sort: I only want the rights of Christians to be secured in the south-east of Europe, and if Austria will only stand off, I will see that all is satisfactorily arranged in Bulgaria and everywhere else in the Turkish empire." Bel-

gium says, "I am afraid there will be a scrimmage, and that Germany will want to get at France or France want to get at Germany, through my territories, as they cannot well get at each other on their own armed frontiers. Therefore I must be ready—England backing me up—to be able to say 'No' to both." Switzerland has the same fear as Belgium, but with no England to back her up; but on the contrary, an Italy on her southern frontier, who has probably bargained at her expense, with Germany on her northern frontier, so that if war breaks out, unless she (Switzerland) is sufficiently armed to resist it, she will become the battle field between France and Germany, and Italy to boot. Whether we look east or look west, there is nothing but thunder clouds and thunder mutterings, threatening every day to burst into a crashing storm.

All this is very appalling from the natural point of view. It has deranged commercial calculations not a little, and sent a panic through the money markets of the world more than once during the last month. The wind chops and changes every hour. One day it is all for war: another day the prospect is said to have improved; then, it is said, the state of affairs has changed very much for the worse; then, on the fourth, war may be averted after all; then, on the fifth, there is no hope. And so the barometer has gone up and down now for months, and no one knows what to expect. Meanwhile, no nation in the least slackens military preparation, and everything points to a terrible outbreak.

This is all as it should be from a point of view reckoned to be that only of fanatics and fools—reckoned so only, however, by those who do not know the subject. A three thousand years' steady fulfilment of Bible prophecy is not to be brushed aside with a sneer or to be got rid of by wrapping our heads in a blanket. God has revealed his purpose, and it is marching steadily on, whether men understand or not. "Pre

pare war: wake up the mighty men" (Joel iii. 9). "My determination is to gather the nations that I may assemble the kingdoms to pour upon them mine indignation, even all my fierce anger, for all the earth shall be devoured with the fire of my jealousy" (Zeph. iii. 8). This is not a detached sally, but part of a complete framework of purpose, going back to Israel's deliverance from Egypt, and reaching forward to Christ's re-appearance, when Egyptian marvels are to be repeated on a world-astounding scale, as it is written; "According to the days of thy going out of the land of Egypt will I show unto her marvellous things. And the nations shall see, and be confounded at all their 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, our God, and shall fear because of Thee" (Micah vii. 15).

Those who know the truth know the right placing of these things in a general way in the times and seasons made known, and they know the blessedness of which they are to be the introduction. They are, therefore, not only imperturbed, but gladdened by the gathering tokens of tempest, which strike dismay into the hearts of those who know not the Scriptures. The course of the tempest, as regards details, is not revealed; but its general form and upshot distinctly is—"The nations shall rush like the rushing of mighty waters, but God shall rebuke them, and they shall flee afar off." (Isaiah xvii, 13.) They rush under Russian leadership (Ezek. xxxviii. 1-8), they overflow the countries now forming the Turkish empire (Dan. xi. 40-45),—comprising the Lord's land, in which they meet with that overwhelming repulse that scatters them to the ends of the earth, and opens the way for the rebuilding of David's fallen kingdom in the hands of His glorified son (Zech. xiv. 3; Ezek. xxxix. 21-29).

This work is not the work of a year: but it is a work for which the political and military preparations are rapidly advancing to completion. The elements of the situation are forming. Let Russia once secure Constantinople, and obtain ascendancy in Europe with Germany's assistance, and we are near enough the goal to justify the expectancy of Christ's return at any time, because he comes to hold the secret assize of his people before commencing public operations, and there is nothing to guide us as to how long this may take.

#### ENGLAND'S POSITION IN EGYPT.

This question is again to the front. Everybody connected with it is in a dilemma. England's position in Egypt is a capital one for Egypt, which is fast recovering prosperity under English virtual rule. And it is a capital one for every one having vital interests in the country, for they see those interests guaranteed. But then, it is a position that is inconsistent with the political theory of things, which recognizes Turkey and not England as Egypt's suzerain: and this inconsistency puts England in a weak position in her dealings with the powers: especially inconvenient is it as regards Russia who finds in it a pretext for pushing her designs elsewhere. England wants to put this right if she can, but she cannot. She cannot get away. She has just reduced the army of occupation, but that is nothing, as the troops withdrawn can always be sent back in case of need. It has an appearance of backing out of Egypt, but nothing more. So now England comes forward with a definite proposal. Nobody can tell exactly what it is, but so far as reported in the papers, it is an affair full of "ifs," and likely to come to nought. England will fix a time to leave "if" Egypt be made a neutral country under the joint guarantee of the rest of Europe, and *if* English officers be allowed to lead the Egyptian army, and *if* English warships be at liberty to go through the canal at



any time, and if England be allowed to go back in case of revolution breaking out, &c., &c. We are told that Sir H. D. Wolff pointed out to the Sultan's Government that this proposal would greatly facilitate the withdrawal of the English troops, and secure the Porte from the continual anxiety which Egypt has of late years caused her. He left with the Porte a memorandum pointing out the advantages of this scheme.

The *Statist* says that these proposals are on the very face of them inconsistent, if not contradictory. Evidently the real object of Sir Drummond Wolff's negotiations is not to prepare for an early evacuation of Egypt, but to obtain the sanction of the Sultan to our continued occupation of that country. The standing difficulty of the Sultan is want of money, and that want must be especially sorely felt just now, when the whole Continent is arming with feverish anxiety. If the loans secured on the Egyptian Tribute were to be converted into one Consolidated Three per Cent. issue, a revenue would be set free upon which the Sultan might again borrow. Just now, when a war is threatening that will determine the fate of Turkey, the obtaining of a considerable sum in this way might be an inducement strong enough to

make the Sultan sanction our presence in Egypt until the work undertaken by us has been accomplished. Assuming that the Sultan is "squared," and that France is somehow or other arranged with, the *Statist* has no doubt that the proposals would be beneficial to the bondholders.

What Germany thinks about it may be inferred from this paragraph from the *Globe* :—

The reports as to England's intentions concerning Egypt are said to be received in Berlin with considerable scepticism. Public opinion sides with England on the question, and is reluctant to believe that she intends to throw away the results of all her efforts. Even the Radical *Vossische* chides the Paris papers for the tone of irritation they assume about Egypt, and the Berlin *Tageblatt* says that England is quite right to remind the world that she continues her efforts to solve the Egyptian question, but that meanwhile she must keep the excellent position she has acquired there."

Whatever arrangement may be under consideration, there seems little doubt that it will be blown to the winds by the tempest now descending. There will be a new arrangement when the storm is over—England probably in England and Syria with European consent.

The best circumstances can be spoiled and made miserable by a peevish use of them : whereas, the poorest surroundings will yield pleasure to a contented and cheerful mind. The fear of the Lord is the true source of tranquility.

There are scarcely any difficulties but what will yield to perseverance at last. But where is the perseverance? Absent in most cases from lack of motive, and lack of motive comes from want of light. In the Bible is light.

"THE SERMON ON THE MOUNT."—Friend Heyes writes:—"With much gratification I read your remarks on the Sermon on the Mount, and the contribution of 'A. T. J.' Recollections come upon the mind as I look at the pieces. How little, comparatively, has been said in publications professing to be instructors for those who claim to be looking for Christ, about the commands in the sermon.

I mean the commands as a whole. I think I am right in expressing my conviction that the sermon is shunned because the commands trouble the writers themselves. Much has been said about *tests* since the preaching of the Second Advent began ; but the *test* of the Sermon on the Mount has not been presented (in its integrity) as much else has. I could instance much during a long and varied experience. Persons have found the truth too expensive and crucifying. 'We cannot live,' say some, 'if we do fully as we are told in that sermon.' 'Those commands were for Israelites,' say others—not for Gentle believers—an assertion demolished by Matt. xxviii. 20, 'If the precepts are binding,' said one who had been and is again a Christadelphian, 'there is no salvation.' But the commands are there, and woe unto us if we disobey them. They test our faith : let reasonings go to the winds."

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 8th (brethren and sisters only); tea at 5.30; conversation, 6.30; public meeting, 7.30; close 9.30.

THE EDITOR'S APPOINTMENTS FOR MARCH.—6th, London; 13th, Derby; 20th, Birmingham; 27th, Burton-on-Trent.

#### SUNDAY SCHOOL.

March 6th, Ezra v. and vi.—*Subject for proof*: "That the earth will endure for ever."—13th, Ezra vii.—*Subject for proof*: "That God made a covenant with Abraham."—20th, Era. viii.—*Subject for proof*: "That the covenant made with Abraham is not yet fulfilled."—27th, Quarterly Address.

#### BIRMINGHAM MISCELLANIES.

A parcel has come to hand for the Jewish box, containing 16 small children's chemises, produced at the Swansea evening and sewing class.

We regret the removal, during the month, of brother Norman, to Stockport, and brother Jackson, to Cannock. The brethren in these places will be gainers.

Sister Webber has been united in marriage with brother Watts, of Newport Pagnall. Both had obeyed the truth quite recently. Sister Watts removes to her new sphere, and will be associated with the Bedford ecclesia.

During the month, there was a special Board School effort. A "Rev." Mr. Wood, a baptist preacher, had recently become aggressive in preaching and publishing against the Christadelphians, and some of the brethren thought his tract misrepresenting Christadelphian views on the nature of Christ, should be answered. So arrangements were made for a lecture by brother Roberts, in Hope Street Board School, on Tuesday, Feb. 1. There was a very large attendance, and an effective meeting.

A protest has come to hand during the month, against the references last month to the improved behaviour of the children in the Sunday School. These references are considered as a reflection on the past management of the school. They were not at all intended to have this character. The Sunday School report was a simple recital of facts, as they appeared to a reporter whose retrospect could not go so far back as some, and, who, therefore, was naturally more struck with the recent aspects of things than those who can remember times when "there was neither adversary nor evil occurrent."

An extraordinary consignment of provisions for distribution among the poor brethren and sisters of Birmingham, is announced per the *Statesman* from New Orleans to Liverpool: viz., 1,200lbs. of bacon-shoulders. They are sent by a brother who forbids his name to be mentioned but who says he has known what it is to pinch in the midst of the plenty of a great town. A brother expressed the thought that it was a return blessing for what the poor of Birmingham had done so liberally for the Jews, as it is written, "Blessed is he that blesseth thee." Another said the thought would seem peculiar to the Jews, who thought bacon accursed. The reply was, "We are not under the law, but under grace." "There is nothing unclean in itself." "Every creature of God is good, and nothing to be refused if it be received with thanksgiving." Of course, strong things are not good for weak digestions: but, "Let not him that eateth not judge him that eateth."

At the February meeting of the arranging brethren, another change was resolved upon in regard to the mode of providing the cost of the tea meetings. Originally a

collection used to be made at the tea meetings themselves, but this was found to interfere with the attendance of some for whose benefit they were intended. So the collection was transferred to the close of the ordinary Sunday morning previously, leaving everyone at liberty to come "without money and without price." This worked very well as regards the tea meeting, but it was found an inconvenient addition to the Sunday collections on such occasions. Besides, those not present on Sunday, and visitors from a distance, wanted to contribute at the tea meeting, so that gradually a tea meeting collection crept back. By the change now made, the tea meeting collection is altogether abolished, and the funds will be provided by appropriating the second collection of the previous Sunday, and visitors will be made welcome as guests.

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## INTELLIGENCE.

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

*Use note paper 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.*

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**Alderley Edge.**—Brother Finch reports assisting two more into a position to commence the race for life eternal, namely: Mrs. MARY GIBBON (41), and ESTHER ANN GARNER (17), formerly Wesleyans. Sister Garner is sister in the flesh to Brother Joseph Garner. This now makes two sons and three daughters of the Garners all in the truth; Mrs. Garner herself is very interested. The brethren trust that both Mr. and Mrs. Garner may soon see the need of obeying the commandments of Christ. These additions bring the number in Alderley Edge up to 18, who are striving together for the faith of the Gospel.

**LECTURES.**—January 2nd, "An hour with the Apostle Paul" (brother G. Waite, Stockport); 9th, "An evening with the Great Teacher, Christ" (brother W. Heath, Crewe); 16th, "Is the Kingdom of God in existence?" (brother T. Holland, Manchester); 23rd, "Mortality, our Nature: Immortality our Hope" (brother J. Clalford, of Oldham); 30th,

"The Great Deliverer at Hand" (brother Atkinson, of Crewe)

**Bedford.**—Though we have no further additions to report, we are much encouraged by the interest manifested by those who come regularly to our meetings. We have been helped financially by our Leicester brethren towards our expenses in proclaiming the truth. The South London ecclesia also send us a lecturer once a month, now that "Islington" can no longer assist. Brethren Frank and Arthur Jannaway have lectured to large audiences, on "Who are the Christadelphians?" and, "Christ is Coming." We had two lectures on February 6th by brother Bryan Smither, of Luton. Subjects: "Does it matter what we believe?" also "What has God promised to believers?" He has also lectured on "The Gospel of the Kingdom" and "The Hell of the Bible." We pray that our efforts to make known the way of salvation may have our Father's blessing to the saving of some ere the door is shut. Brother Watts, whose immersion was notified recently, has been united in marriage with sister Webber.

**Birmingham.**—LECTURES.—January 23rd, "Paul's vindication" (Brother Roberts); 30th, "The beatitudes" (Brother Shuttlesworth); February 6th, "Paul's thorn and Paul's visions" (Brother Roberts); 13th, "The nations of prophecy" (Brother Shuttlesworth); 20th, "Not of men, neither by man" (Brother Roberts).

**Bournemouth.**—Brother Jarvis writes:—"We are now being noticed in the papers. *The Bournemouth Observer* of February 9th has a paragraph about us, and although it is not very complimentary, it will be a good advertisement. We are taking advantage of the opportunity, and hope to get a reply inserted in next week's paper. It shows that the more we strive to let our light shine, the more will be the opportunities afforded us for doing so. The paragraph is as follows:—

"THE "CHRISTADELPHIANS."—The "Christian Socialists" have scarcely had a fair chance of distinguishing themselves before. A rival set appear calling themselves "Christadelphians." We do not know whether we are justified in looking upon this latter body as another off-spring of Radicalism, but at all events their headquarters in this locality appears to be a Liberal club room. A correspondent has sent us the following hand-bill:—

"Liberal Club Room, Winton. The Christadelphians meeting in the above room beg respectfully to announce that a series of discourses will be delivered (God willing) on the following Sunday evenings:—February 6th—'The Holy Land: its past history and future prospects.' February 13th—'The coming (Gladstone) and future reformation.' February 20th—'I am the Light of the World: he that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.'—John xii. 48. February 27th—'Dead and buried: Who? where? and what for?' In a "P.S." they announce a Sunday School "for the instruction of the young in the ways of righteousness," as well as a Bible class, which is held at Mr. —'s, "two doors higher up."

"I wonder what they will call us next. We disclaim all association with that community calling themselves Socialists. Still, in the true sense of the term, we are christian socialists; for our desire, hope, and prayer is that there may be a speedy over-turning of all existing governments, and the setting up of that glorious Kingdom of righteousness, which is destined to supersede all others and last for ever, bringing 'Glory to God in the Highest, on earth peace and goodwill toward men.' The interest evinced by the alien does not flag, which is encouraging to us in our efforts. We have had the company of sister Chandler, of Derby, for a short time."

**Crewe.**—Brother Heath writes:—"Things are beginning to look a little more promising for the truth in Crewe. Brother Hall coming to live among us has encouraged and stimulated the brethren, and we are finding him plenty to do. He has been delivering a course of lectures extending over a period of eight weeks, and he intends, if God permit, to continue his lectures for six weeks longer, which will be a course of fourteen. We are advertising in one of the local papers, and one of our brethren reports the lecture (condensed a little) to the same paper. We also distribute handbills about the town, and we have had a very fair attendance generally, and some few seem interested. The lectures brother Hall has delivered since he came amongst us, commencing December 19th, are:—'Immortality,' 'The song of the Angels 1,800 years

ago,' 'The past year, 1886, and the probabilities of 1887,' 'The time of the end,' 'Jesus of Nazareth's second appearing upon earth at hand,' 'Armed Europe,' 'The Eastern question,' 'The time of trouble,' 'Signs in the earth.'"

**Derby.**—(*Athenaeum, Victoria Street. Sundays, 10.30 and 6.30.*)—The word of truth still continues to be proclaimed in this town. For some time the audiences were small, but the distribution of one or two thousand handbills each month, and a series of out-door meetings, which we intend keeping up during the summer, have had the effect of bringing larger numbers of people to our meetings.—[A sore bereavement has just befallen brother and sister Chandler in the death of their son Harry—a young man of intelligence thoroughly enlightened in the truth, and deeply interested in everything connected with it, but who never rendered the obedience it requires at the hands of the sinful sons of Adam. The tie of natural affection was unusually strong, and the wrench is a double severity under the circumstances mentioned. Brother and sister Chandler (336, Abbey Street) will be sure to receive the deepest sympathy of all who know them. Harry had been failing several months from consumption, and died at last on Tuesday, Feb. 15th. He was to be interred on the following Saturday.—EDITOR.]

**LECTURES.**—January 16th, "Methodism" (brother W. Clark); 23rd, "Resurrection and Judgment" (brother T. W. Gamble, of Leicester); 30th, "The Gospel" (brother J. Andrews, of Birmingham); February 6th, "Signs of the Times" (brother F. R. Shuttleworth, of Birmingham); 13th, "What is Man" (brother H. Fidler, of Nottingham).

**Grantham.**—Brother Buckler reports: "We have been assisted in the work of the truth during January by brother T. H. Elwick, of Lincoln, who lectured on the 2nd. Subject: 'The Devil.' And on the 30th we had the company of brother Jas. Allen, of Birmingham, who, at the Table of the Lord, spoke to us words of comfort and encouragement, which were very cheering to our small ecclesia. In the evening he lectured on 'Religious Delusions.' Other subjects have been: 'Christ's advice to earnest men' (Matt. vi. 33), 'If a man die, shall he live again?' 'The second appearing of Jesus Christ, the only hope of the Gospel.'"

**Huddersfield.**—Brother Heywood reports the removal of meeting room from Devonshire Chambers, King Street, to the Liberal Council Chamber, Imperial Arcade, New Street. The removal was necessitated by the proprietor letting the whole of the Devonshire Chambers to the Young Men's Christian Association. Brother Heywood says:—"We were very sorry to leave our pleasant room, but it was expedient, as our notice to leave would expire in a few months, and the Y. M. C. A. desired us to oblige them by getting away as early as possible, and compensating us for the obligation. Our present premises are not so comfortable, but they are the best we could meet with at present. We have also to inform you of the establishment of an Ecclesia at Slaithwaite,  $4\frac{1}{2}$  miles from Huddersfield, and consisting of six brothers and sisters residing near Slaithwaite who find it very inconvenient to attend here on account of distance and railway expenses. A meeting was opened on January 13th at the house of brother Wilde until they meet with a suitable room. In their letter of resignation they request our assistance and prayers for the success of the Gospel; also stating the basis of fellowship to be a wholly inspired Bible. We are very sorry to lose their support and presence at Huddersfield, but we cannot reasonably object, under the circumstances, to their request, and have accepted their resignations as under:—Brethren Benj. Heppinstall, David Brown, George Wilde; sisters P. Wilde, S. A. Brown, A. Walker."

**Jersey** (Channel Islands).—Brother S. G. Hayes writes:—"We have commenced a Bible Class, which meets for the present every other Sunday at the house of brother Gallichan, after the breaking of bread. That is a very interesting case, reported from Australia, concerning which I shall look anxiously for further particulars."

**Liverpool.**—"Since the date of our last report we have immersed WILLIAM MILLS (32), shop manager, in this city, who put on the saving name, by baptism, on the 9th of February. Our brother comes from Bristol, in which place he heard something of the Christadelphians ten years ago, but he has never been a member of any religious denomination."—HY. COLLENS.

**London** (South).—*Surrey Masonic Hall, Camberwell New Road, S.E. Sundays, 11 a.m. and 7 p.m.; Wednesdays, 8 p.m.*—On January 20th, JOSEPH BARNARD (42),

formerly Wesleyan, obeyed the truth with baptism. In last month's report brother and sister Pegg were stated to have removed from Orpington—it should have been *Addlestone*. Our special effort, as announced last month, commenced on Feb. 6th with a lecture by brother Elliott. The attendance was encouraging. We had some six-foot posters out in addition to our ordinary bills, and the regular distribution of 3,000 handbills. The special effort is proposed for the months of February, March, and April, with specific headings for each month, namely:—

February: The resurrection near.

March: War imminent.

April: Christendom astray.

Brother Roberts is expected to give the first lecture in March, and brother Shuttleworth the first in April. The lectures for February were announced in the following manner:—

"The Resurrection Near," a course of four special lectures will be delivered (D.V.) in the Surrey Masonic Hall, (Lecture Room upstairs), Camberwell New Road, S.E., on the re-appearing of Christ to raise the dead, punish the wicked, and immortalise the righteous; to overthrow all existing governments, and to establish upon the earth the Kingdom of God.

SUBJECTS:—

Sunday evening, February 6th—Christ is coming—to raise the dead—immortalise the righteous, and destroy the wicked.

February 13th: Christ is coming—not to burn up the earth, but to give it to the righteous for an everlasting possession.

February 20th: Christ is coming—Approaching Israelitish Exodus from all nations, under the direction of the Once Crucified Nazarene. The Signs of the times indicative of His second appearing.

February 27th: Christ is coming—Nebuchadnezzar's Inspired Dream: its remarkable interpretation, and marvellous fulfilment. The world's history delineated for over 3,000 years, four epochs in the past, one now present, the sixth in the future. The kingdoms of men to be superseded by the Kingdom of Christ.

(All by brother Elliott, except the last, which was by brother J. J. Andrew.)—C. F. CLEMENTS, Sec.

**London** (New Cross).—*New Cross Hall, No. 1 Room, Lewisham High Road, S.E.; Sundays, at 6-30 p.m.* The attendance at the lectures during the month

has been very encouraging, the room being comfortably filled every evening. Since last report, there has been another immersion, and several now are likely to follow.

**LECTURES.**—January 23rd, "Resurrection and Judgment" (brother C. Meakin); 30, "Destiny of the kingdoms of men" (brother M. Lewin); February 6th, "Immortality" (brother A. White); 13th, "The Devil" (brother J. H. Pegg).—W. H. CLIFFORD.

**Neath.**—Brother Gregory writes:—"Since I wrote last, we have been making a little extra effort to get the ear of the alien. We have often heard it said, by them, when in conversation upon the truth, 'Why don't you have some lectures week nights when our chapels are not open? we would then come in goodly numbers to hear.' This we have done, not because we expected large audiences, but to be satisfied that our duty was done; we thoroughly advertised three lectures as follows:—Thursday evening, January 27th, 'England, France, Russia, Turkey: their Places in Prophecy' (Brother Dan. Clement); Thursday, February 3rd, 'The Nations on the march to Armageddon' (brother Dan. Clement); Thursday, February 10th, 'The new dominant Nations in the Earth, or the Kingdom of God in Israel restored with Jesus, their Crucified King, Lord of the whole Earth' (brother E. Grimes). Not many (if any) of the so-called religionist class was to be seen in the little number that assembled to hear the lectures, their farm, their merchandise, &c., took their attention. On January 3rd, brother Roberts, according to promise, was here, and delivered a lecture, in the Town Hall, on 'The Events in the East in the light of what is revealed in the prophets.' A number of brethren from Swansea were present. The evening was bitterly cold and wet, which had the effect of making the audience small. A profitable time was spent by the brethren and sisters with brother Roberts."

**Newport (Mon.)**—Brother Thomas J. Cross reports the removal of brother Thomas to Bath—great loss to Newport, a valuable addition to Bath. Since the last report from Newport, brother Guest has paid a visit and lectured on "Christ's coming to raise the dead." The number of the ecclesia has been augmented by the obedience of one who has for some months been looking into the Truth, viz., a Mr.

LEWISON, of Abersychan, formerly Baptist. After a good confession, he was, by the aid of brother Jas. Lander, buried with Christ in baptism, since which he has met with the brethren at the breaking of bread once. Living at Abersychan, the brethren cannot expect him often. The ecclesia now numbers 25 brethren and sisters. The lectures are fairly well attended. Several are known to be interested, and the outlook is encouraging.

**Nottingham.**—Brother Kirkland reports two further additions by immersion: HENRY ROPER (44), and his wife, MARY ANN ROPER (41). Both having given evidence of an intelligent belief of the truth, put on Christ in the appointed way, brother Roper on January 9th and sister Roper January 15th. They were formerly Wesleyan Methodists.

**Slaithwaite.**—Brother Wilde writes:—"We are very glad to find in this locality a few honest souls, who are dissatisfied with the traditions of men, and who are anxious for a knowledge of the truth as made known in the "Word of God." We are assisting such as far as lies in our power, and we earnestly pray for success. We intend shortly to open a room for the proclamation of the truth, particulars of which will be forthcoming next month, God willing."

**Swansea** (Albert Minor Hall).—"Since our last report, we have been favoured with a visit from brother and sister Roberts. On Sunday, January 2nd, brother Roberts addressed the brethren at the breaking of bread, and in the evening lectured on "What of the Night?" A fairly good audience assembled, and paid great attention. We have also held our annual social meeting, when a number of brethren, sisters, and visitors came together, including some from Neath and the Mumbles. The children of the Sunday School also took tea with the brethren. The evening was profitably spent in exhortations, singing, &c. On January 13th, the Sunday School children enjoyed the exhibition by magic lantern of pictorial views, illustrating the life of Joseph and the Apostle Paul, and receiving prizes for greatest number of marks and proficiency in Sunday School work.

**LECTURES.**—Jan. 16th, "Are there few that be saved?" (brother M. Evans); 23rd, "The first commandment of Christ" (brother Geo. Palmer); 30th, "The Devil" (brother D. Clement); Feb. 6th

“Roman Catholicism” (brother Grimes);  
13th, “Paul at Athens” (brother Evans).  
—THOMAS RANGLES.

### AUSTRALIA.

**Adelaide.**—Brother Funnell writes to report the formation of an ecclesia at Adelaide. Several persons resident in the city and suburbs of Adelaide having become dissatisfied with the sects with which they had been identified, and believing that the teachings of the people known among men as Christadelphians or brethren of Christ to be in accordance with the Scriptures of truth, communicated with brother James Mansfield, who with his wife were in fellowship with the ecclesia meeting at Goolwa, and with brother Joseph Brown who with his wife were in fellowship with the ecclesia meeting in the Protestant Hall, Melbourne, Victoria, but now resident in South Australia. The communication was with a view to the formation of Christadelphian ecclesia to meet in the city or suburbs of Adelaide as may from time to time be determined for the worship of Almighty God, the observance of His Son Jesus Christ our Saviour, and for the mutual help, comfort, and edification in the Scriptures of themselves and all who may in the future join their fellowship. A preliminary meeting was held on Wednesday, Dec. 1st, in response to an invitation by brother Brown. The following friends met him and sister Brown at their residence, Park Street, Hyde Park, viz., brothers Mansfield, Funnell (late Wesleyan), Hopkins (late Primitive Methodist), who with sister Hopkins were baptised by Mr. Colbourne, of Park Street Chapel (he not endorsing their views of the kingdom and name of Jesus Christ; brother W. Parsons, of Bentham Street Chapel (Baptist), who stated that when baptised he was a believer in the kingdom and the name; and Mr. J. Ellis (Baptist), who desired re-immersion. After some time spent in conversation upon the truth, it was decided that brothers Brown and Mansfield, who expressed their confidence in Mr. J. Ellis as a believer in the things concerning the kingdom of God, and the name of Jesus Christ, should meet him on Friday evening at the house of brother Mansfield for baptism. This was accordingly done after the reading of the 6th of Romans. On the following Sunday evening, December 5th, the first meeting for the breaking

of bread in remembrance of the Lord's death and for the edification of the brethren, was held at the house of brother and sister Hopkins, there being present sister Brown, brothers Mansfield (presiding), Funnell, Parsons, and Ellis. At the close of the meeting it was decided to meet on Wednesday at the house of brother Hopkins. On Sunday, the 12th, the brethren again met at brother Hopkins' to break bread. On Tuesday, the 22nd, Mr. J. Stephens was examined, and reported to be a fit subject for baptism, and on Wednesday, the 23rd, they met for the purpose of baptising brother STEPHENS, which was done by brother Mansfield. We have continued to meet on Sundays and Wednesdays since our foundation, and have engaged a hall in the city for the proclamation of the truth. We trust that our efforts may be blessed by turning many to the only gospel. We have founded a Sunday School in connection with our ecclesia, the first attendance being eleven children. We have hopes that we shall have a very much larger attendance when we commence in our new hall. Should anyone that you know be coming to South Australia please give them credentials so that we may admit them to fellowship.—Our presiding brethren are Bros. Brown, Ellis and Mansfield. Managing brethren, Bro. Brown, Ellis, and Hopkins. Treasurer, Bro. Ellis. Secretary H. B. Funnell. May the God of Abraham, Isaac, and Jacob sustain us in our battle for the faith once delivered to the Saints, and may we be kept till our Master appears in all good conscience. Greeting to our Brethren in Birmingham.

**Caramut.**—Bro. Riley (retired to in Mr. Farmer's interesting communication last month), now writes:—“Bro. C. C. Walker, of Armadale, has no doubt ere this reported to you my immersion at his residence, on the evening of Nov. 13th, after a good confession of the things concerning the Kingdom of God and the name of Jesus Christ. (33.) I have the pleasure now to report, that Mrs. Riley followed my example ten days after, and was immersed on Nov. 22nd. So far, we are alone in this township, as the truth does not appear acceptable to the residents. We were formerly Methodists. How we came to know the truth was this:—Seeing an advertisement in the *Age*, “Read Prophecy and the Eastern Question,” I sent to brother Walker for it, out of curiosity, and with it

he sent to me a *Declaration*. I read these but was not much aroused. The *Declaration* was too dry. But having read (some time before) Mr. Hine's work on *The Last Ten Tribes*, and seeing the Hine debate advertised, curiosity prompted me again to get that. At the time I got that, brother Walker advised me to read *Christendom Astray*. The debate satisfied me that the Hine theory would not at all fit in with the Scriptures; and I felt a desire to read further, and my next essay was at *Christendom Astray*. On getting through the second chapter, I felt convinced that orthodoxy was far away from the Truth, and I left Church at once. I had just got over most of *Christendom Astray*, when on the Sunday evening, the Presbyterian minister gave us a call. After a little conversation on other matters, I introduced *Christendom Astray* to his notice, and gave him, in a few words, the main points, and remarked that the "Doctrine of Immortality of the Soul" appeared to be totally opposed to the teaching of the Scriptures. Upon this, he came down upon the "thief on the cross;" but here I put him in difficulties; and in order to place the doctrines before him, I gave him a copy of *Christendom Astray*. He (after the lapse of a few weeks) preached a feeble reply to show that the doctrine of immortality of soul was implied if not directly taught. Of course, he did not attempt to touch the main argument, but made the most of such texts as "*Abraham and Lazarus*," "*In the body out of the body*," &c. I was not present to hear it but was informed of all the salient points of his discourse by a friend here (who is now about to leave for Melbourne to put on Christ). This "sermon" perfectly satisfied him, and he left Church from that day. Since then we have read through all the Christadelphian publications, or nearly all, including *Eureka*, *Elpis Israel*, and all your own works. *Man Mortal* especially seemed to me an invincible work. After reading that, all immortal soulism vanished out of my mind, but still I determined to take time, and read all I could before taking the decisive step, and so every spare moment from July to November was taken up in searching for Truth, and my search has not been in vain. Of course, my acceptance of the "One Faith" is not at all pleasing to my friends, at least it would appear so. I had hopes of two or three a short time ago, but am not so hopeful now, as they appear very lukewarm in the

matter. As I will be amongst them in a fortnight or so, I will know the result of my sowing.—I cannot allow this my first letter to you to pass without saying a few words on the "Inspiration Controversy." It has been a great trial, and no doubt it was of God, and was designed for a good purpose. You have acted nobly in the controversy in allowing no compromise; but standing up for a wholly-inspired Bible. For my part, and taking all things into consideration, I do not see any middle course (consistent at all with common sense), between a full acceptance or a full repudiation. Who shall draw the line? The very answer requires inspiration, and we know (only too well) that such is not to be obtained in our day."

**Crow's Nest** (Railway Station, Highfield Branch, Queensland).—Brother and sister Stapleton have removed to this address from Lutwyche.

**Melbourne** (Kew).—The following interesting letter, dated December 23rd, comes from this place:—"DEAR SIR,—[I cannot yet address you as a brother, although before this reaches you, I hope to be a brother.] I herewith forward P.O.O. for year's subscription for *Christadelphian*. I need hardly say that this would not have been my first subscription had I been enlightened before, but through what is commonly called chance, in September of this year, while waiting in a drawing-room for a friend, I took up a *Christendom Astray*. My friend (a Baptist now, but not to be so soon, I hope) told me, it proved that ministers were nearly all wrong—"I will lend you it," added he. In October I had (by Sunday reading) mastered its contents. The impression made by it, may be gathered from my remark to a friend, 'If I should be fortunate enough to go to England, the first man I would go to see, is Mr. Roberts, and shake him heartily by the hand for his noble outspokenness.' No immortal soul! (Max Muller, the great philologist, says, 'Soul has been defined by so many, and so often, that it means everything and nothing). No personal devil! No everlasting torment! My dear dead father not aware of the troubles his family have passed through since he fell asleep. Immortality a conditional gift! no three gods in one! and (to crown all) all this Bible teaching! It did come as a glorious, wondrous surprise. I had indeed been aroused from a hideous dream. My



next step was to prove your assumption in those lectures, viz., the divinity, and therefore, plenary inspiration of the Bible. I secured your *Braulaugh Debate*, but that was not quite so convincing as the *Trial* (lent me by one of the brethren) which overthrew any unscientific science (to use an oxymoron) imbibed while studying at the University for my trade-mark as a tutor (B.A.), though it should be here noted that the Professor of Natural Science there, Dr. McCoy (now in England), is an out-and-out opponent of Darwinism. He moreover, on another occasion has told us assembled students that there is no contradiction between the Bible and science rightly interpreted (how true a remark it is!). Your 13 lectures on the Apocalypse continued the feast: then *Anastasis* and *Phanerosis, Jesus Christ and Him Crucified, The Dr.'s Life, The Shields, various Light-stands and Christadelphians*, most judiciously lent by two Christadelphian friends. After reading the last year's numbers of the *Christadelphian* I could not doubt the plenary inspiration of the Bible. The Bible, though I rarely omitted to read it daily for the last 11 or 12 years (and often in previous years) is an entirely new book. Though it may smack of egotism, I can hardly omit to show how want of enlightenment on a few things, destroys or makes useless knowledge of other things. Through my parents' (general and therefore inconsistent Baptists) influence, manner of life, and respect for the Bible, I inherited a respect for it; but while in Hobart (the capital of Tasmania), I heard a lecture by that hash-er-up of stale—very stale—twaddle, Moncure D. Conway, who therein denied two truths, viz., existences of Adam and Jesus Christ. A Sunday School superintendent who was present (out of curiosity, doubtless) could hardly restrain himself from jumping from his seat and bundling the lying lecturer from the platform. This fact, and the knowledge of Colenso's ignorant speculations on the Pentateuch, made me keep my eyes and ears open. Shortly afterwards appeared Talmage on Ingersoll; this partially corrected some false ideas, but only partially. Afterwards in New South Wales I was fortunate enough to get *Paley's Evidences* and five or six *Christian Evidence Lectures*, with a few other works, one especially dealing with Colenso, and demolishing him, as Darwinism has been

lately demolished. Many extracts from these works have been made in my (to me) old Bible, bearing date 1868, presented to me when a boy of eight. By this time I was fully persuaded that the Bible is *substantially* true, and advanced no further till I had read the Christadelphian works mentioned. I take it, therefore, that I was being unconsciously prepared for the truth.—My anxiety to master thoroughly and prove the truth of Christadelphianism cannot be better shown than by the fact that as there have been (excepting Saturdays and Sundays) but three or four days' vacation from my school, the only time I have had has been *before* 6.30 a.m. and *after* 9 p.m. on schooldays; therefore much of the reading was done on the rail-way journey to and fro, and chiefly in the lunch hour (12.30 to 2). Sundays have been my feast days, as I could not neglect my dear wife on Saturdays, which are our holidays. I am sorry (but hardly surprised) that this dear wife (a member of the eldest daughter of the Harlot Church is not much interested in the truth, but time and tact, humanly speaking, do much. As we have not been married seven months, my necessary conduct may easily be construed into indifference, and even neglect. I should be ungrateful not to refer to the very great help (so ungrudgingly given) rendered by a brother and sister in one of the ecclesias some miles from here. Two of the brethren are to examine me on Jan. 1st, when I hope to obey the divine command by being immersed. If you could, though perhaps it is selfish on my part to ask you, spare a little time to write a line or two, I should feel much encouraged, as I can easily foresee the uphill fight before me even in this lovely "garden of Victoria," Kew (so named after the English Kew) of some 5,000 souls (not immortal), among whom, as far as I know, there are not six interested in the truth; I know of only two for certain so interested. Asking you to excuse the many errors of omission and commission contained in this hastily composed note . . . I remain, Dear Sir, yours truly, ARTHUR RATTEN."

**Sydney** (*New Masonic Hall, Castle-reagh Street*).—Brother Burton writes: "We have great pleasure in reporting that MR. and MRS. YOUNG, on Nov. 25th, and MR. DENNETT, on Dec. 9th, were immersed into the sin-covering name. We are encouraged by this to continue the

work of the open-air proclamation of the truth, commenced under very unfavourable circumstances by our brother Bayliss. We have several reading our works, and much interested. Brother Walker, who is leaving Australia, and will be much missed, has for the truth's sake generously handed over his library of our books, which we hope to be able to continue. Orders for books to be sent to Mr. W. M. Bayliss, Writtle Cottage, Brougham Street, Glebe, Sydney.

**Wollongong** (N.S.W.). — Brother Parkinson says that as far as appearances go, the ecclesia here seems likely to remain at its present number, not that the people do not know the truth, but because of that spirit of indifference which is so widely spread, which makes men think it does not matter what they believe, that it will be allright by-and-bye. We are doing our best on behalf of the truth, and leave the result to the disposer of all things."

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#### UNITED STATES.

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**Boston** (Mass.).—Brother Trussler reports the obedience of HENRY HARTLEY (24), butler, formerly Church of England, who, after having made a good confession of the faith, was assisted to put on the sin covering name by baptism. Brother Trussler adds:—"I am pleased to say that our ecclesia continues to grow, not only in number, but in ability to do the Master's work. It seems to me, that before long, the truth will be largely represented in the city of Boston."

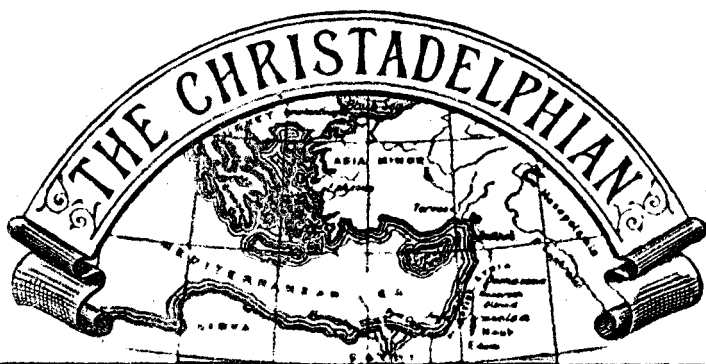
**LECTURES.**—January 2nd, "What is the soul that man cannot kill?"; 9th, "Pilate's question answered"; 16th, "The human family, past history, present condition, and future destiny"; 23rd, "Revival conditions examined"; 30th, "God and the angels."

**Portland** (Ogn.). — Brother McCarl writes:—"Since I last wrote to you, our little band has suffered a severe loss in the death of sister Cooper on the 6th of January. She underwent an operation on the 1st, and died on the 6th. The brothers and sisters were with her almost constantly during that time. Her death did not come

unawares, for she has been a sufferer for a number of years. It is our loss, but her gain; her sufferings are ended, and the interval to the Lord's return will be but a moment when that glorious resurrection arrives, in the hope of which she died."

**Worcester** (Mass.).—Brother Bemis writes:—"As we have just entered another year's warfare with the old man of the flesh and the world, for the glorious hope of eternal life, we thought a few lines from this place would prove interesting to most of the brethren abroad. About three years ago we were reduced in numbers to seven by removal of the brethren to other parts of the country. And although so few, we struggled along in 'the way' imparting what comfort and strength to each other our abilities admitted of, determined to stand by the royal banner of the truth, and magnify the infallible word of God. We felt very lonely in our weekly assembly and missed the society of those who had moved away. Yet we did not cease to pray to our Father in heaven to send us comfort and strength in the way most pleasing to Him who is called the 'God of all comfort.' And it gives me pleasure to report that our prayer has been answered in a very practical way as follows:

—Last August we were comforted by the return of sisters Mary Holmes and Lena Holmes, and brother Isaac Jones from Florida, all in the faith. Then again late in November, brother and sister Bigger moved here from Springfield, Mass., one week later. Brother Tunstall, formerly of Kidderminster, Eng., was united with us. Then January 1st our aged and esteemed Brother Seth Wright joined us in fellowship after a brief interview for thorough understanding. He is the oldest believer in this city, and has held the pure doctrine of Christ and his nature, and has never ceased to give Dr. Thomas and his works a large place in his esteem and affections. Our hearts swell with gratitude to God for such comfort as these additions have imparted to this ecclesia. The trial of our faith has clothed us with more wisdom and humility, and unity, and Brotherly love reigns supreme. We have evening meetings, Sunday and Wednesday, for searching the Scripture, and a goodly number attend. We advertise lectures, Sunday morning for the alien, and afternoon we meet for the breaking of bread and exhortation of the brethren.



"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: Nature waiteth for the manifestation of THE SONS OF GOD.'—(Rom. vii. 19.)

No. 274.

APRIL 1st, 1887, A. M., 5978. Vol. XXIV.

## DR. THOMAS'S ACCOUNT OF HIS VISIT TO THE SOUTH DURING THE AMERICAN CIVIL WAR.

*(Continued from last month.)*

While in Charlottesville, we visited the University of Virginia. When last at this institution, we met the students in the lecture room, and addressed them on the Bible doctrine of life and incorruptibility as opposed to the heathen dogma of "the immortality of the soul." But the aspect of things is now greatly changed. Students have all turned soldiers, and gone to the wars: and the halls are turned into hospital wards for the sick and wounded. After the battle of Manassas, there were said to be fifteen hundred in hospital at Charlottesville. The wounds were either slight or desperate.

All the wounded northern soldiers died, except one. We saw some confederates who had suffered amputation twice, and who seemed certain to die. Though the wards were well ventilated, there was a cadaverous smell that very disagreeably affected us. Travelling in the rain had predisposed us to an attack of intermittent, which we believe, was excited by the malaria of the wards. We felt very much like having a chill that night, but escaped for the present.

On the following day, August 23rd, we bid farewell to our kind friends in Charlottesville. Having repaired our vehicle roughly, but strongly, and the weather being very fine, we ventured to encounter the mud and rocks of the road to brother Anderson's in Goochland county.

After seven miles of thick, tenacious clay, we took a last look at the beautiful and highly improved scenery of Albemarle, and entered upon the desolate and forsaken region, as it appeared to us, of Fluvanna and Louisa. The present revolution will, perhaps, cause Virginia to awake from her lethargy, and enter upon a career of improvement. If it do not, the country on the route we travelled will relapse into its original forest state. Fences and homesteads are rotting down, and its inhabitants dispersed. We felt dismayed and without heart to continue our endeavors to promote the spiritual regeneration of a people so reckless and indifferent to what we regard as the decencies of our common civilization. Towards night we arrived at brother Anderson's. Our long absence had alarmed them for our safety.

They feared we might have been arrested for a spy. He is greatly troubled at the times, especially as his son has volunteered. We were sorry to hear this of him and others. They feared being drafted, and preferred to volunteer that they might select their company. But they were too easily scared, for the draft did not ensue. We advised them, therefore, as they had not been mustered into the confederate service, to resign. They professed to wish to do so; but how is profession to be believed when the means of redemption are disregarded? The spirit in activity here, was not to our taste. Lawless and destructive as the abolition soldiery had been in the Peninsula, it should not fill persons professing to be saints with the bitterness their violence generates in sinners of the world.

We were charged with aiding and abetting murderers and other villains in continuing to live in the north; that we gave countenance to their abominations in residing there and paying taxes. We objected to this, that they might as well make Paul an aider and abettor of paganism because he paid taxes to Cæsar. We do not pay taxes because we love the Government and its policy and deeds, but because we can't help ourselves. We came into this world to be taxed, but not to be held responsible for the malappropriation of the funds. We do not think that our spiritual liabilities would be at all improved by the suggested transfer of ourselves and family to the sunny south. Brother Anderson was very pressing for us to stay with them over Sunday. Several influential people around were said to be desirous of hearing us. But fever was working in us, and the hopelessness we felt of effecting anything beyond the mere gratification of a listless curiosity, caused us to decline speaking any more till we arrived in Norfolk, where the demon of war had not entered into the brethren. Last year we had spoken on three days in this neighbourhood, but if the truth spoken and professed cannot preserve the saints, what hope is there of the world? In the morning we resumed our route, and towards evening arrived again at brother Jesse Bowles', who had returned from Monterey. About bed-time, we were seized with a cold paroxysm, which introduced us to fever and its consequents. This was particularly unpleasant and inconvenient; but had to be endured.

Sunday was our "well day," and

having no appointment to prolong our stay near the still unfinished octagon called Temperance, we determined, as the day was fine, to push on to Richmond. Bidding farewell, then, to the brethren, in the hope of meeting hereafter under circumstances more propitious to the truth, we set out for the capital. Nothing worthy of note transpired to enliven the monotony of the road, till we arrived at a certain creek. Here our friend, who conducted us, proposed to let the horses drink, to which, of course, as we had to drive through, there could be no objection. The checks being unhooked, they had still some inconvenience in both at once getting their mouths to the water, owing to the reins hitching to the harness saddles. He proceeded, therefore, to unbuckle the reins leading to the inner ends of the bits of the two horses. But to this we earnestly objected, as it left us in the vehicle without any control over them if anything should frighten them. But he did not think there was any danger of that; so we risked it. He thought, however, he would hold one of them; so taking a board hard by, he dropped it into the water at the brink to stand upon. The horses took fright and wheeled round to run. All we could do was to cry "Wo!" for to pull at the reins would only have made matters worse. This was the serious part of the affair, which was ended by the horses who were tired, becoming quiet; the comical was on the other side. The sudden start of the horses had disturbed our friend's balance, whose legs flew in an aerial direction, his head water-wise, and his wig down the stream! Our

grief at his mishap was not unmingled with a sense of the comical at the retributive visitation that had overtaken him! He had jeopardized our neck by his well-meant device, and had shipped the water into his boots and down the skin side of his outer and inner garments from behind, and came well-nigh losing his wig! Having recovered this vagrant appendage, and emptied his boots, his species seemed to be amphibious, a being of the water and the air. The horses being rectified, the creek crossed, and our friend drying in the sun, he became anecdotal, and remembered that about two years ago, at this very creek, he saw a lady sitting in a gig, while the horse was feeding with the bridle off. Something scared the creature, who started off, dashing everything to pieces, and leaving his mistress among the dead. We thought that the remembrance of this anecdote would have been more timely before he put us on the way for a like consummation of our "on to Richmond" incursion; and suggest that when he comes to creeks of water in all future time, especially if he have us for his companion, he will bear in mind this tragical fragment of tradition in which there is no comicality at all. He was thankful things were no worse; and so were we; for he doubted not from the temper of his team that if they had not been tired, they would have run; and then woe to the rolling stock and the helpless charioteer behind two Mazeppian steeds in full flight through the woods and gullies called "roads" in the Old Dominion. Our friend was wet enough to view this consummation coolly; not so, however,

our feverish self, which thrilled to the foundation of the inner man at the narrow escape we had incurred. We arrived in Richmond to the no little relief of the anxiety of our friends, who were aware of the threats against us; and, as we had overstaid our time nearly a week, had supposed that they might have been carried into execution. The region we had visited was one of lawless violence; for a Pennsylvanian, a mean white fellow, doubtless, who deserved punishment, but not at the hands of a mob, had been whipped nearly to death, and cast into jail, where he was retained on a charge for which he had been examined in Richmond two years ago, and acquitted. But the rain, we think, saved us trouble from the same class; and we felt once more in safety, though so contiguous to "Jeff. Davis," and the agents of his power. We were detained in Richmond by sickness which held us during the week. We had recourse to quinine by which we succeeded in breaking up the enemy's encampment. But as slight causes will bring on a relapse, we deemed it expedient not to sojourn in Norfolk, at this unhealthy season of the year. We were under the necessity, therefore, of putting off our visit there; and to reserve what health we had recovered for as rapid a transit through the lowlands of the peninsula as might be practicable. We spoke in Richmond again, at Bethel, on September 1, being called upon by brother Davison, who presided. We felt very little like compliance, but as it seemed to be desired, we set aside the weight that oppressed us, and discoursed to them on "the patience

and faith of the saints." On the morrow, having previously secured a permit from the Secretary of War, and a passport from the British Consul, we took to the York River Railroad for West Point. On our arrival here, we were transferred to a steamer for Yorktown. The point is a tongue of land between the Pamunkey and Mattaponi, which at their junction, form the York. It is about three hours' steam to Yorktown. A schooner laden with gun carriages was taken in tow, and we put off. The day was very fine, and on the water not too hot. Between one and two we came in view of our destination, and having cast off the schooner, rounded to, and made fast under the protection of the batteries on every side. The York is here about a mile wide, and commanded by the fort at Gloucester Point, which points its guns up, down, and across the river. Confederate flags are flying on both sides, and must be pulled down, if at all, from some other direction than the Chesapeake. On leaving the steamer we were stopped at the gangway, by three men with drawn sabres. Our permit was demanded, and we found that, though we had obtained our ticket without a pass, we should have been sent back to Richmond, if we could not have produced it. Having shown it, it was pronounced "all right," and the ordeal, so novel for America, adjudged us to be neither "a suspicious person" nor "a spy." Having no cause, then, for timidity or misgiving, we passed through a crowd of Confederates; and finding that General Magruder was in the place, inquired for Headquarters. We were directed

to the main street of the dilapidated old encampment of British Toryism, when Lord Cornwallis ruled the little kingdom within his lines. We toiled up the heights with our heavy valise in the hot sun, not a little apprehensive that the effort might bring on our old enemy the intermittent. We arrived at headquarters fatigued and out of breath. We inquired for the General, and were handed by the orderly into his private room. On entering, the General recognized us, and bid us welcome, saying "he was glad we had come; for he was just about making arrangements for communicating with Gen. Wool on behalf of some prisoners in Richmond, and he could now make one flag of truce answer for the two." He was going to forward some letters for them to their friends at the north. We were now in the midst of the general's military family, where we again met Mr. George Magruder, whom we had seen at Charlottesville at his uncle's. There was evidently no lack of business, for if work was scarce elsewhere, there was here no want of something to do. A general's is no sinecure, and certainly not a "rebel" general's. He said he expected one of my brethren in shortly, who had come to see his son, who was in hospital at Williamsburgh; and not long after Dr.

Charles May, a Confederated Englishman from Lunenburg entered. For some moments he did not recognize us, though knowing us almost as well as his own son; but seemed to look blankly at us, as though we were Banquo, or somebody else's ghost, of whom he might have heard before. The last he had heard of us was as "a suspicious character," about to be nabbed by the sectarian police; and here we had turned up in the last place on earth where "spies" would like to be entrapped. At length he perceived that it was our embodied self, and no ghost; on which we exchanged salutations, being heartily pleased at the mutual and equally unexpected congress. Soon after this, dinner was announced, when Dr. May made a movement to retire. The general, however, invited him to remain and dine. But the doctor's diffidence seemed to interpose. Seeing this, we remarked that he was in the hands of the general, and as a prisoner would have to obey orders. Upon this he surrendered at discretion, and we all dined pleasantly together from a table well-furnished from the land and sea. The doctor having succeeded in the purpose of his visit, returned to Williamsburg shortly after; while we still waited to be disposed of.

*(To be Continued.)*

An enormous number of Russians have recently exchanged allegiance to the Czar for fealty to Queen Victoria. The names of this class of new citizens are nearly all Hebrew. The newspaper noting this fact speaks of it as "significant." Doubtless it is so, but in a direction newspaper editors do not apprehend. The Jewish element in the European situation is the pivot on which it will yet be found to turn.

LOVE v. GRUMBLE.—A correspondent, who speaks of hardships he encounters through his service of the truth, remarks:—"How can we grumble at our lot if we love him who first loved us? Love is blind to trouble, abuse and slander. This is why I suppose great grumblers are never great lovers. We ought rather to esteem it an honour to suffer for Him who suffered unto unto death for us."

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**MEDITATIONS ON THE WAYS OF THE DEITY.**


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**No. VI.**


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The decay of the Turkish Empire, the universal preparation for war, and the indifferent and unbelieving condition of the world to the coming of Christ, are signs which tell us in trumpet tones that Christ is near. The two first are matters of public admission—every newspaper refers to them. With regard to the third, who can deny it? One of the daily papers gave reports (some of considerable length) of 24 sermons which were delivered on Christmas day, and not one contained a single allusion to the future advent of Christ! No, Christ is not looked for. Broach the subject of his coming in business, and you will evoke ridicule and contempt. Introduce it in travelling and you will find that any petty question of the hour will be deemed of greater interest. Suggest it among your own familiar acquaintances and you will make yourself singular and objectionable. Let any who doubt this put it to the test. “Behold, I come as a thief. Blessed is he that watcheth.”

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The sceptic considers the Bible exhibitions of divine power puerile. Could he suggest a wiser display, and one which would have the effect, as has the Bible display, of making unbelieving men believing? The marvels of the Exodus were not wrought to gratify man's love for the marvellous, but to lay a basis on which his obedience could be claimed. By means of miracle, the Deity established His name in the earth as the omnipotent Creator. The foundation then laid stands firm to-day. This fact contains the answer to the sceptic's question—“Why do not these marvels happen now?” The doubt as to the *possibility* of the miracles is too unreasonable to consider. It is only the fool who has said that there is no God. Admit the existence of God, and you are forced likewise to admit that with Him all things are possible.

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The Bible is indeed a miracle. It is marvellously brief, yet full. It carries us back nearly 6,000 years, and forward another 1,000. It gives a comprehensive knowledge concerning innumerable subjects. And all within a volume! It is the only book which can make wise unto salvation! During the last 41 years, no less than 750,000 volumes have been added to the library at the British Museum, and yet the whole number put together cannot accomplish the mission of the Bible. Remove the Bible, and we should at once be plunged into a sea of inextricable confusion. Man's writings bear the impress of unreliable authorship. They are contradictory and bewildering. In these respects, the word stands out as a gem among worthless paste. God's goodness is shown in the brevity of His revelation. If we know the Bible, and nothing else, we know sufficient for eternal life. Outside knowledge is useful, but not essential. This truth is the destroyer of the pride of learning—it places the learned and unlearned



upon a level in relation to God. "Let him that glorieth, glory in this, that he understandeth and knoweth me." This knowledge is derivable from the Bible alone.

The glory to be revealed in the saints pertains both to nature and position. How thrilling in its contemplation! The prevailing darkness and mist make it difficult to ascend to the truth in this matter. Bible history, however, will give us material assistance. Take for example Solomon's life. His fame was in all the nations round about. He exceeded in glory—in wealth and splendour—all the kings of the earth. All the world sought to Solomon to hear of the wisdom which God had put in his heart. But Solomon's glory pales before that of the earth's future rulers—"the greatness of the kingdom under the whole heaven shall be given to the saints of the most high, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Solomon was mortal—weak, erring, and corruptible. Christ and the saints will be spirit beings—almighty, infallible, and deathless. Christ has already been exalted to the divine nature; the glory and brightness of his appearance struck Saul with blindness (Acts xxii.). The saints will partake of this effulgence—"then shall the righteous shine forth as the sun in the Kingdom of their Father. Who hath ears to hear, let him hear."

Both Christ and the Bible partook of the human (Heb. ii. 14; i. 1, 2), but in both cases, the human was controlled by the divine (Jno. viii. 28, 29; x. 35.) This is a great mystery, but wise men will not reject it on that account. Of Christ it is said "in all things it behoved Him to be made like unto his brethren that he might be a merciful and faithful high priest in things pertaining to God." This thought is very suggestive when brought to bear upon the Bible. The Bible was not written by God, nor by an angel, but by man. Is not the reason to be found in the characteristics of the book itself? It does not address man from a lofty pinnacle in terms above his comprehension. It speaks to his heart, through his own kith and kin, in touching, tender, forcible appeals. To the Jews, whose standpoint of observation was the flesh, Christ was a stumbling block. "Is not this Jesus, the son of Joseph, whose father and mother we know." The faithless stumble at the written word, and for the same reason. They see in it the human, and the human only. "They err not knowing the Scriptures, nor the power of God."

"The latter glory of this house shall be greater than the former." The rendering thus given in the R.V. of Hag. ii. 9, is a marked improvement upon the authorized translation. In the one, a particular building appears to be implied, whilst in the other, the term "house" is employed in a general sense. The Scriptures deal with four temples—Solomon's, Zerubbabel's, Herod's, and Ezekiel's. The glory of Solomon's was truly great, but that of Ezekiel's will be greater. In the past, the Deity manifested His glory in an unapproachable cloud (1 Kings viii., 2 Chron. vii.).

In the future the glory will irradiate from Christ and the Saints. Ezekiel informs us—"His voice (the God of Israel in multitudinous manifestation), was like a noise of many waters." The prophet further says—"I looked, and, behold, the glory of the Lord filled the house of the Lord: and I fell upon my face" (xliii. 2, xliv. 4). What praise and thanksgiving the knowledge of these things should evoke! "Rejoice in the hope of the glory of God!" "The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

Christ did not preface every truth, precept, and doctrine, which he enunciated with a "thus saith the Lord." The Divine authorship of his words he affirmed in a general way (John iii. 34). The Bible is similar. Its divinity is not attested at the end of each particular sentence, but is revealed in statements which cover the whole. The style of both Christ and the Bible, is natural and familiar. Although both speak with conspicuous authority yet their manner is human. So homely are they that man is slow to believe that God is connected with them. Christ was sometimes misunderstood (John xi. 13; xxi. 23). So is the Bible. Many looking from their own mistaken standpoint, and not the speaker's, have rashly condemned both as erring. Christ occasionally spoke in a way to prevent the perverse from understanding, and also to induce investigation on the part of his true disciples. These traits likewise belong to the Bible. The language employed by God in both Christ and the Bible, though selected or approved by Him, is ordinary language—they "speak not in words which man's wisdom teacheth, but which the holy spirit teacheth."

The Resurrection near! Solemn thought! A vast, untold number to be gathered from the silence of the tomb to receive eternal life or condemnation! What unlimited scope for serious reflection does the contemplation of this event afford. It is no imaginary event—more certain is it than that we shall die. Our eyes cannot rest too frequently upon the dark as well as the bright side of this subject. The outpouring of divine anger upon the unworthy is as much a matter of revelation as the bestowal of everlasting joy upon the opposite class. Both points have been made known for the benefit of the wise, and should be duly heeded. Paul lays equal stress upon the terror and the love of God, and so should we. A consideration of the Resurrection in all its bearings can scarcely fail to strengthen the spiritual man. It inspires both joy and awe. The question that should strike home to each one of us is: Where shall I stand in that day? Shall I be permitted to share in the companionship of Christ to sit down in the kingdom with all those brethren and sisters whom I have laboured with and loved, or, shall I be banished with disgrace to endure the second death? Brethren and sisters, let us give *diligence* to make our calling and election *sure*.

With God nothing happens by chance. His ways are deliberate, sure, and effectual. He can foresee and pre-arrange events a thousand years ahead

as easily as twenty-four hours. Amazing thought! Blessed truth! Human affairs steal not a march upon God—the situation of to-day, in all its bearings, was known to him centuries ago. The power of God in this matter baffles the finite intellect of man. Man tries hard to fathom the wisdom and ability of God. Some are vain and presumptuous enough to imagine that they have succeeded. How common is it for men to assert that the doctrine of the fore-knowledge of God is untenable. And upon this assumption to argue the untrustworthiness of the Bible. Fore-knowledge and Free-will, say they, are incompatible—a reception of the one involves a rejection of the other. Let us not be led astray by such finite reasoning. God is inscrutable, and so are many of His ways. He “doeth great things past finding out; yea, and wonders without number.” The Word of God has been attested by astounding, terrifying, dumb-founding, signs and wonders, in the presence of which men have been compelled to admit its truth. The verity of Bible teaching is demonstrable upon other ground than that of being able to comprehend the “whys and wherefores” of the Deity’s operations. If a man refuse to receive the Bible till he can see how God could foretell the fidelity of Paul or Christ, without depriving them of free-will, he will certainly have to die an unbeliever.

London.

A. T. J.

WHICH WAS THE DOTARD?—Sir Isaac Newton wrote a book upon the prophet Daniel, and another upon the Book of Revelation; in one of which he said that, in order to fulfil certain prophecies before a certain date was terminated—namely, 1,260 years—there would be a mode of travelling of which the men of his time had no conception; nay, the knowledge of mankind would be so increased, that they would be able to travel at the rate of fifty miles an hour. Voltaire, who did not believe in the inspiration of the Scriptures, got hold of this, and said: “Now look at that mighty mind of Newton, who discovered gravity, and told us such marvels for us all to admire. When he became an old man, and got into his dotage, he began to study that book called the Bible; and it seems that, in order to credit its fabulous nonsense, we must believe the knowledge of mankind will be so increased, that we shall be able to travel at the rate of fifty miles an hour. The poor dotard!” exclaimed the philosophic infidel, in the self-complacency of his pity. But who is seen to have been the dotard now?—J. CRAIG.

THE WORD AND THE WORKS OF GOD.—  
The analogy between the works of God and

the Word of God requires us to expect that difficulties will present themselves in Scripture. Has Science no difficulties? It abounds with them. And how are those difficulties met and overcome? There was a time, not many centuries ago, when Science was a puny dwarf, afflicted with strange crotchets. At that time Science supposed herself to be wise enough to be the instructor of Nature. Yes, the instructor! And was accustomed to say how things *were* by first determining how they *ought to be*. Then Bacon arose. And the great service which he has rendered to Science consists in this: that he taught Science that her proper place is to sit at the feet of Nature, to “become the interpreter of Nature;” that is, to lay aside her airs and arrogance, and become a humble learner. Since that time, Science has made most rapid advances; discoveries and inventions of the most marvellous character have followed in quick succession, to the great benefit of mankind. And we are probably on the brink of discoveries and inventions still more wondrous and beneficial. This is the true Scientific spirit which must be carried into Religion.—

Prescott.

**"TRUST"**—(Is. xxvi. 4.)*(To the taste and suited to the needs of Wisdom's "little children,"—sent by a Sister.)*

"Trust ye in the Lord for ever,"  
 Words of sweetness ! speech divine !  
 Shall my burdened spirit never  
 Reach the gladness they entwine ?  
 Depths of joy for hours of sorrow,  
 And of strength in weakness felt,  
 Scores of many a bright to-morrow,  
 When to-day's dark mist shall melt.

Trust ye with a faith unshaken,  
 With a love that steadfast clings ;  
 With a fervour that shall waken  
 Music sweet on saddest strings.  
 In the Lord, the Rock of Ages,  
 Restful in His perfect will  
 When life's ocean, storm-tossed, rages,  
 He will speak His "Peace be still,"

Winds and waves tumultuous blended,  
 This high rock unmoved will stand,  
 Hath not God His own defended ?  
 Through all years and in all lands ?  
 And for ever time may linger  
 Or in startling swiftness pass,  
 Inspiration's holy finger,  
 Still records "all flesh is grass,"

But the Lord, Jehovah liveth,  
 Yesterday, to-day the same  
 Everlasting strength He giveth,  
 Trust ye ever in His name.

**THE TIME TO FAVOUR ZION.**—Many things shew that this is at hand. Here is one among others : a New York Jew, named Nath an Simson, who died some time ago, left the interest of £10,000 to a nephew, stipulating that when the nephew should die the money should go "to a corporation whose aim it should be to ameliorate the condition of the Jews in the Holy Land by promoting among them education in arts and sciences, and in mechanical and agri-

cultural vocations." The nephew died in 1885, and some of the relatives contested the will, and claimed the legacy which had been left for Palestine. On the other hand the North American Society, recently established, "for the relief of indigent Jews in Palestine," claimed the gift on the ground that it is already engaged in the philanthropic work which the testator had in view. The case came before Judge Andrews, who decided in favour of the Society.

## CHRIST: HIS LIFE AND WORK 1,800 YEARS AGO.

BY THE EDITOR.

### CHAPTER XXII.—THE TWELVE APOSTLES: THEIR CALL, THEIR QUALIFICATIONS, AND THEIR INSTRUCTIONS.

IT is recorded that before the day on which he called his disciples together to choose from among them "twelve, whom also he named apostles," "he went out into a mountain to pray, and continued all night in prayer to God" (Luke vi. 12, 13). There is probably a deep connection between these two things. Jesus had just enjoined his disciples to pray to "the Lord of the harvest that he would send forth labourers into his harvest;" and here we have him engaged "all night in prayer to God" just before performing the most important operation in connection with that work—namely, the appointment of twelve special men who were to take the leading part in the planting of the gospel in the earth, and who, with one exception, were to rank next to him in the glory of the kingdom of Israel restored (Luke xxii. 29, 30; Acts i. 6; Jno. xiii. 18, 21). Our estimate of the greatness of Christ may interfere somewhat with our appreciation of his dependence upon prayer. This is because of our inability to reach to the greater greatness above him, even the Father, of whom he said, "My Father is greater than I" (Jno. xiv. 28). Jesus "knew what was in man" and "needed not that any should testify what was in man" (Jno. ii. 25). Therefore, we are liable to conclude that he needed not to pray the Father to guide him in the selection of men for companionship in suffering and glory. We may learn the blindness of such a thought as we behold him retire to a mountain solitude during the darkness of night to pray all night to God.

God had prepared the men. John the Baptist, as we saw in an early chapter, was sent before him to do this work—"to prepare his ways" (Luke i. 76), "to make ready a people prepared for the Lord" (verse 17). John having done his work in the preparation and gathering together of a people, Jesus was introduced to notice, and the prepared people transferred to him. Jesus refers to this in the beautiful prayer of John xvii., "Thine they were, and thou gavest them me" (verse 6). A part of the process by which they were so "given" by the Father to Jesus, we see in this earnest and prolonged entreaty by Christ for guidance in the selection from the whole multitude of the disciples of the twelve who were to be with him in a special and intimate manner. In this we may learn the need for our own application at all times to the same source of direction. "Commit thy way unto the Lord, and he shall direct thy steps." On the other hand, we will be protected against the presumption of so-called modern "faith" by observing that Jesus, having sought the direction, proceeded to take the measures for the appointment of the apostles, instead of sitting down supinely to wait for God to bring them to Him. We must use the means; we must work with God. This is His beautiful arrangement by which God is glorified without man being spoiled.

The sun having risen, Jesus returns from his night-long communion with the Father on the solitary mountain side, and comes to where his disciples are within call, which appears to have been at the lower part of the hill. He went so far down the hillside towards them, and seating himself, sent word round that they were to come to him. They assemble before him—in what numbers is not stated—but, probably, several hundreds. He informs them that he is about to “ordain twelve, that they should be with him, and that he might send them forth, and to have power to heal sickness and to cast out demons.” He then “called unto him whom he would, and they came unto him.” First, Peter, whose first name was Simon; second, Andrew, Peter’s brother; third, James, the son of Zebedee; fourth, John, the brother of James; fifth, Phillip; sixth, Bartholomew; seventh, Thomas (Didymus); eighth, Matthew; ninth, James, the son of Alphaeus; tenth, Lebbanus Thaddeus (also called Jude or Judas); eleventh, Simon the Canaanite; and twelfth, Judas Iscariot. These, after their names were called, would step to the front, one by one, and stand before Jesus, who addressed special words to them.

Before we consider the words of the address, we will look for a moment at the appointed men—not as regards their personal aspect and peculiarities, for of that we have little means of judging, but as regards their characteristics in common with the class to which they belonged, and their qualifications for the work to which they were separated in so special a manner. Those qualifications were not at all such as would commend themselves to ordinary human judgment. Among the many eccentric observations (“idle words”) of Henry Ward Beecher is one to the effect that the apostles were “poor stuff;” and that Christ could have found “better material” at Athens. From Mr. Beecher’s point of view, which is the ordinary point of view of the natural man, Mr. Beecher is right. The apostles were mostly fishermen, which is enough to exclude the idea of those excellences which commend themselves to human taste and judgment. Literary culture or great breadth of mind are not usually found among fishermen, and did not characterize the apostles. The absence of educational polish is expressly noted in Acts iv. 13, where it is recorded that the rulers “perceived that they (Peter and John) were *unlearned and ignorant* men.” The natural crudeness of character mostly belonging to them comes out in a variety of instances: such as the dispute among them who should be greatest in the Kingdom (Mar. ix. 34); their repulsion of the mothers with their children, who were seeking the blessing of Jesus (Mar. x. 14); their impulse to invoke judgment on the Samaritans (Luke ix. 54); the obstinate scepticism of Thomas (Jno. xx. 25); and Peter’s threefold denial of Christ in the hour of darkness (Matt. xxvi. 74, 75).

But it does not follow that peculiarities which would have disqualified them for the execution of a human enterprise, were disqualifications for a work which God proposed to accomplish through them. On the contrary, it is possible to see that the supposed disqualifications were positive qualifications. To see this requires that a man take the Bible point of view in looking at the subject, and this, on thorough reflection, will turn out to be a thoroughly rational point of view—intellectual prejudice to the contrary not-

withstanding. The object in view is always everything in judging of means. A smoked glass, under ordinary circumstances, is an impossible medium of sight, yet it is the thing to look at the sun with. The object of the apostolic enterprise must be considered in rightly estimating the qualifications of the men chosen to carry it out. That object was God's object, and therefore it is with his view we must look to see the matter rightly. The principle underlying it comes out very clearly in various parts of Paul's writings. "We preach *not ourselves* but Christ Jesus our Lord." (11 Cor. iv. 5.) "I came not with excellency of speech or of wisdom . . . *that your faith should NOT stand in the wisdom of men* BUT IN THE POWER OF GOD (1 Cor. ii. 1, 5.) "We have this treasure in earthen vessels *that the excellency of the power may be of God AND NOT OF US.*" (2 Cor. iv. 7.) "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called. But *God hath chosen the foolish things of the world to confound the things that are mighty* . . . THAT NO FLESH SHOULD GLORY IN HIS PRESENCE . . . according as it is written. Let him that glorieth, *glory in the Lord.*" (1 Cor. i. 26, 31.)

The object being to exhibit the wisdom and power of God, in the salvation of men by his grace for his glory, it was needful to make use of instruments who would not frustrate or obstruct this exhibition by distracting attention to themselves. Men of great polish and high natural gift would have been liable to fall into this mistake, without design. They would have figured largely in the eyes of the public and would have been in danger of becoming important in their own eyes, especially with miraculous power at their command. God would not have been so visible as the instruments. This was the (unpremeditated) crime of Moses for which he was excluded from the land of promise. "Ye sanctified me not in the eyes of the congregation." In a moment of natural impatience with Israel's obduracy, he appeared to take the credit of giving them water out of the rock: "Hear now, ye rebels, must WE fetch you water out of this rock." Thus God was hidden when he was aiming to be seen, and thus it like-wise would have been with the apostolic work had men of position, parts, and education been chosen as its instruments, instead of men of obscurity, deficiency, and illiteracy. The exigencies of the work by and bye required a man of superior stamp like Paul, but even then the same principle was brought to bear in a special way. The danger of using him was neutralised by having allowed him first in his blindness to go to extreme lengths as a persecutor, and then by inflicting special disabilities of a humbling character. "Lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me. . . . For this thing I besought the Lord thrice that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness" (2 Cor. xii. 7-9).

Hence, that very poorness of the material made use of in the selection of apostles which Mr. Beecher laments, was a necessity in the case. God was about to show His glory and His goodness in the offer of eternal life through a miraculously-attested agency; and His purpose in this offer required that the

authority and the credit of it should be manifestly His own, and not those of the men employed at all. This object was secured by choosing fishermen of no education. But though of poor qualifications, as regards accomplishments that rank highly in human estimation, they were not (except as to one of them), without positive qualifications that rendered them precious in God's eyes, and perfectly suitable to be employed as His special servants. These qualifications were not such as appeal to human admiration, but were nevertheless in themselves of great and rare excellence and value. The nature of them comes out in the remark that Jesus made on a certain occasion, when, being in the heart of a crowd, a message was brought to him that he was wanted by his mother and his relations. "He stretched forth his hands towards *his disciples* and said, Behold *my mother and my brethren*, for WHOSOEVER SHALL DO THE WILL OF MY FATHER who is in heaven, the same is my brother and sister and mother" (Matt. xii. 49). Here Jesus bears testimony that his apostles belonged to the class that *aid the will of the Father*. If we consider what this "will" is, as expressed in the precepts of Christ, we shall ascertain what were the governing characteristics of the apostles as a body. The first had regard to himself: "This is the work of God that ye believe on him whom He hath sent" (Jno. vi. 29). This was God's own command: "This is my beloved Son, *hear ye him.*" This the apostles did. They possessed an adoring faith in Christ. This was their first qualification which accomplished men would not have been likely to possess in the same intensity. Next, there were Christ's commandments to them, concerning which he said, "Ye are my friends if ye do whatsoever I have commanded." Christ owned the apostles as friends (Jno. xv. 15). Consequently, they were men who kept his commandments. Look at these. They began with God: "Love the Lord thy God with all thy heart," "Have faith in God." They extended to the promises of God: "Receive the kingdom of God as little children." They ended with themselves: "Be humble as little children." "Be kind to the unthankful and the evil."

The apostles, though fishermen and unlearned, were strongly imbued with these dispositions, and therefore were interesting men and fitted to be the instruments of the grace of God, bringing salvation—interesting in a different way than modern taste would compute, but still interesting. They were not the colourless and insipid men which it is customary to assume in the absence of station and accomplishments. Men who love God, and adore Christ; and believe in the kingdom, and practice mercy and speak truth, submit to wrong, and are kind to all men and humble in their own deportment, and small in their own estimation, are not the sort of men with whom modern life has made us familiar in the lower class,—who mostly love themselves and adore nobody, and believe when they see, and act unfeelingly, and tell the truth when it suits them, and stand up for their rights, and are kind only to chums, and democratically self-assertive in their attitude, and as good as any other man in their own eyes. The working man is glorified wonderfully by modern politicians who depend upon his vote; but the working man, whether by the sea side or in the heart of the country, is not the type of the men whom Christ chose for apostles from among



those who had been gathered together out of Israel by the preaching of the word of the Lord by John the Baptist. "Poor stuff" they may have been according to Gentile modes of reckoning men, but according to divine views, which are the lasting views, they were the "salt of the earth," the "little children" whom the Father loved—the men chosen as the altogether suitable instruments for the attested declaration of the Father's love, and the after manifestation of His glory as foundation stones in the new Jerusalem of the ages to come.

They varied among themselves as regarded natural characteristics: but the variation was a variety of suitable dispositions. Their very weaknesses were turned to account. If Peter was impulsive, it was mostly in the direction indicated by Paul when he said "it is good to be always zealously affected in a good cause," and Peter was required for the apostolic initiative which required what people in our day understand by "go." If he was weak and denied the Lord, his fault, (washed away in instant bitter tears) qualified him by the very abasement it brought with it for that leadership of the apostles which might have filled a faultless man with too high notions of his own importance. If Thomas was unreasonably faithless of Christ's resurrection in the presence of evidence, his scepticism evoked the most powerful demonstration of its truth which believers then unborn have since had to rest on; whilst, as a dark back ground, it set forth his subsequent conviction with a striking prominence that loudly says, "Here is invincible unbelief convinced: how was it done? Ponder the cause and believe ye." John as "the disciple whom Jesus loved," exhibits the combination of goodness and severity that belongs to God and receives His approval: gentle and loving when circumstances admitted of it, but decisive even to the sharpness of "a son of thunder" when other circumstances called for denunciation of "the high things that exalted themselves against the knowledge of God," as when he says:—"He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him." (1 John ii. 4)—James, sombre, stern, and faithful, was a pillar of stability in the times that came after, when men were liable to let justification by faith overshadow the necessity for the works by which faith is made perfect. Of the other apostles we know but little except of Judas, and on him we need not dwell, except to note that contact with high privileges does not necessarily secure the just appreciation and faithful use of them, and that from the highest station, it is possible, like him, to fall "by transgression." To teach such a lesson, as well as to provide a needed "vessel unto dishonour"—the traitor through whom the Son of Man's delivery into the hands of sinners was to be effected—was doubtless the object of his permitted entrance into the apostolic circle, by him who knew all men, and was aware of the true character of Judas. (Jno. ii. 24-25; vi. 70.)

With the exception of Judas, whose place was afterwards filled by Matthias (Acts i. 24—26), the twelve men chosen by Christ from the body of the disciples, were all fit men to be used by the Holy Spirit in the work to which he called them; and afterwards (in the Kingdom to be set up by the Lord at his return) to fill the positions implied in Christ's promise of twelve thrones by

his side (Matt. xix. 27), and in the inscription of their names on the twelve foundations of the wall of the symbolic holy city (Rev. xxi. 14). They were childlike men, of earnest purpose, with a zeal of God according to knowledge. Such men Christ could not have found at Athens if he had gone there. He might have found "certain philosophers of the Epicureans and of the Stoics" of the sort that afterwards encountered Paul (Acts xvii. 18), who seemed to them a "babbling." This class abounded through the prosperity of the schools that flourished there. They were in great reputation among the paganised and ignorant multitudes of Greece and Rome; but they were not in reputation with God. He did not choose them (1 Cor. i. 26). Why? Because "the wisdom of this world is foolishness with God" (1 Cor. iii. 19). Inspect their philosophy, and you see it is even so. It consists mainly of cloudy speculations on metaphysical abstractions on which the human intellect is not qualified to profitably operate. From the point of view of even modern science, most of it was sheer nonsense; how much more so in the eyes of Him who knows the ways of infinity about which mortals speculate in vain; and when to the futility and barrenness of their philosophy, we add the intellectual pride with which it was allied, we may understand why they were not serviceable to Him with whom no man is acceptable "except he humble himself and receive the Kingdom of God as a little child."

Having appointed and separated the twelve, the next thing was to send them out in execution of the work which Jesus had in hand. Hitherto, Jesus had been the only preacher—attended and assisted it is true by the disciples, but not helped by separate and independent operations on their part. He and they were but a single harvesting agency, the whole burden of which fell on him. The work was now to be subdivided and extended through all the land. The twelve (and afterwards seventy) were to be sent forth, two and two, in all directions, enforcing and illustrating the Word which Jesus had come to preach. Before despatching them, Jesus addressed to them a few words of direction. His first instruction had reference to the limits of their work. They were not to go anywhere and everywhere: "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not. But go rather to the lost sheep of the house of Israel." (Matt. x. 5, 6.)

There is much significance in this circumscription of their work. Popular theology cannot explain it. According to the pulpit theory of the work of Christ, all men are immortal souls in danger of going to hell and the devil, and Christ had come to save them all, or offer them salvation at least. By this theory, "the Gentiles" and the "Samaritans" stood as much in need of the apostolic ministrations as "the lost sheep of the house of Israel," and in a sense, as men reason, might be considered as more entitled to them, seeing they had not been for ages the subject of disregarded privileges as Israel had. Yet Jesus says, "Go not into" their way. Confine your work to Israel. What is the meaning of this? Negatively, it is to be found in the fact that men are not what ancient philosophy and modern pulpitology unite in alleging them to be. Men are not immortal beings in any sense, but perishing forms of life under a specific and hereditary sentence of

death from which man can only be delivered in God's way. (Gen. iii, 19; Rom. v, 12-21; ii Tim. 1-10). The bulk of mankind are no more to God than the grass that springs on a thousand hill sides. (Psa. xxxix, 4-5; ciii, 15-16; cxliv, 3-4; Isa. xl, 6-8, 17; Dan. iv, 35; James iv, 14; i Pet., 1, 24-25). This fact is demonstrated in *Elpis Israel, Christendom Astray, Man Mortal*, and other publications, and need not be enlarged upon here. It is referred to merely as furnishing an explanation of the otherwise inexplicable limitation of the work which Christ put into the hands of the Apostles. The human race are but the raw material with which God is working out his own purpose with the earth, "after the counsel of his own will." This purpose is formed in wisdom, and involves a time to work and a time to refrain from working: human material to be used and human material not to be used: which explains to us every arbitrary limitation in the working out of the plan. The men that come not within the plan pass away like the beasts that perish—without hardship, without injustice, without issue or trace of evil left behind. (Psa. xlix, 14-20; Isa. xxvi, 14; Obadiah, 16).

Next, Jesus told them what they were to preach: "As ye go, preach, saying, *the Kingdom of heaven is at hand*," "*The Kingdom of God\* is come nigh unto you*."—(Luke ix, 10).\* There is no real cause for the difficulty that some experience in reconciling this message with the view of the Kingdom of God outlined in the last chapter. We have but to consider the practical teaching of the Lord and his disciples to discern the sense in which a kingdom yet to be established had come nigh to Israel in the ministry of Christ. The question in its bearing upon those to whom they preached, was a question of "entering into" it—"inheriting" it when it should come. Such statements as these illustrate the point: "Not every one that saith unto me, Lord, Lord, *shall enter into the kingdom of heaven*." "Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall in no case *enter into the Kingdom of heaven*." "Know ye not that the unrighteous *shall not inherit the Kingdom of God*." "Hath not God called the poor in this world, rich in faith, *HEIRS of the kingdom which he hath promised to them that love him*." "Flesh and blood cannot *inherit the Kingdom of God*." "When ye see these things come to pass, know ye that the Kingdom of God is nigh at hand."

Now, in this sense—in the sense of an invitation to the inheritance of the kingdom, the Kingdom of God had come nigh to that generation for the first time. As Jesus said, "The law and the prophets were until John, and *since that time*, the kingdom of God is preached, and every man presseth into it." Before the days of John the Baptist, they were under the law of Moses, which did not offer immortal inheritance of the Kingdom of God (though its obedience kept the door open for the recompense of faith with Abraham, Isaac, and Jacob), and they were under the reproof of the prophets, whose mission it was

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\*The kingdom of heaven and the kingdom of God are interchangeable phrases. "God is in heaven," and therefore, the kingdom of heaven is the kingdom of God, just as the empire of Britain is the empire of Victoria.

to bring Israel back to the obedience from which they had deeply strayed. The full and formal invitation to the kingdom began with the preaching of John the Baptist and Jesus—being offered in connection with the resurrection of the dead at the coming of Christ. In this sense, the Kingdom of God had “come nigh,” “approached,” and was “at hand.” It had not come nigh in the sense of being about to appear. This is shewn (if there were nothing else) by Christ’s express confutation of that idea, as when we are informed in Luke xix. 11 that Christ spoke the parable there recorded “because they thought that the Kingdom of God *should immediately appear.*” The parable speaks of a nobleman going into a far country, and being a long time away. “After a long time, the lord of those servants cometh” (Matt. xxv. 19). He taught them to look for that coming: and having spoken of signs of the approach of the event, he said: “When ye see these things come to pass, know ye that the Kingdom of God is nigh at hand” (Luke xxi. 31). In the literal sense, therefore, the Kingdom of God is not “nigh” till it become so in Christ himself arrived to set it up. But in the sense of having come near to them in the offer of inheritance, it had come nigh to them in the wonderful seven years covered by the mission of John the Baptist and Jesus. Having come near in that sense then, it remained near, and had no longer to be proclaimed as having come nigh.

The visible active mission in question lent a peculiar intensity to the proclamation which it has never had since, and never can have again till Christ’s return. Christ himself was with them, and he was the Kingdom in the germ. As the kingdom of the house of Hanover came to England in the person of Victoria’s ancestors, so the kingdom of the house of David was identified with the person of David’s son, as the multitude recognised on the occasion of his triumphal entry into Jerusalem when they sang, “Blessed be *the Kingdom of our father David* that cometh in the name of the Lord” (Mar. xi. 10.) Jesus having been manifested in the midst of Israel, as the founder and pillar of the coming Kingdom of heaven upon earth, and as the authorised offerer of inheritance therein to all who should submit to the terms promulgated by him in the Father’s name, there was peculiar meaning in the proclamation that the Kingdom of God had approached; and peculiar force in the appeal to the miracles in proof thereof. “If I cast out demons by the Spirit of God, then is the Kingdom of God come unto you” (Matt. xii. 28). That is, the miraculous power shown in the casting out of demons was proof that the kingdom had come nigh, both in a genuine divine offer and in the presence of the very king whose power would form that kingdom when extended in all the earth. The attempt to attach any transcendental meaning to the proclamation creates conflict and confusion between one part of Christ’s teaching and another; and between Christ and the teaching of Moses and the prophets, which is the surest disproof of its correctness. A recognition of the true nature of the kingdom enables us to understand the sense in which the twelve were to go forth saying, “The Kingdom of heaven is at hand.”

EDITOR.

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**SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN  
ECCLESIA, NO. 177.**

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*"Exhort one another daily."*—PAUL.

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Some time ago, a brother remarked in his exhortation that he would be sorry when we had got through the reading of the psalms—not, he said, but what other parts of the Bible were equally, and, in some cases, more instructive in the ways of God, but there was a beauty and a comfort about the psalms all their own. Every appreciative reader of the Scriptures will share this sentiment. The beauty of the psalms requires a pre-disposed state of mind to see it. You could not prove it any more than you could prove the beauty of a Greek statue. But you can see and feel it, if your heart is in tune with the key-note that governs them all—God. This is the note that spoils their music throughout for some people. To those in David's mind, who thirsted for God as the panting hart for the waterbrooks, it is their light, and joy, and beauty. You feel when you have read them, that you have been, like Moses, with the glory on the mount, causing the skin of the face to shine.

The psalm we ~~have read to-day~~ (cvii) is peculiar among the psalms in being divided into equal sections by a recurring refrain, which would probably be sung in the temple in connection with the recitation of the psalm by the priests. The refrain is this: "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men." Let us consider this, and extract from it what belongs to us as those who have been called out of darkness for this very purpose. It refers to the themes rehearsed in the intervals of the refrain. These themes cover a great variety of topics. Israel's deliverance from Egypt is, of course, very prominent; but there are other things. They range, as the psalms in their entirety, do, from

the individual experiences of divine goodness in little things to the incomprehensible achievements of divine power and wisdom in the boundless field of nature. Concerning all of them, the intense desire is expressed that men would open their eyes to the discernment of the greatness, and their mouths in praise of the goodness to which there is no weariness or end. Is not this rooted in the deepest reason? Men do praise things. It is going on every day. They praise beautiful workmanship: they praise disinterested actions: they praise noble deeds. They praise many smaller things and some larger. It is better they should praise small things than praise nothing. A man who has no praise for anything but his own things: who has no commendation for anything but himself, is an abortion of a man. He lacks the noblest side of man. Better that a man should be enthusiastic about dogs or birds' eggs than enthusiastic about nothing. But among all the praise that is going on, who thinks of praising God in the sincere manner in which they praise a public singer or a public man? It does not occur to them. One here and there may be found with a mind open and a heart fervent in this direction like David; but to the mass of mankind it is a foreign, a lifeless idea—a thing of "cant." Yet consider how reasonable it is, and how unreasonable by comparison is the praise of anything else. Why should a picture be praised? It is a lifeless thing. Why should a man of talent be praised? He did not create his talent. A certain kind of praise is doubtless appropriate; the expression of admiration is natural; and that God intended its use in measure is shewn by the constitution he has given to the human brain, which in one of its faculties

years to bestow it, and, in another, has pleasure in receiving it. But we are considering the matter in the bearing suggested by the psalm. If praise is legitimate towards men and things, how much more called for towards God. This is the argument of the psalm. Weigh it, and see how powerful it is. Look around. Man made nothing. He is himself a made thing, and frail at that. He is a flower, as the Scriptures declare, that cometh forth and is cut down—a vapour that appears for a little while and then vanisheth away. But some great Maker is somewhere; for here is a vast universe, full of the contrivances of perfect wisdom in things great and small. It is enlarging to the mind to study these things—the organisation of invisible animalculæ, the structure of vegetation, the mechanism of a thousand living things, and the balanced majestic movements of the starry universe over our heads. They bear the impress of a master workman—an adjusting, purposeful, contriving workman; as the Duke of Argyle triumphantly shows in his work on “The Reign of Law,” and “The Unity of Nature,” in answer to Darwin, Spencer, Wallace, and others. The psalms invite us to study these things, “the works of His hands,” and to join in the exclamation of over-powered and astonished admiration: “O Lord, how manifold are thy works! In wisdom hast thou made them all. The earth is full of thy riches.” “Heaven and earth are full of thy glory.”

Here we find scope for unstinted and rational and ennobling and rejoicing praise. We contemplate the Eternal Father, who is ONE, and everywhere present by His limitless and subtle spirit. We recognise with joy and satisfaction His invisible and universal energy as the source of the latent wisdom and power we see expressed in the visible universe; and the psalms give us suitable utterance to the otherwise inexpressible feelings that swell the enlightened heart. We praise, we magnify, we exult in his fathomless ocean of power and wisdom

in which we live and move and have our being.

God's revelation of Himself by Moses and the prophets, Jesus and the apostles, enables us to do this to some purpose. Apart from this, we should not know that praise from feeble mortals could be acceptable to “the High and Lofty One inhabiting eternity;” nor could we be aware that He had any purpose with us beyond the fleeting life we now live for threescore years and ten. We could not be sure that we were justified in hoping for any further goodness than we experience in this mortal state. But in the light of what He has said, and caused to be written for our instruction, during those sundry times and divers manners in which in time past He spoke to the fathers by the prophets and lastly by His Son whom He hath constituted the heir of all things, the case stands very differently. We have learnt that He delights in the worship of those who are of a humble and earnest, and enlightened and obedient mind towards Himself: that to such He looks with complacency, and guides their ways, even when He seems not to do so in the darkness; and that He has a purpose of kindness towards them in Christ, according to the counsel of His own will—a purpose for which He is now preparing them, and which He will accomplish towards them in those “ages to come” when He will banish all evil from the earth, and confer upon them the glory of an immortality that will render them the everlasting inhabitants of a finished and beautified earth.

With such an apprehension of the bearing of things, we can give wings to our praise, and soar with David in all the lofty flights in which by the Spirit he was able to indulge. Do we weary and fail by reason of the weakness which belongs to mortal nature? We have reason notwithstanding to refuse to be discouraged. The goodness of God enables us to lean on His indulgence with regard to such incapacities; they belong to those “things that we would not

but which we do" to which Paul makes more than regretful allusion in Rom. vii. 15-20, and for which he comfortingly argues we are not responsible. The 103rd psalm is very specific on this point. It first exhibits the benevolence of God's character: "The Lord is merciful and gracious, slow to anger and plenteous in mercy." What a pillow of rest there is in this declaration, especially when considered in the light of the express historic illustration it receives in the record of God's dealings with Israel: "They kept not the covenant of God and refused to walk in His law, and forgot His works and His wonders that He had shewed them. . . . Therefore their days did He consume in vanity and their years in trouble. . . . Then they sought Him and they returned and enquired early after God. . . . And He, being full of compassion, forgave their iniquity and destroyed them not. Yea, many a time turned He His anger away and did not stir up all His wrath. For He remembered they were but flesh: a wind that passeth away and cometh not again" (Psa. lxxviii. 10, 39). There is nothing more constraining in the direction of obedience, holiness, and comfort than this view of God's patient kindness. The heart has but to open to its reception to feel its great and purifying power. When it has free course, it enables us to join heartily in the opening oburgation of the 103rd psalm: "Bless the Lord, O my soul: and all that is within me, bless His holy name. Bless the Lord, O my soul, and forget not all His benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies: who satisfieth thy mouth with good things, so that thy youth is renewed like the eagle."

What good thing is absent from this list of benefactions? If the comfort could be made greater, it is when it goes on to speak of the bearing of this goodness on our manifold imperfections, shortcomings and sins. "He hath not dealt with us after our sins

nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is His mercy towards them that fear Him. As far as the east is from the west, so far hath He removed our transgressions from us. Like as a father pitieth his children, so the Lord pitieth them that fear Him. For He knoweth our frame. He remembereth that we are dust."

We have therefore every cause to be of good cheer as the apostolic writings exhort—always presupposing one thing which even these comforting psalms do not forget to state: that we fear God with an earnest and intelligent fear and wait diligently upon Him in the observance of what He requires at our hands. There is a danger of presuming on mercy that will not be ours. God is not the God of the universalist or the unitarian or the mere philanthropist. "God is Love," but "our God is also a consuming fire;" and how these two attributes mix and work together we learn from the Scriptures and the Scriptures alone. We should make a mistake if we were to apply all the consolations we have been looking at to such as are regardless or forgetful of God, or to those who are negligent of His commandments. God is good and forgiving, but it is on conditions, and the conditions are expressed in the very psalm that tells us so unctuously of His mercy. "The mercy of the Lord is from everlasting to everlasting upon them that fear Him . . . TO SUCH AS keep His covenant and TO THOSE WHO remember His commandments to do them." This is where our meetings and our readings of the Word are so valuable—so indispensable to us. They keep us associated with the covenant of God, and they keep His commandments in our living memory, and thus keep His mercy always active towards us in the forgiveness of our many shortcomings, and will finally give its glorious effect in our absolute deliverance from all evil.

"Oh, that men would praise the Lord for His goodness." "It is," as another psalm has it—"a good thing to give thank's

unto the Lord, and to sing praises unto Thy name, O Most High ;” and yet another, “It is good to sing praises unto our God : it is pleasant : praise is comely.” It is, indeed, beautiful, pleasant, and comely. Human nature never appears in so lovely an aspect as when moved by the unaffected sentiment of adoration. We see little of it in this sterile age, because “the world lieth in wickedness.” When we do see it, it is as one of the flowers of heaven springing in the desert. The desert in this sense shall yet blossom as the rose : and “the earth shall be full of His praise.” For this, by the power of the gospel, we patiently wait in hope, able to endure the present desolation by the certainty of God’s purpose in this matter : “As truly as I live, the whole earth shall be filled with My glory.” If it is pleasant to see, how glorious to feel. We are susceptible of a great variety of kinds of feeling. Some yield satisfaction, and some the reverse : but none can exceed the pure gratification of the sense of admiration, excited by whatsoever. The degree of it is of course proportioned to the object that calls it forth. There are small admirations and large ones. What can compare with the admiration excited by God when we get a full view?—holding in Himself all power and wisdom—absolute, undivided, eternal ; and being in Himself an inexhaustible fountain of goodness, light, beauty, strength, and joy ; and embracing by Himself all worlds, all phenomena, all space ; without whose cognizance nothing can occur in heaven or earth, “of whom and through whom and to whom are all things.”

Praise is beggared and baffled. He is “exalted far above all blessing and praise.” Reverence, silent, deep, profound, seems the only seemly part for mortals, as saith the Scriptures, “Let all the earth keep silence before Him.” We may be glad that it pleases Him to be worshipped. This worship is a great privilege. The pureness of reason and the sweetness of emotion unite in a transporting thrill. “Not unto us, O Lord, not unto us, but unto Thy name

give glory.” We are but dust, animate for a few years by permission. We have no claim to honour except such as God may confer. “Give unto the Lord the glory DUE unto His name.” To him it is “due.” He doeth whatsoever pleaseth Him in heaven and in earth. There is not an excellence in nature, there is not a faculty among animals, there is not a power in man, there is not a grace in angels, but what is rooted in Him. They are all but the flowering of His invisible energy by the contrivance of His exquisite wisdom in the effectual working of His unfailing power. Praise to Him is reasonable and glorious. Man was made to praise Him, but man has failed in this object of his existence. “The Lord looked down from heaven upon the children of men to see if there were any that did understand that did seek God.” What is the result of His inspection ? “They are all gone back. They are together become filthy. There is none that doeth good, no not one.”

Will God’s purpose with man fail then ? Oh no. He will yet fill the earth with His glory. This is the earliest pledge of His goodness. He is preparing the way for it in all He has been doing upon earth for ages past. He is preparing the material for the work even now. We are in the channel of this preparatory operation. God was in Christ when—1850 years ago, he initiated the process of reconciliation in his crucifixion and resurrection—and He has not since abandoned the process of reconciliation by the forgiveness and purification of those believing. The process has been going on more or less ever since. In the working out of it we have been provisionally included in the selection by our submission to the gospel in this nineteenth century. The gospel was established for the purpose—that Christ might purify unto himself a peculiar people zealous of good works. Wherein we may have been purified and rendered zealous in this direction, “we are his workmanship, created in Christ Jesus unto good works.” We would not have



been what we are if we had not come within the transforming influence of the gospel—which is His power unto salvation. Let us not forget the object for which we have been called even now, “that we might shew forth the praises of Him who hath called us from darkness into His marvellous light.” Even now are we the sons of God. Even now are we His temple—if we are anything real in Christ. Even now will His praise be our delight; thanksgiving the daily incense of our hearts; supplication the daily staff on which we lean. If it be not so, how can we be fitted to enter the state in which “every one doth speak of His glory?”

We are unfavourably placed in an age when worship is either burlesqued in the irrational excesses of superstition and effeminacy; or killed by the frosts of misapplied science. God knows our drawbacks in living in the midst of such frightful desolation. Let us not despair. We have His word, which is both a light and a fertiliser. Keeping close to it in daily reading, we shall be kept from the evil,

and grow into conformity with its noble spirit of enlightened devoutness, notwithstanding the deforming blight that reigns in all the world. By the power of the Scriptures and the protection of God, we shall be preserved in the universal corruption, and be prepared for the glory of God in that gladsome and glorious day of which the Psalm concludes with a glimpse: a day when he will “set the poor on high from affliction and place them in families like a flock: when the righteous shall see it and rejoice, and all iniquity shall stop her mouth.” Then shall all the earth be invited to “sing a new song to the Lord,” and then shall come a joyful response from its purified population—blessed, in all their families in Abraham and his seed. Then shall the heavens rejoice and the earth be glad; the sea roar, and the fulness thereof. Then shall the floods clap their hands and the hills be joyful together, “Before the Lord who cometh to judge the world with righteousness and the people with his truth.”

EDITOR.

Sir Moses Montifore bequeathed a fund to be invested for the benefit of poor Jews in the leading cities of Palestine. The annual interest has been apportioned as follows: Jerusalem, £530: Hebron, Safed, Tiberias, £215 each.

**CRITICISM.**—If we indulge the habit of criticising the actions of others, we may lose the power of self-examination which purifies the heart and makes fit for the Kingdom of God. The world is so full of evil that it requires an effort to study and cultivate the good; and this effort requires you to think and speak as little as ever you can of the faults of others.

**FACTS ABOUT THE SUN AND THE BIBLE.**—*First fact:* There is a sun. *Second fact:* There is to our earth but one sun. *Third fact:* Without the sun there would be no light to speak of. *Fourth fact:* We cannot understand the nature of the sun, its origin, or the mode of its existence; but this does not interfere with its reality

or its usefulness to us. All these facts about the sun are facts about the Bible. It is to man what the sun is to the earth—the light of the world and the means of life; and its difficulties do not interfere with its power. There are spots in the sun. There are difficulties in the Bible. It would be strange if it contained no difficulties. It has been written for the infancy, the youth, and the manhood of mankind. It is the great school-book of the world. And as such, it is always ahead of the foremost thinkers; presenting problems intellectual and moral for solution. How it quickens the energies of man, may be seen in the immense amount of literature it has called into existence. Is the Bible a dull book? It certainly is to dull people, but to none besides. And the duller of mortals, if he will read it patiently and perseveringly, will find that it will act like a whetstone upon his faculties, making him not only thoughtful, but intelligent.—*Selected and Amended.*

## A TRUE CHRISTADELPHIAN ECCLESIA.

We republish the following series of scriptural definitions from a pamphlet letter just issued by Bro. J. T. Edwards, of Lanesville, Va., U.S.A. The definitions are not his but those of his father, bro. Lemuel Edwards, M.D., who wrote them for private submission to some leading members of the Lanesville Ecclesia at a certain stage of their troubled experience. They are quoted by the writer of the pamphlet letter in his account of that experience. Readers will probably be of opinion that they are worthy of reproduction in the pages of the *Christadelphian* :—

### “A TRUE CHRISTADELPHIAN ECCLESIA.”

Such an Ecclesia is based exclusively on the Bible and its doctrines of salvation, as enunciated, for example, in the *Apostolic Advocate*, *Herald of the Future Age*, *Herald of the Kingdom*, and *Age to Come*, *Elpis Israel*, *Eureka*, and other works published by Dr. John Thomas, and also in the numerous works of Robert Roberts, of Birmingham, England, and especially in his Periodical called *The Christadelphian*, which he has published successively for the last 22 years, and accepted by all true Christadelphians from Hong Kong, South Africa, New Zealand, and Australia to England, Canada, and Texas as the leading organ of the Christadelphian Ecclesias. In these works may be found the Bible doctrines of the salvation of man, and among them the necessary and absolutely essential practical doctrines, without which no Christadelphian Ecclesia can exist.

Some of these I may appropriately mention as follow :—

#### 1st. “Love.”

*The Christadelphian Ecclesia must have Love.* “This is my commandment,” says Jesus, “that ye love one another as I have loved you.” Jno. xv., 12; and xiv., 34-5. “We know that we have passed from death unto life because we love the brethren. He that loveth not his brother abideth in death. 1. Jno. iii., 14, 16. “Above all things, have fervent love among yourselves, for love shall cover the multitude of sins.”

1. Pet. iv., 8. “Above all these things put on love which is the bond of perfectness.” Col. iii., 14. Though I speak with the tongues of men and of angels and have not love, I am become as sounding brass and a tinkling cymbal. 1. Cor. xiii., 1. “My little children, let us not love in word, neither in tongue, but in deed and in truth.” 1. Jno. iii., 18-19.

It may be objected that we cannot force love, but it should be remembered that love is a spiritual principle required by the law of Christ, and it should be our pleasure to obey that law. If we cannot do this we cannot please him.

#### 2nd. “The Spirit of Christ.”

*The Christadelphian Ecclesia must have the Spirit of Christ.* “If any man have not the Spirit of Christ he is none of his.

\* \* \* as many as are led by the Spirit of Christ, they are the Sons of God.” Rom. viii., 9-14, &c. “And because ye are Sons, God hath sent forth the Spirit of his Son in to your hearts crying *Abba*. Father. “\* \* \* “And if a son, then an heir of God through Christ.” Gal. iv., 6-7. “The fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance against which there is no law,” Gal. v., 22-23.

The Spirit of Christ is a gentle Spirit, “when he was reviled he reviled not again, when he suffered he threatened not, but committed himself to him that judgeth righteously.” 1. Peter. ii., 23.

#### 3rd. “A Living Faith.”

*The Christadelphian Ecclesia must have a living faith.* “As the body without the spirit is dead, so faith without works is dead also.” Jas. ii., 26. “Without faith it is impossible to please God.” Heb. xi., 6. The faith which pleases God is a faith that works—works by love.” Gal. v., 6.—“purifieth the heart.” Act. xv., 9, and “overcometh the world.” 1. Jno. v. 4. It does not consist in going to church every Sunday and observing the letter ceremonial of spiritual sacrifices seeming to suffer penance listening to the reading and expounding the Scriptures for an hour.

4th. “Works of the Flesh not tolerated.”

*The Christadelphian Ecclesia*, having crucified the flesh with its affections and lusts, does not tolerate, but sincerely depre-

cates the works of the flesh as enumerated in *Gal. v.*, 18-21, of which I may appropriately mention hatred, variance, emulations, strife, envyings, revellings, and such like." It will be observed that the Apostle says with great emphasis that "*they that do such things shall not inherit the Kingdom of God.*"

5th. "*Fellowship in Christ.*"

The *Christadelphian Ecclesia* knows that "If we say we have fellowship with Christ and walk in darkness, we lie and do not the truth. "If we walk in the light, as He is in the light, we have fellowship with one another." "And truly our fellowship is with the Father, and with His Son, Jesus Christ." 1. John i. She knows that righteousness has no fellowship with unrighteousness, no concord with Christ and Belial, no communion with light and darkness. (2 Cor. vi., 14.) She knows she walks in the light by keeping the commandments of Christ, who says, "If ye love me, keep my commandments." "Ye are my friends if ye do whatsoever I command you." "Why call ye me Lord, Lord, and do not the things I say." "My mother and my brethren are those who hear the word of God and do it." Christ's brethren do not fellowship liars, for "lying lips are an abomination to the Lord," and no lie is of the Truth. They "have no fellowship with the unfruitful works of darkness," therefore if a man calls another a liar, and still fellowships him, he is no Christadelphian. The tares and the wheat cannot grow together in *Christ*. They can, and do, in the world.

6th. "*A Spiritual House.*"

The *Christadelphian Ecclesia* having a living faith is made up of "lively stones built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ." It is the "Temple of God, and the Spirit of God dwells in it, and if any man defile the Temple of God, him shall God destroy."

Christadelphians are "a people taken out from the Gentiles for the name of the Lord," knowing that being "Gentiles in the flesh they are without Christ, aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world." They are, therefore, "a chosen generation, a royal priesthood, an holy nation, a peculiar people. That they might

show forth the praises of Him who hath called them out of darkness into His marvelous light." Their *citizenship* or *commonwealth* (R.V.) is in Heaven, from whence also they wait for a Saviour, the Lord Jesus Christ." Therefore, Christadelphians, while subject for the time being, to "the powers that be," are not the "sovereign people" themselves, and do not cast their votes for men to represent them in Gentile governments. The right of franchise is spiritually denied them by virtue of their allegiance to the commonwealth of Israel.

7th. "*The Bride of Christ.*"

The *Christadelphian Ecclesia* is the Bride of Christ, and knows when her Bridegroom comes she must have on the wedding garment, if she would be presented to Him as a glorious Ecclesia, having no spot, or wrinkle, or any such thing, but should be holy, and without blemish. The spots and wrinkles can be obliterated by the righteousness of Christ, who is always our advocate with the Father; *provided*, we confess and forsake our sins, and pray earnestly for mercy and forgiveness.

8th. "*Her Work and Purity.*"

The *Christadelphian Ecclesia* is engaged in the work of making ready a people prepared for the Lord, and having a glorious Hope based on great and precious promises, she will purify herself by "purging out the old leaven of malice and wickedness, and keep the feast with unleavened bread of sincerity and truth."

Her work is not a work of ignorance, idleness and indifference, which says "Christ fellowshiped Judas," "Let the tares and wheat grow together," "Every one must give an account for himself," "I have nothing to do with what another says or does," "Let us have peace," "You must not judge," &c.

And *this*, the Ecclesia, or *Body of Christ* the pillar and ground of the Truth, and the Temple of God in which His Spirit dwells !!

9th. "*Her Warfare.*"

The *Christadelphian Ecclesia* knows she has a great conflict with foes within and without—the world, the flesh and the devil—the lusts of the flesh—the lust of the eye, and pride of life; and if she can be the victor in the warfare, through Christ who strengtheneth her, she will receive an eternity of blessed life for her reward, and th's the gracious gift of God through Christ.

She knows the gate is strait and the way narrow that leads to life, and though there be few who find it, she is not discouraged. She strives to the end with an honest, sincere, and pure motive, and what she

lacks through the weakness of the flesh, her Redeemer, in whom she trusts, will supply by his all-prevailing righteousness to her unspeakable joy, and everlasting blessedness."

**STIRRING WITH NEW LIFE.**—A manual of anatomy has been both printed and published in Jerusalem, the author being a doctor in practice there. It is written, of course, in Hebrew. That Jerusalem should thus make an addition to the abounding literature relating to the human frame proves that there is some basis for the belief that that city is stirring with new life.—*Western Weekly News.*

**KNOWING IT BY ITS FRUIT.**—Men judge the Bible in various ways. Here is a short cut to its character. What are its effects where it is studied and obeyed? "Wherever this word goes, throughout the world, righteousness and truth spring up like trees of God along the borders of the living stream. Whoever follows the instructions of this Word is wise with the wisdom which kings and prophets, sages seers could not elsewhere attain. In the chastening of the spirit, and the subduing of the body, the enlightening of the understanding, the purifying of the affections, the ennobling of every relation in life; in the guidance of youth, the support of manhood, and the comfort of old age, in the proper ordering of domestic life, in the institution of those social relations which lie at the base of all society and in the vast and varied concerns of human existence, this Word acts with a purifying and ennobling beneficence that leaves nothing to be improved—nothing to be desired—and such as no other influence upon earth produces."

**THE STRUGGLE WITH RUSSIA.**—The struggle with Russia, whether it be about Bulgaria to-day, or about Afghanistan or Constantinople to-morrow, will at any time be a struggle for life or death. So says the *Morning Post*. It says so in reference to the growing doctrine that Russia may be safely let alone, even if she becomes master of Turkey. The paper asks readers to remember that the Sultan is the religious head of 80,000,000 Mahommedans in India. Is it not evident, it asks, that the moment the Sultan became the vassal of Russia, no human power could prevent him from using his influence over the 80 millions

of Mahommedans subject to our empire in the way demanded by the Czar? The submission of the Sultan to the power of Russia would be the deathblow to our Indian Empire. [If the newspaper editors knew the truth, they would be at ease on such problems. The political see-saw will work out the upshot divinely purposed, viz., the perdition of the entire machinery of human politics, and the establishment of a new, much needed, invincible power.—ED.]

**A CURIOUS CONFERENCE.**—Before leaving England, Mr. Henry Ward Beecher met about 2,000 students and ministers (Congregationalist). He delivered a farewell address, in which he dwelt chiefly on what he considered the qualifications for successful preaching. In this category, he made no mention of Scripture knowledge. He deprecated any particular views of truth. He would have every man hold his own doctrine. This, of course, was good congregationalism: but he went too far even for his congregationalist audience. In reply to questions, he said he did not object to preaching future retribution, but, added he, "If a man believe in the conscious torment of men in hell, then if he ever smiled or gets married, or goes into convivial company with jest and joke, he is a monster." The remark caused sensation and applause. He considered it a doctrine of the barbaric theologians of the middle ages, and barbaric denominations of to-day, "not according to the mind and will of the New Testament." This evoked opposition and shouts that eternal torment was "Bible truth." A curious spectacle in a body of men professing to be the successors of men who taught "one faith, and one hope." Asked about the Trinity; he said he believed there were three persons in the godhead, but he did not profess to know how they got along together. What an extraordinary utterance from a man professing to be guided by "the mind and will of the New Testament." What an extraordinary conference! (Beecher dead since this written)

### THE CLERICAL CREED.

*[Everyone earnestly trying to live by the clerical creed finds it hard work. He does not know why till he knows the truth. His whole nature blights and withers under it. No wonder. Seen in the fierce light of literal definition, it appears more hideous than a skeleton in a cavern with the electric light turned on to it. It is tolerably well exhibited in the following satire which a brother clips from a Boston paper and sends.—EDITOR.]*

There is a place of endless terror  
Prepared for those who fall in error,  
Where fire and death and torture never  
Cease their work, but rule for ever ;  
To this dark cave, for Adam's sin,  
Must all his children enter in.

But the all-merciful Creator  
Took pity on the fallen traitor,  
Prepared a narrow path of pardon  
That led to heaven's happy garden ;  
And, lest mankind prefer to sin,  
*Predestined some* to walk therein.

But millions still in error languish,  
Doomed to death and future anguish.  
Who ne'er had heard of Adam's sin,  
Nor of the peril they are in ;  
Who know not of the way of pardon,  
Nor of the fall in Eden's garden.

This, my friends, is the clerical creed ;  
Put it aside for the time of need !  
In the hour of grief and sorrow  
From it consolation borrow ;  
When your dearest friends are dying,  
Read it to the mourners crying—

Teach it to the tender maiden,  
To the man with sorrow laden ;  
Teach it to the timid child,  
Watch its look of horror wild—  
Note the half-defiant fear,  
Flushing cheek and pitying tear ;

Teach it to the broken-hearted,  
From their loved ones newly parted ;  
Show them that their pride and beauty—  
Type of love and filial duty—  
This, their darling, whom they cherished,  
Has in hell for ever perished.

A wonderful thing is the clerical creed,  
Put it aside for the hour of need !

## The Christadelphian.

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

APRIL, 1887.

Among the many stirring events of recent years, earthquakes have been frequent. They have been more frequent than has been usual for centuries. "Starting in 1883 with the terrible Krakatoa eruption" (in Java) says the *Daily News*, "each succeeding year has brought with it a long list of volcanic and seismic disturbances, many of them of exceptional severity. In April, 1884, we had a little earthquake of our own, which was attended by considerable damage in the eastern counties of England; and at the close of the same year, a far more important outbreak was reported in Spain. In 1885, nearly every quarter of the globe was visited in a moderate degree; while in 1886, there were, besides the tremendous volcanic eruption in New Zealand, severe earthquakes in the United States and in Greece."

The question has been raised as to whether these earthquakes are to be reckoned as part of the signs of the approaching end. The question is founded on the words of Christ, "Nation shall rise against nation, and kingdom against kingdom, and great earthquakes shall be in divers places, and famines and pestilences and fearful sights and great signs shall there be from heaven" (Luke xxi. 10-11). Earthquakes are frequently used in a figurative sense as denoting a popular or military upheaval resulting in the violent substitution of one order of things for another; but they are not always figurative; and it would seem they must be literal when occurring in a list of literal things, as in the verse in question. Literal earthquake has accompanied divine interpositions in the past (as at the giving of the law, Ex. xix. 18; the manifestation of God's power to Elijah, 1 Kings. ix. 11; at the crucifixion of Jesus, Matt.

xxvii. 54; and again at his resurrection, Matt. xxviii. 2; and at the liberation of Paul from prison, Acts xvi. 26). It is predicted there is to be an earthquake in the neighbourhood of Jerusalem when Christ arrives on the Mount of Olives (Zech. xiv. 4-5; also Ezek. xxxviii. 20). It is, therefore, according to the analogy of things that earthquake should be an element in the troubles that darken the latter day as the crisis of judgment approaches.

That they should be developed by the working of the natural forces is no interference with their relation to divine events: because God, who by the angels works out his fore-shewn purpose among the nations of the earth, has all nature in his hand, and can easily adjust the working of nature's powers to his own plan. The words of Christ have primary reference, doubtless, to the events of the end that came with the destruction of the Jewish commonwealth by the Romans; but that they have an application also to the other end that is associated with it in Christ's discourse throughout—the end of the Gentile constitution of things by the coming of the Son of Man—is increasingly felt by those who closely study the word and works of God.

There have always been earthquakes, of course, but rarely in such constant succession and wide-spread prevalence as for several years past. It is remarkable that Italy, "the seat of the beast," should have suffered most. There have been 260 serious earthquakes in that country since 1400. "The most disastrous ones on record occurred in the years 1169 at the foot of Mount Etna, with 15,000 victims; 1456 in the Neapolitan provinces, 30,000 victims; 1627 in the Province of Puglia, 4,000 victims; 1638 in Calabria, 9,600 victims; 1693 in Sicily, 93,000 victims; 1703 in Central Italy, 15,000 victims; 1783 in Calabria, 60,000 victims; 1805 in Terra di Lavoro, 6,000 victims; 1857 in Basilicata, 12,300 victims; 1885 in Ischia, 2,515," so says the *Daily News*. It will be said that the frequency of earthquakes in Italy is du

to the proximity of Vesuvius to Etna. True, O King: but who contrived that two monster volcanos should be features of the country that was to become the seat of the organised opposition of human darkness to the work and ways of God?

### REPEATING RIFLES.

By the prophet Joel, God has commanded the present generation to "prepare war." As unconsciously as the widow who, unknown to herself, had been commanded to maintain Elijah during the famine (1 Kings xvii. 9), the nations have thoroughly obeyed the command, and now stand armed to the teeth, qualified as they have never been before, to take their appointed part in the sanguinary struggles that mark the passage from the present evil dispensation to the glorious kingdom of God beyond.

Part of the process of preparation consisted in the invention of "the needle-gun," or breech-loading rifle, by which the soldier was enabled to fire five times quicker than by the old muzzle-loading smooth-bore musket. It was by the adoption of the breech-loader, in advance of other nations, that Prussia was enabled to get the better of Austria in the war that paved the way for the downfall of the Papal coercive power at the appointed time. The breech-loading rifle has now been improved upon by an invention which attaches a "magazine" to the breech, containing a supply of ten shots which can all be fired in succession without re-loading, instead of having to load for every single shot. This is called the repeating rifle from its being able to repeat shots without loading every time. The repeating rifle has been adopted in Germany and France and most European countries, under different names, and England is considering the question. The *Daily News* says the new weapon is certain to play a most important part in the next European war. It says:—

"It required the experience of Sadowa to convince our military-obstructionists that

muzzle-loading rifles were obsolete, and possibly nothing less than a similarly stern lesson will convert some opponents of magazine guns. Most military critics, however, already recognise the enormous potentiality of these weapons, and all who have devoted much study to fire-tactics must agree with Colonel the Hon. Paul Methuen, who, in a lecture on "Modern Warfare," recently delivered at White-chapel, said that an army which ventured to take the field armed with breechloaders against a force armed with repeaters would suffer for its temerity, as the Austrians suffered in 1866 when using muzzle-loaders against Prussian breechloaders." The fate of a defending or an attacking force, when the critical moment comes, will depend on which can bring the most withering, murderous fire to bear for just a few seconds. The ten shots in a magazine must then tell with irresistible power against the two or three bullets that could be fired from each single-shooting rifle in the same space of time.

"The only arguments against the adoption of repeaters that are worth much consideration are the possibility of men wasting their ammunition by unnecessary rapidity of firing, and the impossibility of aiming accurately through the dense smoke that would be caused by a continuous fusillade. The first is merely a question of fire discipline; the second argument applies equally to the fire of ordinary breechloaders, which at short ranges is not carried on by volleys, but independently, and is therefore practically so continuous that it allows no time for the smoke to clear. Nearly all who have taken part in modern battles, whether against the troops of civilised countries or hordes of undisciplined savages, agree that waste of ammunition arises from the anxiety of men to stop an enemy's charge before it can come to close quarters. The confidence arising from the knowledge that he had eight or ten shots to rely upon at the last moment would probably give even the rawest recruit some amount of steadiness, and prevent him from throwing away a single shot before it could tell with deadly effect."

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The "Rev." Athelstone Cornforth, Wesleyan minister, of Willenhall, has resigned his position because he cannot reconcile himself to the belief of eternal torments

## THE SIGNS OF THE TIMES.

### PEACE "FOR SIX WEEKS MORE"

#### ATTEMPTED ASSASSINATION OF THE CZAR.

#### ANOTHER OUTBREAK IN BULGARIA.

#### ENGLAND IN EGYPT.

The situation of things as sketched last month remains practically unchanged. God holds the winds till the right moment. The political barometer has oscillated violently, but the storm as yet is in the clouds. The papers discover "a rift in the cloud." Bismarck has got his Army Bill passed through the new Parliament, and is, or professes to be satisfied. France, in no mood for war, has allowed Lesseps to visit Berlin with words of peace to both the Emperor and Bismarck. There is an inclination to think that danger in that quarter is passing away. At the same time, men in authority warn the people against taking too sanguine views. They report the state of feeling under the surface to be such that war must come in the long run, and that the hesitations and changes and delays are only due to the mutual anxieties of the Powers concerned to be in the right position for inflicting the most damaging blow when the outbreak comes.

The speech of the German Emperor at the opening of the new Parliament, while betokening improved prospects of peace with France, had about it an undertone of war in other directions. A speech delivered by the Hungarian Premier, a few days afterwards, had "no empty talk," says the *Standard*, "about fostering peace with Austria's neighbours, but a direct warning to be prepared to resist Russian aggression. Count Kalnoky guards himself from saying that war must come; he hopes, indeed, that it will be staved off. But Russia is making great warlike preparations, which to a certain extent menace the Dual Monarchy, and compel that Government

to adopt corresponding precautions. The situation thus resembles that which not unfrequently may be witnessed at an American drinking saloon in the mining districts. Two customers get quarrelling over a game of poker or euchre; revolvers are produced and handled; prudent spectators get to a safe distance before the shooting begins, lest they should become involved in the fight. And this is the attitude of Germany as revealed by the Imperial Address; she watches France, France watches her, and both are anxious to keep on the best terms with their neighbours."

Notwithstanding this, "there is now a general belief," says the Vienna correspondent of the *Birmingham Gazette*: "that Europe will be at peace for at least six weeks more. The approaching festivities at Berlin in honour of the German Emperor's Birthday will bring kings and Crown Princes together and a truce must be kept up until they have separated. It is even probable that some very reassuring words will be spoken by the aged Emperor, and we shall hear of armaments being suspended, and of projects being set afoot for making peace certain and durable. But something more than mere talking will be required to give Europe that general sense of security without which peace is as costly to great nations as war. Already the signs of a terrible financial and industrial crisis are looming distinctly ahead. The orders for war material and provisions kept up for awhile appearances of activity in certain trades, but manufacturers of articles for domestic use and luxury—ironmongers, upholsterers, drapers, jewellers, tailors, crockery merchants, and also builders—are beginning to complain that orders have stopped. People do not care to build and furnish houses or to buy costly goods, not actually indispensable, so long as there is danger of war. The result will be that if peace be not made certain in a few weeks thousands and thousands of workmen will be thrown out of employment this summer. This will give a powerful stimulus to So-



cialist agitation, and the various Continental Governments will find themselves confronting a very perilous state of things."

#### ATTEMPTED ASSASSINATION OF THE CZAR—POLITICAL EFFECTS.

It is in the East where politicians recognise the greatest danger. Russian policy continues to be inscrutable, and the chapter of accidents incalculable. Another attempt has been made on the life of the Czar from which the worst is feared, as regards the resolutions into which it may precipitate him. The anniversary of the assassination of Alexander II. was chosen for the attempt. The Emperor was returning in an open carriage from a memorial service of that tragedy, when a man in the side-walk took what appeared to be a book from under his arm, and threw it under the carriage. He was seized at once, and it was found that the book-shaped thing was a dynamite bomb, which would have gone off if the man had not, while throwing the bomb, dropped the string attached to it, which required to be pulled. The attempt filled the Emperor with consternation, and caused him to retire to his private palace at Gatchina. The *Birmingham Gazette* says:—

"Since the Emperor's accession to the throne in 1881 numerous plots to murder him are reported to have been discovered, and it has been stated that from a feeling of terror the Czar has lived with his family in a state of complete isolation in his palace of Gatchina. On the occasion of his visit to Moscow in 1882, the Cathedral was found to have been mined, and eighty workmen were arrested. In 1883 another plot was discovered in St. Petersburg, and numerous arrests were made. Again in 1884, it was reported that the railway near Moscow was mined with dynamite with the intention of blowing up the train which was conveying the Emperor to the ancient capital. Only a few weeks ago a military plot was alleged to have been discovered in St. Petersburg which was stated to have been directed against the Emperor's life. Several executions were reported to have followed."

The *Standard*, remarking on the political bearing of the incident, says:—

"Whatever may be the motive of the crime, it adds greatly at the present moment to the dangers of an already complicated situation. Discontent at home has always, in despotic countries, been a powerful stimulant to activity abroad, whereby the popular mind is withdrawn from the contemplation of domestic miseries, and the strongest patriotic instincts are called into play. And there is no method by which popular discontent can be brought home more forcibly to the mind of an Autocratic Ruler than by an attempt to assassinate him. With the resistance of Bulgaria to provoke him, while the pre-occupation of Germany tends to free him from restraint; with an enormous army ready to fight, and a strong military and political party urging him to lead it; and with financial embarrassments threatening at any moment to become overwhelming, the Czar already finds the balance between peace and war difficult to adjust on the side of peace. Such an event as that recorded this morning might suffice to turn the scale in the opposite direction. Regarded from this point of view, the dastardly outrage has a significance of the gravest possible character."

#### ANOTHER OUTBREAK IN BULGARIA.

Events in Bulgaria are on the march. It is getting on for nine months since Prince Alexander was kidnapped and deposed; and the Principality seems as far as ever from getting a ruler, owing to Russia's objections to the candidates proposed (and Russia's designs indeed to get the Principality into her own hands). While the throne is vacant, the way is open for all sorts of intrigues against the peace. The provisional government (the Regency) could manage very well if it were not for the plotters in Russian pay who are determined there shall be no settlement except in Russia's own way. Under their malign influence, there has been a revolt during the month on the part of a section of the garrisons of two of the Danubian fortresses of Bulgaria—Rustchuk and Silistria. The revolt was unsuccessful on account of the information the Bulgarian Government had

of it in advance, which enabled them to be ready with troops which marched against the revolt, whom they succeeded in putting down. The leaders of the revolt were captured. Russia addressed a "note" to the Great Powers, asking them to prevent the execution of these men, which it said would be a mere atrocity in the struggle of political parties for power; but before the note reached the Powers, the conspirators had been shot.

#### "ONE STEP NEARER THE CRISIS."

"These events," says the Vienna correspondent of the *Daily Gazette*, "have advanced the Eastern Question one step nearer to a crisis. The Russophile party in Bulgaria has tried a fall with the Regency and got the worst of it, but that party has not been crushed, and in Russia's interest, it must soon return to the charge. But the next time, the fight must be very much more serious. After the example which has been made of the insurgents at Silistria and Rustchuk, Russia will find it difficult to recruit instruments for her stealthy enterprises. She will have to raise her price, and having done so, she will take better care to ensure success. If failure again occur, this result will at least have been obtained: that fresh disturbances will have added to the general uneasiness which is beginning to be felt at the dangerous condition of Bulgaria, and Europe will gradually accustom itself to the idea that the principality can only be kept at peace by Russian control. To Austria it is of more importance that Bulgaria should be kept quiet than that it should remain independent. Every disturbance in the principality agitates the Slav populations of this Empire and shakes the very foundations of the monarchy. Consequently, although Austria is bound to oppose an open occupation of Bulgaria by Russia, it is privately disposed to favour any arrangement by which the government of Bulgaria would be placed in Russian hands."

#### THE EGYPTIAN QUESTION.

Turkey does not like the proposal to have Egypt made a neutral country under European guarantee. She says the country belongs to her (!) The *Tarck*, a semi-official Turkish paper published at Constantinople, says "that if England desires the co-operation of Turkey in order to put

an end to the existing situation in Egypt, she must accept the proposals of Mukhtar Pasha regarding the army and civil affairs, and also fix the date for the British evacuation, which alone can wipe out the shock caused to the Mussulman world by the bombardment of Alexandria and the events in the Soudan. The paper adds that the present negotiations being based upon the neutralisation scheme, cannot attain any practical result."

That is, things will remain as they are: England in Egypt.

#### ASIATIC FERMENTATIONS.

A telegram from Bombay says that the Ameer of Afghanistan is making strenuous efforts to raise a new army. He has issued a circular calling upon his subjects to prepare for a Holy War, which, it is believed, he intends to wage against the Russians. Boys between 10 and 18 years of age have been ordered to parade daily for drill, and youths over 18 to enlist in the army.

A telegram from Lahore, published by the *Times of India*, confirms this news. It is added that the son of the Mollah Mushki Alum, backed by the Tarahs Inders, Utaks, Tokees, Kakars, and other tribes, has proclaimed himself ruler, and has sent a defiant letter to the Ameer of Afghanistan, threatening to attack him at an early date.

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WHERE SCIENCE IS HELPLESS AND FOOLISH.—Modern science collates facts, and finds out that there is a great deal of trouble in this world, but how it got in or how to get it out, is a problem that passes the understanding of the scientific. Not knowing the causes of the trouble, of course they can suggest no remedy for it; and disdaining the wisdom that is from above, they exemplify the folly which is from beneath; the wisdom of men which is foolishness with God. When worldings go to seek the reason of things, they usually begin by putting out the light and casting aside the word of the Lord. When Christians seek for the explanation of mysteries, the first question should be, "What light do the Scriptures give on this subject?" With this word as a lamp, a chart, a counsellor and a guide, we may walk safely through a wilderness of woes, and reach at last the promised land of rest and peace.—*The Armory.*

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 8th (brethren and sisters only); tea at 5.30; conversation, 6.30; public meeting, 7.30; close 9.30.

THE EDITOR'S APPOINTMENTS FOR APRIL.—3rd, Birmingham; 10th, Sheffield; 17th, Birmingham; 24th, Liverpool.

## SUNDAY SCHOOL.

April 3rd, Ezra ix. and x.—*Subject for pr of:* "That God purposes to fill the earth with His glory."—10th, Nehemiah i. and ii.—*Subject for proof:* "That God made a covenant with David."—17th, Nehemiah iii.—*Subject for proof:* "That the promise contained in that covenant is not yet fulfilled."—24th, Nehemiah iv. and v.—*Subject for proof:* "That the covenant made with David will be fulfilled in the setting up of the Kingdom of God."

## BIRMINGHAM MISCELLANIES.

We had our usual "Shrove Tuesday" tea meeting on February 22nd. There was a good attendance, and the proceedings were of the usual interesting and profitable character.

The brethren sympathise with the two sisters Marston (mother and daughter) on the loss of Mr. Marston, husband and father. He had been long acquainted with the truth, but died without yielding that submission which it requires.

We regret having lost, by removal, sister Brown to West Bromwich; brother Dally to Liverpool; and sister Rose Allen to Mumbles. The gap is partly made up by the return of brother and sister W. Wall from Rochester, N. Y.

During the month we have lost sister Waring by death, wife of brother Waring.

She was a grievous sufferer from consumption for some time before her death. She died full of glad and confident hope in what God has promised. She was buried in Yardley Cemetery on Wednesday, February 23rd.

The consignment of bacon-shoulders, referred to last month, duly arrived, and has been distributed among the neediest, who express their thanks to the sender. Brother Allcott, who is in the provision trade, put the shoulders through the needful preparatory process before they were distributed.

The month has been enlivened by another pleasant visit from brother Jas. U. Robertson, accompanied by sister Robertson. Brother Garside, of Ormskirk, was also present: also brother Bruce and brother Mansfield, from Peterborough; and afterwards, brother McDermott, from Sowerby Bridge. Brother Robertson lectured February 27th, on the necessity of a Scriptural faith.

The brethren of the Nechells district having arranged for the delivery of a lecture by brother Roberts in the Hutton Street Board School, the same was delivered on Monday, March 21st. The audience was not large, partly on account of the pre-occupation of the public mind with the approaching Royal visit. The subject was "The doctrines promulgated from the pulpit inconsistent with, and destructive of, the promises made to Abraham, on which the true faith of the gospel rests."

"The Rev." Mr. Wood having issued a

second warning against the Christadelphians, another lecture was got up by the brethren of the Balsall Heath district. The lecture was delivered by brother Roberts in the Hope Street Board School, March 15th, when, again, there was a large audience of strangers. The "warning" was this time directed against the Christadelphians requiring a rejection of the immortality of the soul as a condition of fellowship. The lecturer showed that the holding of the truth was a scriptural necessity, and that the doctrine of natural immortality was a negation of that truth.

A great stir has been caused in Birmingham by a visit from the Queen. The immediate occasion of the visit was the laying of the foundation of a public building ("the new law courts"); but the visit was understood and accepted as the beginning of the celebration of the Jubilee of Her Majesty's reign. The visit took place on the 23rd of March. The weather was very favourable, and the public demonstration was extensive and enthusiastic. About five miles of streets, through which Her Majesty rode, were more or less decorated. The day was observed as a holiday, and there were countless thousands of spectators. The only representation the truth had in the midst of the general display was the exhibition of a large banner, 21 feet square, bearing the words "AN OPEN BIBLE THE GLORY OF VICTORIA'S REIGN." The words had a meaning the public would not appreciate, namely, that the Bible had been opened during the last 50 years. The exhibition of the banner combined a testimony for the truth with the manifestation of respect for the powers that be which are ordained of God for the time being. The subject of the relation of the brethren to such a matter was the topic of an informal and friendly exchange of thought at the Thursday night meeting, March 17th. A brother had referred disparagingly to the preparations for the Royal Visit, remarking how much good the money spent on them would do if distributed among the poor. Brother

Shuttleworth said he did not quite relish that view of the subject. We were commanded to give honour to the rulers, and it seemed to him that those who took part in the honouring of human rulers would be more likely to bow the knee to Christ at His coming than those who acted in the spirit of the Bradlaugh sentiment, of "Down with everything that's up." Brother Roberts supported brother Shuttleworth's remarks, arguing that even on the score of political expediency, it was wise to maintain and honour the throne as the keystone of the social arch. When the French, nearly a hundred years ago, struck off their king's head, they were not long before they would have given all they had to have it on again. The abolition of royalty liberated the lawless elements at the base of society, and when power came into the hands of the mob, there was an end of all security for any man. The people began cutting off each other's heads, until blood flowed like water. It was not until another king arose, Napoleon I., that safety returned. British royalty was a poor provision for the real needs of mankind. Nevertheless, it was better than popular anarchy. It was at least an ornamental and comfortable form for the current barbarism to have, and for the time being it was a divine arrangement to which it was the duty of the saints to be in respectful submission.

### MR. LAURENCE OLIPHANT ON (AND IN) PALESTINE.

The *Birmingham Gazette* says:—In the whole circle of British literature there is scarcely a more unique personality than that of Mr. Laurence Oliphant. If any might claim to have exhausted the world's excitements, surely it would be one who, after filling no insignificant place in English society, after being the courted of all men, voluntarily eschewed such joys as that can give. He has seen life in many lands, and seen it at close quarters, where

utterly inaccessible to all save the initiated. And yet it is he who now comes before us as the author of "Haifa," a collection of letters contributed to the *New York Sun*, the contents of which might almost pardon a stranger for supposing that the one object of its author's life had been the investigation of ancient sites, and the examination of Oriental life in Palestine. Save in the sketch of General Gordon, when Mr. Laurence Oliphant incidentally mentions his own presence in the trenches before Sebastopol, and in China during that episode in Gordon's career, there is scarcely a hint that the writer has been or is anything more than an enthusiastic explorer of the Holy Land, an unofficial Captain Conder, penetrated with the same love of its sites, its ruins, and its memorials of bygone times, as Professor Sayce is of the mounds and inscriptions of ancient Assyria. It is herein that one great charm of "Haifa" lies. We are utterly weary of the tourists' book on Palestine, the letters or the descriptive sketches which so many of Mr. Cook's *protégés* think themselves justified in giving to the world after a hasty glance at the show-places of the land. But at Mr. Laurence Oliphant's hand we get something better than this—the impressions of a resident in sympathy with the associations amongst which he lived, and rejoicing in the confidence and the friendship of the natives around. If he paints in vivid colours the story of a Druse father's vengeance upon daughter and on wife, it is as one who was in some sort the unofficial judge before whom the case was brought; if he tells with marvellous picturesqueness of detail the story of a night's adventure near the lake of Tiberius, it is as one to whom wandering by night over almost pathless tracts is a mere incident of daily life; if he goes to a Druse pic-nic at the "Place of Burning," the story is told with the same ease and in the same unpretentious style as if the rendezvous had been some quiet spot at home.

Palestine and its people readily lend themselves to this kind of treatment. When the average tourist begins his story we usually feel that we are in for a good deal more about the Kings of Judah and more frequent appeals to sentiment than the reading public as a whole cares to have. It is a pleasure to go over these holy fields with one who does not break out into ecstasies on every page, or largely compose his narratives of familiar quotations from the New Testament. We hear in "Haifa" a good deal about the proposed Palestine railway, the prospects of which looked very hopeful when these letters were written, and are not surprised to find that here and there it will suggest curious contrasts to the onlooker. The "toughest bit of engineering on the line," where it ascends nearly 3,000 feet in fifteen miles, is close to the steep place down which the herd of swine possessed by the devils are said to have rushed violently into the sea. When the track reaches the plateau it will traverse the pasture lands of Janlan, where it is very probable that the flocks and herds of Job once roamed, where his sheep were destroyed, and whence "the Chaldeans," like approved cattle-lifters, carried off his camels. The line will cross the Jordan in close proximity to a bridge built by the Romans and still in actual use—a point of contact between ancient and modern civilisation in a now semi-barbarous country which can have few if any parallels. The projectors of this line had secured the right to put steam-tugs upon the Sea of Galilee—an innovation that might soon create enough traffic to rival the ancient times when Josephus collected 230 war-galleys for an attack upon Tiberius. There are sulphur baths along the shores of the lake, and who knows but what these may some day have attractions for a much larger and more distinguished crowd than that which Mr. Laurence Oliphant found disporting itself under tents by the strand or in the sweltering atmosphere of the one large bathing-room? Mr. Laurence Oliphant

may some day be partly responsible for such a result as this. At all events he cannot escape the praise due to one who has converted the malediction "Go to Jericho!" into a prescription for the invalid. He "cannot imagine a more agreeable place" as a winter residence than this same Jericho—if the visitor is only content with his own society alone.

## THE QUEEN'S VISIT TO BIRMINGHAM.

### CONFIDENTIAL NOTES.

*Hurriedly written at the last moment to fill a printer's gap, and therefore*

NEED NOT BE READ.

I did not intend to go out of my way at all to see the royal procession on Wednesday, March 23rd. The day was a holiday, but I had work at the office, which I thought I would quietly attend to while the hubbub was going on. I generally find it a luxury to attend to work on such a day,—there is such a sense of quietness and security from interruption.

Part of my work consisted in seeing a banner put up in the street, setting forth what the truth had to say on such an occasion. This banner was an immense and striking affair, 7 yards by 7 yards,—a four-square of sevens—the square intimating Israelitish relations, and the sevens, the revealed wisdom of God. How the banner came to be put up,—well it came of several things. It is not good for man to be alone. I have a wife and two daughters, as eagerly interested in the hope of Israel as I can desire. We were talking one day about the official invitation which the inhabitants had received to decorate in honour of her Majesty's visit. I said if I were able, I would erect an apparatus showing an electrically-lit motto in immense characters, high enough in the air to be

seen by the whole town from every direction, to the effect that the great glory of Victoria's reign had been the opening of the Bible. It was merely a pleasant fancy. Some days afterwards, my wife and daughter stole up to me in the office late at night, unexpectedly. They said they had been thinking of what I had said, and they had consulted about making a banner, but had come to the conclusion that a home-made affair would look shabby, and they had been to a shop where they made banners, and had found the price would be so and so: would I consent to their giving the order? It was more money than they liked, but it would be like spending it in precious ointment of spikenard—honouring God amid such a wilderness of man-worship I was not difficult to persuade, and so the order was given for a larger banner than they were thinking of—the largest banner in fact in the town, with letters in white on a dark blue ground that could be read at a distance by thousands. The seeing to this banner being put in position across the street was part of my work that I expected would, with other work, keep me in quiet occupation while the bustle was going on elsewhere. But I got through sooner than I expected. I would have gone home, but there was no one there and I had brought a bit of lunch with me, so I thought I would post my letters and make my way to the neighbourhood of a temporary street-platform in New Street on which my youngest daughter's school was to be accommodated,—a nice little plan unexpectedly difficult of execution. The leading thoroughfares were barricaded to preserve a passage for Her Majesty, and the barricades were lined with impassable crowds, in consequence of which there was no getting along by the usual roads. I made a detour, and managed with difficulty to get to the post-office. To get to the street-platform aforesaid was a more difficult operation. I succeeded at last, but found that my success was a sort of defeat. I had not got within sight of my daughter,

and I had struggled into a trap. I was in a corner made by a barricade beyond which the crowd had no passage; consequently, I was jammed into a mass of human beings in which I could neither go backwards nor forwards—and such human beings! The Bible is the only book that gives human nature a faithful portrait,—a troubled sea casting up mire and dirt. Her Majesty was to pass twice here, and the second time to stop and receive an address from the schools. This was one reason why the people were so crowded at this point, though in fact they were crowded everywhere for miles. After standing for an hour, during which it was a matter of considerable exertion to avoid squashing by mob pressure, the procession came. If I had come to see, I would have been greatly disappointed. I could see nothing but a forest of hats immediately before me. Between the openings of one or two of them, I caught a glimpse of horses' heads and the hussar head-gear, and the tops of bonnets in equipages riding rapidly past. There was much hurraing during the minute or so occupied in this confused vision, and then it was over for an hour. Nobody in the crowd seemed to know whether they had seen the Queen or not. There was, in fact, considerable discussion as to whether she had passed or not. But she had passed. This was at last recognised, and the pressure of the crowd eased off a bit, and then as I had not succeeded in getting near my daughter, I thought I would try to get to my wife and other daughter who had accepted a Jew's invitation to see the procession from one of his windows. (There is something about the Jews that makes them preferable to Gentiles, even with all their spiritual obtuseness and reputed avarice. They are humble and domestic and sensible, and of purer life in every way—at least it has seemed so, so far as I have ever had to do with them. The Gentiles are either gross and low, or too superfine and mighty; American respectability

excepted, which has an underground of friendly good sense like the Jews.) To get at them in the state of the streets was not possible except by making a very round-about journey, and to do this on foot would have taken so much time that it would have been of no use; so I got into a cab in a bye-street, and told the driver to make a long round and set me down at a certain rear passage through which I was able to get an entrance into the building to which I wanted to get. Here I could not at first find the objects of my search on account of the crowded state of the interior. I stood for about an hour at a window on the second storey overlooking the principal street in Birmingham—Corporation-street. The scene outside was very gay with bunting and crowds of people who lined each side of the street. The centre of the road was kept clear, by barriers, and the inside of the barriers was held by a line of military. The hour I stood there, I had to listen to a constant fire of chaff exchanged between the young male members of an apparently original family and a troop of shop girls at the same window; the sheerest nonsense human lips could frame. The effect was dispiriting, though it seemed to have an opposite effect on the company, who were of the sort described by David, "Strange children whose mouth speaketh vanity and their right hand is a right hand of falsehood." Any other sort are difficult to discover. After a long while, the procession came, and after a while, it returned and returned again (at this point passing three times). The people cheered, but not very enthusiastically it seemed to me. I could not make out the Queen very distinctly, but was told she was shrunken and small compared with her portraits, and looked in fact like what she is—a withering old woman. Her daughter who was in the carriage with her, did all the bowing to the crowds. I found my wife and daughter before the procession had passed the third time. When all was over, there

was a rush of the people after the procession towards the railway station. When we got out, we wanted to get to Edmund Street, where my wife and daughter had not yet seen the banner. But how to get there was a problem. We tried to get the nearest way, but the street was blocked, and to go against the crowd was impossible. We concluded the best plan would be to go with the crowd, and escape from them at the first turning. We found we had done a bad thing. There was no turning, and no escape. The crowd grew constantly larger and denser. It was met by another crowd coming the other way and all progress was stopped. Then there was a dangerous surging and squeezing and screaming and confusion. The Bishop of Worcester, who had taken part in the official ceremonies, was caught in the surge and nearly overpowered. He was rescued fainting. In the violent surging of the human sea (aggravated by the fiendish contraptions of the boors in the crowd, who were numerous) my sister-wife and I got separated, which was a cause of anxiety—pleasantly ended by re-union half an hour afterwards. I had to choose to stand by my frailer daughter to whom the situation was more perilous. In ten minutes or quarter of an hour, during which everybody was squeezed out of all decorum, barriers were removed, and the imprisoned stream of human life (most of it of the most loathsome type) was liberated.

Escaped from the tussle, in a somewhat flustered state, it was natural to indulge in reflections. We had seen the top and bottom of British society—the heavens and earth of the present system of things. How vain and ignoble throughout. What contrasts with the hope of Israel!

Here was the Queen, a fainting mortal, visibly vanishing under the advance of years. Yonder in the future not far distant, was the King of Glory, coming to be glorified in his saints and worshipped by earth's universal millions—a young

man at his departure—a young man at his return—a young man for ever,—a young man mantled with the eternal energy of the Father, “in whom dwelleth the fulness of the godhead bodily,” full of all strength and wisdom, “with length of days for ever and ever.”

Here was a population so wretchedly conditioned that it was considered a boon for their royal head to bring them out into the streets in a precarious hustle to see scarlet masts and paper festoons and fragments of coloured drapery on the houses; and to witness the hurried ride-past of a few horses and carriages and a few dressed-up mortals like themselves; and then to go home again to the dark and grimy monotony of degraded lives. There, looking forward to the populations whom the Lord's visit will bless, we see the people provided with all they need, in food, clothing, housing, education, manners, leisure, and recurring feast days of righteousness, joy and thanksgiving—the earth full of beauty and gladness and praise.

Here was a population whose efflux on the streets could only be compared to the bursting of poisoned waters from choked sewers; or the overflow of dark river ooze. and these, the glorified “people” whose swinish will even Mr. Gladstone panders to as the source of law! As one considered them, it became evident how perfectly adapted to the work of their purification is the revealed process of “judgment.” How could such a population be taught righteousness except by judgment? How beautiful the symbol which represents them in the future age as “a sea of glass *having been mingled with* (clarified by) *fire!*” Their aspect then it was pleasant to contemplate in contrast to the repulsive picture they now presented.

And here were disorders coming near the point of fatality, through bad management. Such a crush could never have happened with wise public regulations. Of course, even with bad regulations, such a tumult could never have arisen in a



crowd of truly civilised persons—real ladies and gentlemen, who fear God and consider their neighbours, and exercise gentleness. But wise regulations are beautiful for the evil and the good, but especially necessary for the evil. And this brought to mind the perfection of the arrangements described in that and the previous days' reading, for the working of such an immense assembly as that which Moses brought out of Egypt, "600,000 men besides women and children." And it suggested the wisdom that would guide every movement of public life in the kingdom of God, as incidentally illustrated in that ordinance of the Ezekiel temple which requires entering visitors to traverse the building by one corridor and return by another.

And then, here were our poor flustered selves, knocked all out of shape through a momentary struggle with drifting human impedimenta. It is quite wholesome to come through an experience of this sort. You get near to the edge of human existence, and are made to feel how slim are the conditions on which we hold our life, and on how slender a thread hangs all that we may hold dear. Of course, we know this at any time, but there is a difference between knowing and feeling. The two together make a man wiser than either alone. The Kingdom of God seemed so real—the purpose of God such a great and noble rock of strength—after such a perilous surge in the dark waters. And all the glory of man seemed such a poor mockery, and all temptation to be identified with it in any way seemed so slight, and the determination so powerful in its renewal to stand for God alone in the few vanishing days we have—succeeded as they are to be by days of beauty and power, in which such a thing as a saint locked in a crowd of sinners will be a mechanical impossibility. The spirit-body will possess the power that Jesus showed when he made a lane for himself in the crowd that wanted to throw him over the cliffs of

Nazareth: and that the angels showed when they struck with blindness and dispersed the insurgent crowd at the door of Lot.

And so with all these reflections, and a full view of the impending mission of the rain-bowed angel, who, with feet as pillars of fire, and a terrifying lion-voice, will execute judgment on the populations of the earth, and strike the fear of God into the hearts of men, we wended our way to Edmund Street, whence, having surveyed the waving folds of a banner exciting derision but honouring "The Word," we repaired in peace and gratitude to the haven of rest which God has allowed us in the wilderness for 23 years past.

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Two men cannot stand on the same space. He is not wise who hankers after his neighbour's shoes. Let him well clean and fill his own.

As with the soil, so with the mind. Ill weeds grow apace. Nature yields her choicest products to patient culture only.

A wasted past cannot be re-called, but do not let the past take possession of the future. Begin now to mend, and things will soon revive with you.

Small faults indulged are liable to act on the character as water leakage on the walls of an embankment. Stop the leaks or there may be a deluge.

There is a time to be blind and deaf. We live in a world of such imperfection that life would be intolerable for ourselves and others if we were to heed all words spoken and things done.

It is tribulation and not prosperity that generates wisdom. Yet as with watered vegetation, sunshine is needed to ripen the growth. Therefore God alternates affliction with peace.

Equivocation is first cousin to a lie; yet truthfulness has many forms, and does not necessarily consist of uttering all your mind. Solomon says a fool only does this, adding "A wise man keepeth it in till afterwards."

It is Jesus who has said, "Ye shall know them by their fruits." Consequently it is legitimate to note the ways of men, though not to talk about them. A quiet observer is useful to himself and others: a garrulous blab is a nuisance.

## INTELLIGENCE.

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

Use note paper and write on one side of the paper only.

Do not use large sheets; write with good ink, and write all proper names VERY PLAINLY.

## ECCLESIAL NOTES.

It is not wise to have the exercises of a meeting in such an order that they are needlessly tiring. When prayer follows a long hymn, some have to sit down, and all feel it to be a strain on mortal power, when two standing exercises follow each other. The best way is to have reading after singing. This gives rest, and prepares every one to rise with comfort and fervour to prayer.

The Birmingham ecclesia has borrowed more than one good thing from other places—such, for example, as adopting the readings of the day by *The Bible Companion* for the public readings. It has been governed simply by the appreciation of what is excellent. It grieves them, therefore, to hear of anyone elsewhere refusing to adopt a good thing because it is done in Birmingham. When a man says: "If a thing is done at Birmingham, that is a reason why we should not do it," he speaks not as a brother, or even as a man, but as a petty school lad, or as a Gentile boor. Wisdom and love should reign. A thing should be done for its own sake, and not because it is done or not done by others. This is the rule now more than it has been in times past. But the spirit of Cain will linger till the day of Abel's unquestionable and irresistible power.

Some complain of what they conceive of as a growing emasculation in the style of advocating the truth. They would like the clergy denounced a little more vigorously "as at the beginning," say they. One man actually interrupted a lecture recently to tell the lecturer to "wire into the

parsons" a little more decidedly. Different people will take this differently. The man who aims only to make the Bible influential has no relish for the democratic pugilism that delights in tearing and rending and scorning. "Railers shall not inherit the Kingdom of God," and the thing that delights the dogs of an audience comes very near the crime of railing. Let us be as firm as possible in contending for the faith delivered to the saints; but if, with no diminution of strong principle, there has been a softening down of strong language, it is a change that will be welcomed by good men as an improvement.

"Rule 35" of the Birmingham ecclesial constitution has no reference to cases where first principles are in question. Two ecclesias differing in judgment as to first principles, have no basis of approximation. The Rule relates solely to disputed questions of personal action and character, as to which, it is possible for even two men to be righteously disagreed in their opinion concerning a third person. The suggestion of the rule was that in such a question, those divided in opinion might agree to differ without any compromise of principle, and that the interests of peace should lead us as far as we can in this direction. It is a misapplication to bring it to bear when the question is whether we are or are not to tolerate the doctrine of a partly human and erring Bible.

Sin is bad company—the pleasanter, the more dangerous.

There are different roads to destruction. Avoid them all. Wisdom, and that only, will guide to life.

You must reap as you sow. It is a universal law—you cannot avoid it—in natural and spiritual things alike. They must hunger in summer who sleep in the winter. Be up and doing.

**Bath.**—Brother Keepence reports the addition of brother Thomas, by removal from Newport (Mon.). "The truth," he says, "has not made much headway here.

But we do our best in posting the town, announcing the lectures, and we have a good audience every Sunday evening. We take comfort in Paul's words, that in due time we shall reap if we faint not; and in those of Isaiah, that His word 'shall not return unto Him void.' We have had two pleasing visits:—one from brother G. Guest, of London, who lectured on January 16th, to a good audience; and one from brother Thomas Boshier, also of London, March 13th, 'The inheritance of the saints in light reserved in heaven: Must we go there to receive it?' The other lectures were as follows: Feb. 13th, 'Heaven and earth, and man's relation to them' (brother Thomas); 20th, 'Has man an immortal soul?' (brother Keipmer); 27th, 'Is there a hell? a review of Dr. Talmage's tract on the subject,' (brother Thomas)."

**Bedford.**—"The work of proclaiming the glorious Gospel of the living God in this town is still continuing, and we have a number who come so regularly that it is a source of encouragement to us in our labors. Bro. Porter, of London, has lectured for us on 'Baptism,' and bro. Bryan Smither, of Luton, has given two lectures, subjects, 'Hear ye Him,' and 'Brethren of Christ. Who are they? How to become such.'"

**Birmingham.**—March 3rd, FLORENCE ELIZA WILSON (26), domestic servant, formerly Church of England, was baptised into the saving name of Christ on her intelligent acknowledgment of the truth concerning Him.

**LECTURES.**—Feb. 27th, "Does it matter what we believe?" (bro. J. U. Robertson, of Liverpool); Mar. 6th, "The war of Armageddon" (bro. Shuttleworth); 13th, "The refuge from the storm" (bro. Shuttleworth); 20th, "Faith and Works" (bro. Roberts).

**Bristol.**—Brother Coles, referring to the article last month, "The words of the apostolic writings in relation to inspiration," says: "For my own part (and I can also speak for brother and sister Bradley) I am thoroughly convinced—or rather confirmed in my previous impressions—that your views are correct. Brother Stainforth claims that your views very nearly approximate to his own, seeing that you admit the duality of the process of inspiration (if it may be so termed) as between the Holy Spirit and the prophets and apostles themselves. But of course there

is a wide difference between the words of the latter being under the control of the Spirit, and their being allowed to use words of mere human fallibility. I saw the letter which was sent you from brother Stainforth through brother Bishop, and one of the remarks that I made upon it was 'Is it not charging the Deity with looseness (to say the least) to surmise that He did not control the words conveying the ideas, since you admit the inspiration of the ideas themselves.' To this brother Stainforth replied: 'It would, no doubt, be so if I were to say that He had allowed His *ideas* to be affected by the inaccuracies of the Bible, but I have endeavoured to show that while I recognise the existence of the inaccuracies, I deny that they affect the ideas.' There is still a great gulf between the advocates of partial inspiration, and those who contend for the infallibility of the Word of God in its entirety. No other course but 'standing aside' is at present open to those who contend earnestly for the faith once for all delivered to the saints."

**Crewe.**—Bro. Heath reports the return of Brother Wakefield, who had for some time ceased to assemble with the brethren. The brethren have taken a room in the town where they meet for the reading of the Scriptures and exhortation, on Wednesday evenings. The sisters have also commenced a sewing class for the manufacture of articles of clothing for the Jews.—A further course of lectures by Brother Hall is going on. The lectures are noticed in the paper each week, but the religious teachers keep silence. The audiences are good.

**LECTURES.**—"The refuge from the coming storm"; "Apostolic gifts"; "Christ's future work"; and "The judgment seat of Christ."

**Cumnoek.**—We have this month to report a further reduction in our number by the loss of Sister Robb who has been married to Brother Mullen of Irvine. Brother Mullin's views on the inspiration of the Bible are a barrier to our fellowship. Sister Robb was faithfully warned as to the position she would be in, and however painful it is for us to write thus, we cannot but adhere to the terms of our resolution upon inspiration.—ALLAN MACDOUGALL.

**Derby.**—(Athenaeum, Victoria Street. Sundays, 10.30. and 6.30.)—Brother Clark reports the obedience of ROBERT

WOOD, a young man from Birmingham, formerly Wesleyan Methodist. He put on the name of Christ February 23rd. The lectures continue to be well attended. Brother Chandler thanks all the brethren who have written sympathizing with him in his affliction and regrets that he is not able to write to them all separately.

LECTURES.—Feb. 20th. "Is heaven our home?" (brother R. Taylor); 27th. "Peace on earth" (brother S. Richards, Junr., of Nottingham); March 6th. "Is the soul immortal" (brother W. G. Jackson); 13th. "Blessed are the dead which die in the Lord" (brother R. Roberts of Birmingham.)

**Dudley.**—Brother Hughes reports the excavation of another stone for God's building, viz. :—M. J. STANDBIE (25) whose obedience to the truth occurred during the month.

LECTURES.—Feb. 20th (brother J. Andrews,) "Christ's near approach"; 27th (G. White,) "The promises made to the Fathers"; Mar. 6th "The Holy Spirit" (brother W. Taylor); March 13th, "God hath spoken; why has He spoken; and what has He spoken"? (brother C. Ilott.)

**Enfield Lock.**—Brother T. A. Andrews says :—"There is only myself and another brother in this neighbourhood. We meet on Sunday Mornings to read the word and to break bread, so please acknowledge the contributions in the *Christadelphian* as from an "ecclesia of two."

**Glasgow.**—Bro. D. Campbell writes : "We are giving a second course of four lectures in Pollockshaws. This time we have secured the Tontine Hall for the purpose, and the change has had a good effect upon the attendance. The number of strangers present each evening has been very fair and the attention given excellent. Very fair notices of the lectures have appeared in one of the local papers and we are hopeful of being able to create a permanent interest in the truth with God's blessing. I have to report the removal here of Sister Cree who left us some time ago, but having obtained a situation in Glasgow has returned."

**Grantham.**—Bro. Buckler writes : We walk by faith, not by sight. We continue our efforts to make known the good news of the kingdom of God to our neighbours. It seems matter of little moment to them. For that, however, we are not responsible: the labour is our part; the results are with

Jehovah.—Feb. 13th Bro. P. H. Horsman of Nottingham paid us a visit and lectured,—subject, "Immortality." Other subjects have been "The Lord shall be King over all the earth."—"Messiah's return to Palestine."—"The Origin of Man! Which shall we have, Bible Truth, or Modern Theory?"

**Great Grimsby.**—Bro. Vickers reports the immersion of JAMES HORTON, (23), formerly a Wesleyan. After a good confession of the Faith, he was Baptised March 12th, into the sin covering name of Christ.

**Kidderminster.**—Bro. Braginton writes :—"Since writing last, Bro. Perrigo has sustained a heavy loss in the death of his youngest child. Brethren who have had similar experience, will know how to sympathize with him and his wife in their bereavement. The "truth," in this respect, is bitter to the taste; but it is better to know the plain truth than believe in a varnished lie. Mrs. Perrigo, although not in the truth, recognises the fact that only where there is "light" there is responsibility.

"God gives; and when He takes away He takes but what He gave."

Bro. Allen spoke at the grave side, basing his remarks on ii Sam., 12, and referred to the time when death shall be no more. Happy indeed will those be, who at that time, will have the privilege of saying, "O grave where is thy victory? O death where is thy sting?" Our little band has been encouraged and strengthened by the addition of three, son and two daughters of Bro. Hinsley, namely, ELIZABETH HINSLEY (20), JOHN HINSLEY (13), and PRISCILLA HINSLEY (16). They were immersed at Dudley on Feb. 19th, in the presence of about twenty brethren and sisters. Their examination shewed a clear apprehension of the first principles of the truth. May God grant them strength to run the race that is set before them."

LECTURES.—"God: His attributes and purpose" (Bro. Perrigo). "Hell" (Bro. Braginton). "The Truth" (Bro. Allen). "Does death end all?" (Bro. Challinor). "Baptism" (Bro. Braginton).

**Leamington.**—Bro. Peters reports the obedience of MARTHA MASON (37), domestic servant, formerly Church of England. She put on the sin-covering name in the appointed way on Feb. 22nd,

after a good confession of the one faith, and she now rejoices in the hope of the promised good. "We are doing what little we can to proclaim the glad tidings of eternal life in the Kingdom of God, in the midst of the prevailing darkness. We have been encouraged by a visit from bro. Guest, of Lewisham, also of sisters Foster and Franklin, who have been staying in Leamington for the benefit of their health."

**LECTURES.**—Feb. 6th (bro. Andrews), "Hell"; 13th (bro. Rubottom), "The Lord's Prayer"; 27th (bro. Taylor), "The Throne of Glory"; March 6th (bro. Andrews), "Christ's return to the earth."

**Leicester.**—Bro. Gamble reports that EMILY HANNAH COLE (daughter of bro. and sister Cole), has passed through the waters of baptism after a good confession of the faith. On the other hand he sorrowfully reports the death of sister Warner, after a long illness. She was buried in the cemetery at Belgrave, on Monday, Feb. 7th. "We hope shortly," remarks bro. Gamble, "to have her company in a condition of things which sickness and death will not invade. We have some two or three friends much interested in the truth, and hope soon to report further additions."

**Liverpool.**—On the 3rd of March, SARAH DAVIES (19), domestic servant, who was formerly a Calvinistic Methodist, put on the saving name, after having witnessed a good confession of the things constituting the one faith which are surely believed by us.—HY. COLLENS (who writes from a sick bed, in which the comfort of the truth is great.)

**London.**—ISLINGTON.—(*Sundays, Lecture Hall, 60, Upper Street, N., 11 a.m. and 7 p.m.; Wednesdays, 8 p.m.*)—Brother William Owler reports the obedience of Mrs. BARNARD, wife of brother Barnard, and Miss EDITH MARY ANN SMITH, daughter of brother and sister Smith, of Bexley Heath. The lectures are fairly well attended, but there is room for improvement in this respect. A house-to-house distribution of tracts was begun, but the workers are few in comparison with the work to be done.

**LECTURES.**—March 6, "Jehovah's Name" (brother G. F. Lake); 13, "The Hope of Israel" (brother R. Elliott); 20, "The Coming War" (brother J. J. Andrew); 27, "The Inheritance of the Saints in Light" (brother T. Boshér).

**London (South).**—(*Surrey Masonic*

*Hall, Camberwell New Road, S.E., Sundays, 11 a.m. 7 p.m.; Wednesdays, 8 p.m.*)

—Brother Clements reports that on February 27th, JAMES BATES (36), neutral, was obedient to the faith; also on the same date ALFRED GEORGE CLARKE (41). Brother Clarke's first contact with the truth is interesting. He is employed on the railway, and while at work one of his men handed him a tract which had been picked up from the line. This led to interest and further study. The scattered seed has thus borne fruit in an unexpected way. We have had good audiences since commencing our special effort. At brother Roberts' lecture on March 6th, the hall was filled, a number having to stand, the subject being, "What of the night? or the present aspect of European affairs, political and military, in the light of what is revealed in the Scriptures." The other lectures have been:—March 13th, "Daniel's inspired dream about four symbolic beasts—the lion with its eagle wings, the bear with its three ribs, the leopard with its four heads, and the nameless fourth beast with its ten horns. What is past and what is future? Approaching conflict between the ten horns and the lion of the tribe of Judah," (brother J. J. Andrew); 20th, "The time of the end. A time of war—'The nations were angry, and Thy wrath is come' (Rev. xi. 18)," (brother C. Meakin); 27th, "The coming war of the great day of God Almighty, when the impotence of the European powers will be exposed. The inauguration of the age of peace, when nations will learn war no more" (brother J. J. Andrew).

**Neath.**—Brother Gregory reports what seems to him one of the most encouraging cases of obedience to the truth which he has known. It is the case of JOHN WEST JONES (25), formerly Independent, who during the month put on the sin-covering name in baptism, and commenced the race for life eternal. He heard the first lecture on the truth in November last, viz., a lecture on "The World's Saturday Night," which he then thought strange, and out of harmony with everything called religion. Sufficient interest, however, was awakened in him to read pamphlets such as "Man Mortal," then "Christendom Astray." Throwing into this study the same earnestness that he displayed in sectarianism, he was quickly able to acquire the qualifications necessary for union with the name.

We hope his example will serve others in their endeavour to "come out and be separate." Brother Jones is a man of excellent report among the people he has come out from. He has been with them for 12 years, and up to within a few weeks ago, he was a superintendent of Sunday School and a Bible-class leader of the same school.

**Newcastle-on-Tyne.**—Brother Little reports the obedience on Feb. 22nd, of ANN MORRIS (33), formerly neutral, wife of brother Morris; also on March 1st, MARTHA STOUT (24), formerly Presbyterian, of Alnwick; and ISAAC FARNES (38), formerly Presbyterian, of High Rochester, Otterburn, Northumberland. Brother Farnes first heard of the truth about three months ago through a friend residing beside him who lent him some pamphlets, &c. Being anxious to investigate further, and his friend (who is not in the truth) being unable to impart to him the necessary information, he wrote to brother Roberts, who sent him a copy of *Christendom Astray*, which enabled him to see the truth more clearly. On acquainting us with his circumstances, and stating that work was very scarce with him, we advised him to come here, thinking there might be something suitable. Not having succeeded in obtaining anything to suit him he (at the time of writing) contemplates a return home. We would have been glad to have kept him amongst us, but perhaps there is other work for him in his own neighbourhood.

LECTURES.—Feb. 20th, "The Father's house of many mansions"; 27th, "Hell"; March 6th, "Religion"; 13th, "The rule of Christ, the only cure for the political and social evils that afflict mankind."

**Normanton.**—Brother Warwick writes: "It is my pleasing duty to report that CHARLES HANDLEY (31), of Wakefield, formerly neutral, obeyed the claims of the truth by baptism on the 7th inst. Our brother endorses our attitude on inspiration and fellowship, and purposes to meet with us as often as his railway duties will allow. There are one or two other cases in which we believe obedience will shortly follow, and we are hopeful yet to see brighter days for the truth here. There have been lectures during the past month as follows:—Feb. 20th, "The beauties of Bible"; 27th, "The way called heresy";

March 6th, "An hour with the Psalmist"; 13th, "Spirits."

**Nottingham.**—Brother Kirkland reports that there have been three additions during the month. One by the removal of Hannah Mitchel from Ripley to Nottingham, and two by immersion, viz., HANNAH PARSONS (31, wife of brother Parsons); she put on Christ in the appointed way, February 16th; and WILLIAM BRAMLEY (76), the husband of sister Bramley, baptised March 10th. His great age and clear perception of the truth, seem to give peculiar interest to the case of our new brother, and the readiness with which he gives up everything he believes to be wrong or unbecoming in a brother of Christ is quite refreshing. This may be illustrated by the fact that a little time before he applied for immersion, he saw the inconsistency of a brother smoking tobacco, and at once gave it up of his own free will. I think in this he is a good example to some brethren older in the truth. Our Sunday evening lectures are well attended, I believe never better than at the present time, and some appear deeply interested."

**Sheffield.**—Brother Shemeld reports that during the month of March, an addition has been made to this ecclesia by the baptism of CHARLES GILBERT TWELVES (31), formerly Protestant. Sister M. A. P. Hatton has removed from Lincoln to Sheffield, and has met with the brethren here.

**Slaithwaite.**—Bro. Wilde (for the ecclesia newly formed here as an offshoot from Huddersfield) writes:—"We have now opened a room at Wellhouse, one mile from Slaithwaite. We should have been glad to have opened one in Slaithwaite, but this is the most suitable one we could find, and who knows but that it may be the right place after all. The people are quite alarmed at our advent and consider us as intruders. Hence they fail to appreciate the comfortable seats we have provided for them, so that we cannot get them within reach of the 'Word of Life.' Perhaps we may conquer their prejudice in a while."

**Spalding.**—Bro. Ward reports a visit from Bro. T. H. Elwick, (of Lincoln), who gave a stirring Lecture on "The Devil of the Bible." About 100 persons were present, and seemed to be much interested in the subject. Bro. Richards, (of Nottingham), was to have given a lecture on 6th of March, but was prevented doing

so by having made a mistake as to the train time. He will come in May to give the lecture. Bro. Jane gave the Lecture instead, upon the "Immortality of the Soul;" also, on March 13th, Bro. Jam lectured on "The way they call heresy." There are several interested strangers.

**Stockport.**—It is always a pleasant thing to convey good news. God has given us a further manifestation of His goodness by calling out two more to unite with us in our probationary walk towards the glorious kingdom. On January 30th, SARAH JANE HODGKINSON (16), and EDITH M. JENNER (16), after an intelligent confession of the one faith, were buried with Christ in baptism. Both received their training chiefly in the Sunday school. These fruits of the labours of the brethren and sisters engaged in this work of love, must amply repay for the self-denial which the duties entail. The return of those from whom we have been unwillingly parted, took place also on Jan. 30, affording us much cause to 'rejoice and be glad.' We have also to record the return of bro. Norman from Birmingham to Stockport. His face is always a welcome sight to the brethren and sisters here, and we are glad to have him amongst us again.

Our lectures for February were as follow:—6th (J. E. Bamford of Oldham), "The popular Devil, a legacy of Paganism;" 13th, (J. Clarke), "The Millennium;" 20th, (Jno. Claford), Oldham, "The question of questions;" 27th, (W. Heath, Crewe), "Great and Important changes: Political, Social, and Religious, at the time of the end."—J. CLARKE.

**Swansea.**—Bro. Randles writes: On March the 6 h, through the recommendation of Bro. Pugh, of Aberdare, and Bro. Jones of Merthyr, MR. STEVEN SAMUEL, of the latter place, came to Swansea seeking immersion. After giving proof of his knowledge in the Kingdom and Name, he was immersed. Mr. Samuel had been connected with the "Salvation Army," "Baptists," and finally "Wesleyans." With all he got dissatisfied, and was convinced they had not the Truth. Through the reading and study of "Jesus Christ and Him Crucified," by Bro. J. J. Andrew, he found the Truth in which he now greatly rejoices. Our Lectures have been as follow:—Feb 20th, "The Healing of the Nations," (Bro. M. Evans); Feb. 27th, "The Present Armed State of Europe,

indicative of the near return of Christ. (brother D. Clement). March 6th, "The Restoration of the Israelitish Nationality, a part of the Divine Programme for the restitution of all things by Jesus Christ their King, who shall be Lord of the whole Earth," (brother Grimes). March 13th, "The only way of Salvation for mankind *God's way.*—What is it? (brother G. Palmer).

**Scarborough.**—Brother Kidd writes as follows:—"Sitting at dinner a Sunday or two ago, a rap came to the door. Who should walk in but the vicar of our parish, who was one of the commissioners to explore the Holy Land, some ten years ago. On his return from the land, he brought a large quantity of interesting things such as the costumes worn by the Bedouins, Arabs, Turks, and Jews, with large maps, well coloured, and views of the Holy City, with many other places. He was in quest of lemons for an invalid, and while attending to him, we got into conversation, and he asked me to preside at a lecture the following Tuesday evening at the parish school, and to choose him a subject. I agreed, and wrote him in time, suggesting a subject by asking the following question:—"What would be the effect on the Dead Sea and sandy desert of the splitting of Mount Olivet which according to the Prophet Zechariah, has to take place at the coming of Our Lord? (Zech. xiv. 1, 4.) You say this sea is hundreds of feet below the level of the Mediterranean Sea. Ezekiel has a parallel in his vision (ch. xlvii. 8), which looks as though the Dead Sea would ultimately become splendid fishing ground. You might head the lecture, 'Thoughts on the future of Palestine, from personal observations and prophetic utterance.' The following is the announcement that appeared:—"Lecture at St. Thomas's School by the Rev. F. Laurence, on Tuesday, March 1st, 1887. Subject:—"The Holy Land, with Fishermen and others, as a 'Tableaux vivants,'" illustrated by Bible scenes. G. H. Kidd in the chair.' You will perceive the vicar did not take the subject I proposed, but he promises to do so when he has time to give it a patient study, and I have promised to preside again. The room was comfortably full, say about 300 to 400 people, and the lecture very instructive. The following was as near as possible what the chairman said:—"This lecture, my neighbours and

fellow townspeople, is one of extraordinary interest, especially to those who have read and studied the Bible, and ought to stimulate us all to study it more, and practice its precepts. Mr. Laurence has sojourned in the land of the Bible, where Jehovah spoke to holy men of old. Well might it be termed the Holy Land, both from its past history, and the future which is in store, for our good and kind friend is a living witness of its desolations. Jerusalem was to be "trodden down of the Gentiles, until the times of the Gentiles be fulfilled." I like that word "until;" it shows a boundary, a period completed—"until I make Thy foes Thy footstool," "until" the restitution of all things, &c., &c. Then what a glorious future there is in store for the world, when the oppressor, and every worker of iniquity shall be swept from the earth. The Lecturer seems very much amazed to think that some of the Laity should understand the Scriptures so well. He actually introduced me to the Archdeacon *Blunt* as an 'excellent student of the Scriptures,' (pardon the egotism). I know not how the matter may end, but when I pin him into a corner, he immediately takes to his heels."

**Walker-on-Tyne.**—Brother Harker writes:—"We have to report the removal of Brother Jas. HERRIOT formerly of Bunsdon, Northumberland, and late of Jarrow, to Tweedmouth, having got employment there. His address is 46½, West End, where he would be glad to meet with any of the same faith. While we grieve Bro. Harriot's removal, we are gladdened by the addition of two more, who yielded the requisite obedience, and were inducted into Christ by immersion, on the 16th ult. Their names are ELIZABETH ISABELLA HARKER (40), wife of the writer, and JANE ORD (19), Daughter of Brother Wm. Ord—both formerly neutral."

"LECTURES.—Feb. 6th, 'Baptism'; 13th, 'Christ's Mount Olivet Prophecy'; 20th, 'The Second Exodus'; 27th, 'Is it death to die?'"

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### AUSTRALIA.

**Rockhampton.**—Brother Walter Cook reports the obedience of ANNIE KEHLET (56), who, after a good confession of the faith, was assisted to put on the Saving Name on

January 13th. The case is interesting. She is a widow, and has a school up the line. Brother Jardine, who is on the railway staff, came in contact with her, and introduced the truth to her notice. At first she indignantly repelled our Brother's atheistic notions, as she thought them, but but was afterwards lead, like the Bereans of old, to "Search the Scriptures," with the usual result of genuine searching after true wisdom. After some months labour in the mine, she struck fine gold, and our sister is now among the ranks of those virgins who are ready to go forth to meet the Bridegroom. Being located a long distance from Rockhampton, Sister Kehlet is not likely to have a chance of visiting for six months. Under these circumstances, the brethren thought it better on the Friday evening of her immersion to break bread together, with a view of fortifying her against her time of isolation, having vividly before our mind the temptations of our Head after his baptism (Luke iv.).

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### NEW ZEALAND.

**Christchurch.**—Brother Morgan reports the acceptance and obedience to the Gospel on the part of Mr. WORMSLEY, bootmaker, and his wife. I need not tell you that it was very encouraging to us to at last see visible fruit for our labour. Brother Wormsley and his wife rejoice greatly that they have been permitted to find the narrow way of life. Brother Morgan adds: "I have been requested to convey to you our sympathy in the trial you have recently passed through in defence of the glorious Word of God. If the brethren are led to accept the partial inspiration theory, then soon would the whole become doubtful, and of no value as an instructor in righteousness and a comforter in trouble."

**Woodville.**—Brother E. W. Wortley writes:—"On behalf of the Woodville Christadelphian Ecclesia, I forward you the sum of two pounds two shillings (£2 2s.), with the wish of the Ecclesia that it should be devoted to the Jewish relief fund. I am happy to say that half of the above amount was subscribed by a townsman of ours, "a Jew," who appears anxious that his wandering brethren should find their home once more, and again establish themselves in the land of their fathers. All we wish



is that they should do so speedily, and may our heavenly Father hasten the time when we shall be required to gather together in the same land, and which will then be truly a land flowing with milk and honey. We are exceedingly sorry we are unable to give more help, but our ecclesia being of small dimensions, 'consisting of ten members. Struggling not only with the world for a living but also that greater living, viz., eternal life with Christ in his Kingdom,' we find we have as much as we can do to get along and overcome the many obstacles that obstruct our paths. With all our difficulties, we have one thing to be thankful for, and that is the brotherly love and sincerity that exists in our community, the greatest of all blessings, and one which you, I know, will endorse. I am glad to say we have brother Baker, lately out from Stockport, England, with us now. He has been in Woodville during the past two months, and I can assure you we have reaped a great benefit from his energy and knowledge of the truth. He has lectured in public since he has been here to a very good audience, but whether the effort has produced any lasting result, or whether the seeds were scattered on fruitless ground, is a question we cannot yet solve, but we hope some of the seed may be germinating, and with this hope patiently work away. With the Jews returning to the land of their fathers, and the attitude of Russia, we can see glimmering on the distant horizon the coming of that great event, when we shall have established on this earth that new order of things we are so anxiously waiting for. May it come quickly; for then, and not till then, shall we have great and everlasting peace established on this earth. In conclusion, dear brother, ever think of us as those who are working with you in the interest of the one faith and hope in Christ our Saviour."

#### SOUTH AFRICA.

**Greytown** (Natal).—Brother Fisher writes:—"It is my pleasing and thankful duty to inform you that further additions have been made to our ecclesia here by the obedience which Christ demands, viz., Mrs. M. A. ASLETT, from Ashford-in-Kent, formerly an "Independent," and my wife, ANN FISHER, formerly Roman Catholic. They were "baptized into Christ," on

December 25th, and we broke bread together the next day, having also brother Jas. Ker, of P. M. Bury on a visit here. All three signed the conditions of fellowship, i.e. as embodied in the "Guide," and on these conditions myself, and brothers Rees and J. Ker, break bread together in the Valley of the M'Fongozi, Zulu-land, where we are at present engaged in the various departments of gold-digging for companies from this town. I feel sure that those of the brethren with whom I fellowshipped in Yorkshire, 15 years or more ago, will "rejoice with me" in the subduing power of "the truth," having found an entrance into the mind and ear of my sister-wife to God, through Christ, be all the thanks and praise.

#### UNITED STATES.

**Boston** (Mass).—Brother Trussler writes:—"Our numbers have been increased by the removal of brother and sister Grey from Florida. Brother Grey withdrew from this ecclesia before going to Florida. He has been seen, according to our rules, and is now in fellowship with us. We rejoice especially in this case, because he is known to be a good worker in the truth. A few days ago I received a letter from the *American Baptist Publication Society* to ask if we could supply them with *Bible Finger-posts* series. I referred them to *Christadelphian Office*, Birmingham.

LECTURES.—February 6th, "Destiny of earth and man upon it;" 13th, "What were Stephen's expectations?" 20th, "Behold I create new heavens and a new earth;" 27th, "Remarkable dreams."

Brother Trussler encloses the following interesting clip:—"New York, February 14th.—The New York Presbytery at its meeting to-day adopted resolutions offered by Dr. Howard Crosby, as follow:—Whereas, loose views touching the inspiration of the Holy Scriptures have become current in certain parts of the Christian church; and Whereas, it becomes the Presbyterian church to give no uncertain sound on so vital a doctrine at any crisis when its teaching may be questioned; therefore Resolved, That the presbytery hereby emphasizes the declarations of the confession of faith that 'the Holy Scriptures of the Old and New Testaments are the Word of God,' that the Old Testament

in Hebrew and the New Testament in Greek are immediately inspired of God, and that there is a concert of all their parts."

(The tide of partial inspiration sweeping through the world is compelling even orthodox believers to "declare themselves." What has caught the brethren is merely a back eddy. If it be said, "You are on the side of the orthodox, then?" we reply, "Yes, where the orthodox are right." When the orthodox say, as against atheism, "There is a God," we don't go against them there, because they happen to be "astray" on other topics. So with inspiration.—EDITOR.)

**Seneca Falls (N.Y.)**—Brother Algire writes:—"It is a very trying time in which we are living. It is fully up to Paul's description in 2 Timothy iii. 1-6. The Satan is extremely busy about these parts just now. Sermons and revival efforts occupy a good share of the columns of the daily papers, and we are now to have a union effort between the Episcopal, Methodist, Congregational, Baptist, and Wesleyan Churches. And their festivals, fairs, &c., occupy the minds of both young and old to the extent that there is no chance to introduce the truth, and in fact no one seems to want to hear it. We have a convenient room for our meetings, in which we meet every first day at 10.30 a.m. for the breaking of bread, &c., and at 7 p.m. for lectures. Thus we are striving to improve the opportunity afforded us while it is called to-day, looking with longing desire for the coming of our blessed Lord and Master to do away with the present iniquitous state of society, and introduce righteousness and equity and justice among men, and hurl the iniquitous machinations of the Satan into the abyss, with all pertaining thereto. O, what a happy time that will be when watching and waiting will be things of the past! What a joy it will be for the faithful who have agonised through the (in many cases) long years of their pilgrimage to obtain the long promised rest of Christ's glory in the age to come! Yet notwithstanding the approximation of that glorious event there is a tendency to relax in vigilance by some which makes it much more arduous for those who endeavour to keep up the interest in the truth. They seem to recognise no obligation beyond their own convenience and natural sense of propriety. Now this is a very discouraging element in an ecclesia, especially if it

be small. However, these make up some of the trials that must be endured with patience. In reading the letters of the brethren, of which you give extracts in the last number of the *Christadelphian* I rejoiced greatly in such a united voice of satisfaction of the course you have taken for the last two years."

**Westbrook (Tex.)**—Brother Landrum reports that during last year the following married persons put on the "Sincere" name, as follow:—**LUCY TANNER** (55), **B. F. WHITE** (45) and his wife **M. WHITE** (25), **ANNIE ARNOLD** (21), **M. A. GREEN** (19), **JOHN E. KIRK** (30), **N. E. KIRK** (18), **LOUISA KIRK** (18), **JANE KIRK** (15). Brother Landrum says: "We now number 25, and are all in good working order. May the Lord come soon is our prayer."

**Worcester (Mas.)**—"I left England for the United States on January 6th, 1886, arriving here the 17th of the same month. After I had been in Worcester two or three days, I began to search for the brethren (in the one hope). I saw meetings advertised in the paper that I thought must be theirs. I went; but I had not been there long before I found that they were wandering out of the way of understanding. It is impossible for me to explain what they believe, as I don't think they know themselves. Under the circumstances I withdrew from them, and wrote to brother Bragenton, of Kidderminster, and told him about the affair. He wrote back and told me he thought I had not found the brethren, for he had written to one of them, and received an answer, certifying they had neither seen nor heard anything of me. So I concluded I had been misled, and I made up my mind to make another search, when, to my surprise, brother Bemis and brother Jones came to my house and inquired for one who was wandering in the wilderness alone, as it were. You have no idea how I felt to meet true brethren in Christ. I have pleasure in adding they are twelve in number, united in one hope, and in the way of understanding. I then found that some eight or ten years ago they separated from those I had been to first, because they contended that Christ was God. We believe that 'there is but one God, and one Mediator between God and man—the man *Christ Jesus*' (1 Tim. ii. 5)."—**BROTHER TUNSTALL.**



"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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## DR. THOMAS'S ACCOUNT OF HIS VISIT TO THE SOUTH, DURING THE AMERICAN CIVIL WAR.

(Continued from last month.)

At length the time arrived to terminate our suspense. It was about twenty-five miles to Fortress Monroe. General Magruder, therefore, had concluded to divide the distance by sending us eight miles on the way to Captain Adams' cavalry camp, with orders to make us as comfortable for the night as circumstances would permit. A couple of two-horse ambulances with their drivers were provided; and Major Wray, and Captains Eustace and Collins detailed to accompany us to the Federal lines. The Major, of course, was in command of the expedition. He had formerly been sheriff of Hampton county: and a very gentlemanly and agreeable man we found him to be, and hope he may pass unharmed through the perils that have descended upon his afflicted land. Captain Eustace belongs to the Louisiana regiment of volunteers; and Captain Collins to the cavalry we were about to visit.

All things being ready and the despatches for General Wool closed, orders were given for a forward movement. Having thanked the general for his kindness and hospitality, and bid him adieu, we took our departure from headquarters, and were soon beyond the *visible* limits of the fortifications of Yorktown. Having passed by sundry pickets by all of whom we were challenged, we arrived at Dr. Power's, where we left one of our ambulances for the night, with orders for it come to the camp by seven

in the morning. It was dark when we reached this. The camp was in the forest on the side of the road, with an ample field before it for exercise. The encampment consisted of 650 men and horses, without reckoning negroes and mosquitoes, whose influence and presence were sensibly felt and appreciated; the former as useful attendants on the camp, the latter, as a pest to all, both men and beasts.

Word being sent to Captain Adams of our arrival, he soon appeared. We were introduced to him by Major Wray, and kindly welcomed with the assurance that they would do all in their power to make us comfortable during our sojourn. An arm-chair was produced, and planted by a blazing fire, in which we were invited to take a seat. A whiskey bottle was then placed upon the table with sugar, water, and glasses, with a recommendation to make free, as it was thought advisable to fortify the stomach against the morbid influence of the night air, and dews of that variable clime. Our recent sickness made us not unmindful of the advice. Sitting in the forest miasma till ten o'clock we feared might renew the intermittent; we willingly therefore, followed the prescription, and smoked cigars, having no fear of teetotalism, nor anti-tobaccoism before our eyes,\* in hope that they might assist our *vis medicatrix*

*natura*, in resisting the aerial depressants without. These preliminaries being adjusted, the negroes busied themselves in preparing supper; nor was it long before it was announced, all present were invited to partake, and seven of us sat down to an abundant repast of Virginia ham, wheat and corn bread, butter, coffee, and sugar. "Creature comforts" had not yet vanished from Secessia. They had plenty to eat, and had no fear of want, at home or in the tented field. Adjutant Carey and the doctor were very polite in the attention they bestowed upon us. If what we experienced were all of war, it would be a very agreeable variety of life's dull monotony: but the sharp sword, fiery hail, and desolation loomed up in the background to horrify the scene. And why all this mutual carnage and destruction, in which diabolism supplants the kind and pleasant courtesies of life? Sin against heaven and the indignation of God. The adjutant seemed to take us in his especial keeping, and was careful to interest us as he best could till the hour of rest. The bugle sounded to put out lights in all tents save those at head quarters. Our fire still blazed cheerfully, and the question of secession, revolution, and abolition continued to be discussed. We objected to secession, admitted revolution, and repudiated abolition. Secession we regarded anarchial;

\* Dr. Thomas was not a smoker. What he did on this occasion was done medically, as the context shews. The circumstance has been used with a wrong meaning by undiscerning friends. A person once gave him some sort of pipe, which having no use for, the Dr. gave to another, who has also put a similar misconception upon it. The Dr. explained all the circumstances to us by word of mouth. Though he had no sympathy with teetotalism and anti-tobaccoism as hobbies and movements, he was entirely in favour of holiness in all things, as no one in love with the apostolic law could fail to be. — ED. *Christadelphian*.

but agreed, that if a "people" really "sovereign" chose to change their government they had the right if mighty enough to cause it to be respected. In view of the constitution, abolitionism was as inadmissible as secession; for by that document slavery was recognised as one of the institutions of the land; and had constitutionally as much claim on the respect and protection of the law as any other species of property extant. But in times of civil discord, principles and theories are made to give place to violence, and might becomes the right of the situation.

At ten o'clock we retired to our tent for the night. It was clean and comfortable. It had a board floor raised off the ground, and upon this was spread out some quilts and new blankets which, though not of downy softness, were sufficient for sound and refreshing sleep, to which however we have been a stranger for many years. At daybreak the bugle sounded the *reveille* through the camp, and all became astir. The "darkies" rekindled their dying embers into flame, and prepared for breakfast. Water, clean towels, and soap were brought in, and our boots newly blacked, nor was the prophylactic whisky bottle and etceteras forgotten, on the principle that what was a wise precaution against the chill and dews of night, was also against those of morning. About an hour after, we were summoned to breakfast on fried ham and chickens, with the usual fixings. This disposed of, and a "snack" prepared for future need "in the enemy's lines," the ambulances and flag were got ready for a start. The flag was a square yard of white muslin, fastened to a ten-foot pole

stripped of its bark. The major and captains wore their side arms, but the four troopers who formed our escort, carried no arms at all. Having reached the further end of the camp, a halt was called. This was the tail of the encampment.

The Confederates were assembled here in considerable force to see us off. The negro driver of our ambulance was a special recipient of their jests. They sent many complimentary messages to "Old Abe" and General Wool. They were very anxious for a visit from the latter gentleman, having a particular desire to make his acquaintance. They wanted to see Abram, and to drink short life to him; and warned the darkey that he was going among the Yankees, and that they "never 'spected to see him any more." This talk made a manifest impression on his weak and simple mind, and had he been at liberty to use his own pleasure he would doubtless have preferred to remain behind. Having concluded our leavetaking, with the good wishes of our friends, we made a final start for the fortress. We had proceeded about two miles from the camp when an incident nearly put a stop to our advance. We had come to a steep and narrow descent. The breast chains being too long, in going down the ambulance ran upon the horses and frightened them. Uncle Jim, thinking more probably about the "murdering Yankees" than his team, let them run up the bank, by which we were nearly capsized. He was pitched off in front, while the major and captains, pipes in hand, made speedy clearance from behind, and we from within shouted "Wo, wo!" The horses tumbled down the bank

before the wheels were far on to it and recovering their feet, turned to run, which, if not prevented, would have brought us into collision with the ambulance behind. But as they were ascending the opposite bank to get round, they were caught, and further catastrophe avoided. This was a narrow escape, both for Uncle Jim and ourselves. But a bad beginning, they say, makes a good ending, which, though not always true, turned out so with us. The kicking team was brought into position, Uncle Jim once more enthroned, with his ugly visage towards Yankeeedom, and ourself transferred to the rear ambulance by the Major, who kindly remarked that "he would not on any account have us hurt," and we once more moved on our way. A few miles more brought us to Big Bethel, where four or five thousand of General Butler's forces experienced a very disastrous repulse, with the loss of only one man to the Confederates. We waited on the level above the creek, and Major Wray, who was in the battle, pointed out to us the position of the combatants. Nothing is now visible but the embankments, from which the well-served artillery hurled a rattling and crushing destruction upon the Federals. A battery of six guns did all the mischief. The open space where Major Winthrop was shot by a North Carolina negro while leading his command from the woods against the entrenchments on the left was not wide, and could have been soon crossed at double-quick. But the Federal muscle was without brain to direct, or, as the Northerners say, General Pierce had lost his head, and his colonels knew not where to find him, so each de-

cidied to fight upon his own hook, and disaster followed. Not knowing the country, they mistook the road in the advance, and when the divisions met they fired on each other with fatal effect. It was a surprise; and when their approach was first announced, General Magruder was incredulous. But being made certain, he made preparation to receive them—with all the honours of war—with his small force of 1,200 foot and 150 raw cavalry, with all the coolness of an experienced hand, who knew what must necessarily be done. He was as incredulous of their retreat as of their advance; and, not knowing the extent of their "demoralisation," they got back to camp with less loss than would have been inflicted. The failure of this surprise was fatal to the "On to Richmond" advance from Fortress Monroe. Such an opportunity will never occur to the Federals again. Upwards of 30,000 troops are now prepared to receive them, and batteries where the uninitiated little expect to find them. The cross roads are well guarded by pickets, who let no one pass without written evidence of their right to be at large. Soon after leaving Big Bethel, the time had come to show the true character of our expedition. The flag of truce was therefore drawn forth from the ambulance; and our quarternion escort, that hath hitherto followed in the rear, was ordered to the front with the banner of truce to violence and death. The situation was truly picturesque, and quite a study for the pencil. We travelled on until it became necessary to diverge from the main road in order to head the Back River. This divergence brought us to about three miles of Newport News, a strong-

hold of the Federalists. We halted at one Jones's about a mile and a half from Hampton, some fifteen minutes. We had proceeded thence a few hundred yards when we discovered, in the distance, a number of bayonets glistening in the sunlight, and demonstrations for us to stop. Our escort was ordered to ascertain what it meant? They said they were the advance of a scouting party of about forty from Newport News, and had been repairing the telegraph wires, which had been cut between that place and Fortress Monroe. They said we must stop till the captain, Boutell, came up with the rest of the force. When he arrived, the escort and foot soldiers came on. Our escort took up their former position; and the captain, without taking any notice of us in the ambulance, detailed a squad of his rascallions (for they had all the appearance of the off-scouring of the Northern cities) to the front, one for each of our flanks, and brought up the rear with what remained. Thus we formed quite a military procession to the no little alarm of Uncle Jim, who now asked us if the Yankees would kill us? We thought not! They had seen our flag of truce while we were halting at Jones's; but, as several houses in the country had white flags flying, they supposed that Jones had also run one up. But when they saw the flag move off, they thought there was something unusual, and put after us with their glittering steel. If we had been a hostile expedition of some twenty horse, they could have been easily dispersed or captured; for they seemed a spiritless and craven crew,

without discipline and of mean intelligence. We remarked this to one of our captains; and we find by the *New York Herald* of Oct. 20, that our judgment has been verified. Our procession being formed, with the addition of a one-muled tumbril carrying their tools, we moved onward to Hampton. We found this once pleasant and thriving village of 2 500 inhabitants in ruins. All that remained standing was a forest of blackened chimney stacks, and here and there a wall. The place had been burned by the Confederates with the consent of the inhabitants, to prevent it becoming a shelter and winter quarters for the Abolitionists: for all the Federals occupying the region of Old Point, whose works, since the Big Bethel disaster, have been manifest chiefly in marauding and carrying off, or receiving, runaway negroes, are all called "abolitionists" by "the rebels." Having threaded our way through piles of bricks we at length arrived at Hampton Creek which, at the bridge rebuilt by the federals, is quite a broad tide-water, flowing up from the Hampton Roads. It forms the natural boundary between Federalia and Secessia. Capt. Boutell ordered his men into a courtyard and despatched a messenger to Gen. Wool to inform him that a flag of truce had arrived from Gen. Magruder. While awaiting results, the armed *canaille* crowded around us to listen to what passed. Capt. B. ordered them off like dogs. But they did not regard him much until he had them all crowded back into the courtyard and set a sentinel at the gate with orders to let no one pass out. Capt. Collins, one of "the rebels" remarked to us: "I would

resign my commission before I would treat my company in that way. In private life they are all my equals and entitled to as much respect as myself. They have volunteered for the defence of all that is dear to them; and if orders would not be obeyed and discipline maintained without treating them as it seems necessary to treat these fellows, I would resign; for I couldn't do it." In about an hour and a half, an officer appeared from Gen. Wool and received the despatches from Major Wray who also introduced us, saying that we were the gentleman named in Gen. Magruder's letter. On receiving them, the Lieut. assured us that he would return as speedily as possible, and left us to the care and hospitality of Captain Boutell, who expressed his sorrow at having nothing better than water, and nothing to offer us to eat. Our party, however, was not so badly off as he and his; for we had fried ham, chicken, corn bread, pipes, segars, and whiskey, as preservative against malaria and corrective of bad water, provided by the forethought of Adjutant Carey, when we left the camp. Our escort turned their horses into a lot to graze, and their riders chatted and smoked, to wile away the time. All the privates of the regiment owned their horses and equipments; and those who accompanied us were men of intelligence and good manners. After nearly three hours' detention, the

officer re-appeared from General Wool. He apologized for detaining us so long; but a flag of truce had arrived from Norfolk with a return of federal prisoners, which had to be sent off. The general thanked General Magruder for transmitting the letters for the prisoners in Richmond; and would receive Dr. Thomas, and pass him on to Baltimore. This was good news to us. The business of the flag being closed, our late escort mounted their horses to return. We shook hands with officers and men, hoping that we might meet them all unharmed in a happier time. They thanked us, and said they should always be glad to hear of our welfare, for that we had spent a very pleasant time together. Upon this they departed, leaving us in the hands of General Wool's representative, to be forwarded without unnecessary delay. Our "rebel" friends having departed, we were left alone in the hand of rabblement. By *rabblement* we mean the dominion of the rabble, which according to our observation extended from Hampton Creek to the very guns of Fortress Monroe. We felt alone in the midst of a crowd of ruffians, little, if any superior to beasts of prey. Yet not alone entirely, being under the care of ONE who will not permit the potsherds of earth to do as they please with those who "love him, and are the called according to his purpose."

(To be Continued.)

A good conscience is the best of life's cordials. In the day of prosperity, it is reckoned of little moment. In the day of account it will be a tower of strength. It

is the most precious of possessions, and cannot be got without trouble: it can only be acquired by knowing the will of God and doing it, which is sometimes difficult.



## THE CHRONOLOGY OF CHRIST'S BIRTH, MINISTRY, DEATH AND RESURRECTION.

The precise years in which the birth and resurrection of Christ took place are considered uncertain to a year or two. We have no positive historical statements to tell us when they occurred. We can only arrive at a conclusion concerning them by the process of comparing the few and meagre items of information that we possess that refer to them, and the events that surround them. But from these we think that we can demonstrate that it was in the year B.C. 5 that he was born, in the year A.D. 26 that he commenced to preach, and in the year A.D. 30 that he died and was raised to life again. The line of argument that we have to pursue contains no facts or figures other than those usually employed. The only force that it may possess is the cumulative effect that these old ones may present when marshalled in the manner that seems to us to be the true one. Our deductions may, in one or two instances, be new, and they certainly are confirmatory of the one conclusion to which we are compelled by the most weighty items of evidence that the matter yields.

There are several points of time in the narratives that we possess in the New Testament relating to the time when his birth took place. According to Matthew, 2d chap., he was born during the lifetime of Herod (the Great), and not long before his death. Herod died not many days before the passover, so Josephus informs us, in the year of Rome (A.U.C.) 750. The year is proved by calculating an eclipse of the moon, which happened a short time previous to his death. (Josephus, Ant. 17. 6. 4.) We have in this therefore a verified fact from which to start in the calculation to get at the year when Christ was born. It was some time before the year 750 A.U.C. How much before? After the birth the following things took place. The child was circumcised, and at the appointed time brought to Jerusalem to be presented in the Temple to the Lord. Forty days were required before this could be done. (Lev. xii.) Then came the visit of the wise men from the east. It may have happened immediately after the presentation in the temple. In any event it could not have been very long after. When they had departed, Joseph was warned by angelic means that Herod would seek the young child to destroy him, and told to flee away into Egypt. This he did at once, for he arose from the sleep, in which he had been warned, and took his departure with his precious charge and the mother in the night. The time embraced in these events did not probably exceed fifty days. The journey down into Egypt, after the first hurried flight, may have been leisurely done, but in any case the fugitive family could have placed itself within the confines of Egypt in less than a week; consequently the time from the birth to the arrival in Egypt may have been under sixty days.

And he was there until the death of Herod, that it might be fulfilled which was spoken of the Lord by the prophet, saying:—"Out of Egypt have I called my Son."—Matt. ii. 15. When Herod was dead the angel appeared again to Joseph in a dream and told him to return to the land

of Israel, for they were dead that sought the young child's life. No time would be needed to convey this news of the death of Herod, for an angel's flight is as swift as the messages that in these days flash from zone to zone in an instant, so we need not calculate on any being required here. Herod died just before the Passover. Joseph may have eaten his paschal lamb on this Passover in Egypt, with his loins girded, shoes on his feet, and staff in his hand ready to depart in haste, as did the nation on the first occasion of the institution. If this were so, we see a force and a fitness in the quotation of the divine declaration,—“Out of Egypt have I called my Son,” that Matthew tells us was then fulfilled. Upon these premises, therefore, we conclude that Christ was born within six months of Herod's death. Now as this happened in the spring of the year A.U.C. 750 which corresponds to the year B.C. 4, Christ must have been born in the fall of the preceding year, or in B.C. 5, probably in the seventh month of the Jewish year, which comes in our September-October.

Another item of information afforded us by the second chapter of Matthew is that the visit of the wise men from the East was due to the fact that they had seen a star, which was new to them, and of a character to rivet their attention. This strange sidereal phenomenon they interpreted, according to the principles of their astrological science, and, possibly with regard to the strong conviction, that prevailed at the time throughout the entire East, due probably to the Jewish prophecies, to indicate the birth of a king to the Jews. Imbued with this impression and laden with gifts for the new-born potentate, they came to Jerusalem, and there they enquired concerning him. This brought them into the presence of Herod, who “enquired of them diligently what time they appeared,” and then he sent them away to find the child, and to bring him word again. This they failed to do, because being warned of God in a dream they departed into their own country another way. On account of being mocked by these magi, Herod “was exceeding wroth, and sent forth and slew all the children that were in Bethlehem and the coasts thereof from two years old and under, according to the time which he had diligently enquired of the wise men.” The point which we wish to fasten upon here is the fact that the children slain were from two years old and under, according to the time when the star had appeared, which Herod had learned by diligent enquiry from the magi, was two years previously.

Now it is a very striking circumstance that the planets Jupiter and Saturn came into conjunction in the year A.U.C. 747 no less than three times, and that in the spring of the following year they were joined by the planet Mars. This was first determined by the astronomer Kepler, and has since been confirmed by a number of independent calculations. If, during the conjunction of these planets, the same remarkable spectacle presented itself as did when they were conjoined in the year A.D. 1603-4, then a star of the first magnitude suddenly burst forth, shone for a whole year, then waned and disappeared. Kepler regarded this conjunction as being the same thing as the star which the magi had seen in the east, and there is little, if any, doubt about it. It occurred in A.U.C. 747, which is

B.C. 7, two years before the birth of Christ, which according to our count came in B.C. 5. Herod had learned of the wise men that they had first seen the star two years before, and on that account he ordered all children of two years old and under to be slain. From the narrative it seems that the magi came to Jerusalem without sidereal guidance. Then had seen the star in the East, when they were at home months before they had set out on their quest. It did not accompany them on the way to Jerusalem, and was not shining when they were there. Consequently the natural phenomenon must not be confounded with a supernatural one, which was introduced into the matter after the magi had been dismissed the presence of Herod, and which is described in the words, "Lo the star which they had seen in the East went before them, till it stood over where the young child was. When they saw the star they rejoiced with exceeding great joy." God, who had brought these wise men from the East at the birth of Christ as he did the wise men from the West, the Greeks, at his death, [see John xii. 20 to 23], caused a light like a star to go before them and lead them to the house where Jesus was. Here they worshipped him, and poured out at his feet the riches of the East, and no doubt it was with the gifts that they offered that the means for the flight and the sustenance in Egypt were afforded. We think that the circumstances of this matter are strongly confirmative of the year B.C. 5, being the one on which Christ was born.

There is still another piece of evidence that the year B.C. 5 is the true year of the birth of Christ, which we get out of the statement in Luke concerning the time when John the Baptist entered upon his ministry. We read in Luke iii. 1, that it was in the fifteenth year of Tiberius Cæsar. Now this year, if we take the time when Tiberius was admitted by Augustus to a partnership with him in administering the affairs of the Empire, would come in A.U.C. 779, for Augustus died on the 29th of August, A.U.C. 767, and Tiberius shared the government with him for two, or perhaps three, years before his death. Tiberius commenced therefore to reign in A.U.C. 764 or 765. This would cause his fifteenth year to come in 779. John being then thirty years old, as we shall prove, his first would come in 749. As John was born six months before Christ, he must have been born in the spring of that year, while Christ's birth would come in the fall, or in September-October, B.C. 5.

To prove that we must count the fifteenth of Tiberius from the time when he was admitted as co-regent with Augustus, and not from the year, when Augustus having died, he was alone in the imperial purple, it is only necessary to show that the fifteenth year after the death of Augustus was in A.U.C. 782, for he died in 767. If John commenced his ministry in that year, then it would place the year in which Christ was born in 752, or even later, for Christ was thirty years old when John baptised him, and this was several months after he began his work. This date, 752, being two years after the death of Herod cannot be allowed.

John's commencing in 779 proves several things :—

1. That he was then thirty years old, for being born six months before the Christ, and Christ being born before the death of Herod by six months at least, which death happened in 750 A.U.C., the least time between the first year of his ministry and that of his birth was thirty years. As he belonged to the priesthood, this was the age when, according to the law, he would be qualified to enter upon service.

2. That between John's commencement and that of Christ but about six months intervened.

3. That Jesus therefore began to proclaim the Gospel in the same year, that is in A.U.C. 779 or in A.D. 26, about the fall season, being then thirty years of age.

Having by the foregoing established the year in which Christ was born, and also the time when he began to preach, we have consequently arrived at a point when by determining the length of his ministry, we can get at the year of his death and resurrection also.

From the testimony of John we learn that Christ attended four Passovers, which we can set down in the following manner, namely :—

First Passover in A.D. 27, about six months after his baptism.	Jno. ii. 13.
Second „ „ 28.	„ v. 1.
Third „ „ 29.	„ vi. 4.
Fourth „ „ 30, when he himself became the true Passover Lamb, without spot or blemish.	„ xii. 1.

The whole time embraced in the above is three years and one half, which being added to the age that he was at his baptism, namely thirty years, makes him as thirty-three and a half years old when he died and rose again.

This is the sum of the things of which we have spoken.

1. Christ was born in the year B.C. 5, in the month Sept.-Oct.
2. He was baptised in the year A.D. 26, in the fall of the year, six months after John the Baptist commenced his ministry.
3. He was crucified, died, and rose again in the year A.D. 30, in the month April, being then thirty-three and a half years of age.

JAMES U. ROBERTSON.

Liverpool, April 8th, 1887.  
(Good Friday.)

(Continue from page 207).

expression in the Book of Revelation is to be understood. 12.—The Bride of Christ. A consideration of those aspects of the subject which give force to the simile. 13.—How to meet Temptations and Discouragements within the Ecclesia.

That is best which is most satisfying. Many people sacrifice satisfaction to show; and well-being, to the opinion of others. Drink from your own well and arrange your affairs in wisdom. You may leave man out. If you leave God out of them, your fountain will soon dry up.

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**"THE FUTURE'S DARKSOME LOUR."**

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*(Parodies are proverbially unhappy. Perhaps this is no exception. It is an attempt to make some use of published lines sent from San Francisco, in which the body (in Part I.) addresses the supposed immortal soul before parting; and the soul, in Part II., addresses the body in response. Part III. seems addressed to both. The composition was good, but abortive, because conceived in a false philosophy of things. In the lines sub-joined, a different line is taken, in which the relation of present darkness is maintained towards the coming light revealed by the Spirit of God: and man kept in his right place. The words of the original composition are of course departed from, except in the first four verses of Part III.—ED.)*

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PART I.

O eyes ! look forth from out this clay of mine  
See into truth, whose hidden beauties shine  
For those who seek them : Heed not nature's lie,  
God yet will give the life that will not die.

Darkly the shadows fall, yet ye may see  
Into the broad expanse of mystery  
The time beyond, the future's darksome lour  
Of which thou nought can'st know by native power.

God's light illumines the dark : His mouth hath spoke  
A word of promise time hath never broke.  
See 'mid storm of night it shows the land,  
Like beam of brightness thrown upon the strand.

Have patience, O my soul, the end shall be,  
God will ope' wide the door and set thee free,  
Thy poor sad heart will rise with joyous tears  
And fling its bonds away, dismiss its fears.

Go forth thou wilt and take thy speedy flight  
Away from mortal dimness into light,  
Away from darkness into God's bright day,  
Where balmy joy will fill the air alway.

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PART II.

Thy curious eyes and restless heart will then  
No more exhaust themselves in problems vain,  
All cause and reason thou shalt clearly see,  
The past will cease to be a mystery.

Thou askest now, why evil runs so strong?  
 Why goodness crawls so wearily along?  
 Why folly sits in purple robe elate,  
 While worth stands outcast in the lowest state?

Why sin so oft is clothed in spotless white,  
 While righteousness appears in hue of night?  
 Why godly men are left to lack for bread,  
 While knaves on plenty's fattest things are fed?

Why honesty and truth are held in shame,  
 While fraud and falsehood make a mighty name?  
 Why justice pines, neglected, in the street,  
 While knavish law usurps its honoured seat.

All this and more thou then wilt fully know,  
 And even admit with praise it must be so;  
 Thy sight will open full to wisdom clear,  
 Thine ears attuned eternal music hear.

#### PART III.

But hark, O mortal! who art *thou*? a clod!  
 And dost thou dare to question thus with God?  
 He holds the raging waters in His hands  
 And counts the number of its sea-girt sands?

He guides the planets circling swift through space  
 Holding each wondrous orb in its own place;  
 Who with loud thunderbolts doth rend the sky  
 And sendeth lightnings from His throne on high.

Charges the whirlwind in its headlong flight,  
 With swift destruction's desolating blight;  
 And from the deep recesses of the earth  
 To molten stones and fire He giveth birth.

His tapestries of tender grass and flowers,  
 He watereth with gentle, copious showers;  
 And Nature smiles refreshed, and owns the love  
 And bounty of that Unseen Source above.

O mortal, thou art blind; thou can'st not see.  
 His presence fills the mantling earth and sea;  
 His power upholds; His wisdom works His will,  
 Revere Him: 'tis thy part: be still.

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Little sparks sometimes cause big con-  
 flagrations. Small leaks sink great ships.  
 Beware of the sparks: look after the leaks,  
 before they get beyond control.

If you gather thistles, you must expect

prickles. Handle pitch and some of it will  
 stick. Keep far from an evil matter.  
 Better offend your dearest friend for life  
 than displease God for a moment; mortal  
 life will soon be gone for ever.

## A SISTER'S COUNSEL TO SISTERS YOUNG IN THE TRUTH.

Immersion is the prelude to a time of plodding labour—a time during which patience, endurance, and much self-denial have to be exercised. It is necessary for those who are young in the truth to recognise this that they may not be turned aside by the difficulties of the way. To be fore-warned is to be fore-armed. The Scriptures describe the process through which we have to pass as the trial of our faith, a crucifixion of the flesh, much tribulation. This truth requires not only a theoretical assent but a practical recognition. Many stumble and fall because they foster false ideas in regard to the difficulties Christ would have them overcome. They overlook the fact that their cross has to be taken up daily—that the commandments of Christ overshadow all that is done and all that is said, and enter into every dealing and relationship. The failings of others is a frequent cause of offence to those young in the truth. Not a few expect to find the brotherhood a community of perfect men and women. There could be no greater mistake. An ecclesia is composed of Adam's descendants in various stages of transformation. Some, like certain of the Corinthian believers are carnal—mere babes in Christ, whilst others are dull of hearing." The injunction, "Let us go on unto perfection," carries with it the idea that there exists in the brotherhood imperfection. Imperfection implies failings, shortcomings, sins. These have to be borne with, not in the sense of countenancing them, but by way of helping each other to overcome them. It is an experience that will test whether we will keep the flesh under, or whether we will give way to it. If we do the former we shall let our trying circumstances evoke that love which suffereth long and is kind, is not easily provoked, taketh not account of evil, which beareth all things, hopeth all things. There is as much within an ecclesia to exercise the spiritual man as there is without. God has purposely submitted us to frets and provocations. It is His means of training us to be patient and faithful. "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." Let us not, therefore, miss the bearings of the situation. To take a further illustration, Paul says, "Comfort the feeble-minded." We assent to the command. But do we always apprehend what it involves? The feeble-minded are not such as our natural inclinations would prompt us to go in the way of. We should be more likely to avoid them as uncongenial to us, to be offended at their constant stumblings and dim apprehension. But of such it is written that God is able to make them stand (Rom. xiv. 4). Shall we yield ourselves to be Deity's instruments in this work by helping and encouraging them, or shall we stand by with idle hands whilst others do the work and earn the reward?

Those who faithfully follow Christ will find that in the world every man's hand will to a greater or lesser extent be against them. The Spirit's dictates are in direct antagonism to those of the flesh. The more we yield to the Spirit's influence the greater will be the world's enmity. This is the outcome of obedience to the command, "Be not conformed to this world :

but be ye transformed by the renewing of your mind." A refusal to conform puts an end to all reciprocity. God's children cannot conform to the world's principles, whether it be in religion, business, or pleasure. No marvel if they find themselves alienated from those who were nearest and dearest. Our friends doubtless wish to secure our welfare, but they hold false views of welfare. They esteem it to consist of present comfort, position, and means—things as ephemeral as the morning dew. Riches, position, and health are precarious, and death is certain. The welfare eternal wisdom holds out is enduring, "Length of days is in her right hand, and in her left hand, riches and honour"—"yea, durable riches and righteousness." This guarantees a position that disease and death can never touch. It belongs, however, to the future. The present is to be occupied in casting our minds in the form of a given mould. Ought that interferes with the operation must be avoided. Food, raiment, home, and even life itself, are to be held subordinate to the purpose in view.

The Bible is our lead and line by which we are to continually take soundings lest we should unwarily drift upon rocks. It is right and scriptural for us to be assured of our whereabouts. This is conveyed in such passages as: "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" "If our heart condemn us, God is greater than our heart, and knoweth all things. Beloved if our heart condemn us not then have we confidence toward God." It is only by the Spirit thus bearing witness with our spirit that we can have assurance of our sonship to God. It is no presumption to have the answer of a good conscience. It in no way excludes a recognition of the truth that salvation—from the reception of the Gospel to immortalisation—is purely of God's mercy and favour. A good conscience does not involve a total absence of sin—"if we say that we have no sin, we deceive ourselves, and the truth is not in us." But it does exclude a continuance in sin: it requires a continual striving to act up to our knowledge—"to him that knoweth to do good and doeth it not, to him it is sin." "Be ye doers of the Word and not hearers only, deceiving your own selves." An *employée* can answer whether she is striving to learn her duties, and endeavouring as she becomes familiar with them to discharge them with fidelity; or whether, on the other hand, her master's interests are neglected, and the time and energy that should be given to him are absorbed in her own pursuits. We are Christ's servants, and it behoves us to see to it that we are faithful to our obligations: we must ascertain what constitutes holiness and our attainments in relation to it, even as it is written, "Follow peace with all men, and holiness, without which no man shall see the Lord." In our survey we must be careful to use the measuring rod that God has provided. Certain in Paul's day were in the habit of measuring themselves by themselves—*i.e.*, by their own natural minds (2 Cor. x 12). Paul condemned them as unwise. Left to its own unaided reasonings the natural mind is prone to entertain false ideas of itself, "Every way of a man is right in his own eyes."



“Be ye holy, for I am holy.” Approximation to the divine character is the basis upon which bestowal of the divine nature will be made. Well might Paul bid us work out our salvation with *fear and trembling!* The task is fraught with great difficulty, but it is not impossible—to say that it is impossible is to charge God with folly. If left to ourselves our position would indeed be hopeless. “The way of man is not in himself; it is not in man that walketh to direct his steps” But we have not been so left. God of His favour and mercy has put away our sins and given us a standing in Christ Jesus, and His loving kindness by no means stops there. He has made abundant provision for all the requirements of the case. “He hath given us all things that pertain unto life and godliness.” If we fail to conquer in the fight, it will not be because God has not adequately equipped us. It will rather be because we have not buckled on the armour provided, have not acquainted ourselves, with our Commander’s orders, or have omitted to carry them out. Our position as we rise from the waters of immersion is one of great security. By this act of faith we become anchored to Christ, and no hands but our own can cut us from our moorings, “I am persuaded, that neither death, nor life, nor angels, nor principalities, nor 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.” God will perform His part. And what has He undertaken to do? To provide us with food and raiment (Luke xii. 22-31); to deliver us from temptation; (2 Peter ii. 9); to order all our steps (Prov. iii. 6); to give us wisdom (James i. 5) and understanding (Ps. cxix. 34); to make manifest to us our secret sins (Phil. iii. 15); and to forgive us when we fall (1 Jno. i. 9). It remains for us to do our part, which is to lay hold of God’s help at all hazards. A drowning man will cling to a rope heedless of the hurt to his hands or the strain on his muscles. If we rightly estimate our position as Adam’s descendents we shall be prepared to put up with shame, deprivation, pain, sorrow, hardship—anything rather than let go the means by which we may attain to life eternal. To secure God’s help three things are requisite, viz.: constant meditation on His word, prayer, and an upright walk.

(To be continued.)

A USEFUL PROGRAMME OF SUBJECTS.  
—The following subjects have been considered at the South London Bible class:—  
1.—The life of the Prophet Daniel. 2.—The Edenic Curse (Gen. iii.). When it will be removed, and how. 3.—“The War of the Great Day of God, the Almighty.” (Rev. xvi., 14, R.V.)—Particulars revealed concerning it. 4.—The Ways of Providence, as illustrated in the New Testament. 5.—“God is love” (1 John iv. 8). —“God is a consuming fire” (Heb. xii. 29).—How God has exemplified this twofold character in His dealings with man

in the past. 6.—Unbelief. Its principal causes, and how they may be avoided. 7.—The Feast of Tabernacles. Its typical significance. 8.—Christ as a prophet. The confirmation which his fulfilled prophecies afford, both of his Messianic claims and the divinity of the Bible. 9.—The World. Its character as portrayed in the Scriptures, and the attitude the Saints should assume in relation to it. 10.—Requests to God. How they should be made, and what should be their nature. 11.—“Behold, I come quickly.”—How this oft-recurring  
(Continued on page 202).

## CHRIST: HIS LIFE AND WORK 1,800 YEARS AGO.

BY THE EDITOR.

### CHAPTER XXIII.—CHRIST'S FIRST ADDRESS TO THE TWELVE APOSTLES.

IT is natural that in a special address delivered by Christ to the twelve apostles before sending them forth the first time, there should be notable features demanding a careful consideration. We have looked at two of them. Those that remain are of a more special character in some respects. Having told the newly-selected twelve what they were to preach, he next instructed them as to what they were to do and how they were to behave in the various circumstances in which he foresaw their work would place them. His words go beyond the limited errand on which he was just sending them. They stretched forward to the time when he should be no more with them, and when, in a larger field of operations, they would themselves be arraigned before kings and governors, and slain, after his resurrection and ascension.

They were to exercise the miraculous power which the Father had placed at his disposal, and which he placed at theirs. They were to "heal the sick, cleanse the lepers, raise the dead, cast out demons." It has been a question how they were to be able to do these things in advance of the outpouring of the Spirit on the day of Pentecost which was to confer miraculous gift. It need not be a difficulty in view of Christ's own exercise of these powers. "The power of the Lord was present to heal" with him; and worked from him at their invocation. As the seventy afterwards said, "Lord even the demons are subject unto us *through thy name*." At the name of Jesus, the power rooted in Jesus was put forth in the performance of miracle. The power was not in themselves at this stage, but after the outpouring of the Spirit at Pentecost, the power was rooted in the twelve themselves, and they had power to bestow it by the imposition of their hands (Acts viii. 18). The possession of it was a necessity for proof that their message was from God.

They were not to provide themselves with money or baggage. They were to take nothing but the clothes in which they stood. "The workman," said he, "is worthy of his meat;" we might add, not only worthy, but in the case of the apostles thus sent forth, he was in a position to command it, which rendered provision superfluous. This is the explanation of an apparently unwise procedure. Any man going on a journey in a thickly-populated country, with power to work miracles—(and this power they were to put forth without stint,—for, said he, "freely ye have received, freely give")—any such man, journeying as an emissary of Christ, whose fame filled the country, would command a ready hospitality. There would, in fact, be a competition among the people for the honour of it. It would therefore be a question of choice with the apostles. "Into whatsoever city or town ye shall enter, *inquire who in it is worthy*." They were to select quarters accordingly. If the people of the

place did not receive them favourably, it was to be reckoned a crime entailing severe results afterwards. "Whosoever shall not receive you nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city" (Matt. x. 15).

All this was natural to the circumstances. The apostles were being sent forth as the trustees of the most honourable responsibility ever entrusted to man; and it was reasonable so far as they were concerned that a trial of faith should be linked with it in the command to go forth absolutely unprovided. On the other hand, the places visited by them were actually approached in their persons by the authority and power and majesty of God in Christ. It was, therefore, reasonable that they should be held under a paramount obligation to render the homage of attention and accommodation. But the attempt to apply these instructions of Christ to modern instances is self-evidently out of all propriety, and must lead to the most hideous and ridiculous caricatures. The attempts of Mormons and others to act the part prescribed to the apostles, in this matter of gratuitous accommodation, are really disgusting impostures—attributable to ignorance in many cases, no doubt, but none the less odious and detestable, and powerful to bring a totally unmerited reproach on the apostolic procedure.

Jesus said the apostles so sent forth were "as sheep in the midst of wolves." In no terser or more comprehensive phrase could the ideal character of Christ's disciples be sketched in a word: in no more expressive manner could the difference be indicated between them and the itinerant impostors of all kinds and times since, who have prowled about the world on the pretext of godliness, preying like wolves upon the sheep—coming, not as honest wolves, but as hypocritical wolves, clad in the fleece of the flock—sheep's clothing. Sheep do not prey upon others. Sheep men yearn to bestow a blessing. They are not "looking out for number one." Like Christ, their prototype, they have "come, not to be ministered unto, but to minister." The population of the earth is mostly made up of such as "seek their own," in the accomplishment of which they are as unfeeling as the wolves in their acts of unmercy. It is still the case that the disciples of Christ are as sheep in the midst of wolves: sheep in their harmlessness, sheep in their defencelessness; sheep in their running from aggression instead of fighting it. But they are not sheep in witlessness. Jesus said, "Be ye *therefore* WISE AS SERPENTS, harmless as doves." Though kind and unresentful, they were not to be simpletons, but quick-witted and fertile in their expedients for avoiding evil. While they were not to fight the wolves, they were not to offer themselves to them, but to evade them by their adroitness. "When they persecute you in this city, flee ye into another." They were not to court persecution, like the crowds, who under the unwholesome influence of Ignatius in the second century, rushed to the stake. They were to "beware of men," because men were dangerous. "They will deliver you up to the councils; they will scourge you in their synagogues." The men who would do this were Jews, who have in all ages shown an almost insane antipathy

to those sent from God to them to bring them to the right ways of God. But the Gentiles also would be like them in their opposition. "Ye shall be brought before governors and kings for my sake." This was not a pleasant prospect for dove-like and illiterate men. It was indeed a part which they could not have sustained by their own resources. They would have been overawed and silenced by the majesty and power of authority. But they were not to be left to their own resources. Jesus gave them a good reason for dismissing all dismay on the subject: "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 that speaketh in you.*" "I WILL GIVE YOU A MOUTH AND WISDOM which all your adversaries shall not be able to gainsay nor resist." But why did not Jesus, in his great power, prevent all collision between them and the authorities? Such a question has been asked. It is answered by the explanation that they would be brought before kings and governors "for a testimony against them and the Gentiles"—a testimony against these authorities—Jew and Gentile. Jew and Gentile were both to be punished for their opposition to God and His anointed, but they were first to have an opportunity of shewing that opposition in a form justifying their condemnation—an opposition which amounted to sinning against the light, seeing they were to have the very apostles in their hands, with those "works" which plainly testified to honest intelligence that their message was a Divinely authorised one.

Why should both Jew and Gentile manifest such repugnance towards so beautiful and glorious a thing as the apostolic enterprise? We may know if we consider. Men are always hostile towards what they dislike. They are always friendly towards what is in harmony with their feelings; Divine thoughts and demands are not in this harmony, but in fundamental antagonism. Jesus says "That which is highly esteemed among men is abomination in the sight of God." This saying may be reversed, "That which is highly esteemed by God is abomination in the sight of men." Paul virtually avers this in saying "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them because they are spiritually discerned." (1 Cor. ii. 14.) He also says "The carnal mind is enmity against God; it is not subject to the law of God, neither indeed can be." (Rom. viii. 7.) With this, Christ's description of Peter's diabolism agrees: "Thou savourest not the things that be of God but those that be of men." (Matt. xvi. 23.) Because, then, the things the apostles had to submit to the consideration of men were such as were opposed to human tastes, prejudices, and superstitions, their work would evoke deadly hostility on every hand. "Ye shall be hated of all men for my name's sake." It would extend to their very relations, "A man's foes shall be they of his own household!" "The brother shall deliver up the brother to death, and the father the child, and the children shall rise up against the parents and cause them to be put to death." These were rough words, and excluded all ideas of peace as the result of the labours of the apostles. The apostles appear to have

entertained such ideas. They appear to have thought that Christ had come to bring peace at that time. He expressly denies it in this address to them. "THINK NOT that I am come to send peace on earth, I came not to send peace, but a sword." There is, of course, no inconsistency between this declaration and the announcement of the angels at the birth of Christ that there would be "peace on earth and goodwill to men;" or of the prophets, that he should "speak peace to the heathen," and that his name should be "the Prince of peace." The two things belong to different stages of the same work. Peace at last,—profound, perfect, imperturbable—will be the effect of Christ's work upon earth: but in the first stage—in the absence of his enforced power, the reverse of peace is the result. The introduction of the truth concerning him creates parties for and against,—a small party for, a great party against—and there is no peace between such, but war which cannot end till he come. There is no greater proof of the divinity of the word and work of Christ than that he should predict such a result. We have had a fulfilment of 1800 years' duration. The world is no nearer peace about him now than ever it was; and left to itself, it never would approach it. There would be an endless repetition of the frictions and antagonisms that have prevailed for centuries, and that have lost none of their asperities with the latest generation. A shallow reading of the situation would have predicted peace: Christ with an eye that penetrated to the remotest labyrinth of time and to the deepest springs of human action, foretold war: and war it has been and will be till he stop it by his own appearance upon the scene.

Meanwhile in this discourse to the twelve, he tells them what to expect and the part they must act (and what he said, though primarily intended for them and their special journey, is applicable to all his friends in all circumstances, and was written because so applicable). They were to expect misconception—hatred—persecution. The comfort he gives them is this: "The disciple is not above his master, nor the servant above his lord. It is enough that the disciple be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?" It may seem poor consolation to be told that some one else, less deserving of it, has suffered the same or worse treatment than you. But there is a real consolation in it. If Christ, the perfect servant of God, was misconceived,—hated,—killed, it is easier for the erring servants to endure a similar experience. Suffering in good company is always felt to be easier suffering than suffering by ourselves. This is the help Christ gave to the apostles: "If the world hate you, ye know that it hated me before it hated you." It is a real help. It strengthens the mind to that performance which Paul describes as, "enduring hardness." It fortifies us for the bitter experience of being regarded and hated as evil-doers for a course of life that is in reality dictated by the highest considerations of righteousness, truth, and benevolence. The experience is inevitable and therefore the strength to endure is a necessity. "All that live godly in Christ Jesus shall suffer persecution" (2 Tim. iii. 12). If our experience is otherwise,—if all men speak well of us,—if we are on cozy terms with the world right and left, it is a proof either that we are not godly, or that the godly

savour of our life is not manifest. Our light is hidden in some way. Men do not know that we belong to Christ—exclusively animated by the principles incarnate in him. If they did, their feelings would not be those of friendship. This ignorance on their part could only come of our not confessing Christ before men. On this Christ had something to say in his address: "Whosoever shall confess me before men, him will I confess also before my Father who is in heaven. But whosoever shall deny me before men, him will I also deny before my Father who is in heaven. . . . He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross and followeth after me is not worthy of me." These maxims were intended for the guidance of the twelve in the work upon which he was sending them forth: but it is evident they were also intended for all to whom their testimony should be presented. The "whosoever" shows this. Consequently, we may realise what Christ contemplated as a satisfactory result of the truth. It is evidently very different from what is popularly and clerically recognised as a sufficiency of Christian attainment. It is something more than a theoretical acquiescence in Christian principle. It is something more than a fair external conformity with Christian behaviour. It is evidently a thing of fervour amounting to devotedness, and of courage amounting to heroism, of conviction amounting to an all-suffusing faith inspired by knowledge amounting to illumination. Only such a pronounced and consecrated type of discipleship could be worthy of what he promises: "I will confess him before my Father who is in heaven." With what pleasure or propriety could Christ acknowledge in the Father's presence men who are disciples only in name, whose faith is ready to die, and whose hearts are in the present evil world, which is God's enemy? He has told us how he feels towards these lukewarm, self-satisfactionists: "Because thou art lukewarm, and neither cold nor hot, I will *spue thee out of my mouth*" (Rev. iii. 16).

He makes a point of endurance. "He that endureth to the end shall be saved." The very word brings with it the idea of bearing what is disagreeable. No one would speak of "enduring" what was pleasant. Hence, Christ intimates that the position to which he was calling men, was not a position of satisfaction, not a position in which there would be much to gratify,—on the contrary, much to mortify; much that would involve the infliction of pain—so far as the human bearings of the position were concerned. Experience shows the truth of his words. This is why so many fall away, and have done since the very day the apostles themselves were in the field of labour. Jesus foretold that in the generation immediately succeeding his departure, "the love of many should wax cold," because of the disagreeables. A man can only endure these disagreeables steadfastly who retains confidence in the main facts; and he can only retain this confidence by keeping their evidence before his mind in the persevering perusal of the Scriptures; and he will only maintain this perseverance by the adoption of a wise plan of reading which he incorporates in the programme of his daily life. In the case of the apostles,

they had the help of the Spirit's abiding, enlightening, and comforting presence, Still, it is evident their endurance was tested as thoroughly as that of any less-privileged believers : for if they had greater help, they had greater labour, responsibility, opposition, and suffering.

As regards their persecutors, they were to "fear them not"—for three reasons. 1, things covered up would in the end be revealed in their true light ; 2, their enemies were only able to kill the body ; 3, the faithful servants of God were precious to God Himself and in His keeping. The combined force of these reasons was very great. The appearance of things for the time being was all against the apostles. Their enemies, the priests and rulers, were not only in great reputation with the people, but were apparently the righteous of the earth, and were officially the chosen and divinely-appointed leaders in spiritual things. On the other side, Jesus was but a carpenter, without any origin or status such as could weigh with a people so beholden to caste, and accustomed to Mosaic sanctities. And his apostles were engaged in a work that was in apparent rebellion against the divine authority established in the nation. The whole situation was "covered" and "hid" as in a fog or under a veil in which the true relations of things could not be discerned, and appeared the reverse of what they were. Jesus tells the disciples that this would be altered ; that nothing was hid but what would be revealed ; the true wickedness of their apparently righteous adversaries would be made manifest : the true worth and godliness of the work of Christ which was evil spoken of would be triumphantly revealed in the upshot of things. Therefore, they were to fear not their adversaries, but to go forward, and proclaim on the housetops, in the teeth of all opposition the things whispered to them by him in secrecy. The worst their adversaries could do was to kill them, and this was not to be feared at the hands of those who could only break up the present mortality, and could not touch the issues of *life* (translated "soul"). Those issues were in God's hands, who purposed the bestowal of life eternal at an appointed time, as he said, "This is the Father's will that of all that He hath given me I should *lose nothing*, BUT should *raise it up again at the last day*" (Jno. vi. 39.) They were therefore to fear Him who could and would in certain cases destroy both body and life at that time—causing some who had saved their lives to lose them, and some who had lost their lives to find them. To Him faithful lives were precious ; and His power was equal to their preservation against that day. All things even now were embraced in that power. Even a sparrow, hunted, caught, and sold for less than a penny, could not fall without the Father's permission. If He chose to interfere, He could prevent it. His all-prevalent, subtle discernment extended to the number of the very hairs on the head. How much, then, might those who to Him were "of more value than many sparrows," go forth in the strength of His declared will, and boldly front any antagonism in the obedience of His commandments. They could never be out of His reach : never away from His presence : never out of touch with that permission without which they could not be prevailed against.

He presented a final consideration of great power to sustain them in their

work, and which contains within it the seed of some serious reflections for those who are inclined to the modern habit of disparaging the apostles and their work : "He that receiveth you receiveth *me* : and he that receiveth me receiveth *Him that sent me*." (Matt. x. 40.) He states the matter conversely thus : "He that despiseth you despiseth me, and he that despiseth me despiseth Him that sent me." (Lu. x. 16.) What deeper source of confidence and boldness could men have in the execution of any enterprise than the certainty that they represented Christ, who represented God, and that God and Christ would reckon all that was done to them as done to themselves ? This certainty the apostles possessed without presumption, because derived from Christ's express assurance ; and it would be a constant comfort to them in all their tribulations. It is a Roman Catholic corruption to maintain that this relation of things extends to any "successors" so-called. The apostles can have no successors. Their qualification was intransmissible. They were to speak as witnesses of what they had *seen and heard*, which nobody could do for them, except at second-hand, and this anyone could do without involving "successorship." In the exercise of this function of witness-ship, they were to be used and guided by the Holy Spirit, which would even dictate their speeches to them when arraigned before the authorities. In this inspired presentation of truth, no one could succeed them who was not inspired : and none of the clergy, Catholic or Protestant, are inspired. It is therefore presumption and blasphemy for them to claim the Divine delegation assigned to the apostles. We are not hearing Christ in hearing the clergy : we are not despising Christ in despising the clergy. But there is a form of things in which we may commit the crime of despising Christ, and of this crime none are more guilty than the clergy. The Holy Spirit moved the apostles to commit their testimony to writing. If we despise or make light of that testimony, by nullifying or casting their writings behind our backs, we despise the apostles and, by consequence, Christ who sent them to speak and write ; and, by further consequence, God, who sent Christ. A man's attitude to the apostolic writings is his attitude to Christ and to God. Hence the heinousness of the treatment that these writings receive at the hands of all classes of men. The clergy nullify them by substituting their own authority and teaching their own fabulous traditions. Critics of all sorts and complexions make them of none effect by attributing their authorship, either wholly or partly, to the erring fishermen of Galilee. Men in vast multitudes, professedly Christian, despise them by neglecting the study of them, and by living in daily violation of their most elementary precepts. By one process or another, the word of God is made of none effect, and God rendered morally powerless among men. It is a crime that will shortly be purged in great judgment, when happy shall they be who are found in the position of listening to the apostolic testimony with the deference its authority demands.

Jesus concluded his discourse on this occasion by a declaration intended to procure a favourable reception for the apostles on the mission on which he was sending them, but which at the same time is full of comfort in its subsequent application. It has needlessly occasioned surmise with some as to its meaning.



It is this: "He that receiveth a prophet in the name of a prophet shall receive a prophet's reward, and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you he shall in no wise lose his reward." The apostles were the "righteous men," "prophets," and "little ones" of this assurance, which amounts to this, that all who would receive and help the apostles in their character as Christ's servants, and the doers of Christ's work, would share in the reward to be bestowed on that work in the day of recompense. To receive a righteous man *in the name of a righteous man* is to receive him *because he is what he is*. To receive him for some other reason would not be receiving him in the name of a righteous man. To be kind to him because he is a native of the same country, or a scion of the same family stock, or an inhabitant of the same town would not be shewing kindness to him *in the name of a righteous man*, but in the name of a townsman or in the name of a kinsman, or in the name of a fellow countryman. It is evident that Jesus means no mere philanthropy, but kindness arising from a full perception and hearty endorsement of the principles and aims identified with the apostolic work. None but those who believed in Christ would be likely to show this kindness to the apostles *as such*, and give the typical cup of cold water to the least of Christ's disciples. The importance of the discernment lies here: some have concluded from the words of Christ that salvation will be ensured by mere acts of kindness, irrespective of that reception and conformity to the faith of Christ which the apostles preached as essential. This would be to put Christ in contradiction with himself, for he clearly taught what his apostles afterwards more abundantly made manifest, that none could be saved but those who believed in him and obeyed his commandments. His words assume the reception of the faith of Christ on the part of those receiving and helping the apostles or their work. Their special value lies in the intimation they give us that men may share in the apostolic blessedness to come who have no opportunity of taking the direct and public part of the apostles themselves, if they so approve and appreciate their work as to help it, according to opportunity, by all the facilities in their power, even if amounting to nothing larger than the cup of cold water.

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## DRUNK WITH THE BLOOD OF THE SAINTS.

*(Some time in 1870 in the neighbourhood of one of the Inquisitions of the Church of Rome, some workmen, in the process of excavating the ground for a new road, came upon an immense collection of human remains. H. Grattan Guinness visited the spot. On one side of the excavation was a high bank, half way down which the long black stratum, distinguishable from the ordinary soil, was exposed to the full light of day. Among the other horrors were found two bony hands, transfixed by a large nail, and clasped in the attitude of prayer, and the ribs of some victim with the spear still protruding by which they had been pierced. On the attempt being made to separate them from the surrounding substances, they crumbled into dust. Mr. Guinness was so overpowered in mind that on going to his lodgings, he could only find relief in the writing of the following lines:—The last line but two is the only one altered, to make the comfort of the slaughtered saints future.—E.D.)*

Ye layers of ashes black, and half-burnt bones,  
Ye monuments of martyrs' stifled moans,  
Of human agony and dying groans,  
Cry out till every ear has heard your tones!  
Cry till the murderess trembles, though her brain  
Is drunken with the blood of millions slain;

She did not mean to show you; 'twas the spade  
Of simple workmen which your horrors laid  
Unearthed and bare before the light of day;  
They only dug to open a new way.

As they advanced, the ground before them grew  
In patches softer, changed its wonted hue,  
And with the smell of death defiled the air.  
They dug, and they discovered layer on layer,  
Black bones, and rusted chains, and human hair,  
And iron nails, and bits of melted lead,  
And the burnt fuel of unnumbered dead.

They cut the heap across—it crowns a hill;  
Its length is shown—its breadth lies buried still,  
Doubtest thou, reader? I was there to-day:  
I saw them at their work; I brought away  
Some horrible remains which, while I write  
These very words, are lying in my sight.

A piece of paper on this table holds  
Some of this martyr dust within its folds.  
I pause and gently touch it with my hand:  
It is not common earth; it is not sand;  
I look at it; the tears have filled my eyes;  
My God, what is it that before me lies?

The ground beneath was gravel and was red,  
But this is dark and formed a separate bed,  
How soft it is and light ; it feels like soil  
That has been saturated once with oil :  
'Tis full of small black cinders ; most is grey  
And ashen ; here is something burnt away  
Black as the blackest coal ; this was the meat  
Of some relentless and devouring heat.

A little box beside the paper stands :  
Its relics I collected with these hands ;  
I take a something from it, like a stone ;  
'Tis grey and light ; ah ! 'tis a piece of bone ;  
This was the side on which the muscles grew ;  
The other side its chambers are burnt blue.

These four are lumps of iron ; they are red,  
Like fetters that have rusted off the dead.  
This was an iron bolt, 'tis long and curved,  
To hold a chain or cord it doubtless served ;  
This is a hollow bone burnt through and through,  
It leaves upon my hand a dusky blue ;  
That was a bar of iron, now mere rust ;  
And this is indistinguishable dust.

O Rome ! thou mother of a cherished race ;  
Tell me, thou murderess black, what mean these bones  
These bones before me ; those upon that hill,  
Who, what were these thus slaughtered by thy will ?  
What did these helpless women ? these poor men ?  
Why didst thou shut them up in thy dark den ?  
Why didst thou pinch their flesh, and starve their frames  
And cast them bound into devouring flames ?

True, they reproached thee for thy crimes and lies,  
And prayed for thee with sin forgiving sighs ;  
Thy multiplied idolatries abhorred ;  
No mediator honoured but their Lord ;  
Condemned thy priestcraft and thy love of gold ;  
Clung to God's Word, and for its truths were bold ;  
Adorned by blamelessness the name they bore ;  
Loved not their lives to death. What did they more ?

Were they adulterers — these prisoned saints ?  
Or murderers — these who died without complaints ?  
Hush ! for they sleep in Jesus — soft their bed ;  
His suffering saints their Lord will comfort yet ;  
Hush ! for the sevenfold wrath of God grows hot !  
Hush ! for her deep damnation slumbereth not.

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**MEDITATIONS ON THE WAYS OF THE DEITY.**


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**No. VII.**


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The moral character of God is manifest in Christ and the Bible. Each is holy, just, and true. The excellences of the one pervade the other. They are alike wise, beneficent, angry with the wicked, strictly impartial, and faithful witnesses. The Spirit, which is righteousness as well as truth, developed and inspired them. Each could fearlessly exclaim, "Which of you convinceth me of sin?" Many have attempted the task, but signally failed. The characters of Christ and the Bible are faultless! Is it credible? Yes: God's purpose required it, and His hidden power accomplished it. Compare Jno. xiv. 6 with Dan. x. 21; Matt. xii. 42 with Ps. cxix. 98; II. Cor. v. 21 with Ps. cxix. 172; Is. xi. 5 with Ps. cxix. 86; Is. ix. 6 with Ps. cxix. 129; I. Pet. i. 19 with Ps. xii. 6; Is. xxviii. 16 with Ps. xviii. 30; Heb. ii. 10 with Ps. xix. 7.

The assertion that the sanction given by Christ to the writings of Moses is to be taken in a limited sense is of serpent origin. Those who are beguiled by it are most certainly disloyal both to Moses and the prophet like unto him. How pertinent are the words addressed by Christ to this incredulous class—"Had ye believed Moses ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words." Note—not portions of his writings, but "his writings." Who misleads—Christ or the would-be-wise of the nineteenth century? Christ's allusions elsewhere to Moses' writings preclude to an unsophisticated mind (and those only who have such a mind are acceptable to the Deity) any limitation. Christ has referred to items dotted throughout the writings, and to those which from a sceptic's point of view are most incredible. Let us cling to Christ. It is his word which is to judge us in the last day (Jno. xii. 48).

Unless we are Abraham's children, we are mere creatures of the flesh, doomed to a death from which there will be no redemption. Abraham's children are distinguishable by their actions—"If ye were Abraham's children ye would do the works of Abraham." This test is simple. Abraham was content to abide God's time—to wander for a 100 years as a stranger in the promised land. He could have settled—he possessed a force of armed servants (Gen. xiv). He could have returned to his native country—the opportunity was given him (Heb xi. 15). But his appreciation of the covenant permitted him to do neither. Abraham's children are like him. They dearly prize the favour and promises of God. They forget the things behind, and press forward. They walk not the narrow way, casting wistful eyes upon the past. They are willing to wait—to patiently endure—even though death, as in Abraham's case, intervene between the promises and their realisation.

How practical was Abraham's faith? Imagine a man of substance, with numerous friends, possessed of a large retinue of servants, starting suddenly off without being able to say whither he was bound (Heb. xi. 8). Abraham's children walk in Abraham's steps. They obey God, though often unable to see where the command will lead them. Abraham's children of to-day have received a call. They have been commanded to "come out"—to leave (in a moral sense) their idolatrous kinsfolk, and to confess themselves to be "strangers and pilgrims on the earth." They have been exhorted to pass the time of their sojourning here in fear. If faithful they exhibit their father's mind; they suffer themselves to be led by God and recognise that their surroundings are only temporary—that at any moment they may be summoned to leave them. Such a disposition is acceptable to God, and He is not ashamed to be called the God of those who possess it (Heb. xi. 16). Will He be ashamed to call Himself our God?

To walk faithfully regardless of reward is impracticable. It is no Bible requirement. The Deity's arrangement (and His way is perfect) is set forth in the following: "Every man shall receive his own reward according to his own labour" (1 Cor. iii. 8). Here is an incentive to work—to work hard, and the incentive lies in the prospect of remuneration! Some call this selfish. Be that as it may, it is selfishness *of a kind* which God approves. It is to be seen in the characters of the most estimable. Christ endured because of the prospective joy (Heb. xii. 2); Moses had respect into the recompense of the reward (Heb. xi. 8); Paul pressed forward for the prize of the high calling (Phil. iii. 94). Regard for self is not unscriptural if it be fostered according to the divine mind. Man's interest (in the true sense) can only be secured by pleasing God. His pleasure requires us to practise self-abasement. This is a condition which discovers the godly from among the ordinary run of self-seekers. The condition involves a trial—a trial which alone can be borne by those who keep the reward well to the front. Who cannot heartily endorse the words of the Psalmist: "I had fainted unless I had believed to see the goodness of the Lord in the land of the living?"

The Religious World says that Paul was over-zealous, and that he stood upon an entirely different level from others in relation to the obligations of the truth. This notion betokens great lack of spiritual discernment. Paul has been specially set forth as an example for believers to copy. He was not mocking when he said: "Those things which ye have both learned, and received, and heard, and seen in me, *do*." That Paul was immoderate is purely an imagination of the carnal mind. Measure Paul by the standard of Christ, and his actions then become but his "*reasonable service*." Has God ever regarded zeal or warmth in His service as a sin? Has He not rather esteemed it as a virtue? The divine law requires a man to love God with all his heart, and his neighbour as himself. It is undeviating

fidelity to this that makes the conduct of a man appear extreme. Reason out to its logical issues the Scripture doctrine of love to God, and love to man, and Paul's so-called eccentricities will present themselves in another light. Would that there were a Paul to-day! Let us daily and unceasingly strive to be Paul-like, and the God of peace will be with us (Phil. iv. 9).

It is stated that there "is now a larger number of Jews in Palestine than at any period since the days of our Lord. There are more than 42,000 Jews in their fatherland—almost the same number as returned from the captivity in Babylon." This is extremely gratifying. Surely the end is near! A few years back and the idea of the restoration of the Jew was scouted! But "the Scripture cannot be broken." "Yet a little while" and another sign—"the sign of the Son of Man," "coming in the clouds of heaven with power and great glory." The present aspect of affairs calls loudly to the diligent not to slacken their activity—to the weary to hold on—to the lukewarm to re-ignite their first love—to the slumbering to arouse themselves. What joy for us if Christ on his return should find us busily engaged in his work! On the other hand, what dismay if he find us shirking it! The word says that the two classes will await him. Let us be sensible, and elect to be among the right one. We have power to elect in this matter.

Morality from the world's standpoint is extremely shifty—very varied and ever-changing. The children of God have been delivered from this perplexing evil. They are blessed with one unaltering standard. That standard is God's word, made known in the neglected Bible, and exemplified in the life of Christ. This standard is high—very high—but its highness stamps its divinity. Let us not be stupid or wicked enough to attempt to lower it. Let us check firmly and effectually the rebellious heart which is always hankering to do so. God does not expect perfection from man. He has made every provision for the short-comings of His duty-loving children. He delights in mercy, but He extends it only to those who acknowledge His law, and strive to obey it. For such there is no limit to God's forgiveness. Those who recognise the divine standard, feel their own unprofitableness, and appreciate the immeasurable kindness of God. This is an acceptable mind. To create it is the divinely-arranged outcome of the scheme—to engender gratitude, to prevent the flesh from boasting, and to bring all glory to God. Christ, and he alone, ascended to the divine standard. But God was the worker—"The Son can do nothing of himself." Christ is an exhibition of the principles of true morality. These principles we should make it our great aim to develop and establish in the mind.

What about the failings of Paul? Are we to copy these? But here we are assuming. Paul had failings undoubtedly, but what were they? And are they recorded? The evidence justifies us in saying that they were not grievous, and are not recorded. The evidence is as follows: "Be ye followers of Me, even as I am of Christ" (1 Cor. xi. 1, iv. 16-17)—"Ye

ought to follow us" (2 Thes. iii. 7)—"Mark (with the object of imitating), them which walk so, as ye have us for an example" (Phil. iii. 17)—"I have lived in all good conscience before God" (Acts xxiii. 1, xxiv. 16)—"Ye (the Thessalonians) are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe (1 Thes. ii. 10). Such, then, indicates the character of Paul. Let us be slow to charge Paul with unrighteousness. The ground upon which some are prepared to do this is flimsy in the extreme. The Apostle is said to have acted unscripturally when before Ananias—to have resisted evil—to have threatened (Acts xxiii., 3). But the one who sets forth this view is indifferent to Christ's words (see Matt. x. 18-20), which make the Spirit, and not Paul, the author of the denunciation in question. Paul's habit, unless used by God for a contrary purpose, was to bless and not revile (1 Cor. iv. 12).

A. T. J.

London.

**CHANGE AT JERUSALEM.**—Miss Von Finkelstein, a native of Jerusalem, visited London a short time ago. She was interviewed by a representative of the *Pall Mall Gazette*, who asked if there had been much change in the Holy Land recently. She said—"In the country, no; for country life in Palestine is unchangeable, and thousands of years are literally as a watch of the night among the rural population of Palestine. But at Jerusalem I noticed a great change. The number of Jewish inhabitants is enormously increased, which is no doubt owing to the persecution of the Jews in different parts of Europe. 18,000 Jews, you say, are at present at Jerusalem? Let me see; I had a talk about them to a Jewish doctor at home in Jerusalem, and he said that there are at least 25,000 Jews there now. The Jews' quarter, though it has been extended, is full of overflowing; the Jews are everywhere, and never is their predominance more apparent than on Saturdays, their Sabbaths. Formerly the buying and selling went on as usual; the comparatively few shops belonging to the Jews, which were closed, did not hinder trade or business in any way. Everything went on as on any other day, and Sunday was the day of rest and quiet. At present it is different. On Saturday the whole town is quiet, and the few tradesmen who open their places might as well shut them, for nobody cares to buy. But you should see them on the Sunday! It is just as if a reaction had set in after the day's interval, and the life and bustle and

whirl are almost greater than on any other day."

**CURIOUS BUT DOUBTFUL.**—There is a jungle of religious growths all over the world. Some of them are very curious, if reports are correct, as to which we cannot be quite sure after some notices of the Christadelphians that have appeared in the Press. The latest novelty—at least the most recently-reported one—having some points of contact with the truth, is that described in a newspaper clip sent by brother Somerville, of Texas. Nearly a century ago a body of people was formed styled the Economites, who believed the Advent of Christ would take place before the death of the last surviving member. We are not told how many of the original body remain, or whether they have been recruited from time to time by new members; but whereas they were at one time 1,000 in number, there are now about 500, and have property among them valued at about 75 million dollars. The other day they celebrated their 82nd anniversary at Economy, Penn., U.S.A. Elder Henerici said he believed the time for which they had waited so long was close at hand. He reiterated the firm belief that Christ will establish a kingdom upon Mount Sinai, and hinted at the removal of the entire society to Palestine as soon as there was an indication of the fulfilment of the last of the prophecies, that they might be able to greet their Master at his coming and place all their possessions at his disposal.

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**"IT PLEASED THE LORD TO BRUISE HIM."**

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Say, who hangs on yonder tree,  
Doomed, impaled in agony?  
Body bleeding, scourged and bare,  
Pale and gashed that visage fair;  
Heart weighed down by shame and grief,  
Friend nor foe will give relief;

Lo! the mocking crowd around,  
Laughter, ribaldry abound,  
None his burning lips to cool,  
None may share his cup so full.  
Tell what crimes the man has done?  
Justice, truth, both answer None!

Where the Almighty arm of God?  
Where concealed the avenging rod?  
Hear the lonely sufferer's cry;  
See him bow his head and die.  
The sun amazed his glory veils,  
Wraps in gloom the hills and dales;

Earth is seized with sudden throes,  
Rocks are rent, the graves unclose!  
Bear him to the cave away;  
Soldiers guard it night and day.

Thrice the risen sun goes down,  
But despite the seal and stone,  
With the dews from morning's womb,  
Comers find an empty tomb.

*Witness.*

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**THE HITTITE HIEROGLYPHS DECIPHERED.**—Mr. James Glaisher, chairman of the Executive Committee of the Palestine Exploration Fund, makes an interesting communication to the *Times*. It is to the effect that he has received from Captain Claude Conder, R.E., a communication informing him that the reading of the mysterious Hittite inscriptions (so called), which have baffled every attempt to decipher them since their rediscovery in the year 1872, has been accomplished. The inscriptions were first found by Burckhardt in the year 1808. In his letter to the *Times* Mr. Glaisher says the points illustrated by

this discovery promise to equal in interest those of the cuneiform inscriptions or the hieroglyphics. The discovery, he says, throws great light on the early chapters of the book of Genesis, and explains certain names in ancient history which have hitherto been impossible to explain. Captain Conder, in announcing his discovery to Mr. Glaisher, gives the readings of the more important inscriptions, and says:—"I shall be able to show that they furnish very important historical deductions, and throw a new and most astonishing light on the early history of Western Asia and of Egypt."



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**SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN  
ECCLESIA, NO. 178.**

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*"Exhort one another daily."*—PAUL.

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We never tire of the fresh air and the beautiful light, or grow weary of the blue sky or the face of nature. Wholesome food is always acceptable to a healthy palate. There is something in the adaptations of things that makes these things perennial in their power to satisfy. So it is with the things of the Spirit of God to the new man formed within us by the truth. They are always fresh and sweet to the taste. They are always beautiful and holy and strengthening. They never grow stale or pall upon the spirits. They are adapted to our highest desires. They alone can supply the demand of our ultimate aspirations. This is true of the mental relations of this mortal state. How much more must it be true of the spirit state in which all earthly affinities will have been absorbed in the wonderful physical transmutation which changes this corruptible and mortal body into the incorruptible and immortal.

For this emancipation we are longing. For it we are preparing. We would not know how to prepare if the Spirit of God had not instructed us in the word written under its inspiration. With this word in our hands and hearts, we do know. We are commanded to come together thus to the breaking of bread. This is one part of our preparation. By this we are kept in constant memory of Christ, and constant sympathy with him; and by this we are trained to that idea and habit of loving assembly in praise of God, through our Lord Jesus, which will be the normal relation of the perfect state for which we are hoping. We are commanded also to "pray always," by which God is pleased, and our minds gradually opened to the full and living sense of His reality. Above all we are commanded to attend upon the diligent and regular reading of the word which

alone can enlighten our darkness, and bring us into fitness for a place in the inheritance of the saints in light.

Our readings on such occasions always provide us with the material of true edification. Wherever we read, we seem to have a window opened through which we can see the divine work in the earth as contrasted with the mere work of man to which we naturally belong. We are most of the time shut in by high walls to the mere work of man. If we see nothing but this work, we shall be entirely misled as to the meaning of life, and fatally misguided as to the way to use it. A look through the window will show us something going on outside of first importance for us to know. Let us call the chapters so many windows along the extended route of a procession. There are many windows, but through whichever we look, it is the same procession we see, though a different part. It is the work of God proceeding at some stage or other.

In Numbers, we have the organization of the camp of Israel in the wilderness. It might seem at first as if this had no interest or use for us—a thing of the past—an inherently transient thing, which having answered its purpose during Israel's passage from Egypt to the promised land, could be of no possible service to those who came after. This must be a wrong thought in view of the elaborate record it has received among those "whatsoever things" which have been "written for our learning." That it is a wrong thought we discover when we apply our minds to the subject itself. The mere circumstance of a large travelling body of people being arranged by divine direction would impart to that arrangement a supreme interest—as a thing to study—a thing certain to be characterised

by ingenuity and wisdom—a thing to be delighted in by those who admire the works of God, and take pleasure in seeking them out. But when, in addition to this, we find that a typical significance was stamped upon all these arrangements, in foreshadowing of God's ultimate will concerning man, it is manifest that a subject of great depth and richness is opened out to the mind in these Mosaic specifications.

On the first head, we may note the perfect symmetry and convenience of all the arrangements. There was a system observed throughout. The whole congregation was sub-divided into tribes, consisting of descendants respectively of the twelve sons of Jacob. These tribes were grouped in threes, so as to make four camps of three tribes each, each camp having its own standard, the lion, the man, the ox, and the eagle. The camps were named after the leading tribe in each camp—Judah, Reuben, Ephraim, and Dan. The four camps were arranged in a square round the tabernacle as a centre—the camp of Judah forming the east side, the camp of Reuben the south, the camp of Ephraim the west, and the camp of Dan the north. Inside these four camps, lying between them and the tabernacle in the centre, were four minor camps, consisting of the tribe of Levi, separated and sanctified for the priestly service in four sections, according to the sons of Levi—Gershon, Kohath, and Merari—the family of Moses and Aaron forming the fourth. The Gershonites pitched to the west of the tabernacle, the Kohathites to the south, the Merarites to the north, and Moses and Aaron and their sons to the east, in front of the door of the tabernacle of the congregation. To each of these sections was assigned a separate part of the work in taking down and putting up the tabernacle in their journeys. Aaron and his sons alone had to do with the naked holy things (any others coming near were struck dead). It was the duty of the Kohathites to carry these things after they

had first been covered and packed by Aaron and his sons. The Gershonites had charge of the curtain walls of the Court—a court or square enclosure which measured 200 feet by 100 feet, and they had also charge of the curtains and coverings of the tabernacle, which stood in the centre of the Court. It was their duty to take these down and carry them. It was the duty of the Merarites to unfasten the boards and take down the pillars and lift out the heavy metallic sockets which were let into the ground for the pillars to stand on.

The order of march was accommodated to these divisions. When the time arrived to strike their tents, Aaron's sons blew an alarm on silver trumpets (made for the purpose). At this signal, the camp on the east (consisting of the tribes of Judah, Issachar, and Zebulon) broke up and got on the march. At the same time, the Levites were getting the tabernacle down in the order of their service; and first went the Merarites with the sockets, pillars and boards, and then the Gershonites with the curtains, cords, and coverings. When these had marched, another alarm on the trumpets summoned the south camp, the camp of Reuben, which marched; then marched the Kohathites, bearing the ark, the altars and holy vessels, for which, when the march ended, the Gershonites and Merarites had got the tabernacle erected in readiness. Next a blast of the trumpets brought forward the west and then the north camp, all halting in the same order at the end of their journey, and pitching in the original form of a square round the tabernacle.

No better arrangement could be imagined for the guidance of an immense body of people on the march. It bears the marks of divine wisdom on the face of it. But consider the spiritual significances which it yields. Here is a divine organisation of human life in a national capacity; and what is its most conspicuous feature? The tabernacle of the divine presence in the midst—GOD THE CENTRE—the pivot

upon which the whole system turns—the source of all direction and law. How great a contrast is this to human systems! How complete the lesson that human life can never be and will never be what it ought to be until God's authority in visible administration is the heart and kernel of human society upon earth. It is nothing less than the Kingdom of God in miniature. Christ enthroned at Jerusalem, and ruling by the hands of his own immortal friends in all the earth, will soon establish the Father's name as the controlling power of human life—a fertilising and ennobling ideal that will generate joy and beauty everywhere. The anti-typical tabernacle of God will thus be with men as the typical was with Israel: and they shall be His people, as Israel was; and, what Israel did not experience, God shall wipe away all tears from their eyes, and at last, there shall be no more death, neither sorrow and crying.

Then we look at the perfect order extending to the smallest minutiae of the Mosaic encampment, and we may conclude with certainty that the same principle of fitness and method will be carried out in the arrangement of the heavenly encampment in the age to come. The saints will be a multitude that no man can number, but everyone will have his place and his work. There will be no loose or unallotted parts in the system—no surplusage—no misfits—no waste power—no confusion. Everything will fit perfectly. We see the salient points of this exactness of order when we see the Holy Land, the Lord's portion (Zech. ii. 10); Jerusalem the Lord's throne (Jer. iii. 17); Jesus the occupant of the throne (Luke i. 32); the twelve apostles, heads of the twelve tribes under him (Matt. xix. 27); and the saints exercising dominion according to "their works" (Rev. iii. 26; xxii. 12; Luke xix. 16-17.) These features stand out like the spires and towers of a city seen from a distance. We cannot make out the details, but we know when we behold a city from a distance that the details of streets and

houses are there, and that when we get to the city, we shall find out these details down to the very persons and their affairs. So we know from these indications of the leading features of the kingdom, considered in the light of the perfect organisation of the details of the Mosaic camp, that when we get there, we shall find everything arranged in a perfect system of order and fitness.

Then as we look at the camp in the wilderness, we find it a prophecy. It tells us the connection in which the goodness of God is to be manifested on the earth. The divine encampment which we see is a camp composed of the twelve tribes of Israel. So it was under the law, and so under the gospel when the Gentiles were invited to become Jews. So it was at the beginning, and so at the end when the names of the twelve tribes of Israel are inscribed on the gates of new Jerusalem. (Rev. xxi. 12.) So it has always been in the history of the earth; so it always will be. The work of God is inseparably associated with the race of Israel, "to whom pertaineth the adoption and the glory and the covenants, and the giving of the law and the service of God and the promises" (Rom. ix. 4.) In the past, the kingdom of Israel was the kingdom of God (1 Chron. xiii. 8); and in the future, the kingdom of God will be the kingdom of Israel (Acts i. 6; Micah iv. 8; Isaiah lx. 12.) First, the natural and then the spiritual,—this is the rule both of God's political work, and of His individual work. All are not Israel that are of Israel: still, there has always been throughout their generations, a remnant according to the election of grace, and these will in the end be all gathered together in one glorious polity of righteousness, peace, strength, wealth, honour, life and joy everlasting—God in their midst for ever, and the congregation wholly sanctified to Him.

All this and much more is involved in the picture displayed to the mind's eye as

we read the full particulars given us in Numbers of the organisation of Israel under Moses as they came out of the Wilderness. So much for the first of to-day's three windows. The second window shows us Solomon enthroned, and speaking wisdom in the Proverbs to all who have ears to hear. This wisdom "cometh from above." It is the effluence of inspiration. It is no more Solomon's wisdom than the interpretation of Pharaoh's dream was Joseph's (Gen. xli., 16), or the disclosure of Nebuchadnezzar's vision was Daniel's (Dan. ii. 27-30.) God gave this wisdom to Solomon (1 Kings iv. 29); and Paul informs us that the utterance of it in the Proverbs is the divine voice of exhortation "speaking unto us as unto children" (Heb. xii. 5.) Consequently, what we see as we look through this window is God speaking for the enlightenment of men. What does He say? "My son attend to *My words*: incline thine ears to *My sayings*. Let them not depart from thine eyes; KEEP THEM *in the midst of thine heart*." Brethren, this is what we are busy doing. We are here for no other reason than that we desire to attend to the word of God and to keep fast hold of His instruction. In doing this, we are doing the most foolish thing under the sun in the estimation of our neighbours. There is nothing less to the popular taste than what God has said in commandment and promise; but if we are wise we will not be deterred by the popular distaste. The world chooses that which there is no substance in. Destruction and misery are in their ways. We will rather choose what Mary chose, which Jesus describes as "that good part which shall not be taken away,"—a part which has just the reverse ending to the part of ungodly men; not destruction and misery, but salvation and joy. Even now, it is the highest satisfaction attainable to mortals on earth: the answer of a good conscience, the confidence of God's friendship and the hope of good things to come. As the darkness of life increases, the hope of the Gospel

grows brighter. It is ahead of our path like a great light illumining the horizon, increasing in brightness as we draw nearer to it. Even now, godliness is the best portion for men; but what shall we say about "then" when we have done with this, vain life, and when we have placed our feet on the threshold of eternal day? Our poor minds fail to conceive the glory which God hath prepared for them that love Him. It is our wisdom then to cling closely to the words addressed to us in the Proverbs, "They are life unto those that find them and health to all their flesh."

Our third window lets us look out upon Jesus walking among men. He is near Jericho, and passing along the road, accompanied by a crowd. Ahead of him, a little man has climbed up a tree to get a good view of Jesus as he should pass. When he reaches the tree, Jesus stands still and calls up to the little man, "Zaccheus, come down, for to-day I must abide at thy house." Zaccheus comes down with alacrity, and leads the way to his house. The religious critics of Jesus among the crowd say that Jesus has gone to be the guest of a man that is a sinner. But Jesus knew better. When they got to the threshold of the house, Zaccheus, recognising Christ's authority as the standard and the Judge of righteousness, gives humble account of himself before accepting the great honour of entertaining Christ under his roof: "Behold, Lord, the half of my goods I give to the poor: and if I have taken anything from any man by false accusation, I restore him fourfold." Christ's response is the expression of satisfaction with this account. "This day is salvation come to this house, *forasmuch* as he also is a son of Abraham" (Jesus had said before that the children of Abraham were those who "did the deeds of their father of Abraham," whence we may note that not faith only, but the works of faith commend a man to Christ). The people standing round, who heard this speech, concluded that "the kingdom of God would imme-

diately appear." No wonder; "this day is salvation come." "The Son of Man is come to seek and to save that which was lost." We would all have been likely to have taken the same impression had we heard such things from Christ's own actual mouth. So "he added and spake a parable" to correct their wrong impression: "A certain nobleman went into a far country to receive for himself a kingdom and to return." Living in our age, and looking back, we can see how signally the parable has been fulfilled. The departure of Jesus is not the only thing we see, but his absence "for a long time," as he said in another place. We are nearing the end of the long time, and therefore the end of the parable has a special interest. "He commanded those servants to be called unto him to whom he had given the money." Judgment at his coming—this is what we have to look for: a standing before his judgment seat that we may "give account," and receive "according to our works." It is important that we have this always in view. The account will refer to the events of this unexciting interval of trial, and not to the feelings we may feel when we stand before the presence of his glory. Every one will be painfully attentive and deferential then. But that will go for nothing in the decisions that will be given. It is the account of what we are now doing that will be in question. This account must be a good account to receive the Lord's approbation. He will not say "well done, good and faithful servant" if the doing has not been well and the servant has not been good and faithful. Orthodox theology

has obscured this as well as many other things. It has confounded the justification of a sinner by faith with the acceptance of a saint by works. A justified sinner has to "work out his own salvation" by a "patient continuance in well doing"—"enduring to the end." If he trust to his justification—that is, to the forgiveness of sin which he receives when he obeys the truth—if after receiving this forgiveness, he walks after the flesh, and is again entangled and overcome in the pollutions of the world, his latter end is worse than the beginning. It were better for him not to know the way of righteousness than after knowing it, to turn from the holy commandment delivered unto him (2 Pet. ii. 20). So says the word of inspiration which we may safely place against all the smooth uncertainties of "learning" and the pleasing lies of superstition. But let a man faithfully serve Christ, adopting his commandments as the law of his life, and speaking right and left according to due opportunity of "the glorious majesty of his kingdom," he may have "boldness in the day of judgment." For though no man can be perfect in this imperfect state, the sins of faithful servants, confessed and forsaken, are forgiven for Christ's sake, who is their high priest who ever liveth to make intercession for them. And the faithful service is accepted as the measure of the degree of exaltation to be conferred in the great day to which the Lord makes such frequent reference in his last message by John: "Behold I come quickly; my reward is with me, to give to every one of you according as your works shall be."

EDITOR.

THE *Methodist Times* of London, states that there are more Hebrews in Jerusalem at present than at any time since the beginning of the Christian era. The number is placed at 42,000.

We have only so many hours by the

clock to live. Use them while you have them. A thing done is not to do and leaves time for other things. If you indulge the habit of putting off, it will grow upon you to the derangement of your affairs and the waste of your life.

## The Christadelphian.

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

MAY, 1887.

The age of exhibitions has naturally brought forth a Jewish exhibition. It cannot be said to be very interesting except as regard its tendency to bring Jewish affairs before the public mind at a time when God's ripening purpose requires that. The matters and objects relating to the Holy Land, and the labours of the Palestine Exploration Society are somewhat interesting, but arks and rings and scrolls and manuscripts and cups and lamps and vestments and embroideries are poor food for the mind. They illustrate the dry and withered state of Israel's race in the day of their banishment from God's presence. They are so much grave artistic trifling. Israel has lost even the husk of Mosaic life: for the outward garb of the law in its sacrifices, and feasts, and just and humane social regulations, was a glorious thing. Israel's servile emulation of beautiful Gentile vanities and inanities is a hideousness and a distress. "Dry bones—very dry:" there is no truer figure than this of Israel's sapless, lifeless, insipid, pitiful state. But the day of regeneration is at hand.

The most interesting feature of the exhibition is the collection of ancient coins: and these are interesting only for what they take us back to. It is pleasant in these days of oppressive Gentile realism to be brought face to face with such a person as Pontius Pilate—(not indeed for his own sake, but for the sense it gives of the reality of the stupendous things centreing in the prisoner who stood briefly at his bar one day in Jewish hands). We are brought into his presence by a coin bearing his name, together with that of Herod. It is pleasant to penetrate the fogs of present life, and see the flames that laid Jerusalem low in the dust, as appointed—not for the

sake of that terrible tragedy, but for the sense of the reality it gives us of things ignored in contemporary life,—the realities of the past, the truthfulness of the Lord's word in accomplished facts, and the guarantee of the certainty of the great and precious promises as yet only matters of covenant. We are thus exercised in beholding coins struck in Palestine and Rome, A. D. 70-71 to celebrate the capture of Jerusalem, and coins issued by the Jewish authorities in Jerusalem during the war of independence, which ended in the destruction of Jerusalem. For the mention of these, we are indebted to the *Daily News* report of the exhibition. They are also mentioned in the *Lightstand* by bro. Shuttleworth, who happened to be in London at the time, and paid a visit to the exhibition. It is characteristic of Jewish shyness at unpleasant truth that the only coins mentioned in the *Jewish Chronicle* report are those of the times of the Maccabees and of Barchochebas, the impostor Messiah of A. D. 132-135. Blindness hath indeed happened unto Israel, as Paul whom they hate so thoroughly so forcibly said.

The model of Solomon's temple is of no value. It is a mere speculation: and, it is of little interest, as relating to a thing of the past. It belongs to the gospel to forget the things that are behind and press forward. An attempt to illustrate the structure of the future temple shown to Ezekiel would have been more interesting. But this is beyond Israel's attainments in their present state. It has been given to the Gentiles—(not Ephraim, Mr. Hine)—to reach the light on this, as on some other of the stupendous topics of the holy oracles. A month or two now will see the publication of bro. Sulley's architectural exposition with plans and illustrations. It amounts to a demonstration, but will of course be scouted by many. It reveals the most astounding architectural conception ever broached among men; and in that partakes of the grandeur of the holy oracles.

The following is the *Daily News* account of the exhibition :—

### “ANGLO-JEWISH HISTORICAL EXHIBITION

“An exhibition bearing this title was inaugurated on Saturday evening by a soirée at the Royal Albert Hall, where, in response to invitations issued by the President, Mr. F. D. Mocatta, there was a large assemblage of ladies and gentlemen, by no means exclusively belonging to the Hebrew race. This exhibition, which is to be held in the “crush” rooms of the Hall, is, in fact, a vast collection of interesting Jewish antiquities—coins, miniature arks, rings, manuscripts, and other curiosities. The Hebrew coins certainly form one of the most interesting as well as conspicuous features, embracing as they do eight of the finest collections in Europe. Among these are to be found coins of the Maccabæan family, B.C. 143—37; coins of the Idumæan or Herodian princes, commencing B.C. 37; coins of the Roman Procurators of Judæa, the name “Pontius Pilate” appearing side by side with “Herod;” coins of the first revolt of the Jews A.D. 66-70; coins struck in Palestine and at Rome to celebrate the capture of Jerusalem; and coins of the second revolt of the Jews, A.D. 132-135. There are many relics of what is termed the “pre exilian period” in England—that is, the period when the Jews were compelled to leave this country; and from 1657, when they were allowed to return, downwards, there are interesting portraits of celebrated Jewish worthies, the more recent including one of Lord Rothschild taking his oath in the House of Lords—the first Jew ever admitted into that assembly—and one of the popular Sir Moses Montefiore. There is a splendid array of manuscripts, many of them illuminated, and in the Strauss collection are a number of massive betrothal rings of beautiful workmanship. The arks are especially worthy of attention, and among them is a large ark for scrolls of the law from the synagogue of Modena, in walnut wood, with a Hebrew dedicatory inscription; close to which is a time-worn synagogue reading desk, surmounted by a bronze eight-branch candlestick. The scrolls include an illuminated copy of the Book of Esther, and a long strip of quaint embroidered work, abounding with early scenes from the Old Testament, this being

designed to bind the book of the law. The contributions to this unique exhibition emanate from a great variety of sources. Besides M. Strauss of Paris, Mr. R. D. Sassoon, the Earl of Crawford and Balcarres, and Sir Julian Goldsmid, M.P., have placed numerous treasures at the disposal of the promoters of the exhibition; while the archives of St. Paul's Cathedral and Westminster Abbey have been ransacked to aid in the work of concentrating in one spot an immense number of objects which cannot fail to attract much public interest. The exhibition, which is to remain open for three months, may be viewed for a very moderate charge, and arrangements have, it is stated, been made with the Metropolitan and District Railway Companies for the ready issue of tickets including the fare and admission. The subway and the arcades are both to be available for visitors.”

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## THE SIGNS OF THE TIMES.

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The uncertainties of last month continue, with an inclination in the direction of peace. Renewed attempts on the Czar's life, and the discovery of Nihilist conspirators in the army, seem to have had a quieting effect on Russian diplomacy. For the moment, Russia seems more inclined to let things take their course in Bulgaria; but there is not much stress to be laid on this, as there are many elements of unrest, and the situation does not continue the same for two weeks together. The Bulgarians seem increasingly inclined to re-elect Prince Alexander. They declare they will have no one else, and if they were to re-call Alexander to the throne, the state of affairs would instantly become serious, as Russia has again and again declared she will under no circumstances consent to an appointment which would virtually hand Bulgaria over to English influence.

Sagacious politicians advise England to have her eye on Russia in Afghanistan, rather than in Bulgaria. There is much trouble there, in which Russia has a manifest hand. There is a formidable insurrection against the Ameer,

and a massing of Russian troops on the frontier. The Ameer recently sent a printed circular to the tribes in Kohistan and the Kohdaman Hills, calling upon his subjects to raise a holy war. In this document the Ameer denounces the Czar as a great tyrant and promise-breaker, whose troops are daily advancing. "If they ever occupy Afghanistan all will be lost. It is, therefore, expedient to take measures to check their advance." The Ameer tells the people that Russia violated the former treaty with Turkey, and describes how the Turks fought in the cause of Islam. "In like manner," continues the circular, "you should follow the example of the Turks and save your country from passing into the hands of Russia." A London Government paper says it is a bad sign that these troubles have cropped up just as Russia and England have disagreed about the finishing part of the disputed boundary question which so nearly ended in war a couple of years ago. "The Russians, indeed," says the same paper, "are gnawing at the whole line laid down in 1872. They have a dispute about the Upper Oxus, and, as we see, the Central Oxus at Khojeh Saleh. No one in the East, at all events, has the least doubt as to the object of all this; certainly not the Government of India. Nor can the Ameer be misled for a moment; he lived long among the Russians, and he knows their ways. The object has always been to bring such a pressure upon England, through India, as will make her subservient to Russian schemes in the south-east of Europe."

Turkey and England are talking away about Egypt, but nothing comes of it, owing partly to the extreme endeavours of both France and Russia to prevent an agreement. As to Turkey itself, the correspondent of the *Times* reports that "a perfect craze prevails in regard to the armament question, causing an enormous outlay, ruinous to the country, and little likely ever to prove practically needed in the interest of its defence. It is said that

the late contract for 500,000 repeating rifles amounted to nearly two millions sterling, which, in the present condition of the country, is about the greatest piece of administrative insanity committed for a long time past, even in Turkey."

The scheme of uniting England and her colonies in one vast system of military defence throughout the world is making progress. "The merchants of Tarshish and all the young lions thereof" are thus likely to attain more distinct and powerful development. The scheme is known as that of "Imperial federation." Representatives from the various colonies are now in London to discuss the scheme. They have had a series of meetings, under the presidency of the Secretary for War. At the opening of the Conference, the War Minister said the holding of the Conference was well timed in happening in the Jubilee year of Her Majesty's reign. When Her Majesty came to the throne many of the colonial communities had no existence, but now the Queen might well be proud of the gigantic strides they had made, and on the attitude of loyalty which more than at any previous period in the history of the country had ensured the stability of the throne.—The Duke of Cambridge, responding for the army, urged upon the colonial representatives the necessity of ensuring effective co-operation between the Imperial and colonial forces, and that all arms and stores should be of the same pattern, so as to be interchangeable.—Lord Charles Beresford, in the course of his reply on behalf of the navy, said that the most important port in the world now was not Constantinople but the Cape. With the Cape well fortified and held by a military force, England might laugh at the world. The noble lord laid special stress upon the necessity of being prepared at all points for war, and quoted very effectively the words of Earl Granville as to the peaceful state of Europe on the very eve of the outbreak of the Franco-German war.



# 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 30th (open to all, except babies); tea at 5.30; conversation, 6.30; public meeting, 7.30; close 9.30.

THE EDITOR'S APPOINTMENTS FOR MAY.—1st, Birmingham; 4th and 5th, Keighley; 8th, Swansea; 10th, Merthyr Tydvil; 15th, Birmingham; 22nd, Nottingham; 29th, Birmingham.

## SUNDAY SCHOOL.

May 1st, Nehemiah vi. and vii. to verse 7.—*Subject for proof*: "Earth, not heaven, the future abode of the righteous."—8th, Nehemiah viii. and ix.—*Subject for proof*: "That Christ and his apostles preached the gospel of the kingdom."—15th, Nehemiah x. 28-39; xi. 4; xii. 27-49.—*Subject for proof*: "That we must believe the gospel in order to be saved."—22nd, Nehemiah xiii.—*Subject for proof*: "That baptism is necessary for salvation."—29th, Recapitulation.

## BIRMINGHAM MISCELLANY.

A sister sends for the Jewish box a parcel containing three specially well-made aprons and three chemises.

There have been two additions by removal to Birmingham during the month—sister Butler from Shrewsbury, and brother Oltom from Ettington.

On Wednesday, April 13th, there was a Board School lecture (Icknield Street) on the Eastern Question by brother Roberts (brother Shuttleworth presiding). There was a large attendance.

During the month we have had visitors from Bath, Brierley Hill, Dudley, Hull, Kettering, Liverpool, Lichfield, London, Sowerby Bridge, Tewkesbury: and perhaps other places forgotten.

Our usual quarterly business meeting was held on the first Thursday of April. The special feature of the reports was the substantial progress of the previous three months in the way of recovery from the

financial stress caused by the division of two years ago. The ship is now out to sea with a fair horizon beyond.

The death of brother Norrie (sister Roberts' father) was announced in the course of the meeting for the breaking of bread on Sunday, April 3rd. He was known to a good many in Birmingham, having been an occasional visitor. He was known for his gravity and supreme regard for the things of God.

The death of sister Wall was omitted to be mentioned last month. She died March 9th, and was interred at Witton on March 13th. She was buried by the Exchange brethren, with whom, however, she said she had never identified herself in the final sense. Her statement is confirmed by her son, and by the discovery among her papers after death of an unused "post card" sent her by the Exchange brethren for her to express her mind as to joining them.

On Good Friday, our usual tea meeting was unusually effective for all the purposes for which it is held. The attendance was unusually large, and the communion of the brethren unusually cordial, and markedly spiritual in tone. All social gatherings of human beings are necessarily more or less cordial, but there is a cordiality that is merely the cordiality of gregariousness. This is merely of the flesh. The cordiality springing from an identical love of the Father and identical sympathy with all His glorious ways—past, present and future—is a cordiality that is pure, noble and lasting.

The said "banner" has been paid for by the ecclesia. The arranging brethren insisted upon it: the quarterly meeting voted it, to the surprise of the original purchasers, to whom the idea of such a

thing never occurred for a moment. There was no resisting the wish of the brethren in view of the sentiment which prompted it. They said they were jealous of the honour of having a hand in the public confession of the name of God at such a time and in such a form. The banner is now the property of the ecclesia. It was exhibited at the tea meeting on Good Friday, completely covering one end of the Temperance Hall. It will probably be of no particular use except for this Jubilee year. Brethren in various places, (Dudley, Nottingham, Sheffield,) have expressed a wish to have the use of it on the occasion of the local Jubilee celebrations of their towns. Compliance with their wishes is a joyful matter of course.

Our recording brother, (brother Sturgess), having, as he says, no sympathy with disobedience, and a yearning desire for the spiritual prosperity of the ecclesia, resorted during the month to an innocent stratagem which answered its purpose. He issued special invitations to be present at the quarterly business meeting—when he said a special business of great importance would be brought forward. The invitations were specially addressed to habitual absentees. When the meeting night came, there was a full attendance, and bro. Sturgess delivered a specially impressive address on the duty of being always present at the breaking of bread. He was followed by other brethren in the same strain. Good results have been already manifest from this compliance with the apostolic injunction to “exhort one another,” and to strive to “provoke unto love and good words.”

## 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 Pugh reports the obedience of JOSEPH SAMUELS, of 64, Brecon Road, Merthyr, who was immersed at Swansea, and joined in the breaking of bread on Sunday, March 12th.

**Bath**.—Brother Strange reports two encouraging cases of obedience to the truth, namely, that of ARTHUR GINGELL (34), and his wife, SARAH JANE GINGELL (32), formerly neutral, who after a satisfactory confession of the things concerning the

kingdom of God, and the name of Jesus anointed, were buried in baptism April 5th. Others are interested.—Brother Strange adds: “We have had a course of four lectures from brot’er Thomas as follows: April 3rd, “Christ died for our sins”; 10th, “Salvation is of the Jews, what and when”; 17th, “Faith only, is it Scriptural”; 24th, “Almost persuaded: Agrippa to Paul.” The lectures were listened to with marked attention. We should feel grateful to any lecturing brother passing this way if he would speak for us on Sundays. We only have brother Thomas to speak, and it is a great strain on him every Sunday.

**Belfast**.—Brother Close reports the obedience of MARY MURRAY (23), who put on the covering name in baptism on the 4th of this month. She is sister in the flesh to sister Murray, of Liverpool. Under great difficulty, the brethren here are still trying to keep the light burning as a witness for the truth.

**Birmingham**.—During the month, there has been added to our number, by the obedience of the truth, LUCY ELIZA HOLLAND (27), tailoress; she was immersed on March 31st.

LECTURES.—March 27th, “An Open Bible” (brother Shuttleworth); April 3rd, “The bewitched Galatian” (brother Roberts); 10th, “Suppose the Bible be true” (brother Shuttleworth); 17th, “Bless you” (brother Roberts); 24th, “Divine coercion” (brother Shuttleworth).

**Blackburn**.—Brother Brockfield, who busies himself here in the dissemination of the truth’s literature, says:—“I have reason to believe that the truth will get a footing in Blackburn before long. God grant that such may be the case; for I am weary of struggling alone in the truth. *The Light-stand and Christadelphian* are welcome visitors. The articles on Christ’s life and work I have enjoyed very much. If you know of any brother who has one, two, or three volumes of *Eureka*, second-hand, to part with, kindly refer him to me. Any brother travelling this way would receive a hearty welcome at 85, Victoria Street.”

**Bournemouth**.—Brother Geo. Sherry writes:—“We are still holding forth the word of life amid much opposition. The strangers continue to attend our meetings and evince great interest in the things set forth in our lectures. We hope shortly to assist some to put on the sin-covering

name of Christ. We have the presence of brother Powell, of Birmingham, who has greatly strengthened us with his words of exhortation and comfort. We held a tea meeting on Good Friday, to which we invited our school children and the interested strangers. Thirty-three sat down to tea. After tea a very pleasant evening was spent. Brother Powell and brother Morris addressed the meeting to the edification of the brethren, and laid before the strangers their dangerous position of being out of Christ. The weighty words of brother Powell will not soon be forgotten."

**Brierley Hill.**—A brother, whose name is not stated, reports the death of brother H. O. Warrender, late recording brother for this ecclesia. His decease, which occurred on the 17th of January, is a great loss to the brethren here, who have also lost sister Warrender through removal to Cannock. There have been two additions in the persons of brother Brumfield and his sister wife. The brethren continue their efforts on behalf of the truth, although, judging from appearances, the result is *nil*. The Lord will not hold faithful servants responsible for the fruitlessness of seed sown in barren ground.

**Burton-on-Trent.**—Brother Dalton writes: "We have been refreshed and encouraged by a visit from brother Roberts for the first time, who delivered two lectures March 27th, 'What of the Night,' and 29th 'Salvation; what it is according to the Bible.' There was a fair attendance at both lectures."

**Crewe.**—Brother C. W. Heath writes: "The efforts of the brethren on behalf of the truth are attended with quiet scorn and contemptuous indifference, more or less, which makes it hard work to endure; but brings forcibly to mind what must have been the experience of those notable men of sign:—Noah, Lot, Moses, the Holy Prophets, our Lord and His Apostles, in their day. The light shines even now, but alas! the darkness comprehends it not; our days are surely parallel with those of Isaiah's day, who spake of those that called evil good, and good evil, darkness light, and light darkness, bitter sweet, and sweet bitter, who were wise in their own eyes, and prudent in their own sight, and 'who loved to have it so.' Isa. v. We are encouraged and comforted nevertheless by the fact that these exercises are good among ourselves, enabling us to realise the fulness

and richness of the divine counsel, quickening us to purer and heartier service in joyful faith and hope. On Good Friday we had a gathering for tea and social intercourse, on the basis of the truth, followed by an interesting and profitable public meeting; our minds being engaged in singing, prayer, and a number of addresses by the brethren, and an exhibition of ancient and modern Palestinian views by magic lantern, which were briefly described, closing the proceedings by ten o'clock. A subsequent meeting was arranged to complete our programme, with special reference to the children of the Sunday school; the magic lantern again helping us to realise the beauty, glory, and richness of that land which has yet to be the glory of all lands, the future joy of all the earth; when the Lord returns to rebuild her palaces and temple, and manifest his glory. We have an application for immersion by another of Adam's children, who desires to avail himself of divine mercy, and enter the service with the hope that he may obtain the incorruptible crown, which the Lord will give to all his faithful children in that day, for the dawn of which we pray."

**LECTURES.**—Since last month (all by brother Hall):—"After judgment," "The hour of judgment," "After the war," "The Eternal City; 1,000 years' jubilee."

**Great Grimbsby.**—Brother Feary reports that the truth is slowly taking root here. The few friends it has at present meet at the Friendly Society Hall. They would be glad of a call from any passing brother.

**Grantham.**—Brother Buckler reports the continuance of testimony for the truth during another month; in which the brethren have been assisted by brother Sulley, of Nottingham, who lectured March 13th. Subject: "What must I do to be saved?" The other subjects have been "God and the Bible, the Christadelphian's only hope," "The life that will not end," "The coming war, for which the nations are preparing! The battle-field. Who will fight? How will it end?"

**Haworth.**—Brother Sutcliffe reports that since last report the brethren here have had visits as follows:—From brother Darlow, of Halifax, who lectured on "Is death the cessation of being?" from brother Barraclough, of Heckmondwike, who lectured on "Scripture teaching *versus*

Clerical teaching concerning the Sabbath ;" from brother R. Smith, of Halifax, who lectured on "The bruising of the serpent's head by the seed of the woman ;" from brother Wadsworth, of Keighley, who lectured on "Is it death to die?" and from brother Z. Drake, of Elland, who lectured on "How are the dead raised up, and with what body do they come?" brother Wadsworth again, on "Why do we pray, 'Thy kingdom come?'" — Brother Sutcliffe says: "The lectures were only moderately attended, but we are sure we are doing a good work—the work of God on earth. One interested stranger tells us 'our teaching is right if the Bible be reliable,' which, alas, he doubts. This same person has placed 'a declaration' in the hands of a cousin of his, near Doncaster, who, after reading it and 'Christendom Astray,' has resolved to be a Christadelphian, saying his wife will no doubt follow soon. He was going to Sheffield to be immersed. His name is T. Whitaker, East Butterwick, near Doncaster."

**Huddersfield.** — Brother Heywood writes:—"The ecclesia here held their usual tea and social gathering on Good Friday, in the Lodge Room of the Victoria Temperance Hall, Buxton Road. We had brethren and sisters from Liverpool, Stockport, Oldham, Sowerby Bridge, Halifax, Elland, Leeds, Heckmondwike, Bradford, &c., to the number of about 100. The meeting was addressed by brother Wilde, of Slaithwaite; Clarke, of Stockport; Smith, of Halifax; Z. Drake, of Elland; Bamford, of Oldham, who gave earnest and instructive words of encouragement to hold fast the Word of Life, and walk worthily unto the end. It was one of the most successful meetings we have had, and cheered us in the difficulties we had lately passed through. As the mills and business places here work on Good Friday now, the meeting was asked to decide if Easter Monday (Bank Holiday) would be more convenient for future meetings (if the Lord delay). It was decided by the majority present that our annual gathering should take place in future on Easter Monday."

**Keighley.**—Brother Roe, after reporting withdrawal from brother Elias Grey-stone, on account of absence from the table, says:—"The town of Keighley has been somewhat exercised lately by a controversy between the Spiritualists and

a Mr. T. Ashcroft, and as the Christadelphians have been freely referred to, and as usual very much misrepresented, we have felt it our duty to make an effort to counteract as far as possible the misrepresentation, and have made arrangements for a series of discourses as follow:—Sunday, April 3rd, 'Some of the things most surely believed among us' (brother Walker, of Preston); and on Sunday, April 10th, 'Angel visits to the earth no proof whatever of modern spiritualism (by brother Wadsworth); and on April 17th, 'Spirit gifts *versus* Spiritualism,' by brother Barraclough, of Heckmondwike. We are expecting to have two discourses by brother Roberts, of Birmingham, on May 4th and 5th. 1. 'What the Bible has to say for itself, and the proof that what it says is true.' 2. 'What the Bible has to say about the constitution of man, the state of the dead, and the prospects of the human race.'"

**Kilmarnock.**—Bro. Haining writes: "It is my pleasing duty to report that JOHN MITCHELL (22) formerly United Presbyterian, rendered obedience to the truth by being baptised on 4th inst. The responsible task imposed upon those whose duty it was to examine the candidate was not only easy; it was also interesting and refreshing, from the ready and intelligent answers elicited. The case of our young brother is instructive and encouraging. He is employed on the railway, and has resided for some time at Johnstone, a town about 23 miles from Kilmarnock, and 10 from Glasgow. Having got the loan of *Twelve Lectures* from an acquaintance, he began to read, but not with interest at first. Gradually, through perseverance, a change set in which altered his impressions. What at first seemed repulsive became so interesting and pressingly important, that he determined to sift the matter to its foundation. With this object, he of his own accord—(there were no brethren near to advise one way or other)—purchased *Eureka* (3 vols.) *Elpis Israel*, &c., &c. Having attentively read and carefully compared these marvellous and surpassingly excellent expositions of the One Faith, with the sacred oracles, he became not only enlightened and convinced as to the "way" but also humbled enough in mind to make application for assistance, to put on the only 'Name under heaven, given among men whereby we must be saved.' Having been personally acquainted in past time

with some of the brethren here, he sought out our meeting place, and attended some days, with the result already stated. Meantime he expects to meet with us fortnightly, and sometimes with the brethren in Glasgow.—If I may be allowed the liberty here, I would strongly recommend enquirers to follow as far as possible the example of this brother. The mode he adopted is the best calculated to make a clean sweep from the mind of the mawkishness and insipid sentimental rubbish engendered by orthodox teaching. By a healthy tone (producing freshness and vigour) being imparted to it instead, a true relish is given for the tangible and glorious realities of the divine purpose. The mind thus delivered and exercised is sure to be imbued with devout respect and profound reverence for the Bible as being the product of Him whose purpose it reveals. Those thus fortified are not likely to be ensnared by the theory (in whatever form or garb presented) of a partly human—therefore fallible and erring—and partly divine Bible. This God-dishonouring and mind-emasculating conception has long prevailed in orthodox circles; but, having gradually become more rampant during recent years, it is now being flaunted before the public mind with blatant effrontery. This, doubtless, to a large extent accounts for the blasphemous disregard of everything sacred, and also for the unscrupulous conduct—or rather misconduct, which is now so generally manifest in all grades of society, and which was comparatively absent 40 years ago. That a conception which is so calculated to sap the foundation of true faith, and real trust in God, should have invaded the circle of the brotherhood with such scathing effect, is painful and grievous to contemplate. The reproach is great, but there was doubtless a cause. Had things been right, the insidious theory would not have been admitted. It therefore seems that so it must be. It is on record for our instruction that the Scriptures must be fulfilled. While such things in no way interfere with our freedom of action so as to diminish our responsibility in relation thereto, the group of signs, which proclaims the advent nigh, must be complete. Jesus has said, 'When the Son of Man cometh, shall he find the faith on the earth.' Alas! 'as it was in the days of Noah, so shall it be when the Son of Man comes.'

Let us look well to our garments, the Lord is at hand."

**Leicester.**—Brother Gamble writes:—"In my report last month I said some were interested in the truth, and we hoped shortly to have their company as brethren and sisters. I have now much pleasure in reporting that on April 6th the following were immersed into the saving name of the Lord Jesus Christ:—STEPHEN CLARKE, and CATHERINE, his wife; also ELIZABETH NEWITT. Brother and sister Clarke were members of the Melbourne Hall (Leicester), which is supposed to be unsectarian—brother Clarke being one of the stewards, and sister Clarke one of the select choir. The minister is of course annoyed that they have left him, and has proved himself a very bad shepherd, for when visiting sister Clarke, instead of trying to convince her of her error, said argument was useless, and he did not see how they could take their places again in his meeting, and requested her not to talk to his converted people. Brother Clarke he did not visit at all. In his monthly magazine called *Worship and Work* he sets forth 'seven reasons why he cannot accept Christadelphianism,' and also prints the same in a *Monthly Visitor* which is distributed from house to house in his district. I wrote asking him if he would meet a Christadelphian upon a public platform to debate the points he enumerates; but he declines, saying he does not wish to give the system further publicity, &c. It has had 'further publicity,' however, for we have had a four-page reply tract printed and on Sunday last distributed to his congregation of about 1,300. We have also distributed them from house to house in all the district where his *Monthly Visitor* would go. Brother J. J. Andrew, of London, lectures for us on Sunday, April 17th, and will reply to Mr. Meyer's 'seven reasons.' We have had the company several times of sister Beale, who is living a few miles outside Leicester, and also of sister Boot, who has been living in Spain for the last six years. Sister Boot has had a long illness, and when visiting London went to the Harlesden and Wellington Street meeting, not knowing of the division, but after learning particulars has decided to meet with those only who have taken a firm stand respecting the Inspiration of the Scriptures."

**London (South).**—*Surrey Masonic*

*Hall, Camberwell New Road.*—Sundays, 11 a.m., 7 p.m.; Wednesdays, 8 p.m.—Brother Clements writes:—"With the month of April we finish our special effort commenced in February last. The April course on "Christendom Astray" opened with a lecture by brother Shuttleworth, of Birmingham, at which there was a large attendance. Brother Shuttleworth exhorted us in the morning and also at our tea meeting on Good Friday. His visit has been refreshing and strengthening to us all. A goodly number from the Islington ecclesia were with us at our tea meeting. We in turn attended their tea meeting on Easter Monday.

LECTURES.—April 3rd, "The so-called Evangelical Doctrines of the Christian World radically wrong. Its preaching and practice with reference to the subjects of soul-saving, death, heaven, hell, immortality, and the very Gospel itself, entirely subversive of the system of truth revealed in the Scriptures" (brother Shuttleworth, of Birmingham); 10th, "Church and State.—An unscriptural alliance shortly to be dissolved—a worldly organisation with which Christ's faithful disciples can have no connection—its incongruities and anti-scriptural practices" (brother J. J. Andrew); 17th, "The veil that is spread over all nations (Isaiah xxv. 7). What it is, and how it will be removed" (brother C. Meakin); 24th, "The Doctrine of the Trinity, not taught in the Bible, but a human theory, subversive of the true teaching concerning the Father, Son, and Holy Spirit" (brother R. Elliott).

**London.**—ISLINGTON. —69, *Upper Street, 11 a.m. and 7 p.m.; Wednesdays, 8 p.m.*—Brother William Owler reports that brother and sister Benton, of Southampton, have returned to London. Brother and sister Sparkhall have removed to North London and meet with the brethren at Islington. On Bank Holiday the brethren and sisters had tea together in the hall, and were cheered by the presence of a number of brethren from Camberwell. The addresses were of an encouraging character and a profitable evening was spent.

LECTURES.—April 3rd, "Death" (brother A. T. Jannaway); 10th, "The Jewish year of Jubilee" (brother W. Owler); 17th, "Modern Christianity" (brother Elliott); 24th, "The Holy Spirit" (brother J. J. Andrew).

**Newcastle-on-Tyne.**—Brother Little reports that on March 17th MARGARET ROBSON and ELIZABETH HARDY (both formerly Church of England), were baptised into the saving name of Christ.

LECTURES.—March 20th, "Suffer little children to come unto me;" 27th, "The Promises;" April 3rd, "The Paradise of God;" 10th, "Christ on Calvary;" 17th, "The Resurrection of Christ."

**Gldham.**—Brother Bamford writes:—"Though we have not reported ourselves since November last, it must not be thought that we have been idle. We are doing our utmost to proclaim the glad tidings of the kingdom, and as a rule we get a goodly number of strangers to listen. Several are interested and we hope to report progress ere long. The month's lectures have been as follow:—

March 13th, "Faith" (brother George Waite, of Stockport); 20th, "Jerusalem and the Jews: past, present, and future" (brother J. E. Bamford); 27th, "The Spirit in Man" (brother T. Holland, of Manchester); April 3rd, "Where are the dead and what are they doing?" (brother Z. Drake, of Elland); 10th, "The new birth" (brother Jonah Clarke, of Stockport).

In another letter brother Bamford says:—"I have spent a very pleasant and profitable Easter with the brethren in Yorkshire, having visited Huddersfield, Elland, Sowerby Bridge, Halifax, and Bradford. You will be pleased to hear that brother Briggs is improving nicely and now able to attend the meetings. He has been greatly missed during his illness. We had a very good fraternal gathering at Huddersfield on Good Friday, the brethren mustering in large numbers. After all the strife and dividing in Yorkshire, there is still a sturdy band of believers who are doing their best to preserve and proclaim the truth."

**Peterborough.**—Brother Bruce writes:—"The brethren will be pleased to hear that we have taken the Temperance Hall, Boroughbury, which is far superior to the one we have just left. We cannot fail to see the hand of God in this change. We applied for this hall about three months since, but a rev. gentleman, not at all partial to the Christadelphians, prevented us from having it. But we thank God that obstacle has been removed, and we have made the hall secure in our hands for a

period of time (should the Master tarry.) It is within a stone's throw of the hall where the other brethren meet. This is not liked. But we cannot do otherwise than walk in the way God has opened for us. Brother Sulley, of Nottingham, gave the first lecture on April 10th, which was advertised in newspapers with a great distribution of hand-bills; subject: "Imperial Federation foretold in the Scriptures."

**Sheffield.**—Brother Shemeld writes:—"Sunday, April 10th, was a day of gladness and comfort to the brethren here, occasioned by the visit of brother Roberts, of Birmingham, and the presence also of brother and sister Brown, of Nottingham, and brother Bryan Smither, of Luton. Brother Roberts gave us the word of exhortation in the morning, and lectured in the evening. Subject:—"Bewitched: Paul's expression of surprise at the bewitched condition of the Galatians more strikingly applicable to the present state of the religious world." The special effort brought a good company of hearers together, who listened most attentively to an excellent lecture. Both brethren and strangers heartily enjoyed what was advanced, and we feel sure time will prove that our labours have not been in vain."

**Swansea.**—*Albert Minor Hall.*—Brother Randles writes:—"On Good Friday, a tea meeting was held. During the evening, some stirring addresses were given by the brethren (interspersed with singing); exhorting to faithfulness and increased steadfastness, which will develop those characteristics necessary to the securing an abundant entrance into the Kingdom. A profitable time was spent. We are sorry to report that during the quarter, brother Lace has ceased fellowship. We have another loss, but in a different sense, through the removal to Cardiff of brother Allen. Since our last report, the subjects discoursed upon have been as follows:—March 20th, 'The Queen of Ancient Sheba,' (brother Shuttleworth.) 27th, 'King Solomon and his Type—Christ' (brother Clement.) April 3rd, 'The coming New Governor.' The *Man* selected, the time appointed, duration, and limit of his Government. (brother Evans.) April 10th, 'The *Greater Reformation*, "St. Paul's," "St. Peter's," "St. Sophia," their approaching demolition, and the erection of a "House of Prayer for all Nations" in the Holy Land.' (brother M. Evans."

Brother Randles encloses the following correspondence, which he thinks will interest the readers of the *Christadelphian*:—

Merthyr, March 22nd, 1887.

DEAR BROTHER RANGLES, — Since writing to you about the kind offer of Mr. Roberts, with regard to the room, &c, I have thought it would be well to make you acquainted with some facts which have brought things to the present issue. When I was at Swansea, I think I read you a paper, which I called my "resignation," the original of which I sent to Mr. Hartwell, Wesleyan minister. Since then various rumours have been going about as to what I was, and what I believed. Some said I was baptized in Swansea in a "tub," in a "coffee tavern," in the name of the "devil"; others that I denied the "atonement," while others said I had given up "prayer." I thought I should like to let them all know what I did believe, but lacked opportunity, till the other day I had a good chance, which occurred in this way: one of the members taxed me with unchristian feeling towards my children, for keeping them from chapel and Sunday school on the 6th inst., so I wrote to the minister explaining my reason for what I had done, enclosing the 13 "articles," what the Christadelphians believed, also a *Bible Finger Post* on "the second birth, or born a second time." I enclose a copy of letter numbered 1, to which I received no reply, but I heard that the following Sunday evening, he denounced nine of the "thirteen," and cautioned his flock against having an thing to do with the "doctrine." I then wrote him letter No. 2, which brought a reply, short, and very unsatisfactory (I enclose the gentleman's reply). To this I replied as per copy No. 3, enclosing brother Roberts's lecture on "The Resurrection of Christ," which was returned next day, letter and all without a word. Of course I showed his reply, and my letter, to several of his flock and others, who expressed much surprise at his not attempting to expose the errors (supposed). So after reading the whole you will be able to judge. Many are uneasy that were "at ease in Zion," as they say, and making enquiries as to the truth. It would, I think, be a fine opportunity for a few lectures. Many are very shaky as to the "immortality of the soul." If that is once kicked from under them, the rest I think would be easy.

Hoping this will reach you before you reply,—Your brother in the one faith, S. JONES.

Letter No. 1.

To the Rev. T. Hartwell. SIR,—Being taxed with unchristian conduct by one of your prominent members and local preacher—because of my prohibiting my children from attending “Wesley Sunday School” on 6th instant, and as I found it impossible to reason with him, I beg to submit my reasons to you, sir, so that it may be generally known, because, as I stated in my resignation (a copy of which I retain), the human tendency is to pervert truth, or willfully misrepresent it. My reason for prohibiting the children was that I might train them up in the truth, because I love them, and desire they may eventually inherit the “kingdom of God,” which they were being taught was “within them,” and believing that the truth which will save the father will save the children also. Not (as some imagine) that I am prejudiced against the people called Methodists, for many of whom I entertain great respect (yours:lf among the number, sir), and bear them record that they have a “zeal of God, but not according to knowledge;” and “my heart’s desire and prayer to God is, that that they may be saved,” in the day when the “Lord Jesus Christ shall judge the quick and the dead at his appearing,” and “his kingdom.” But the majority of them are in the fearful position of the Gentiles Paul describes in Ephes. iv. 18: “Having the understanding darkened, being alienated from the life of God through the ignorance that is in them because of the blindness of their heart,” as demonstrated by a member who recently made the lamentable confession to me, that (they) did not know what the Wesleyans believed, a fact that may be endorsed by millions. As also various opinions (far from the truth) are going the rounds of the people as to what I believe, I enclose a printed list, not of an imposed creed, but of what “I believe and rejoice in,” so that you may correct erroneous notions expressed “in your presence,” for the truth’s sake, as I always (as far as I am able) give a fair exposition of “Wesleyan Methodism.” I also enclose a leaflet, defining the new birth, or “Born a second time, Scripturally,” which all who by patient continuance in well-doing seek

for glory and honour and immortality, to be bestowed at Christ’s appearing, will be quite prepared to acknowledge is quite in accordance with Scripture. But to those who seek for “Mansions in the skies” in a disembodied state, it will not be very palatable. Please excuse my troubling you, sir, but I thought a word just now in explanation of why I kept my children from Wesley School would not be inopportune, as I expect you will do me more justice than “Mr. ——— or any whose zeal is without knowledge. If you have any fault to find with what I’ve written, and can express it in the words of the Spirit (as I shall be watchful again not to receive any doctrine that cannot be sealed with a “Thus saith the Lord.”) I should receive it with meekness and love.—I am, sir, your obedient servant, STEPHEN JONES.  
(No reply to this).

Letter No. 2.

DEAR SIR,—Having heard that you have publicly proclaimed nine out of the thirteen articles believed in by Christadelphians to be unscriptural, and therefore unsalvable, I beg to refer you to the close of my letter of the 8th inst., wherein I requested you to point out, in Scriptural language, any fault you had to find, and that I should receive it in meekness and love. I respectfully repeat that request. If, as you think and proclaimed, I am wrong, surely it would be a “Christian” act to point out the errors and endeavour to put me right again, especially as I am indebted to you for much of the teaching which I consider unscriptural. If otherwise, and I continue in error, you knowing it, how will you meet me at the judgment seat of Christ, conscious you never put forth a finger to put me right? I may remark that the short time you had the articles in question in possession (five days) would scarcely warrant such a hasty conclusion with regard to nine of them. If those are the days spoken of by the prophet, “when darkness covers the earth, and gross darkness the people,” and you are able to shed a ray of light in the intense darkness, I for one shall be very glad of it, and, if in accordance with truth, act on it. Hoping you will favour me with a reply, I am, sir, yours obediently, STEPHEN JONES.

The following is his reply, to which I responded in No. 3:—



Merthyr, March 17th, 1887.

*"Neither did his brethren believe on him."*—ST. JOHN THE EVANGELIST.

DEAR SIR,—Referring to your letters, I have to say that I consider it to be my duty to solemnly warn my brethren in Christ against the grave errors you are engaged in propagating,—and subscribe myself,

J. T. HARTWELL,  
A very unworthy  
Christ-φ-a-del-phi-an.

Mr. S. Jones.

Letter No. 3.

*"He that is first in his own cause seemeth just, but his neighbour cometh and searcheth him."*—SOLOMON.

*"Prove all things; hold fast that which is good."*—PAUL.

DEAR SIR,—I was greatly disappointed at the receipt of your reply, which I think justifies me in saying you were not able to prove your public assertion with regard to the nine articles. You accuse me of propagating error, which I think is hardly just, in view of your inability to demonstrate it such, except to those who are of your way of thinking, which is quite an easy matter. I suggest the trial of the propagators of error by the truth, which says, "The meek shall inherit the earth," not, imagined, "Mansions in the skies," and, the soul that sinneth it shall die, not continue to exist for ever in torments or bliss.

Paul says, "If the dead rise not, then those that have fallen asleep in Christ have perished." Propagators of error say "No: if the body rise not, the 'immortal soul' is quite safe in the 'mansions above.'" Jesus said, "God gave His only begotten son that whosoever believeth in him should not perish." Propagators of error say "No: " but that "they suffer the torments of the damned for ever," that is, unbelievers. Truth says "The dead know not anything." Propagators of error say they know everything. Enough, I need not continue to contrast truth with error, but will leave you to judge who are the propagators of it. With regard to the text from St. John, I reply, I believe in him fully, as the way, the truth, and the life, also in what he said to the Jews, "All that have heard and learned of the Father cometh to me," that

there must be a *hearing* and learning before coming, and after that process, a fulfilling of all righteousness as Jesus did himself in Jordan; before anyone can call himself a "Brother of Christ."

I am sorry you cautioned your brethren in "Wesley Chapel" against proving all things, and thus cutting off from them all chance of "saving their souls alive."

I am, Sir, yours obediently,  
STEPHEN JONES.

P.S.—I enclose a small book; please read it.

\* \* The book and letter were returned next day without a word.

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### AUSTRALIA.

**Caulfield** (Victoria).—Bro. Barlow reports the immersion of Capt. F. F. HULSTON; and withdrawal from Bro. Schneider. He adds: "Lést any of the brethren should be moved by the emigration ideas, we would advise them not to think of it at present. However bad things at home may be, they cannot be worse than the Colonies are at present. Skilled labour crowds the markets, and there is no chance for an outlet. God grant that the much desired remedy may soon be divinely manifested, and the desire of all nations appear."

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### CANADA.

**Lynch Lake.**—Sister Mary A. Shaw writes: "With the exception of my eldest son John, I am here alone in the truth. The nearest believer is Sister Bartlett (once of the Elland Ecclesia) who lives thirty miles from us. We don't find any around us who are willing to give ear to sound doctrine; all seem wedded to fables. We break bread together each first day of the week, and endeavour in the midst of much trial and many cares to walk as becometh those who watch for their Lord. We find the *Christadelphian* and *Lightstand* a great comfort to us in our isolation. Bro. Shaw sends them from Cleveland where he still remains."

**Toronto.**—Bro. Baillie reports the addition to their ecclesia of MINNA RENSRAW, wife of brother Alex. Renshaw, who was immersed into the saving name of Christ on Sunday, Feb. 13th. Sister Renshaw

has been anxiously enquiring into the truth for some time past, and her acceptance of God's way of salvation and consequent obedience by immersion has been a cause of rejoicing to her husband and all faithful believers of God's word who knew her.

**Guelph.**—Brother Evans writes: "By faith in the testimonies of the Holy Spirit and consequent compliance with its directions—a rare thing in the earth now-a-days—we have had added to our number here EDWARD TAPPINGTON (29), *employed* at furniture factory; and DAVID E. WICKS (33), grocer. We trust they may progress in the path of knowledge, understanding and wisdom which is from above, despite its narrowness and roughness, and develop the desired and indispensable mental and moral features of the sons of God; and, finally, as the psalmist prayed, 'see the prosperity of God's chosen; rejoice in the gladness of His nation; and glory with His inheritance.' It is right also to state that early in the year we adopted the 'lot'; which, as an orderly and peaceable mode, we can cordially recommend to meetings requiring presiding brethren (especially in event of a plurality desiring, or apparently being eligible for the office) associated as it is with principles of faith and godliness, and above all deference and submission, as is meet, to the 'Bishop of our souls.' One has only to think how little place is given in the kingdom of God and all pertaining to it, to the principles of republicanism and democracy, to see how amiss is the ballot system in the church of the living God. It might not be so much so were an ecclesia individually possessed of infallible wisdom, or were absolutely righteous: or *if* the affairs sought to be arranged were altogether their own. To Christ it hath been given 'to be the head over all things to the Church.' Reflection and experience too will show whether in the ballot or lot system is invidiousness and self-seeking set aside, or humility and amity promoted; which more calculated to repress the flesh or exalt righteousness, in short conduce to that good and pleasant state of things spoken of by the Spirit in David, pre-tyfied by the perfumed and precious holy anointing oil, and further likened to the dew on Zion's Hill; for where unity and peace is, there has the Lord commanded the blessing of life for evermore. Where

scripturally submitted to, the lot causeth contentions to cease (Prov. xviii. 18). The apostles used it after the law and before their spirit baptism; it is not yet obsolete as evinced by Ezek. xlvi. 22. Dr. Thomas' advocacy and excellent enunciations of the subject are found in the *Herald of the Kingdom*, 1854, *Man in Society*; also in the *Apostolic Advocate*."

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#### SOUTH AFRICA.

**Queenstown.**—Bro. Bushell reports the immersion on the 18th Feb.; of Mrs. HESTER GITSON, (27), formerly a Wesleyan, "She has been a very diligent reader and thinker. Mr. Gitson also is reading, and is much interested. I think we shall soon have him with us. We are still spreading the truth as much as we can, but it is very slow work."

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#### UNITED STATES.

**Rochester (N.Y.)**—Brother Tomlin reports the removal to England of brother and sister W. Wall, consequent on the death of brother Wall's mother at Birmingham. Brother Tomlin says the Rochester ecclesia lose two very highly esteemed members, whom they cordially recommend to the fellowship of brethren and sisters of any ecclesia who refuse fellowship of partial inspiration, renunciationism, or any other "wind of doctrine" that has disturbed the unity of the one faith.

**Boston (Mass.)**—Brother Trussler reports the death of a young sister, much loved, and of whom great hopes are entertained that she will receive the reward of the righteous at the tribunal of Christ, viz., sister Louisa A. Thompson (wife of brother James Thompson, of Boston). She died March 24th, and was interred on Sunday, the 27th inst., at the Cedar Grove Cemetery, Forrest Hills. Her sufferings were great, although she only reached the age of 25 years. There was a large attendance at the funeral.

**LECTURES.**—March 6th, "Michael the archangel, contending with the devil about the body of Moses;" 13th, "If the righteous shall inherit the earth, can the Kingdom of God be within you;" 20th, "Christ is coming;" 27th, "The Regeneration."



" *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. 278.

2 JUNE 1st, 1887., A.M., 5978. Vol. XXIV.

## DR. THOMAS'S ACCOUNT OF HIS VISIT TO THE SOUTH DURING THE AMERICAN CIVIL WAR.

(Continued from last month.)

After "the rebels" had departed for their Sebastopol at Yorktown, Captain Boutelle proceeded to marshal his rascallions into line preparatory for a march to the steamer at Old Point, which was to convey them back to Newport News. We were then to accompany them, in custody of General Wool's lieutenants, as far as the Hygeia, in sight of the Fortress, and about three miles from the creek. All things being ready for a forward movement, the word was given to march.

When we arrived at the margin of the creek, we were halted for the purpose of transporting a mule and tumbril cart across, which was no easy matter, owing to the perverseness of mule nature, and the condition of the wooden bridge. The latter does not abut upon the secession side of the creek, being left unfinished there, lest, it may be supposed, if there were another scamper from Big Bethel, the "rebel cavalry" might rush pell-mell with the panic-stricken fugitives over the bridge to the very gates of their stronghold. In the present condition of the bridge, this would not be possible. Cavalry could not get upon it, and infantry can only ascend it by a single plank. At the rebel end of the bridge, which has thus seceded from the shore, is a piece of artillery masked from "rebel" gaze by a wooden shed built over it, with only space enough upon the north side for one man at a time to pass between it and the rail.

On the abolition side of the creek, entrenchments may be seen, behind which guns are, or may be, so placed as to sweep the bridge; nevertheless, if General Magruder be a Bonaparte, and his "rebel" men-at-arms equal to his *sans culottes*, he may make another bridge of Lodi of this at Hampton, and drive the Austrians into the sea. In such a case as this a fine opportunity would present itself for the general to wrest the confederate ensign from the grasp of some timid "rebel," and pushing across the bridge at the head of his column through the storm of leaden and iron hail plant it on the cupola of Col. Mallory's, or ex-President Tyler's mansion, which overlook the "desolating abomination" of the country round.

If our ambition ran in the old Adamic channel, we would undertake to accomplish this feat with ten thousand men, and to clear out every "Vandal" to the sea. The probability is that once upon the bridge, it might be rapidly crossed with but little loss. The "Vandals" and the "Abolitionists," in the excitement of the hour, and in the nervous instability of apprehended panic, to which a mere rabble force is always liable, would expend their ammunition very much at random and the "rebel" Van would tumble upon them like Gideon's cake of barley bread into the host of Midian (Judg. vii. 13.) What a rabble rout there would be then! The gleanings of the grapes of Ephraim would surpass the vintage of Abi-ezer; and Zebah in Monroe, and Zalmunnah at Newport News, would be as the stones of a crown to adorn the brow of a

"rebel" victor, our friend in need, the hero of Big Bethel.

But the military enterprises and generalship of the saints are all in abeyance till "Yahweh, the Man of War," re-appears among the nations, to break the yoke of their oppressors, as in the day of Midian, with burning and fuel of fire (Isa. ix. 4-5). Our mission, therefore, was not to force the bridge, but simply to cross it, with the goodwill of our conductor.

The mule was urged into the creek that he might swim over; but on getting out a short distance, he took it into his head to be mulish, and turn back. One of the men then stripped and rode on him to swim him over; but again he returned, and, kicking his rider off, quite an exciting race ensued, between the mule and the naked fellow among the ruins of Hampton. While the mule was being made prisoner, we were marched in Indian file along the plank to the bridge, upon which the captain halted his men to assist in getting the mule and cart over the creek, which occupied them about an hour. In the meanwhile the general's lieutenant conducted us to quarters opposite to Col. Mallory's, who is now in the Confederate army. On the way, we passed through a crowd of a very motley appearance. Our guide introduced us to an officer in a buggy with a lady; but nothing passed of any consequence. We heard our lieutenant tell him that a woman had entrusted some officer with a cheque for thirty dollars, to get it cashed for her, and he had robbed her of it. He wished he could find out the rascal, that he might have him broke. From

what we hear, he would have to report for breaking, many officials of all grades for crimes of divers sort, the general's predecessor not excepted. A Captain Butler told a "rebel" officer, who informed us that he had become exceedingly unpopular on account of his efforts to maintain discipline. This captain is nephew to General Wool's predecessor, and one of his staff. No wonder that the mob extant between Hampton Creek and the Fortress Monroe and Newport News are a "desolating abomination." With such a demoralized officiate, ruffians are always destructive, cruel and cowardly, and when the animal-energy becomes exhausted, having no moral force to fall back upon, they become panic-stricken, chicken-hearted, and scarey as a flock of sheep. If the Washingtonians are going to conquer the Confederates, and "restore the Union," they must organise a different sort of a force to that we saw in Rabbledom. There is muscle enough there, but the spirit of said muscle is base, intensely so. The talk that offended our ears while we were among them was such as we might suppose would issue from the mouths of lecherous goats, hogs wallowing in the mire, and dogs licking up their vomit—had they, like the serpent in Eden, or Balaam's ass, the power of expressing their ideas in speech.

When we arrived at quarters, our guide brought out a chair and invited us to be seated. A crowd soon gathered round to stare at us. Some of them had hammers which they had taken from a piano-forte they had recently been wantonly destroying. One man expressed his burning indignation at such conduct, which he

denounced as a disgrace to any man calling himself a soldier. They put questions to us about Rebeldom, which we did not choose to answer. Our lieutenant inquired if we had been required to take the oath of allegiance to the Confederate States? We replied that we had not, and as a subject of Victoria, of course we should not have taken it if we had been. He was surprised at this, and remarked that "that would have made no difference with him. If you had been going South," said he, "we should have required you to take the oath of allegiance to the United States, without regard to Victoria or any other queen." This, of course, was mere gas, *a la militaire*, all very well for talk before the rabble; but a requisition which all the lieutenants in Lincolndom are unable to enforce in view of the Constitution, treaties with foreign powers, and international law. At length Captain Boutelle, with his men-at-arms, arrived at the gate with the mule and cart bringing up the rear. Our lieutenant mounted his horse and told us, that if we liked to get into the mule cart, we could ride to Old Point. "Any way," said we, "to get along." The equipage was by no means elegant, convenient, or inviting. It was a tumbril without springs, with a board placed across and before the wheels for a seat. This was already occupied by the driver and another, behind whom in the bottom of the cart were two marauders with fixed bayonets, and a negro with our valise. Into this establishment we ascended for anything but a pleasure jaunt of three miles in clouds of dust to Old Point Comfort! Our appearance was certainly in striking contrast with that

of our *compagnons de voyage*, making us altogether singularly attractive to all the "contrabands" and rascallions that lined the road. Our outer man, we think, was tolerably decent in spite of the dust. We think we passed for a gentleman, though perhaps an unfortunate one, considering the company in whose custody we seemed to be. Our white beard, broad-brimmed Panama hat, and black dress, were set off somewhat advantageously by the mule and hang-dog looking ragamuffins in arms, who had been picked up in the back slums of the cities of the north. Sure such a six were never seen in tumbrel cart before, and we know one of them who earnestly hopes and prays that he may never be doomed to such jail-companionship again. Captain Boutelle marched his men diagonally across a field, which we had to double by the road. As the cart was returning to Newport News with him, we had to keep up. The driver, therefore, put the mule into a brisk trot to overtake the company. Then was the probate of our endurance. Being in advance of the axle, the motion was a shake to the very depths of the inner man. We had to hold on tight to the side of the cart with the left hand, and to the wooden seat with the other, with the left foot forward on the front to maintain our position. At length we overtook the force without being ejected to the ground. Speed being diminished, our course was less uneasy, and the ridiculousness of our appearance not so acutely perceptible to our own sense, and to that of the gazers by the way. About a mile-and-a-half from the fortress we neared the German en-

campment. When they caught sight of our bayonets glittering in the sunlight, they streamed across the field in double-quick to see the strangers, and to learn the news. "Contrabands" and whites lined the road by hundreds, and seemed particularly amused and interested in a certain inmate of the tumbrel. They thought that Boutelle's fellows had been scouting in Rebeldom (which, indeed, they had), and had captured an important and influential secessionist. This was a very natural conclusion when they beheld us in the rude cart, guarded like malefactors by two federals with bayonets fixed, and preceded by some forty more of the same sort. As we advanced, they passed their jokes upon us, and called out to know if we were prisoners. "Is that a prisoner you've got; is that a prisoner?" While others wanted to know if we were not Jeff. Davis? Fortunately for us we were not. We had left his rebel excellency in Richmond, with a wide margin between him and the rabble, the gauntlet of whose ribald tongues we were now subjected to. We need not tell the reader that our situation was anything but pleasant. To be paraded on a mule-cart before the mob for two or three miles as a "rebel" on his way to durance vile, and obnoxious to their jeers and jests, is particularly disagreeable. There was, however, no help for it but to bear it as a Christian philosopher, who is proof against the buffoonery of the swinish multitude. Though they amused themselves at our expense, we were not altogether unamused at the exhibition of which we formed a part. The situation in which we found ourselves was alto-

gether so novel that we could not but laugh at the grotesqueness of the scene. On we went, not knowing whither, but supposing that we might be conducted before Gen. Wool to be put to the question about Rebellom, and to be searched in baggage and person for evidence of "treasonable" correspondence between southern "rebels" and northern "traitors." But to our great relief, we found we had not to pass this ordeal; for having arrived at the Hygeia, our lieutenant rode up and told us we might dismount, as we went no further with the

troops. We were glad to hear this. Just at this crisis, an officer rode up to whom the lieutenant introduced us as the gentleman forwarded by flag of truce for Baltimore. "Very well; pass him on!" and on we passed with our conductor to the steamer, which was getting up steam for a speedy start. Having conducted us to the gangway, he told us we were now at liberty to go where we pleased. This we were very well pleased to hear, and bidding him adieu, sought the retirement of the saloon.

(To be continued.)

THE STRANGER AND THE HYMN BOOK.—The brethren in Oldham have inserted the following notice in the hymn books appropriated to the use of strangers: "To the stranger. You are most welcome to the use of this hymn book, so that you may know what is being sung. It is commonly believed that *all* men are in a position to offer prayer and praise unto God. We BELIEVE that *acceptable* worship can *ONLY* be offered by those who have been immersed after believing "THE THINGS CONCERNING THE KINGDOM OF GOD, AND THE NAME OF JESUS CHRIST" (*Hebrews* iii. 6. *John* xiv. 6. *John* xvii. 9. &c.)

REMINISCENCES OF FARADAY. — It is interesting to discover that so great a man in the scientific world as Faraday, the electrician, described as "the greatest experimental philosopher that ever lived," was a child-like believer in divine truth so far as he knew it. The fact comes out in some communications recently made to the *Manchester Guardian*. Faraday, it seems, was a member of a religious society called usually Sandemanians from Robert Sandeman, and sometimes Glassites from John Glass. They had a chapel in St. Paul's Alley, Barbican, which was the chapel Faraday worshipped in up to his death. Their leading doctrine was that the revealed will of Christ in the Scriptures should be the supreme and only law, not only in Church questions, but in every thought, word, and deed, which Faraday fully believed in as

though it had been a special revelation to himself. Faraday's father was a blacksmith, who brought up his family religiously. To the chapel Faraday walked every Sunday morning from his earliest days; he never kept a carriage, and on religious principles, would not hire a cab or omnibus on the Lord's Day.—At the meeting, he would occasionally stand up and relate the thoughts that had occurred to him, and with his open Bible before him, would refer to texts as encouragements to faith, comfort, resignation, and courage. "Nothing in Faraday," says the writer, "impressed me more than these meetings. If any intellectual stranger had come in while Faraday was thus speaking, and heard him tell his Christian experience, his simple thoughts clothed in the plainest language, he would have been tempted to smile—perhaps call it twaddle, and the speaker a poor, simple, uninstructed man. I never could thus hear Faraday pouring out his soul in this humble building to his poor saintly brethren without also having in my eyes this great philosopher standing before the most crowded, brilliant, and admiring audiences in London at the Royal Society and the Royal Institution, all rapt in eager attention to catch every word that fell from his lips. It will thus be seen," he continues, "how Faraday became the modest, kind, loving character he was, making men of the most opposite ways of thinking unable to think or speak of him without tears welling up in their eyes as Tyndall himself confessed."

### MAN AS HE SEEMS AND AS HE IS.

In the apostolic writings, we are constantly encountering such expressions as: "natural man," "spiritual man," "old man," "new man," "carnally minded," "spiritually minded"; indicating an antithesis between man's nature, as naturally inherited; and the ideal type of nobility and excellence. Human nature as at present extant upon the earth, is an essentially marred and defaced thing, and the fact is constantly being forced home. We may be apt to think unnecessarily so sometimes. We may be tempted to think that it is a fact so patent that it might be taken for granted. But further reflection will I think shew that on the contrary it is a very necessary procedure on the part of those whose duty it has been to tackle the arduous and (humanly speaking) the thankless task of making ready a people prepared for the Lord—that it is in fact just one of the hardest lessons poor afflicted humanity has to learn; that it is in truth a lesson which it required a revelation to impress although so palpable when perceived.

In order to realize this, we must realize this other fact that all our present perceptions of the fitness of things in the moral world are the offspring of principles communicated by the author of all eternal principle—principles, which however, have been so long in the custody of humanity that they are looked upon as an inherent possession, and their source ignored. This is a very common intellectual vice: how many things suggest themselves, which, when pointed out, a child may apprehend, but which it took a genius to point out in the first instance, as in the case of the law of gravity, the discovery of which has rendered Newton's name so illustrious. So it is by a contemplation of the high ideal presented to us for emulation by God in his word, that the true condition of our race stands confessed in all its vanity and degradation: the light shining into the darkness makes it more apparent. It is only by keeping this high ideal steadfastly in view that we shall be able to realize how far we are from it, and so have our struggles on the upward path stimulated; for naturally, man tends to fall back upon his old ideals, in the same way that any highly cultivated plant tends to revert to its primitive wild stock when culture ceases. He is naturally a very contented being, morally considered—self-sufficiency being one of his besetting sins; this being typically illustrated in the case of the Laodicean Church, which is represented as saying, "I am rich and increased in goods and have need of nothing," when the real state of affairs was one of wretchedness, misery, poverty, blindness, and nakedness.

Can we wonder, then, that man is continually reminded of his real condition. Iest, in his blindness, he walk over the precipice into perdition. Before there can be reform, there must be a recognition of errors to be corrected. If people know they are in a sinking ship, they will get the boats out. Is it possible to imagine such a state of infatuation, that the passengers so situated should disregard the warning cry, and prefer to proceed with their merry-making below decks unmolested? Yet is not this the condition of the people of the present day? It is in this capacity that the true value and rationality of humility are seen—that *true* humility which



Christ compared to the unquestioning confidence a little child has in its father. It is this that will enable us truly to estimate the relation we sustain to God, and to appreciate the aptness of the figure that describes us as the clay in the hands of the potter.

What depths of humility lie hidden in those words of Job: "Though he slay me, yet will I trust in him." What a complete mastery over the passion of resentment. In what fine contrast it stands out to sentiments which too often escape infidel lips about what they have a right to demand of God, their claims on his justice, &c. The fact is, man has no rights in the sight of God, and when you hear a man talking as if they existed, it indicates a gross misapprehension of the basis upon which man can approach his Maker: the first essential of this is, that man must recognise his own unworthiness in God's sight; that naturally he stands related only to death as a result of sin, and that any advance to him in his fallen state is purely a result of the goodness of God. It is this sense of the absolute authority of God, and the unlimited claim he has on our devotion that forms a fixed point, as it were, in our moral nature. If man does not feel a responsibility to a higher, what absolute standard is he to regulate his actions by? There is none. It is a necessity of his nature that he shall have relations with a supreme power.

Man requires some more potent incentive than *human applause* to give stability to a life of seventy years of activity: it soon loses its charm: human ambition soon fails as an object; and human honour is likely to be a very unreliable principle of action at critical points. But make man responsible to God, and at once you give him motive power, raising him above the influence of petty surroundings. It is the only power that can safely conduct him through the vicissitudes of the life of vanity to which he is condemned in this mortal state, the only anchor that enables him to ride in safety amid the angry gusts of human passion and human adversity. But notwithstanding it is so powerful, its power depends upon our ability to keep our minds and purpose strongly fixed upon it, and often the weakness of nature comes well nigh upon frustrating its purpose during periods of incapacity to give due weight to what we know only by faith, as against the power of present things.

As you approach a town on a beautiful moonlight night, all its illuminations appear but as insignificant points of light on the horizon, while the queen of night commands your admiration by her full-faced glory. By and bye you enter the town, and the glare of the gas makes it quite difficult to realise that the moonlight is shining in undiminished power, yet you *know* it is so. It seems very much like that with the power of present things—you require to get far away from them and look at them in their own naked insignificance to arrive at a just estimate. It is sometimes an assistance to remember that 300 years ago, there were just such busy people manifesting consuming interest and energy about just such important or insignificant matters. To-day, there is not a trace of either. 300 years hence, in the ordinary course of things, quite a new set of people would be occupying a changed scene, all present men and things

absolutely passed into the land of forgetfulness. The Bible has looked on while scores of such generations have passed off the scene, its mute pleadings unheeded by the vast majority. All, doubtless, thought in the buoyancy of youth and strength "mine eye shall see no sorrow; trouble shall not come near me," but all had to bow to the common enemy, and confess that all is vanity. The Bible has survived them, and its message comes to us reverberating through the centuries with efficacy unabated. Though perhaps doubted more than ever before, yet with its claims supported by a stronger chain of evidence than ever before developed; and amid all the clamorous voices that pretend to have found wisdom, it still remains true that the "the fear of the Lord is the beginning of wisdom: a good understanding have all they that do His commandments."

[A Sunday morning address by a young brother; sent by one who heard it.]

**A TERRIBLE PROBLEM.**—"Thoughtful men are staggered by the rapid increase of population, in view of the limit to the increase of food supply. Scarcity is already felt in India. Millions do not know what it is to have more than one meal a day, and millions more are never free from the feeling of hunger. \* \* The economic condition of the whole world will be fundamentally changed during the next century and long before it has run its course. It seems as if the old command, preparatory to some grand climax in the history of our race "increase and multiply and replenish the earth," were soon to reach its consummation. \* \* \* It would be rash in any man to prophesy as to the future increase of the population of the world and the effects of that increase, but it is not rash to say that if there be not some radical economic change, and that soon, society will have a terrible problem to solve regarding its future food supply, *if the Almighty Provider does not intervene.*" So says the *Insurance and Financial Chronicle*. The concluding phrase, printed in italics, is quite suggestive. It points to the remedy. The "Almighty Provider" has revealed His purpose to "intervene." His plan is exactly suited to the requirements of the case and those who believe His word are free from the terror that haunts the problem.—ED.

**WANTED, A CHANGE.**—In the course of a presidential address, at the meeting of the Baptist Union in London the other day, the "Rev." Dr. Culross referred to

the religious and social difficulties of the day. From one quarter, he said, the cry came up: Is there in very truth a living God; or is there only eternal matter and changeless law? Is heaven empty, and earth fatherless? On another side, from some blasted spot in one of our great cities, where human beings were huddled together in poverty and squalor, and had all but abandoned hope, whether in God or man, a voice rose piercingly: Have you ought to say about human brotherhood? And here, in miserable dens, we are herding like wild beasts, the life crushed out of us by hunger and want. We were born in this state: so are our children; and we see no redemption from it; have you any help for us? Has your gospel anything in it to meet our case, or must we look to Socialism and Communism? We do not want your Mansion House funds and your so-called charities; we want a change of the system which bears the evil fruit. The real remedy for man's need was Jesus Christ. Not that vague, powerless abstraction called Christianity, which never saved anybody, and never will, but Christ himself. He knew no other hope for the world, nor other means to heal its wounds or assuage its fierce misery. (True, O preacher, but how is the remedy to be applied? In the way needed. Let Christ come and take the world in hand—Christ himself, really, personally, literally, openly, powerfully. This is promised, and this will be done, and not till then will the bitter needs of this sinful state of self-management come to an end.—ED.)

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### THE STATE OF THE LAMP.

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*“ Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their Lord.”—Luke xii. 35.*

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Say, is thy lamp burning, my brother,  
I pray thee look quickly and see,  
For if it were burning, then surely  
Some rays would fall brightly on me !

Though walking the road, yet I falter,  
From the straight path I oft go astray ;  
I am weary, and faint, and disheartened—  
Discouraged because of the way.

But if only thy lamp had burned brightly,  
And showed what the road was to thee,  
I too might have journeyed more rightly,  
And found the road better for me.

There are many and many around thee,  
Needing sorely thy light's cheering glow ;  
If thou knew that they walked in the shadow,  
Thy lamp would burn brighter I trow.

I think were it trimmed night and morning,  
It would not so likely go out,  
'Midst the fierce raging storms of temptation  
Or the terrible tempest of doubt.

Oh, if all the lamps that are lighted,  
Would steadily burn in a line,  
What guidance for many benighted !  
What a girdle of glory would shine.

[Selected and amended.]

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Doing is better than talking. Bloom is well in its place, but if there is no fruit, the tree is worthless.

Hatred is a quick propagator. Never sow the seed if you can help it. Kindness does not take quick root. Sow it nevertheless. Few know not which shall prosper—this or that ; and if all fail, you have the certainty that God will approve your efforts, however feeble, to overcome the evil with the good.

Don't burn the house to roast the joint. You may pay too dearly for what you want. Wisdom will avoid the cost that spoils the relish.

If you set store on a matter, see to it yourself, or at least see that others do it. Things don't look after themselves, and few are sufficiently interested to look after them for you, if you don't look them up. Nothing is achieved without trouble. The master's eye makes the horse fat.

## A SISTER'S COUNSEL TO SISTERS YOUNG IN THE TRUTH.

*(Continued from last month.)*

The continual reading of the Scriptures is an absolute necessity. As children of God, we are at present purely a mental development. We exist solely as the result of certain mental impressions produced by the Word. Let these impressions become effaced, our existence ceases and we die (Jude 12). "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." It is not sufficient to have known God once. He must be retained in knowledge (Rom. i. 28). Each sister, on receiving the truth, is said to have the Father's name inscribed on her forehead. It rests with her to keep the inscription clear and deep. The world's atmosphere will quickly obliterate it, unless she is ever at work with the Spirit's implements. The Father's name comprises a knowledge of right doctrine and right practice. To forget either of these essentials is to forget God. It is quite in the natural course of things that we should forget God. There is no indwelling spring of divine truth in us; and the human memory is indeed a "leaking vessel," which requires to be constantly replenished. The apostle admonishes us to give earnest heed to the things which we have heard, lest at any time we should let them slip. He further warns us that it is only by keeping the gospel in memory that we shall be saved. The knowledge of God is progressive—"the path of the just is as the shining light that shineth more and more unto the perfect day." We are not to stop at first principles (Heb. vi. 1). They are simply the foundation; there is a building to follow. We are to add to our faith (1 Pt. i. 5). We are to strive to be filled with the knowledge of God's will in all wisdom and spiritual understanding—"then shall I not be ashamed, when I have respect unto all Thy commandments." Every well-ordered establishment is guided either by written or unwritten rules. The Bible is the manual of laws which Christ has given to the members of his household. Expulsion, sooner or later, will be the inevitable fate of those who have neglected to study and observe these laws. The man who sinned through ignorance under the Mosaic law was held guilty, and it is the same under the law of Christ. The righteous are described as making the word their delight and continual study (Ps. i. 2; cxix 97). The necessity for this course is involved in such injunctions as the following: "Let this mind be in you which was in Christ Jesus." We can only develop the mind of Christ by pondering all that he said and did. Again it is written: "Without faith it is impossible to please God. Now faith is the substance of things hoped for, the evidence of things not seen." The evidence here spoken of lies in God's manifestations of Himself in the past—by word and sign—through angels and prophets. According to our ignorance of these things, so shall we be lacking in faith. Faith comes only from one source and that is the Bible—"faith cometh by hearing and hearing by the word of God." "Blessed is the man," says divine wisdom, "that heareth me watching daily

at my gates." Young sisters frequently experience great difficulty in persevering in their daily reading. It is because they do not realise the power and character of the Scriptures. Love and appreciation for them grow as our acquaintance with them increases. Matters receive attention in the ratio of their importance. Let the necessity for a knowledge of the Scriptures be seen, and there is little fear but that time and opportunity for their perusal will be forthcoming. Time is found for the toilet and for meals, and why should not Bible-reading take its stand with these rightly considered necessary things? If the exercise of Bible-reading is monotonous, uninteresting and distasteful, the more urgent are the reasons why it should be persevered in. Disinclination to read shows that the old man is more vigorous and active than the new. Job esteemed the word to be more necessary than his daily food. Let us try and cultivate this mind.

God expects us to apply ourselves to the word with industry. He is not pleased with the slothful—it is only the diligent soul that shall be made fat. There must be digging and searching—a thorough and comprehensive acquaintance with the Scriptures which will enable us to rightly divide the word. We must beware of elevating one aspect of divine truth to the exclusion of others. It is unwise to confine our reading to the New Testament or the Psalms or popular selections of texts. The whole of the Scriptures must receive our attention, and our system of reading should be one that will ensure this.

We are exhorted to study prophecy and history—to read the books of Moses, the Psalms, the prophets, and the writings of the apostles—in short, to acquaint ourselves with the whole counsel of God. Whatsoever things were written aforetime were written for our learning.

It is recorded of certain ones that the Word did not profit them, not being mixed with faith in them that heard. They saw only Moses, and they were never tired of chiding him, and charging him with lack of wisdom. We are not without similar examples of unbelief in our day. Difficulties in the Word, instead of being regarded as tests of faith, are put down to the ignorance or folly of the writers. It is a divine axiom that with the pure God will show Himself pure, and with the froward He will show Himself froward (Ps. xviii. 26). Let us bear this in mind in coming to the Scriptures. If we come to them in a half-hearted, doubting spirit, presuming to censure and pass judgment upon God, we may be sure that the Scriptures will indeed appear froward. A young child does not question the wisdom or truthfulness of his teacher. If he cannot understand, he seeks an explanation—he does not doubt. This is the spirit in which God would have us learn of him: "except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." The first condition in obtaining an understanding of God's Word is the hearty, loving reception of it—"If thou wilt receive my words . . . then shalt thou understand the fear of the Lord and find the knowledge of God." To be ever trying to do away with God's Words is the sure precursor to our own destruction. Those

who take hold of God's covenant and declare His statutes only so far as pleases their own fancy are not esteemed by God as righteous. Unto the *wicked* God saith, "What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth? Seeing thou hatest instruction, and castest my words behind thee." The Scriptures may contain much that we are unable to fathom, but shall we array our puny short-sighted judgment against infinite wisdom? The Spirit has declared, "My mouth shall speak truth; wickedness is an abomination to my lips. All the words of my mouth are in righteousness; there is nothing froward or perverse in them. They are all plain to him that understandeth, and right to them that find knowledge." Had Abraham stayed to question the utility of offering up Isaac, we may be sure he would have met with a similar rejection to that of Saul. The command has come to us to give diligent attention to the Word—it remains for us to obey and not select that which commends itself to our wisdom and reject that which does not. The adversary will frequently ask, What is the use of reading such and such portions of the Mosaic law; or, Such and such recitals of gross sin; or, Don't you think the Apocalypse contains much that is objectionable? Let the Spirit answer: "Ye shall not add unto the word that I command you, *neither shall ye diminish ought from it.*" "If any man shall add unto these things, God shall add unto him all the plagues that are written in this book. 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." Such objections are merely a ruse of the old man to undermine the influence of the word, and rid himself of it. Representations of every sin under the sun are drunk with avidity, provided they have been sugared and spiced by the novelist or dramatist. But human nature winces at a faithful reflection of its undraped deformity and hideousness. It is part of the word's mission to so reflect it—the law was given that sin might appear sin (Rom. vii. 13). The law teaches man, in no uncertain tones, that naturally he has no standing in the sight of God—that he is utterly defiled, both physically and morally. The lesson may not be pleasant, but it is wholesome and necessary, and will have the effect of enkindling, in those who are right-minded, gratitude to God for the means of escape from this body of sin. It is the plain dealing of the Scriptures throughout that arouses the ire of the natural man. They do not hesitate to call things by their right names. If a philanthropist wishes to rescue those who are sunk in moral and physical degradation, he is not impure because he truthfully describes their condition to them. Neither is the Bible impure because it gives a faithful delineation of human nature and its deeds. Let us therefore stand boldly by Paul's exhortation, "Be not thou *ashamed* of the testimony of the Lord." It is only those who know not the Scriptures who hang down their heads with shame because they imagine these writings to contain much that is untrue, impure, or worthless—"all Scripture . . . is profitable." The word is a sword by means of which the merest babe may keep at bay all doubting and unbelieving enemies. Let us get well into

our minds the estimation in which the Scriptures are held by God (Ps. cxxxviii. 2), and the character He has assigned them (Ps. xii. 6; cxix. 138, 142, 160), and we shall have little to fear.

Difficulties in the word should form no stumbling-block to us, even though we are unable to meet them. The doctrine of the mortality of man does not rest upon our ability to furnish a satisfactory explanation of the thief on the cross—it is based on the plain statements of Scripture. Neither does the truth of the Word hinge upon our ability to harmonise difficulties or apparent contradictions. It rests upon God's assurance; "All Scripture is given by inspiration of God"—"The Scripture cannot be broken"—"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." A babe in Christ cannot be expected to give an explanation of the difficulties scientific and otherwise, which wise men after the flesh bring against Moses. But she can nevertheless take a stand upon an unassailable rock, viz., the divine testimony as to the truth of Moses: "If ye believe not his writings, how shall ye believe my words?" We need not be surprised that the word should contain difficulties. It is God's mode of dealing with man to allow him to encounter difficulties. They prove and strengthen the righteous, and turn aside the wicked. We recognise the exemplification of this principle in the case of Abraham, who received a command to slay the one upon whom all the promises rested. It would not be unreasonable to assume that the same principle is operative in the Word. But we are not left to assume, God has declared it to be so—"none of the wicked shall understand." "Who is wise, and he shall understand these things? Prudent, and he shall know them? For the ways of the Lord are right, and the just shall walk therein, but transgressors shall fall therein."

(To be continued.)

THE INCREASE OF POPULATION.—The "Rev." J. S. Johnstone, in a pamphlet recently issued says: "The present population of the world may be roughly put at 1,500,000,000. If the increase of one per cent. per annum continues, the following will be about the figures at the dates named:

A. D.	1975	3,000,000,000
	2100	12,000,000,000
	2400	192,000,000,000
	2700	3,070,000,000,000
	3000	49,150,000,000,000
	4000	400,000,000,000,000

In even 1100 years the population would thus be almost fifty millions of millions! This is fabulous, but is the simple working out of our present quiet rate of pro-

gress. There would then be on the world just about 33 persons for every one on it now. But what it will be in another 1000 years is something too enormous for us to understand. There is, of course, a limit to the number of people who can live on the world. If the population reached 140,000,000,000,000, say about 3100 A.D., there would be about a square yard of inhabitable land for every person to stand on, the whole world over. This is one of the problems of the future." It is a problem of which the truth, and nothing else, provides the solution. The time will come when the increase will be stopped, a selection immortalised, the rest destroyed, and the earth enter upon an endless era of perfection. God haste the day!

## CHRIST: HIS LIFE AND WORK 1,800 YEARS AGO.

BY THE EDITOR.

### CHAPTER XXIV.—AFTER HIS DISCOURSE TO THE TWELVE.

TWO things must strike the reflective reader in connection with the work upon which Christ sent forth the apostles in the address considered in the last chapter. The first is, that fisherman, "ignorant and unlearned men" should have been chosen for it, and the second is, that such men should have succeeded. Both facts powerfully yield the one conclusion which is the all important one in the case, namely, that the work was in no sense of human contrivance, but was purely divine and true. A human enterprise would have laid hold of men of position, education and influence—men that were "somebody" and likely to throw some weight into the scale. A new principle of choice was at work in the selection of the humblest class in the community. The reasons leading to such a choice have been looked at. Such reasons could only operate where God was at work. It never occurs to man—it could not in the nature of things occur to man—to make use of instruments likely to be uninfluential with men. The apostles were such. And that such men should have succeeded both in obtaining a hearing, and in producing conviction among thousands everywhere, not only in the absence of favourable conditions, but in the very face of every form of opposition which authority could offer, and influence could bring to bear, argues the possession by them of some weapon of argument altogether out of the category of error or imposture. We examine the case, and find the all-sufficient weapon in the earnest testimony of personal knowledge, supported by miraculous co-operation. The men *knew* the truth of Christ's works, and afterwards the reality of His resurrection, and "the Lord worked with them and confirmed their word with signs following." These two things account for all. These two elements of their operation explain the character of their work and all the results that came from the efforts of ignorant and unlearned fishermen. In the absence of either of these elements, it is impossible to understand their work. Either of them denied involves the whole subject in a fog, and presents an impossible historical problem. Both admitted, invest the whole works and words of Christ and His apostles with transparent light and a magnitude of urgent personal importance that nothing can equal.

In the course of his address, Jesus made one remark that appears a little obscure: "Ye shall not have gone over the cities of Israel till the Son of Man be come." Did he mean that he himself would arrive at the places he was sending them to before their work would be finished? This would seem to be favoured by the statement in Luke x. 1., about the sending out of the seventy, that he sent them "two and two before his face into every city and place *whether he himself would come.*" But such a meaning is not borne out by what happened. The seventy "returned with joy" to him: he did not overtake them (verse 17)—Or did he mean that after he should be taken away from them and they should depart on their larger labours, their work would



be interrupted by his second coming before they had actually "gone over the cities of Israel?" This seems equally out of harmony with the facts, even if we suppose, with Dr. Thomas, that the destruction of Jerusalem was the event referred to, for the apostolic work was all over by the time the Roman legions pitched their camp outside the walls of Jerusalem. Even Paul's "course" was "finished" before that event. The probable explanation may be found in the tense of the verb which Jesus actually employed. He did not use the language of absolute futurity as in the common translation. He spoke subjunctively—in the potential—the possible—*ελθη*—*may come*; as if he had said "Ye may not have finished your work till the Son of Man come." Did he not know exactly then? He expressly said he did not know. "Of that day and hour knoweth no man, no not the angels that are in heaven, neither the Son, but the Father" (Mark xiii. 32). He said the Father had reserved the knowledge of the times and seasons (Acts i. 7). This knowledge was afterwards revealed to Him and communicated by Him to His servants (Rev. i. 1). But at the time of the discourse, he did not possess that fulness of knowledge which would have enabled him to speak with certainty on questions of "when." What he probably meant to convey was, that the disciples were not to be checked by persecution, but were to persevere in the face of it, fleeing from one city to another as it arose, with this pleasant reflection in view, that the Son of Man might himself arrive on the scene before their labours were completed.

Having finished his address, he sent the apostles on their several journeys, and himself proceeded to that work of "teaching and preaching" in the cities in which he had been for some time engaged. At this stage, several notable sayings of his present themselves. It was at this time that the enquiry came from John in prison whether he were really the Christ. We considered this closely in chapter v. and need not repeat. At this time also, while repelling the charge of being a gluttonous man and a wine drinker, he admitted eating freely with the people in a way John did not do, and at the same time defended John in his abstemiousness on the ground that "Wisdom was justified of all her children" of which she had various sorts, for various works and various times. "Then began he to upbraid the cities wherein most of his mighty works had been done because they repented not" (Matt. xi. 20). Chorazin, Bethsaida and Capernaum were specially singled out and heavily mentioned by name. These, up till now, had seen his chief miracles, and appear to have been least moved in a reasonable way with regard to them, and Christ now declared that Tyre, Sidon, Sodom and Gomorrah would have been more impressive, and would not have come into the judgment that destroyed them if they had had the same opportunities. How abandoned and insensible must have been the condition of communities of whom such things could be affirmed. Josephus bears testimony to this condition, though not in this connection. He told the Jews in his speech from outside the walls of Jerusalem in the last days of the siege, that they were the most impious generation the world had ever seen. Upon them accordingly came the most scathing judgments ever experienced.

Were these judgments just? Who can doubt it that believes in the divinity of their origin? If they were just, they were deserved; and if deserved, the people must have been responsible for the state they were in. If that state had been a helpless state, they could not have been held responsible, on the principle enunciated by Jesus: "If ye were blind, ye should have had no sin." (Jno. ix. 41.) But they *were* held responsible, and therefore it was a state that could have been otherwise had they willed and laboured for it to be otherwise. What Jesus charged against them was that they had "*neglected* weightier matters of the law,—judgment, mercy and faith." The neglect of God's expressed will is sure to lead to a state of spiritual insensibility, because the human mind can only be kept in a state of living susceptibility by exercise in that which develops it. God's ideas brought to bear in His spoken word constitute the power by which man is brought and kept in mental harmony with Him. Separation from this will soon lead to estrangement, and estrangement will deepen to deadness. In any subject, a man soon drops away from knowledge and sympathy who ceases his contact with that subject, even if he have a native partiality for it. How much more is this the case with divine ideas which are foreign to fundamental human sympathies and tastes. Hence Paul's advice to Timothy: "Meditate on these things, give thyself wholly to them." Hence also the counsel of Solomon to search for wisdom as for hid treasure, to watch daily at her gates, waiting at the posts of her doors. Now if a man or nation, through disobedience of these divine commands, sinks into a state of spiritual hardness of heart, in which there is reprobateness to every good word and work, the man or the nation is responsible and obnoxious to judgment for that state, though at the moment of judgment, the state may be a helpless one. God himself may make it helpless after a certain time of neglect, long before the natural workings of things would lead to it. Of the Jews, it is testified he poured the spirit of slumber for this very reason (Is. xxix, 10 14), and on the Gentiles, to whom the Gospel was sent, but who received it not in the love of it, but in the mild patronising spirit of approbation which we often see exemplified in the present day which is an insult to its priceless wealth and majesty, it was foretold (2 Thess. ii. 11), and the prophecy has long since been fulfilled,—he would send *strong delusion* that they should believe a lie and all be condemned.

Jesus said it would be "more tolerable for the land of Sodom, in the day of judgment," than for those places that had been unmoved by the unspeakable honour of his personal presence, and miracles among them. We may understand this when we remember that the restitution of the land of Sodom is one of the promised events of "the day of judgment" (Ezekiel xvi. 53, 55, 61; xlvii. 8-9). The day of judgment, in its largest sense, is the day when God will judge the world in righteousness by that man whom he hath ordained (Ps. xcvi. 13; Acts xvii. 31)—a day which, though commencing with judgment on the house of God, extends to the whole earth, and lasts a thousand years and beyond. In this day, Sodom as a place re-appears, and shares in the blessedness of the age; but not so Chorazin, Bethsaida, and Capernaum, which were

swept away in the wave of destruction that passed through all the land 40 years after Christ's ascension, and whose very sites will probably be buried for ever at the bottom of the capacious inland sea that will be formed when the waters of the Mediterranean pour in through the earthquake cleft on the Syrian sea-board, and fill up the valley of the Jordan to the Mediterranean sea level. The earthquake that thus buries the sites of these doomed places in a watery grave, will probably elevate Sodom and Gomorrha to a pleasant position overlooking the lovely water expanse thus formed in the heart of the land of promise. There is no reason to anticipate the resuscitation of the inhabitants of Sodom and Gomorrha. On the contrary, the righteous judgment of God which swept them away will keep them away, for God changes not. But "the land of Sodom" is to be recovered and will form part of the paradise of God, as the delightful habitation of a new and righteous generation. For this reason, Jesus was able to make the striking declaration concerning Chorazin, Bethsaida, and Capernaum, which in effect made them worse than Sodom.

He added words which cannot receive too much attention in the special connection in which he spoke them. They were words of address to the Father, uttered in the presence of his disciples, but bearing instructively in human directions. They are a sort of commentary on the unbelief of Chorazin, Bethsaida, and Capernaum: "I thank Thee, O Father, Lord of heaven and earth, that Thou hast *hid these things from the wise and prudent, and hast revealed them unto babes*" (Matt. xi. 25). From this, it would seem that the inhabitants of these places were what in our day would be considered "knowing ones"—people considered and considering each other the intelligence and respectability of their several neighbourhoods: "the wise and prudent," the discerning and the not rash, not fanatical—the proper and not impulsive—not carried away with the enthusiasm of simpletons and babies. Jesus, taking them at their own estimate, thanks God that the things which he had in hand were "hid from" them, and revealed to a class whom they despised as mere "babes." Did Jesus disparage capacity, then? and glorify incompetence and shallowness and ignorance and craze? Far from it. He is himself to be taken as the perfect type of the class he means by "babes." Let us look at him, and we see them. Was he dull? Was he shallow? Was he ignorant? On the contrary, who so "sharp as a two-edged sword, piercing asunder to the dividing of soul and spirit?" Who so quick-witted and profound? Who so ample in his knowledge of all things—great and small—and yet so adroit and subtle in question and answer that his enemies were at last afraid to ask him any more questions?

In what then did he show himself one of the babes as distinguished from the wise and prudent? This point deserves and demands clear, strong, and decisive apprehension—the failure in which is the failure to discern Christ and his little ones of all ages. The difference between him and his clever enemies lay in the object to which his unparalleled intellectual powers were directed. What did he love? At what did he labour? To what taste or theme, or aim did he consecrate his life? Was there ever his like for deep and constant fer-

your towards God? Was there ever his like for burning zeal on behalf of what God required? Was there ever his like for detestation and condemnation of what God disapproved? Look at his enemies of that age and this, and see the difference between them and Him. Clever they may be, but clever to what end? Not to promote divine ends, but human ends always and only. "I know you," said Christ, "that ye have not the love of God in you." This is their character in all generations—"wise and prudent" in human expediencies, but not in those ends and aims that constitute true wisdom and true prudence—wise to serve themselves but not to serve God; prudent to avoid temporal dangers but not those connected with the purpose of God; sagacious and diligent in all things likely to bring human honour and human gain, but as absolutely insensible to the will and the honour and the purpose of God as if God had no existence. And because this is a wisdom and a prudence that all men appreciate, all men applaud their successful exercise.

The wise and the prudent are in high esteem universally. But Jesus has said, "That which is highly esteemed among men is abomination in the sight of God." In this he fixes the status of the wise and prudent in divine estimation. Is it without a reason that He should promulgate a view so apparently harsh and illiberal? Why should "the wise and the prudent" be an abomination to God? Because they are truly the reverse of what they are considered. They are not truly wise: they are not truly prudent. They are "wise in their own eyes, and prudent in their own sight" and in the sight of men, but not in the sight of God—when looked at from the standpoint of the eternal relations of things. True wisdom and prudence consist in the discernment of that which is truly good from that which is only seemingly so, and in the determined choice of the same in the face of all obstacles. The wise and the prudent, so called, are not equal to this truly noble performance. Isaiah says of them, they "call evil good, and good evil: and put darkness for light, and light for darkness; bitter for sweet, and sweet for bitter." It will be found upon a thorough inspection of their case in its modern form, that this is just what they do. There is a great appearance of light and dignity with them; but examine it, and it disappears in the process. Their philosophy, their science, their art, their associations, their degrees, their honours, their professional titles and distinctions, are all reducible to this—a little knowledge of nature in her transient relations, and a great inflation of personal importance on the strength of it. This wisdom all ends in nothing. It imparts no knowledge of the object of existence; it furnishes no reliable rule for the guidance of life; it sheds no light on the problem of the future. It supplies no materials on which love, joy, and peace can feed. Death comes and sweeps away its painful ornamental labours as completely as the rising tide obliterates the forts and ditches dug by children in the sand. If God had not spoken—if a Gospel had not been preached—if evidence were not before us right and left of the reality of a divine purpose shaping earth's development, pity could but weep over the vain and useless labour, while commending the men who sought to turn the prevailing vanity to the best account. But another element comes

into the case with Christ standing before men in the apostolic writings, declaring the name of Father, and expounding his wisdom, his will, and his purposed kindness, and beseeching them by apostolic hands to be reconciled to him on the reception of the truth, and submission to its requirements, with the certain prospect of emancipation from this sin-blurred and imperfect state, and introduction to a glorious and immortal efficiency of life at the return of Christ from heaven. The wisdom of men which looks upon this as so much childishness, and glorifies its own abortions as the true wisdom, calls good evil, and evil good; light, darkness; and darkness, light, &c. Or if it be not so bold as to charge the name and work of Christ with childishness and untruth, but practically relegates them to a position of contempt and neglect while making a nominal obeisance in their presence, then it is convicted of the highest form of imprudence, and puts bitter for sweet and sweet for bitter.

It is on the whole easy to see why Jesus gave thanks that the things of God had been hid from the wise and the prudent, and revealed unto babes. The wise and the prudent self-complacently reject His truly wise and beneficent proposals while idealising and worshipping the puny conceptions of their own limited powers of intellect and imagination. They are a sort of race of spiritual monkeys, grimacing and capering about in the enjoyment of their own limited agilities, and scorning in their stupendous conceit the exalted operations that are going forward outside their cage. Such are not suitable for the Father's use. Therefore, he arranges circumstances in such a way that wisdom is hid from their eyes. "Even so Father, for so it seemed good in thy sight." The "babes" are men of rational and reverent mind with an eye to behold and a heart to receive truth with the docility of little children. Though children in their earnest simplicity, they are not children in understanding. They are in reality more lucid than the wise and prudent, and for that reason more humble and pliable to the divine will and more acceptable to the divine regards. They see what the wise and prudent see, but they see farther and more. They see not only nature, but the intelligent power which has organised nature. They see this power in a larger purview of the universe and a larger contemplation of human history than is habitual with the rejectors of divine truth. They see not only the present but the past; not only Britain of the hour, but the Holy Land of Joshua and David and Christ; not only the proximate bearings but the future issues of things: not only pleasure, but wisdom: not only themselves, but others: not only man, but God. They surrender to facts without dictating to facts what they ought to be. They open their hearts in adoration and trust to the God of heaven and earth; the God revealed in the Bible: the God of Abraham, Isaac, and Jacob: the God and Father of the Lord Jesus Christ. And they accept His Son with joy and love and enthusiasm, yielding themselves heartily to his service, and binding themselves by his law in the certainty of his promised appearing, to render to every man according as his work shall be. The muster of this class, from every age, to whom God's high things have been revealed, and their union under the visible headship of Christ at his coming, will

reveal the most noble community that it ever entered into the heart of man to conceive.

Jesus then proceeded to utter deep things concerning himself in which it is far from unprofitable to follow him : " All things are delivered unto me of my Father." A mighty fact in simple words—Jesus, made possessor of the earth,—Disposer, Lord and judge of all, by " the Father, Lord of heaven and earth." Who can he be who claims to have had such an absolute position assigned him? Such a question appears to be anticipated in the next statement. " No man knoweth the Son but the Father." Men knew Jesus, but not as the Father knew him. Men understood him not, and this is the evident sense in which the word " know" is here used. Looking on him, men saw him but a man as other men—graver perhaps, and more thoughtful looking, and more interesting on account of what he did and said, but still merely an individual man—a member of the *genus homo*—a remarkable variety of the species. They did not know as they looked upon his form that they looked upon more than man. Even the disciples, while calling him " Lord and Master," looked up to him as to a trusted leader, rather than with the fulness of understanding to which they attained when the Holy Spirit : " took of the things that were Christ's and showed them unto them" (Jno. xvi. 13-15). The Father only, at that time, looking down on the teeming multitudes of Israel, could discriminate the man Christ Jesus from the rest in his true nature and character :—" My beloved son in whom I am well pleased ;" who could say, " I and my Father are one : " " The Father dwelleth in me." " He that hath seen me hath seen the Father." The facts afterwards made known so fully in the writings placed in the hands of believers and transmitted to our day—that Jesus was begotten of the Holy spirit, and guided and developed by it from his infancy upwards, and finally anointed with it effulgently at his baptism, constituting him the manifestation of God in the flesh—were not generally understood or known among the multitudes while Christ walked among them. In this sense, he was not known among the people, though he walked among them.

Neither was the Father known, as he proceeded to say—" Neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal them." This is the authentic revelation of the actual state of things in the heart of the nation that God had chosen for Himself. They were religious in the ceremonial sense ; but they knew not the God of their fathers in any intelligent or living manner. They understood Him not, discerned Him not, apprehended Him not in any real sense, and, therefore, loved Him not. He was but a name to them—a name of mystery superstitiously regarded as at this day : not a glorious, actual, Eternal Living Being, whom they loved—whose character they knew, whose will they understood, whose word they rested on, whose power they trusted, and in whose service they delighted. Jesus knew Him as no man knew Him ; and it was his work to reveal Him to all whom the Father had given him, that they, knowing the only true God and Jesus Christ whom he had sent, might have life eternal.

It was in the execution of this mission that he uttered the beautiful words

with which he concluded the discourse delivered on this occasion : words which have lingered as music in the air from that day to this. "Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me : for I am meek and lowly in heart, and ye shall find rest unto your souls, for my yoke is easy and my burden is light." It is well said that a man's mouth makes or destroys him. In an important sense, a man's words are himself. Nothing more powerfully attests the super-human character of Christ than these words of invitation and assertion. We have only to imagine any other man saying them to see and feel the unutterable difference between "all that ever came before" Christ or after him. What "rest" can any other man give us? The statement David made about "ransom" may well be applied to rest : "None of them can by any means redeem his brother, or give to God a ransom for him." No man can give his brother rest. All are alike distressed and powerless—burdened with sin, oppressed with weakness, devoid of the least ability to change the hapless state of man, or avert the inevitable issues of vanity. But here is one who says "Come unto me : I will give you rest."

And his words are not mere words : that is, our confidence in them does not rest on the words alone, though the words alone greatly inspire confidence. They come from the mouth of one who wrought miracles, and as he said, "though ye believe not me, believe the works." They come from the mouth of one who rose from the dead, and therefore they are words sealed, ratified and confirmed as no words have been that ever came out of human mouth before. They are the illustration of God's meaning when he said to Moses concerning him : "I will put my words in his mouth." They are therefore words that we can trust absolutely, and to which we can commit our lives without the least reservation.

Jesus said on another occasion, "All that the Father hath given to me shall come unto me." Some have concluded from this that such would therefore come to him by a law of spiritual gravitation,—without means, and without necessity, and without distress. But Christ's words under consideration are the disproof of this. He *gives the invitation*, and he addresses himself to those who are "heavy laden." If, therefore, the invitation come under a man's attention, he may consider himself within the scope of the process by which God gives men to Christ, though he never felt himself disposed in such a direction before ; and he need not be deterred, but rather encouraged, by the fact that instead of finding himself in the mood of a spontaneous gravitation to Christ, he labours troublously and is heavily laden in the burden of his spirit. To such, the invitation has been given, with the assurance that the yoke to be assumed is a light one, and that in the Master imposing it, we shall find one, not austere, exacting, and harsh, but one who is meek and lowly of heart, in whose service and society, we shall find perfect rest and joy at last.

**" ALL IS KNOWN."**

*"When my spirit was overwhelmed within me, then Thou knewest my path."*

O God, whose pity we may humbly claim,  
Coming in faith and clad in Jesu's name !  
The suffering of this weak and weary frame—  
All, all is known to Thee.

From human eye 'tis better to conceal  
What we may suffer, what we hourly feel ;  
But oh ! the thought does tranquilize and heal,  
All, all is known to Thee.

Each secret conflict with indwelling sin,  
Each fear that we the prize may never win  
Each pang from irritation, turmoil, din,  
All, all is known to Thee.

Nay, all by Thee is ordered, chosen, planned,  
Each drop that fills my cup, Thy hand  
Prescribes for ills none else can understand,  
All, all is known to Thee.

The effectual means to cure what I deplore,  
In me Thy longed-for likeness to restore ,  
Self to dethrone, never to govern more,  
All, all is known to Thee.

Nor will the bitter draught distasteful prove,  
If I remember Christ's own suffering love ;  
The cup Thou wouldst not from his lips remove,  
The bitter cup from Thee.

Then welcome, precious, purifying, make  
My little drop of suffering for His sake—  
Father, the cup I drink, the path I take,  
All, all is known to Thee.

*Selected by Sister S. J. (amended).*

**THE PULPIT CORRECTLY PHOTOGRAPHED BY AN OCCUPANT.**—In the course of an address recently delivered in London, the "Rev." J. Culross, "D.D.," President of the Baptist Union, photographed the pulpit as follows : "The pulpit, they were told, was Coward's Castle. The preacher was sometimes a twaddler : sometimes a mere exhibitor of old theological bones which he rattled before the congregation ; sometimes a man who mis-

took vociferation for power, as if the rumble of a cart laden with rubbish were mistaken for thunder ; and sometimes an ancient Pagan with a gospel of good advice, the only Christian thing about him being his white neck-tie. (Is the neck-tie "Christian," Dr. ? Ah, so it is, according to the modern use of the term). But, whichever of these descriptions might fit him, he 'sells his wind' for praise or for money."



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**SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN  
ECCLESIA, NO. 179.**

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*"Exhort one another daily."—PAUL.*

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The meeting this morning, as we know, is a meeting for "remembrance"—as Christ said, "Do this in remembrance of me." In remembering him in a truly intelligent manner, we remember many things: for he is the converging point of many things—things concerning ourselves; things concerning the nations; things concerning the race; things concerning God. He never would have been born but for such things; and we cannot Scripturally understand him apart from these things. One of these things is before us in a very unlikely part of our reading this morning, and in a very unpromising item. "There is a time to be born and a time to die." Birth, life and death describe the circle of human experience as it now is. It was because of this experience that he was manifested; but we must take it widely enough to see the bearing. We have children born and ourselves have been born of our parents; our parents, of their parents, and so backward till we get to the starting point of the process. The Bible only gives us this starting point in a reliable and reasonable form. All human thoughts on the subject are speculations, and self-destructive speculations when thoroughly reasoned out, as Argyll and Hall and others show. The Bible gives us a first pair at a distance of time corresponding with the multiplication of posterity that has since taken place; and it accounts to us for the sad marring of that posterity that we see before our eyes. It shows us the will of God set at naught—in a small matter, to be sure; but the smallness matters not: the principle of disobedience is the same in small as in large matters (and to God, the source and container of all, there cannot be large matters and small matters). And it shows

us the vital *paramourne* of that will in a light that nothing but sentence of death could have made so strong. In the channel of this sentence, we are born; for death is a physical thing and runs in the constitution. Our "time to be born" is therefore a time to come under the dominion of evil. Of this we cannot complain, as the unwise do. Before we were born we were nothing. It is better to be born mortal beings than not to come into existence at all, for the goodness of God prevails over his holy severity even in mortal existence. It is the plan God has adopted in working towards the final upshot of his wisdom: and who can say unto God, "What doest thou?"

To this process of mortal generation, Christ stands related. Our "time to be born" unto this evil state, brings Christ with it in the association of things: for it is because of this our lot that Christ was "made of a woman, made under the law, that he might redeem them that are under the law." It was the "one man's disobedience" that necessitated the arrangement for one man's obedience, that whereas chaos and death have come by the one, life, love, and order might come by the other. Christ's life in this sense comes out of ours. It was because of poor afflicted dying man upon the earth that the angels were able to say to the shepherd, "Unto you is born this day in the city of David a Saviour, which is Christ the Lord." Without Adam the first, there would have been no Adam the second. Without the continuance of his posterity, "made subject to vanity, but not willingly," there would have been no remedial provision such as God made when "of the seed of David according to the flesh he raised unto Israel a Saviour." We

remember this when we remember Christ in the breaking of bread. And it is not difficult or unprofitable to glide from his birth to our own. His birth was a great event: ours was not; but there is this much of advantage in reflecting on the arrival of our "time to be born" that it is good for every man to look back and behold himself a feeble, puling infant in the cradle. It helps him to that modesty of reasonable feeling which is beautiful always, but which is rarely to be seen in the world as it now is, when the habit is to swagger and swell up to an insufferable degree of arrogant self-importance—odious alike both to God and man. The poor little baby that has been allowed to grow up ought not to behave like that, but to be humble and kindly, godly, and wise, and rational in all his ways. The recollection of the cradle will help. How much more, the recollection of the coffin? Some people make a shudder as if you did unpardonable violence to good taste when you speak of the coffin. Why should it be so? Because true enlightenment, which consists in the knowledge and recognition and logical allowance of all truth, is scarce. Most of the "good taste" so called will be found to be the fostering and fondling of flattering illusions. People like to think of themselves as noble, pure, undecaying, angelic. They deck up and cosmetic poor mortality. They don't like to be brought down to the humiliating level of the actual truth, that they are decaying organisms, evanescent forms of life, living in a state in which the curse of God prevails. They are shocked at the familiar introduction of the coffin. Well, to a certain extent, it is possible to sympathise with their susceptibility. It springs from the latent aspiration to be something better than they are—an aspiration that can only be gratified in reconciliation with God. But, at the same time, when it rebels against the truth, it is a nuisance to be put aside. "There is a time to die," and it is well to remember it. The man

who remembers it is wiser every way than the man who habitually dismisses and ignores it. It is for this reason that it is written: "It is better to go to the house of mourning than to go to the house of feasting, for that is the end of all men and the living will lay it to his heart. . . The heart of the wise is in the house of mourning: but the heart of fools is in the house of mirth." The man who fully realises that he will soon be done with all the matters he has in hand will find it much easier to carry them lightly, and to act the part of righteousness than the man who suffers himself to be overpowered with the sense of present existence as if it never would end. He will find it easier to remember God, to continue in His word, to hold fast the faith in all its service, to be kind, to be just, to be self-sacrificing, and everything else required of us by the law of the Lord, if he have his end in view, than if he habitually draw the veil to the disagreeable aspects of life. From this we may readily deduce the unwisdom of association with the lovers of the present world, in whose company our perceptions will be blunted, our senses drowned in a flood of foolish excitements, and our hearts drawn away from the beautiful, wholesome, lasting, satisfying things of God, which, while they may have a present bitterness with them, as of the bitter herbs of the passover, are even now a source of far deeper satisfaction than is to be derived from the ways of worldliness in all departments.

Between birth and death lies the region of life as it now is. The aspect of this region depends upon the eyes that look upon it. With which eyes should we seek to look? The eyes of children and fools? The eyes of the unwise and sinful? The eyes of the children of this world? Or the eyes of eternal wisdom? Surely there can be but one answer. And where shall we find the eyes of eternal wisdom? In Christ,—in the apostles and prophets,—in the men by whom God spoke. In what

aspect then does life as it now is appear in their eyes? In a very different aspect from what it appears in the eyes of children, or in the eyes of men in general. Jesus speaks of its denizens "walking in darkness;" Paul describes it as a state "of night and of darkness;" Solomon sums it up in the phrase "the days of our vanity," and says of it in general that it is "all vanity and vexation of spirit." Let us consider this a little, so that we may not run away with mere phrases which are liable to degenerate to cant. We will look at it from another point of view.

Jesus declares of himself that he is "the light of the world," and that without him darkness comes upon men. In our youthful days perhaps we could not understand this. The words seemed to have no meaning. To our childish eyes, the sun seemed the light of the world, and the only darkness the darkness that sets in when the sun sinks in the west. We knew nothing of any other night. But when we grew older, our view expanded. We found there was a night upon the earth far more frightful than the natural darkness that lasts from sunset to sunrise. The natural night ceased to be dreadful: nay, it acquired the character in our eyes of a welcome drawing of the curtain which we could not do without—a healing and restoring balm to the fever-stricken life of the day. But the other night of which the Bible speaks became apparent to our eyes and hearts with a sense of desolateness that no tongue can utter. What is this night? It is a figure of speech, of course, but descriptive of a very real and terrible thing. It is a figure derived from the analogy of nature. When the sun is in the heavens, all is physically bright and joyous. Its pouring beams seem to fill earth and air with an ocean of healing and cheering power, in which man and beast, insect and flower, rise to the full capacities of their enjoyment of life. But withdraw the sun; all is dark, dank, and unwholesome. Life seems to have lost its

charm, and the mind becomes an easy prey to depressing imaginations. Now, what is there in relation to human life that fills the part of the sun? Only those who discern and appreciate the answer to this will be able to feel the reality and bitterness of the night that prevails. We get the clue when David says, "The Lord God is a sun and shield," or when God says, "Unto you that fear my name shall the Sun of Righteousness arise with healing in his beams," or, "the Lord shall be unto thee an everlasting light, and thy God thy glory."

If we will but closely consider the constitution of man, we shall discover a fact which in the statement thereof, may seem very trite, and which may fall with very little weight on the ear, but which, nevertheless, is a great and prevailing truth that furnishes the key to the perplexing enigma of human life as it now is. That fact is, that primarily, man was made for God, and that he cannot rise to the full gladness and effectiveness of his being in a state of insulation from him.

What the constitution of man has to do with this, may be seen if we look at man as we know him. He is a bundle of powers, faculties, and capacities, among which there are such as are low, and such as are high. All his powers fulfill a good purpose in their right connections and subordinations; but some of them are manifestly fitted and intended to have the controlling place, while others put in this place are odious and destructive. Now, the very configuration of his brain tells us what were intended to be in the ascendant. The powers that distinguish man from the brute creation are all in the upper region. It is these that impart to him his characteristic beauty, not only in mental manifestations, but actually in physical contour. You cannot have true human beauty without amplitude in the upper region of the brain. You may have seen this demonstrated by a series of pictures that I once saw—pictures of human heads with a loose flap in the upper part of each. The flap

reached downwards to the middle of the face. On the flap was one shape of the upper part of the head, and on the picture itself, when the flap was removed, there was another shape. When the flap was thrown back, you had the same under face, but a different upper head, and it was quite striking the difference that it made. When a low head was shown with a beautiful face, the face was no longer beautiful. On the other hand, when a high head was shown over a plain or even an ugly face, there was quite an expression of beauty imparted. Now, the powers that lie in this upper part of the head are all those that have to do with objects considered and disparaged as "sentimental" by the civilisation now prevalent on the earth. In the very centre, looking straight away up to heaven, lies "veneration," the capacity to worship and adore, and having its most natural action in the recognition of God. By each side of it lie the organs of hope and faith, which unitedly give the capacity to realise the action of unseen power, and to base anticipation thereon, and in front of it, the faculty that gives the impulse of benevolence. Just behind it is the staying power of firmness, flanked by conscientiousness which gives sensitiveness with regard to right and wrong. The whole group is of angelic tendency when allied with enlightened intellect in the front of the brain. Of themselves, they have no definite or effective action. They require development like every other faculty or capacity in the human mind, and this development can only be attained by the education appropriate to their action. A man may have the faculty of music or arithmetic, or language: but if uneducated, it will lie dormant, or spend itself in abortive action. And the education suited to one will not act upon another. A purely musical education will not develop linguistic or mathematical ability. The upper brain must have the education which by its nature it requires and demands, and no education short of

the knowledge of God is suited to those requirements. The whole group of the moral powers (and they are the dominating powers in the human organisation), require God for their action. Without action you cannot have development; and without development, man cannot rise to the standard of his being.

Now, we live in a state of society where these powers are not provided for. Modern life and modern education address themselves almost wholly to the lower range of the brain faculties—such as are located in the side, front and base. The objects pursued and the qualifications fostered have all to do with the lower relations of being—relations that are good when lower but that become evil when exalted to the leading place. Wife, family, and business are all in all with the majority: a few add reputation and artistic refinement: few include God in the practical objects of their exertion and concern. The consequence is that human nature scarcely anywhere attains the beauty of development of which it is capable. The upper brain is checked in its action and dwarfed in development by the universal manners, and consequently the vast mass of human beings on earth are but insipid specimens of a noble race, unhappy in themselves and possessing only the capacity of being a trial and a nuisance to others. There is little intellect, less mercy, and less expansive and noble godliness anywhere. It is as the Scriptures testify. They are all gone astray, every one to his own way, which is as far as possible from the way God designed them to walk in.

To aggravate the sore evil, and to deepen the darkness of night, God has hidden His face. He takes not the least obvious part in human concerns. He sent an attested message by the apostolic embassy 1,800 years ago, and has established that message in a written form in the midst of the nations: but since the apostolic age, so far as practical interference in the working of things among men is concerned,

it is true what Paul said of the generations immediately prior to his own : he "hath suffered all nations to walk in their own ways." If a nation overcome a nation in war, there is nothing to show that God has influenced the result in any way. If a party get the upper hand in a state, and work injustice and oppression on the helpless, they flourish on the spoils of their iniquity without check or reproof. If a man unjustly afflict his righteous neighbour, and prevail against him, "bringing wicked devices to pass," there is nothing to show that God is angry with the wicked or pities His people. If oppressive laws are enacted, if evil ways are established by authority, so that the multitude are degraded and impoverished, and groans wrung from the heart of millions, appeal to heaven is made in vain. Triumphant wickedness takes its course. God has hidden His face. Human life is a degrading scramble, in which the weak go to the wall and the strong are demoralised by the process of their success.

It is night, it is dark. All things are out of course. Human life is not what it ought to be, and cannot be what it ought to be, under the conditions that prevail. Who will alter those conditions? Who can give us the conditions that are needed? What are they? We need God to take the world in charge. We need the bungling incapacities of man to be put on one side, and all power and authority vested in one government of his direct appointment—a government that cannot err, and that cannot be resisted, and that cannot be removed. Give us such a government, and you give us the sun, at whose bright presence, darkness will soon fly away. The reign of such a government will change the life of the world in a single generation. Such a government is coming. "God hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given assurance unto all men in that he hath raised him from the dead."

They were no empty words of poetical flourish that Jesus uttered when he said, "I am the light of the world." He spoke the truth—absolute and unmixed. There is no light apart from him, in either individual or national relations. It is the individual bearing that most concerns us at present. What is life without him? A fevered dream—a bootless activity, having promise and incentive at its beginning, but gradually settling to a doleful vacuity at its end—a paleful gloom, as with spent power, we draw near to the grave in the clear perception that, without God, all is vanity and vexation of spirit. Introduce Christ and see how changed the scene. The love of Christ constrains; the obedience of Christ subdues and ennobles; the hope of Christ brightens, and imparts an interest to life we never knew before. We live no longer to ourselves; we yield no longer to ourselves; we surrender no longer to the gloom of a headless universe and an uncertain future. We open our hearts to God in faith and reconciliation, through Christ who died for us: we confide in his direction though unseen; we walk through the darkness in joyful trust and anticipation of the promised day when God will wipe away every tear and remove every curse. Letting Christ dwell in our hearts by faith, our darkness is dispelled, our coldness ended, our waywardness corrected, our loves purified, our whole life cleansed and redeemed from the ultimate corruption and abortiveness of mere natural power. He becomes our light and our life to whom we daily grow as the thriving plant before the sun, seeking more and more "to know the love of Christ which passeth knowledge," "counting all things but dung for the excellency of the knowledge of Christ Jesus our Lord," "in whom is filled up all the fulness of the God-head bodily."

And looking out with unavailing pity and distress on the larger field of racial affliction, do we not see plainly that Christ is the light of the world? What darkness broods in all lands after the most prolonged

and careful experiments in self-management. See the struggling masses of the poor shaking the clenched fist of desperation in the face of the educated and provided classes, and this, not in despotic and brutalised countries, but in "civilized" England and America. What hope is there in political systems? Henry George has his remedy, but it is only a theory which could not be enforced without successful bloodshed on a large scale, and which, even if established in practice, must, in human hands, inevitably run into the old, old grooves, for there is not a political experiment but what has at some time or other in the world's history been tried and failed. The problem of human management is too intricate, too subtle, too difficult, for human power. It needs God who made man to successfully manage him, and God has purposed to do it at the right and the ripe time which is now near. Christ is His strong right arm for the

work, and he comes anon to do it. He will "break" the current systems "with a rod of iron and dash them in pieces like a potter's vessel." He will then give the world such a system as it has never seen since the day of Adam's departure from Eden—such a system as it exactly needs—a centralised system of invincible power and unerring wisdom which will promulgate and enforce the laws that are needed for the glory of God and the wellbeing of man without asking the consent of parliaments or the suffrages of peoples. This system in the hands of immortal and infallible agents will soon cause the present desert of human life to rejoice and blossom as the rose. What an honour, what a dignity, what a prize, what an unspeakable glory, to be chosen to act as the king's representative in the day of light and gladness. To this we are called, and to this we shall attain if meanwhile, in faith and patience, we walk as children of the light.—EDITOR.

**HUMAN MISERY.**—This is a very old topic and likely to be a lasting one till the order of things is changed in the way promised in the gospel of the Kingdom. The *Daily News* recently referred to the hopelessness of all present remedies. It said that according to the political economists, the poverty of the millions might be left to work itself out, like war or famine. It would so reduce the population that the price of labour would rise and poverty decrease. No doubt after a while the old evil would return. The world had for ages seen these ebbs and flows. "What," asks the paper, "is at the bottom of the misery? It is our lack of earnest endeavour to understand the most important matters. The condition of the poor is forgotten, except in spasmodic intervals when we, or some newspaper, as happens to-day, publish descriptions of their dwellings, or when their discontent waxes loud. At other times they are left to the Poor Law, an overburdened mechanism, and to people who are kind and zealous, but, inevitably, amateur. 'The study of the condition of the people receives hardly 'as much attention as Sir John Lubbock

'gives to the ant and the wasp.' It receives no scientific attention, it is dealt with by no powerful, far-reaching organization. Can we even say that the best qualified and most capable men serve as guardians? These things are left alone by the educated with an occasional sigh, or an occasional sneer. There is really no reason why this state of things should ever cease. Men do not care enough for one another to make it cease. How quickly they could do it if they did care! As it is, no one takes the trouble, no one follows up poverty, misery, and squalid crime, as a physiologist follows up the symptoms in a sick worm. The constituted authorities of politics and religion just look in on the subject from time to time, now in an Act of Parliament, now in an appeal from the bishops and clergy of all denominations in anticipation of a coming winter in the East End. Beyond that 'Israel does not care. 'my people do not consider.' One day, perhaps, the true deliverer will come." (He will, Mr. Editor of the *Daily News*, though all your tribe are unbelievers in him. His coming will not be averted by faithlessness.—Editor C.)

MEDITATIONS ON THE WAYS OF THE DEITY.

No. VIII.

The Psalms are peculiarly Israel's songs; they were never intended for the use of the alien; they are as exclusive as the Epistles of Paul. In their composition they are essentially Israelitish. It is from the standpoint of Israel's hope alone that they can be rightly interpreted and appreciated. The Psalms comprise hymns of praise to God and hymns for the mutual edification and comfort of His people. However instructive these Psalms may be to those out of Christ, the enlightened must not wilfully allow them to be misapplied. God is pleased with praise only when it has been preceded by obedience, and He accepts the service of exhortation from those only who have previously directed their own feet unto wisdom's paths (Matt. vii. 5). "Ye (said Peter to believers), as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (1 Pet. ii. 5).

"My God"—"Our God"—are phrases which can only (truthfully) be employed by the saints. Under the Mosaic dispensation, God was the God of Israel only (Amos iii. 2). In the age to come He will be the God of all the earth (Is. liv. 5). Now He is the God only of the few (embracing Jew and Gentile) who believe and obey the gospel. Such have responded to His call (Acts ii. 39), and through it, have become his acknowledged people (Acts xv. 14). The religious world is "without God"—this is a sad but positive fact. To have to contend for this in word and deed is far from pleasant; but duty must not be shirked. "Obey my voice, and I will be your God" (Jer. vii. 23). This determines divine relationship. The religious world in fellowshiping the blasphemous doctrines of anti-Christ is disobedient. The Word speaks plainly: "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you" (2 Cor. vi. 14-18).

"The Lord trieth the righteous" (Ps. xi. 5). Let us not forget this. The knowledge will comfort and strengthen us in time of need. God tries in a variety of ways. This is also well to remember. Israel was tried by the plausibility of false teachers (Deut. xiii. 3). And are not we? Israel failed. Shall we? Israel failed because they did not "carefully hearken" unto that testimony which God established, and to that law which he appointed (Ps. lxxviii. 5). That testimony and law—enlarged—speak to us to-day, and it is for us to "diligently hearken"—"to take good heed unto ourselves"—for they are the voice of God! He requires us to try every teacher by it. Israel was told not to allow any good thing that might have been done by a false teacher to blind their eyes (Deut. xiii. 2). All teaching was to be judged by the Word; and those who taught falsely were to be "cut off" (5, 6. vs.) Let

us never forget that as error comes to the front, the truth fades away—like the changing scene in a dissolving view.

One of Israel's abominations was that they allowed "strangers, uncircumcised in heart and uncircumcised in flesh" to enter the sanctuary (Ezek. xlv. 7). What an important lesson there is here for Israel after the spirit! The Church of Christ is now the temple of God (1 Tim. iii. 15) and the church likewise forms the antitypical priesthood to officiate therein (1 Pet. ii. 5). As in the past, no stranger is permitted to enter the temple—obedience to the letter and spirit of the divine commandments are the qualifications. How guilty in this have been many adopted Israelites! Laxity of doctrine, and laxity of practice, are abhorred by God. Let His true priests take care! Let them keep close to God's instructions, and take warning from Israel's failure and punishment Purity of doctrine, and purity of practice are enjoined throughout the Word. God is now as stringent and jealous in regard to His house, as He was in the past. In relation to God's instructions, let us speak and act "not as pleasing men, but God, which trieth the hearts."

Gentiles become Jews upon obeying the truth. This is implied in the words "If ye be Christ's, then are ye Abraham's seed and heirs according to the promise" (Gal. iii. 29). Believing Gentiles together with believing Jews form the "Israel of God" (Gal. vi. 16). Connection with Israel is a glorious privilege; separation from her means a dark future—"No hope" (Ephes. ii. 12). How the religious world scorns this precious truth! The hope of Israel—that or none—is the choice which the Scriptures hold out. Let a man intelligently and affectionately embrace the "One hope" (Ephes. iv. 4.) and a supreme interest in all the things of Israel will follow. The past, present, and future of the Jews will each and all be matters of concern. A Gentile believer lays hold of God's promises to the Jews in the past—shares the Jews' present degradation, dispersion, and suffering—and is heir to the honour, glory, exaltation, and peace that belong to their future. It is this bond of union that makes the natural and adopted seed of Abraham one. If the natural Jews were faithful, they would be doing what the grafted ones are doing: diligently praying for the peace of Jerusalem: fervently yearning for salvation to come out of Zion.

"I believe God that it shall be even as it was told me" (Acts xxvii. 25). Such was Paul's confession, made under circumstances which give it great significance. Many who are prepared to rely on God's Word when things around are favourable, turn sceptical when difficulties arise. That Paul was not of this type is evident from the circumstances alluded to. The ship in which Paul was journeying as a prisoner to Rome was overtaken by a terrific storm. The ship having become unmanageable—every expediency having proved futile—all hope of her and of the lives on board was abandoned. At this juncture an angel appeared to Paul declaring



that not a soul should perish. Paul believed the angelic announcement and retained his confidence in it though all appearances of its realisation grew more and more unlikely. No ray of hope was visible until the direst straits had been reached. The vessel was reduced to a complete wreck, and it was only by means of timber from the broken vessel that those who were unable to swim succeeded in reaching the shore. The narrative was written for our learning. Let us profit by it. Let us cultivate Paul's unqualified belief in the divine Word. Time will most certainly justify the wisdom of the step.

The Saints and not the Alien are invited by God to offer praise—"Sing unto the Lord, O ye saints"—"Let the saints . . . sing" (Ps. xxii. 23; xxx. 4; cxlix. 5; Eph. v. 19-20; Col. iii. 16). The few allusions to universal praise in the Psalms refer, as a careful perusal of their respective contexts will show, not to the present but to the future, when all families of the earth will have been joined to the Lord (Ps. lxviii. 32; lxvii. 4; lxvi. 4). The passages in which all creation is called on praise, are highly figurative, and must be understood in the light of literal statement (Ps. lxix. 34; cl. 6). To make such passages teach that praise is acceptable from the unsanctified is a wrong handling of the word. Praise, like the sacrifices of the law, must be offered in God's way, and that way now is through Christ, the beloved of God: "By him, therefore, let us offer the sacrifice of praise to God continually, that is the fruit of our lips giving thanks to His name" (Heb. xiii. 15). Let him who wishes to be further assured upon this matter attentively read the remarks of Dr. Thomas in *Eureka*—Vol. ii. 350-362; 597-602.

"Destroy it utterly" (Deut. xiii. 15-17). Such was the edict of God concerning an Israelitish city that abandoned itself to the sin of idolatry. Some cry "shame" on reading it, but the wise will take heed! "I esteem all thy precepts concerning all things to be right"—this was the Psalmist's mind, and this will be the mind of all who are after God's own heart. God is exceedingly jealous. To divert to another the glory due to him is a terrible sin. In this lies the very essence of idolatry. Let us be on our guard in this matter. There is more idolatry to-day than many are won't to think. A covetous man is an idolator (Ephes. v. 5) because he trusts in his riches instead of in God (1 Tim. vi. 17). It is idolatry for one who knows the truth to put his "trust in princes or in the son of man in whom is no help" (Ps. cxlvi. 3), for in so doing his heart departs from his Lord (Jer. xvii. 5). Let us tremble to give God a wrong place. The only safeguard is to cleave to Him by holding fast to the revelation He has given concerning Himself—to stoutly refuse to compromise the truth, whether for friend or foe. Disobedience upon our part will certainly bring death—a cutting off.

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**THE ACCEPTABLE FAST.**


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*“Wilt thou call this a Fast and an Acceptable Day to the Lord.”—Is. lviii. 5.*

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Is this a fast, to keep  
The larder lean,  
And clean  
From fat of veals and sheep ?

Is it to quit the dish  
Of flesh, yet still  
To fill  
The platter high with fish ?

Is it to fast an hour  
Or ragged go,  
Or show  
A downcast look, and sour ?

No, 'tis a fast to dole  
Thy sheaf of wheat,  
And meat,  
Unto the hungry soul.

It is to fast from strife,  
From old debate  
And hate ;  
To circumcise thy life.

To show a heart grief-rent ;  
To starve thy sin,  
Not bin ;  
Thi is the fast that's meant.

R. H.

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A guilty mind needs no accuser ; an innocent mind, no flatterer.

Rest is good, but is bad if too prolonged. There is no good thing but becomes evil out of its place.

Nothing begets confidence sooner than punctuality ; and nothing commands estimation so much as voluntary diligence in matters in hand.

A man with a pure conscience may defy slanderous gossip. He may come under a cloud through its influence, but the cloud is transient and will dissolve before the

sunshine of his righteousness which God will bring forth.

Accustom yourself to consider the fact of a thing and not its appearance. The study of appearances will give your mind the wrong bias and fill you at last with vexation. The study of truth will bring contentment and life.

It is a good maxim in worldly affairs to quit not certainty for hope ; but there is a higher relation of things in which the bird in the hand must go for the two in the bush. He that loseth his life in any sense for Christ's sake shall save it.

## The Christadelphian.

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

JUNE, 1887.

“Who is the greatest in the kingdom of heaven?” This was a question among the disciples. We know how Christ settled it. The question has been recently asked, “Who is the greatest in the kingdom of men?” The editor of *Cassell's Saturday Journal* has asked it by offering a prize for the best list of the 12 greatest living men. He attempts to settle it in the world's way, by what Carlyle used to call “count of noses.” That is, he analyses the mass of lists sent in, and sets the votes against each name according to their position in the lists. By this plan, a list of names is made out in which Mr. Gladstone stands first with 32,544 votes, and H. M. Stanley last with 10,141 votes. By and bye, there will be another settlement, but on a totally different principle and with very different results. What God thinks will be declared when Christ comes, and a list of names will be promulgated that will astonish the world: for as God said to Samuel in the house of David's father, “The Lord seeth not as man seeth.” And the promulgation of names will not be a merely honorary performance. It will be the incorporation and manifestation of a true “legion of honour” whose members will be installed in positions of power and honour in which they will have no successors. The greatest man is the man that most pleases God—a rule which would invalidate the list of *Cassell's Saturday Journal*. A man, to be “great” in newspaper reading eyes, must please men. A man that pleases God must necessarily be small in those eyes: for the eyes of the press are the eyes of the world which is God's enemy.

## THE SIGNS OF THE TIMES.

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TROUBLED EUROPEAN SITUATION.

— — — — —  
RUSSIAN PREPARATIONS AND AIMS.

— — — — —  
THE BULGARIAN SMOULDER.

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THE FUTURE OF ENGLAND IN  
EGYPT.

The *Money*, a paper devoted to the interests of the money and share market, expresses its astonishment at the high price maintained for foreign bonds in view of the complications foreshadowed by the actual situation of the hour. It challenges the “bulls” of the European Stock Exchange to put a finger on any Continental State that is not girding up its loins for a conflict before which all previous wars in the history of the world must pale into insignificance. “Let anyone,” it says, “who has travelled in France, Germany, Italy, Turkey, or Russia, during the last three months speak out fearlessly as to what he has seen and heard, and the answer will always be the same. There is nothing else talked of but the war which must come before 1889. The Pagny (Schnaebale) incident has shown pretty plainly on what a volcano Europe stands.”

It briefly summarises affairs thus:—

There are ten millions of men in Europe under arms, or ready, if called upon, to proceed to the front within twelve hours. . . . Russia has managed to scrape together about £15,000,000, and she has within the past week enormously raised her import duties upon iron and hardware generally, with a view to increasing her income temporarily, for no industrial nation could long exist with such an impost as this latest crusher. . . . Italy, poor bankrupt Italy, has laid down two more ironclads, and a loan of two hundred millions lire is about to be added to her liabilities. . . . As to Austria—well, no officer in the active army has been allowed to leave the dominions of Francis Joseph for nine weeks and the restriction is not yet removed. The Eden Theatre in

Paris has run the narrowest risk of being burnt down because a dead German composer's work was announced to be played there."

Turning to the East the same paper remarks :

"Five (of the Afghan) tribes are in revolt, and the Royal troops have been beaten in more than three desultory but bloody engagements. This, of course, lets in the Russian diplomat, who is already busy with our Foreign Office. Lord Salisbury, with Ireland on his hands, is helpless on this Afghan question. He has practically admitted that, and it is significant that in his last two speeches he has absolutely abstained from mentioning the East. Yet our troops are being moved up to the Khyber Pass. During the past six weeks the positions of several of our best regiments have been shifted, and always nearer the North-Western frontier. But what is this to the stockbroker? Only another sign, and signs are as nothing in his eyes. He will not believe in any disturbance until he actually hears the report of the first shot. This optimism is charming, but it isn't good business."

#### THE EUROPEAN SITUATION.

So says the financial sentinel of the London market, and any one taking an attentive survey of the European horizon must admit there is ground for the sombre view presented. There is the chronic irritation between France and Germany, rising every now and then (as in the Schnaebeli incident) to fever heat. There is bad blood among the Powers with reference to various past transactions, the particulars of which have just been disclosed for a purpose. Bismarck has given the world to understand that the Austrian occupation of the Turkish provinces of Bosnia and Herzegovina at the close of the Russo-Turkish war of 1877 was not Germany's work but the result of a secret treaty entered into between Russia and Austria during the previous year, and that it was the price paid for Austrian neutrality during that war. Some one else has divulged the fact that the Russian army had orders to enter Constantinople, and were prevented

by a mere *fasco* which intercepted the message and reported it to London which evoked a declaration from the Beaconsfield Cabinet which caused the Emperor of Russia to change his mind. The *Globe* remarks that "Europe is interested in the family debate because it supplies further evidence of the delicate relations between the three empires, and shows how much combustible material exists under the smooth surface of alliances and undertakings."

#### RUSSIAN PREPARATIONS AND RUSSIAN AIMS.

Russia begins again to show great easiness. On the Afghan boundary question, she firmly refuses to relinquish one jot of her demands. In Afghanistan itself, a revolt is in progress, and Russian forces are concentrating near the strife. Throughout the whole Russian Empire, we read of disquieting military activity. Large armaments are, it is stated, being pushed forward with feverish activity by order of the Ministers of War and Marine, and the concentration of masses of Russian troops on the Russian frontier is also reported. There is great activity in all the Russian arsenals and dockyards.

An arsenal has been established at Vladivostock, well furnished and strongly fortified, to which attention was drawn when, on the appearance of unpeaceful clouds, the British Naval Commander-in-Chief in the China Seas hastened to appropriate and occupy Port Hamilton, only forestalling a Russian cruiser by 24 hours. England has now retired from this port without an anchorage, and has taken the precaution to place it under the protection of a neutral Power, which is not likely to be ever opposed to her. Since the evacuation of the Russian arsenal has been made much more complete, the fortifications have been strengthened, and the naval force at the port has been augmented. At the present time one iron-clad, two cruisers, defended by a belt at the water-line, and armed with armour-piercing guns, and at least three gunboats are under orders to leave the Baltic for

Vladivostock. They are to take with them full cargoes of stores, especially for torpedo vessels, including two completely fitted boats of 70 feet length and at the same time a steamship has been loading up, in the Thames, with the woodwork, iron girders, braces, and tires for the new store-houses and sheds.

The Maharajah Dhuleep Singh, a de-throned Indian Prince, who has for nearly forty years resided in England in the enjoyment of an English pension of £40,000 per annum, has thrown up his pension and left the country for Russia. He has received a hearty welcome at Moscow. It is said that the Maharajah makes no secret at Moscow of his intention to place himself at the disposal of Russia in Central Asia, where Russia is making use of a deposed Prince of Afghanistan, Ayoub Khan, as an enemy of England.

The object of Russia in all these preparations is that she may be ready for the contingencies which she believes to be drawing very near. Under the heading of "WHAT THE CZAR WANTS," *The Pail Mall Gazette* publishes the following paragraph :

"A French traveller in the East has discovered, according to the *Wiener Tagblatt*, the ultimate aim of the Tzar's policy. He would be glad enough to obtain Constantinople, but the real object of his ambition is to become "the Pope of Jerusalem." The war of 1854, the French observer remarks, had its germ in the quarrels over the Holy Places in Palestine, and was a continuation of the conflict between East and West which the Crusades left still unsettled. "Every step of the Russians toward Constantinople," says he, "is a step toward Jerusalem. It is of great significance that the Emperor Alexander III. confides much more upon the power of religious enthusiasm than either of his predecessors did." He wishes to produce a more official and ostentatious consecration of his religious authority, and to have his position emphasized as the supreme protector of the Eastern Churches and the Orthodox Faith, and so rally all the Greek-Oriental Churches and peoples around the person and office of the Tzar as the Constantine and Justinian of the modern world. This bold project has been long in prepara-

tion, is never lost sight of in any diplomatic movement, and no sacrifice of money is thought too great to secure this end. "Numbers of settlements of Eastern monks, of apparently harmless and unpretending character, have been and are being founded, and Russia finds the money for the purchase of the land. Aid and counsel are always to be had from the Russian authorities. The European Powers restrict their attention too one sidedly to the movements on the Bosphorus and ignore the extraordinary but quiet movements in the Holy Land." Two of the Vienna papers—the *Politische Korrespondenz* and the *Wiener Tagblatt*—appear to put some faith in the Frenchman's observations and predictions. The latter has no doubt that the Tzar would hold a coronation on the site of the Holy Sepulchre of the world's Redeemer to be the highest possible consecration of his authority. "Many imagine that Alexander III. reckons much upon being crowned Emperor of Asia set upon his head in the mother city of Christendom corresponds much more to his character and to the thoughts which he cherishes in the stillness of Gatschina."

#### THE GREEK AND LATIN CHURCHES.

A sister calls attention to Dr. Thomas' repeated prognostication of the fusion of the Greek and Roman Churches (*Exposition of Daniel*, end of *Eureka*, vol. iii, pp. 25, 60, 71); and at the same time, encloses the following news-clip :

ROME, Sunday Night.

I have been informed on good authority that for some time past negotiations have been going on between the Pope and the Emperor of Russia with the object of reuniting the Greek and Latin Churches. The impression at the Vatican is that the negotiations have every chance of success. The Pope is willing it appears to agree to the Greek Church maintaining its own usages and forms of worship. The negotiations are being managed by a monk who belongs to a noble Lombard family.—*Daily News*, May 9th.

#### THE BULGARIAN SMOULDER.

Bulgaria remains the open sore of foreign politics.

"A Vienna correspondent asserts that

in a very short time the eyes of Europe will again be fixed on Sofia or Tirnova. M. Radaslavoff has returned to Sofia, the Regents have reached Rustchuk on their way home, and in a few days a decree will be issued convoking the ordinary Sobranje. One may predict that this assembly, having once met, will not separate without having proclaimed the union of Bulgaria and East Roumelia, and the absolute independence of the Principality. Everything is preparing for this consummation, which the Government will do nothing to prevent, having now decided to adopt the policy of *laissez faire*. The formula of the policy of the leaders of the independence movement is given in these words:—"To create a provisional state of things acceptable to the country and to Europe which will eventually insensibly, without shocks, but by the mere force of things, lead on to the new reign of Prince Alexander."

The execution of this project will almost certainly bring the powers into conflict. Already, troubles are looming in this connection.

"The Constantinople correspondent of the *Times*, telegraphing May 9th, says:—"Intelligence received at the Porte depicts the condition of anxiety of the Regency at Sofia in consequence of information obtained that the partisans of disorder residing on Russian soil are briskly engaged in preparing a serious outbreak of disturbances on the meeting of the Sobranje, and confidence is openly expressed that this movement will succeed in the overthrow of the party in office at Sofia. Notice of these facts has been given to the Porte in an official form, and orders have been sent to Eastern Roumelia, as well as to Bulgaria, that the proper authorities should be prepared to adopt every necessary step to prevent any attempt at insurrection wherever it may arise."

#### THE FUTURE OF ENGLAND IN EGYPT.

The Egyptian question seems to be nearing a settlement—a settlement which the Constantinople correspondent of the *Standard* says points to a practically permanent British occupation. A small demonstration had to be made to spur on the dilatory Turk. The negotiations were being tediously drawn out. A British war vessel, the

*Dreadnought*, was despatched to the neighbourhood of Constantinople to intimate that there must be a settlement, or the British envoy would take his departure. The difficulty was about the clause providing that the British troops should return to Egypt in the event of disorder breaking out in the country after the evacuation. Turkey wanted this struck out. The Porte also urged very strongly that the British officials in the Egyptian service should leave the country at the same time as the British troops. To all this the British answer was a stout negative. England was willing to leave after a certain number of years, but it must be on the distinct understanding that she would come back in case of necessity, of which she must be judge. It appears Turkey has given way on this on consideration of receiving the capital sum represented by the annual tribute due from Egypt. It is said there is a strong objection on the part of all classes in Egypt to England leaving. Well, she wont leave: she will be driven out—but not just yet—by Russia.

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#### MR. OLIPHANT'S WORK IN THE HOLY LAND.

Pursuant to the invitation of Mr. Laurence Oliphant, brother Viccars Collyer, of Leicester, after much planning and arrangement, left Leicester on Friday morning, April 22nd, *en route* for the Holy Land. He intended going by the overland route to Brindisi (*via* Paris and Turin), and thence by the Oriental and Peninsular steamer *Assam* to Alexandria, where he would re-ship for the Syrian coast. Letters have been received from various points of the journey. The last announced his safe arrival at Jaffa whence he was about to run up to Jerusalem to see the Holy City before going on to Mount Carmel, at whose foot Mr. Oliphant's residence is situated at Haifa. Brother Collyer says, "What may be the outcome of our new move cannot be seen, but we will do our best and leave the rest." We may look for interesting particulars by-and-bye.

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, August 5th (brethren and sisters only, without babies): open at 5.30; conversazione, 6.30; public meeting, 8.30; close 9.30.

THE EDITOR'S APPOINTMENTS FOR JUNE.—5th, Birmingham; 12th, Birmingham; 19th, Leicester; 26th, Birmingham.

SUNDAY SCHOOL

June 5th, Recapitulation; 12th, Recapitulation; 19th, Written Examination; 26th, Quarterly Address. (Meeting of teachers for the consideration of the lessons, every Wednesday evening, at 8 o'clock.)

BIRMINGHAM MISCELLANIES.

Sister Periam has removed from London to Birmingham.

As will be seen from Bedford intelligence, brother and sister Watts have returned to Birmingham.

Sister Allen (foster-sister to brother James Allen, schoolmaster) has come from Wales to live in Birmingham for a time.

A lady friend sends a parcel for the Jews' box containing 8 crossovers, 2 knitted children's skirts, and 4 neatly-made chemises.

There has been a marked improvement in the attendance at the afternoon supplemental breaking of bread since brother Sturges's exhortation, referred to last month.

It was mentioned at the announcement interval on Sunday, the 1st May, that brother Collyer had started for the Holy Land

over a week previously and had been heard from at Paris, Turin, and Brindisi.

The brethren in one or two places who wished to have the banner for exhibition at their local jubilee celebrations, have written to say they are obliged to relinquish their purpose on account of the banner being too large for any place they have at command. It ought not to be suspended from any height less than 35 feet—40 if possible.

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.*

*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."*

ECCLESIAL NOTES.

Punctuality is a form of faithfulness. It is the keeping of a covenant. Unpunctuality will generally be found associated with looseness in other matters. God is punctual in the execution of all His works, whether in the movement of the heavenly bodies or the fulfilment of His plans and promises; and His children are commanded to be like Him. They can only be so on

a small scale. All the more important it is that their punctuality should be seen in small matters. Presence at the hour of meeting is one of them. Paul's words ("tarry one for another"—1 Cor. xi. 33) which have been quoted as a plea for waiting for late comers before commencing were never written with this meaning. The context is clear as to this. It was a question of the mode of attending to the breaking of bread when they had actually come together,—not of the time at which they should assemble. The question was whether they bring food and eat simultaneously, as at a feast, or whether, passing the bread, they should "tarry one for another."

The other day, a brother called on the editor to ask explanations concerning personal matters he had been told of privately by those separated from us on the subject of inspiration. The representations made to him had distressed him, and had greatly interfered with his own decision as to the course he ought to take, notwithstanding which, however, he had come to the decision, that the truth and the spirit thereof were on the side assailed by the evil speakers, and that duty required him to identify himself with that side. He had come to this decision some months ago. Still, he thought the law of Christ required him to privately tell what he had heard, that the editor might receive the rebuke the case called for, or that he might have the opportunity of giving such explanations as might shew he did not deserve it. The editor told him that he was aware that evil speaking had been going on for a long time, but he was powerless to hinder it and could only submit in silence. Nothing would please him better than a public trial in which charges should be formulated, evidence submitted, and explanations heard, before a competent and impartial tribunal. But in the absence of this, there was no alternative but silence, which he had carefully observed, leaving all the cursing to those who choose. The brother then

rehearsed his matters, and put his questions and received his explanations with the result that he expressed himself much relieved and entirely satisfied.

The intelligence from Kidderminster and Mumbles may help some to see the reasons that perpetuate the division that exists on the subject of inspiration. There can be no union without the frank acknowledgment of the completely inspired and unerring character of the Scriptures; for this is the first foundation of faith in a day that is without revelation. The absence of this, combined with the presence of a contrary attitude, caused the division in the first instance, and the continuance of the same state of things continues the division. Nothing would be easier than re-union (as nothing would be more welcome), if those who are in a doubtful attitude would abandon it. It is said we do not believe what they say. This is a mistake. We do believe what they say—only we believe *all* they say, and not a part. When they say they believe in a wholly-inspired Bible, we believe them in the sense necessitated by their other assertions, that it is not inspired "in every jot and tittle": that "they cannot conscientiously say they believe it is all inspired": that there are mistakes in it: that the variations in the reports of the inscriptions on the cross, the voice on the banks of the Jordan, and other matters are proof to them that they are not "verbally" inspired. And so on in an almost endless number of instances. The men who make these reservations to their declaration of belief in a wholly-inspired Bible, do not believe in a wholly-inspired Bible in the same way as those who have separated from them, and there is no reflection on their moral probity in recognizing this. But it may be said, "if they believe it in some other way, is not that enough?" The answer is, no, not if that other way be not a way, but a professed way only, that



leaves the door open for the idea that in reading the Scriptures, we are reading what may not be reliable—what may be erroneous. It is not a form of words we are insisting on, but on a fact, a truth, a first principle, which it is not possible for common sense—not to speak of faithfulness—to surrender by a hairs breadth. If it was words we were fighting for, we would be in the wide, popular, easy “church,” for the church, in words, believes and preaches “the Gospel,” and accepts the Bible wholly. What do we do in regard to such professions of the church? What do our partialist friends do? They “try” the professions by the application of tests. Under the operation of these, they discover that while in words they claim to preach the gospel and believe in the Bible, in fact they do not do so. And so they disregard the general profession without intending to impute falsehood in the moral sense to upholders of the church. So, when men say they believe in a wholly-inspired Bible, but contend for reservations which make it not wholly-inspired, but only partly-inspired, and, therefore, wholly unreliable, we do them no injustice in refusing to admit their claims. So also when they say they would not fellowship those who believe in a partly-inspired Bible, but all the while are in fellowship with men everywhere who blaspheme God’s word by imputing error to it, their actual attitude erects a barrier that no faithful friend of God can disregard, however naturally inclined he may be to take men at their professions. The cure lies with those from whom, it seems, it cannot come. The only thing to be done, is patiently to accept the disagreeable situation, waiting the Lord’s arbitrement, which will be given without respect of person, and with an infallible knowledge of motives on all sides.

**Aberdare.**—Brother Pugh reports the obedience of JOHN ROPER, of Aberamon, near Aberdare, who was immersed into

Christ at Swansea, on Saturday, May 7th, and broke bread with the brethren there on the following Sunday. He will meet in future with the brethren in Aberdare, if the Lord permit. His case is interesting as an illustration of the good that may come from *Finger Post* distribution (see “Swansea.”) Brother Pugh further reports a lecture by brother Roberts, of Birmingham, in the court room of the Temperance Hall, on Wednesday, May 11th, on “The resurrection of the dead.” There was a goodly audience, including two “revs.,” and deep attention on the part of the listeners.

**Bath.**—Brother Strange states that meetings are held at the Oddfellows Hall, Westgate Buildings, Sundays 11 a.m., School 2.30, Lecture at 6.30; Mutual Improvement Class every Wednesday at 8 p.m. The lectures for the month have been:—May 1st, “Adam the first, and Adam the second, Points of agreement and points of contrast” (brother Coles, Bristol); 8th, “Coercion, divine and human,” (brother Thomas); 15th, “The second Exodus” (brother Bradley, Bristol). The brethren were expecting a lecture from brother J. J. Andrew, London, May 22nd, “The coming war of the great day of God Almighty.”

**Bedford.**—“We have to report the removal of brother and sister Watts, from Newport Pagnall to Birmingham, and also the removal of sister Goss, who has left England for Toronto. We miss our brethren and sisters, whatever takes them away, as it leaves us only an ecclesia of five. However, we are doing our best to proclaim the truth. Our lecture hall is well filled each evening by an attentive audience. We have had the co-operation of the London brethren, brother Clements and Frank Jannaway having lectured for us on ‘What makes a man a friend of Christ,’ also ‘The burning up of the earth.’ Brother Bryan Smithers has lectured for us on ‘The mission of Jesus Christ,’ ‘The land of promise,’ ‘Immortality.’”—G. S.

**Birmingham.**—During the month obedience to the truth has been rendered in the appointed way, by the following, viz.: WILLIAM BUTLER (27), labourer; AGNES BATSON (23), domestic servant, and EMILY WIGGETT, wife of brother Wiggett, also JOHN JAMES COOK, on attaining completeness of knowledge.

LECTURES.—May 1st, “The title deeds of the covenant” (brother Roberts); 8th, “The A B C of the truth” (brother Shuttleworth); 15th, “A new world” (brother Roberts); 22nd, “Hell upon earth” (brother Shuttleworth).

**Bournemouth.**—Brother Sherry writes:—One more of Adam’s children has been favoured with the light of the truth and has obeyed the requirements thereof. This is EDWIN WITHERIDGE (brother in the flesh to brother Frank Witheridge), formerly Wesleyan, who gave satisfactory evidence as to his knowledge of the things of the Kingdom of God and name of Jesus Anointed, and was immersed into the sin-covering name on the 14th of May. He has been a diligent student of the Scripture since the advent of the truth in this place and has finally come to the conclusion that the “orthodox” religious bodies although having the water of life in their possession in the word fail through ignorance to touch the secret spring and are dying with starvation. Brother Wilkinson, of Nottingham (late of Spalding), has taken up his abode here and has subscribed his name to our basis of fellowship, which of course contains the resolution on inspiration, showing his approval of the same. While rejoicing in the foregoing we have to lament that brother Jarvis, who introduced the truth in Winton, has been removed through his occupation to Exeter. We are not aware of any of like precious faith residing in that district, so he will have to start again single-handed. He has been mainly our stay here so we feel his removal very much. He has gone with our best wishes and our prayer to the Father for him will ever be that he may be made as great a blessing to the people of Exeter as he has been to us. When he came here about two years ago, there were four in the truth. We now number 17—12 of whom have been immersed since he came. We have just started a Mutual Improvement Class for the benefit of the brethren. If any brethren are visiting Bournemouth we shall be pleased to see them.—GEO. SHERRY, Wimborne Road, Winton, near Bourne-mouth.

**Blantyre.**—(See *Hamilton*).

**Crewe.**—Brother Heath writes:—“We are thankful to report progress in edification and comfort, by the quickening instrumentality of the priceless and inexhaustible holy oracles, which are preserved to us in

compassion by him “whose eyes are on the truth” (as well as on his children and the land.) . . . The fact that our calling is high, holy, and that the great glory set before us is ‘an exceeding and eternal weight of glory,’ has been specially impressed upon us by the late much more than interesting series of lectures, conjoined as they have been with vigorous, stirring, faithful, and searching expositions of the sacred testimony at our week-night meetings, manifesting to us the wondrous complete and glorious character of the whole counsel of God. We are amazed that God should permit poor mortal children of Adam access to such a fountain of life and hope; which we find the scriptures are to us, in all their vastness, and minuteness, their ingenious variety, beauty, and perfectness. Our fear is lest through any seen or unseen peril of this wilderness, we should let the day of our opportunity pass in ignorance, pre-occupation in the affairs of this fleeting life, in indifference, and so fail of the great possibilities brought within our reach by this merciful provision of our ‘Father in Heaven.’”

LECTURES.—“The wisdom of God in a mystery” (brother Atkinson); “The end of 1,000 years, Satan loosed, revolt of nations” (brother Hall); “The dying thief’s request” (brother Wharmby); “Ten questions answered relating to the late course of Lectures” (brother Hall).

**Derby.**—(*Athenaeum, Victoria Street; Sundays 10.30 and 6.30.*)—Brother Clark reports that sister Annie Smith has removed to Liverpool.

LECTURES.—April 17th, “The judgment day” (brother J. T. Hawkins, of Nottingham); 24th, “Paul in chains” (brother W. Clark); May 1st, “The promised land” (brother N. Whittaker); 8th, “Where are the dead?” (brother H. Sulley, of Nottingham).

**Exeter.**—(See *Bournemouth*).

**Glasgow.**—Brother Campbell writes:—“I regret to have to report this month the death of sister Carruthers which took place on Saturday, the 30th April. She was 74 years of age, and had therefore exceeded the allotted span of man’s mortal career; but she retained all her faculties, and to the last was keenly appreciative of the responsibility as well as the beauty of the truth and of her own privilege in having been permitted to know it in this dark and evil age. She had not been able to at-

tend the meetings of the ecclesia for fully a twelvemonth prior to her death, owing to failing health, and the brethren consequently visited her at convenient times in order to 'break bread' with her, and comfort her in her trouble. It was most refreshing and stimulating to hear on such occasions her simple expressions of trust in the Heavenly Father, and to perceive from her conversation how deeply rooted was the Word of the Kingdom. As she was amongst the very oldest of the believers in Glasgow her presence will be missed, and that more especially by her step-sons, brethren Robert and Joseph Carruthers, who had a deep regard for her; but we sorrow not as those who have no hope. The sting of her death is, indeed, to a large extent taken away from us already in the confidence of that awakening and that glorification which awaits 'the faithful in Christ Jesus.'—We have added two to our number since the last report, namely, Brother and Sister Archibald Hosie. They were baptized some years ago, but have not been meeting with the brethren anywhere for a long time. In the mercy of God they have come to perceive the great necessity of association with those of like faith, and having satisfied ourselves of their knowledge of the truth we have been glad to extend to them the right hand of fellowship. We still continue our lectures to the public, but as our subjects have been of the usual kind I need not occupy your space with details."

**Great Grimsby.**—Brother Vickers reports another addition here in the person of HENRY ALLCOCK (31), formerly a Primitive Methodist, who, after making a good confession, was immersed in the sin-covering name of the Lord. Lectures are held every Sunday evening at seven o'clock, in the Friendly Society's Hall, Lower Spring Street. Breaking of bread, at Brother and Sister Feiary's, 115, Newmarket Street.

**Hamilton.**—Brother Brown reports that there is now no longer a Christadelphian ecclesia in Blantyre, all having removed save one sister Futheringham. Brother and sister Samuel Nelson, brother Brown and sister Brown, have removed to Hamilton, and sister John Nelson to Wishaw. There are eight in Hamilton who meet on the first day of the week to break bread in remembrance of the Lord. They meet in the house of brother Mc

Millan, 13, Portland Square. They are hoping to be able in a short time to make a public effort on behalf of the truth. Hamilton, they think, is a likely field to bestow labour upon. It is a town 10 miles east of Glasgow, with about 20,000 inhabitants.

**Hartlepool.**—Brother J. Monaghan writes:—"Since brother J. T. Irwin came to Haverton Hill from America, last August, we have visited each other pretty often; and about six weeks ago brother George McMillin came to the same place from Greenock, Scotland. So long as we are in the vicinity we intend to meet to celebrate our Lord's death until He comes. We can only do so at present once a fortnight, as Haverton Hill is distant from Hartlepool about 12 miles. I can go to Haverton Hill one fortnight, and they can come down here another. We broke bread in Hartlepool on the 24th of April, and at Haverton Hill on the 8th of May. We endorse the same belief as the Birmingham ecclesia, and any brother coming this way will be made welcome, if he is of the same mind, only they should write before coming, to know which of the places the meeting will be at. Brother Irwin's address is Haverton Hill, and mine 24, Middlegate Street, Hartlepool. I can assure you, although our numbers are small, it is a great benefit to us to meet together to exhort each other, and so much the more as we see the day approaching."

**Jersey.**—(See *Newport*).

**Kidderminster.**—Brother Braginton, who had made arrangements to emigrate, writes to say that he has abandoned the idea in consequence of being able to receive the embarkation order from London. Brother Perrigo has left the brethren on inspirational grounds. Brother Sterry, who left soon after the separation, and returned to the brethren in Worcester Street, states he now gives up the Bible altogether, as he can have no faith in a partly inspired Bible.

Brother Braginton further reports that an unsuccessful attempt has been made to effect a reconciliation between the two meetings here. The attempt arose out of the fact that the time had come for the brethren associated with brother Braginton to engage a public room. Up till now, they have met in a private house, but being now on the look out for a public room, they thought it would be as well to let brethren

in Worcester Street know their intentions, as it had been said there was no difference between them, and that the public existence of a second meeting would be to the detriment of the truth. So a correspondence ensued from which the following are extracts:—

Woodfield Crescent, Kidderminster,  
13th April, 1887.

“DEAR BROTHER WINBURY,—At our quarterly meeting, of April 6th, it was agreed to secure a public room as early as possible, for the proclamation of the ‘truth.’ But before doing so, it was decided unanimously, to lay the matter, through you, before the brethren and sisters meeting in Worcester Street, with a view to bring a reconciliation if possible.

If a reconciliation can be brought about we shall only be too glad to work with you for a furtherance of the “Truth.” Our position, briefly, is as follows:—

“That we believe in the infallibility of the Scriptures in all parts, as originally written, and therefore free from error.”

This is brief but sufficient to cover our case. If you can see your way clear to endorse it, or any other form of words embodying the same meaning, we shall be glad to enter into fellowship with you and thus put an end to the controversy, as far as Kidderminster is concerned.

Hoping you will lay this before the brethren and sisters, and let us know the result as early as possible, I remain yours truly,  
A. H. BRAGINTON.

7, Summer Place, Kidderminster,  
April 19, 1887.

DEAR BROTHER BRAGINTON,—Your letter of the 13th inst. to hand I have laid the matter before the Managing Brethren, who, one and all, receive your letter with pleasure. It is extremely gratifying to us to learn there is a desire on the part of the members of your Ecclesia for a reconciliation between our meetings.

Before laying the matter before the whole Ecclesia we desire you to accept our invitation to a conference, in order for us to obtain fuller information, and so be able to place the case before the Ecclesia in the fullest light possible. We propose you should select three of your own members to meet our Brethren Barker and Thatcher in company with myself, at either of your homes on Monday evening next—or any other suitable evening,—we leave time with

you. Trusting a reconciliation may be effected, I remain fraternally yours,

A. WINBURY, Sec.

Kidderminster, April 21, 1887.

DEAR BROTHER WINBURY,—I laid your letter before the brethren and sisters last night, and they decided not to hold a conference. They think the matter has been long enough before both parties to enable them to understand their respective positions; and that no conference will throw any more light on the matter, or make our position any clearer than what it is in the proposition submitted in our first note. Our position is the same now as when we left, and we cannot move from it.

We know what will be the result if two meetings are held in the town; and for this reason we thought it would be best to let you know our intention. We don't want to enter into a long correspondence, because it is unnecessary. Give us an answer in the affirmative or otherwise, so that we can move in the matter. Yours truly,  
A. H. BRAGINTON.

Summer Place, Kidderminster,  
April 29, 1887.

DEAR BROTHERS AND SISTERS,—In reply to your communication per Bro. Braginton, we have to say that we are glad you recognize there would be an evil in having two meetings in Kidderminster to advocate the same truths, and organized practically upon the same basis. We repudiate, however, altogether the responsibility of any division in the town. It rests, we believe, entirely with those who—in an unscriptural manner, and without a Scriptural reason separated themselves from that portion of the Ecclesia of Christ meeting in Kidderminster.

We decline to pass any further resolutions, having no practical bearing upon our work—resolutions which cannot be demonstrated, and which do not at all affect the Bible “as we now have it.”

We should be glad indeed for unity of thought and feeling to be restored. We are on the same foundation as when those of you left us, first connected yourselves with the Truth; but we believe such resolutions as you propose to be unprofitable, and that those who cause divisions over them, act contrary to the Truth and to the spirit of the Lord Jesus Christ.

Desiring constantly to be led by him and walk in accordance with his word.

We remain the Brethren of Christ as—

sembling in Worcester Street. Signed on their behalf, A. WINBURY, Secretary

Woodfield Crescent, Kidderminster,  
May 5, 1887.

DEAR BRETHREN,—Your letter was laid before the Brethren and Sisters last Sunday morning; and they . . . requested me (much against my wish) to write you again and deny, emphatically, your assertion that we separated ourselves in an unscriptural manner. The facts are these: When the theory of "Partial Inspiration" was put forth, it was accepted and warmly defended, and we requested the Managing Brethren to convene a meeting to consider the matter, but they refused; and matters got worse. It was said openly, "Now, we can meet the Infidel." "This is just what we want," &c. There was only one course open for us, and that was to withdraw.

We are sorry you cannot see your way clear to declare for a wholly inspired Bible . . . There have been times in the history of the "Truth" when sharp and decisive action had to be taken (Num. 16. 20 to 35, and Num. 25, 1 to 9) and so in this matter of inspiration.

Your repudiation (of responsibility) amounts to nothing; the fact remains that the responsibility falls on you for two meetings being held in the town. We have done our duty, and more than our duty, in letting you know our intentions . . .

To say that "such resolutions as we propose," &c., "are contrary to the truth, and to the spirit of the Lord Jesus Christ. . . . You fail to catch the spirit of Christ; there were times when he was angry (John 2, 15, Mark 3, 5), and opposed to error (Matt. 24, 4); and he never sacrificed truth for the sake of peace, Yours truly, A. H. BRAGINTON.

**Leeds.**—Brother Thorpe reports that the following have put on the name of Christ by immersion, viz., on March 6th, 1887, GEORGE FREDERICK KNIGHT (45), formerly Baptist; on March 24th, MARY ANN TIDSWELL (34), formerly neutral; on April 21st, JOHN VASEY (40), formerly Wesleyan. Brother Vasey took a very prominent position among the Wesleyans, his severance from whom is very much regretted by them. The Sunday evening lectures are moderately attended by the alien and several very much interested and whose obedience is only a question of time.

**Leicester.**—Brother Gamble reports that since last report, six others have yielded obedience to the truth by being baptized in water for the remission of sins, namely, EMMA DARKER, LYDIA BERNICE DODGE, LOUISA ORME, MARY ANN NOON, ADAM NEWITT, and CHARLES GEORGE BRIGHTON. The first four are from the Sunday School; brother Newitt was previously associated with the Salvation Army, but has discovered that salvation is a very different thing, and obtainable in a very different way from what is taught among them. Brother Brighton was one of the "Rev." F. B. Meyer's congregation. His interest was specially aroused by the four-page tract which we circulated in reply to Mr. Meyer's attack, and, finding it solved some things which were difficulties to him before, he sought out the brethren that he might know the way of God more perfectly. His case, we consider, is a remarkable one, and have not known any to grasp the truth so thoroughly in so short a time. We are very grateful to our Heavenly Father for permitting us to see the result of our labours in this particular direction so soon, and I hope all the fruit we now report may ripen into everlasting life. It is truly cheering, after such a barren time as ours, to have such a plentiful harvest. Our lectures have been principally in reply to the points raised by Mr. Meyer:—April 24th, "The doctrine of the Trinity" (brother Gamble); May 1st, "The sect everywhere spoken against" (brother Weston); 8th, "Bible teaching concerning the devil" (brother Gamble); 15th, "The truth: what it is—where it may be found and what it is able to do for those who accept it" (brother Weston).

**London.**—ISLINGTON.—*Lecture Hall, 69, Upper Street; Sundays 11 a.m. and 7 p.m.; Wednesdays, 8 p.m.*—Brother Owle reports the obedience of Miss JANE PERIAM, who formerly belonged to the Church of England. This event took place on May 4th, after an intelligent confession of the one Faith. Sister Periam belongs to Birmingham. The lectures on "The Destiny of the Nations as Revealed in the Scriptures," have been fairly well attended. We have had several visitors lately.

LECTURES.—May 1st, "Turkey" (brother R. Elliott); 8th, "Russia" (brother W. Owler); 15th, "Britain" (brother J. J. Andrew); 22nd, "Rome" (brother G. F.

Late); 29th, "The Jews" (brother J. Andrew).

**London (South).**—*Surrey Masonic Hall, Camberwell New Road, S. E.*—*Sundays, 11 a.m. and 7 p.m.; Wednesdays, 8 p.m.*—Brother Clements reports that a sewing class has been commenced in connection with the ecclesia. It is held from a quarter to seven till eight o'clock on Wednesdays. The class is made profitable in a spiritual direction by the reading of *Eureka* by a sister. Brother Albert P. Froggat has removed to London from Spilisbury, in Lincolnshire, and is in fellowship with us. Our lectures continue to be well attended. Some in the audience come regularly. Our surroundings are a little against us. The building we meet in has a meeting-room for Theists, who reject the Scriptures, but yet feel entitled to offer uninvited worship. In addition to them, a so-called Gospel service is held on Sunday afternoons by a "religious" body. Opposite our hall is a Roman Catholic Church. Hard by is a Catholic Apostolic Church, and one or two other small churches. Besides this, on Sunday the "Salvation Army" people march by, but this, fortunately, is just before our meetings commence. Occasionally, too, we get a visit from some zealous adversary from New Cross, some three miles distant, who delivers leaflets at the entrance. Notwithstanding all this, we go on, knowing that the work is God's.

**LECTURES.**—May 1st, "Is Heaven our Home?" (brother T. Boshier); 8th, "The Holy Spirit by which God has communicated and attested his revealed Will" (brother J. J. Andrew); 15th, "Death; its origin, duration, and removal" (brother A. T. Jannaway); 22nd, "Modern Christianity contrasted with New Testament teaching" (brother R. Elliott); 29th, "The Name of God—The only Name given under Heaven whereby we may be saved" (brother G. F. Lake).

**London.**—(*New Cross Hall, No. 1 Room, Lewisham High Road, S.*)—The effort in this district is still being carried on with encouraging results, although the attendance lately has rather declined than increased. We have decided to give a special course of lectures, which we trust will awaken the interest of some who are yet in darkness.—W. H. CLIFFORD.

**Lincoln.**—Brother Dracup reports that the brethren have had, with grief, to withdraw from brother F. J. Roberts for continued intemperance.

**Liverpool.**—Brother William Mills, who was immersed here on the 9th of February last, has emigrated to Canada. Brother W. G. Dally has removed to Liverpool from Birmingham, and sister Annie Smith from Derby. Sister Emily Roberts, wife of brother Ezra Roberts, has been very seriously ill, but to our great joy has recovered. The lectures at Granby Hall continue to be fairly attended by strangers, two or three of whom are interested.—H. Y. COLLENS.

**Longton.**—Brother Morton says:—"Brother Bullock and myself continue alone. We had hoped to have had brother Brookfield again with us, as we had partly arranged for his two brothers in the flesh to take over his business in Blackburn, but the arrangement fell through for the present, and he cannot leave Blackburn. Had he come we were hoping to have secured a larger room, and made some special efforts to have brought the truth now before the public. It is a great disappointment to us. In the efforts we have made little good seems to be the result so far as we can judge. We have one friend thoroughly interested and will be prepared soon, we hope, to put on Christ. We find it in some cases not so much a difficulty for men to assent to the truth as in obeying it. It seems to most (who have acknowledged they cannot dissent from what the truth teaches) a terrible ordeal to come out from their surroundings. We have in several cases been saddened by some who seemed to have an intelligent apprehension of the truth, but when we have placed the practical part before them, have turned away. It has led us to ask the question, 'Where are the men who are like-minded with Paul, who counted not his life dear so that he might win Christ.' It seems to us there are few men and women in this day who can stand the isolation the truth demands. They sing 'Dare to be a Daniel'; but to act as Daniel is another matter. Strange to say that some of them come to us to ask for information on Bible questions, and yet cling to the sects."

**Mumbles.**—The small company of brethren and sisters here who (leaving "the synagogue") have rallied to the standard of an inspired and infallible Bible, and its

commandments to behave with meekness and abstain from evil speaking, now number 34. Brother David Davies has just added himself to their number. He says he remained at the synagogue in hope of action becoming harmonious with profession, but seeing the signs the other way, he grew in doubt of his position and at last resigned. In illustration of his meaning, he states that it was declared in the synagogue that no ecclesia would be fellowshipped by them who refused to adopt their resolution affirming the complete inspiration and infallibility of the Scriptures. In accordance with this declaration, the resolution was transmitted to the Exchange brethren, Birmingham, for their consideration: but they refused to consent to it: notwithstanding which, fellowship was continued. One of their brethren came to explain matters, but the explanation did not mend matters, and they have not mended since, and the end of it, so far as brother Davies is concerned, has been his resignation. He says: "I am now found among them those who rejoice in an infallible record of God's dealings with man in the past and an infallible record of the way of salvation."

**Newcastle-on-Tyne.**—Brother Little reports another addition here, by the obedience of MARY COATES, domestic servant (formerly of the Salvation Army), who was assisted to put on the sin covering name, on May 11th.

**LECTURES.**—April 24th "The Eastern Question in the light of Prophecy"; May 1st "A Great Wonder in Heaven"; 8th, "Which will you have—the shadows of popular preaching, or the glorious and enduring substance promised in the Bible?" 15th, "Can any good thing come out of Nazareth?"

**Newport (Monmouth).**—Brother Cross reports the removal of Brother and Sister Jefferies to Jersey, where he fears they may be isolated. (Perhaps not, Brother Cross, there are several believers in Jersey. But perhaps he has gone to a different part of Jersey from St. Heliers where brother and sister Hayes and others are.—ED.) He says though young in the faith (having been immersed only some nine months ago) Brother Jefferies is zealous as he was in orthodoxy, and has a firm grasp of the truth, and may be the means of planting the gospel in the place where he has gone.

"We are pleased to have to report the obedience of WILLIAM WHITEHOUSE (19), of Griffiths Town, near Pontypool, formerly neutral, who very intelligently confessed his belief in the things of the kingdom and the name, and was afterwards buried in the waters of baptism in the presence of several brethren. This young man is the son of brother Whitehouse, now of Griffiths Town, formerly of Mold. Brother Whitehouse was present at his son's immersion. It has militated against the progress of the work in this place—that the adversary is in occupation of a room underneath ours, and although we pay rent for the whole of the premises, we cannot obtain possession owing to the woman who conducts the so-called Gospel Temperance Services underneath taking advantage of some legal technicalities in holding possession, notwithstanding her verbal promise in the presence of several witnesses that she would vacate the room on 1st March last. We trust, however, that we shall be shortly delivered from this untoward circumstance."

**Normanton.**—It is a pleasure to record that on April 26th, MARTHA HANDLEY (of Wakefield), wife of brother Handley, put on the saving name in the appointed way.—T. WARWICK.

**Nottingham.**—Brother W. H. Kirkland reports: "We have had one addition to our number by the return to fellowship of brother Dakin, who has been away from us for some years. Brother J. Stones and sister Jane Dabell have been united in marriage; as have also brother W. Reddan and sister Florence Lovett. A difficulty has occurred once or twice recently in connection with brethren visiting Nottingham who are unknown to any members of our meeting. To avoid a recurrence of this, we desire all such brethren to bring a note of introduction from the secretary of their ecclesia, or from some brother known to us."

**Oldham.**—I have to report that on April 27th, brother William Cockcroft and sister Ada Riley were united in marriage.

**LECTURES.**—April 17th, "The Second Exodus" (brother J. Claford); 24th, "If God is love, why should there be an everlasting burning hell?" (brother T. Holland, of Manchester); May 1st, "The Bible prospect for men and nations" (brother Jas. E. Bamford); 8th, "Is Hell a place

of eternal torment?" (brother J. Claford); 15th, "Changes: Political, Social, and Ecclesiastical, at 'the time of the end'" (brother W. Heath, of Crewe).—J. E. BAMFORD.

**Pontahydrun** (near Pontypool).—Brother Whitehouse reports that brother and sister Hillman, and brother and sister Whitehouse, have removed from Mold to this place, where they meet on the first day of the week for breaking of bread, at the house of brother Hillman. (*See Newport*).

**Scarborough**.—Brother Kidd writes: "We are still doing our best at the Temperance Hall, morning and evening, and in the afternoon, a part of us meet at Highfield to break bread with our aged and infirm brother Walker, who's intellect is as strong as ever, and his faith even stronger. We have three speaking brethren, brother White, brother Dean, and myself. Subjects: April 12th, "Why did Christ die and what did he rise again for" (brother Dean); 17th, "The World's Saturday Night and the Bright Sabbath Morn or the restitution of all things" (brother Kidd). Next Sunday, "An invitation to all, but some in particular, to join with us in our journey to the promised land" (brother White). Our audience is small, but of an intellectual order. The frothy sentimentalists are not there; it is high time for us to report progress, but we must have great patience and do the work well, and as you have often said leave results."

**Sowerby Bridge**.—Brother Briggs says:—"We are still going on, sowing the good seed of the Kingdom, but how few care to hear the Word of the Lord. The multitude hungers not for the Word of God but for the wisdom of men. We have had this amply illustrated lately. A "reverend" of this place has been lecturing to working men in the room above us every fourth Sunday afternoon, and many were unable to gain admission. The following is a sample of his title of lectures: "A small teapot and a big spout," "What is it to be?" Anything comical (bazaars with nigger entertainments and nursery rhymes) is the sort of thing that pleases multitudes. But we are doing our best to get the ear of the public notwithstanding. We have taken our room on a lease for 14 years, with this condition that we can give it up at the end of seven years, so that now we have it to ourselves. We have also

purchased six dozen new chairs, which is more comfortable than the benches although the bank manager allowed us the use of the cushions. The attendance has not been so good at the lectures for the last six or eight weeks owing to the finer weather, and the issuing of a leaflet by a Baptist minister against a leaflet circulated by one of our brethren, entitled "The Baptist Confession of 1660." The brethren would do well not to circulate this in future, as it is not correct, according to Crosby's history of the Baptists from which we supposed it had been taken. A reply to his leaflet is intended as soon as the necessary information is to hand, hoping that it will turn out to the furtherance of the truth.

**LECTURES**.—April 10th (by bro. Bamford, of Oldham), "The Kingdom of God;" 17th (bro. Darlow, of Halifax), "The Resurrection of the Dead;" 24th, "Fulfilled prophecy evidence of and guide to the understanding of prophecy yet unfulfilled" (by bro. J. Briggs); May 1st, "The Promised Land" (by bro. John Mitchell, of Leeds); 8th, "Divine Coercion" (bro. Darlow, of Halifax).

**Spalding**.—Bro. Ward reports lecturing visits from brethren Elliott (London), Guest (Lewisham), and Heaton (Sheffield). Their presence and assistance have given much encouragement to the brethren meeting at the Liberal club-rooms. There are several interested strangers.

**Swansea**.—Brother Randles reports the obedience, on Saturday, May 7th, of JOHN ROPER (28), formerly local preacher among the Primitive Methodists, but of late with the Salvation Army. He came from Aberaman, near Aberdare, through the recommendation of Brother Pugh. After giving satisfactory proof of his knowledge of the things of the Kingdom and Name, he was immersed, and broke bread with us on the following day. He says, "From a youth, I have desired to know the Truth as it is in Jesus; but I have sought it in the wrong direction, and, therefore, failed. I have read the Bible much for many years, but the truth has been obscured by popular theory. I became so agitated and depressed that I gave up the local preaching, and have since wandered (as it were) from Dan to Beersheba among the sects seeking rest and finding none. Going with a party of the Salvation Army to preach last summer, a *Bible Finger Post*,



*Apostolic Preaching versus Pulpit Theology*, was given to us by a Christadelphian, then unknown to me. After reading it, an intense desire to know more filled my mind. I sent to Birmingham for the Christadelphian catalogue of publications, and a few tracts, and as I read them I was startled greatly. When circumstances permitted, at the beginning of last March (happy time), I sent for *Christendom Astray*, which, thanks be to God, He has made the means of my becoming a new man. I now read the Bible with my eyes, eyes which Christ said are blessed, for they see. The truth is no longer obscure, but it shines into my heart and makes me free indeed, and enables me to rejoice in the hope of immortality, which is promised to the faithful, at his appearing and his kingdom."

The subjects of our lectures have been as follow:—Sunday, April 17th, "Earthquakes" (Brother Grimes); 24th, "Romish delusion" (Brother G. Palmer); May 1st, "Earth or Sky" (Brother D. Clement); 8th, "Bewitched" (Brother Roberts).

**Warrington.**—Brother Smith records the death of Sister Catherine Dale, on Sunday afternoon, May 8th, 1887, after a very short illness. "The event has cast a gloom over the ecclesia, but, thank God, we know she will rise again. May the resurrection day soon come is our earnest prayer."

**Whitby.**—Brother Clegg reports the death of brother T. Mankin, at his residence at Ruswarp village, on the 5th of March, after a long illness. The village curate was chosen by his relatives to bury him. (It doesn't matter about the burying, brother Clegg. It is the rising that is the important point, and with this the parsons will have nothing to do.—ED.) He notices also the death of Brother Albert Mallinder, son of brother and sister Mallinder, on the 19th of April, at the age of 22. It was only necessary to know him to love him, and we had vainly hoped that his earnest intelligence and love of the truth would have been useful and comforting to us in these cloudy and dark days; but it has been ordained otherwise, and it was with heartfelt sorrow we committed him to his (we trust) temporary resting place. We took the opportunity of the presence of a goodly number of friends to say a few words concerning his faith and the ground of his hope, which has had, I

believe, the effect of removing some of the prejudice against us. Our present condition is that of struggling on feebly and with thinned ranks, caused by death and the world; but we are trusting soon to hear the Captain's orders, "hold, it is enough."

#### AUSTRALIA.

**Sydney.**—Brother O'Toole writes:—"Though many thousands of miles separate the brethren in these parts from those in England and elsewhere, yet the same glorious truths (contained in God's Holy Oracles, viz., the Bible) which animated the mind of our beloved brother, Dr. Thomas, and those associated with him, are a source of cheer and comfort to us, who, though "few in number," are in earnest expectation for the Lord's speedy return from heaven, and are striving manfully for the Hope of the Gospel. We are pleased to announce that one more has been identified with the "*contemptible minority*" (so called) viz., Mr. JOSEPH LIVINGSTONE MUNRO, engineer (29), formerly neutral, who, having given a satisfactory confession of *the faith*, was accordingly immersed. There are several other candidates who intend not to halt between 'two opinions' but cast in their lot on the Lord's side.—We are still meeting in the Temperance Hall, Pitt Street, which building has lately been completely renovated, thus making it rank as one of the finest halls in the city of Sydney. Lectures are delivered regularly each Sunday evening at 7 p.m."

LECTURES.—February 27th, "Saving Faith" (brother J. J. Hawkins); March 6th, "The popular Gospel not that of Scripture teaching" (brother D. Logan); 13th, "The promises made unto the fathers, earth or heaven" (brother W. Fox); 20th, "Prophecy fulfilled and to be fulfilled" (brother G. Prior).

#### UNITED STATES.

**Boston** (Mass.).—Brother Trussler writes:—"This month our number is diminished. Brother Packard, who has been a great source of comfort to this ecclesia during his long stay, has now returned to Dakota, out West. Brother and sister Dodge have removed from Ipswich to Northampton (Mass). We have taken

another hall, at the corner of Tremont and Dover Streets, for Wednesday evenings. We have the Chandlers' Hall on Sundays. Attendance fair."

LECTURES.—April 3rd, "The coming man;" 10th, "Christ sent me not to baptise;" 17th, "Swear not by Jerusalem;" 24th, "The Book of Revelations: Its Signs and Symbols."

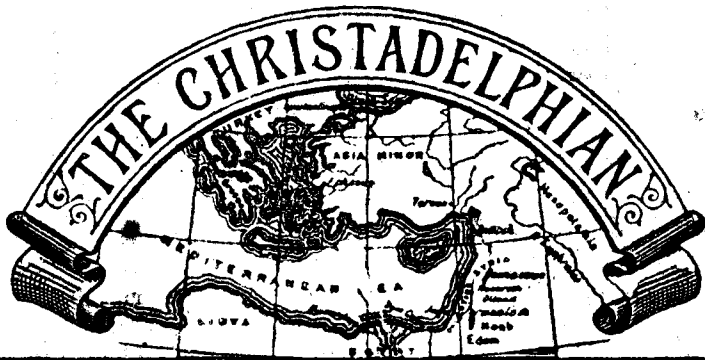
**Brooklyn.**—Brother Coddington forwards a clipping from the *Jersey City Journal*, of Match 22nd ult, headed "EXTRAORDINARY WILL: THERE WAS NO UNCERTAINTY IN THE MIND OF THE MAKER OF IT." The paragraph is a copy of parts of Dr. Thomas's will, in which there are misprints: "Parish of Birkenhill" should be "Parish of Bickenhill": "County of Maverick" should be "County of Warwick." No doubt the will is an unusual one, and the author of it knew his mind: but the object of its publication is not obvious. It relates to matters that will soon be rendered obsolete by the execution of another will, in which it is impossible to interest newspaper readers. Brother Coddington speaks well of the articles on "Christ: His Life and Work 1,800 Years Ago." He says they surpass anything in spiritual value he has ever read, and hopes to have them in book form some day. (This is intended—ED.) Meditating upon the banner hoisted to the breeze on the occasion of the Queen's visit to Birmingham, he was reminded that two years ago he had a banner painted by an artist in oil colours on canvas, 12 by 8 feet, in which was displayed a fac-simile of the doctor's chart on "Deity Manifested in the Flesh." This he has used ever since in public and private discourses on the truth, with profitable results. The banner cost forty dollars. It is a masterpiece of artistic work, and is now hanging in sister Lasius's parlour, facing the picture of Dr. Thomas, its author.

**Denver (Colo.)**—Sister Gratz writes: "Many weary years have passed since I have written to you, but I have constantly kept pace with you, and knowledge of your joys and sorrows, all these years of my silence. I write you now, to tell you, and all the household of like precious faith, that I appreciate the sympathy and loving kindness manifested in the assistance which you all have rendered me. Thanking you all very much, I pray our Father in

heaven to abundantly reward you. Only those who have passed through similar affliction can know the depth of sorrow experienced. My late beloved brother-husband was an affectionate companion and brother, a tender and devoted father. His sufferings were very great; often he said, 'Only a little while; and this poor frail body will be clothed upon with an house from heaven.' We had a desire to go to England to visit you, and other brethren, with whom he associated in his early life in 'the faith.' The disappointment in not getting there certainly hastened his death. But we shall meet again."

**Malvern (Ark.)**—Brother N. C. McDaniel says "There is truly a famine in this country, not of bread, but of the hearing of the Word of God. My mother, and sister in the faith, Mrs. Mary McDaniel, after much suffering, fell asleep on the 5th of March. She was seventy years old, and her life for twenty-five years has been spent in the Master's vineyard. We sorrow, but not as those who have no hope. 'Come Lord Jesus' come quickly."

**Valley Spring (Tex.)**—Brother Magill reports the death of brother J. L. Epperson, who fell asleep on the 6th inst., to the sorrow of all the brethren. He had suffered for many years, but manifested the greatest patience and fortitude. He and sister Epperson had been in the faith about twenty-five years, during which time it was his delight to point out the truth to those who would listen. Brother Magill says "We will miss him very much from our meetings. The death of brother James S. Bourland was reported to you last fall, soon after he fell asleep on the 16th of Sept., but did not appear in the *Christadelphian*; though it is desired that it should in the words communicated if you have them. They are as follow: [they formed part of a communication that was mislaid along with several other intelligence letters which got into the wrong place and were not discovered for several months—too late to use]:—'Our beloved brother breathed his last about half-past seven o'clock p.m., on the 16th inst. Language fails to express our feelings of deep sorrow, though we do not sorrow as those who have no hope. We feel confident if we hold out faithfully unto the end that we will yet enjoy the company of our much admired and Godly brother. "Oh! for language to praise God for the gift of such a brother."



"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 SON OF GOD.' —(Rom. vii. 19.)

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## DR. THOMAS'S ACCOUNT OF HIS VISIT TO THE SOUTH DURING THE AMERICAN CIVIL WAR.

*(Continued from last month.)*

We had now time to review at leisure the scenes through which we had passed with such comparative ease, safety, cheapness, and dispatch. We left Richmond at 8 a.m., of September 2, and in forty-eight hours landed in Baltimore, at a cost of only eight dollars, which is about the fare by rail in the piping times of peace. We passed safely, and without inconvenient questions from Richmond to Baltimore; nevertheless, we do not think it a safe excursion for northern people generally. As an Englishman or Frenchman, there is nothing to fear; but if a man come under the denomination of a "Yankee," especially from the land of abolition, the scarcer he makes himself south of the Potomac, the less will he suffer in his cautiousness and self-esteem. The Yankees of New England—(and that is, properly speaking, exclusive of all other States of the Yankeeland; though in the south all dwelling north of Mason and Dixon's line, and engaged in this "unholy war," as they term it, against them, are now Yankees, and fit only for bonds, imprisonment, and death)—the New England Yankee nation, I say, never was highly esteemed by the people of the south; grasping and over-reaching, with consummate meanness, and Puritanical hypocrisy, being regarded as their distinguishing characteristics. But this former estimate of Yankeedom was courteous compared with the profound and bitter hatred now entertained and cherished by southerners. These regard the Yankees as making war upon them for the sole purpose

of enriching themselves by trade, manufactures, and commerce, at the expense of southern interests. The north is enriched and the south impoverished and reduced to a mere raw-material-producing territory for Yankee and foreign factors and manufacturers by the system, and it is determined no longer to submit to it willingly; and he that would perpetuate it is an Unionist and Yankee, and not to be tolerated in Dixie's land. At 6 p.m. we loosed from our moorings under the guns of Fortress Monroe, where Zebah reigns king of "contrabands" and Midianites.

The "liberty, fraternity and equality" subsisting among the motleys of his majesty is illustrated by the following incident. While marching along, one of Boutelle's scouters in the rear, decrying a negro wench among the bystanders on the roadside, broke rank, and rushing at her, seized her round the neck and kissed her, calling her his "gal." This is the sort of abolition—amalgamationism that prevails in Zebah's jurisdiction; and will be extended over the south if the Lord of heaven and earth permit him and his Washington confederates to prevail. There is lawless amalgamation enough in the south as it is, as demonstrated by the colour of many of its inhabitants; but to pour in upon the country the amalgamationism of the vile population of the north, degraded and brutalized by unbridled libertinism and rascality, "the show of whose countenance doth witness against them" (Isai. iii. 9), is an iniquity that invokes the blast of heaven, and the denunciation of all good men beneath it.

While in Baltimore "a good and

loyal Union man," and one we know to be a truly excellent man, told us as a matter of notoriety, that Oreb, who preceded Zebah in the throne of Fortress Monroe, is as goatish a knave as the scouter who seized the "gal" by the wayside! Need men be astonished at the determination of the south to resist this northern inundation of licentious barbarians to the bitter end, even to ruin and death? The marauding and amalgamation licentiousness of officers and men in the country they occupy is known and trumpeted throughout the south. What they hear of as enacted elsewhere they regard as in reserve for themselves, both white and black should the so-called "preservers" or "restorers of the Union," prevail. No wonder then that the women of the south should be, as the *New York Herald's Scout* remarks in the paper of November 12th, "more rabid than their fathers, husbands, or brothers." If these are "rabid," they have been goaded into madness by the diabolism of abolition and northern cupidity and lust. When we think of the abominations we have seen and heard in our extended tour amongst earth's potsherds, we earnestly pray that Yahweh, in the glory of His majesty, will speedily arise and shake terribly the nations, that the wicked who are in power may be abolished, their hateful presence obliterated, and their dominion transferred to Jesus and the saints, who, being then omnipotent, shall establish "Glory to the Deity, in the highest heaven over the earth peace, and goodwill among men" (Isai. li. 20, 21).

Being then at length well clear of Gen. Wool and his Midianites, we

resigned ourselves to the leisure and tranquility of the new circumstances by which we were surrounded. The evening was fine, and the waters of the Chesapeake, smooth and sparkling with the rays of the setting sun, which reminds one of those truly poetic lines of Byron's "Corsair":—

"Slow sinks more lovely, ere his race be  
run,  
Along Morea's hills, the setting sun,  
Not as in Northern climes, obscurely  
bright,  
But one unclouded blaze of living light."

Darkness, the type of the existing mental and moral condition of the world rulers and their peoples, soon overspread the heavens, and mantled from our view the lowland domain and capital of Zebah. Shut out thus from the contemplation of the outer world, the living beings afloat became an inner, though less varied microcosm, not altogether devoid of interest. The passengers by the *Louisiana* were few, not many persons being *in transitu* towards the north. Among these, were one of Gen. Wool's aids on his way to Washington, and a refugee from Gen. Magruder's military department. We had much conversation with these till midnight. The refugee was a Yankee by birth and education, a man of pleasant and agreeable disposition, and of good understanding. He had resided many years in the peninsula of Virginia, in the vicinity of Big Bethel, and would have been very well contented to remain there, if times had not become so stormy in those parts. He had lost about ten thousand dollars by the revolution, and was now in the Federal army.

Gen. Magruder invited him to remain, and promised him protection, but he found that the neighbours were not cordial, and he thought it expedient to quit. The other was a westernised Virginian, or one born in Virginia and "raised in Ohio." In this, one of Zebah's captains, a sort of patriotism was rampant. Overhearing our conversation, he joined in and remarked that it was true that property had been destroyed wantonly; but that destruction was not the present policy of the Government. In proof of this he said that he made a tour of inspection, and found that the Theological Seminary seen from the Hampton Roads, had only two soldiers stationed there. He reported this as insufficiently protected [against their own marauders of course as there are none others disposed to destroy it], and that Gen. Wool had immediately ordered a sufficient force to guarantee its safety. But he continued, this will not always be the policy. This will be changed for the policy of destruction, by fire and sword, if within ninety days the south does not lay down its arms. We mean to restore the Union, and if the south does not voluntarily give up the conflict, we will cause blood to flow down as it has never flowed on this continent before. We will carry fire and sword through the land, and do all that the autocrat of Russia would do to maintain his power, to prove to the world that we have a government "Sir," we replied, "your programme is not only terrible, but horrible. And that a worthless object is this to demonstrate by so much misery to the people! There is no government on earth worth the cost of such

a demonstration. And what an illustration of our boasted civilization to select as your example of its policy to be followed, one of the cruellest and basest of the despotisms of Europe. . . .” But it would require a pamphlet to report all the conversation that passed between us upon the questions that marshalls the two sections in battle array. We conversed till midnight. While we write this the ninety days are unexpired. This Midianitish captain of King Zebah, no doubt gave utterance to the coming policy of his superiors, as he had gleaned it from their councils. The “grand military and naval expedition,” as they call it ; the great American Armada, that sailed southward recently from Zebah’s fortress, and whose fate, while we write, is not certainly known, was then in contemplation or being prepared. This is to begin the work of devastation, in which it is more than probable it will fail. There is too much boasting, too much confidence in the power of muscle, numbers, powder, iron, and other material of war, on the part of the leaders of the north. . . .

Midnight having arrived, our military acquaintance rose to depart. He said that if he was to get any sleep, it was necessary for him to retire. He professed to have been

very much interested in our conversation and withdrew. Our fellow *voyageurs* having all seceded in like manner, we reclined upon a sofa in saloon where we passed the remainder of the night. This was an improvement upon the previous night, which we passed upon the floor of the tent of the cavalry camp. It was a softer couch and free from mosquitoes. In the morning we were again in sight of land, and fast nearing the once busy but now silent and almost deserted port of Baltimore. Before breakfast, to our surprise, the purser addressed us by name and said he had heard us some two years ago at the theatre in Norfolk (not indeed in any of Shakespeare’s characters), but on the Bible doctrine of immortality. We conversed with him on this subject and on the times till the bell rang for breakfast, which we had intended to take on shore ; but as he was so polite and generous as to present us and the refugee hard by with free tickets for breakfast, we could do no less than accept the hospitality of the boat.—What a blessed thing it will be when all men are overflowing with good will, and kindly affectioned to one another. Society will then be blessed indeed, and every breakfast will be “a feast of reason and a flow of soul.”

(To be concluded in our next.)

AN OPEN-AIR GAG FOR THE TRUTH : What meaneth it ?—A correspondent, signing himself “Eye-witness,” writes to the *Pall Mall Gazette*, complaining of interference with the right of free speech on Newington Green, London. Before time it was the Socialists : “This time,” says the correspondent, “it is the Christadelphians who have suffered the ban of proclamation. This body has, I understand,

held meetings at this spot for the last seven or eight years, and have now been ordered away, to which order they at once assented. The Christian Evidence Society and the Mildmay Park Conference Hall meetings were allowed to be held, for which crumb of comfort one is devoutly grateful. The question is not why these two parties should be allowed to the exclusion of the other, but why any should come under such a ban.”

## A SISTER'S COUNSEL TO SISTERS YOUNG IN THE TRUTH.

*(Continued from last month.)*

Prayer is one of the conditions of salvation. "Ask and ye shall receive"—"Ye have not because ye ask not." Christ was brought again from the tomb in response to prayer (Ps. xxi. 4; Heb. v. 7). And if we would see the "land of uprightness," we must ask to be brought thither. Salvation depends upon the continuous working of God on our behalf—a favour which is extended only to the prayerful. "I will not leave thee until I have done that which I have spoken to thee of" is a promise as applicable to us as it was to Jacob. Were God to leave us, we could no more hope to attain to the perfection of character that God requires than we could hope to bring ourselves again from the dead. By nature we are brutish—ignorant of divine ways and dull to perceive them (Ps. lxxiii. 22). God fully knows this, and hence has offered to help. "I will instruct thee and teach thee in the way which thou shouldst go." None need be barren in things spiritual. God has said "ask," and He has promised that in reply He will give richly. "Cause me to know the way wherein I should go;" "teach me thy ways;" "enlarge my heart;" "quicken thou me in the way," are not vain supplications. In answer to prayer, God will work in us both to will and to do of His good pleasure, and likewise make us perfect in every good work (Phil. ii. 13; Heb. xiii. 20, 21). How God works we do not know—His ways are past finding out. Hagar knew not the means by which God opened her eyes to the well of water, and we know not the means by which God will open our eyes to the wondrous things contained in His law, and order our steps in His word (Ps. cxix. 18-133). God has on certain occasions lifted aside the veil as in the case of Daniel (ix. x.) An angel was sent to inform him that his words were heard from the first day that he set his heart to understand and chasten himself before his God. We have to do with Daniel's God, and although He does not openly vouchsafe us an answer to our prayers, He is as ready to hear us as He was to hear Daniel (1 Peter iii. 12). He is as powerful to answer our prayers in a hidden way as He was to answer Daniel's openly. And we have assurance that our prayers will also be followed by angelic ministration—"Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?"—"the angel of the Lord encampeth round about them that fear him?" We may be inclined to imagine that the prophets stood upon a higher platform as regards God's favour than do we. Such is not the case. He is nigh to all that call upon Him. James expressly refers to an incident in the life of one of Israel's most favoured prophets as an attestation that the prayers of the righteous avail much.

It is necessary for us to know the ground of our confidence in God, for we are bidden to approach Him in "full assurance of faith." Of one who doubts and wavers it is said, "let not that man think that he shall receive anything of the Lord." The evidence of God's ability and willingness to help is to be found on every

page of the Bible. God expects us to know this evidence, and to act upon it. He would have us go forward in His strength, trusting implicitly in Him. "Trust in the Lord with all thine heart, and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths." Godliness has promise of the life that now is, therefore let us feel that we are in God's hand, and be mindful of the command, "Be careful for nothing; but in everything by prayer and supplication and thanksgiving, let your requests be made known unto God." There is no limitation placed upon our requests so long as they do not run counter to the word—if we ask anything according to His will He heareth us. What inexpressible comfort lies in this privilege of prayer! What a sense of security and strength! Boldly, indeed, may we say, "The Lord is my helper, I will not fear what man shall do unto me."

Our supplications are not to be limited to requests for ourselves. Paul enjoined "supplication for all saints." This is a command to which we all stand related. The seriousness of neglecting it may be gathered from Samuel's words to Israel, "The Lord forbid that I should *sin* against the Lord *in ceasing to pray for you*." Prayer on behalf of others is no unimportant element in the work of the truth. Paul gives great prominence to it, both in his own actions, and in setting forth the duty of others. He speaks in commendation of one who laboured fervently in his prayers that the brethren might stand perfect and complete in all the will of God (Col. iv. 12). Prayer is also to be made on behalf of those outside the brotherhood—pray for them that despitefully use you, said Christ. The Israelites were told to pray for the peace of the city whither they had been carried captive. A similar duty devolves upon us in the land of our exile that we may lead a quiet and peaceable life in all godliness and honesty (1 Tim. ii. 2).

God's hand is out of sight, but it must not be out of mind. The danger in regard to this is visible in the many precepts to watch unto prayer and to persevere in it (Eph. vi. 18; Col. iv. 12; 1 Thess v. 17). Prayer must be engaged in thoughtfully and unremittingly. A few hurried words in the morning and a few sleepy ones at night, do not meet the necessities of the case. It was the habit of both David and Daniel to pray three times a day: at morning, at noon, and at night—a practice which has much to commend it. It tends to keep God prominently before us, and to give us a greater power of resistance to the adversary. Whether our circumstances will admit of David's plan or not, time should be set apart regularly for full and undisturbed attention to the exercise. One of the most striking features in the life of Christ is the time spent solitarily in prayer (Matt. xiv. 23; Mark i. 35; Luke v. 16; vi. 12).

We need not be distressed should our petitions at any time not be granted. Christ prayed that his cup of suffering might pass from him, but his prayer, though heard, was not answered. Nevertheless, God strengthened him under the trial, and substituted in due time something much better, "even length of days for ever and ever." Paul besought that a certain bodily



infirmity might be removed. But God did not remove it. He saw it to be needful for the subjection of the flesh—lest Paul should be exalted above measure. Therefore if the hand of affliction is allowed to linger upon us, let us take comfort from the knowledge that it is necessary for our eternal welfare. That which is withheld would not be for our good if given, for “no good thing will He withhold from them that walk uprightly.”

In view of the encouragement we have received to approach God, there should be no hesitancy in responding to the invitation. Some young sisters, however, experience great difficulty in giving utterance to prayer. It is doubtless due to their not recognising their wants. There is no difficulty in making known our requests to an earthly parent. God has invited us to seek Him in a like-way—casting all our care upon Him because He careth for us. If we recognise our needs and the needs of others, words by which to express ourselves will soon follow. God neither requires set forms of speech, a multitude of words, nor high-sounding flowery phrases. Christ condemned the worship of certain ones who thought they would have been heard for their much speaking and vain repetitions. Be not as these, said Christ. If we would learn how to address God we cannot do better than study a few examples of prayers which have received a response. We shall find them brief, reverential statements of requirements—Gen. xxiv. 12-14; 1 Kings xviii. 36-37; 2 Kings vi. 17.

It is important to note that God will not be pleased with prayer, neither will He hear it unless we are walking humbly and faithfully before Him. It is in the prayer of the upright that God delights. Fail we doubtless shall many times and in many ways, but God will not on this account refuse to hear, provided we are doing our utmost to fulfil His pleasure. “A just man falleth seven times and riseth up again” (Prov. xxiv. 16). God knows that we are weak and imperfect, and because of this He has given us a High Priest who can be touched with the feeling of our infirmities. Therefore let us do as the apostle has enjoined. Come boldly unto the throne of grace that we may obtain mercy and find grace in time of need. We must be careful that we do not make God's mercy a pretext for a settled indifference to His commands. Bitterly shall we rue it if we presume upon His mercy. “He that turneth away his ear from hearing the law, even his prayer shall be abomination.” God will only forgive those who turn from their sins—there must be fruits meet for repentance. In vain shall we ask God's forgiveness if we refuse forgiveness to those who have wronged us—“Neither will my heavenly Father forgive you unless ye from your hearts forgive everyone his debtors.”

Closely associated with prayer are praise and thanksgiving. “In everything give thanks, for this is the will of God in Christ Jesus concerning you.” To recognise and acknowledge that all that we receive comes from God is a means of glorifying Him. God requires of us something more than formal lip-service. He wishes us to attune our hearts to His.—“Speaking to yourselves in psalms and hymns and spiritual songs, singing and making

melody in your heart to the Lord." It is pleasing and acceptable to God to hear His children, when they meet together, lift up their voices in praise to Him. It is customary when a number of young Gentiles assemble for them to indulge in foolish talking and jesting. Sometimes these follies take the form of conversation, sometimes of song. Put all this away, says Paul, and substitute in its place the giving of thanks (Eph. v. 4). Let our praise on all occasions be comely as the praise of saints should be. It is grievous to hear, as we sometimes do, Zion's songs interspersed with giggling and nonsensical talk. This results, no doubt, from thoughtlessness. But God does not countenance thoughtlessness when His will and pleasure are in question. The utterances of those who approach God rashly, unintelligently, and thoughtlessly, are styled the sacrifices of fools. God has only invited praise from those who are able and willing to praise Him with *understanding* (Ps. xlvii. 7). "My lips shall utter praise when thou hast taught me thy statutes." God calls upon us to first taste of His goodness, and then as a result to praise Him. A faithful dependence on Him should generate within us a well of thankfulness and praise. It should cause us to recognise the reality of God's overshadowing care, so that we can, as did the Psalmist, make our boast in God.

*(To be continued.)*

How much trouble he escapes who does not concern himself with what his neighbour says or does or thinks, but is very heedful of what he does himself, that it may be just and pure.

Do what you can for people, utterly disregarding of whether they are grateful or not. The only man who can successfully do this through life is the man who does good because Christ commands, and not because people approve.

#### ANOTHER USEFUL PROGRAMME.—

The following subjects, drawn from Hebrews, have been considered at the Islington Christadelphian Bible Class:—  
1. The various ways in which God has spoken. 2. The superiority of Christ over the angels. 3. The perishing of the figurative heavens. 4. Angelic ministration on behalf of the heirs of salvation. 5. The danger of forgetting Divine truths once learned. 6. The witness-bearing character of spirit manifestations. 7. The angelic direction of the present world. 8. The perfecting of the captain of our salvation through suffering. 9. The faithfulness of Moses. 10. The house over which Christ presides. 11. The evil heart of unbelief which estranges man from God. 12. The forty years sinning in the wilderness. 13. Hearing the Word without

exercising faith. 14. The rest promised to Israel and the rest in store for the children of God. 15. The piercing character of the Word of God. 16. The sympathy of Christ for his brethren. 17. The Divine appointment of a priesthood. 18. Learning obedience through suffering. 19. Growth in Divine things. 20. The falling away of those who were once enlightened. 21. God's recognition of labours of love on His behalf. 22. The faith and patience of those who have obtained a title to the promises. 23. The anchor of hope amid the storms of life. 24. The blessing of Abraham by Melchizedec. 25. The Melchizedec and Levitical priesthoods. 26. Christ as a priest after the order of Melchizedec. 27. The Priest's offering for himself and for the people. 28. The Tabernacle pitched by God. 29. The better covenant of which Jesus is Mediator. 30. The day when all Israel shall know the Lord. 31. The vanishing away of the old covenant. 32. The typical meaning of the tabernacle and its contents. 33. The high-priest's duties on the day of Atonement. 34. The sacrifice of animals and the sacrifice of Christ.—(The subjects, though numbered consecutively, were considered in groups as they arose in the chapter, mostly four in a single evening.)

“GOOD NIGHT.”

Sleep on, beloved, sleep, and take thy rest,  
Thy head is pillowed on the Saviour's breast;  
We would have kept thee—but our God knows best.  
Goodnight.

Calm is thy slumber as an infant's sleep;  
And when thou wakest 'twill not be to weep.  
But earth's long promised jubilee to keep.  
Goodnight.

Until death's shadow from the earth is cast,  
Until He gathers in his sheaves at last,  
Until the long dark bitter night is past.  
Goodnight

Until the Easter glory lights the skies,  
Until God's treasured dead ones gladly rise,  
Until all evil from his presence flies.  
Goodnight.

Until made perfect by the power Divine,  
Until thou in his beauteous likeness shine,  
Until he make the crown of glory thine.  
Goodnight.

Only “good night,” beloved,—not “farewell”!  
A little while—when all shall yet be well,  
And all His saints in glad reunion dwell.  
Goodnight.

Until we meet again before the throne,  
Until the spotless robe of life we own,  
Until we know all, even as we are known.  
Goodnight.

*Selected by A. G. (and amended by Ed.)*

A JEW AT THE SULTAN'S COURT.—We read that Oscar S. Strauss, a leading Jew of New York, has been selected by President Cleveland to represent the Republic at the Sultan's Court at Constantinople.

RUSSIAN DESTINY, AS IT APPEARS TO NATURAL OBSERVERS.—A writer in a late number of the *Fortnightly Review* thinks that Europe may become Russian. He says: “The Russians habitually talk of the time when they will be masters of the whole world, and if, instead of writing the facts of our time, I were tempted to prophesy concerning the next century, I should

have to admit that if we exclude America and Australia, and confine our thoughts to the old world alone, it is at least conceivable that their dreams should one day come true.” M. Barthelemy, Saint Hilaire, has published a work on British India, in which he advocates the formation of a league in Western Europe to check the advance of the Slav Empire. He predicts that the Russians will soon reach the Indus, and will establish an empire that will be a constant source of danger to the civilised world. Seizing Constantinople, the Russians, he says, will dominate Europe and Asia.

## CHRIST: HIS LIFE AND WORK 1,800 YEARS AGO.

BY THE EDITOR.

### CHAPTER XXV.—IN COLLISION WITH THE PHARISEES.

THE exact locality in which Jesus uttered the words considered in the last chapter is not stated, and it matters little. It was somewhere in that journey among "the cities and villages of Galilee" to which he departed after despatching the twelve on their first preaching tour in twos. During that same journey occurred a small *recontre* between Jesus and the rarely-absent Pharisees, which, though occupying but a minute or two of time, gave birth to one of the many utterances of wisdom which have been operative for all time ever since. It was on a Sabbath Day, in the open air, when many people would be out enjoying the blue sky, clear atmosphere and beautiful scenery of a Syrian climate, in the interval between the Synagogue attendances. Jesus also was out, and passing through a field of ripening corn. (Matt. xii. 1.) Some of the disciples were with him, though not the twelve. Some, also, of the Pharisees were near and observant. As they walked along, the disciples began to pluck ears of corn, as the law allowed (Deut. xxiii. 25), and rubbing them in their hands, to eat the same. The Pharisees, on the outlook for something to discredit Jesus in the eyes of the people, seized on this as a breach of the Sabbath law: "Thy disciples do that which is not lawful to do upon the Sabbath day." Well, the breaking of the Sabbath was unlawful, and it is a good thing to be opposed to "that which is not lawful;" but it is a different thing to show this opposition only when the object is to condemn another. This is a common and grievous form of wickedness. Righteous men are scrupulous round the whole circle of God's commandments, and not at one or two points only; and they show their scrupulosity in subjecting their own life to them on all points, rather than in hunting up the shortcomings of their neighbours. It is a suspicious thing when a man shows a great and unusual zeal on behalf of some one element of righteousness to score a point against an adversary. Jesus has called such zeal "hypocrisy," and the most searching reflection will show that it is nothing else. Zeal of this sort is apt to be very shallow in its constructions, and it is always deaf to reason. The only way to deal with it effectually, next to passing it by on the other side (which Jesus sometimes did, and wisdom sometimes calls for), is to question it on its own premises. This is what Jesus did in this case.

Their zeal ostensibly was all on behalf of what had been written. Very well: "Have ye not read what David did when he was an hungered and they that were with him?—how he entered into the house of God and did eat the shew bread which was *not lawful* for him to eat?" If David did an unlawful thing which the Pharisees palliated, why were they to condemn Jesus and his disciples if a similar palliation existed? The palliation in David's case was David's need and David's discretionary power as Yahweh's anointed servant on whom the Spirit of the Lord rested. An identical palliation

existed in the case of Jesus: his disciples were hungry, and he had a far higher measure of divine authority than David.—Again, he said, “Have ye not read in the law how that on the Sabbath days, the priests in the temple profane the Sabbath, *and are blameless.*” The priests, notwithstanding the command to do no work on the Sabbath day, were to offer up special sacrifices on that day, or to circumcise children whose eighth day might fall on the Sabbath, that God’s will on other points might be done. In doing this, they were blameless, though technically guilty. The Pharisees were aware of this—that the temple law suspended the Sabbath law where the law otherwise required it, without involving unrighteousness. Yet they were condemning disciples of Jesus for doing on the Sabbath day what the Sabbath law required—viz.: the eating of food to supply nature’s wants; and that, too, under the sanction of one present who was “greater than the temple!” It was a poor and paltry quibble, as the sanctimonious carplings of enmity generally are. But what a crime when directed against “the Son of Man who is Lord even of the Sabbath day.” “If ye had known,” said Jesus, “what this meaneth, ‘I will have mercy and not sacrifice,’ ye would not have condemned *the guiltless.*” “If ye had known”: how much is involved in this. There is a knowledge, of which the Pharisees had their full share, which does not go deep enough for the true apprehension of the meaning of things. It is exact enough and apt enough so far as it goes, but it does not go below the outside appearance of things. It stops short at their external form—their human bearings—how they will affect this one and that—what this one and that will say. The form of an institution is sharply discerned by this class of intellect without any sense of its intent. Israel was never deficient in this microscopical and petty breadth of mind which they possess in wonderful density to this day. With a strong sense of what might be called the mechanical sanctities of the Mosaic law, they lacked the deep probing penetration that goes to the bottom of things, and the mental amplitude that can take in “the breadth and length and height” of which Paul speaks. They accepted and stickled for the washings, and the fastings and the sacrifices without seeing what was under it all—righteousness, mercy, obedience, faith. God rebuked them more than once for the multitude of their sacrifices in the absence of the spiritual “salt” that made them acceptable—not that the sacrifices were not enjoined, but that they were out of place when divorced from the sentiments of which God intended them to be the symbol and expression. Jesus is here directing them to one of those reproofs by Hosea (vi. 6). “I desired mercy and not sacrifice, and the knowledge of God more than burnt offerings.” He says if they had understood this saying, they would not have condemned the disciples for eating corn on the Sabbath. Why not? What had the saying about mercy *versus* sacrifice to do with the Sabbath? Directly, nothing: but indirectly, everything, as Christ’s remark shows. It showed that as in sacrifice, so in the Sabbath, they must obey and interpret the law of it in the spirit in which it was instituted—which was a spirit of mercy and wisdom. The Sabbath was ordained for rest and refreshment—not for penance and oppression. “The Sabbath was made

for man and not man for the Sabbath" as he said on another occasion. As expounders of the law, they ought to have understood this and not to have substituted a censorious legal exactness for the spirit of benevolent common sense in which the commandment originated. The disciples were "guiltless"—for so he pronounced them—though they ate corn in the fields on the Sabbath day: and the guilty ones were the Pharisees who condemned them—ostensibly in a spirit of zeal for the divine law, but in reality in a spirit of hostility to him who was, by pre eminence, the Servant of Righteousness, and who had mortally hurt their dignity by championising its claims against their traditions.

Leaving them to rankle under the arrow of his righteous words buried in their hearts, he sped his way to the local synagogue. Here, there was a large company and here also were Pharisees, and probably the very men who had attacked him on the sabbath question in the cornfield. They were all alive on the question. There was a man in the synagogue who had a withered hand. The custom of Jesus was to heal. It became evident—probably from the people calling Christ's attention to the man—that such was Christ's purpose in this case. But it was the sabbath. Should such a thing be done on such a day? This was the question the Pharisees immediately put. "Is it lawful to heal on the sabbath day?" Christ's answer was an order to the man to "Stand forth." If a sincere and godly scruple—a fear of violating the will of God—had been the real inspiration of the question the Pharisees had put, it would have received some consideration at the hands of Christ, who was always patient with the contrite. But such was not at all the case, as shewn by their habitual disregard of the will of God in a hundred other things. He therefore dealt with their words in anger: "He looked round about upon them with anger, being grieved for the hardness of their hearts" (Mar. iii. 3). He asks, with flashing eye, as we may well imagine, as he glances round,—“Is it lawful to do good on the sabbath days? to save life or to kill?” He waited a moment for an answer. There was none: He follows with another question in tones of righteous warmth: “What man is there among you who if he have a sheep fall into a pit on the Sabbath day, will not lay hold and lift it out? How much, then, is a man better than a sheep?” There was a force in these argumentative questions, propounded before an audience, that was simply overwhelming. Away from the presence of the people, doubtless, answer would not have failed them; they would have quibbled and confused the issue with all the loquacious agility and finesse which distinguishes Jew and Gentile, to the present day, when confronted with a dilemma they will not, or cannot, face. But the Pharisees desired above all things to keep their reputation with the people for common sense, and, therefore, their tongues were tied—they could utter not a word. They could not appear to contend that it was wrong for a man to save imperilled property on the Sabbath day. They had, therefore, no answer but silence. Jesus gave words to the obvious verdict *nem. con.* “Wherefore, it is lawful to do well on the Sabbath day.” To this verdict, he proceeds to give effect. Addressing the man who was standing in the centre of the assembly during this passage of arms, his

helpless hand visible to all, and all the people looking on with eager interest, he said, "Stretch forth thy hand." Brief, emphatic words of command; no incantations; no mummary; nothing resembling the mystic ceremonies of Greek priestesses or Persian magicians, whose nonsense is reflected in the plays of Shakespeare and in the rites of performing wizards and necromancers. The word of God is powerful as lightning and needs no mystery-mongering. The man obeyed: "He stretched forth his hand; and it was restored whole as the other." The audience broke up in a rapture of admiration. The Pharisees retired discomfited and stung to the quick. They convened a hurried meeting among themselves to see what was to be done. The conclusion they came to was that Jesus must be got rid of in some way. How to compass it, they did not exactly see; but that he must be destroyed, they were resolved. What a perfectly melancholy picture; a conclave of shallow egotisms—(egotisms are necessarily shallow, for with any depth, self-consciousness becomes a merely steadying power, as intended)—a league of pious mediocrities, whose piety consisted of long-faced and holy-toned superstition; a band of petty respectabilities, whose respectability consisted of carefully doing nothing that would hurt a human sensibility or shock human propriety; and most carefully and industriously doing, or appearing to do, what everybody was agreed to consider the right and the meritorious thing, a company of ornamental, self-satisfied parasites and monopolists, trading in the name of Moses while outraging his wisdom and righteousness, professing to serve God while most skilfully and decisively serving the craft only; simulating mercy and righteousness, while systematically practising the vilest oppression and wickedness in secret. Such a set of human contemptibles sitting in solemn judgment on the Son of God—the glorious Son of God, who, with power to hurl them all to destruction in a moment, patiently accommodated himself to a worthless population, while exhibiting in their midst the grandeur of God's character in his own compassion, and wisdom and dignity; and His power in the undeserved healing of all their diseases—such a picture is the saddest the sun ever looked down upon. Its sadness is unutterable if we look at it by itself. But enlightenment cannot look at it by itself. It must be looked at in connection with the whole work of which it forms but a momentary phase. The completion of that work will show Christ enthroned in the scene of his humiliation, under circumstances that will owe their principal satisfaction to the bitter humiliations of the day of probation in which Christ preceded all his brethren.

Jesus heard that the Pharisees were plotting against him. The time to fall into their hands had not come. He therefore made arrangements to depart to another neighbourhood in which for the time he would be beyond their reach. The people heard he was going and followed him in great multitudes. He submitted to their company in sorrow for their hapless state. They toiled along the road in a straggling mass. Among them were numerous sick and ailing people who hoped to share the benefit of his healing power. Arrived at the end of the journey, "he healed them all." In their jubilant feelings, they avowed their belief that he was the Messiah. "Is not this the son of David?"

He gave their enthusiasm no encouragement. He knew it was of the superficial and transient character of the feelings of any crowd in the immediate receipt of some benefaction. He further knew that his rejection and death were at hand, and that popular feeling in his favour would only be an embarrassment. "He charged them that they should not make him known." Matthew says (xii. 17), that thus was fulfilled what had been written in Isaiah xlii. 1: "He shall not strive nor cry, neither shall any man hear his voice in the streets. A bruised reed shall he not break: a smoking flax shall he not quench till he send forth judgment unto victory." The fulfilment of this will be seen in all its force if we compare the attitude of Christ during his ministry with the course usually observed by aspirants to popular fame and leadership. He did not get up a political agitation. He did not head a party, or get up a sedition. He made no suggestion to revolt against the authorities. He made no appeal to the suffrages of the people on his own behalf. He delivered no harangues intended to inflame them against their rulers, and to draw them away from their allegiance and gather them around himself. He quietly went about from place to place doing good in the healing of disease without partiality, announcing the purpose of God, and explaining what was acceptable to God and what was not, comforting the poor and encouraging the lovers of righteousness. He counselled no resort to violence; on the contrary, he preached submission. He resorted to none of the artifices of strife; on the contrary, he retired before personal opposition. His occasional ardours and polemical thrusts were all employed in the enforcement of truth, and never in the promotion of personal or political aims. He neither strove nor cried in the public sense of those terms. He abstained so entirely from coercive, or constraining measures, that he could not be said to break even a bruised reed, though that required no force; or to extinguish a smoking flax, though that was easy of accomplishment. The time will come when "he will bring forth JUDGMENT *un'o victory*," but till that time should arrive, his part was (and his part is continued in all his disciples) to observe a passive attitude with regard to the institutions and movements of the present evil world. Knowing this, he forbade the healed and gratified people to make him known.

This feature presents itself several times in the course of his life. It is a remarkable and a significant one, well deserving the attention of uncertain believers. If they think it out, it must bring conviction. It is not a usual thing for a public teacher, or leader of any kind, to try to stop his own fame, or to limit or interfere with his own recognition. Jesus did so regularly. There must have been a reason. What was it? Every suggestion fails but one. It cannot be put down to weakness, for he showed himself strong and independent as teacher never was before. It cannot be put down to policy, for he had none, but voluntarily walked into the jaws of death. It cannot be attributed to insensibility to the people: for he evinced such compassion towards them as no one ever showed before or since. Why then did he systematically seek to set bounds to his recognition at the hands of the people? He alleges a reason: that he was about to suffer



death (Matt. xvi. 20-21). He did suffer death, we know. If this was the reason (and there could be no other), it proves him a prophet, and it proves him divine: for he said that he had come to lay down his life for the world, and that it was a commandment he had received from the Father (Jno. x. 18). The more this is thought about, the weightier it will be felt in its proof that Jesus was the Son of God.

Certain of the Scribes and Pharisees had joined the crowd that followed him in his departure to another place. Though they saw the marvels of healing he performed, they pooh-poohed them as the mere tricks of necromancy, and attributed them to his league with Beelzebub as on a previous occasion. How he dealt with this, we have seen in a former chapter. We may now realize the irrational and aggravating character of their demand at this time for a sign. "Master, we would see a sign from thee." See a sign! What sign could be availing to those who saw no sign in the healing of the sick, the raising of the dead, the restoring sight to the blind? If men could seriously attribute such things to "Beelzebub," how could they be expected to see anything divine in anything that could be done? And if they made such a suggestion, not seriously, but in the flippancy of a scornful animosity, how could they be worthy of any sign at all? Jesus answered in the spirit of these questions, in doing which Mark informs us that "he sighed deeply in his spirit." No wonder. His answer was: "An evil and adulterous generation seeketh after a sign: and there shall no sign be given to it, but the sign of the prophet Jonas." What sign was that? "As Jonas was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth." That is, the great sign of Christ's divinity would be Christ's resurrection. He would be crucified, and killed, and buried, but would only lie in the grave for three days. He would come to life again and leave the grave on the morning of the third day. This certainly would be the sign of signs. The prodigies performed by a living man were always open to the suggestion that they were his own performances by some occult natural law peculiar to himself: but how could a dead man raise himself? This sign would be given, and none else. Were his wonders of healing, then, no sign? Certainly they were, as Peter afterwards said, "Jesus of Nazareth, a man approved of God among you by miracles, wonders and signs which God did by him in the midst of you" (Acts ii. 22). But they were not signs in the sense of the request made by the Scribes and Pharisees. They said "Show a sign from heaven." They wanted something showy, something spectacular, something impressive. Jesus could have shewn them such. He could have shewn them "twelve legions of angels" marshalled in shining phalanx around him. He could have shewn them Mount Gébal or Mount Gerizzim plucked from its base and hurled into the Mediterranean. He could have shewn the country filled with horses and chariots of fire such as surrounded Elisha. But there have been no object in such a display. It would not have wrought conviction. It would merely have gratified an idle curiosity, which would have found excuse for disbelief in some reservation, or theory of the Beelzebub order. The minds that could not see the hand of God in the heal-

ing of multitudes by a word, and the raising of the dead, would not have seen it in anything. Jesus went further than this on another occasion. He said, "If they believe not Moses and the prophets, neither would they be persuaded though one rose from the dead." The truth of this was shewn in the case of his own resurrection. The "sign of the prophet Jonas" produced no effect. The Scribes and Pharisees, when this great sign from heaven was granted, shut their eyes and ears, and sought to destroy the witnesses, and to suppress the miraculous confirmation of their testimony. God did not raise Christ in the presence of the assembled inhabitants of Jerusalem. He could have arranged to have it so, but His object precluded such a plan of operation. It is evident that God intends men to exercise their senses, and only grants so much evidence as is sufficient to afford a basis for intelligent faith. From what Jesus says about Moses and the prophets, it is evident that the class of mind that cannot be convinced by the evidence contained in the Scriptures, and the confirmation which it receives in various ways from the history and condition of mankind, is too far below the elementary endowments of intelligence to possess the faith that pleases God, and without which it is testified "it is impossible to please Him" (Heb. xi. 6). How much more must this have been true of those who, like the Scribes and Pharisees, could listen to Christ's wonderful teaching and behold his wonderful works without perceiving, with Nicodemus, that he was "a teacher come from God." We may therefore understand why he proceeded to give his contemporary generation a poor place in comparison with some of the ancients: "The men of Nineveh shall rise in judgment with this generation, and shall condemn it, because they repented at the preaching of Jonas, and behold a greater than Jonas is here. The queen of the south shall rise up in the judgment with this generation, and shall condemn it, for she came from the uttermost parts of the earth to hear the wisdom of Solomon, and behold a greater than Solomon is here." The Ninevites showed some susceptibility to the claims of righteousness at the mouth of an erring prophet. The Queen of Sheba showed some reverent appreciation of excellence coming to her merely as a matter of report. But here was a generation who could set up their opposition to him to whom all the prophets gave witness, and who could cry down the impersonation of all wisdom and worth though exhibited in their very midst. Is it a wonder that he spoke of them as "this wicked generation," whom he likened to a cured madman, who relapses and allies himself at the last with seven others, more mad than himself, and makes with them a pandemonium of his house, which had been put into an orderly state when he was cured. "Even so," says he, "shall it be also unto this wicked generation." The history of the case shows the application. At the first the nation submitted to the preaching of John the Baptist, followed by that of Jesus, and became morally sane, but afterwards, they returned to the leadership of the Scribes and Pharisees, and sank into a worse state than they were in before, and were given over to destruction at the hands of the Romans.

While Jesus was uttering these things, he was surrounded by a crowd who naturally listened with great eagerness to what passed between Jesus

and their own clergy (for such the Scribes and Pharisees were). It requires no great exercise of fancy to imagine the dense silent packing of the people and their eager outstretched heads straining to catch the words of the speakers. What a privilege to be there, though they did not know it. It generally is the case that people "know not the day of their visitation." At this point, the silent attention was broken into. A message came from the skirts of the crowd, and was passed over the heads of the people, and delivered to Christ by one close to him, "Behold, thy mother and thy brethren stand without, desiring to speak with thee." Jesus did not receive the intimation with any great manifestation of respect for his relations according to the flesh, thus conspicuously introduced to notice. He said (probably with an air of quiet dignity), "Who is my mother? and who are my brethren?" He did not own to the claim implied in the assertion of blood relationship. In the world, then as now, blood relation was everything: with Jesus, it was nothing outside the special relation he had come to create—the relation of men to God in reconciliation, love, and obedience. If mothers and brothers were inside the circle of this relation, well and good; if not, he was not theirs, nor they, his. He did not know any man after the flesh. His mothers and his brothers were to be found among those who did the will of God. To this doctrine, he gave emphatic enunciation at this time. "He stretched forth his hands towards *his disciples*, and said, Behold my mother and my brethren: for *whosoever shall do the will of my Father who is in heaven*, the same is my brother and sister and mother." Did Jesus mean then to ignore the command of God by Moses that father and mother should be honoured, and that near of kin were to be regarded? Nothing could be further from the purpose of him who came not to destroy the law and the prophets, but to fulfil. He did not mean to undermine the force of any divine law, but rather to enforce the foundation of all law—viz., *the doing of the will of God*. He meant to say that where this foundation was absent, no law and no relation had any efficacy. The Jews were very zealous for human custom and tradition, and for divine enactment only in so far as it was in harmony with these. They were zealous for their distinction as the chosen nation, for circumcision as the token of it: for their laws and customs as its fence and protection; but not zealous of God Himself or His will as such. And, therefore, it came to pass that even the part of their service that was according to the law, was unacceptable: the offering of sacrifices and the holding of feasts, which, as God said by Isaiah, had become intolerable (Isa. i. 11-14). On the same principle, Jesus taught that natural relationship was of no force if there were not engrained upon it the affectionate recognition of God, and loving submission to His will with in all things,—of which he himself was the highest example.

EDITOR.

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**MEDITATIONS ON THE WAYS OF THE DEITY.**


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 No. IX.
 

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The existence of the poor among the children of God is a divine arrangement. Probably its object is to test obedience and develop neighbourly love. The Israelites were commanded not only to open their hand to the poor, but to open it *wide* (Deut. xv. 11). With equal emphasis has this requirement been introduced into the law of Christ. The fact that God should have to be so emphatic in regard to such a matter shows how lamentably selfish is man. God, however, will have this defect remedied in His children. He has provided the things needful to remedy it. If "that day" should reveal that we are still imperfect, the fault will be ours—we shall find ourselves without excuse. God's command concerning the poor has been enhanced by the promise that He will repay all that has been given, and also by the threat that the one who heeds not shall himself surely come to want (Prov. xxi. 13; xxii. 16). The day is fast approaching when both the obedient and the disobedient will realise that God meant exactly what He said (Matt. xxv. 31-46).

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Elisha was particularly favoured in his foretaste of the powers of the world to come. Glance at the prophet's experience—it will enforce the greatness and blessedness of Scripture promises. Elisha's power is to be manifested again, only upon an infinitely larger and grander scale. And we are to exhibit it, that is, if it be our happy lot to find an entrance into the kingdom of God. With this thrilling hope before us, let us review Elisha's achievements. He divided Jordan—healed water and land of their barrenness—brought divine judgment upon his adversaries—foretold future events—counteracted the effect of poison—supernaturally increased food—cured disease—inflicted disease—made iron to swim—revealed the intentions of one far away—&c. Imagine a countless number of Elishas distributed and eternally established throughout the earth! What breathless terror, admiration, and thanksgiving they will excite among the nations. Let us be patient! The time will come when God will satisfy the desire of His people even in this. "The nations shall see, and be confounded at all their might."

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Mankind has been divided by God into two classes. Men try very hard to make a third, but the effort is futile. The names by which the two classes are designated are very expressive: wise—foolish; friends—enemies; saints—sinners; obedient—disobedient; believers—unbelievers; children of light—children of darkness; seed of the woman—seed of the serpent; children of God—children of the devil. Exaltation from the one to the other class is entirely dependent upon the attitude taken to that form of doctrine delivered by Christ and the apostles (Rom. vi. 17; Gal. iii. 26; Rev. xii. 17; John xv. 14; Col. i. 21-23). The

man who receives a part and not all of that doctrine is a spiritual abortion. To die not far from the Kingdom of God is practically the same as dying ten thousand miles off. A hearty belief of the truth and a ready submission to its requirements form the only passport to life eternal. How slow are men to accept this truth! They seem afraid to take God at His word! Why this unbelief? The popular cry of "unreasonable" and "uncharitable" reveals the cause. Men esteem their own imperfect sin-biassed intelligences to be wiser than the Scriptures of truth. This is the secret of the Scripture-wresting of the day. How few are they who logically and sincerely receive the Bible as the Word of God.

John did no miracle, nevertheless "among them that are born of women there hath not arisen a greater than John." He was great because he was appointed to herald the Messiah, and he was also great because filled with the Spirit from his birth. In the power of his teaching, John was unequalled; the impression he made upon Israel was unprecedented. So marked was the result of his work that Christ compared the nation to a man who had been exorcised of a demon. "There went out unto him Jerusalem, and all Judea, and all the region round about Jordan, and were baptised of him in Jordan, confessing their sins." Herod heard him gladly, and did many things because of him. The rulers and priests were moved to enquire whether he was the Messiah or Elijah risen from the dead. The people were "persuaded that John was a prophet." Christ testified of him that he was a prophet and much more than a prophet. But notwithstanding John's greatness, we have the opportunity of becoming greater! Consider Christ's words: "*He that is least in the Kingdom of Heaven is greater than he.*" John was Christ's forerunner; those in the Kingdom will be Christ's companions. John's influence was confined to the nation of Israel; that of the glorified saints will extend to the ends of the earth. John had to succumb to death, and his work was of short effect; the saints will be deathless and their work lasting.

We are strong in the truth just so far as we are acquainted with the evidence upon which the truth rests. To be immovably established in the first principles, it is not only necessary to have confidence in the divinity of the Bible, but also to have at our fingers' ends the statements upon which those principles are based. A brother or sister who cannot promptly quote a few passages in support of the various items of the one faith is unquestionably weak. It is such an one who becomes the easy prey of the ever-ready seducer! Let those who are deficient in this matter speedily instruct themselves from the Word—let them ponder anew the elementary works on the truth. Salvation depends upon our keeping the first principles in mind. This is apostolic counsel. To imagine that the first principles when once known will always be retained, is one of the greatest mistakes that could be made. Many in the first century forgot, and human memory is no more reliable to-day. Let those who teach forget not to continually enforce the first principles—the wise householder

brings forth treasures old as well as new. Paul's command was, "Affirm constantly." He also said, "To write the same things to you, to me indeed is not irksome, but for you it is safe."

The rejector of the Bible points to the various evils which afflict the human family, and confidently asks, "Are not the righteous and unrighteous upon a level in relation to them?" Apart from the Bible, this question cannot be satisfactorily met. The rejector of the Bible judges solely by appearances, which cannot decide the matter either way. Appearances certainly do not exclude the Bible answer, which is that evil—so far as the righteous are concerned—is manipulated by God so that it may work for their ultimate good. God could exempt His children from evil as easily as He exempted the children of Israel from the plagues of Egypt. But this He has not promised to do. It would be antagonistic to the principles upon which He is developing them. That His hand should be hidden, though not absolutely withdrawn, is essential. Otherwise, there would be no scope for the exhibition of faith. "All things are for your sakes," said Paul, in addressing the righteous. And again, "All things work together for good to them that love God" (2 Cor. iv. 15; Rom. viii. 28). Inspired history shows how God has controlled all things—literally all—for the benefit of one and another of His children. Let us steel ourselves against the atheistic views of the world which exclude God from our affairs. The only way in which this can be done is by developing faith, and "faith cometh by hearing, and hearing by the word of God."

If Paul were more faithfully followed, there would be infinitely less hesitancy in accepting the infallibility of the Scriptures. It is profitable to recall the passages which exhibit the Apostle's mind. Take first his expression to Felix: "I confess unto thee that after the way which they call heresy, so worship I the God of my fathers, *believing all things which are written in the law and in the prophets*" (Acts xxiv. 14). The same thought comes out in the statement to Agrippa: "I continue unto this day witnessing both to small and great, *saying none other things than those which Moses and the prophets did say should come*" (xxvi. 22). It is also recorded in another place that Paul persuaded men concerning Jesus, "both out of the law of Moses, and out of the prophets from morning unto evening." Surely such a mode of tuition is very significant! Deluded, indeed, must he man be who affirms that when Paul said "all things," and "none other things," he did not mean what he said! And that when he appealed to Moses and the prophets, he did not appeal to them as an unerring authority! Yet how many to-day are endorsing this indefensible position. If Paul is worth following, let us follow him wholly. Let us contend with him that the Scriptures are "the oracles of God" (Rom. iii. 2); that they are "holy" (Rom. i. 2); that they are "the word of truth" (2. Tim. ii. 15); that they have all been given by inspiration, and are all profitable (2. Tim. iii. 15-16). Paul upon this matter was not double-minded—with him it was not an attitude of yea and nay.

“Who said to Paul through the Spirit that he should not go up to Jerusalem.” This does not necessarily imply, as some have thought, that Paul visited Jerusalem contrary to the Spirit’s command. There is an important difference between a revelation from the Spirit respecting what should happen at Jerusalem, and a command not to go there. It is in this difference that the explanation of the passage lies. The context justifies this interpretation: that certain brethren sought to dissuade Paul from visiting Jerusalem because the Spirit had revealed that hurt awaited him there. This interpretation is in harmony with the apostle’s statement to the elders of the Ephesian Church—“I go bound in the Spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Spirit witnesseth in every city, saying that bonds and afflictions abide me.” Had Paul been influenced by the Spirit’s revelation in the way that his friends apparently were, he would have had to cease from the work to which he had been divinely appointed! Paul’s mission was to be accomplished through suffering. This Paul knew from the beginning. The apostle upon a subsequent occasion was very desirous that the brethren should know the good that resulted from this evil experience (Phil. i. 12). Paul went on while his brethren trembled. Their entreaties to halt were met by that grand reply: “I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.” How unanswerable was this! All that the brethren could say was—“The will of the Lord be done.” This they could not have said had they thought that Paul was going in opposition to the Spirit’s command. Paul was not disobedient—banish the thought.

London.

A. T. J.

THE “NEW TESTAMENT” FOR THE JEWS.—The New Testament, which was translated into Hebrew by Salkinson, missionary among the Jews of Vienna, has been reprinted at Vienna, in a second edition of 120,000 copies. Of this number, the *Times* correspondent says, 100,000 have been bought by the subscription of one generous Scotch donor, who requested that they might be distributed gratis among Hebrew-reading Jews all over the Continent. Two missionaries lately went from England to make a distribution from Vienna, and they have been sending copies to about 300 Rabbis, many of whom have undertaken to circulate these Scriptures among their co-religionists. It may be a preparation of the Jewish mind for that recognition of Jesus which will certainly take place when he returns to Jerusalem to set up the Kingdom of David in power and great glory.

THE TRUEST BOOK.—The *Christian Herald* says with truth, though with some amount of exaggerative bombast, that the ruins of Babylon and Assyria and Nineveh, and the valleys of the Nile, have proved to all fair-minded men that the Bible is the truest Book ever written. The mythologies of Egypt were found to have embodied in them the knowledge of man’s expulsion from Paradise, and the sacrifice of a great emancipator. Moses’ account of the creation, corroborated by the hammer of Christian geologists; the oldest profane writers like Hiromus, Helanicus, and Berosus, confirming the Bible account of ancient longevity; Tacitus and Pliny confirming the Bible accounts of destroyed Sodom and Gomorrah; Tacitus and Porphyry telling the same story of Christ as Matthew and Luke told; Macrobius telling of the massacre of children in Bethlehem, and Phlegon sketching at the crucifixion.

### WITH CHRIST AT THE GRAVE.

*"I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live."—John xi., 25.*

BY SISTER HOBSON-FARRAND.

Oh, wondrous words! by the great Rabbi spoken,  
When He, whom He had loved as friend, lay dead,  
Long had they waited for this gracious token,  
The faithful sisters watching by his bed.  
"Too late" their sorrowing hearts had whisper'd, saying,  
Hads't thou been here my brother had not died;  
They wist not that the Son of God was praying,  
And prayer of his could never be denied.

Methinks I see them now, the strange group standing  
Beside the cave, the Syrian sun above,  
And One with kingly mien, and form commanding,  
Yet full of grace, and sympathy, and love.  
In accents loud, and yet in tones of sadness,  
For He had wept, "Remove the stone," He cries;  
Then, oh, the joy! the shock of thrilling gladness,  
To see the brother from the tomb arise!

"I am the resurrection," Child of sorrow,  
Nearing the portals of the silent grave.  
"Believest thou?" then shall the glorious morrow  
Reveal the Christ as Mighty one to save.  
"Mighty to save," from that Hadean prison,  
Whose bars He will unlock which death has kept,  
Then we through him, our Great Deliverer risen,  
Shall live redeemed for aye from them that slept.

Keep aloof from quarrels; be neither a witness nor a party.

"A STARTLING STORY."—Under this heading, the *Northern Echo* announces an invention, which it says will shortly produce a startling economic improvement in the matter of fuel combustion and the heating of steam boilers. The cubic bulk of fuel that will henceforth be required for marine steam engines will be reduced by seventy per cent. The time for raising steam will be diminished in all steam boilers, stationary or marine, by at least two-thirds. The cost of fuel consumption will

be reduced by more than one half; and the production of smoke will be absolutely annihilated. [This is all in the right direction as a preparation for the age of rest and purity that is approaching: but it does not go quite far enough. We should not be surprised to hear some day of the invention of an engine requiring no steam and no fuel of any kind, and which would therefore cost nothing to work and produce no smut or effluvia. This would settle the supply of coal question and reduce the expense of travelling and of manufacture to a minimum.—ED.]



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**SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN  
ECCLESIA, NO. 180.**

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*“Exhort one another daily.”—PAUL.*

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Short is the sweet epistle of Philemon that has been read this morning. But though short, it yields long-running clues to very vast matters; and though written to a man long dead, it is found to have a bearing on many who are alive at this day. The clues it supplies take us into the presence of important facts that are beyond our personal cognisance, but about which we are enabled, by its means, to have as much positiveness of conviction as if we had seen them. It might be likened to the conclusions a man is justified in drawing, who picks up a piece of written paper somewhere with writing on it. There is quite a number of positive conclusions that he would be able to come to if he were of a thinking turn. There is first the paper. Paper is made: it does not grow. Therefore, though he never saw the mill where it was produced, he would say “There is, or has been, a paper mill somewhere.” Next, there is the writing on it: it is proof of the existence of the art of writing, which may not seem much of a conclusion in our familiarity with that art, but which might, in certain circumstances, be a very weighty conclusion. Next, the making of those marks proves the employment of some kind of a darkening element with some kind of a marking instrument. It proves the ink and the pen, and it proves the holder of the pen, for pens do not write of themselves. The finder of the piece of paper would be as certain that a living man had held that pen as if he had seen him; and though he had never seen him, he would be positive that being a living man, he breathed and had lungs and a heart, and the various other vital organs of a living body. And all these conclusions he would be justified in entertaining as positive convictions about which there could

not be the least doubt, though they were but deductions from the finding of a small piece of paper on the ground.

Now in this epistle to Philemon, we have, as it were, a small piece of paper from which, if we rightly reason, we shall be able to draw equally positive conclusions on vastly more important matters. We take the very first word in it—“Paul.” To what does this lead? We ask, who was Paul? If we had nothing but the piece of paper, we might not be able to know. But the piece of paper gives us the question: and it sets us on the path to find the answer. We apply at the accessible sources of information. We ask “Is anything known of Paul, the writer of the letter to Philemon?” We get our answer as distinctly and as reliably as if we asked who Napoleon was; who Alexander was; who Homer was. By what is called “the consensus” of all the sources and forms of testimony in the case, we learn that Paul was an active traveller, and preacher and agitator of the first century. We ask why he travelled, what he preached, what he agitated about? The statement of Festus sums up all we can learn. “Concerning one Jesus who was dead, whom Paul affirmed to be alive.” Was he always of this mind? No: at first he aimed to destroy the faith he afterwards preached. What led him to change his mind? Evidence that the Christians whom he persecuted were in the right. What sort of evidence? Conclusive argument? No: the evidence of his senses: he saw Christ: and seeing is believing. But why should change of belief set him a-travelling? It did not do so. He took to travelling because Christ commanded him to do so, telling him it was for this very purpose he had appeared unto him, that he might make him a witness and a preacher and an apostle. And

as a matter of fact he did travel and preach extensively, and produce conviction in many minds, and among others in the mind of Philemon to whom this letter is addressed. Thus we become as certain of the reality and activity and faithfulness of Paul as if we had lived in the first century, and witnessed his proceedings: and this brings with it a personal application of moment to us all: for that which in Paul's preaching concerned Philemon and many others in that day concerns us, viz., that "God hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given assurance unto all men in that he hath raised him from the dead."

So much for the first word in this piece of paper—"Paul." Now for the second: "a prisoner." Paul a *prisoner!* See where this leads. Why did Paul describe himself as a prisoner? It is the worst thing a man could say of himself in ordinary circumstances. If you hear that a man otherwise favourably introduced to you has been in prison, what is the effect but to produce a strong feeling of painful surmise and aversion? Your suspicion is stirred: your antipathy excited. You feel as if you don't want to have anything to do with such a person. Explanation may alter the feeling: but that is the first feeling produced. Why did Paul call himself a prisoner? Because he was a prisoner. He was often a prisoner, as he said elsewhere: "in prisons frequent" "suffering bonds as an evil doer." He foresaw it would be so, as he said in his farewell speech to the Ephesians: "And now behold I go bound in the Spirit unto Jerusalem, not knowing the things that shall befall me there save that the Holy Spirit witnesseth in every city that *bonds and afflictions abide me*" (Acts xx. 22). What was the cause of these bonds and afflictions? Christ himself stated the cause in the communication he made to Ananias at the time of Paul's being chosen: "I will show him how great things he must suffer *for my*

*name's sake.*" It was his testimony for Christ that led to his acquaintance with the inside of prisons. Hence he styles himself in this letter to Philemon as "the prisoner of Jesus Christ," and says to Timothy, "Be not thou ashamed of the *testimony* of our Lord nor of *me his prisoner*" (2 Tim. i. 8). What was the "testimony" in the case? Was it a mere argument in favour of the principles of Christ? Was it a mere formulation of the evidences of proof of Christ's resurrection? Nay, it was "testimony" in the primary sense of the term: the evidence of those who had seen what they spoke of: the testimony of *eye-witness*. "We have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ, but were *EYE WITNESSES* of his majesty;" so said Peter; and so in affect said Paul; "last of all, he was *SEEN* of (by) *ME ALSO*" (1 Cor. xv. 8); "Have not I *SEEN* Jesus Christ our Lord" (1 Cor. ix. 1). "The God of our fathers hath chosen thee (Paul) that thou shouldst . . . see that Just One and shouldst hear the voice of his mouth, for thou shalt be his witness unto all men of what thou hast *SEEN* and *HEARD*" (Acts xxii. 14). For declaring what he personally knew to be a fact, namely, that Christ was alive,—Paul was "a prisoner." We have to consider whether this does not prove the truth of his declaration. Who goes to prison for a lie? Who carries on an imposture that brings no benefit, but lands a man in constant "bonds and afflictions"? Such a thing is contrary to the universal habit and practice of men. Perseverance in a declaration that brings evil and not good never yet sprang from any cause but sincere conviction. Paul was convinced he had seen Christ; it wants but one step more: "therefore he saw Christ." This might not follow in any case: but it follows in Paul's case with peculiar force from Paul's own character, from the circumstances under which he saw Christ, and from the activity and the

success of the other apostles before him, whose word he sought in vain to arrest and destroy.

Look at these points briefly, one by one, first, Paul's letters and speeches are evidence of Paul's intellectual lucidity. He shows great discrimination between facts and impressions; evinces subtle and incisive power to appreciate the bearings of involved matters, and a pre-eminent disposition to follow truth with faithful docility. If the robustness of mind required for the production of Paul's letters—(this reasoning is apart from the co-operation of inspiration)—if the mental force required for such an authorship cannot be trusted with regard to the sight of the eyes, it is clear that no man can be trusted, and that such a thing as trustworthy evidence is impossible. But this is contrary to all experience; every man whose honesty is proved can be trusted, and is trusted every day, with regard to affairs of eye-sight: and trustworthy evidence is a matter of everyday occurrence and acceptance. Second, the circumstances under which Paul saw Christ yield another guarantee that he really did so, and did not merely think he did so. It was in the presence of a large group of witnesses who had no favour to Christ; it was in the open day; it affected them all in a physical manner, throwing them all to the ground; and it left its special mark on Paul who was struck blind, and had to finish the journey without his eyesight, by the leading of others who guided him by the hand. In addition to this, they all heard the voice that addressed Paul in Hebrew in the midst of the brightness that dazzled him. Thirdly, the events preceding Paul's journey to Damascus lend a powerful confirmation in the same direction. What took him there? The activity of the Christians. To what was that activity due? To the persistent public testimony of the twelve apostles and their assistants. What was the nature of that testimony? Personal testimony—the testimony of personal knowledge—the declar-

ation of their individual knowledge that Christ had risen based upon precisely the same order of experience by which any man knows that any man is alive—seeing him, hearing him, feeling him, conversing with him during a period of time spread over several weeks. The fact of Christ being alive was established by every rule of evidence before Paul came on the scene, and quite independently of his own interview with Christ near Damascus. Consequently his testimony, though strong enough in itself to entitle it to be received on its own merits, has a powerful substratum of pre-attested facts that places it beyond all doubt in the judicial weighing of evidence.

Where then do these words "Paul a prisoner" land us? They land us in the conviction of Christ having risen, and of his therefore being now alive, and therefore of his having human destiny in his hand. They land us in the presence of Christ at this moment; for when we consider what is involved, Christ living means Christ near every one of us. In him dwells all the power of God to know and to see and to do. His message to the seven Asian ecclesias shows him "walking in the midst of the churches" and discerning the thoughts and intents of the heart, and causing every one to find according to his own way. Therefore we have a light brought into our life and a Providence into our ways, and a power into our motives that men lack who have no faith in Christ's resurrection. True, we walk by faith, and not by sight, and therefore not so easily as if we stood related to things we could see. Still, when faith has attested facts to work on, it acquires wonderful strength, even power enough to lead a man to lay down his life if need be.

If we are guided thus far by the words "Paul a prisoner," what shall we say to the next three words: "*of Jesus Christ?*" We look round and ask, Is anything known of Jesus Christ? We discover at once that

it is not a name of yesterday. It is a name in all books of any time for 1,800 years past. It is a name of the first century. Our piece of paper takes us right away to that time at a stride. The epistle to Philemon was written 1,800 years ago. Of that there is no manner of doubt with whatever wonderful degree of success some may have reasoned themselves into a fog on the subject. Hence we may disengage ourselves from our own day with all its dreary oppressive surroundings, and fly in imagination right away back to the first century, and there ask our question: Who was Jesus Christ? And what a plain and what a wonderful answer we get when we obtain all the accessible information. Jesus Christ we learn has been recently crucified. We ask the populace, Why? They say, because he was a deceiver of the people. Others say, "Nay, he was a good man who was hated by our rulers because he found fault with their ways." Others say, "He was more than a good man: he was a wonderful man; and such as we never heard of before." We ask, "What was wonderful about him?" They answer: "He cured multitudes of people without medicine." We ask, "Did he cure them in a natural way?" They answer "No: he did nothing but speak the word: and whether it was a palsied arm, a blind eye, a tied tongue, a deaf ear, a shrivelled leg, or raving madness, it was perfectly cured. Nay, more than that, he restored life to the dead. More than that, he could multiply bread at will, and feed thousands with a few loaves. He could walk on the water and not sink: most wonderful of all, he could stop a storm by telling it to stop." We ask, "What became of him after he was crucified?" They answer, "Oh, he was buried: but his disciples say he rose again." Has he disciples? Yes. Where? Everywhere. In this town? Yes. Can you direct us to them? Yes—such and such a place. We go: we ask, "Are you believers in Jesus Christ?" They answer, "Yes." We ask, "A man who was crucified?" "Yes;" "And who is dead?"

"No, he is not dead." "Was he not buried after he was crucified?" "Yes, but he rose again." "How do you know?" "Because we have seen him." "All of you?" "No, not all of us, but some of us." "Which?" "Well, in the first place, there are the apostles, and there are their companions, including several educated intelligent ladies, and there is a large company of about 500 that saw him at one time." "Are there any of these with you?" "Peter is with us." "Can we see him?" "Yes." "Where and when?"—such a place and time. We go: "Are you Peter?" "Yes." We understand you are a believer in Christ, and in fact one of his apostles?" "Yes." "You believe he is alive?" "I do." "Why?" "Because I have seen him." "Seen him?" "Yes, more than once." "Since his crucifixion?" "Since his crucifixion." "There is no mistake about it?" "Impossible." "Why?" "Because others were with me and we ate and drank with him, and talked with him: and this happened on several occasions. It wasn't all on one day, though if it had been all on one day, I could no more have been mistaken than I am about your asking me these questions. It extended over six weeks in all; and then he took his departure from us." "Where did he go?" "He ascended in our sight and disappeared in the sky." "Is such a thing possible?" "All things are possible with God. The man who could walk the sea—I saw him do it—could ascend the air. The man whom God raised from the dead, God could take to himself away from the earth. Besides, that is not all." "What else is there?" "He told us he should send upon us the same power that he had, and that we were to wait in Jerusalem till it came. We did so: and the power came, and we can do the things that he did." "Can you heal the diseased and raise the dead?" "We can: and speak in languages we never learnt." "May we see this power put forth by you?" "Certainly." "When?" "Any time you choose to fix." "Now."

“Very well : what language shall I speak in?” We mention one. He speaks in it. We recognise it. We mention another. He speaks in that. Then we say, “But about the healing?” “Well, are there any sick?” “We go out into the street, and quickly discover some cases of disease in the houses. We return and bring one or two of them. He heals them on the spot. So that they walk out hale and sound men. We propose to bring the others. He says, “You need not trouble. Only tell me of them.” We do so. He says, “They are now made whole at this moment : go and see.” We go and see, and find it is so. We return, and say, “What is the meaning of this?” He says, “The meaning is that Jesus is the Son of God, whom God sent as the propitiation of the sins of the world, whom He raised from the dead in pledge thereof, and through whom He purposes to redeem from sin and death all who believe in Him and obey Him.” We ask, “Do you preach him then?” He answers, “Yes, in every city, the work has been going on for a long time.” “What do the people say to it?” “Some say it is madness. Our rulers say it is blasphemy and try to stop us by persecution.” “Do any believe?” “Thousands.” “Notwithstanding the persecution?” “Yes : they cannot deny the evidence of their senses.” “In the miracles you mean.” “Yes, and we cannot but speak the things we have seen and heard.” “Does the persecution bear very hard?” “Sometimes : but recently there has been a great easement.” “How is that?” “Through a very striking circumstance.” “What was that?” “The man who had charge of the last outburst of persecution himself became a preacher of Christ in the very midst of it.” “How was that?” “Christ appeared to him and made him an apostle.” “You mean Paul.” “The same.” “We have heard of him.” “You should see him.” “We should like.” “You may.”

And Paul himself we should find in the land of the living at that time, and enquiring of him concerning all the circumstances, we should have everything stated by Peter confirmed ; and matters perhaps further explained. He would inform us that the meaning of the whole matter was that “God who at sundry times and divers manners had spoken in time past unto the fathers by the prophets, had in these last days spoken by a son whom he had appointed heir of all things.” By this, if we had been ignorant before, we should be introduced to God and his whole revelation and purpose, as disclosed to Moses and all the prophets who came after him.

The epistle to Philemon, followed up in its clues in this simple way, affords to us as much ground for certainty concerning all those things as the supposed bit of paper picked up anywhere with writing on it gives ground for certainty concerning the paper mill and the pen and the ink of the man who wrote it, and his physiological organisation. It only requires the exercise of a little strong commonsense to see this : and surely the judgment that can see this will do the rest. It will not stop short with an abstract discernment of facts. It will not be unmoved as if it had discerned nothing. It will not go on as if there had been no Paul, and no Peter, and no wonderful Christ such as they preached. It will surely awake and arise to the glorious facts of the case, and open the heart to the reception of the divine proposals that come by their hands : proposals to have faith in God’s attested purpose in Christ, to yield obedience to the commandments of God : to accept the service of God : to come out and be separate from the world to God : that we may obtain the everlasting life of God at the resurrection that God will perform at the coming of the Son of God to establish the glory of God and set up the Kingdom of God in the earth which belongs to God with the fulness thereof.

EDITOR.

### EVENTIDE.

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At even, when the sun was set,  
The sick, O Lord, around thee lay;  
Oh! in what divers pains they met,  
Lo with what joy they went away.

Once more 'tis eventide, and we  
Oppressed with various ills draw near;  
We mourn thy face we cannot see,  
We would that we might have thee here.

All-powerful Christ, our woes dispel;  
For some are sick and some are sad,  
And some have never loved thee well,  
And some have lost the love they had'.

And some are pressed with worldly care,  
And some are tried with sinful doubt;  
And some, such grievous passions bear,  
That, thou alone, can'st cast them out.

And some have found the world so vain,  
Yet from the world they break not free;  
And some have friends who give them pain,  
Yet have not sought "A Friend in Thee."

And none O Lord, have perfect rest,  
For none are wholly free from sin;  
And they who fain would serve thee best,  
Are conscious most of wrong within.

O Saviour Christ, thou too wert man,  
Thou has't been troubled, tempted, tried,  
Thy kind but searching glance can scan  
The very wounds that shame would hide.

Thy touch has still its ancient power;  
No word from Thee can fruitless fall,  
Hear! in this solemn evening hour,  
And in thy mercy heal us all.

*Bro. W. T. Butler.*

## DISPENSATIONAL CORRESPONDENCES—THE CURRENT EPOCH.

In the evening of the day preceding the long dark night of Israel's dispersion, when their glory was about to pass away; and Esau (the Gentiles) obtained the supremacy over them, when Jerusalem was about to be "trodden down" until "that that is determined shall be done;" and near the time when "The kingdom of God" was to be taken from "the chief priests and Pharisees," (Matt. xxi. 43); and to be no more, "until he come whose right it is," "there was a man sent from God, whose name was John." When the Jews sent to know who he was, he said "I am the voice of one crying in the wilderness, make straight the way of the Lord." "He was not that Light, but was sent to bear witness of that Light." The manner of his appearance, and the authority with which he spoke arrested the attention of the people to such an extent that vast multitudes went out to hear him. He came to herald the coming of the Christ, and to prepare his way, saying, "The kingdom of heaven is at hand." The coming one was the *nucleus* of that everlasting kingdom so long foretold by the prophets about which the apostles asked the Saviour just before his ascension, saying, "Lord, wilt thou at this time restore again the kingdom to Israel"?

In view of the condition of the Jewish nation at that time, it was necessary that there should be a revival of the truth before the "Wonderful" personage should appear upon the scene. Malachi says, "he shall restore the heart of the fathers to the children, and the heart of the children to the fathers, lest I come and smite the earth with a curse." Jesus spoke to them "as one having authority" with the full prophetic vision before his mind, that *his nation* would soon be spoiled by the "wolf of the evening," (Roman power) "that a leopard (the Greek power, now Russian), which should watch over their cities." His coming was to a spiritually dark and degenerate people. As the light of life, "the darkness comprehended it not." "He came to his own (land) and his own (people) received him not."

On one occasion, Jesus said to them, "yet a little while is the light with you, walk while ye have the light, lest darkness come upon you. . . ." As a people they did not heed the warning; and for centuries

their "sorrows have been multiplied" (Psa. xvi. 4).

As the result of the shining of the Light, "The covenant was confirmed with many" (Dan. ix. 27). On the Day of Pentecost, about three thousand souls made an effort to save themselves from that "untoward generation." A short time only continued under such favourable circumstances, when history began to repeat itself; and human nature proved true to its native perversity.

The history of natural Israel is applicable to spiritual Israel: and those who are "the wise" will be admonished by it, "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope" (Rom. xv. 14). "Now all these things happened unto them for types: and they are written for our admonition, upon whom the ends of the world (ages) are come" (1 Cor. x. 11). In the dealing of God with Israel and the Gentiles, He first precedes His purpose with warning and admonition. He does not leave them with excuse; He does them good, and offers them every chance that is necessary, "Who in times past suffered all nations to walk in their own ways. Nevertheless He left not Himself without witness. . . ." (Acts xiv. 16, 17). This principle is explained in Ezek. xxxiii. 1-16, "Therefore, O thou son of man, speak unto the house of Israel; thus ye speak, saying, if our transgressions and our sins be upon us, and we pine away in them, how shall we then live? Say unto them, as I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil way; for why will ye die, O house of Israel?"

Stephen says, "When the time of the promise drew nigh,"—"when Moses was full forty years old, it came into his heart to visit his brethren the children of Israel. And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian; for he supposed his brethren would have understood how that God by his hand would deliver them; but they understood not?" "When the time for the promise drew nigh," that the antitypical sin-bearer of the nation should "confirm the covenant

with many," the prophet like unto Moses appeared, and warned the nation of impending doom and disaster, unless they would turn from their evil ways. Addressing them he said, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you desolate."

It would seem appropriate, that as God had warned Israel by Moses when the time for their deliverance had about arrived, and again by Christ, about forty years before the heavens and earth of their power passed away, that now again "when the time of the promise draws nigh" that all families of the earth should be blessed. God would raise up a messenger to make known His purposes, by unfolding "the vision" that related to that glorious time. The prophet Daniel was commanded to "shut up the words, and seal the book, even to the time of the end." He was also informed by the angel that "at the time of the end shall be the vision." Habakkuk says, "that at the end, it shall speak, and not lie." From these testimonies we are justified in looking to see whether God has sent anyone to unseal "the book" and make known the vision. Some forty years ago, a few of the generation that is now passing away, had their attention arrested, and were electrified by the wonderful truths contained in the Bible unfolded to them by Dr. John Thomas, "The time of the end" was rapidly approaching, when in 1838, Mehemit Ali, king of Egypt, pushed at the Sultan or Dragonic king at Constantinople. About this time, Dr. Thomas appeared, and proclaimed "the things concerning the kingdom of God, and the name of Jesus Christ" as the faith which was necessary for a person to have *before* baptism.

He made plain the book of the prophet Daniel and the revelation that John received on the island of Patmos. He was the first to insist upon a scriptural faith before baptism, in order to salvation; and fearlessly proclaimed that unless a person intelligently comprehended the things concerning the kingdom of God, and the name of Jesus Christ, he could not be of the "One Faith." He proved from the Word of God, that all the sects and de-

nominations of Christendom were ignorant of the "One Faith," and consequently they were in an unsaved condition; and in a state of apostasy from *the truth*. That "being aliens from the commonwealth of Israel, and strangers from the covenants of promise," having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their hearts, they did not have the "One Hope," without which they could not enter into the Kingdom of God.

He wrote and spoke as one having authority; and as no other one of his generation did. The way in which he massed and grouped Scripture together, unfolding but one harmonious purpose, from Genesis to Revelations, convinced "the few" that the Scriptures were in deed and in truth the Word of God, wholly inspired and infallible. The result of his labour was a preparation of "a people for the Lord," who are now being prepared by severe chastisement and discipline. From the baptism of Dr. Thomas in the year 1847, to the now current year 1887, a period of 40 years, the world has witnessed the most momentous period of its existence. During all this time "the sign of the Son of man" has been flashing in the political heavens of continental Europe. Christ has been preparing them for the gathering soon to take place at Armageddon. They have obeyed the proclamation, "Prepare war, wake up the mighty men, let all the men of war draw near; let them come up; beat your plowshares into swords, and your pruning hooks into spears; let the weak say, I am strong." And, now, at the end of that remarkable period (40 years), we see the nations in an angry mood; "the King of the North" is knocking at the gate of Constantinople (Bulgaria and the Balkan mountains) ready to come against the Sultan "like a whirlwind." At the close of the generation who have witnessed the revival of the truth, —in the year 1887 have we entered the time when God's "wrath has come, and the time of the dead, and that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and to them that fear thy name, small and great; and shouldst destroy them which destroy the earth."

During the period of forty years under consideration, how has it been with the



people who have heard and obeyed the truth? Can we not say in truth that some have not given heed to what the Lord said to the watchman? "The vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry" (Habak. ii. 3). To others, can it be said that they are exceptions to Israel, immediately after the death of Joshua: and some of spiritual Israel in the days of the apostles? We have lived to see among God's people, a repetition of what took place among them after the death of Joshua, and the ascension of Jesus to the right hand of glory, let us heed the words of the apostle to the Corinthians,—"Now all these things happened unto them for types; and they are written for our admonition. . ." After the death of Joshua, the angel of the Lord came to Israel, and said, "I will never break my covenant with you. And ye shall make no league with the inhabitants of this land; ye shall throw down their altars; but ye have not obeyed my voice; why have ye done this?" "Wherefore I also said, I will not drive them out from before you; but they shall be as thorns in your sides, and their gods shall be a snare unto you" (Judges ii. 1, 2, 3.)

Here is one instance in the history of Israel, which gives us a clear idea of how God deals with His creatures, and especially His people. The transgression of Israel here might have sprung from *pity* and *sympathy* for the inhabitants of the land; but when God commands, He must be obeyed, however much it may go against our natural instincts. His laws are inviolable, His commands are irrevocable; and it matters not from whatever cause it may be, if in doctrine or practice we militate against them, we may expect a "just recompense of reward." When Joshua and the generation that was contemporary with him, had died, "there arose another generation after them which knew not the Lord;" they had been taught the perfect way of the Lord, but being of a rebellious nature, they thought that a little deviation from "sound doctrine" was not material. Was that generation that forsook the Lord, and served Baal and Ashtaroth, taught the way of the Lord? Undoubtedly, for it was the law of the nation that it should be taught to them,—“And thou shalt teach them (the words of the Lord) diligently unto thy

children" (Deut. vi. 7). Thus they were not "without witness" and a testimony from the Lord, and therefore they were *without excuse*. "Whithersoever they went out, the hand of the Lord was against them for evil. . ." "Nevertheless the Lord raised up judges which delivered them out of the hand of those that spoiled them. And yet they would not hearken unto their judges, but they went a-whoring after other gods, and bowed themselves unto them; they turned quickly out of the way which their fathers walked in, obeying the commandments of the Lord: but they did not so." (Judges ii. 15-17).

A repetition of this state of things was the history of natural Israel, throughout their long existence as a nation. This was the type; the antitype commenced in the days of the apostles after the ascension of Christ: "I marvel that ye are so soon removed from him that called you into the grace of Christ unto *another gospel*" (Gal. i. 6). And certain men which came down from Judea taught the brethren, and said, except ye be circumcised after the manner of Moses, ye cannot be saved" (Acts xv. 1). "Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, ye must be circumcised, and keep the law; to whom we gave no such commandment" (Acts xv. 24). Here was the beginning of that "falling away" that Paul told the Thessalonians about. He said to them, "the mystery of iniquity doth already work;" it continued to work until the full development of the Laodicean apostacy, which produced that wicked one, "whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

The reproduction of the history of natural Israel, in spiritual Israel was by degrees. It was done by not giving heed to the theoretical *details* of the truth. Many views were allowed and held to which were considered by those who fell away, as mere matters of opinion and non-essential, Paul told Timothy that the time would come when they would not *endure "sound doctrine"*. He told Titus to speak the things which become "*sound doctrine*;" "Wherefore rebuke thine sharply, that they may be sound in the faith" (Titus i. 13).

To some minds *details* in the truth are not regarded of sufficient importance to make any difference whether they are cor-

rectly believed in or not. We would remind such that the truth is made up of *detail*; that in the building of steam engines and locomotives, that every part, even the smallest nut, bolt, or thread must be absolutely perfect. There are no non-essentials that enter into its construction, no "mere matters of opinion" will answer there, but there must be absolute certainty. It was Saul's neglect to heed all the details of the command of the Lord that caused his rejection "from being king." "Behold to obey is better than sacrifice, and to hearken than the fat of rams." The details of the Mosaic law were so essential that, Christ said, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled" (Matt. v. 18). As Saul was rejected from being king for not regarding *every* word of the Lord, Will the Lord not reject others "from being king" who do as Saul did?

We have previously remarked that "we have lived to see among God's people a repetition of what took place among them after the death of Joshua and the ascension of Jesus to the right hand of glory." How? By the death of Dr. Thomas, by whom the truth was exhumed from the debris of ages. So long as he lived, the evil head of *heresy* showed itself but little; but no sooner was his mighty pen silent in death, then *heresy* manifested itself, and threatened to again extinguish the truth. Under the lead of some of the ablest writers and speakers among the Christadelphians, a large number of them *renounced* some of the most essential doctrines taught in the Bible. That apostacy from the truth is known as RENUNCIATIONISM. The work that God intended that it should do was accomplished, but it left seeds that in after time were to sprout and grow, and put to the test his people once again. Hardly a decade had passed, when under the leadership of an *idol* that had come in from the apostacy, the people of God were rent in twain; and the infallibility of the Bible itself was threatened. Under cover of this *heresy*, doctrines that had long since been condemned, were again taught and believed in by professed friends of the truth. The seeds of heresy that had been left by renunciationism in the body, though occasionally sending up a sprout here and there, made no perceptible headway, until

the Bible itself was attacked. Surrounding circumstances being favourable, these seeds have thrown up strong sprouts and are rapidly developing into a powerful plant. Why it is that the Watchmen on Zion's Tour have not crushed out these sprouts, can only be accounted for upon providential grounds, "For there must be heresies among you, that they which are approved may be made manifest among you" (I. Cor. xi. 19). All the evil that has been in the world subserves the purpose of God, as well as all the heresies that have existed. They have come for the purpose of punishing the wicked, chastizing, and also developing the character of those who "shall be accounted worthy to obtain that world, and the resurrection from the dead." "We know (says Paul) that all things work together for good to them that love God, to them who are called according to His purpose." Therefore be it far from us to regret the appearance of the agencies, that God has sent for the good of the future kings of the earth. The truth was correctly stated by a brother when he wrote the following:—"It is written of Israel in the wilderness, 'The Lord thy God walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee' (Deut. xxxiii. 14). In like manner the personal Word of God 'walketh in the midst of the seven golden candlesticks,' or ecclesias (Rev. ii. 1), to search the reins and hearts.' His 'eyes' are 'like unto a flame of fire' (Rev. ii. 18); and 'all things are naked and opened' before him. At irregular intervals he applies his 'two-edged sword' to the 'whole of the One Body to 'divide asunder' its 'joints and marrow.' His object is twofold, viz., to bring into greater prominence some item of the truth, and 'that they which are approved may be made manifest' (I Cor. xi. 19); the sifting process likewise makes manifest the disapproved."

"Sound doctrine" is made up of more than one item of truth; and as the truth has come from God there is not a single item that we dare slight, or lightly pass over, when those items are presented for our consideration. As the brother just quoted from says, Christ's object is "to bring into greater prominence some item of the truth," And why? That the capacity of each one of His people for determining the *principle of justice*, might be put to the

proof. It must be remembered that God has called His people to "His kingdom and glory"; and that they are now in *training* for the high offices of kingship and priesthood: and if they, at the present time, are unable to render a *just* decision upon *doctrinal items*, how can it be expected then that they will be able to render *JUST* judgment in their rule over the subjects in the kingdom of God?

"Know ye not that we shall judge angels? how much more things that pertain to this life?"—(1. Cor. vi. 3). "The God of Israel said, the Rock of Israel spake to me, He that ruleth over men shall be JUST ruling in the fear of God,"—2. Samuel xxiii. 3. This being the decree of God, we can see how essential it is that those who aspire to that exalted position, should have their faculties developed in that particular. "Justice and judgment are the habitation of Thy throne." . . . Each one of God's people must determine for themselves the Scriptural truth of each doctrinal point, in order that the desired effect may be produced. If they should follow the judgment of this or that brother, simply because it issued from them, when they would be thrown upon their own resources, they would be like a ship at sea, without a rudder. In the history of Israel at one time, we find that they were put to a remarkable test of judgment. They were required to determine the right or wrong of a certain act that had to do with those who were obscure in Israel; nevertheless, it resulted in the slaughter of tens of thousands of the nation, and almost the extermination of the tribe of Benjamin. (Judges xx.)

After the Levite had sent the evidence of the folly that had been committed in Israel to each of the tribes, he said "Behold, ye are all children of Israel; give here your advice and counsel." "And the tribes of Israel ent men through all the tribe of Benjamin, saying, What wickedness is this that is done among you?" ". . . But the children of Benjamin would not hearken to the voice of their brethren the children of Israel; but the children of Benjamin gathered themselves together out of the cities unto Gibrath, to go out to battle against the children of Israel," Judges xx. 14. Is not the anti-type of this to be found in Spiritual Israel? Have not many *doctrinal questions* been presented to the whole household of faith; and have they not given in their

decision, and indicated it by fellowshiping or refusing to, the doctrine presented to them? Has it not resulted in the spiritual death of many on both sides? Do not we find a parallel in Achan with the goodly Babylonish garment, and two hundred shekels of silver and wedge of gold; and *false doctrine*? And may not that doctrine exist among spiritual Israel unknown to but a few. When false doctrine exists, has not this Scripture an application, viz.: "Israel hath sinned, and they have also transgressed my covenant which I commanded them; for they have also stolen and dissembled also, and they have put it even among their own stuff" (Joshua vii II.) The doctrines of Rome are Babylonish, and when mixed with the truth, the wrath of God abides upon those who are in any way knowingly connected with it.

Buffalo, N. Y.

A. D. S.

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## The Christadelphian.

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

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JULY, 1887.

The great event of the month has been the Jubilee celebration—a festival extending to the whole world, and coming to a head in London in one of the most gorgeous pageants ever witnessed. Such an event is unparalleled in history. It never happened before that almost all the world should unite with a nearly unanimous enthusiasm in doing honour to a sovereign who has reigned 50 years. As a mere effervescence of human feeling, it is, of course, but a passing phenomenon—coruscating brilliantly for a moment, and disappearing in darkness like a meteor. But there are bearings of the matter that cannot be excluded from the calculations of those who read public affairs in the light shed on them by the Scriptures. This light has a radiant centre. That

centre is the purpose which God has "purposed in Himself" concerning the earth. That purpose is to work all things up to a point at which the earth will be ready for transfer to "that man whom he hath ordained," under whom all things will be organised in an earth-filling unity. In the working towards this purpose, many public characters and political situations have been divinely employed. In divinely-chronicled history, we see them pass before us. Cyrus (in the reading of June 21) may suffice for illustration.

Relatively to his age, Cyrus was a greater potentate than Queen Victoria, though not wielding so extensive a jurisdiction, or representing such a vastness of population or physical resource. By Isaiah (xlv.) we discover what we could not have known as merely natural observers alive at the moment: namely, that the position of Cyrus, though attained and consisting of natural circumstances was a divine development, contrived and employed for divine ends: "Thus saith the Lord to his anointed, to Cyrus . . . for Jacob, my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, *though thou hast not known me.*" Victoria knows not the God of Israel in truth; but she has been a remarkable woman for a sovereign, and has filled a remarkable era in her reign, and may we not, at such a time in the world's history, when the prophetic periods are falling in and the time to favour Zion has come, believe that as with Cyrus, so with her, it is for Israel's sake that God has called and maintained her in her wonderful position, giving Britain such an influence in the countries of the sea as fits that country to be the Lord's ally in the opening of the struggle with the kings of the earth, and his helper in the work of Israel's restoration, and the transfer of the riches of the globe to Christ, the King of kings, at his return.

## THE SIGNS OF THE TIMES.

UNSETTLEMENT OF THE EGYPTIAN QUESTION.—RESTLESSNESS OF RUSSIA.—ALLEGED WEAKNESS OF BRITAIN.

While the Jubilee celebration in Britain has eclipsed foreign politics for the time being, it has not quieted the forces of unrest that are steadily working towards a cataclysm. The general situation is well sketched by a foreign paper which says:—

"The whole continent is changing into a vast armed camp. Not less than 10,000,000 soldiers are now constantly employed in military duties, and millions more stand ready at a moment's warning to jump into their uniforms and shoulder their muskets. For nearly two years the world has been waiting with deepest anxiety for the signal which should announce the beginning of the great European war. But to-day there is no more prospect of an immediate opening of hostilities than there was when the sky first began to grow dark. Yet the powers do not show any disposition to disarm, on the contrary, there seems to be a burning desire to make more complete preparations for the terrible contest, which no nation professes to believe is near at hand, but which all statesmen and generals secretly expect."

The Egyptian question continues the special feature of the moment. A hitch has arisen at the last moment. Turkey and England had both agreed to a convention under which England consented to evacuate Egypt in three years, with the right reserved to re-occupy the country in the event of military disturbance. Ratifications were about to be exchanged when Russia and France both opposed the arrangement with a vehemence that has alarmed the Sultan. They object to the convention as a virtual handing over of Egypt to England. From Constantinople it is reported that the political situation is regarded in official circles as strained to a disquieting degree.

Concurrently with the Egyptian difficulty, Russia is making herself offensively

active both in Bulgaria and India. In Bulgaria, she stands doggedly in the way of a settlement. All the powers, except Russia and France, are pressing on the Sultan to nominate a Bulgarian Prince, and so end the difficulty: but Russia protests anew against the course pursued by the Regents, and complains of the part taken by the representatives of the Powers in Bulgaria, at the same time making no practical recommendation for the ending of the crisis. The Sultan is reported to be in consternation at the attitude of Russia, and a general belief prevails that Russia contemplates a high-handed settlement in her own way.

In Central Asia, Russia has occupied Kerki, which throughout Afghanistan and India, is regarded as a step in preparation for an advance on Herat and Badakshan. "The possible occupation of the former is openly threatened by a recent issue of the *Novoe Vremya*. The *Novoe Vremya* is not an official paper, but no Russian journal would dare to take the line which it has followed of late without being sure of Government connivance." The publication of such a menace has a meaning, especially in view of Russian movements in Bokhara. The *Globe* says:—"Russia, long meditating the deglutition of Bokhara, now begins the process. Those wicked people, the Afghans, had 'slaughtered' fourteen Bokhara officials near Kerki, and, of course, in the face of such provocation, there was nothing for it but the immediate occupation of that town by a Russian contingent. It may, perhaps, excite suspicion among some that the alleged cause and effect happened simultaneously. The 'massacre' took place on the 20th May, and it is on the same day that Colonel Schorokoff marched into Kerki at the head of a rifle battalion, a sotnia of Cossacks, and a battery of artillery."

In France, where the restoration of monarchy must occur sooner or later, the political instability of parties always keeps

the door open in that direction. A new Government has come to power during the month: and a correspondent points out that the day of the new Cabinet's birth would have been the day of its death if the 126 deputies of the Right, who voted with it, had chosen to support the other side. "You see then," says the correspondent, "how extremely precarious is its condition, and how yesterday's division demonstrated more clearly than ever the importance of the Royalist factor in the Chamber. If M. Rouvier and his colleagues are desirous of having the pleasant remembrance of a few months' office to cheer their declining years, the best thing they can do is to do nothing. The less they attempt and the more consciousness of weakness they betray, the greater will it be to the interest of their Monarchical auxiliaries to sustain them."

The *Globe* asks why the Pope should not be made King of the Holy Land? Or rather it calls attention to the suggestion of a Vienna newspaper which says that such a thing might be arranged by the Catholic Powers. The *Globe* says "The journalist is apparently unaware that the Holy Land belongs to the Sultan, that ecclesiastically it is within the Patriarchate of Constantinople, and that Russia would certainly fight rather than see it pass under Roman control." Just so: the situation is "check" all round.

Then there is an attempt to bring down the influence and glory of Britain. The Berlin *Kreuz Zeitung* publishes an article on the British army and naval forces, pointing out various sources of weakness, and saying in conclusion that the English army is too small. It lacks horses, and has made no preparation for war. In this state, it says nobody can rely on England's military power. If she lack the energy to make her army sufficiently strong, and to bring the navy up to modern requirements, the European Powers will get accustomed to cast British interests aside. Well, our trust is in the Lord who rules in the kingdoms of men as much now as in Daniel's day.

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, August 1st (brethren and sisters only, without babies): tea at 4.30; conversazione, 5.30; tea meeting, 6.30; close at 9.0.

THE EDITOR'S APPOINTMENTS FOR JULY. - 3rd, Birmingham; 10th (was to have been Elland, but circumstances prevent); 17th, Birmingham; 24th, Liverpool; 31st, Birmingham.

SUNDAY SCHOOL.

Holiday during July: children assemble Sunday, July 31st. To receive tickets for treat, and make arrangements.

BIRMINGHAM MISCELLANIES.

Brother and sister Wood, of Snaith, have come to reside in Birmingham. They have placed their son as a boarder at brother Allen's Academy, 251, Stratford Road.

Sister Elizabeth Butler has come from Shrewsbury to live in Birmingham, where her sister had some time ago preceded her—both in the faith.

During the month, on a week night, brother Wood, of Tamworth, lectured in the Nechells Hall, on the applicability of Christ's description of the Scribes and Pharisees to the modern clergy.

It was announced at the interval on Sunday, June 12th, that on the previous Monday brother Collyer, of Leicester, had safely returned from Palestine, after an absence of over six weeks.

During the month, sister Barraclough, from Tasmania, visited Birmingham. She intends to remain in England, and will settle where there may be a suitable opening for starting a garden restaurant (conducted on vegetarian principles). God comfort her and open her way.

The tea meeting on Whit Monday was very large and hearty, and in every way

profitable and enjoyable, except that some thought it too short. There were a good many visitors from the surrounding districts.

Sister Emily Allen (foster-sister to brother James Allen), whose removal to Birmingham was reported last month, has accepted a situation at Broughton Grange, near Banbury. We hear that difficulties about joining in the family worship are likely to lead to her leaving.

Sister Hewitt, who had been associated with the truth from the beginning of things in Birmingham, fell asleep during the month of May. She had been depressed in circumstances and health for a long time. The brethren did what they could for her, but not what they would have liked to do had ability allowed. Now she is at rest, and the Kingdom comes. She was interred in Key Hill Cemetery, Hockley, Birmingham, on Sunday afternoon, May 22nd. Brother Shuttleworth did what was necessary and addressed a considerable audience at some length at the grave's mouth.

It has been found necessary, on account of increasing attendance, to return to the open platform arrangement which had been established some time before our division on inspiration. By this, the platform is lowered and made continuous (by ascending front passages) with the floor, so that the whole orchestra becomes available for the breaking of bread without making a distinction between one part of the assembly and another. When the division occurred, the platform was shut up, and the whole meeting accommodated on the floor—our diminished number admitting of this. The return to the open plat-

form is welcomed as an increase of comfort and cheer.

By the suggestion of brother Sturgess, Jubilee day (June 21st) was made a day of convocation and edification throughout. With an available balance in hand in one department (supplemented by private contribution), free railway tickets were provided for the whole ecclesia to the place of rendezvous. This was to have been Sutton Park; but as it was found that this would be overstocked with the riotous pleasure-seekers of the flesh, brother Sheppard placed a field on his farm at Newlands, near Water Orton, about 8 miles from Birmingham, at our disposal. To Water Orton, we were all conveyed by train leaving Birmingham at 10-28. From Water Orton, we walked for a mile and a half to the field where, under the shadow of trees, we had our Bible readings for the day, interspersed with the singing of hymns. A brief address was delivered by brother Roberts and the meeting at this stage closed with prayer. Then followed a ramble in various directions, and a muster for return by the 3-30 train from Water Orton. (The next train was three hours after,—too late for the tea meeting.) We got back to the Temperance Hall in time for tea at 4-30.—Outside the hall was displayed the Jubilee banner across the street. It was almost unanimously considered a Scriptural thing to “honour the Queen” (“King” in Peter’s day) especially in a form that gave the chief honour to God in proclaiming the opening of the Scriptures to have been the glory of her reign. We must bear with those who think otherwise. Their feeling is chiefly due to their desire to see the kingdom here, and the glory of man laid low in the dust. We all share this desire most strongly; but there is a present duty in the present situation. So long as God permits the kings of the alien to reign, it is our duty to defer to them, as did Joseph (Gen. xli. 14-16) and Daniel (ii. 37), and even as did Paul, saying “Most noble Festus” (Acts xxvi. 25), and who commanded to give “honour to whom honour is due” (Rom. xiii. 7) remembering that while they possess authority “they are God’s ministers, attending continually on this very thing” (verse 6). For this reason, the brethren were satisfied to appear loyal to the throne by the exhibition of the banner, but more loyal

to God by what was written thereon. After tea, we omitted the conversazione, as we had had the conversazione in the open field. We went on at once with the meeting, which was somewhat remarkable in certain points. A certain emphasis of spiritual enthusiasm prevailed, and gave character to the speaking, which was freely interspersed with singing. It had been desired that brother Collyer, of Leicester, who had just returned from Palestine, should be present and give an account of his journey to the Holy Land; but brother Collyer had not found it convenient to come. Brother Roberts, however, had been to Leicester on the previous Sunday, and had received from brother Collyer a long account of his interesting visit to the land of promise. The substance of this he now rehearsed to the brethren.

#### BROTHER VICCARS COLLYER’S VISIT TO PALESTINE.

As is well known to our readers, brother Collyer, of Leicester, left Leicester in April last on a visit to Palestine, in connection with certain projects of a practical character connected with the restoration work being fostered by Mr. Laurence Oliphant. He has now returned after in the main accomplishing the objects of his journey. He wrote several letters during his absence, but none of them came to hand in time for full use in the last number of the *Christadelphian*. The first bears the Jerusalem post mark on the envelope. It was written partly at Jaffa and partly at Jerusalem. It is as follows:—

Jaffa (once Joppa), May 3rd, 1887.

DEAR BROTHER ROBERTS,—Spending a day and a half at this place, I thought I would write you a few lines. As I advised you, I left Leicester for Haifa on Friday, April 22nd, taking return tickets with the noted tourists, Messrs. Cook and Son. This is certainly the best method of travelling in strange parts. I told Mr. Cook before I came, that I thought he was causing many to run to and fro. There is no doubt he is helping to fulfil the prophetic word without knowing it. I also met his son at Port Said. It is astonishing how much business they are now doing in Eastern climes. I had a very enjoyable journey all through coming

via London and Dover across the Straits to Calais, through France and Italy to Brindisi. Here I embarked upon the P. & O. Steamer *Assam* for Alexandria. This city was reached in three days, after a charming trip across the Mediterranean. Alexandria is a grand city, containing many new and imposing buildings, but its wickedness is great. I had to spend one night here at Abott Hotel. Next day I took the Austrian Lloyd's steamer for Jaffa. The steamer stayed a day at Port Said *en route*. This is a busy port frequented by large numbers of English vessels mostly carrying coal from Wales. I saw two English men-of-war, and one Russian, all alongside each other—dreadful instruments of destruction they all looked. On Saturday night, I started again for Jaffa where I landed mid-day on Sunday. I watched the coast line of this "dear, dear, land" all the way after sighting it with the deepest interest. What a wide compass the mind takes of things divine by such a sight. It is not at first view very encouraging, and at Jaffa (where it is very difficult to land) the first impressions are not agreeable, for the streets and people are dirty and unsightly. Although fine when we landed, it had been raining, and after reaching the Hotel, it commenced to rain again and continued through the night. This had been looked for by the people and will be most acceptable, for the usual quantity of rain had not fallen—the season here as elsewhere being very late. From what I can gather, the season here on the whole has been a good one.

It is curious that so many varying reports are circulated respecting the state and prospects of the country. I quite think some of our orthodox friends are underrating what is going on, for fear some of their clients should take too materialistic a view of matters religious. For myself I am agreeably surprised at the advanced state of this part of the country in horticulture. There are some hundreds of acres of orange and other fruit orchards in this immediate neighbourhood, and new plantations are set out every season. As to oranges, they are magnificent samples in size and beauty. The gathering is now nearly over, some few yet remaining on the trees. I am quite satisfied that the resources of this part of the land are hardly equalled anywhere on earth, and I doubt not this applies to very large tracts of land in

Palestine. At present the cultivation of fruit is not done by Jews. The Syrians are the owners and cultivators of the gardens to a considerable extent. I think the Jews will be far more successful in the horticultural work than in agricultural. The fact is, it is not so hard, and moreover requires "mere brains" to accomplish its end. I have seen very much of this district, visiting the orchards, marking differences of culture, &c. I find pruning is not well understood here as yet. Far better results can be obtained with all fruit with pruning I am sure, good as they are. The vine is at home here, and it is quite a treat to see how established vines frame themselves (or rather are framed) for bearing much fruit. I saw some bunches in the infant stage, nearly a foot long, but requiring attention in pruning.

#### JERUSALEM.

Now (month of May) is about the time of barley harvest, and under good cultivation, I have seen crops of barley as good as in Northamptonshire, the barley county. This was in the plain of Sharon. I am finishing this letter at the Mediterranean Hotel, Jerusalem, where I have just arrived, after rather a long but very delightful drive from Jaffa. The road in some places is rough and hilly, taking a time to cover. I am not able to get on to Haifa until Sunday. I am keeping well, and do not find it too hot at present: in fact it is rather cool.

Hoping you and all are well, with love, I am yours in Israel's hope.

VICARS COLLYER.

Haifa, May 10th, 1887.

DEAR BROTHER ROBERTS.—My visit to Jerusalem became more and more interesting every day. After the first feelings of depression, with increasing knowledge of the city, the interest deepens at every step. Although there is a good deal told you that is not true, still there is the spot where the Lord's hand has been seen in so many ways. At present, it seems to me that Jerusalem is a city built upon cities. No doubt much of the material used for buildings now standing, formed part of previous structures of vast importance. I left Jerusalem on Saturday for Jaffa, and started for Haifa on Sunday. The trip along the Palestine coast was truly delightful. We seem to have associated the



Mediterranean with storm and tempest perhaps on account of the experience Paul had. Our experience was very different, for which I was thankful; but it gives great reality to his life and work to be able to see the very place from which he started on his perilous voyage. We landed very comfortably at Haifa about eight o'clock at night. I found on the landing stage, Mr. Smith. This gentleman, you will well remember, came to see you under Mr. Oliphant's advice, and afterwards came on to Leicester. He drove me up to Mr. Oliphant's in one of the conveyances belonging to Mr. Oliphant. I found Mr. Oliphant much better than when we saw him in Birmingham. He received me most cordially, making me quite welcome at his delightful home. We have had but little opportunity of talking over the matters that are so dear to you and me at present, but I feel quite convinced that he is placed here for a great and glorious work. He is busy with so many ways of doing good, and, as we all know, is glad to lend his influence and help in aid of the poor Jews. This is no small advantage, I assure you, and the brethren may be thankful that in this department of our privileged duties we have one so thoroughly to be trusted. Mr. Smith is making himself felt, and seems to be much appreciated here. He is doing some practical work amongst the flowers, &c., and is possessed of considerable business ability. Baron Rothschild, from Paris, is in Palestine. I have seen him and spoken to him two or three times, but I did not make myself known to him, as he is travelling *inognito*, and I did not consider it expedient. He is coming round here to Haifa, and we may have interviews with him, but this is a matter better left for the present. The baron has to be very particular, or else he would have no comfort in travelling on account of the number of people who would want to see him. I am delighted with Haifa. Its resources are almost boundless as a neighbourhood. I am disposed to think that things will develop here first and foremost in most respects. I am not sure how long I shall stay, but shall not leave a stone unturned in matters that will contribute towards the desires of our hearts. It is exceedingly hot to-day and difficult to write. With much love in the glorious truth of the Gospel, I am, as ever, your brother in the Lord,  
VICARS COLLYER.

Sunny Bank, Highfields, Leicester,  
June 10th, 1887.

DEAR BROTHER ROBERTS.—You will be rather surprised to hear from me at the above address. I arrived home on Monday night, the 6th inst., after a very agreeable journey. After my last letter to you, I visited most places of interest in and about Jerusalem. There is so much contention as to "real spots," &c., that one is glad to get away from "information," and look from the hills that are *still* "round about Jerusalem," where we *know* this and that took place. The Mount of Olives had a great charm for me. Near its foot, Gethsemane, and so many points from which the whole of the city can be seen. From one of these, Jesus beheld the city as it was in his day, and wept over it. How fully his predictions have come to pass. Was ever sorrow like her sorrow? We cannot help feeling sad, and yet the fulfilment of these predictions is an earnest of the fulfilment of other predictions, full of blessing. For "here the glorious Lord," &c. The information referred to is of this sort: the "real house where the rich man lived," also the "home of Lazarus," of the same *parable*! Some sights from Olivet are most charming. On the other side, Eastward, we can see much of the land apparently at our feet, the valley of the Jordan, and nearly all the Dead Sea. In reality, the Dead Sea is some twenty miles away. But the atmosphere is so clear that every object looks near, and, comparatively speaking small. To attempt to cover some of the distances on foot is the best way to become *un-deceived*.

The Jewish element preponderates now in Jerusalem. This is made very manifest so far as the trading community is concerned, by the aspect of the business quarters on Saturday (the Jewish Sabbath). On this day, the streets are as quiet as Sunday in an English town. On other days, the streets are hardly passable for the crowds. There are more Jews *now* in Palestine than is generally supposed. Statistics regarding them are not reliable, and it is not to their interest that it should be known how their numbers increase. The Turkish government is striving *all it can* to prevent them coming to the Holy Land, but they do come, most of them, perhaps ostensibly as pilgrims. Jews are not allowed to purchase land,

but still there are Jews who own land, and their numbers are constantly increasing. "Christians" can purchase land, but the Government do not like it, and to prevent the sale of land to "Christians," have sometimes imprisoned those who have sold to them. This block of the Turk is not without its advantages, as apart from it, Palestine would have been full of Gentiles long before this. Meanwhile the "Drying-up" process is going on slowly but surely, and just as surely and certainly the Jewish filling up is going on, and will soon be sufficient to be a bait for the King of the North. I would like to give you my full experience in detail, but cannot do so now in writing. I will by word of mouth, later on, if the Lord will.

I have brought a quantity of seeds, and a few plants from the Holy Land. Winnie is sending a few to Eusebia on Monday, when she writes. As you will suppose, my hands are very full for the moment, and the work among the brethren has been put in my way very quickly.

Trusting you are all quite well, I am thankful to say I found all well at home.—I am, yours in Israel's hope,

VICARS COLLYER.

On Sunday, June 19th, brother Collyer having returned to Leicester, brother Roberts had a long interview with him, during which he took down from him in shorthand a complete account of his journey in all its details. This account it is proposed to publish in the *Christadelphian*. There is no room for a beginning at this late period of the month (June 24th). A beginning will be made next month, if God will. The story, which cannot fail to be interesting to all, will extend over several numbers of the *Christadelphian*.

We are never made so ridiculous by the qualities we have, as by those we affect to have. Be: do not seem.

Sweet are the uses of adversity. Very sweet also are the uses of prosperity, the harvests of peace and progress, the fostering sunshine of health and happiness, and length of days in the land.

## 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.

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."

## ECCLESIAL NOTES.

The usual paragraphs, setting forth the dates, subjects and deliverers of lectures for the month, are on this occasion omitted for economy of space.

A brother laments the frivolity of some conversations he hears at tea-gatherings of brethren and sisters. He would like it altered. He would like every assembly to be pervaded by the spirit of wisdom and sobriety. Every true brother of Christ will sympathise with his wish in the matter. But how is a change to be brought about? It is best not to expect much as regards others, but for every brother and sister who sees the evil and desires what ought to be to determine that, so far as they are concerned, they will contribute none of the nonsense, but will conform always to the apostolic injunction which requires us to let our speech be always with grace, seasoned with salt. It is very certain that none but those who so conform will be found suitable for the Lord's work when he comes, and none but the suitable will be accepted. The root of the matter lies in the mind. What is in will come out. If minds are empty and in sympathy only with the trivialities of life, the open mouth will give accordingly. If the heart is stored with wisdom, there is a chance of the mouth speaking the same. The true cure therefore is to be found in the daily and private cultivation of the heart in the direction of wisdom, and this is best accomplished by continuous reading and prayer.

Some inaccurate ideas appear to be entertained by some on the subject of fellowship. They think they are not in

fellowship with a meeting or ecclesia if they do not pay or receive a visit from it, and that they are only in fellowship with those actually in their midst. If this were correct, there would be no fellowship "one with another" in personal absence, whereas John declares this to have been the case with those from whom he was personally absent. Fellowship is that recognised mutual relation of harmony that only waits the opportunity of personal intercourse for its fullest enjoyment. This harmony exists or does not exist quite irrespective of the opportunity of its practical illustration. If, therefore, when an ecclesia is asked, "are you in fellowship with the Mormons?" it answers they cannot settle the question as to the Mormons as a body, but must wait for individual Mormons to apply for each individual case to be decided on its own merits, such an answer is an evasion of the question. What holds true concerning the Mormons, is true of the Church of England or of those who will not avow their faith in the infallibility of the Scriptures. An ecclesia that is not able to say whether they are in fellowship with such, but must wait for individual applications, is evidently in such a doubtful relation to the question as to prevent confidence on the part of men of straight purpose. Men do not require to come within so many yards of each other to know whether they are friends. Friendship of this circumscribed order would be a relapse to barbarism. And so a body of men professing to receive the truth in its uncompromised fulness and integrity, do not require to pay or receive visits from another body or members of it, (who are in a doubtful attitude) to say whether they are or are not in fellowship with it. A little reflection on this ought to clear honest men of all difficulty in defining their position—a process which had become necessary before the apostle John closed his eyes.

**Aberdare.**—Brother T. L. Davies defines the position of the Cwmaman brethren thus:—"We believe in an in-

fallible Bible. We will fellowship those only who believe likewise. We believe that certain brethren (to wit brother Chamberlin and Exchange brethren) do not believe in a totally inspired and infallible Bible. We do not, have not, will not fellowship any of this mind, neither do we countenance them in any way. This is our position, and our action has been entirely in harmony with our declaration."

**Arbroath.**—Brother W. Robertson reports that brother Balmer, an old man who obeyed the truth upwards of a year ago, has been prevailed upon by his friends to return to the orthodox church. "This," says brother Robertson, "is very disheartening, but we remember that many of those who followed the Master in the days of his humiliation went back and walked no more with him."

**Bath.**—Brother Strange reports the obedience of STEPHEN TYLER (70), father to Brother Tyler, of Sydney, Australia. He was immersed on Tuesday, May 31st. This will be good news to Brother Tyler, in Australia. Brother Strange likewise reports a pleasing visit from Brother Andrews, of Birmingham, May 29th and June 1st. At the second lecture, (on "Christ and the clergy,") a clergyman got up and asked brother Andrews if he would tell the dear people what his credentials were. The clergyman was asked to put questions at the close, but he went out.

**Bedford.**—Brother Smither reports a visit from brother Meakin, of London, who lectured to an attentive audience, on "The Signs of the Times." Brother and sister Moore have gone to reside in Leicester. This, after the other removals, only leaves an ecclesia of five, two of whom reside in Luton, 20 miles away. With such reduced numbers the little ecclesia are unable to meet expenses. They invite assistance from brethren in other parts. They are encouraged to do so, because of the number of interested strangers who attend the meetings regularly. Brother Smither, 12, Wellington Street, Luton, will be glad to receive any amount, which will be acknowledged in the *Christadelphian*.

**Belfast.**—Bro. H. Close reports the obedience of DAVID THOMPSON (23), warehouseman, formerly of the Church of Ireland. He was baptized May 11.

**Birmingham.**—Our number has been increased during the past month, by obedience to the truth on the part of the

following:—SARAH ELIZABETH LOWE (19), daughter of sister Lowe—immersed on May 26th, and SARAH ANN HOOKE (26), wife of our brother Hooke, immersed June 16th; Mr. SWINGWOOD, husband of sister Swingwood, formerly Baptist, immersed June 23rd. For other particulars, see “Birmingham Miscellanies.”

**Bournemouth.**—Bro. Sherry reports the obedience of REBEKAH WITHERIDGE (wife of bro. E. Witheridge), formerly Wesleyan, who made the good confession and was immersed into the sin-covering name on June 9th. A visit of bro. Guest, of Lewisham, for a few days, has been to the edification of the brethren and sisters and the help of the truth. Although regretting the loss of bro. Jarvis, through removal as reported last month, his removal seems to have brought new life into the ecclesia in this way: the brethren and sister feel an increase of responsibility, which stimulates them to greater effort.

**Cannock.**—Bro. Beasley reports.—“The brethren of Cannock have just made a special effort on behalf of the Truth, in connection with bro. Shut leworth’s visit, which took place on Sunday, June 5th, and Tuesday, June 7th. We endeavoured to secure the Public Rooms for both dates, but could only get them for the Tuesday. Our meeting room was well filled on Sunday by a very attentive audience, who apparently were highly interested with the very excellent discourse. On the Tuesday evening in the Public Rooms, an audience of near 200 came together, and gave strict attention. At the close an opportunity was given for questions from the audience, of which some availed themselves. The apparent success has been a source of joy to the ecclesia, and stimulates us to further effort (God willing) in the future.”

**Corwen.**—Brother Griffiths reports that he has had the opportunity of advocating the truth through the public press in Welsh. The local paper, entitled the *Wythnos*, published a lengthy article in that language by brother Griffiths on “the Bible and its interpretation.” He proceeded to say:—“The other day, brother Phillips, of Pontypridd, kindly supplied me with a few copies of the *Declaration*—translated into Welsh. The translation has been made by brother J. T. Jones (assisted, we understand, by brother D. L. Evans.—ED.) He has succeeded in making a very pliable, clear, and effective rendering of the propositions and notes

into Welsh,—not a very easy matter to do. I may some day take the liberty of translating for the Welsh papers portions of your works and those of Dr. Thomas. I am most anxious that my countrymen who are not sufficiently advanced in their knowledge of English, should be favoured with the means of attaining to the truth. I am sure you will not object to my taking such liberty with any of your works.” (No, indeed.—ED.)

**Crewe.**—Brother Heath says:—“The brethren here contemplate efforts in the open air and at adjacent villages during the summer months, in the spirit of “working” while it is called day, &c., in hope that God will work with them in bringing other scattered sheep, perishing for lack of knowledge to the green pastures of divine wisdom, in preparation for the great day of his power.”

**Dudley.**—Bro. Hughes reports another addition, viz., Mrs. A. M. VICKERS (31), wife of Bro. Vickers, formerly belonging to the Plymouth brethren. He states that the ecclesia have decided to have their annual tea meeting, on Monday, July 25, to which they give brethren and sisters from other ecclesias a hearty welcome; Bro. Roberts will probably be present.

**Dumfries.**—Mr. J. Nivison, writing on various matters of business, says “I have been studying the Bible for the last six years, and the more I read it and your books, the more I am convinced of their truth. I have left off going to church, which is causing plenty of talk, and may lead some to read for themselves. I have gone 20 miles (to church) almost every Sunday, for 40 years. I will have a big fight for some time. This is how a friend writes to me: ‘I am not surprised to see that you are more and more displeased with the church; but I am surprised to see you still pleased with the rather bumptious Mr. Roberts, and all his absurd argumentation for Bible infallibility. Evolution has quite settled all that.’”

**Dunlop.**—Brother Baxter, with deep regret, reports that brother James Durrie, the backbone of the little ecclesia in Tillicoultry, fell asleep on the 27th ult., after a very painful illness, the effects of a cancer in the stomach. He was above the average in intelligence, and was always ready to give an answer for the hope that was in him. He certainly “did what he could” on behalf of the truth, and we may hope for him that the welcome verdict waits,

“Well done, thou good and faithful servant.” A verse writer in a local paper says of him :—

But better scenes by far than these,  
He now enjoys for ever ;  
Beyond this mortal flesh of ours,  
Beyond death's mighty river.

On this, brother Baxter exclaims : “Oh, the blindness of men ! The light shines in their midst, and they see it not. We are privileged to see it. Let us work with energy : the night cometh when no man can work.”

**Grantham.**—“We have been assisted in the Master's service during May by brother Bruce, of Peterboro', who lectured on the 15th on—‘Where are the dead, and when will they live again?’ Our other subjects have been—‘The Judgment was set and the Books were opened,’ and ‘I am the Resurrection and the Life.’ May God accept our work and give us fruit in His own time and way.”—W. BUCKLER.

**Great Bridge.**—Brother Hollier writes : “It is once more our privilege and joy to report a case of obedience, viz. : MISS JENNIE WEBB (22) formerly Congregationalist, sister in the flesh to sister S. Dawes, of Cannock. After giving satisfactory evidence of her knowledge and appreciation of the truth, she was immersed into the sin-covering name on Thursday evening, June 2nd. Two or three others are showing signs of deep interest.—Sister Brown, late of the Birmingham Ecclesia, has been residing at West Bromwich some few months, and has been meeting with us. I am sorry to say circumstances will cause her removal to Perry Barr.”

**Guernsey.**—Brother Jefferys writes to say that it is in Guernsey, not Jersey, that he and sister Jefferys have settled. They are glad to say they are not alone, but meet with a brother and sister Renouf, at whose house they break bread on the first day of the week, according to the command. There are 20 miles of water between brethren in Jersey and Guernsey. Brother Renouf, also writing from Guernsey, speaks of the great gratification afforded to himself and sister Renouf by the arrival of brother and sister Jefferys. They had just written a letter lamenting their isolation in the truth. He also reports an unexpected and cheering visit from brother Wood, of Tamworth, and says :—“Any brother or sister (believing

in a fully inspired Bible) will be made most welcome should they visit the island.”

**Halifax.**—Brother Hanson reports the addition of brother JOHN BROOK, who, some time ago, left Halifax in search of employment, but has now returned. Brother Brook believes in a wholly-inspired Bible, and desires to be in fellowship with us. We continue to hold forth the Word of Life. Our meetings are well attended, and we hope shortly to be able to report some fruit.

**Keighley.**—Brother Roe reports the holding of a fraternal gathering on Whit-Tuesday, when visitors were present from Leeds, Bradford, Halifax, Elland, Huddersfield, and Sowerby Bridge. After tea the meeting was addressed by several brethren from the ecclesias mentioned, interspersed with the singing of hymns and anthems from our hymn book. It is always a pleasure to meet with those of like precious faith, and the present occasion was no exception. The addresses were all interesting and instructive, calculated to strengthen and encourage, and to increase our faith and confidence in the things most surely believed amongst us.

**Kidderminster.**—Sister Braginton writes :—“The brethren will be pleased to learn that we have secured a room in which to set forth the truth, right in the midst of the working classes. We have been enabled to do more than we anticipated in the way of advertising and furnishing, for which the brethren and sisters are thankful. The room will hold about seventy or eighty persons, plenty of ventilation, lofty, and suitable in every way for the truth.’ The address is ‘Lark Hill Chapel, New Inns. Breaking of bread, 11 a.m. ; lectures in the evening, 6.30.’” [Referring to the correspondence that appeared last month, brother Winbury, on behalf of those in Kidderminster who refuse to affirm the infallibility of the Bible, forwards for publication a letter written by them, after brother Braginton had sent the correspondence for publication. The letter does not alter the facts, or throw new light on the situation in any way. It is a mere retort, and not the “retort courteous,” and is better left unpublished, so far as the *Christadelphian* is concerned.—E.D.]

**Kilmarnock.**—Brother Haining writes : “The ecclesia here has derived further encouragement and strength by another ad-

dition since last report namely ROBERT MCAULEY (33), railway surfaceman, and formerly of the sect known as Plymouth Brethren. After giving very satisfactory evidence of an enlightened faith in the things concerning the kingdom of God, and the name of Jesus Christ, he was baptised on 3rd inst. The instruction of the children is now being attended to by means of a Sunday school, which has made a fair beginning, and gives promise of success. Brother Campbell, of Glasgow, kindly paid us a visit recently, and delivered a lecture, subject, 'Death and resurrection; the former not the friend of man, but his enemy; the latter the only true gateway to immortality.' Beside brethren and sisters, a number of the alien were present, and gave good attention."

**Lincoln.**—Brother F. J. Roberts, referring to the report appearing last month, that the brethren had withdrawn from him for intemperance, while not denying the report, wishes to declare for himself that he is not an inebriate or a lover of intoxicants, but has yielded to a weak point in his constitution through mental and financial stress. He hopes to be delivered from the infirmity, and to hate intoxicants as much as he does tobacco, to which he was once a slave. Meanwhile, though separated from the brethren, realising the brevity of life, he means to do all he can in service of the truth, and appeals to the forbearance of the brethren elsewhere.

**London (South).**—*Surrey Masonic Hall, Camberwell New Road, S.E. Sundays, 11 a.m.; 7 p.m. Wednesdays, 8 p.m.* We are pleased to announce the immersion on May 22nd, of JOSEPH ARTHUR BONDS, (21), sealdresser, formerly Baptist, and on June 5th, Miss MARY FLEMING, cookery instructor, formerly of the Church of England. We joined the brethren at 69, Upper Street, in their tea meeting on Whit-Monday, when we spent a pleasant season together.—C. F. CLEMENTS.

**London (ISLINGTON).**—*Lecture Hall, 69, Upper Street, Islington, Sundays, 11 a.m. and 7 p.m. Wednesdays, 8 p.m.* Bro. William Owler reports that on April 17th, Mrs. MARY WELLS LEWIS, (sister in the flesh to sister Maria Roberts, of Islington), formerly Baptist, was immersed into the saving name in the appointed way, on June 4th. HENRY ROBERT SCRAGGS also rendered obedience to the faith; and on June 15th, ALICE HORSNELL was planted

in the likeness of Christ's death in hope of a glorious resurrection. The word of the kingdom is still proclaimed to those who will hear; and the subject of the month's lectures is "The one hope by which we may be saved."

**Merthyr.**—Brother S. Jones writes:—"Previous to August, 1886, the truth was unknown in Merthyr as far as I know; at that time the Cwmaman brethren ('may they find acceptance in that day') brought Brother Roberts to Merthyr, when he lectured on the 'Return of Christ to the earth.' Not being present myself, I am unable to give any account of the meeting, but the *Declaration* was brought to me by a next-door neighbour, a woman, who was at the lecture, and got the pamphlet there. Not knowing its value, she passed it to me as a curious thing for inspection. (I heard the poor woman burned the *Declaration* afterwards for the injury she thought it had done to me). By God's grace, my mind having been previously prepared, I saw, I believed, and put on Christ with all speed, and now I wait for the appearing of His Son from heaven, whether in the flesh or in the dust it matters not, for, in either case, 'to be absent from the body is to be present with the Lord.' After three months, God gave me a fellow-traveler, Brother Samuels. There are, therefore, now two in Merthyr as the result of the first lecture. On Tuesday, May 10th, Brother Roberts again lectured in Merthyr. The editor of the *Merthyr Express* was pleased to notice the lecture. The Cwmaman brethren were present on this occasion, and evinced a sincere desire for the further development of the truth in Merthyr. Brother Randles, of Swansea, also brought a supply of literature for free distribution, and helped us much. The number of *Declarations* purchased at the close, and the welcome manner in which the *Fin or Posts* and other books were received, spoke well for the interest taken in the truth. May God give the increase."

**Newport (Mon.)** Brother Cross writes:—"I mentioned in my last report that our public lectures were interfered with by so-called Gospel Temperance Meetings held in a room underneath the one occupied by us. I am glad to say that this has now been remedied, and we have the premises to ourselves and under our own control. On Whit-Monday we had a tea meeting, at which a good number of

strangers were present. The tea was followed by an interesting meeting, the addresses of the brethren being listened to with attention by the strangers present."

**Oldham.**—Brother Bamford referring to the hymn book slips spoken of in a paragraph last month, says that the same have not been adopted by a majority of the ecclesia. Brother Bamford himself got the slips printed, and one of them being sent to the Editor of the *Christadelphian*, the latter fell into the mistake of supposing they had been adopted as in some other places. A few in the ecclesia have put the slips in their own books, though they are not used in the hymn books appropriated to the stranger. Brother Bamford says:—"I have done my utmost to put our ecclesia in a right position on the worship question, and although I have been unable to bring about any alteration, I know the discussion has done great good. It is the custom all over to hand a hymn book to a stranger when he enters the room (or at least when the singing commences), and the brethren generally declare that they will not stand there and see a stranger without a book—they would put a stop to the singing first. This was what caused me to move in the matter. I thought that if the brethren would sing, and would lend a book to the stranger, it was best to inform him of our position on the matter. We don't hesitate to tell them the insufficiency of the popular gospel, and that infants, &c., are not raised, and I fail to see why there should be any qualms on this question. To cry out 'Pharisee' is not sufficient. Truth is truth, and must be spoken. There is a great lack of knowledge on the matter amongst the newer brethren, as shown by the sale of those paltry four-penny books, &c., and I am glad that brother Jannaway has so ably expounded the subject. It is (as he says) one upon which 'the brethren require educating.' Our lectures are being well attended at present, and we trust that ere long some will yield to the claims of the truth. We are just commencing a special effort by advertising in two of our weekly papers, and hope for a still larger attendance."

**Pemberton.**—Brother Rylance writes:—"Will your insert in the *Christadelphian* that we are still doing our best for the spread of the truth, though with little success. We advertise our lectures in one of the principal local papers, with time of

meeting, and post the subject with name of lecturer outside. But we are surrounded by bigotry and ignorance, and have little chance. There are hundreds of professing Christians pass the board on which our subject is posted, but they seem too religious to read it. How difficult it is to get the people to be like those noble Bereans who searched the Scriptures daily to see if those things are so. Things now are reversed. The ministers and clergy call their congregation noble if they do not search the Scriptures, but accept all that they say without examination at all."

**Salisbury.**—Brother Jarvis, whose removal from Bournemouth to Exeter was announced last month, now writes from Salisbury as follows:—"Perhaps you will be surprised to hear from me from Salisbury. Well, dear brother, I have been compelled to leave purely owing to the truth. The first Sunday I was in Exeter, my employer and I went out for an early morning walk on the Devonshire hills, from whence we could command an extensive view of the surrounding country. It was really so good. I felt constrained to embrace the opportunity for disclosing the purpose of God in relation to the future of the earth. He listened for a short time, then he manifested symptoms of uneasiness. Perceiving this, and thinking that probably, if I continued, I might spoil the chance of another talk, I subsided, fully pleased I had made a start in the opening of the truth. After breakfast, his sister, with whom I lodged, asked what church or chapel I should go to. I told her I could attend neither. She required some explanation, which I gave, and this made her more astonished. She had never heard of Christadelphians before. I told her I had been in the habit of lecturing, and that several had embraced the truth through it, and that I should do the same, if possible, in Exeter. This news was conveyed to the establishment, and next morning I was met by my employer's sister, who seemed more religiously inclined than the rest, and we had a somewhat sharp turn for a short time, in which she told me I should not start a new denomination in Exeter, and that I had better look for a place where I could meet with some of my friends. During the day she had a talk with her brother about it. She came to me in the evening and told me he should have to part with me because of my views. He

was afraid we should never agree, and his business might be affected by my work in the truth. He gave me a fortnight to get suited, so I am now at Salisbury, and I hope, dear brother, to carry on the truth's work here with the Father's help. I have 1,000 tracts, which I intend distributing and continuing monthly. I am nearer Bournemouth, and hope to run down and help them now and then. The Sunday before I left Exeter, brother Guest, of Lewisham, met with me for breaking of bread, which was a treat after my isolation."

**Sheffield.**—Brother Shemeld reports:—"An addition was made to this ecclesia on April 30th, by the baptism of MRS. MARIA PARKIN (38).

**Swansea** (Albert Minor Hall).—Brother Randles reports:—"Since last report, our annual tea meeting on Whit-Monday has been held. Several brethren and sisters from the Mumbles and Neath ecclesias joined us. After tea we had addresses from six brethren, interspersed with singing. On the whole a most profitable time was spent."

Writing again later Mr. (now brother) Nivison says:—"I am pleased to inform you that I have at last put on the sin-covering name, and will try to walk worthy of my high vocation, God helping me."

### AUSTRALIA.

**BROTHER WALKER'S REMOVAL.**—Brother Walker, writing from Daylesford (Victoria) says:—"I did not expect to be here now when I wrote to you in December last. We came up here from Melbourne in December, partly for health considerations; and expected to leave for home in a month or so. But tangled pecuniary matters have kept me here so far; and though I have been hoping all the time to get away shortly yet cannot say definitely when it will be. Meanwhile I have not been idle, having raised some interest in this place. Have got some three or four reading with us by the *Bible Companion*, and often go and give them a help in the evenings. But so far, no one is sufficiently advanced as to obey the truth. Some here will be sorry to lose us; but as concerning the majority, the words of truth seem to them as idle tales, and were it not that we are backed up by Omnipotence, we should readily faint."

**Melbourne.**—Brother Gordon, writing on behalf of the Windsor ecclesia reports that another has been inducted into the saving name—namely, Mrs. EVANGELINE WISE (25), wife of brother Wise. She was immersed February 6th. Brother Gordon says:—"We still proclaim the truth, but how few care for it. It is like Noah's time—eating, drinking, marrying, and giving in marriage. Anything where God is the centre figure has no interest for them."

—How long? . . . We are glad to be able to state that a union has taken place with the Melbourne ecclesia on a thoroughly sound basis. A conjoint letter will be forwarded shortly, so that I need say no more just now."

**Sydney** (Temperance Hall, Pitt Street).—Brother A O'Tool reports the obedience of Mrs. JANE MORRIS (30), formerly a resident of Beechworth, Victoria, on April 12th, recently connected with the Campbellites. Much earnestness and self-denial were required on her part to decide on behalf of the *truth*. We earnestly pray she may obtain an entrance into the everlasting Kingdom of our Lord and Saviour Jesus Christ. Others are interested. On Sunday, April 10th, we were cheered with a visit from brother E. Waite, formerly of the Leicester ecclesia, and on his way from Brisbane to Melbourne. On April 8th, we held our first tea meeting and conversation, when from 70 to 80 brethren and sisters and interested friends were present. Brother James Everitt presided. After tea had been partaken of, occasion was taken for conversation. Addresses were then given at intervals, interspersed by anthems and hymns, by brethren J. J. Hawkins, J. Everitt, R. Macnamara, and G. Prior. We were much encouraged with our first effort in this direction, and all were unanimous that we should endeavour to have these gatherings regularly, our object being to strive more earnestly to cultivate that spirit which was in Christ Jesus and provoke one another to love and good works. Sister Bower, recently from Birmingham, was also present with us, and much enjoyed the programme, which she thought was much after that which she had witnessed in Birmingham. We have been compelled, after a considerable amount of patient remonstrance to withdraw from brother Geo. Mitchell and brother Dawson, for continued absence from all our meetings, and other sorrowful reasons.



CANADA.

**Collingwood.**—Brother S. Hewitt reports the death of brother Hamilton, who died on Sunday, the 15th inst. He had only been complaining for a few days, and really was not considered dangerously ill until the Saturday, and on Sunday morning, at about 11 30 he had fallen asleep. Brother and Sister Hamilton, Brother Campbell, and myself were the only ones meeting for the breaking of bread. Sister Hamilton, Brother Campbell, and myself were brought to the knowledge of the truth by our sleeping brother. He was universally respected by all, and dearly beloved by us. We shall miss him very much. Brother Evans, of Guelph, was notified and kindly came and addressed the friends who had gathered at the funeral. His remarks were very good, and were listened to with apparent interest.

NEW ZEALAND.

**Christchurch.**—Brother Disher writes: "Many thanks for the *Instructor* you so kindly sent instead of *Children's Magazine*. We think it is a very useful book, one of the best little books you have put forth in the interest of the truth. I have given them all away to interested friends. We find it a great help in our Sunday School. We now number about 30 scholars. We have just been refreshed with a visit of Sister Barclay, from Dunedin, also Brother Lister Campbell, from Green Island. I think visits from brethren and sisters from a distance should be frequent. I am quite sure they do us all good, and tend very much to give us fresh vigour and tone us up so that we can rejoice together like the brethren did of old, in the one faith and hope of the blessed gospel. We are giving lectures every Sunday evening, Brother Morgan and Brother Challinor taking turns.

**Timaru.**—Brother Joseph King reports the obedience of JAMES YOUNG, jun. (20), son of brother James Young, of St. Andrews, and HUGH CUTHBERTSON (33), of Timaru, who was immersed on the 17th of April, 1887. Both made an intelligent confession of their faith.

UNITED STATES.

**Baltimore (Ind.).**—Brother Alex. Packie, jun., who was stricken with nearly total blindness some months ago, is no

better, and while he is not able to work for perishing food, he is busy on the platform setting forth the truth. He has just begun a course of Sunday afternoon lectures at Woodbury, a small town near by, and hopes are entertained that go-d will come of it, as a similar effort some time ago was instrumental in bringing out quite a number into the belief and obedience of the faith. We have recently started a Sunday School in connection with our ecclesial meetings, and it bids fair to be a good work. A table of supply of books and tracts has also been started here.—J. M. WASHBURNE, of Baltimore.

**Boston.**—Brother Trussler writes:—"We have just commenced a series of lectures, which promises to be very interesting. They are to be illustrated with new charts." The first lecture was to be delivered on May 29th.

**Chicago.**—FRATERNAL GATHERING.—The 10th annual fraternal meeting of Christadelphians of Northern Ill. and Southern Wis. will be held (if God will) at Wauconda, Lake Co., Ill., on Sunday and Monday, 7th and 8th of August, 1887, and an invitation is extended to any brethren who can come. Conveyances will meet the trains on Saturday afternoon, the 6th, at Crystal Lake Station, on the C. and N. W.R.R., to take brethren to Wauconda. It is hoped that as many as can avail themselves of this time of refreshing will do so.—CHAS. B. WALLS, Sec.

**Lampasas (TEX.).**—Brother J. W. Teas reports that the little band of believers here has been reduced to four, by removal of five brethren and sisters to other points. We were greatly built up by a recent visit from brother W. H. Reeves, of Springfield, Ohio. During April we made a tour west of here. We first stopped with the ecclesia at Valley Spring, and soon after our arrival we received the sad intelligence of the death of brother J. L. Epperson. We were called upon to offer a few words of comfort at the grave. We spoke from Job xiv. 14, 15. This ecclesia in the last year has suffered the loss of its two oldest members, viz., brother J. L. Epperson and brother J. S. Bourland. From here we went to Mason, where there are a few who are holding forth the word of life. While at Mason, the court house was offered to us to lecture in by Mr. Butler the sherriff. We gladly accepted his kind offer, and we delivered three lectures on the subject of the "one faith." Much interest was mani-

fested, and some begged that the same word might be preached to them again. The brethren insisted on our coming again, which we will do if the way is open. After a pleasant stay of four days, we left for Field Creek, where we assisted Silas M. Gatliff to put on "the sin covering name." After a good confession, we buried him with Christ in baptism. We again stop with the brethren at Valley Spring, and they procured the Methodist building, where for two evenings we set forth the truth to a well filled house. We hope and pray that we all may be found worthy to receive a crown of life in the kingdom of God.

**FRATERNAL GATHERING.**—Arrangements have been made for this at Lampasas, Texas, commencing July 30th, and continuing until August the 8th. Every preparation will be made for comfort and enjoyment. Pasture for stock, and fuel will all be provided, and paid for out of the fund which is in the treasury to defray these expenses. Camping grounds will be provided as convenient as possible. The meeting is for mutual upbuilding in the most holy faith. "We beg of you," say the brethren making arrangements, "to make every effort possible to attend this meeting. Let your minds be full of the things which are of the Spirit, and come in the bonds of love. And beloved ones, come with the full purpose of heart to make it pleasant for every one. Invite any you may know, who are interested in the truth, to come with you. We can be found at the Texas Express office, and will direct any and all to the grounds."

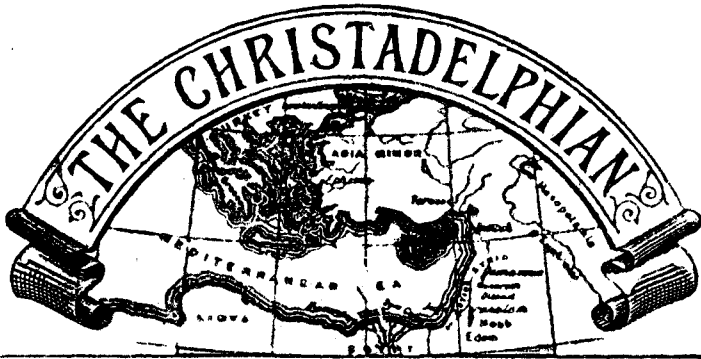
**Lafayetteburg (Ind.)**—“On May 1st, I visited this city, and immersed Mr. LEVI MILLER, who has at different times of his life been a member of two or three of the benighted orders of Christendom. By an earnest and devoted study of the Holy Scriptures, he was persuaded that he was not in the Way, and without the aid of Christadelphian literature, he had nearly arrived at an understanding of the Truth Meeting our Bro. Chas. Searight, he was helped to a more perfect understanding, and on the above date sought remission in the Ohio River. Rejoicing now in the hope of Israel, Bro. Miller will not be idle in his community in making proclamation of the glorious news of the kingdom. Others in the town are making diligent inquiries of the way of God's salvation.—J. M. WASHBURN.”

**Lowell (Mass.)**—Brother Hough writes:—“The Lowell ecclesia has sustained a severe loss in the death of sister Ann Hoyle, wife of brother H. Hoyle. She died May 16th of Bright's disease, after a long and painful illness. There was a large funeral, brethren from Boston and other places being present. Sister Hoyle loved the truth, and was able to rejoice in hope of the glory of God, while in the most severe pain. We have been obliged to withdraw from a brother and sister for continued absence from the table. We are determined to keep our light shining. The attendance at our lect. res is quite encouraging.

**Portland (Ogn.)**—Brother McCarl says:—“The truth is not making much progress here. The people are careless, and live but for to-day. Withdrawal has taken place from brother Snashall, in accordance with Paul's instructions in James i. 26 and I Cor. v. 11, which reduces the numbers of those who meet together every first day to remember the Lord's death till he come.

**San Francisco (Cal.)**—Brother Peter Innes reports that GEORGE KNIGHT of (near) San Jose, California, formerly a free will Baptist, rendered obedience to the truth by being baptized into the sin-covering name of the Lord and Saviour Jesus the Christ on April the 24th. Brother Innes says:—“At a former visit and interview with Him, I was impressed with His sincerity and God-fearing disposition manifested, but His mind seemed clouded with old ideas concerning the nature of Christ. He now recognised that though Jesus was the Son of God, he was also the true seed of Abraham and of the lineage and House of David, and in all points like unto his brethren yet without sin. At the interview before the immersion, his mind was clear on all the points which make up the good confession, and there is no doubt he will be found walking uprightly before God and be a credit to the household of faith.”

**Strong City (Kan.)**—Sister Byrnes writes that during the month of April brother Thomas Williams, of Waterloo, Iowa, paid a visit. He delivered four lectures in this place, and two at Cottonwood Falls (a town about a mile or mile and half from here). The audience on each occasion was small but very attentive. Two are searching to see whether we have the truth or not.



"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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## DR. THOMAS'S ACCOUNT OF HIS VISIT TO THE SOUTH DURING THE AMERICAN CIVIL WAR.

*(Concluded from last month.)*

We halted in Baltimore till the following day, when we resumed our journey to the capital of the Union, being desirous to see the brethren, and hear of their condition. We arrived here in the rain on September 5. After fruitlessly visiting several hotels on Pennsylvania avenue in search of our brother according to the flesh, whom we then supposed to be attached to the District of Columbia Volunteers, but afterwards found to be the surgeon in charge of the eruptive fever hospital at Kalomara, D.C.; we pedestrianized in the direction of brother Little's, whose praise is with all the brethren who have the pleasure of his acquaintance. Having arrived at the end of the pavement, and unwilling to encounter the mud, we asked a farmer returning from market for a lift in his covered wagon, which having springs, was a great improvement upon the mule cart. He very readily admitted us, and gave us use of his buffalo to keep off the rain-drift. On each side of the road were cavalry camps of very forbidding aspect. Anything but comfort and cleanliness seemed to be their characteristics. We asked our new friend how times were in the district? He said it was not safe for a man to say what he thought. We judged from this that he was either a "rebel," or one who sympathized with "rebels" and "traitors." In view of this we remarked that we had just come from Richmond. He was very much surprised at that, and wondered

how we got to Washington. We told him how that General Magruder made a present of us to General Wool, who sent us off to Baltimore in the way related. He then enquired if it were true that Jeff. Davis was dead? We told him he was not. Such men as he, "Old Abe," Louis Napoleon, Nebuchadnezzar, and so - forth, do not die as readily as their contemporaries wish. The northern wish that Jeff Davis was dead was father to the report. When we left his capital he was alive and well; at least, there was no rumour of his being sick, and even if he were to gratify the loyalty of northern patriots by dying, Providence would set up some other arch-rebel more suitable for the work he requires to be done. By this time we had passed the camps, upon which our friend remarked that he "always breathed freer when he had got by those fellows." They are certainly not calculated to inspire confidence in the mind of any honest man, be he "rebel," "traitor," or "patriot," when he has anything in his wallet he would not like to be stolen. When we were on the mule cart, we congratulated ourselves on wearing a surtout, and that we were packed too close for the convenience of the light-fingered. These camps we afterwards found by ocular demonstration are emphatically dens of thieves and marauders, and we came not at all to wonder at our marketman's relief in having "got by those fellows!" At length we arrived at the toll-bar, beyond which he did not go in our direction. He turned off to the right, and we about a hundred yards onward, found a resting place at brother Little's, who received us

with as much cordial hospitality as our visit was unexpected. But how changed was the relation since we last exchanged thoughts under his roof! The public meeting of the brethren had been made inconvenient by the intrusion of the military. The troubles of the State had stopped the public works, by which several of them lived; and as their principles could not allow them to turn soldiers they scattered westward to seek a livelihood in other channels. Some still remained, and of these some were seeking to leave the district, while others were in full work, fabricating shot, shell, canister, and grape, for the restoration of the Union! Paul and his companions made tents; but they did not marshal the pagans, or consort with them in battle, who tabernacled with them. Our brethren in Richmond and Washington fabricate munitions for the hostile factions; they live by the evil which Yahweh creates (Isai. xlv. 7), but they do not sin in resisting the injurious. The use of the deadly missiles they leave to the potsherds for the destruction to which they are appointed. We visited these brethren in their workshops at the Navy Yard, where men are employed night and day in providing for the demands of war. We visited the *Pensacola*, a steamer fitting up for a belligerent excursion to some favoured bay, inlet, or port of Jeff Davis' dominion; provided the "rebel batteries" on the south side of the Potomac do not divert its mission to the subaqueous shades below.

When steaming along, it will afford a splendid target for rebel practice; and if they do not de-

molish it, they will deserve to be made gunners in the Paddy brigade of the Holy See. From the *Pensacola*, we ascended to the top of the ship-house, from which, by the aid of a telescope, we could see the Confederate flag waving from its staff on Munson's Hill. The view from this elevation is very extensive, and said to be finer than from the top of the Capitol. It would have been a fine position to have viewed in safety the storming of the hill by McClelland's braves who have been always on the point of doing great things ever since their wonderful flight from Bull's Run. But the "rebels," always cowardly, of course, cheated them out of the victory they were about to win by a "mysterious retreat."

McClelland, whose present Napoleonic prowess and repute are based on what he is going to do, was just about to capture them by thousands, but just in the very nick of time, it is said, a "traitor" in Government employ gave them a hint of what was coming, and they very prudently "vamosed." Munson's Hill has become historical, but being too exposed for winter quarters, the "rebels" have withdrawn. Being satisfied with seeing the "rebel" demonstration against Arlington Heights, we descended to witness the firing of a newly invented projectile for the restoration of the Union. It was a shell without, and a shell within, and a third within that. The outer was intended to explode first, then the second at a further distance, and then the third still farther off. This was the sanguine inventor's theory who, before the firing had, doubtless, visions of wealth and glory derivable from

the purchase of his invention out of the six hundred millions of dollars appropriated by Congress to prove to a besotted world that the sovereign democracy has a government. But with the firing the theory and the visions vanished in noise and smoke; for the shells all exploded at once, and were evidently calculated to do more injury to friends than foes. While at Mr. Little's, we had an opportunity of witnessing the annoyances he is subjected to by the thieves located near him in the cavalry and Zouave camps. He has a market-garden of about forty acres near the city, where he raises all kinds of vegetables in demand. He says they have robbed him of two hundred dollars' worth. We went out with him and found a dozen of them in the road. They were on their way to camp from his melon and potato patches. One had got cantalopes, another cucumbers, a third sweet potatoes, a fourth something else, stowed away in their blue flannel shirts, which, being closed to the body by their belts, made convenient sacks for their plunder.

On another occasion, he detected two in the act of stealing. On approaching them, they drew their swords upon him. But though unarmed, he subdued them by moral force, and made them sheathe their swords, and evacuate the premises. His little boy of eight years old captured an Irish fellow, and brought him to the house with his spoil. He belonged to a Col. Riker's regiment. We asked him if he had no fear of God, who said "Thou shalt not steal," had he no fear of his commanding officer, before his eyes? "He didn't care a d—— for his

commanding officer!" Brother Little then proceeded to moralizing, and succeeded in causing the tears to flow when he talked to him about what his mother would think of him if she were to learn that he had turned thief? He blubbered out that it was the first time he had ever stole anything; which, of course, was as much to be believed as that it was the last time should another opportunity present of doing so without detection.

The result of our observation on these military thieves and marauders, "the best blood of the nation," in newspaper phraseology, is that moral force is superior to muscle; criminals are cowards, no matter how gigantic and robust. They cannot be relied on, and where discipline and principles are all lax, disaster and disgrace are inevitable and deserved. Cromwell was convinced of this, and adopted a policy in accordance with his conviction. No thief, gambler, or rowdy, could gain admission to his "Ironsides," who were at once the strength of his army and the terror of the cavaliers. Moral force is the great necessity in the district of Columbia. It is a force that has no place there in the heavenlies nor under them, and consequently no grand moral result need be expected to galvanise the dying body politic into a renewal of life. We did not lecture in Washington. It was useless to endeavour to gain the public ear under existing circumstances. The kingdom of God, and the preservation of the Union, are incompatibilities. The belief of the one makes hopeless the expectation of the other. We advocate the kingdom and the nearness of the time when it is to

be set up, which necessarily throws a damper over the hopes of Unionists and Rebels; and they do not care to listen to doctrine that bereaves them of the idols of their hearts. They are joined to these, and are determined to perish with them. What more can we do than we have done? The heart of this people is that of a stone, which can only be made broken and contrite by the judgments of God. Then let the judgments come; and in the midst of the tempest, may He be a covert and hiding place to his people from the storm. On Saturday, September 7, we returned to Baltimore, where we addressed congregations in the Red Men's Hall, morning and evening of the following day. The brethren meet regularly at this place on the first day of the week; and are well edified by the exhortations and teaching of brethren Lemmon and Packie, who are well known by those without, and highly esteemed by the brethren for their intelligence, integrity, and Christian principles. They all feel the pressure of the times, though not yet so scatteringly as in Washington. Though the city has been greatly agitated by the trouble of the times, they have wisely attended to what business they have been able to obtain, without meddling with the body politic so hopelessly deranged. They perceive the end of all human government approaching; and having no personal interest in any of them, as none can have who are "heirs of the kingdom promised to them that love the Deity," they find it as much as they can properly attend to to mind their own business, and to be found ready at the revelation of Jesus Christ. This is their

wisdom, and greatly to be commended by all who are intelligent in the faith. The last day of our sojourn in the monumental city we visited the camps pitched in the suburbs to overawe the "traitors" within and the "rebels" without. One of them is appropriately planted on Federal Hill, which overlooks the port and commands, with the co-operation of Fort McHenry, all suspicious places that might be supposed to harbour anti-union "blood-tubs" and "plug uglies," certain species of "immortal souls" peculiar to this Babylon of our Federal Shinar. On arriving at this Federal encampment, where intrenchments of great extent and magnitude were being thrown up, we imagined ourselves in Constantinople, and under the despotism of the Grand Turk; for on every side were seen barbarians strutting about in scarlet bagging called "breeches" and "pants," but in shape and feature very unlike either, and with felt blue tasselled fez caps of the same sin colour unmilitarily applied to their occiputs like the so-called "bonnets" of the "latest fashion" in *Vanity Fair*. These scarlet-bagged bravos, by the Gauls and Arabs styled Zouaves, by orthodox loyalists "Lincoln's pet lambs" and by black rebels (for there are black and white rebels in Dixie's land). "red devils," who, though extraordinarily bagged, made excellent use of their legs at Bull Run, on the notable 21st of July; these fleet conservators and tender nurses of the federal "sick man" were variously engaged, some as sentries, others in exchanging their faded and greasy scarlet for the span new slops of some con-

tractor, a civilian renowned through the wide world more for peculation and knavery than for integrity and patriotism. The aspect of things was humiliating on every side; on the side of human nature, and on that of the body politic. The only bright opening in the surrounding gloom was in the direction of the city of the Great King. By the eye of the understanding, enlightened by the divine testimony, we looked beyond the silent and deserted port towards the East and there contemplated the Sun of Righteousness arising in all the brightness of his glory, which shall ere long illumine this wide extended and distracted country. We see no deliverance for it save in the manifestation of Omnipotence which can alone still the tempest that is prostrating and howling destruction to the forest. We called the attention of the brethren with us to the solitude of the subjacent port. It was keeping Sabbath all the time. The sound of the hammer had ceased, and its fires were all extinguished. A solitary schooner was under sail, but besides nothing disturbed the placid waters of the port. How changed in the short space of a few months! There were we the indwellers of "free America," glancing aside, at a bystander, and speaking in undertone, lest a spy should catch up our words, and misconstruction make us candidates for rustication at the seaside in the adjacent fortress, whence no *habeas corpus*, the palladium of a free people, could bring us before our peers. But what boots it to speculate over the grievances of this "evil world." They are the legitimate fruits of its own waywardness and sin.

Our hope is not the world's, the

enemy himself being judge. The world is Abraham's and his seed's, for whose sakes are all things; and happy are they who shall be accounted worthy of the inheritance with eternal life. We survey the world under this aspect from whatever standpoint we assume, and although it may be reeling to and fro like a drunkard as it is, we give it a wide berth, and leave it to its

own courses, knowing that whatever happens, it is all "working for good to them who love God and are the called according to His purpose." Romans iv. 13; viii. 28; 1 Cor. iii. 22; 2 Cor. iv. 15.

Next day we left Baltimore for New York, and arrived home about 9 p.m., after an absence of three months lacking a few days.

IS IT A YANKEE TALE? IF NOT, WHAT THEN? Most people have heard of Edison, the American inventor. A two-columned article in the *Washington Post* for Sunday, February 13th, tells some things about him which look like the tall romancing for which the American press is famous, but which are told in a sufficiently circumstantial way and with a sufficient approximation to the actual achievements of Edison, to leave in the mind of the most critical reader a reservation in favour of the bare possibility of their being true. The article takes the form of an account of an interview with Edison while recently passing through Washington. Edison is represented as having discovered how to manipulate the elements of nature so as to produce food of all kinds without the processes of agriculture. He is made to say: "All food comes, of course, primarily from the earth. The plants and fruits we eat come from the moist ground, and the animals we eat live on the plants or on other animals which the plants have kept alive. So all food comes from the elements that are stored up in earth, air, and water. You eat a grain of wheat, for instance. The wheat is mainly composed of a few simple gases and salts that last year were lying dormant in the earth, the air, and the water. It occurred to me that this process might be hastened; that, instead of waiting a year for Nature to collect those elements into an organic seed, I could collect them in an hour, or perhaps a few minutes, and arrive at the same result by combining them inorganically. This I have done." "What is to be the result of your invention, Mr. Edison?" "Well, I think that after two or three years New Yorkers, for instance, will no longer eat meat or vegetables. They will not send to the tropics for fruits or to

Europe for wines, because the head of every family by turning a crank (or perhaps without turning a crank, if a clock apparatus is attached) can produce more delicious fruits and wines at a tenth of the cost. It will be as easy to produce cabbages as oranges, and pork as partridges. We shall actually produce these very things, but in a new form. It will be cabbages and oranges that have never felt the wind and rain, and pork and partridges that have never been alive. We merely take a short cut and snatch the food from the earth without giving it the trouble of growing. It will lack fibre—that is the only perceptible difference." If this were true, some would be troubled without reason. They would think man had become a creator and that God was excluded. This would be a great mistake. It would only mean that man, by close examination of the works of God, had discovered some of the modes which he employs in the production of given articles. God works not by magic, but by the adjustment of forces which are in himself, and man's intellect is sufficiently analytical to admit of his getting a very near sight of God's processes, though powerless to alter fundamental affinities or to change his own state. But there is strong ground to suspect the *bona fides* of the reporter. At one part of his narrative, he makes Mr. Edison say "It is only by an accident that I discovered it;" and at another (quoted above) he makes him represent the discovery as the result of his reflection. It is probably a huge canard, or the boundless exaggeration of some little feat that Mr. Edison has performed in imitation of nature by synthetical chemistry. If he has succeeded in manufacturing food, it will be a poor substitute for God's article if it comes no nearer it than Mr. Edison's phonograph comes near the human voice.—EDITOR.



**MEDITATIONS ON THE WAYS OF THE DEITY.**

**No. X.**

“With tears”—“I ceased not to warn everyone night and day” (Acts xx. 31). Why the tears? Paul realised the incomparable value of the truth. He knew that for his brethren to abandon the doctrines that he had delivered to them meant their non-approval at the judgment seat. He knew, too, the all too willing ear which human nature has for the seducer and corruptor. For this Paul was in continual heaviness—he ceased not to warn (Phil. iii. 18; 1 Thes. iii. 5-6; 2 Cor. ii. 4; xi. 28). Is there less reason for sorrow, anxiety, and warning to-day than in the first century? Are the dangers to those in the truth less? Is man more prone to walk in wisdom's ways? To these questions Christ's words form an answer—“When the Son of Man cometh shall he find *the* faith on the earth?” Then let us not be indifferent and callous to each other's standing in the truth. Let us continually think of Paul's example, and cease not to provoke one another unto love and good works.

The body is a body of sin (Ro ii. vi. 6). To allow it to rule means death. Where it reigns there are visible: bitterness, lying, pride, vanity, selfishness, anger, lust. The body can be held in subjection, but only in one way, viz., by the sword of the Spirit, which is the Word of God. When heat is brought to bear upon metal, its appearance becomes changed; remove the heat, and the metal gradually returns to its normal condition. So it is with the body. Just so long as the influence of the Bible is allowed to operate upon it is it kept under. Remove that influence and the flesh again asserts itself. The flesh is naturally powerful and asserting. God is testing it by means of the flesh. Happy is the man who knows and realises this. He is on his guard. God could create impeccable and immortal beings straight away. He does not do so because He requires character; and character is developed by contact with evil.

“Wherefore let him that thinketh he standeth take heed lest he fall” (1 Cor. x. 12). It is possible to become a castaway after having known, yea, and appreciated, the truth. Paul keenly recognised such a possibility even in regard to himself. But not only does the Bible speak plainly as to the possibility, our own personal knowledge sorrowfully impresses the truth. If we go back twenty, ten, or even four years we can recall the apostacy of not only the semi-warm, but the zealous and self-sacrificing. It seems incredible that such should have departed from us and have let slip the only true hope under heaven. But it is a fact, and a fact which we do well to ponder. What has been the case in the experience of others may be the case with ourselves. Let us therefore “be not high-minded, but fear.” Let the precept “take heed,” be bound as a frontlet to our eyes. Paul was successful—he kept the faith until his course was finished. He has left on record the secret of his success. His words are:—“I buffet

my body, and bring it into bondage, lest by any means after that I have preached to others, I myself should be rejected" (1 Cor. ix. 27) (R.V.).

If we wish to effectually serve Christ let us pay supreme regard to our own conduct. A careless walk interferes materially with the duties of those in the truth. It not only forms a bad example—and example is by no means an unimportant element in the work of the truth—but it robs us of our courage in speaking to others. For a brother to speak with effect he must be sincere, and to be sincere he must be consistent. Who could exhort others to meditate day and night upon the word when he himself was indifferent to it? Or to shun the carnalising amusements of the godless world whilst he himself indulged in them? Or to love the brethren whilst he himself fostered hatred towards a particular one? Or to resist not evil whilst he himself fights tooth and nail to secure his rights? Or to be benevolent when he himself is covetous? Or to forsake not assembling together when he himself is often absent? A few may be clever enough to act the double character for a time. But it cannot last long (1 Jno. ii. 19), and whilst it does the Spirit repudiates the service (Ps. l. 16—23).

"I gave her space to repent of her fornication, and she repented not" (Rev. ii. 21). These are solemn words. They indicate the unchanging way of the Deity towards apostates from the truth. He first warns, then waits, and finally, in the event of no reformation, abandons. Those who are now professing God's truth are by this passage brought face to face with a question of overwhelming moment. It is beyond denial that with some He must be more than displeased. His command to be of one mind (1 Cor. i. 10, etc.), is being frequently violated—a state of active antagonism prevails. That God would strengthen the two contending sides is not to be thought of. God could not long remain with both—though He might for a time. Separation from God is the certain outcome for one or the other—however much it may now glory in peace and prosperity. It is simply a question as to which side God will continue to co-operate with—with the one which maintains, by word and act the absolute integrity of His revelation, or with the one which connives at the conduct of those who impugn its veracity? Now is the time to reflect—the space given for repentance.

No dogs, so the Apocalypse tells us, will be allowed to enter the holy city—the new Jerusalem (xxii. 15). What does this mean! The symbol is taken from the preceding Scriptures which form the key to the Apocalypse. Dogs, under the Mosaic law were among the unclean animals, which were set apart to Israel for a figure of the idolatrous nations from which they had been separated (Lev. xv. 23, 25.) Christ alluded to the Gentiles as dogs (Mark viii. 27.) Israelites, who were Gentiles in practice, were similarly styled (Phil. iii. 2.) In fact the term is used to represent the wicked generally—all who are uncircumcised in heart (Matt. viii. 6; Pslm. xxii. 16, 23.) To say that no dogs will have a place in the city is equivalent

to saying that no one out of covenant-relation hope with God—no one unregenerate in mind—will enter. To be a natural descendant of Abraham, or to be nominally in Christ will not satisfy the divine conditions. To truly pass from clean to unclean—from Gentilism to Israelitism—it is necessary to keep the commandments of God. The outward observance of forms apart from this is of no avail (I Cor. vii. 19.) “Blessed are they that do his commandments, that they may have right to the tree of life, and may enter into the city.”

When Christ is enthroned in Jerusalem Israel will be the first nation to enter (Abrahamically) into covenant relationship with God. Other nations will follow as is implied in Zec. ii. 11, but Israel—honoured, favoured, and beloved for the Father's sake—will be the chief. During the Millennium, the nations will be as the brethren of Christ now are heirs awaiting judgment. The Deity's purpose concerning them is contained in the covenant made with Abraham—“In thy seed shall all the nations of the earth be blessed.” This covenant in its ultimate realisation involves the immortalisation of all in the human family who will have manifested the character of Abraham, and it also involves their joint inheritance of the earth as an everlasting possession. This is hope, and it is the hope of the future. It was the hope of Abraham and of all the intervening generations. It is the hope which enables man to endure (whilst pursuing the path divinely marked out) the scoffs, jeers, and persecutions of the wicked, and to forego the pleasures of a transitory present. It is the hope that has brightened the dreary pilgrimage of all the truly good. It is the hope that will make in the day to come, God's people of all times one united family.

“Ye that are the Lord's remembrancers, keep not silence, and give Him no rest till He establish and till He make Jerusalem a praise in the earth.” (Is. lxii. 7. R.V.) In the light of this requirement, how lamentably wanting is the Church of England! Its “prayer to Almighty God upon the completion of fifty years of her Majesty's reign” contains no reference whatever to the coming and reign of Christ—there is no yearning for the fulfilment of these events, and no gratitude for the hope that the Scriptures give in relation to them. The Church is ignorant, and therefore hopeless! “Out of the abundance of the heart the mouth speaketh,” and so whilst silent concerning the only true hope, it pours forth the petition: “Let there never be one wanting in her (the Queen's) house to receive the sceptre of our United Kingdom, that our posterity may see her children's children, and peace upon the Israel of God.” What a contrast to the thoughts and aspirations of the saints! Strong desires for a continuance of the powers that be, but no mind to exclaim “Come, Lord Jesus.” What brother or sister could defile him or her self by co-operating in the prayers of such a Church! True saints are “waiting for the consolation of Israel”—“looking for redemption in Israel”—“waiting for the Kingdom of God”—and hence their daily prayer is: “Have respect unto the covenant.”

"I know" is indicative of a spiritually sound and healthy condition. Doubt in relation to the things that God has spoken effectually retards growth. Man is certain to give the "go by" to Bible requirements, if left to be his own arbiter as to what they are. The truth is a power to him who believe it, not to the unbelieving or hesitating. Its calls oftentimes involve the sacrifice of comfort, social position, reputation, means of livelihood, and even life itself. Ability to obey these calls comes through a persuasion that they have been imposed by God. Nothing more surely produces this confidence, and nothing more quickly undermines it than our convictions in regard to the unerringness or otherwise of God's revelation. The theory of error in that revelation paves the way for innumerable perplexities; it leads to everyone doing that which is right in his own eyes. Erring man wants an unerring guide, and this is what the Bible claims to be:—"My mouth shall speak truth" (Prov. viii. 7); "Thy counsels of old are faithfulness and truth" (Isa. xxv. 1); "Thy Word is true from the beginning" (Ps. cxix. 160); "That which was written was upright, even words of truth" (Ecc. xii. 10); "The Scripture of truth" (Dan. x. 21); etc. When the Bible itself explains "true" as meaning partly untrue, then, and not until then, may we cease to contend for the absolute sense of the word.

THE THEATRE AND BALL-ROOM.—In a letter in reply to the "Rev." Mr. Pringle, of Keighley, on the subject of attendance at theatres and ball-rooms, a Mr. J. W. Laycock writes sensibly in the *Keighley News* as follows:—"The time has come when sentiments affecting general conduct should be placed side by side with Christian teaching from the apostles and their Lord, that the people may judge as to which is Christianity. People have been using Mr. Pringle's sermon as a plea for breaking through the fence of conscience. In I Corinthians ii. 1, St. Paul says, 'Be ye imitators of me, even as I also am of Christ.' In what relation did Christ stand to the world, and how did he expect his followers to stand toward it? Let John xvii. 14-16, answer:—'I have given them Thy word, and the world hated them, because they are not of the world, even as I am not of the world. I pray not that Thou shouldest take them from the world, but that Thou shouldest keep them from the evil (or evil one). They are not of the world, even as I am not of the world.' Surely the world in its pleasures is found in the theatre and ball-room if anywhere, and I contend that the Apostle Paul would have denied himself, and severed himself from communion with Christ and his fellow-apostles, had he enunciated principles in harmony with the teaching of Mr. Pringle's sermon. He

would have denied himself and Christ, with whose words his own in Romans xii. 2, perfectly agree—'Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God.' He would have been out of harmony with John, who says, I Epistle, ii. 15, 16, 'Love not the world, neither the things that are in the world. If any man love the world the love of the Father is not in him. For all that is in the world—the lust of the flesh, and the lust of the eyes, and the vain glory of life, is not of the Father, but is of the world.' Let those who want Bible teaching read the whole of this epistle, and judge whether its writer would have had a word to say in favour of the theatre or fashionable dancing. Would Peter, judging from his revelation of the mind of God, I Epistle, i. 13 to end, and ii. 11, 12? 'Beloved, I beseech you, as sojourners and pilgrims, to abstain from fleshly lusts, which war against the soul; having your behaviour seemly among the Gentiles, that wherein they speak against you as evil-doers they may, by your good works which they behold, glorify God in the day of visitation.' Even more full of force and solemn warning are the words of the stern Apostle James who deals with this question in the same spirit (chapter iv. 1-4): 'Whosoever would be a friend of the world maketh himself the enemy of God.'"

## CHRIST: HIS LIFE AND WORK 1,800 YEARS AGO.

BY THE EDITOR.

### CHAPTER XXVI. — BY THE LAKE OF GENNESARET.

IT is worth while to dwell for a moment on the reason that led the mother and brethren of Jesus to seek for him at the time mentioned in the last chapter. This reason is stated by Mark (iii. 21): He says, "They went out to lay hold on him, saying, *He is beside himself.*" "Beside himself!" Mad! What a view to entertain of Christ! It was the only conclusion which the very sane and proper medicocrities of Christ's family friends could arrive at in the contemplation of a man and his performances so altogether above them. Had that man been a stranger, they might have thought better of him, but "Jesus, the carpenter," their own brother, whom they had known from his boyhood, and who had come out and in among them in a quiet familiar way—it was intolerable to their small self-loves that such an one should set up as a teacher come from God; and it was easy for them, in that temper, to discover madness in his continuous application to public work, and in the crowding of the people to hear him in such numbers that it was with difficulty that Jesus and his disciples could so much as eat bread. For as yet, "neither did his brethren believe on him" (Jno. vii. 5). They afterwards yielded to the overpowering evidence of facts, and identified themselves with the company of his disciples (Acts i. 14). But at this stage, they contributed an ingredient to the bitterness of the Lord's humiliation in openly proclaiming their conviction that he was "beside himself." It may be that they borrowed the idea from the Pharisees who publicly declared him to be in league with "Beelzebub." But whatever the cause, it completed the dishonour cast upon Christ in the days of his flesh, that while the public men of the nation said, "He hath a demon and is mad: why hear ye him?" his own private friends, who ought to have been the first to shield him from such an imputation, actually sought to interrupt him in the act of his public labours, and to take him under their restraint on the plea that he was "beside himself."

At first sight, it seems unaccountable that perfect wisdom and goodness should have been mistaken for insanity. The difficulty softens when we realise to ourselves the process of reasoning by which such a conclusion is arrived at. The people who thought Christ insane naturally judged by their own views and feelings. Their inner consciousness supplied them with no principle or recognizable motive which could lead to the course Jesus pursued. They could not conceive themselves to act in the way in which Jesus acted. They felt they must be mad before they could do what he did; and therefore they concluded it must be so with him. The popular criteria of madness are usually correct enough; but there is a possibility of their being out of application altogether through the presence of an element which it is beyond the capacity of the people to understand. Such was the case with machinery and the electric telegraph when first heard of by the ignorant. They were set

down to witchcraft because ignorant people had no knowledge of how they could be soberly true. So the power by which Jesus worked and the objects for which he worked being beyond the understanding of the people, they came to the only conclusion that was in harmony with their theory of things. Their rough and ready conclusion seemed to them an explanation, but was in reality the highest form of blasphemy man can utter. In some measure, all Christ's brethren have to suffer from the same ignorance and illogic. They show a bias and pursue a course which are inexplicable on the principles of worldly people, and therefore worldly people, who are nearly all the people, suppose they must be quietly insane. It is a great trial to be the subject of such a misconception. But it is a trial for which Christ expressly prepared his disciples: "If they have called the master of the house Beelzebub, how much more shall they call them of his household." (Matt. x. 24). There are, of course, mad folks, who are proveably such on every principle: but this is not the character of those in any degree whose only symptom of madness is the intellectual reception of Bible history from Moses to Christ, on grounds which they can formulate and establish; and a life in logical harmony with that conviction.

"The same day," Jesus "sat by the sea side," that is, by the shore of the sea of Galilee or lake of Gennesareth—a lake of quiet beauty, surrounded by hills. Bro. Collyer recently visited the honoured water, and found it much quieter than it was in the days of Jesus, but much busier than it was 50 years ago. With Jesus were the people, crowding in inconvenient numbers round him. To avoid the pressure and be enabled easily to speak to them, he entered one of the fishing boats with his disciples, sat down and directed the guardian of the craft to push out a little and cast anchor. This done, retaining his sitting posture, he began to address himself to the people who crowded the beach to the water's edge for a considerable distance along each way. His address on this occasion consisted of a number of parables delivered in a desultory way; that is, he did not "make a speech" in which the parables were strung together without interval, but spoke one, then paused: conversed with those round about him about it: then spoke again, and again receiving the attention of the people intermittently, according as he addressed himself to them, or subsided in conversation with those near him. It was an extremely interesting and picturesque occasion. Not unlikely, other boats drew near from behind the boat, containing Christ and his disciples, and contributed a floating audience in addition to those who stood on the shore. We are told that "He spake many things to them" on this occasion. Only a portion of them is recorded. First is

*The parable of the sower.*—In this, a man is introduced in the act of sowing seed in a field, containing various kinds of soil. The difficulty with us Westerners regards the mechanism of the parable is to understand how there could be in one field such a variety of conditions of ground as is here depicted. This difficulty disappears when we learn from travellers, that Oriental agriculture differs in nothing more from agriculture in the west than this, that the fields put under seed are not really enclosed patches of land, all of a sort, but lie

scattered over a hill side containing all the varieties mentioned in the parable. The feature of the parable is the difference of the yield in differently conditioned soil: "Some seed fell by the wayside (that is on a trodden path), and the fowls came and devoured them up. Some fell upon stony places, where they had not much earth, and forthwith they sprung up, because they had no deepness of earth. And when the sun was up they were scorched, and because they had no root, they withered away. And some fell among thorns, and the horns sprang up and choked them. But others fell into good ground, and brought forth fruit—some a hundred-fold, some sixty-fold, and some thirty-fold."

Nothing more thoroughly illustrates the difference between ecclesiastical theology and the teaching of Christ's than this parable: and nothing, at the same time, more strikingly shows the harmony between that teaching and the simple unsophisticated facts of nature. The theology of the pulpit, in all sects and denominations, is based on the metaphysical speculations of pagan philosophers. All their ideas are based on the assumption that men are immortal in their inner constitution, and owe their intelligence to the possession of a spark of the divine nature. On this supposition, men are tacitly assumed to possess similar moral powers and mental capacities, and are practically held to be amenable to similar rules and conditions. The practical differences among men are set down partly to will and partly to the influence of antagonistic spiritual beings. Such an idea as comparing human hearts to different classes of soil would never occur to such a philosopher. Such a comparison is inconsistent with the first principles of theological "science," and would be extinguished at its inception by the doctrine that men are fundamentally alike in their powers and capacities, through all of them having in common what is popularly called "immortal souls." But here is Jesus making the comparison. Here is Jesus proclaiming a truth which has been thoroughly discerned in modern times, and which has been embodied in the practically true though professionally-spurned system of "phrenology"—viz., that men are by no means the same in their moral and intellectual natures: that there is just as much diversity in their mental constitution as there is variety of earth and stone in the constitution of the crust of the earth: that some are as impenetrable to all fructifying influences as the road side: some as irresponsive as ground in which there are more stones than soil: some as cumbered and obstructed as a thistly patch; and some like the generous garden mould, ready to yield to every effort of tillage. These are Christ's own comparisons, and they are true to nature.

The seed, he afterwards explained, is "the word"—the word ministered by himself and co-labourers. "The word," it is perhaps needless to say, is a synonym for the class of ideas comprehended in the gospel, called "the word" because it has been divinely spoken (1 Thess. ii. 13), and "the truth," because it is pre-eminently that form of truth without which men cannot live in the ultimate sense (Jno. viii. 32). The comparison of this spoken word of God to seed is a very happy comparison. Viewing the mind of man as soil, there is a strict analogy between the one and the other. Just as soil,—the

very best—has no power to yield garden flowers without seed or its equivalent, so the human brain has no power to evolve knowledge or wisdom without the impartation of ideas from without. Ideas are not innate in the human mind. The mind of a new-born babe is an absolute blank: and the mind of a grown man would be the same, if from his babyhood he were kept away from all contact with idea-acquiring agencies and sources. The kind of ideas he forms depends upon the class of ideas implanted by these external agencies. His mind will develop according to the influences acting upon it from without. No more baneful philosophy is taught under the sun than that which teaches man to look into himself for light. There is no "light within" unless it has been put in, and it is "light" not because it is "in," but because it is "light" before it is put in, quite irrespective of the vessel into which it has been put. Ideas having such a power to form the mind are most naturally compared in this parable to seed. They germinate according to their nature. False ideas if bad ideas, taken in and nurtured and assimilated, will bring forth false results—bad results—first in thought and then in action,—both being comprehended in the term "fruit." The seed in the parable is "good seed," because it represents good ideas—ideas that have come from God—"the seed is the word of God" (Luke viii. 11). Admitted to the mind and nourished, the good seed will bring forth good fruit. But the extent of the result depends upon the state of the soil and the nature of the husbandry. The good seed falling into unfit minds will prove abortive, notwithstanding its goodness, because the soil is bad: so Christ teaches, and so experience shows. The good seed falling into good soil will bring forth good fruit if the soil is not pre-occupied with other growths which absorb the power of the soil. Thorns and weeds of all kinds will thrive in good soil, of course. If they are allowed to do so, the plant shot up by the good seed will have little chance of "bringing forth fruit to perfection." The weeds require keeping down. What they are, Jesus tells. "The care of this world the deceitfulness of riches, and the lusts of other things." These, he says, "choke the word, and he (the man) becometh unfruitful." It is not enough, therefore, to have good soil, or a mind capable of understanding and appreciating the truth revealed in the gospel. There must be a care to protect the mind from those influences that are calculated to undermine the power of the gospel: there are many things competing for human affection; and for most of them, the mind possesses a natural affinity. The danger therefore is great: the need for wise and energetic horticulture very pressing. Happy are they who practically recognise this and act accordingly.—As for the seed that fell into good ground, Christ's explanation is very clear and simple: "The good ground are *they who in an honest and good heart, having heard the word and understood it* (Matt. xiii. 23) keep it, bring forth fruit with patience (Luke viii. 15).

Those who are accustomed to the indiscriminating gush of "Evangelical" Christianity may revolt at this view. They may feel it to be a harsh and repulsive doctrine which teaches that men can only be influenced by the gospel to the extent of their capacity to receive it. But it is a true doctrine,



even if it is "harsh," as many true things in the universe are. It is impossible for intelligence to ignore the fact that it is the doctrine of Christ and the lesson of painful experience. It is not alone this parable. The whole of Christ's practical teaching is tinged with it, as when he says: "To him that hath shall be given" (Luke xix. 26), "He that is able to receive it, let him receive it" (Matt. xix. 12), "Ye believe not because ye are not of my sheep" (John x. 26), "No man can come unto me except the Father who hath sent me draw him" (John vi. 44). And every man who has any extensive contact with his kind in this present evil world is bound to learn that the men are more rare than precious stones who have capacity to discern or taste to relish the good things of the Spirit of God. The patches of good soil are few and far between: and more often than not, they are too covered over with vigorous thistle growth of all kinds to make it possible for the good seed to have an opportunity. As to why the matter should be so, that is another and not a very practical question. God is the worker out of his own plans. There are no other plans with stability in them. The revolutions of time kill them all off the surface of the earth. God having his plans and having adopted his own means of working them out, it is ours simply to learn what they are, and what demands of conformity they may have for us which it may be in our power to render.

It was part of the seeming obscurity of this plan and its method that Jesus should speak in parables to the multitudes. When he had uttered this parable of the sower and the seed, "The disciples came and said unto him, Why speakest thou unto them in parables." The answer seemed abrupt and unsympathetic—"Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given." Why not? "For whosoever hath, to him shall be given and he shall have more abundance, but whosoever hath not, from him shall be taken away even that he hath" (Matt. xiii. 11, 12). A certain class would turn the logic of these sayings just the other way. They would say if a man have not, it is a reason why something should be given to him and not taken away; and if a man have, it is superfluous to give him "more abundance." There is a certain common-sense smartness no doubt about this kind of criticism, but it has no application to the subject in hand. It might apply to food or clothes or money; but it does not apply to those spiritually-enlightened moral and intellectual attainments which commend a man to God. If a man lack these, there is nothing to work on to lift him higher. But if he have them, the tendency is for him to increase in attainment and in acceptability with God and man. When in addition to this, we take into account the judicial element underlying the case, any remaining mist entirely disappears. A man or a nation's poverty in the matter in question is largely the result of neglect and misuse of opportunities given. God gives these and asks men to seek him. If they turn away, or remain supine in the presence of proffered mercy, God may choose to withdraw the privileges, as it is written in Isaiah. "Forasmuch as this people . . . have removed their heart far from me, and their fear toward me is taught by the precept to men, therefore behold I will proceed to do a

marvellous work among this people—the wisdom of their wise man shall perish, &c.” (xxix. 13, 14); and as it is also written concerning the Gentiles: “They received not the love of the truth that they might be saved: and for this cause, God shall send them strong delusion that they should believe a lie” (2 Thess. ii. 10, 11).

“Therefore speak I to them in parables,” said Jesus, “because they seeing, see not: and hearing they hear not, neither do they understand, and in them is fulfilled the prophecy of Isaiah.” Here again it might be said, “Surely, if they are deficient in sight and hearing, that is a reason for speaking very plainly, and not for cloaking meanings in parabolic forms of speech.” Yes, to a merely human view of the case, that might seem sound reasoning. But it is impossible for a merely human view to be a right view of the ways of God. How can mortal man conceive what is right and fitting from God to man? It is God’s view that is all governing. The judgment of God would never be congenial to human views. The population in Noah’s day would, no doubt, have voted unanimously against the flood. But the views of God prevailed, and the population was drowned with a strong and decided hand that faltered not in the doing of what was right, as God saw things. So in this matter: God is a dreadful majesty, and will be held in reverence, and when men are blind and deaf to Him through their habitual and presumptuous negligences for a long season, it is not unreasonable at all that God should hide his wisdom from them. God requires to be approached with the humility and docility of little children. When men do this, they will experience the truth of what is written, “I love them that love me, and they that seek me early shall find me.”

“Blessed are your eyes,” said Jesus, “for they see, and your ears, for they hear. For verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them, and to hear those things which ye hear, and have not heard them.” None of us can have any difficulty in understanding this blessedness. It was a privilege and an honour confined to that generation and to the few lowly men in it whom God saw fit to admit to it—the privilege of witnessing the glory of God manifested in Christ. It is a privilege to be renewed in a more impressive form when God’s work on earth has reached a riper stage: “for God shall send Jesus Christ . . . (in) the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began.” But how few in our generation do themselves the advantage, and God the honour, of looking forward with any interest, or even faith, to this prospect. Jesus speaks of “the prophets and righteous men” of ancient times. He says they “desired to see those things” which the apostles were permitted to witness. Herein we may discern a divinely-approved characteristic which is of very little value in the eyes of the common run of people: this characteristic of “desiring” the day and the things that God has promised to bring. The “prophets and righteous men” spoken of by Christ had this “desire,” and we read that they will hold a prominent place in the day when the things promised become realities (Luke xiii. 28: Rev. xi. 18). Do we imagine that God will

estimate men by a different rule in our day? Do we imagine that He can find any pleasure in those who treat his promises as doubtful matters of opinion, or in those who cannot find even so much diversion from earthly things as to think even that mild thought on the subject, but who are wholly regardless and unbelieving? Is it not revealed that it is to those "who look for Christ," and who "love his appearing," with the same earnest desires that the prophets and righteous men had who are spoken of by Jesus, that Jesus will award the crown of life—so joyfully to be worn by the faithful—so vainly to be desired and lamented by the rejected on that day?

"Another parable put he forth unto them," and another, and another. In all, over thirty parables are recorded as having been spoken by the Lord on this and other occasions. Having commenced to notice them, it would perhaps be well to notice them all *seriatim* at this stage, rather than wait for them to come up one by one in the course of the narrative. This we will do, if God permit, beginning the next chapter with the parable of the tares, and taking them mainly in the order in which they occur.

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“IMPATIENT.”

You are weary of the waiting,  
For the time is passing slowly,  
And the blessings that you long for are delayed from day to day ;  
And although you know your Father,  
You do not trust Him wholly—  
There are tones of disappointment in your voices while you pray.

You are weary of God's waiting,  
His answers tarry longer  
Than in your impatient eagerness you e'er have understood ;  
You know that He is loving,  
But you think if love were stronger,  
He would be more swift to help you, and reveal the sought-for good.

Oh, like to wilful children,  
Who with active hands are trying  
To put away the discipline of patience and of pain !  
Who the unripe fruit would gather,  
And who spend the time in crying  
For immediate gifts and pleasures though with them be smaller gain !

Oh, like impatient children,  
You would hasten the to-morrow,  
And deem that you are ready for the good that it may bring !  
God deigns to give the reason  
Why He keeps you yet in sorrow,  
And holds back from all your craving many a wished for precious thing.

*Selected.*

THE POLITICAL OUTLOOK OF A BISHOP.  
—The Bishop of Manchester, speaking at a meeting of the clergy and laity at Blackpool, recently, said the future of our Empire, though of great promise, was not without peril. Two powers were rising in the world—one in the west and the other in the east—with vast populations increasing with immense rapidity, and evidently destined to play a great part in history. One of these was the United States and the other was the great Empire of Russia. It would obviously be impossible for such an Empire as ours to hold its own unless it continued to be great ; second-rate Powers, it was clear, would be in great danger of losing their liberty. How was England to maintain her position in the world? Russia had been stealing with cat-like tread across the steppes of Central

Asia till she had come within a short march of Herat ; and as to Canada, we had the United States stretching right across its southern boundary. How were we to meet these perils? (O, Bishop, art thou a teacher in Israel and knowest not these things? Knowest thou not that the Most High ruleth in the kingdoms of men, and hath made known what shall come to pass in the latter days? Alas ! ye know not, or believe not, the Scriptures, and, therefore, ye are blind where ye ought to see, and lead the blind people on a stumbling road. But the glory of the Lord will shortly appear, and all flesh shall see it together. Then shall ye bishops be dispensed with utterly.—ED.)

It is a great gift to be self-supporting. A man's best servant is himself ; he always does what he likes.

## A SISTER'S COUNSEL TO SISTERS YOUNG IN THE TRUTH.

*(Concluded from last month.)*

Those only who order their conversation aright will see the salvation of God. We must manifest "things that accompany salvation." What these things consist of, it rests with us to ascertain. We have them set before us in the Word both in precept and example. They involve the subjection of our thoughts, our pursuits, and our intercourse with others to the commandments of God. The first matter of importance is to see that our thoughts are God-ward. Right thinking is the root of right-doing. If our thoughts are vain and unprofitable, our actions will be so too, hence we are told that "the thought of foolishness is sin." God searches the thoughts, and in the day that is coming, He will make manifest what they have been. We should therefore discipline our minds by keeping them fixed upon the things of God. "Meditate upon these things," said Paul, "give thyself wholly to them." Our aim should be to make the mind of the Spirit our mind. To the extent that we succeed in this, there will be a power within us prompting us to Christ-like action. We shall find that we are developing a second nature. The psalmist was greatly concerned lest God should not find his thoughts perfect before him. "Search me, O God," he cried, "and know my thoughts, prove me and know my heart, and see if there be any wicked way in me." We should follow this example. "Finally, brethren,

Whatsoever things are true,  
Whatsoever things are honest,  
Whatsoever things are just,  
Whatsoever things are pure,  
Whatsoever things are lovely,

Whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

The mouth has its allotted task. The wicked say, "Our lips are our own, who is lord over us?" Not so with the righteous. They recognise that their lips have been enlisted in Christ's service, and that they must be used for the purposes which he has appointed. That they are to be a "well of life," to "feed many," to "minister grace to the hearers." That they are to be ready with comfort, with reproof, with warning, with instruction, as the circumstances of the case may require. The wise realise the necessity for bridling their tongues lest at any time they should transgress by returning railing for railing, speaking evil of their neighbour, or by flattering.

We must avoid throwing ourselves in the way of evil influences. God will not keep us from evil if we voluntarily go in the way of it—"enter not in the path of the wicked, and go not in the way of evil men. Avoid it. Pass not by it, turn from it and pass away." We may count all influences evil which draw our thoughts away from God and our high calling.

The practice of visiting places of amusement should be left behind as part of the vain conversation from which we have been redeemed. The world resorts to these places either to kill time, to provoke hilarity, or to drown sorrow. So far as the saints are concerned, not one of these objects is legitimate. We have no time to kill. We must rather make the most of it by using it wisely—"redeeming the time because the days are evil." Neither may we seek hilarity. The heart of fools we are told is in the house of laughter. The truth calls us to gravity, soberness and thoughtfulness. Our rejoicing and our mirth are to be in connection with God's goodness—"is any merry? let him sing Psalms." To endeavour to drown sorrow in the laughter of fools is to fight against God. Sorrow is sent by Him for a purpose—"He doth not willingly afflict," but he chastens in order that we may be partakers of His holiness. Chastening yields the peaceable fruits of righteousness to those who are exercised by it. Affliction should produce docility and teachableness. "It is better to hear the rebuke of the wise than for a man to hear the songs of fools." Let us not therefore be found in the assembly of the wicked listening to the vocal outpourings—rhythmical or otherwise—of fools. Let us rather beseech God as did the Psalmist to turn away our eyes from beholding vanity, bearing in mind that for God to help us in this matter, we must not ourselves seek the paths of vanity. The time of laughter is not now. "Woe unto you that laugh now for ye shall mourn and weep. "Blessed are ye that weep now for ye shall laugh." If we realise the condition of things around and the painful watching, both for ourselves and others, to which the truth calls us, we shall perceive the force of Christ's words, and derive comfort from them. The Scriptures stigmatise pleasure-seeking as contrary to godliness [Luke 8, 14; 2 Tim. iii. 4; Tit. iii. 3.] It is a course that results in death—"She that liveth in pleasure is dead while she liveth." Some, however, say they visit the world's amusements for a little recreation. If by recreation we understand a temporary rest from mental and physical labour, recreation is not to be found in the pursuits and pastimes of the ungodly. To resist their unsettling and corrupting influence entails a mental struggle of the severest kind. If by recreation we understand diversion, then it is not lawful to divert our minds from wisdom's dictates. It is our duty to keep ourselves "pure," "unspotted from the world," to avoid "the corruption that is in the world through lust;" how can we maintain this position if we seek our recreation in amusements provided by the flesh to gratify the flesh? We are to meditate in God's word, and be in His fear all the day long, and this without any deviation whatever.

Our choice of friends must also be regulated by the commandment. We are to stand aloof from all who would keep us back from performing the services of the truth—who would instil into our ears false doctrine—who would keep us away from the meetings—who give way to the unrestrained impulses of the flesh. The testimony upon the subject is very explicit: "Cease, my son, to hear the instruction that causeth to err from the words of knowledge." "Go from the presence of a foolish man when thou perceivest not in him the lips of knowledge"—"Make no friendship with a

furious man, and with an angry man thou shalt not go lest thou learn his ways and get a snare to thy soul." Two cannot well be together unless they be agreed, and there can be no agreement between the children of God and the children of this world. "He that walketh with wise men shall be wise, but a companion of fools shall be destroyed." All who reject God's commands—whether they be inside the household or out—are counted by Him as fools. Let us act wisely and obediently in this matter, and if we have been taking pleasure in unprofitable society, let us reform—"if thine eye offend thee pluck it out, and cast it from thee: it is better for thee to enter into life with one eye rather than having two eyes to be cast into everlasting fire." Because Jehoshaphat joined in affinity with Ahab wrath was upon him "from before the Lord," for "shouldest thou help the ungodly, and love them that hate the Lord?" We have but one course open to us in regard to the unfruitful works of darkness and that is to reprove them. Let us therefore follow the example of those who could say, "I am a companion of all them that fear thee." Solicitude for the welfare and edification of the brethren is to characterise all our dealings with them. The Scriptures sum up all our duties in the one little word "love." Christ has made our love for the brethren a test of discipleship. Love does not consist in an absence of enmity, nor in sentimentality, nor in words. Love has no existence apart from deeds—"by this we know that we love the children of God, when we love God, and keep His commandments." Love is not characterised by a placid amiability—a mild yielding all round. Love seeks to please others truly, but only when it is for their good to edification (Rom. xv. 2). When pleasing others takes the form of gratifying the flesh at the expense of duty, then love takes a firm uncompromising stand, for love does not behave herself unseemly, neither does she rejoice in iniquity. Love does not seek her own, and therefore is not deterred from right doing, either by caresses or frowns. Christ and Paul held fast to the truth when all men had turned away from them. We are not devoid of instruction as to how our love is to be manifested. When misunderstandings or differences of opinion upon relatively unimportant matters arise, we are not to make much of them. We are not to give way to anger or offence. There is to be no wrath, nor strife, nor bitterness, between Christ's brethren. We are to be "long suffering," "forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye." If a brother or sister sin, the act must neither be passed by nor repeated to others. We must go to the offender and tell him of the matter "between him and thee alone." Not until the trespasser has refused to hear us is the matter to go beyond ourselves (Matt. xviii. 15-17). When we are ourselves the subjects of reproof, let us receive the act in the spirit in which the Psalmist did: "let the righteous smite me, and it shall be a kindness: and let him reprove me and it shall be excellent oil." Reproof is one of God's appointed means for preserving us in the right way. "He, that being often reprovèd hardeneth his neck, shall suddenly be destroyed, and that without remedy." Therefore let us take heed and profit by the

counsel of others, "submitting ourselves one to another in the fear of the Lord."

We are enjoined to encourage by our love and sympathy those upon whom the chief burden of the ecclesial work rests—"and we beseech you, brethren, to know them which 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." We shall strive to profit by their exhortations, and if we cannot lighten their labours, we shall be careful not to add to them by causing anxiety and grief on our account.

We have also received a charge concerning the sick and destitute. We are to visit them and help them according as God has blessed us with time and means.

No matter what our position in life may be—whether we are old or young, rich or poor—the obligations of the truth surround us. If we are ignorant of the special responsibilities attached to our position, we must necessarily be sinning against Christ. It is not permissible for the young to pursue doubtful or sinful conduct, and excuse themselves on account of their youth. The untutored sons and daughters of Adam are no more pleasing to God in youth than in old age. The sacred penman likens them to the wild ass's colt. It is only by submitting their lives to the purifying influences of the Word, as did Timothy, that they can hope to obtain God's favour. "Flee youthful lusts," said Paul. Young sisters must not run away with the idea that the "liberty of the gospel" frees them from the observance of natural obligations. On the contrary, it enforces their observance. Children are not only to honour and obey their parents, but they are to care for them and minister to them (Col. iii. 20; 1 Tim. v. 4). Esther, even when exalted to the highest position in the Persian Kingdom, still "did the commandment of Mordecai, like as when she was brought up with him." Two of the evidences of apostasy given by Paul, are lack of natural affection and disobedience to parents. Rebellious children are most obnoxious in the sight of God. Under the Mosaic law, they were visited with death. A sister may only forego her parents' wishes when they run counter to divine requirements. Let us take care that we make not our freedom a "cloak of maliciousness."

The duties of servants are similarly enforced. They are to obey their masters in all things (Col. iii. 22). There must be no high-minded, unseemly behaviour. Their duties are to be performed with the utmost fidelity. Let those sisters who have but few opportunities of co-operating in the work of the truth remember that Christ is watching them, and that even the most wearying and monotonous tasks may be performed unto him. Let not such feel discouraged or impatient, but let them take comfort, knowing that faithfulness, whether in one talent or many, will in no wise lose its reward. God expects according to that which we have, not according to that which we have not.

The rich are forbidden to mind high things. They are to condescend to men of low estate. God has designed that the rich shall be brought low by the truth, and he bids them rejoice or glory in the arrangement (Jam. i. 10). Riches are deceitful, they give man a false standing—a



superiority which is not recognised by God. They are also deceitful in hardening the neck against divine requirements. Therefore Christ said, "It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God." However, God has made salvation possible for the rich. Their glorying must be turned from the flesh God-wards. They have to go forth to Christ without the camp bearing his reproach. This involves open association with all that pertains to Christ and his brethren. The usages of "society" must be abandoned. Christ condemned the usages of "society" in his day in surrounding their tables only with those whom they deemed their equals. He bade them extend their hospitality to those who stood in need of it—the homeless and the destitute. Let us not imitate forbidden ways in the ecclesia of Christ. "If ye have respect to persons ye commit sin." Christ counts honour paid to the least of his brethren as honour paid to himself. He also counts indignity offered to the least of his brethren as indignity offered to himself. Let us not be above our master who made himself of no reputation, and took on him the form of a servant. Such a course will bring upon us the contempt and ridicule of the world. We are called on to bear this reproach, and to count ourselves happy in so doing. To refuse to openly associate with Christ's brethren is to deny Christ. "Whosoever therefore, shall be ashamed of me and of my words in this adulterous and sinful generation; of him, also, shall the Son of Man be ashamed when he cometh in the glory of his Father with the holy angels."

God's commands are not grievous—that is, to those who are willing and cheerful in their endeavours to perform them. God bears the burdens of such and upholds and comforts them. If we walk contrary to God, then we shall chafe under his restrictions. God has no pleasure in such—"Be ye not as the horse or mule, which have no understanding, whose mouth must be held in with bit or bridle." He likes ready, cheerful, willing, servants—those who hasten to put the yoke on, and leave it to him to lighten it. We read of certain ones who took the spoiling of their goods joyfully. When obedience to Christ entails discomfort, let us endeavour to receive it joyfully, and not bewail and bemoan the hardships which we have to endure. God calls us to self-denial and sacrifice—to endure hardness. If we refuse to thus fellowship Christ's sufferings now, Christ will certainly refuse to allow us to fellowship his joys in the age to come. Let us not be niggardly in our service—ever trying to pare it down to the smallest dimensions. Let us not be of those who will undergo an amount of fatigue and trouble for self-gratification at which they would stand aghast if called on to perform it for the truth. This is not "abounding in the work of the Lord." Let the first fruits of our strength be devoted to God. Let our greatest exertions be put forward on behalf of the truth. And let not mere excuses and obstacles which might be overcome keep us from performing those things which constitute our reasonable service. What is the greatest sacrifice we can make in comparison with what Christ endured for us? Let us not be weary in well-doing, for in due season we shall reap, *if we faint not.*

London.

C. H. JANNAWAY.

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**SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN  
ECCLESIA, NO. 181.**

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*“Exhort one another daily.”—PAUL.*

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We have, as usual, had a reading from the Prophets and one from the Apostles this morning. How greatly mistaken are the people who say that as believers in Christ, we have nothing to do with the prophets. The most superficial acquaintance with the apostolic writings is sufficient to cause any one to recognise the commanding position of the whole Scriptures, of Moses and the prophets. In all those writings, there is the completest recognition of the divine character of the “Old Testament.” This character could not be more distinctly expressed than in Paul’s statement in Hebrews with which we are all so familiar: “God, at sundry times and in divers manners, spake in times past unto the fathers by the prophets.” It is therefore a case of *God speaking* to us in the prophets: and when God speaks, shall we not listen?

He speaks by Isaiah xl. this morning. The speech is a comforting one, as all divine speech is, to those who follow after righteousness. It is in the express terms of comfort: “Comfort ye, comfort ye, my people, saith your God.” Are we included in the phrase “My people?” This is the only point to settle in order to be justified in appropriating the comfort. We are not Israelites according to the flesh, though a good many misguided people are of that opinion. We are Gentiles by descent and physical constitution. But we may be among the people addressed as “my people” for all that. “God at the first did visit the Gentiles to take out of them a people.” Peter was first employed in this work: and Peter writing to some of those so taken out, says, “In times past, ye were not a people but are now the people of God” (Pet. ii. 10). In times past, we were not a people: are we now

the people of God? We are, if we have been the subjects of the process which changed those in Peter’s day from the no-people to the “people” state. Have we been the subjects of this process? This is only another way of asking, Have we believed and obeyed the gospel: for this was the process by which the Gentiles in Peter’s day became, “no more strangers and foreigners but fellow citizens with the Saints, and of the household of God.” (Eph. ii, 19). That we have believed and obeyed the gospel, we know: for this is a matter susceptible of demonstration. Therefore, we overstrain nothing in listening to these comforting words to Isaiah as though spoken concerning ourselves.

We certainly stand in need of comfort. Comfort is for those who mourn and are distressed; and that is necessarily the condition of everyone who, in an age like this, is in sympathy with divine objects and principles, and thus discerns the true position of things as they are. When we faint and languish by reason of that position—when we are oppressed by the constant effort to endure the prosperity of all that is opposed to God, and the weak and dishonourable and downtrodden state of everything identified with his name and honour, let us remember that that very experience is our qualification for the comfort which God himself has condescended to proclaim for his people. Let us not think as if “some strange thing had happened unto us.” Weary and lonely and desolate as we may sometimes feel ourselves, we should only aggravate our affliction if we allowed ourselves to suppose there was anything wrong in such a state in the truth; or to forget that such a state is expressly arranged for those who are being prepared for divine use in the gladsome

ages beyond. God commands us to be comforted in the midst of our distress. Therefore let us be comforted.

But it may be said, the comfort of Isaiah xl. is for Jerusalem, and not for us: "Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all sins." Well, the comfort is for Jerusalem, but it does not follow that it is not for us. The Jerusalem addressed is not the merely architectural Jerusalem, but Jerusalem with her citizens, and not these in the statistical sense at any given moment, but in the sense of including all that belong to her by spiritual relation and ultimate association in the final purpose of God. These are scattered all up and down the ages, and have not all belonged to the literal Jerusalem. Multitudes of the literal inhabitants of Jerusalem have nothing to do with them—the population of the city at the present hour, for example, or at the crisis of her destruction by Titus. The complete and perfected Jerusalem, that will come out of the fires of affliction glorified at the coming of Christ, will include in her citizen roll myriads who never saw the literal city in the days of their mortal existence. If we are among the saved, she will include us, and therefore we are entitled to recognise ourselves addressed in words addressed to her. "Comfort to Jerusalem and all her children," is the purpose, as the opening symphony of Isaiah xl., considering it as a musical performance throughout, which it is in the highest sense.

But the execution of the purpose is an affair of work, and a work of such magnitude requires preparation, and so the next intimation concerns the preparation: "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord: make straight in the desert a highway for our God." We know, on apostolic authority, that this has reference to the work of John

the Baptist, who was sent to prepare the way of Christ, as a herald opens the way of majesty. He accompanied the work here figuratively described: "Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight and the rough places plain." He accomplished this in moral situation—removing obstacles, filling up gaps, and generally making a level way on which the Messiah might make his appearance: "And the glory of the Lord shall be revealed." So it was. All who looked on Christ saw the manifested glory of Yahweh—"the glory of God in the face of Jesus Christ," said Paul (2 Cor. iv. 6). "We have seen his glory," said John, "the glory as of the only-begotten of the Father."—"AND ALL FLESH SHALL SEE IT TOGETHER." All flesh has not yet done so. The bulk of mankind, living or dead, have never heard of the glory of God in the face of Jesus Christ. Has the prophecy failed then? By no means. There was no statement in the prophecy that all flesh would see the glory of God at the moment of its first and preparatory manifestation in Christ, but that the glory then manifested should ultimately be seen by "all flesh." The prophecy has been fulfilled so far as the programme has been unfolded. John, as "the voice of one crying in the wilderness," proclaimed the impending appearing of Him whose shoe latchet he was not worthy and stoop down and unloose. In due time, the Great One so heralded appeared, and presented himself as the bearer of the divine glory to the thousands of Israel; and in due time the glory so exhibited will be witnessed and rejoiced in by earth's uncounted millions, for "the whole earth shall be filled with his glory," and He who was then in Israel's midst, crucified and raised from the dead, and exalted to the Father's right hand, returns at an appointed time, when every knee shall bow to him, and every tongue confess, to the glory of God the Father.

"The mouth of the Lord hath spoken it." This is the guarantee of its fulfilment. What a rock to rest on. If the mouth of the Lord hath spoken it, it cannot fail to come to pass. In view of what it is that has been promised, it is difficult to understand the prevalent indifference. Either people do not believe that the mouth of the Lord hath spoken it: or they have no heart for what has been spoken. It is probably a little of both. They doubt the divine authority of the written word: and their relish is not in the direction of what God purposes to bring to pass. They "mind earthly things." The glory of man or the prosperity of man in a material sense they can appreciate, but the glory of God touches no cord. This state of mind is part of the barbaric condition of the world from which it will not be effectually roused till God shew his existence and power and exclusive prerogative in a repetition of the visible acts of might that brought down the pride of Pharaoh, and by which we are informed, but this time in all the earth, "the lofty looks of man shall be humbled and haughtiness of men shall be laid low, and the Lord alone shall be exalted in that day."

That this is reasonable, the prophecy proceeds to intimate." The voice said, Cry, and he said, What shall I cry? *All flesh is grass, and all the goodliness thereof is as the flower of the field.* . . . The grass withereth, the flower fadeth, but the word of our God shall stand for ever." There is no truth more evident and none more practically ignored in the world than this. A generation is sufficient to show the transient nature and intrinsic vanity of human existence; and everyday's experience is burdened with a sense of the inefficiency of human power in every form, sense, and direction. History with its proverbial "repetitions" is a perpetual illustration of human incompetence to bless man or glorify God, and in consequence, the world is a universal picture of

ignoble and unhappy life when looked at in the light of what man is designed for and capable of under right conditions. Man, as a self-manager, is a failure, and if God come not to his rescue, he must remain unblest for ever. But God will come to his rescue. This is the pith of the "comfort" which God commands in Is. xl. The very next verse is an emphatic enumeration of it. "O Zion that bringest *good tidings*" (or, "O thou that tellest good tidings to Zion) get thee up into the high mountain. O Jerusalem that bringest *good tidings* (or O thou that tellest good tidings to Jerusalem), lift up thy voice with strength. Lift it up: be not afraid, say unto the cities of Judah, *Behold your God.*" In what aspects are the cities of Judah invited to "behold" their God? The next verse answers the question, and shews us that it is in the practical interference in human affairs—no other than a practical interference would be adequate to the needs of the world. It is government we want: the application of compulsion to enforce that which is right and wise, and to restrain that which is foolish and wrong. The divine voice that leaves every man at liberty to obey it or not as he likes, is only sufficient to make a selection—a sparse selection—of fit men for divine use afterwards. It is not enough to keep or bring the world into harmony with divine wisdom. The world pays no heed to wisdom and follows the bent of unregulated desire. It therefore requires "coercion." The outcry against coercion is foolish. It is contrary to the universal habits and necessities of civilized life. It is contrary to the practices of the anti-coercionists themselves. The enforcement of law is coercion disguised, and not quite disguised; and without the enforcement of law, the world would be a chaos in less than 12 months. Violence would have the upper hand every where, and the works of even what civilization we have would disappear. Until the world is "coerced

by the strong hand of Omnipotence, we shall never see that universal deference to righteousness which is promised in the "good tidings to Zion," and which will become the order of the day when "Jehovah shall send the rod of Messiah's strength out of Zion, and he rules in the midst of his enemies." There is therefore a very natural sequence in the next declaration of the prophecy: "Behold the Lord God will come *with strong hand and his arm shall rule for him*: behold, his reward is with him and his work before him." The Spirit of God in the apostles identifies this with the second coming of Christ. Jesus himself says by John: "Behold I come quickly and my reward is with me, to give to every man according as his work shall be" (Rev. xxii. 12). It is impossible therefore that we make a mistake in concluding that the event contemplated in Isaiah xi. 10 is the coming of Christ a second time, in power and great glory; from which it results that that coming is a coming, not only for individual judgment, but for the political coercion of the world of which we have been speaking—a coercion to which Jesus himself makes reference in saying: "To him (the overcoming one) will I give the power over the nations: and he shall rule them with a rod of iron. As the vessels of a potter shall they be broken to pieces, even as I have received of my Father" Rev. ii. 26).

There may not seem much connection between this and the next statement in Isaiah is prophecy: "He shall feed his flock like a shepherd: He shall gather the lambs with His arm, and carry them in His bosom, and shall gently lead those that are with young." On reflection, there will appear to be the deepest and most natural connection. When the world is politically coerced—when the power of human governments everywhere is broken, and the Kingdom of God established over all, what is the next phase the divine administration assumes but just this very one: feeding, tending, guiding mankind every-

where, especially that portion of them directly related to him. We read that "*many nations shall be joined unto the Lord in that day, and shall be his people*" (Zech. ii. 11). The nations, then, will become "His flock," whom He shall feed like a shepherd—"like a shepherd." We would require to know the ways of shepherd life in the East to appreciate the full force of this. A shepherd in Western countries is little more than a drover—a rude, unsympathetic possessor and driver to market of animals reared for the slaughter. In the East, according to what we learn, shepherds are on affectionate terms with their flocks. The sheep know him, and he looks well after them. Such is the relation that will exist between the government of Christ and the nations of mankind. What a consoling prospect is this for the world—for the realization of which we may well sigh and cry. The world is not guided "as a shepherd now" by any means, but with the rude, unfeeling action of machinery. So much is this the case that, outside the family circle, the world is felt to be cold and desolate and dangerous. The authorities cannot listen to woe, how ever crushing, and appeals to reason or mercy or consideration, are addressed to deaf ears. "Law" and routine govern the action of the social machine, though hearts and bones break in the process. But all this will change when God, by Christ, takes the world in hand. "He shall feed His flock like a shepherd." This applies pre-eminently to the saints and to Israel, but also to "all families of the earth," who will then be associated with them in the long-promised blessedness which, as rain on the mown grass, will descend on all mankind.

Then follows an appeal which is not at all superfluous or out of place, but that, on the contrary, comes in with peculiar logical power and appropriateness. I refer to the description of the greatness of God from verse 12 to the end of the chapter. To some this may seem to come in as a

"pious" effusion that might as well have appeared among the psalms. If we will but consider the way in which the gospel of the Kingdom is received by most people, we may see this in a different light. What is that way? Do they not say it is "too good to be true," "utopian," "idyllic," and the rest? And how are such suggestions to be met? Does not the answer lie in this, that "the mouth of the Lord hath spoken it?" If He has declared it, must it not come to pass. "Is anything too hard for the Lord?" It is as if the rest of the chapter said "Consider! Behold the measureless waters of the ocean. Contemplate the awful arch of heaven's unutterable height. Realise the incomputable magnitude of the earth's vast body. What must be His power and wisdom who holds and measures all as a man deals with the limited quantities of merchandise? To whom can this power and wisdom be attributed? "Who hath directed the Spirit of the Lord, or being His councillor, hath taught him? With whom took he counsel? and who instructed Him and taught Him in the path of judgment and taught Him knowledge and showed to Him the way of understanding?"

And if all this power and wisdom belong to Him, is it not a small thing for Him to manifest His glory before the eyes of all flesh, and with strong hand to bring down man's power and greatness, and take mankind in hand Himself with the beneficence and gentleness of a shepherd? Is it not merely a question of whether He purposes such a thing? And hath he not purposed it, seeing "the mouth of the Lord hath spoken it?"

It follows most naturally and impressively from this line of thought that man is nothing in the reckoning, one way or other: "Behold the nations are as a drop of a bucket and are counted as the small dust of the balance. Behold He taketh up isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering. *All na-*

*tions before Him are as nothing*; and they are counted to Him less than nothing and vanity. To whom then will ye liken God? or what likeness will ye compare unto Him." The purpose of God may appear to be a thing of opinion and sentiment just now. It may seem the the most inconsequential and inoperative of all the forces and elements at work among the calculations and affairs of men. But the course of time will show it is linked with the power that accomplishes the mightiest of operations in the universe. "Lift up your eyes on high, and behold! Who hath created these things? Who bringeth out their host by number? He calleth them by names —by the greatness of His might. Not one faileth because He is strong in power."

Why, then, should men think their way hid from God, or their systems beyond the power of His interference? "He bringeth," that is, He will bring, "the princes to nothing: He will make the judges of the earth as vanity. Yea, they shall not be sown: yea, their stock shall take root in the earth. He shall blow upon them and they shall wither and the whirlwind shall take them away as stubble." He purposes this and He has declared His purpose; and when the Lord of Hosts purposes, who can disannul?" "The everlasting God, Yahweh, the Creator of the ends of the earth, fainteth not, neither is weary, and there is no searching of His understanding." It is no mere "pious" flourish that pronounces blessedness on all who believe His word and trust His promises. It will yet be seen that such are trusting one who has power to perform His will to the uttermost; and goodness to devise the best that loving kindness can conceive; and faithfulness that cannot fail in the fulfilment of His covenants. Their trust is therefore not a vain trust. Trust in man is truly a vain thing, for man has no power to perform anything of any vital moment, and little reliability as to the performance of even what he can do. "Blessed is the man that trusteth

Yahweh, and whose hope Yahweh is. For he shall be as a tree planted by the waters and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green," but, "cursed is the man that trusteth in man and maketh flesh his arm, and whose heart departeth from the Lord. He shall be like the heathen in the desert, and shall not see when good cometh." This will be manifest to all at last. Wisdom lies in discerning it in advance. We do this on the understanding, and belief, and obedience of the gospel in all things. We are here this morning as a company of those who make a profession of these attainments. We realise

a blessedness even in the profession of them: but how great will be our gladness when, having finished our course, we are included among those who receive the promises with which the chapter concludes: "He giveth power to the faint, and to them that have no might, he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall. But they that wait upon the Yahweh shall renew their strength. They shall mount up with wings as eagles. They shall run and not be weary, and they shall walk and not faint."

EDITOR.

### THE LAST HOUR.

The last great trump is sounding, and how near  
The time of shewing wonders to the dead,  
And we the living shall with them appear.  
Before the judgment seat of Christ, shall dread  
Of endless banishment from light, and life,  
Our bosoms fill with anguish and despair?  
Or sweet assurance that the surging strife  
Shall cease, and we approved, the kingdom share?

Oh! lift up holy hands in earnest prayer,  
Each for each other. Strengthen those  
In love who need, and for the erring, care,  
Your secret work your Heavenly Father knows.  
Spend and be spent, a living sacrifice.  
Service of love is sweet, reward is sure;  
With willing minds and life's best energies  
Walk in the light, and keep thy garments pure.

Louder, and clearer swells the clarion voice,  
The mystery soon will finish now:  
Lift up your heads ye holy ones, rejoice,  
Unfading honors wait the victor's brow.  
Press forward, brethren, sisters, lay aside  
All weight; run well, lest weary in the race  
We lose our aim, and fall. The prize denied,  
We turn away in shame from Jesu's face.

W. F. R.

## BRO. COLLYER'S JOURNEY TO PALESTINE.

Having completed arrangements for the proposed visit to Palestine, I left Leicester for London by a very early train on Friday, April 23, 1887. It was a fine morning but rather cold. I arrived in London about eight o'clock. Bro. J. J. Andrew met me at the station. He had been lecturing in Leicester on the previous Sunday, and had become aware of my journey. I stayed in London three hours and had some pleasant chat on the subject. I started again at eleven o'clock by a train leaving Holborn Viaduct for Dover where I arrived about one o'clock. At Dover, we are by the sea side, looking over to France, the coast line of which is dimly visible on the distant horizon. The steamer *Assam* was waiting to take the continental passengers on board, and we started at once. The run across occupied an hour and ten minutes. The sea was rather rough, which made the brief voyage rather uncomfortable. We arrived at Calais, on the French coast, about a quarter past two o'clock.

The train for Paris was waiting near the landing stage, and we at once took our seats. The passengers were not numerous, and where principally Englishmen. Our journey to Paris took five hours. On the way through the country, I noticed the evidences of the lateness of the season with which I had become familiar in connection with my own horticultural efforts at home. I had some thoughts of making a brief stay in Paris and calling on Baron Rothschild with reference to the objects of my visit to the Holy Land; but I ascertained he was in Egypt, so I decided to go on. I could not do this however, without changing. I got out at the railway terminus and had to get to the Lyons station, the southern part of the city—the beautiful but wicked city of Paris. There are two ways of getting there. You can go by the circular railway, a railway answering to the underground railway in London: or you can take a cab right across the city. I did the former. I would advise any one to do the latter. With a cab, you can do the distance in half an hour, whereas by the circular railway it took an hour and a half.

Arrived at the Lyons station, I got into the train which started at 8.30 p.m. for Turin—a journey of 14 hours. The journey

was most of it in the dark. There were no sleeping cars on the train. I had to make the most of my seat on which fortunately there was room to lie down. Looking out of the carriage window in the grey of the morning, I saw we were nearing Switzerland. The great sombre mountains, rising to a great height, were covered with snow. There were some splendid views as we passed along. We passed the place where the Queen had just arrived to stay, Aix-le-Bains. There was a canopy over the platform where she had alighted. The country was mountainous all the way to Turin—such mountains as we don't see in Britain—very high and rugged and covered with snow. We steamed into Turin at between twelve and one o'clock in the day. After a brief stay, the train resumed its journey for Brindisi, on the east coast of the Italian peninsula.

After leaving Turin, there was a great change in the aspect of the country and the state of the weather. The land became flat and the air warm and genial, and vegetation appeared a month further advanced than in the parts we had come through. The route lay along the Adriatic coast, for 400 or 500 miles. The sea was in view nearly all the way. It was a beautiful ride: the country lovely. The Italians are splendid gardeners. I had no idea of the extent of their vine cultivation. We passed tens of thousands of acres under the vine. Most of them were new plantings. I found that the great impulse to the growth of the vine in Italy was due to the failure of the vintage in France and Spain from the ravages of the phylloxera. If this continues, it will necessarily stimulate the growth of the vine in Palestine, for Italy is not able to manufacture enough wine to supply the orders they get from those who used to get their supplies in France and Spain.

A more delightful ride I never had than from Turin to Brindisi. In the train, I made the acquaintance of a missionary who was going to Africa. I afterwards had a good deal of conversation with him on board the steamer. It was eleven o'clock on Sunday night when we arrived at Brindisi. All was dark. Leaving the train, I went to the hotel used by Cook's travellers—a comfortable place. I was



shown to a comfortable bed room and had a short but good sleep. The steamer for Alexandria was due to start at 4 o'clock in the morning, so there was not a great deal of time. Some of the passengers went straight on board from the train, but I thought I would get a better rest in the hotel, even if it was short. I felt in need of it after such a long railway ride. I thought a right sleep at this point would fortify me for the rest of the journey. I was called at half-past three, and after a hurried wash and a little breakfast, I went on board the steamer, the *Siam*, a large vessel capable of carrying a tonnage of between 3,000 and 4,000—twin ship to the *Assam*—both old tea boats that used to be employed in the China trade.

Brindisi is a fairly good harbour, and frequented by many ships. We started a little before five o'clock. It was a beautiful morning, and as we steamed out into the open, the water was calm, and sailing pleasant. Our voyage lay down the Adriatic Sea, southward. Land was in sight on our left for 24 hours. There were splendid views of the mountains of Albania, Greece and the Morea till we came to the Island of Crete, which is also very hilly. We lost sight of Crete towards evening, and heading towards the African coast, disappeared in the darkness of night. When the sun rose next morning, there was no land in sight. We were alone on the wide ocean, sailing the track crossed several times by Paul in his toilsome journeys for the Lord's sake over 1,800 years ago. It was now that I had some talk with the missionary before referred to, a young man of about 26. He was in the employment of the Church of England, and was going out to Zanzibar. He had been married 3 years and was leaving wife and family behind him. We had a good deal of discussion about the truth. He had heard of the Christadelphians and had met with them in different places and knew our position pretty well. He did not feel himself capable of dealing with it. I principally pressed the things of the Kingdom upon his notice as furnishing the solution to the political troubles that were afflicting the world. He dealt with the subject in a languid sort of way and without much interest. He did not strike me as a man in earnest about principles of any kind. He made the impression on me that he was following the missionary enterprise as

a thing that would give him a better position than anything else. I had conversation with another gentleman—a Frenchman, a surveyor, who had travelled a good deal, and who was on his way to India on a surveying expedition. I could not interest him in the truth, and so confined my talk to various business matters.

We arrived at Alexandria at 5 o'clock on the following morning as it was getting light. (By-the-way, it gets light all at once, and dark all at once out in these parts. There is not the gradual shading off that we are accustomed to in northern latitudes. The consequence is that days in the East are shorter.) Alexandria looked exceedingly beautiful as we approached it from the sea; and the beauty did not disappear on a closer acquaintance. We moored at the wharf between eight and nine, and the passengers landed immediately. I went to the Abbot Hotel, and having deposited my things there, I went round the city. There is very little trace of the devastation to which the place was subjected at the time of the English bombardment. A few places are not repaired, but they do not strike the visitor. The place has thoroughly recovered in appearance, and a great many new buildings are being put up—magnificent buildings of palatial aspect. The Palace of Justice is a splendid structure, in the putting up of which, enormous quantities of marble have been employed. The Bourse is another fine building. Returning to lunch at 1, I came out again in the afternoon and had a drive round with an Egyptian driver. These drivers nearly all speak English. The difficulty for an English traveller who can only speak his own tongue is very slight indeed. You meet with people in all directions who can speak English. On the very Pyramids, later in my journey, I met a lad between 10 and 11 years of age who could speak 13 languages. They are unusually clever people, the Egyptians—smart and bright—and first rate material to work upon if you could educate the children.

Next morning, I rose about 7, and had breakfast about 8. Breakfast in these places is not what it is in England. It is not a formal meal. People come in and go out in an irregular sort of way taking what they want. It is a failing among the people in the East that they neglect their meals in the beginning of the day when

they should make the most of them, and do the most at night when they should do the least. They reverse the order of things. After breakfast I got my things together and went on board the steamer that was to take me to Jaffa (ancient Joppa) calling, however, at Port Said on the way. It was one of the Austrian Lloyd's steamers. The steamer started at ten. We steamed along the coast the whole of the day, arriving early next morning at Port Said, at the mouth of the Suez Canal. The place has developed with wonderful rapidity. Ten years ago, it was desert, and now land is sold by the foot. The harbour is a fine one. It is an important coaling station for all the ships engaged in the Mediterranean and Indian traffic. There is an enormous coal business done with Cardiff in the Bristol Channel. There were at least 40 or 50 large vessels there, and hundreds of boats of all sorts and sizes, doing a busy trade in conveying passengers to and from the ships. Our steamer stayed there a whole day, loading and unloading, discharging cargo brought from Alexandria, and taking goods on board for the Syrian coast and for Damascus and Odessa—bales of cotton, barrels of petroleum, &c., &c.

We started for the Syrian coast about 8 o'clock at night. It was of course soon dark and there was nothing to be seen. We were soon ploughing our way through the darkness on the solitary ocean. Getting to sleep in our berths, the night soon past. I knew that next morning we should be getting our first glimpse of the Holy Land in the distance, so I was on the alert and got up early on purpose. We got within sight of land about 5 o'clock in the morning. Unfortunately, a drizzling rain, accompanied by fog came on—just the same as we have so often in England. It was impossible to see much in such a state of the weather. The aspect of the country was disappointing at first under the circumstances: I eagerly scanned the coast but could make out but very little. I could see the country was mountainous, but on the whole, it was devoid of anything in appearance to distinguish it from an ordinary coast line seen from the sea.

Things began to wear a different aspect as we approached Jaffa. There was here an abundance of trees and vegetation that took off the desolate look which the earlier parts of the coast seemed to have. As we got nearer, I could see the hills were covered with shrubs and flowers,

and there was a great extension of orange groves and fig plantations, all in full leaf, just in their beauty as far as appearance goes, though the orange crop was nearly over. Jaffa is one of the worst places in the world to land at. It has no harbour, properly speaking. There are some half-dozen ships at anchor in front of the town, and some smaller craft, which do business in timber up and down the coast. The steamers make a weekly call, which gives some life to the place. Here then was Joppa, where Peter received the vision on the house-top, and the command to go to Cæsarea, some 50 miles further up the coast to the north, to open the door of faith to the Gentiles. It was deeply interesting to reflect on this. Some boats were unloading timber opposite a house said to be "the house of one Simon a tanner." I should think there is little doubt, from its position, that this would be the correct site of the house where Peter lodged. Two large houses stand there. It is, of course, unlikely, in view of the destruction that befel the place at the time of the Roman invasion, and the destructive changes of succeeding ages, that either of them is the veritable building so interesting to us Gentiles, but it may be, and probably is, the correct site "by the sea."

The landing from the steamer was difficult. Boats were provided by Messrs. Cook—splendid boats, but there was a swell on the water, which made it hazardous to enter them. We had to get off the steamer into the boats while both were rolling in the water, which was not easy. The boats dashed against the steamer several times during the operation. It was really dangerous. The ladies had almost to be carried bodily from the ladder on the side of the steamer into the boat. When once we got away from the steamer's side, the danger was not over, for there are rocks between the steamer and the shore, and the boats have to be piloted very carefully among these rocks. The openings among these rocks are not more than 20 feet across, and it requires skilful handling to prevent the boats being dashed to pieces. The Messrs. Cook always employ qualified men to manage this part of the business. Clear of the rocks, we were at what can scarcely be called a landing stage. The point at which we stepped ashore consists of a number of steps, some of them worn

through. The passengers have to clamber up as best they may, and cannot well do it without assistance.

Finally landed, I found the town very dirty. It had been raining freely, and the roads were very muddy and uncomfortable. We walked to the top of the rising ground just before us, and there we found a conveyance waiting for us. Getting into this, we were taken to Jerusalem Hotel, kept by a Mr. Hardegg. Mr. Hardegg is an American by birth. He came over when a lad with his father, who was a leading man among the adventists. The hotel is a fairly comfortable place. It was Sunday morning, about 9 o'clock, when I arrived there, and I did not leave till the Wednesday morning following. Shortly after I reached the hotel, it began to rain again, and I stayed in most of the day. Later in the day, it cleared enough to allow some people to go out, but came on again at night. I took advantage of the lull in the afternoon to go round the city for a view of the buildings and gardens. I was surprised to find the place so extensive. It is rapidly growing in importance. There are numerous new buildings, among which schools are prominent. The Russians are represented in these institutions, as well as the French and English. There is a great deal of business done. Of course I did not see much on the Sunday. The nature of the town does not allow of comparison with an English town. The land rises from the sea; the streets are steep and difficult to get through: and the houses very much scattered. The town is not compacted into streets as an English town is. It has very much outgrown itself. The old part of the town is the most uncomfortable part—streets close and narrow. Here, however, the principal part of the business is done. The newer part is pleasanter. I cannot speak definitely as to the size of the town, but I should think the population would be about 25,000. It is very difficult to ascertain a point like this. I made a good many enquiries, without much result.

Sunday night was quite stormy. The rain dashed very plentifully against the window, and my slippers which happened to be against the window were filled with water in the morning. Nevertheless, I was glad at the rain. I felt it was just the thing that was wanted, as the country had not had its usual supply of rain, and

was suffering in consequence. On the second day, Monday, the weather was fine, and I got out of doors early. I was anxious to get information about the vineyards and orange groves, more particularly as to the modes of propagation and the varieties they found it best to grow. I had ascertained a good deal about fig and orange culture out in California, and was wishful to make comparisons. But I found it very difficult to get access to the right sources for information. I was refused admittance to the groves and plantations. People used to be allowed round, but nobody was admitted at all now, evidently from motives of trade jealousy. The trade in figs, grapes and oranges, had advanced enormously for years past, and the proprietors seemed anxious to keep affairs in their own hands. I was told that anyone who knew Jaffa 15 years ago, and visiting it now, would not know it as regards the development of groves and plantations for the growth of these things.

I went back to the hotel about midday, feeling a little foiled. After lunch and a rest, I sallied out again in the evening. This time I took another direction. I went about a mile and a half along the road that leads to Jerusalem. This is more of a level road than the road I had been in the morning. There are orchards and plantations on each side of the road. Near one of the orchards, I saw a native making orange boxes. I asked him if the proprietor was to be seen. He pointed to a gentleman a few paces off. This gentleman had heard me ask the question and advanced to meet me. He said to me, "You speak English." "Yes," I said, "so do you." I found he was an Armenian, and had been in England, and had spent a good deal of his time previously in India, and that he was in the English service in some way. We got into conversation on horticultural matters. I made some statements in reference to my knowledge and experience of such things. He called in question what I said. He said he could soon prove what he said in opposition to me. This was the very thing I wanted. He took me into his place to show me what he himself had done. This led to enlarging conversation, and gave me the opportunity of seeing what I wanted to see. He not only showed me over his own estate, but introduced me to other

gardens as well, among which he was well known.

I got much valuable information in this way, and it may possibly prove to their advantage to have spoken to me. I was able to tell them things of some value to them. For example, my friend told me he had sent a great many oranges to England, but were kept out of the best market (viz., London market) on account of traffic arrangements. He was able, by special arrangement, to send oranges to Liverpool at 1s 9d. per cwt., but he could not send to London except at excessive rates; and he was wondering whether it would not pay even to send them by rail from Liverpool to London, instead of shipping direct to London. I told him that in these times of competition, I had known of the London and North-Western Railway carrying cheese from Liverpool to London at 6d. per cwt. to compete with vessels trading direct from New York to London; and that I would ascertain for him the lowest rates at which they would carry his produce over the same route. This touched a spring of harmony and made him very friendly. I was wonderfully interested in the way he conducted his business. I saw some very excellent methods of propagation. I found that the best stock on which to graft the orange is the lemon. Orange culture is quite lucrative out here. In the course of conversation, my friend remarked that the man who had 10 acres of orange grove in Palestine did not need anything else in this world. At the end of our conversation, I was invited to coffee, a high token of good feeling in the East. My friend gave me a cordial parting, and asked me to call and see him whenever I was that way.

*(To be continued.)*

Manage your thoughts and actions as if you were just going to die.

If thou do ill, the joy fades, not the pains; if well, the pain doth fade, the joy remains.

Nothing will induce habitual gratitude so much as to think of all the evils from which you are exempt.

Great souls are always loyally submissive, reverent to what is over them; only small mean souls are otherwise.

Pride, howe'er disguised in its own majesty, is littleness dressed up. It is more hateful to God than to man. This is revealed.

## The Christadelphian.

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

AUGUST, 1887.

The Pope continues to lament the deprivation of his power, and is resorting to every artifice by which he might hope to lead in the direction of its restoration. The last is a deputation to Ireland, the precise object of which is not avowed. The believing student of the Scriptures gladly knows that all ideas of restitution of Papal power are impracticable. There will be a momentary revival of Papal prestige in the world just before the Pope's light goes completely and disastrously out in the presence of Christ returned, but there will be no return of the dreadful power by which the Vatican could manage men's bodies in private because of their opposition to its claims; and could enforce legal penalties in all countries against those who keep the commandments of God and have the testimony of Jesus Christ. This power was broken by Napoleon I. in the beginning of the vial-visitations at the end of the last century; and it has been finally extinguished within the present generation—never more to be resuscitated. Its ecclesiastical influence remains, but its power to coerce has steadily lapsed. Rome going down: Jerusalem arising—this is the slow but certain feature of the current situation—the significance of which is unheeded by the world at large, but which is joyfully appreciated by the scattered and feeble few who are waiting for God.

### THE DEVIL IN TOO STRONG A LIGHT.

The Devil is very real, but his nature and his relations with mankind are greatly mis-appreciated. If the popular conception is the correct one, its truth cannot be too vividly brought home to the senses as

well as the imagination of men. So thought a Sicilian priest, of whom the correspondent of the *Daily News* sends intelligence that he recently brought with him into the pulpit a young man habited after the mediæval conception of the Devil—his face blacked, his head furnished with two large horns, and his long tail concealing crackers which went off at intervals. "Hitherto," a paper remarks, "even the most tremendous Boanerges of our time has contented himself with purely verbal description. Pulpit illustrations of the kind have been confined to pictorial eloquence merely." But a personal apparition in the pulpit went beyond all their efforts in power. It is no wonder that we read—"A great panic ensued. A rush was made to get out of the church, and many women and children were injured in the crush." The priest is now probably convinced that it is possible to bring the popular Devil too vividly before the popular eye. If he would faithfully exhibit the real devil,—human nature in its varied antagonisms to the ways of God—he might do a good work, though it might be a more humdrum affair.

#### PROGRESS IN THE HOLY LAND.

The Berlin correspondent of the *Daily News* telegraphs that the *Germania*, a German paper, states that the Palestine Society intends to found German Catholic stations in the Holy Land. For this purpose, it has bought a piece of land at the north end of the Lake of Genesareth. Besides this it has acquired the Mount of the Apostles. The area of the land amounts to nearly sixty-five acres. The society, which has every reason to believe that the Turkish Government will consent to this acquisition will buy more land if it succeeds in obtaining the necessary means. It is not pleasant to hear of the Catholics effecting a footing in the Holy Land. Still, every settlement of the European element in the country must tend to hasten

the preliminary return of prosperity to the land which the times require.

A "Recent Visitor" sends "notes from Jerusalem" to the *London Globe*. He says the city has "yielded to the progressive tendencies of the age. The uneven and often dangerous condition of its roadways, formed of rough blocks of stone, was formerly a daily penance. Now, excellent paving has been laid down in the principal streets, and the approaches to the city from Bethlehem and Hebron, converging at the Jaffa Gate, have been considerably widened. Jerusalem is fortunate in having for its governor one so intelligent, and so ready to further necessary improvements, as Raouf Pasha. He is aided by a Municipal Council, consisting of persons of all creeds and nationalities, to whom the direction of the works now being carried out is entrusted."

### THE SIGNS OF THE TIMES.

FAILURE OF THE EGYPTIAN CONVENTION.—ENGLAND CANNOT GET AWAY FROM EGYPT.—THE RUSSIAN BLOCK IN THE EAST.—THE PROSPECTS OF FRENCH ROYALTY.

Events are on the move—slowly but steadily. The centres of activity for the time being are Constantinople, Bulgaria, and Paris, as involving the Egyptian question, the Eastern question, and the question of the restoration of the French monarchy. As regards the former, Britain has suffered a diplomatic defeat, and, indeed, a national affront, in the eyes of the world. The Sultan has refused to sign the Egyptian Convention after it had been fully discussed and sanctioned by the Turkish Government, and after it had received Queen Victoria's signature. By this convention, England recognised Turkey's headship of Egypt, and promised to evacuate the country in three years, and only to return in case of disorder again breaking out in the

country, and even in that case, to ask Turkish troops to accompany British troops. By the rejection of this Convention, Turkey forces matters on the banks of the Nile to remain as they are. "It would almost seem," says the *Spectator*, "as if Providence intended the English to continue occupying Egypt." This is the way that thoughtful paper begins a recapitulation of the unsuccessful efforts of both English political parties to withdraw from Egypt.

Why should Turkey have been so unwise? The Convention was a great gain to her in recognising and practically restoring her legal position in a country from which she had been politically excluded. The pashas saw and appreciated this, and would have been glad of the advantage. But the fanatical party in the empire, while not blind to this advantage, saw that while legalising Turkey's position in Egypt, it would have legalised England's position there as well, and to this they have the utmost repugnance. Not only they but Russia and France also (whose views weighed more with the Sultan than those of the Ulemas) saw this clearly and objected strongly. They contended that practically, it was handing Egypt over to England, since in the event of an outbreak occurring in the country after her withdrawal, it was certain that English troops alone would be used in its suppression. At all events, it served the interests of Franco-Russian diplomacy to profess this conviction. Russia tried to turn the question to her own account in Bulgaria. She published an article in one of her semi-official papers, suggesting that provided she were left at liberty to do as she liked in Bulgaria, England might do as she liked with regard to Egypt. The Russian effort in this respect was a failure. England took no notice, and so Russia put the screw on the Sultan against the ratification of the convention. She called the Sultan's attention to an article in a Russian journal, declaring that if the Convention were ratified, Russia

would have to take a guarantee against being injured by it. At the same time, Russian troops advanced from Kars towards the Armenian frontier of Turkey in Asia. At this, the Sultan took fright, especially as France backed her up in a very frank and menacing "Note," in which these words were used:—"The French Government has decided definitely not to accept the situation which would result from the ratification of the Egyptian Convention. If the Convention should be ratified the French Government will devote its attention to safeguard its interests endangered by the disturbance of the equilibrium in the Mediterranean, and with this object will take what measures may appear necessary."

The Sultan at first postponed the ratification, then asked for further delay, then promised to sign on a certain day, then asked that it might be put off a little longer, and finally allowed the British representative to depart without doing it. The result is to leave things as they were, except that there is an increase of irritation and jealousy among the powers concerned. England will remain until she is forced out by Russia, which will not be for a while yet. A French diplomatist explained to a correspondent of the *Daily News* why France has acted with Russia in the matter. His words indicate the tendency of events under the surface in the direction prophetically foretold. He said:—"We could not have the *entente cordiale* with Russia on anti-German basis (my informant continued), but we can pull with her on the score of common interests in the Levant, as she wants to go to Jerusalem as well as to Constantinople. One must see Russian pilgrims going to the former place to understand the importance of the Holy places in the calculations of Russia. It would not be a good thing for us were she to proponderate to the Levant, but whose fault would that be? Sufficient for the day is the evil thereof, and the present danger to which we must be alive if we

are to continue to exist as a nation is of being overrun by Germany."

We can see from this how powerfully the Eastern situation is ultimately affected by events in the West, and how the fate of the Holy Land can be worked out through the instrumentality of the feelings of politicians in Germany and France.

In Bulgaria, things have advanced a stage—at least, they have made another move—not towards a solution, though it seemed so at first. The Regents, wearied out with the uncertainties of their position, have convoked the Sobranje (as the Bulgarian Parliament is called), and that representative assembly have elected to the vacant throne of the country, Prince Ferdinand, of Coburg, who is closely connected with the Royal families of England and Belgium, and also with the Orleans family of France. This having been done, the Regents resigned, and sent a deputation to the newly-elected Prince, apprizing him of his unanimous call to the throne, and requesting his presence in the capital. The deputation were received in the Prince's family castle at Ebenthal in high state. They delivered their message. The Prince in effect said he would be in Bulgaria directly, but he must first make sure of the consent of the various Powers who had a voice in the matter under the Treaty of Berlin. In this, politicians think he made a mistake. They think he ought to have gone back at once with the deputation, accepted the crown, and placed the accomplished fact before the Powers. They think the Powers would have been more likely to have accepted the election in this way than by giving them time to think. Perhaps so: but this is not what the Prince did. He has made his obeisances, and asked the permissions which he seems not likely to get, and without their "unanimous" approval, the Berlin treaty makes the election null. The majority of the Powers are favourable. The great obstacle is, of course, Russia, and she says the election is not legal. Why not? Because, says she, the election provided for in the

Treaty of Berlin was to be an election by Bulgarians alone, whereas this election has been made by the Roumelians in conjunction with the Bulgarians—the Roumelians having added themselves to the Bulgarians since the Berlin Treaty. In this, Russia is technically in the right. Of course it is a mere pretext for preventing a settlement of Bulgarian affairs which she wants to get into her own hands. But though a pretext, it is one that shuts the mouths of the other Powers. All they can say to Russia is, What do you want, then? She replies, "Revoke the union of Roumelia and Bulgaria, and let the Bulgarians then by themselves elect a Prince." But this cannot be done. The people, though called Roumelians and Bulgarians, are one. They were one when politically separate. Every tendency combined to push them into political union, and force only can destroy this union. But then the dilemma remains—which is just what Russia wants. She is resolved that the Bulgarian question shall only be settled in her way, which means, Russia supreme in Bulgaria and in Constantinople; and she is bound to have her way sooner or later—according to the Scriptures.

Affairs in France are in a simmering state. Events in that country have so powerfully affected the whole world in times past that all thoughtful men naturally take a deep interest in what passes in France—especially those who, to a natural interest in human affairs, add the controlling interest of an expectation of the fulfillment of prophecy. The more immediate anticipation of this class is the restoration of monarchy in the country. The "ten Kings" that make war with the Lamb at his coming, include France. She is in fact "The tenth" by pre-eminence. Therefore France must have a King by and by. She has had only a Republican President for a good while now; the time for a change must be near. The fermentations that are

going on are all of the kind that admit and even lead to great changes. Some time ago, the Princes of the Royal house were expelled, first from the army, and then from the country. This was due to the fear on the part of the Republican Government that the princes would use their position to open the way to the throne. Their expulsion doubtless checked their prospects for a time. But the Royalist party remained after the princess were expelled, and they have been showing unwonted activity of late. Within the last month, the Comte de Paris, the next heir of the French monarchy, paid a visit to Jersey, on the coast of France. A number of people went from France to salute him—including some officials, to whom the Comte expressed his confidence in the final success of royalty in France. All France was fluttered at the incident, and on the return of the visitors to France, such of them as held official positions were dismissed.

The principal cause of Republican alarm, however, lies in the position of the new government. It lives by the support of the Royalist party in the Chamber: and the party it represents have succeeded in bringing about the dismissal of General Boulanger from the post of Minister of War. This general is popular to a degree that embarrasses the Government. He is popular because of his opposition to monarchical schemes, and because of the care he manifested for the private element in the army. His dismissal evoked a great public demonstration of sympathy on his behalf. The moderate classes are afraid of this sympathy leading to his elevation to the position of military dictator to the country. On the other hand, his friends in Parliament, while repudiating the idea of a military dictatorship, say the country wants a soldier to defend her from royalist intrigues in high quarters. The anniversary of the taking of the Bastille, which occurred during the month, was looked forward to with apprehension. It is the

occasion of a great military review which is attended by the people in thousands. It was feared there might be a demonstration against the Government. So there was, but it did not take the form of force. When the President arrived, who is mainly responsible for Boulanger's deposition, he was received with ominous silence instead of the usual cheers. And shortly afterwards, someone having set the example, there was an enthusiastic shout from the assembled thousands. "Long live Boulanger." *The Globe* says: "It is improbable that anything definite will happen immediately. But the desire for a strong Government—and no wonder—is evidently growing throughout France: and by a strong Government, France always understands a strong Governor. Whether there be any real strength about the popular idol remains to be seen. But at present he possesses all the strength that is conferred upon him by the weakness of others; and there is never any knowing how slight an event may not throw France into a Military Dictatorship once more. Much more wonderful things have happened than that the Boulanger-worshippers should find that they have been playing the Royalist game, by overthrowing the Republic which they defend with such fanatical zeal. For a Military Dictatorship never endures. And --*Après?*"

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WORDS.—Words, like fire, require wise management to keep their usefulness from turning to destructiveness. To repress a harsh answer, to confess a fault, and to stop in the midst of self defence, are three golden threads with which domestic happiness is woven. Harmony will take the place of discord where self restraint in words is practised. "A soft answer uneth away wrath." We are exhorted to "confess our faults one to another." God will be our defender if we are in the right in the use of words. Our Master's example should be a source of strength. "He was oppressed and he was afflicted, yet he opened not his mouth."—*Collected by S. J.*



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, August 1st (brethren and sisters only, without babies); tea at 4.30, conversazione, 5.30; tea meeting, 6.30; close at 9.0.

THE EDITOR'S APPOINTMENTS FOR AUGUST.—7, 14, and 21, Mumbles; 25th, Birmingham.

## SUNDAY SCHOOL.

The usual Midsummer visit to Sutton will take place on Tuesday, August 2. On this occasion the children will be taken to "the North Dell," where a maquee for their exclusive use will be pitched. Returning to the Temperance Hall well on in the evening, tea and the annual distribution of prizes will take place in the Temperance Hall.

## BIRMINGHAM MISCELLANIES.

Sister Rose Allen has returned from Mumbles to Birmingham.

Brother and sister John Jardine, who went to live in Nottingham some time ago, have returned to Birmingham.

Brother E. E. Morrall, jun., who came to Birmingham in December last, has removed to the Isle of Man, preliminary to departure abroad on account of failing health.

During the month, brother and sister Hayes, of Jersey, paid a visit to Birmingham. Brother Hayes delivered an acceptable Sunday morning address on July 3rd.

The sewing and reading meeting (Garden Room, Monday night, 7-30), has been adjourned as usual for the Midsummer. It will be resumed, if God will, on the second Monday in September.

The superintendent of the door-keeping brethren notifies that the average attendance at the table during the past quarter has been 241, against 193 the previous quarter.

The family-worship difficulty in the way

of sister Emily Allen (brother James Allen's foster sister) who went to Broughton Grange, near Banbury, appears for the present to have subsided—the lady of the house not insisting on her taking part in worship with those who are not divinely qualified.

A desire has been expressed that attention should be called to the young women's class as affording a valuable opportunity for young women looking into the truth, and also for young sisters. The class is under the care of Sister Brabyn, who bestows much time and attention upon it. At present the class is but poorly taken advantage of, and it is thought if it were known, it might be better attended.

The quarterly business meeting was held on Thursday, July 7th, when the reports showed a solvent and progressive state of things. No statistics can exhibit the spiritual state of the ecclesia, which is the vital aspect of matters. This is known to Christ, and we may be sure looks very different in his eyes from what it may do in ours. But it was felt there was cause for gratitude.

It was omitted to be mentioned last month that the "open platform" question was settled by lot—under the circumstances that seemed to call for it: that is, the brethren could not decide it for themselves, the voting being equal, and the presiding brother refusing the responsibility of the casting vote. "No" and "Yes," written on separate slips of paper were put in a hat, and a draw made, which resulted in "Yes" coming out.

At our usual quarterly business meeting, the reports being quickly got through, brother Sturges read some remarks on the best mode of dealing with the interest

stranger. A desire was expressed for their publication. Here are the chief portions:—There has been a deal of money expended in order to reach the stranger; also a deal of energy, both mental and physical, *e.g.*, the regular Sunday evening lectures; the periodical week-night lectures in some of the districts; the occasional outdoor addresses on Sunday afternoon; the lending of literature; the regular distribution of some thousands of Bible Finger Posts every month, the object being to bring the stranger to a knowledge of the truth. Perhaps the principal agency is the one first mentioned, *viz.*, the lectures on Sunday evenings, at which we get a greater number of strangers than at any other time. It has been noticed that many of the strangers are regular attendants, and some only casual. Now, to speak to the stranger after the lecture would be doing a good work. Everyone must admit our meetings afford a good field for labour in this direction. It has been noticed that some have attended the lectures for months, intermittently, and then suddenly dropped off, and after a time are seen again for a while, and then finally disappear. Others have attended for a long time without any particular break, and finally they have disappeared also. Some others are at nearly all the meetings, and are seen with a hymn book, but no advance towards immersion is made. It would be a kindness as well as a duty to speak to these friends. Many who are now brethren of Christ might never have been called by that name had it not been that a brother or sister had spoken to them in the meeting. This kind of work has only been taken hold of but by a very few. Perhaps many do not feel equal to it, *i.e.*, to bringing the stranger right up to the point of immersion. But no doubt many are equal to it, and have opportunities, who perhaps do not use them. It is to these brethren that a few hints are offered to-night, based upon personal experience. It may be said that whenever there has been an opening for the kind of work referred to brethren could always be found at the Temperance Hall to undertake it. At times, quite a number have been ready and even impatient to have such work put in their way. But it is not the best way to wait for work. It is best for each brother and sister to fix upon their own work. The work will be far more satisfactorily done in the end when done in this way. There is plenty of opportunity if they will look

round. At the Sunday evening lectures we get a good many who drop in casually for once, perhaps more out of curiosity than anything else. This class we need not trouble ourselves much about. The mind is not prepared to listen to anything in the way of private conversation after hearing just one isolated lecture. It would be rather detrimental than otherwise to attempt to introduce the truth under such circumstances. The eyes and mind of the casual are principally set upon appearances. Our meeting places would not compare favourably with the elegantly adorned churches and chapels around us, and no doubt everything the casual sees and hears appears very unpolished, and no sort of reasoning would be likely to have any effect with him. That which is calculated to do the work best in such a case is the lecture itself. This may cause him to drop in again at some future time. It is the interested stranger to which our earnest attention should be directed—those whose minds are somewhat prepared to receive the truth in its completeness. There is always some amount of delicacy about speaking to this class for the first time. The style of approach is important. Generally speaking the stranger is not very willing to admit anything with respect to the doctrines—either ours or his. An insinuating question might be best in opening up the way, such as:—“Are you acquainted with any of our people here?” or “You seem interested.” A question of this character touches no principles, and the answer as a rule will just supply what you are wanting to know, namely whether he is approachable or not. Perhaps he will say he only knows Mr. Roberts or Mr. Shuttleworth, or he may say he believes some of our doctrines at any rate. “Have you read any of our works?” is a second question, which, if the first is favourable, will bring you right into the heart of a very interesting conversation—easy and comfortable, of course, and which must not be a long one, but brief and friendly, with this object on your part, namely, to bring about a private interview, perhaps in the following week. There is a mode of address by which almost all sorts of men can be reached. The nature of this mode cannot be precisely defined. It may be described as a bearing of friendliness which may be a natural instinct with some. There is a power of adaptability which few men do not possess. Everyone will feel it would be a

blunder to *throw* ourselves at people. Their attention and interest are not to be secured in this way. If they exhibit only a *little* interest in, and a *little* desire to know the Scriptures, why not lay ourselves open before them, and show them there is a friendship between us because they have an interest in the things to which we are so warmly attached? and that there is nothing so sweet on the earth as the Word of God! Why not let our hearts go? It will do them good and us too. Perhaps it would not be the wisest thing to offer him some literature straight away. The stranger as a rule is not hasty to make arrangements of this kind.

Where it can be done, offer him an hour at your own home, on a particular night—not merely to listen to *you*, but simply to show him what is in the Scriptures—at the same time assuring him all will be quiet and comfortable, and that no doubt a very enjoyable hour will be spent. Generally, there is a little hesitancy on his part which can easily be removed. Suggest, if he prefer, you will bring your Bible and come to see him, if that will be more agreeable. In case he does not like this idea so well, propose again his visiting you, which in but very few cases has been refused, and which experience has shown to be far better. It is always to be preferred that the stranger make a sacrifice and come for the truth. In some cases, it is necessary to take your Bible and visit, say, husband and wife, or an aged person. They may propose this, which, of course, gladly accept, if quiet and non-interruption can be assured at their home. Should it be an aged person visiting you, go and meet him, and take him home again. It is a good and beneficial experience to abound in the work of the Lord. May liberty be taken here of suggesting that, where there are two rooms, and one is more comfortable and free from interruption than the other, you take your friend into the better one, even though it be necessary to specially warm it for the occasion. Always bear in mind it is for Christ's sake, and by him it will be appreciated, as well as by your friend.

A word here on self-possession. If you desire success, avoid excitement. There is not the slightest need for excitement, it will hinder your progress. Should your friend be of an excitable temperament, self-possession on your part will greatly help him. Let it be remembered that com-

posure, rather than excitement, is the all-important thing when anything has to be said to another. But that which is of the most importance and which will lay a good foundation for all future action and success, is that in the conversation, *the Bible should be the root and bottom of all principles, all explanations, all ideas.* Give chapter and verse for everything. It will have great weight to let it be known that we speak only according to divine testimony. And it is only reasonable we should do this: we ourselves expect it from others. We would not accept a man's mere words, ideas, and opinions upon things divine. Look at the sad condition of unbelief, the world is in at the present time through this very thing. Depend upon it, our own words have no more weight than the words of other people upon religious matters, if we do not open the Bible. And when explanation is asked for, refuse to give it apart from the Scriptures, unless that is impossible. Impress this upon the mind of your friend, to go upon his knees, so to speak, before God's holy word, and believe all there is contained therein: to submit himself to the divine teaching on the principle that there is nothing safe but God's holy oracles. By this principle a foundation will be laid in his mind that will prove most beneficial. As a rule, the stranger is not prepared to fall in with all this submission at once. He will in all probability show a little opposition. He will express his opinion that the "holy word" is not so very pure according to his way of reading the Bible; and will say that he cannot reconcile all we believe with what the Bible teaches. There may follow an out-flow of difficulties which, of course, is the outcome of his limited and therefore imperfect knowledge of the Scriptures.

The best course to take is to wait patiently till your friend has quite finished. Do not allow yourself to be drawn into excitement. When he has done, tell him you can sympathise with him: you yourself have passed through the same difficulties and have been in the same dilemma, but that, with a little patience, all became clear and satisfactory because the Bible is true, and that so it will likely be with him. That at all events you undertake that all the difficulties shall be explained by the Bible itself—God willing.—The next half of this address must be reserved till next Quarterly Business Meeting.

### "PRIDE OF LIFE."

"All that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life is not of the Father, but is of the World."—(1 John ii. 16.)

While visiting a sick sister, a "religious," but really worldly, lady called. Being seated by the invalid, she asked her if she loved Jesus; and told her of a man over seventy who had been a sinner and drunkard all his life, who had recently died "rejoicing in Jesus." The sick sister and I tried to prove to the lady that life, not the day of death, is the time God has given to work out our salvation, and that those only love Jesus who believe his teachings and obey his commandments (John xiv. 21). Our proof was from the Scripture, but Scripture proof appeared distasteful to her. She changed the subject to various matters of the day, and then spoke of the locality; how poor it was, and how the neighbours were too low to associate with, and how lonely she felt. The sick sister raised herself and said, "Where is your Christianity? I thought you expected to go to Heaven with these people, and how can you live with them there if they are beneath your notice here?" Our visitor remembered she had a ladies' sewing circle to attend, and excused herself from remaining longer. The incident was suggestive. There is no pride of class with true religion. God's word proves, and reason recognises the native worthlessness of every class, rich and poor, high and low—all are the same corruptible flesh—derived from the same source and doomed to return to the same dust. All that in life makes one superior, either in wealth or education, is acquired and extraneous. It does not belong to us. It must be left behind in death. Only truth is lasting. Pride ignores all this.

"One day I heard a bishop preach  
What every bishop's bound to teach—  
The sin of worldly pride;

That dwelling in this world of lies,  
We ought to shun its vanities—  
And much good talk beside.

"Next day I saw the bishop ride,  
A liv'ried coachman at his side,  
A 'tiger' up behind;  
And as I watched the equipage,  
The bishop's pious verbiage  
Somewhat confused my mind.

"I saw the bishop's carriage pass  
Another of its own proud class,  
Wherein a duchess sat;  
Mark you with what a lowly bow,  
His lordship lifts from off his brow,  
His sacerdotal hat.

"At the next corner down the street,  
The bishop's carriage chanced to meet  
A wretched garbage cart;  
His lordship's horse, through fear or  
[pride,  
From the low object quickly shield,  
Making the prelate start.

"How testily, in language tart,  
The barefoot owner of the cart,  
The bishop now doth chide,  
And tells her with unwonted heat,  
That she should not obstruct the street  
Wherein her betters ride.

"Then leaning back with virtuous air,  
He leaves the poor girl standing there,  
Uncertain where to walk.  
And thus the pious prelate's ride  
Taught me the sin of worldly pride,  
Far better than his talk."

Contributed and selected by S.J.

The life we live is as a book left unfinished, a song half-sung, a tale just begun—in the absence of a divine explanation and divine hope.

Look not on pleasures as they come, but as they go; judge everything by its effect and you will live more wisely than if you judge by the sensation of the moment.

## 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.**

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."

**Aberdare.**—Sister Randles, of Swansea (returned from a visit to this place) reports the death of sister Pugh, who died on the 27th June after months of acute pain, during which she could only sleep with the aid of narcotics. Brother and sister Randles attended to assist at the interment. Sister Pugh was conscious to the last, and on the morning of the day of her death, insisted on having her "portions" (the daily Bible readings) before breakfast.

Sister Randles also refers to the declaration of the Cwmaman brethren appearing last month in favour of a wholly-inspired infallible Bible, and their determination to make that truth a basis of fellowship. She says those with whom she is identified in Swansea were very glad to see such a declaration, but are perplexed with its concluding statement that the Cwmaman brethren have never acted contrary to that declaration. On Jubilee day, they took part at a tea meeting at Aberdare, at which were present members of meetings from Rhondda, Cardiff, Swansea, and Mumbles which are all in fellowship with the "Exchange brethren" mentioned in the Cwmaman declaration. Sister Randles says that the brethren at Cwmaman may be personally on the right side of the contention with regard to the Scriptures, but by fellowshiping those who receive the Exchange brethren into their midst whenever they come, they make themselves a link in the wrong chain, and cause difficulty with those who would like to be at one with all who take the position defined in their declaration. "We cannot," she says, "fellowship at Aberdare those whom we refuse to fellowship in Swansea."

**Bath.**—Brother Strange reports two pleasing visits during the month from brother Boshier, of London, who lectured twice on the Resurrection; also from brother Guest, of London, who lectured on the current social and political situation in the light of what is revealed. There was a good attendance and marked attention. Several are interested, and looking into the truth with a view to immersion.

**Bedford.**—We have to acknowledge—brother Is., a brother  $\text{L. I.}$ , in answer to our appeal in last month's *Christadelphian*. We thank our Father for the assistance. The lectures for the month have been well attended. Several fresh faces have been seen at our rooms. Subjects: The "Gospel," "Hell," "The only Christian hope," by brother B. Smither, of Luton. B.

**Birmingham.**—See *Visitor* department. The lectures for the month have been: July 3rd, "Chosen" (brother Roberts); 10th, "The world" (brother Shuttleworth); 17th, "The future" (brother Roberts); 24th, "Christ's companions on the Cross" (brother J. Wood, of Tamworth).

**Bradford.**—Brother Booth calls attention to the *Century* magazine for May, in which there is a most interesting article entitled, "Finding Pharaoh" (about 25 pages), which, amongst other things, clears up verse 4 in the 52nd chapter of Isaiah. As regards the ecclesia (formed only a short time back), we now number sixteen, the increase being caused by immigrations from other ecclesias, viz., brother and sister Dudding, from Sowerby Bridge; sister Johnson, from Birmingham; two sisters Robinson (mother and daughter), from Sheffield. We seem now to be getting a little more attention from "those without," and hope shortly to be able to report additions therefrom.

**Burton-on-Trent.**—Sister Dalton writes for brother Dalton as follows:—"Since our last report, we have had an addition to our small number in the person of GEORGE LEWIS (28), formerly Baptist. He was immersed into the sin-covering name on May 28th. We trust his induction into Christ may be approved by him at his coming. We are still striving together for the hope of the gospel, though our lectures are but scantily attended."

**Cumnoek.**—The few in number who attend the meeting in this place have been endeavouring to effect a re-union with those who have gone out from among us. In June of last year, an effort was made in this direction with those who have separated over the matter of marriage in which effort we did all that the law of Christ and conscience would allow us to do to attain our object, but all to no purpose. A professed recognition of Christ's law upon marriage is full of hypocrisy where a liberty is contended for which sets aside that law and its operations among men. It is a *first* and

very important principle of divine truth that those who have been called to the Kingdom of God should marry only in the Lord. Last June, we were again brought together upon the "fast day"; this time at the instance of Brother Haining of the Kilmarnock ecclesia. Brother Haining was with us at the time of our separation and has been interested in our affairs since. Ever ready to promote the interests of the truth, and unsparing in its service in the midst of physical weakness, he gathered us together upon the "fast day" this time not only with those in dispute about marriage but also with those who more recently left us over disputed affairs at Pietermaritzburg. . . No progress was made in the shape of re-union. For this we are sorry but not responsible. . . Sister Gemmel from Ochiltree who was immersed by brothers Robertson and Robb was present at our meeting and being at one with us, has been admitted to our fellowship. On Sunday, 3rd July, a number of the brethren and sisters of the Kilmarnock ecclesia together with sisters Murdoch and Gemmel from Ochiltree were present with us at the breaking of bread. Though it is our day of small things, we were glad to see old faces in our little room and spend the day together in praise and thanksgiving. As to our ecclesial troubles, *the time has now come* for us to forget the things that are behind and press onward towards the mark for the prize, plodding along ourselves and trying to keep the narrow way that leadeth unto life looking unto Him who is the author and finisher of our faith.—ALLAN MACDOUGALL.

**Dalbeattie.**—Brother Caven reports the obedience of the "Mr. Nivison," of Glencorse, Parkgate, Dumfries, from whom an extract of letter was published last month. He put on Christ, on Tuesday, June 14th; brother Nivison is turned 50 years of age. Brother and sister Robertson, of Dumfries, were present on the occasion.

**Derby.**—(*Athenæum, Victoria Street, Sundays, 10.30 and 6.30.*)—The brethren here recognising their obligation to sow the seed wherever they have the opportunity, decided to have some lectures at Spondon, a village about three miles from Derby, where there are two brethren. The first lecture was given on July 4th by brother W. Clark, on "Who are the Christadelphians?" and the second on July 11th, by brother J. Duffield, on the

"Kingdom of God." The lectures were well attended, and attentively listened to, but there was some opposition at the close of each one. We are to have two more at the same place. Sister Argyll has removed to Ripley. We intend having a tea-meeting in the Athenæum on August 1st, at 4 p.m., and shall be glad to see as many brethren and sisters as can make it convenient to come. There will be special trains from all parts of the country.

**LECTURES.**—June 19th, "Hypocrites and blind" (brother Wood, of Tamworth); 26th, "An open Bible" (brother Shuttleworth, of Birmingham); July 3rd, "Faith" (brother J. Fidler, of Nottingham); 10th, "Stephen's dying speech" (brother W. Clark).—W. CLARK.

**Enfield Lock.**—Brother F. A. Andrews writes, "We have attempted to make known the truth at Waltham Cross; a pretty, picturesque country town in Herts., three-quarters of a mile or so from Enfield Lock, where I and brother Tanner reside. We are the only two in the district. We arranged with a few brethren in London to give lectures on the things we have at heart (as per enclosed hand-bill). The first lecturer was to be brother Lake, but brother F. G. Jannaway came in his place (brother Lake being unwell). The meeting was small, but the listeners very attentive. At the end, a few questions were put. The following week brother Porter lectured; only five attended. They were very attentive and asked questions at the end; but none of them seemed capable of grasping the matter in the way we desire to see. Between this and the third lecture, the keeper of the coffee-house (who is manager only) had a visit from one of the trustees or committee, taking him to task for letting the room to a 'lot of infidels,' but as I had taken the precaution of paying him in advance for the series, he could hardly draw back. At the third lecture, brother Elliott attended. We had only two strangers; so we sat round the table and listened to a few words only.—The fourth and last was attended by eight, including an elderly lady, who having been annoyed at the amount of misrepresentation abroad about us, had come to hear for herself, and there was one young man with long hair and blue spectacles 'taking notes.' At the end, this young man was fully primed with questions, but as some had no bearing on the subject of the lecture we could hardly admit them, especially as

he had avowed that he had rejected all beliefs, saying he had studied them so much from Swedenborg to Darwin, that it nearly drove him mad.—At the four lectures we had a total of twenty-two, at a cost of 2,000 handbills, distributed over four weeks. The result is truly unseen by us, but we leave it, having confidence that the Word will accomplish the purpose for which it was sent. We commenced last week to distribute finger-posts in Enfield town, four miles from Waltham Cross, as a preliminary to open air lecturing.”

**Huddersfield.**—Brother Heywood reports a reduction of numbers through the leaving of brother L. E. and E. J. Edwards, also the sisters Edwards and Dora and Hetty Kendall. They now meet with those who tolerate partial inspiration. Brother Heywood says: “Although reduced in numbers, we have unity, love, and comfort in God’s Word and the work of the truth.”

**Kelso.**—Brother Lothian writes of two others having rendered the first act of obedience the truth demands, namely:—**THOMAS SCOTT** (a brother-in-law) formerly a Dowieite; and **Mrs. WILSON** (brother Wilson’s mother), formerly a Baptist. “We had a cheering visit from brother Alexander Stow and brother Bell, Galashiels. The two candidates were immersed by brother Bell, on the 3rd of July. We now number 11.”

**Leicester.**—Brother Gamble writes: “Since our last report, brother Harry Gamble has removed to Leeds, and brother and sister Moore have come to Leicester from Bedford. We are also pleased to announce the return to fellowship of brother and sister Branson, who have been members of the ‘other meeting,’ but now have decided to meet with us upon the basis of a fully inspired and infallible Bible. The lectures for the month have been as follows: June 12th, ‘Jesus of Nazareth, the King of the Jews,’ by brother Gamble; 19th, ‘Resurrection’ (brother Roberts, of Birmingham); 26th, ‘The land of Palestine, with special reference to a recent visit’ (brother Collyer); July 3rd, ‘Immortality’ (brother Weston); 10th, ‘Honour’ (brother Collyer).”

**London (South).**—*Surrey Masonic Hall, Camberwell New Road; Sundays, 11 a.m. and 7 p.m.; Wednesdays 8 p.m.*—Brother Clements reports: “Our number has been increased by the immersion, on July 13th, of Mrs. ANN TUTTLE GED-

NEY, formerly Baptist, sister to sister Frank Jannaway and to brother Thirtle, of the Westminster meeting; also on July 13th, Mr. STEPHEN HENRY CROSSKEY (35). Brother Money has removed to Reading; and brother and sister Elsmore, of Leytonstone, Essex, have joined us in fellowship. Our Sunday evening lectures have been fairly attended, the subject for July being upon the Devil. We have commenced open air meetings prior to the meetings on Sunday evenings, near the Hall.

**Normanton.**—Brother Warwick reports: “The removal of sister Clarke to Illott Wharfe, near Measham, Atherston, at which place there is no Ecclesia. During the past month, there have been lectures here as follows: June 12th, ‘Where are the dead? and what are they doing?’ (by brother Z. Drake); 19th, ‘The end of the world and what then?’ 26th, ‘The Church of England Scripturally surveyed;’ July 3rd, ‘Signs of approaching end of Gentile times’ (by brother Briggs). Also we have delivered two open air lectures in the Market Place to audiences varying from one to two hundred, at the commencement of both which, the ‘orthodox’ got up counter meetings, but as of yore, the common people heard us gladly, and our orthodox friends had dispersed long before we had concluded our lectures. Opposition we find to be healthy for both the truth and ourselves. If any brother or sister has tracts, &c., laid by on the shelves accreting dust, we will gladly distribute them in this locality, if they are forwarded to T. Warwick, 4, Altofts Road, Normanton.”

**Nottingham.**—Brother W. H. Kirkland writes:—“Since our last report, our number has been added to by the obedience of SARAH ANN ABEY (54), the mother of sister Abey; and the return to fellowship of sister Sims, who has been away from us for a number of years.—Brother and sister John Jardine have removed to Birmingham, from whence they came to us.”

**Oldham.**—“Our Sunday School having completed the first year of its existence, it was decided to give the scholars a treat in the shape of a tea party, &c. which took place on Saturday, July 9th. Some 50 brethren, sisters, and scholars sat down to a substantial tea; after which, a meeting was held, under the presidency of brother Cockcroft. Several hymns were sung, a few recitations were given by the scholars,

and addresses were delivered by brother Clalford, of Oldham, and brother Deakin, of Tamworth. Towards the close of the meeting, a number of prize books were given to the most industrious scholars, and cards to the remainder. Altogether, we had a very pleasant and profitable time. Before leaving, the children were each presented with a bag of fruit. Our school is small as yet, numbering only 17 scholars; but we must trust that, out of this number, some may be reared for the Lord. In addition to brother Deakin, we were favoured by the presence of sister Smith and sister Hanson, of Halifax. They all stayed over the Sunday, and we were greatly cheered by their visit, brother Deakin exhorting us at the breaking of bread. The lectures during the month have been as follow, viz.:—June 19th, "The truth about the Devil" (brother J. E. Bamford); 26th, "Is the Kingdom of God now in existence?" (brother C. Holland, of Manchester); July 3rd, "The Name of Jesus" (brother J. Clalford); 10th, "Daybreak!" (brother G. Waite, of Stockport).—J. E. BAMFORD.

**Peterborough.**—Bro. Bruce writes:—"Amidst difficulties and perplexities, we have much to thank our heavenly Father for. Our meetings are not large, still the seed is sown and we are encouraged in the hope of it bearing fruit, if it be the Father's will. Our inner man has been refreshed lately by visits from brother Porter, of London, brother F. R. Shuttleworth, of Birmingham, and, on June 19th, brother J. J. Andrew, of London."

**Rhyl.**—Brother J. J. Powell, of Birmingham, visiting at this place, reports some efforts on behalf of the truth. On Sunday, July 10th, there were four meetings in the large hall at the Winter Gardens last Sunday; the first, for breaking of bread, which there were present four brethren and sisters from Birmingham, two from Leamington, one from Liverpool, and two candidates for immersion. The second, third, and fourth meetings were for lectures, at which the attendance was as follows:—At the first, about 200; at the second, about 300; at the third, about 400. Questions were put at close of the meetings by interested strangers, among whom was a Welsh poet and another known by the *nom de plume* of "The Mwrog," who has since expressed his great satisfaction with what he heard, and his intention of attending again with a num-

ber of Welsh friends and some Jewish acquaintances. Altogether, there is a promising opening for the truth in North Wales, and the cry is now for help. The two candidates were carefully examined, with most satisfactory results, as to their faith, and were to be immersed two days afterwards. In order to keep up the interest, a lecture was arranged for the next Sunday.

On the reverse side of the bills announcing the lecture, the following statement appeared:—The Christadelphians, or, as the name implies, the brethren of Christ (Heb. ii. 11), are a body of people associated together by a belief in the things concerning the Kingdom of God, and the name of Jesus Christ (Acts viii. 12); and the immersion into Christ (Gal. iii. 27) for the remission of sins (Acts ii. 38); and a part in his resurrection (Rom. vi. 5). They do not profess to have received any new revelation, but hold that the Scriptures of the Old and New Testaments are able to make wise unto salvation, and to thoroughly furnish unto all good works (2 Tim. iii. 15-17). Believing in the Divine Authorship of the Bible, they think it only reasonable to eschew any interpretation therefore which fails to harmonise *all the testimonies* of Holy Scripture; and finding that the creeds of the various sects around are in a great variety of ways opposed to the direct teaching of the Bible, they feel compelled to stand apart, making appeal in all such matters to the statements of Scripture, and testing all creeds thereby. Their belief may, in fact, be said to stand on this basis:—"God hath spoken, and the Christ is His personally revealed Word; the Bible is true; Christ died, has risen, and is coming to the earth again." They do not ask for any pecuniary assistance, since their object is not to build churches and chapels, but to preach the Gospel to all who are willing to hear. In the lectures announced on the other side the Bible will be taken as the criterion by which questions will be judged, and strangers are respectfully invited to compare the statements made in lectures with those of the Bible. Persons interested in the subjects dealt with, will find the Brethren always glad to give in private more detailed expositions than can be given in public lectures.

**Sowerby Bridge.**—Bro. Briggs reports there is no increased attention on the part of the alien here, but the brethren continue to sow the seed in patience. On June 20th



they held their first tea meeting when about 80 brethren, sisters, and friends were present from Keighley, Bradford, Elland, Heckmondwike, Huddersfield, Oldham, and Halifax. After tea, various hymns and anthems were sung and short addresses given by brethren G. Drake and J. Heywood, of Huddersfield; brethren Bamford and Cockroft, of Oldham. Lectures have been given during the past month as follow:—June 19th, "Signs of the approaching end" (brother J. Briggs); 26th, "The devil and his works" (brother Z. Drake, of Elland); July 3rd, "Divine Jubilees" (brother Darlow, of Halifax); 10th, "The rest promised" (brother Drake Huddersfield).

**Spalding.**—Brother Ward reports two additions by immersion—names not given. The brethren at the Liverpool club now number eleven. They have had a visit from brother S. Richards, of Nottingham, who lectured on "Peace on earth; lectures have also been given by brethren Watkins and Ward.

**Swansea.**—*Albert Minor Hall.*—Brother Randles reports the obedience of Mrs. LONDON (wife of brother Landon) formerly Calvinistic Methodist. She was immersed on Wednesday evening the 6th of July. The lectures have been June 19th, "The millennial reign of Christ" (brother Evans); 26th, "The coming great Jubilee of 1,000 years" (brother D. Clement); July 3rd, "Resurrection and Judgment" (brother Gamble); 10th, "Salvation is of the Jews." During the summer weather, some of the brethren have conducted a series of open-air meetings on Sunday afternoons and evenings. A considerable number of people have thus heard the Truth, and a good deal of interest has been evoked, by the permission to ask questions at the close of the address.

**Tandragee** (Ireland.)—Brother Redpath reports an addition by the removal of sister Martha Murray, from Liverpool, who was united in marriage July 11th with brother Robert Balmer, of this place. "A local preacher in connection with the society of friends was in the habit of denouncing us from his platform a short time ago, and we requested him to give us an opportunity of defending ourselves, to which he replied by saying "He would not give his meeting-house to a set of infidels, who denied the influence of God's spirit on the heart of man, hoping we would

not be enumerated with the class spoken of in Matt. xii. 31-32." We made reply, to which we received no answer. But afterwards we had a challenge from a colporteur, July 4th, who requested us to appoint time and place where he would have an opportunity of questioning us in a *quiet way*, for he said he did not want argument. We made arrangements to meet him, but when we went to the house appointed, he declined to come, and stated afterwards as a reason that he was afraid it was going to be an argument."

Another brother writing says:—"We meet every first day to break bread. We number only six, and none of us are able to lecture. Still, we do what we can, distributing and lending pamphlets and speaking to those who come our way; and for exhortation amongst ourselves, we always read an address from *Further Seasons of Comfort*, or a chapter from *Eureka*, or *Elpis Israel*. We have no sympathy with those who deny the entire inspiration of the Scriptures, or who fellowship those who do. We are pleased to have at least one sister amongst us, a pleasure that we never had before."

**Wellhouse** (near Golcar, Yorkshire).—Brother Wilde reports the obedience of BENJAMIN GEE (23), cloth finisher, formerly of the Methodist New Connexion, who resides at this place. After making the good confession, manifesting also an earnest love for the same, he was buried with Christ in baptism at the house of Brother Heywood, of Huddersfield. The newly-formed little ecclesia now numbers seven. Three others are interested and attend the lectures regularly.

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#### CANADA.

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**Brandon.**—Sister Marian Seed writes:—"To you and all those who serve God out of a pure heart, Greeting. I have a pleasant task again before me, that of writing for some more works on the truth at the request of aliens. I am so glad to think that God is using me here, if so be that those who are interested may see God's truth and obey it. I have given away several books and pamphlets, and now must have a fresh supply. I enclose a list. Dear brother do you think I am doing a vain work if I can only get some people to take an interest in the Bible? (Do the best and leave results.—ED.) I am thinking of an acquaintance who wishes

me to get him a *Bible Companion*, and says he will carefully and earnestly read it, and also another who is getting me to mark a Bible for him. I hope I am doing right. I don't want to do anything that will bring reproach on Christ or his household. I hope my motives are right and pure. It seems so difficult to keep in the narrow way, where every few steps another path will appear which seems to be in the right direction, but follow it a short distance and it turns right back on the road to destruction. I know if one has their armour on, and is using the shield of the word, and the sword of the spirit, they will pass by and be safe, but the armour seems to slip off so easily, one never knows it is off till a temptation comes along and they fall. I lend the *Christadelphian* round and read bits out of it every chance I get, and it is astonishing how many chances do come in a person's way if they are watching."

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#### UNITED STATES.

**Boston** (Mass.) — Brother Trussler reports receiving a letter of enquiry regarding the Christadelphians from "Charles Marseilles, journalist." He also announces an increase by removal of sister Agnes Rose, from Toronto, Ontario, who brings news from brother and sister Edwin Hill, jun., and others, late of Birmingham; also that they have had visits from brother Brigham, from Green Fields, and sister Nash, from Wilmington.

LECTURES.—June 5th, "World burning;" 12th, "The Keys;" 19th, "The coming of Christ;" 26th, "The book of Daniel."

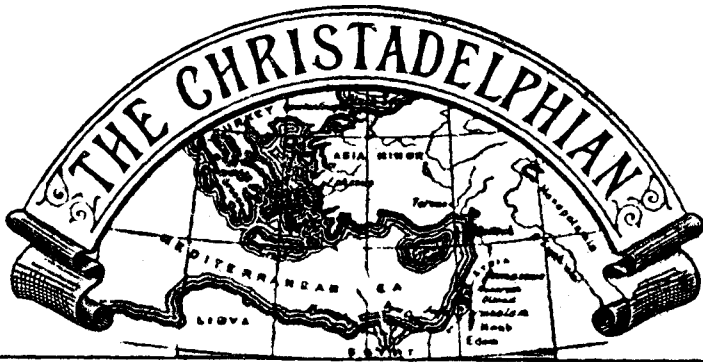
**Kansas City** (Nev.) — Brother W. M. Dyer writes:—"This wonderful youthfulness of our cities is no exception to the general rule, in that its people give little heed to things concerning a future age, and are too intent on the affairs of the present mammon-worshipping age with its flesh-gratifying religions to listen to the gospel of the kingdom. After several months' residence, we were glad to find a few other names holding fast the name of the Deity and waiting for the consolation of Israel. So six of us now meet for the weekly memorial, and for mutual comfort and edification in the things pertaining to the covenants of promise as set forth in the Scriptures of truth. Small in number

and weak truly, yet praying if happily we may be so strengthened by the sincere milk of the word as to grow into the full stature required of those members fit to be framed together into the perfect body of the Lord, and lively stones for the building of God to be erected on Mount Zion."

**Pomona** (Cal.) — Sister L. Moore reports the removal of her father's family to this place. "Not finding the coast climate of the former place to agree with some of the family, we concluded to settle in this town, which, so far, we like very well. At present there is but one family in the truth besides ourselves, i.e., brother and sister White, with whom we meet every first day for breaking of bread and worship. We are also trying to establish a Bible class, which, if the Lord permit, we hope to make profitable and interesting. We would most gladly welcome any brethren and sisters, sound in the faith, who may wish to remove to California. I hope our few may be augmented soon. We enjoy the *Christadelphian* very much, and are disappointed if it is not here the day we expect it."

**Spottsville** (Ky.) — Brother R. C. Green announces the obedience of two more to the call, "Come out from among them and be ye separate." on May 8th. WILLIAM F. JONES (26), formerly Presbyterian, put on Christ in the appointed way; also June 5th. JAMES CHEANEY (52), formerly Campbellite. Bro. Cheaney says although he was immersed into the Campbellite faith, he has never been fully satisfied with the teaching, and therefore never connected himself with the church, he now rejoices in the truth. Some others are interested, and are expected soon to yield the required obedience. We continue in our humble way to sow the good seed and thus it springs forth. May it continue to grow and soon blossom into eternal life in the age to come is the prayer of your humble brother in the master's work."

**Thrifty** (Tex.) Brother Wolfe reports that "the ecclesia have had to withdraw from brother R. C. and sister Martha Chaddick for disorderly walk; also they have left by removal brother and sister Maxwell. We desire to say that we are not ashamed to be called Christadelphians, and also that we are with you on the inspiration of the Scriptures, and desire to be remembered in the petitions of all the faithful in their approaches to our heavenly Father."



"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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### DR. THOMAS IN SCOTLAND IN 1849.

The writing of *Elpis Israel* being accomplished, I set out on my second tour through Britain. It will be unnecessary to enter into the details of this, inasmuch as it was pretty much a repetition of the first. I re-visited all the places I had been to before, with the addition of Dundee and Aberdeen. I came to visit the latter city in consequence of a friend being there, with whom I was intimate, a resident of Northern Illinois. Through him I became acquainted with several members of the Campbellite church of liberal and candid minds, who, though not believing, or rather not clearly understanding what I contend for, desired to hear and judge for themselves whether I said aught else than what the Scriptures revealed. My visit there resulted in some submitting themselves to the "obedience of the faith," and the subscription of several to the forthcoming book.

The reader will not have entirely forgotten the tumultuous Campbellite convention at Glasgow in 1848, and that among the delegates, there were certain very zealous opponents to myself. Belonging to this party were representatives from the Campbellite church in Dundee, meeting in Hammerman Hall in that town. They had observed my progress, and the interest created by my lectures in Edinburgh, Glasgow, and elsewhere, and concluded that it was possible I might be heard in Dundee without danger to what they considered "the faith once delivered to the saints." They determined, therefore, to invite me; and, supposing I was still in Edinburgh, though, in fact, in Aberdeen, they sent the following invitation,

which was forwarded to me from thence:—13, Nelson St., Dundee; 26th July, 1849. Dear Sir,—Being informed that you are to visit Aberdeen, we beg to say that a number of friends here are desirous to see you, and have a conversation with you *over a cup of tea*. If you could find it convenient to come this way, on your return, please say on receipt of this, and at what time. You will have a friendly reception, and your expenses will be paid. Yours truly, James Ainslie, J. G. Ainslie, John Watson, Allan Fordyce.—JOHN THOMAS, M.D., Edinburgh.

I received this note a day or so before my departure from Aberdeen. I concluded, therefore, to change my route; and instead of making my way through Aberdeen to Perth, and thence to Paisley, to take the steamer, and landing at Arbroath, proceed by rail to Dundee. This accomplished, I was welcomed to Dundee by two of the friends who met me at the station, and conducted me to 13, Nelson St., the residence of one of the signers, who had been cicerone to my friend, President Campbell, during his sojourn there. Soon after my arrival, tea was introduced, and disposed of, without anything unusual. A walk into the town was then proposed and accepted. It terminated at the coffee house where the President had resided, and which was to become my domicile also for the time. About nine o'clock, the coffee room was occupied by a considerable company who had convened as the "friends desirous to see and converse with me." Cakes, coffee, and tea were served up by Mr. Lamb, whose guest I was to become. After a sufficient interval, conversation

turned from generals to particulars, and I was asked for an outline of the things I generally laid before the public in my lectures. Having given this, the question was mooted among them whether I should be invited to lecture in Dundee.

I suggested the propriety of my withdrawal from their company while they should discuss that, supposing there that might be some opposed to it, who would feel more at liberty in their opposition in my absence. It was not thought necessary, but I preferred it should be so, and withdrew. On being recalled I was informed that it was their wish that I should come and lecture in Dundee. But I could not then say, as I had sent an appointment to Liverpool, where I proposed to be after finishing at Paisley. I arranged, however, that I would return to Dundee from Paisley, if I could get released from Liverpool, which I managed to do as the appointments there had not as yet been made. . . . Accordingly, I went and delivered, I think, seven lectures while I remained. During my stay there I was well cared for and kindly treated. President Campbell's cicerone was my guide in visiting around. He accompanied me on a visit to Dr. Dick, the celebrated author of the *Christian Philosopher*, and other popular works. The Doctor received us politely, being free in conversation, and obliging in showing us his telescopes, through one of which he gave us a view of St. Andrew's, from his observatory, some 6 miles in the distance, on the other side of the Tay. He accompanied us from his house on the way to the station, which afforded a

brief opportunity to exchange a few words on the appearing of Christ and the Millennial Reign. He asked my views on these subjects, which I gave him as concisely as possible. "I suppose," said he, "you allow others to differ from you?" "Certainly," I replied, "I have no alternative, were I ever so disposed to be arbitrary; which I am not:" upon which he gave me to understand that he looked for a millennium, and a gospel reign, the result of a universal diffusion of science and philosophy, which would pave the way for a general reception of the gospel! Living 4 miles from Dundee, he did not attend my lectures there; though I have since learned he expressed regret to a friend in Edinburgh he had been unable to do so.

Affairs progressed very smoothly in Dundee until my last lecture, which treated of "the gospel of the kingdom." This, though a Scriptural statement of the subject-matter preached as gospel to Abraham, the contemporaries of Moses, and to those also of John the Baptizer, Jesus and his Apostles, without any allusion to sects or persons, kindled a flame among the Campbellites which had not ceased to burn in Dundee when I left Britain. One of the Campbellite bishopric "became obedient to the faith." This turned everything upside down. My "affectionate" guide to Dr. Dick's, being a "bishop" if I mistake not, was greatly frustrated; and all his affection evaporated into alienation and opposition to the kingdom's gospel. "Persecution," writes one, "has now assumed a very formidable appearance against us in Dundee. The first step was the deposition of

him you baptized from what they term *the bishop's office*: and strange to tell, this has been done while as yet he had not opened his mouth upon any subject in the meeting since you were here. James Ainslie and company have become determined to check 'the new light' in the bud; but, contrary to their expectation, the blade has made its appearance, and a stalk of no inconsiderable size has already sprung up. Since I last wrote five have been baptized. Two of these have delivered addresses to the brethren upon the subjects of the 'new light' which have thrown the people into a complete consternation. On Sunday week the deposed bishop is advertised to give a trial discourse before the church, on the 'new doctrines' before he can be again elevated to the bishopric; which he says he will do in earnest."

At the meeting of their office bearers held on September 3rd, the following questions were proposed to him to answer impromptu, upon which the questions and answers were recorded in the Church book.

1.—Would you have fellowship with a paid Baptist Church? *Ans.* No. 2.—Have you not virtually cut us off by rejecting our baptism without precedent in the New Testament, or being authorized by the Apostles? *Ans.* No. 3.—If yours be the only scriptural baptism, why fellowship us who are unscripturally baptized according to your notions of it? *Ans.* I never stated anything connected with *your* baptism. I say "Without faith it is impossible to please God." If you had faith according to your own showing, you were baptized. If you had *not* faith you deceived me, and

"to your own master you stand or fall." 4.—Why are there two baptisms practiced in the Church? *Ans.* I am not aware of two. 5.—Have you not been *twice* baptized? *Ans.* No. 6.—Have you not stated that we were introduced into the kingdom? *Ans.* I have not taught the brethren any other thing *even yet*. 7.—Say six months ago, did you consider yourself baptized? *Ans.* I now consider myself as having been deceived. 8.—What is faith? *Ans.* "Faith is the substance of *things hoped for*, the evidence of things not seen." After all this questioning they declared themselves as ignorant of his views as ever, and said, "we do not really know what to think of him, or what to do with him." Upon which he was deposed until they should think over the matter. They concluded that his deposition should be permanent after his discourse, because the things believed "are subversive of the foundation of the Reformation." It was alleged that the doctrine I had taught "had seriously damaged the cause in Dundee, and cast a stumbling block before the weaker brethren and the world." Yet I had said no more than what every one may read for himself in the scriptures of the prophets and apostles. A correspondent writing from Dundee says, "If I were to examine into this allegation, and inquire who seemed most to stumble, or be afraid of this stumbling block, I should find that they are not those who think themselves the weaker brethren. And were I to give judgment in the case, it would not be unlike that of the sailor who, on being reminded that his wife was the weaker vessel, smartly replied

'Then she should carry less sail.' The weak should not be stubborn. And yet when we inquire if you taught anything they did not know before, 'O, no,' says one, 'we knew it all our days;' 'we knew it these twenty years,' says another; 'I got nothing from Dr. Thomas,' says a third; and so on to the end. These are the sayings of those who are offended at, and afraid of the doctrines you teach." The same writer continues, "On the evening of the Sundays that have intervened between your visit and the present time, the topic of conversation at our meetings at the Hall has been 'the kingdom.' Old fancies stand firm in the minds of some, but others are abandoning the fabrication of men, although they are not as yet appreciating the truth in full. Some light broke in upon them last Sunday, and a storm of wrath has been raised about my head. I spoke too strongly. They see the gospel is held by me to be somewhat different from their gospel; and they who advocated and defended a fanciful kingdom, seem to have abandoned, or at least temporarily left that position, and come forward with their full strength to the menaced point. None will venture to establish an inquisition on my account; but I would not wonder if an 'act of conformity' were not sought to be passed for speakers, or something else of like potency to prevent 'the same words being again spoken to them.' I wish they may not; but I cannot help consequences. Honeyed words will not do with some." In December following, it was proposed to prohibit members from speaking the "new doctrines,

under pain of being compelled to withdraw from their fellowship." It was, however, moved and seconded that the question be not entertained. Twenty-two said "do not entertain the motion," and twelve said "do." My "affectionate" cicerone, who by inviting me introduced the "new doctrines," voted their suppression, and so lost his vote. But our friend did not rest here. After about six months' agitation, the majority changed sides. One of the most active speakers was voted out. This proved their *numerical* superiority, and emboldened our redoubtable friend to a renewed effort for the exclusion of heretics. It was no longer loss of Campbellite fellowship if they spoke out their convictions; but the absolute expulsion of "all who had been baptized in such doctrines." This was Mr. James Ainslie's proposition. The effort was opposed by the persons aimed at, but unsuccessfully. A resolution was carried by the majority, that, "we separate and appoint arbiters to arrange the secular matters." Arbiters were accordingly appointed, and on the first Thursday evening this convener reported that by a majority they had decided that those who disapproved, or had voted against a separation, should in the meantime have the use of the hall. This was objected to, and a counter resolution was proposed. A couple of hours was consumed in stormy debate, at the expiration of which the meeting broke up without any formal decision being arrived at. Many a brave and noble cause has been lost for want of wisdom and singleness of heart. One of their number informed me that some of them wished to form from the

victors what he terms "a motley association something like David's army at Adullam" (1 Sam. 22, 2). That is, to organize a new congregation out of the old materials on the basis of simple opposition to Campbellistic proscriptiveness. This would have created a church of some forty members, of which about half-a-dozen only would have been "obedient to the faith," the others being but friends to the proscribed from dislike to proscription, and not from fellowship with them in the faith of the kingdom's gospel. But such an association as this having a name to live, but really unbegotten of the word of life, was demurred to by brother George Schleselman, late secretary to the Glasgow Campbellite Convention, and others. They thought that now, if at any time, was the crisis for the formation of a society in Dundee, all of whose members should have been baptised upon a confession of faith in "the things of the kingdom of God and the name of Jesus Christ" (Acts 8, 12). They considered that "without faith it is impossible to please God:" and that that faith which is alone pleasing to Him is "the substance of *things hoped for*, and the evidence of things unseen" (Heb. 11, 1) "which are eternal" (2 Cor. 4, 18). They applied this principle to churches as well as to individuals, considering that God could be no better pleased with a misbelieving church, than with a misbelieving person. They would not give in, therefore, to the work of founding and building up a new Babel of iron and clay, destined to fall to pieces when the excitement which gave it birth should have passed away. They wanted to guard

against the repetition of the late displays of ignorance, arbitrariness, and unbelief, and the only way to fulfil this indication was to begin in the truth and in the love of it, and all other good things would follow of necessity. "It was contended," in the words of one of them writing to me, that human traditions and practices should receive no quarters; that human praise and popular plans should be treated as dangerous; and that instead of conformity to the world, we should strive to conform to the doctrine of Christ and the simplicity of conduct that almost (if not altogether) of necessity follows. You know we disapprove of all clericals of whatever name or degree, and discountenance the assumptions of all hierarchs from Christ's pretended Vicar on earth

to Baptist pastors; and their mimic 'presidents.' We know the public has no true faith, therefore, we do not countenance it in its idea of offering acceptable worship to Israel's God; but repudiate the confection Christianity of our day, moulded and sweetened as it is to please the depraved taste of a world lying under sin." No objection could be urged against this but expediency. Its Scripturality was admitted, but some did not think it expedient to be too rigid, or rather so rigid; and therefore withheld their co-operation, preferring to invite the others to join them in establishing a more popular and liberal institution. But they declined, and each pursued the course best suited to their own views of things.

*(To be continued).*

It is nobler to be shabby and honest than to do things handsomely in debt.

A popular writer says:—"Life is so complicated a game, that the devices of skill are liable to be defeated at every turn by air-blown chances, incalculable as the descent of thistle-down." The saying is true, and illustrates the wisdom of committing our way to God that He may direct our steps.

"No affections and a great brain—these are the men to command the world." So said Earl Beaconsfield. The saying is true, but what does it involve? That the world as now conducted is an evil world—a barbarous world. In a truly normal condition of affairs, love is a more constraining governing element than talent. The Kingdom of God alone will exemplify the right faculty for governing mankind.

**THE BIBLE'S POSITION IN THE WORLD.**  
—The Bible is not much read, but it is much circulated, and this is matter for gratulation, as the spread of it lays the foundation for the power of it when the time comes for God to shew his compelling hand on its behalf. The spread of it has been promoted by the British and Foreign

Bible Society, which held its 83rd annual meeting in London in May last. The report stated that during the year 3,932,678 copies of Bibles and Testaments had been issued by the society, and since its commencement, the society had issued 112,253,547 copies of the Holy Scriptures.—The Chairman, in the course of an interesting speech reviewing the work of the society during the last 50 years, said that half a century ago their receipts were £100,000. Now those receipts amounted annually to nearly £225,000. The annual issue of the Scriptures 50 years since amounted to 600,000; now the annual issue was about 4,000,000. At the former period, the cheapest copies of their Bibles cost 2s., and the Testament 10d.; now the cheapest prices were 6d. and 1d. respectively and that was accomplished without the grinding down of those who produced them. France, which was supposed to be so indifferent on such matters, took annually 124,000 copies of the Bible. In all the other countries of the Continent, thousands of Bibles were annually sold. Russia even took 450,000 copies annually, and Spain took 56,000 copies.



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**MEDITATIONS ON THE WAYS OF THE DEITY.**

No. XI

The unconsciousness of the dead must be taken into account in considering the apparently long time that God has occupied in fulfilling His purposes. A few thousand years to man are practically no longer than a "few days." A good sound sleep brings night and morning into very close proximity. The repose of the grave will do no less. A minute under an anæsthetic is to the patient no shorter than six thousand years. The oblivion of the death state operates in exactly the same way. Abraham's dissolution—covering some four thousand years—will appear to him no longer than the nightly sleep, or the time spent under the operator's gas. No, it is a great mistake—a pernicious mistake—to think and act as if our reward were a long way off. The scriptures do not encourage this notion. See how the Spirit speaks in Joel iii. 14. If the righteous had to live during the whole of the reign of evil, or were not called to an endless life, then we might reason soundly on the "long way off" principle, but not as matters stand. "The coming of the Lord draweth nigh." (Jas. v. 8).

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It is impossible to realise the reward promised. The terms which express it—"eternal life," "the life to come," etc.—are familiar enough, but their very familiarity tends to lessen the wonderful blessings they imply. No joys that we have ever experienced will compare with the joys which everlasting life will bring. The most vivid realisation of the reward may perhaps be obtained by contrasting it with our present sinful condition. Everlasting life will bring an end of everything which is disagreeable. We have all felt more or less the ills of the present vile body—sleepless nights, flagging energies, head-ache, heart-ache, etc., etc. Most have suffered from the curse of death—the loss of the cherished little one, the wife and mother, or the husband and father. We know, too, the incessant turmoil of life—the perpetual struggle with Diabolos, both within and without. Immortality, thanks be to God, will mean the end of all this—the unloosing of every burden. The bestowal of the blessed gift will mean the birth of a glorious, mighty, wise, God-like company—a company that will not only itself be free, but able to free others from the dreadful evils which now make all creation groan. Shall we not eagerly look and pray for this reward?

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The days of the wicked—no matter to what length they may reach—are but as "a shadow." "Yet a little while, and the wicked shall not be" (Ps. xxxvii., 10). This is the way in which God looks at the sinner's existence. Let us also look from the same point, and we shall be less inclined to fret at the trial which evil-doers entail. What are three-score years and ten, or even seven thousand—the utmost time that has been allotted to sinners—in comparison with eternal life? Let us go forward a little, and take a retrospective glance. Let us assume that Christ has come, and has made us immortal—like himself. Let us then ask, Where are the wealthy, the learned, the influential but godless contemporaries of

our probation days? Gone! and gone for ever. Let us still go forward, say ten thousand, or thrice ten thousand years, and repeat the question, Where are the wicked? How we shall realise then the beauty and truth of the statement that the days of the wicked are as "a shadow," and that their triumphing is short (Job xx., 5). "Wait on the Lord, and keep His way, and He shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it" (Pslm. xxxvii., 34).

"The Lord is at hand" (Phil. iv. 5).—"The night is far spent, the day is at hand" (Rom. xiii., 12)—"Surely I come quickly" (Rev. xxii., 20). There are some who would impeach the veracity of these statements, because eighteen hundred years have passed and they still remain unfulfilled. Evidently there is ground for the cavil, but let us look at the declarations from the Spirit's standpoint and the difficulty will vanish. The Spirit's standpoint is Eternity. It is written that with God a thousand years are but as "A watch in the night" (Psalm xc., 4) that eighteen hundred and more are but as "A small moment" (Isaiah liv., 7). Recognise this, and the truth and force of the statements in question will be seen. But why does not the Spirit in addressing man speak in accordance with man's computation of time? There is an explanation. Those to whom God speaks stands related to Eternity. The faithful are taught to regard immortality as certain of attainment—they are told that death is theirs (2 Cor. iii., 22)—that they have passed (relatively and prospectively) from "death unto life" (Jno. v. 24). Looking at the subject in this way—estimating the present from the standpoint of an eternal future—how beautiful is the Divine way of speaking. "Yet a little while, and he that shall come will come, and will not tarry" (Heb. x., 37).

That the wicked thrive apace is too palpable a fact to be questioned. It is a circumstance not peculiar to our day. It has in every age been a source of wonder and sorrow to the righteous. It moved Job to ask: "Wherefore do the wicked live, become old, yea, are mighty in power?" (xxi. 7). It was a matter which nearly caused the Psalmist to stumble, for he became "envious at the foolish, when he saw the prosperity of the world" (lxxiii. 3). Jeremiah was similarly perplexed—"Wherefore," he enquired of God, "are all they happy that deal very treacherously?" (xii. 1, 2.) Habbakuk was also prompted to make a like enquiry (Hab. i. 2-4). Yes, it seems strange that God should permit evil to grow and flourish. Nevertheless His wisdom cannot be questioned. Neither can His love for the righteous who are painfully affected by the evil. God doth not willingly afflict, and affliction is mainly caused by the wicked. God has been mindful of the grief and perplexity which the ascendancy of evil is likely to bring to His children, and has given them abundant comfort in relation to it. "Though a sinner do evil a hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him. But it shall not be well with the wicked, neither shall he prolong his days, *which are as a shadow; because he feareth not before God.*" (Eccles. viii. 12. 13.)

## CHRIST: HIS LIFE AND WORK 1,800 YEARS AGO.

BY THE EDITOR.

### CHAPTER XXVII.—THE PARABLES.

IN the last chapter, the parable of the sower engaged attention. It bears particularly on the individual results of the word preached.

*The Parable of the Tares.*—The parable of the tares deals with a larger matter. It deals with “the kingdom of heaven” in a history extending to the rectification of all things. The kingdom of heaven is a phrase interchangeable with the kingdom of God as we saw a chapter or two back. We must have in view the truth concerning the kingdom of God before we can understand parables that illustrate it. The kingdom of God is not exclusively an affair of futurity, though it mostly belongs to the future. The foundation of it has been laid in what God has already done upon the earth. His work with Israel by Moses—his work by Christ—have both contributed important and powerful elements; and even his work in Providence among the Gentile nations is doing something towards it in the way of preparing the earth and mankind. When the kingdom is finally and fully established, it will have been “prepared from the foundation of the world.” The parable of the tares represents that phase of it that embraced the personal work of Christ. This appears from Christ’s explanation. We will look at that explanation item by item: “A man sowed good seed in his field.” EXPLANATION: *The sower, Christ: the field, the (Jewish) world: the good seed, the truth, as embodied in its true believers.* “While men slept, his enemy came and sowed tares among the wheat.” EXPLANATION: *The enemy, the devil, consisting of the authorities of the nation, who everywhere stealthily neutralised the teaching of Christ, disseminating evil doctrines, and scattering wide their sympathisers and disciples, who drew away the people, and multiplied their own number greatly by the energy of their operations and the popularity of their influence.* “When the blade was sprung up and brought forth fruit, then appeared forth tares also.” EXPLANATION—*when Christ’s teaching began to take effect in the development of earnest disciples, the result was not so general as might have been expected, for the scribes and Pharisees had meanwhile been very busy on the quiet and out of the sight of Christ, and the people sided with them in larger numbers than would have been the case if they had been let alone to consider the works and words of Christ for themselves.* “So the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? From whence then hath it tares? He said unto them, an enemy hath done this. The servants said unto him, wilt thou then that we go and gather them up?” EXPLANATION—*The surprise of the Apostles that the people did not submit to the word of Christ, and their proposal (as on one occasion) that they should command that fire should come down from heaven and destroy them.* “But he said, Nay, lest while ye gather up the tares, ye root up also the wheat with them.” EXPLANATION—

*The destruction of the wicked would have interfered with the development of the righteous which requires that the wicked prosper for a while in their disobedience.* "Let both grow together until the harvest, and in the time of harvest, I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them, but gather the wheat into my barn."

EXPLANATION—*Both the wheat-class and the tare-class in Israel to be left unmolested till the arrival of their respective times, to be dealt with "according to their deeds."* The tare-class to be harvested "FIRST": the wheat-class afterwards—the one a long time after the other, as the event has proved. The harvesting to be performed by the angels in both cases, under Christ's command, but the harvesting of the tares to be done in the way of Providence, in which the angels work by influencing natural circumstances, while the harvest of the wheat would be done by them in an open and visible manner. The parable has been nearly all fulfilled, except the glorious part which is still future. "First" as the parable required, at the end of the Jewish world, the tare-class were gathered into Jerusalem, as into a furnace of fire, where there was wailing and gnashing of teeth, where they were destroyed with every circumstance of suffering and horror, as a study of the details of Josephus' account of the devastation of Judea and the destruction of Jerusalem, nearly forty years after Christ's ascent to "all power in heaven and earth," will abundantly shew to the reader. Thus were retributively "gathered out of his kingdom all things that offended" during his personal ministry, and "them who did iniquity." The kingdom of the Holy Land is his kingdom which enables us to understand the interpretation. If we supposed with modern theologians that "his kingdom" was "heaven" or the "church," it would be difficult to apply the statement that he is to gather the workers of iniquity out of his kingdom. But with an understanding of the kingdom, there is no such difficulty. The destruction of the whole generation of Jews that were honoured by his presence and wonderful works and proved themselves so utterly unworthy by rejecting and crucifying him, enables us to recognise the historic application of a parable which was at the same time a prophecy. The gathering of the wheat is next in order—tares "first,"—wheat afterwards. The wheat-class will be gathered openly by the angels at Christ's return. "He shall send his angels with a great sound of a trumpet and they shall gather together his elect from the four winds, from one end of heaven even to the other" (Matt. xxiv. 31). The "gathering of the wheat into the barn" will have its fulfilment in the entrance of the righteous into the Kingdom of God. "Then shall the righteous shine forth as the sun in the kingdom of their Father." It reads as if the shining forth of the righteous in the Kingdom would be immediately after the gathering out of the Kingdom all that do iniquity, but the scope of the parable compels us to attach the larger meaning of "then" to its use in this case. When we say, "first this, then that," we do not define time but order. "First the tares, then the wheat" gives no indication of the length of the interval. As a matter of history, it has already run into more than 1800 years. The righteous will shine forth in the

kingdom when the angels come forth to gather them for an entrance therein. It is a long time since the tares were burnt up on the same spot with fire unquenchable. It does not follow from this that there is no judgment and rejection of the unfaithful at the second coming of Christ. There is a place for every part of truth: and one part of the truth is that the tares of Christ's own day were cast into a furnace of fire for consumption within forty years or so of the utterance of the parable.

*The parable of the mustard seed.*—"Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed which a man took and sowed in his field; which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs and becometh a tree so that the birds of the air come and lodge in the branches thereof." This is a parable which carries its meaning on its face. Least of all things among men at the beginning: greatest of all things at the end: such is the Kingdom of God in every aspect in which it can be viewed,—whether as first planted in the earth in the promises; or as first introduced to any man called to be an heir thereof; or as first manifested in the earth at Christ's return. When first planted in the promises, it was confined to one old man who must have seemed demented as he sallied forth from the midst of his friends to an unknown land, or as he afterwards sojourned among the inhabitants of Canaan with the quiet confidence that he would one day be the possessor of "all these countries." What an indescribable contrast to this will be the occupancy of Palestine by Abraham and his multitudinous seed with Christ at their head, not only as the joyful inheritors of the most glorious of lands, reinstated in more than its original glory, but as the rulers of the entire habitable globe, whose enlightened inhabitants will joyfully repair to worship God and make obeisance at Jerusalem. When first introduced to a man's notice, in the testimony of the gospel, the kingdom seems to him the most insignificant of his personal affairs. Slowly his view enlarges until he begins to discern its importance, and submits to the requirements associated with it. At last he dies in the confidence of the hope thereof; and at the resurrection, he awakes to find all his personal affairs perished and gone, except this one momentous element of them—that he is an heir of the Kingdom of God which he enters in the unspeakable joy of a glorified nature and a position of everlasting power and honour, friendship and joy. Finally, when Christ steals into the world as a thief, the Kingdom of God arrived in his person is the smallest political fact on earth for the time being; but soon, the mustard seed sprouts. He awakes the dead; he gathers them to judgment with the few living who stand related to his tribunal; he separates the unworthy element from among them; with the accepted and glorified remnant, he commences belligerent operations against "the kings of the earth and their armies"—first shattering the Gogian hosts encamped against Jerusalem; then proceeding in detail against all countries and all governments, till the whole fabric of human power is prostrated in the dust and the Kingdom of God the only ruling authority on the earth. A knowledge of the Kingdom of God is the easy key to the parable of the mustard seed.

*The parable of the leaven.*—"Another parable spake he unto them, the

kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal till the whole was leavened." There have been fanciful interpretations of this. The leaven has been taken in its evil sense (for it was undoubtedly used to denote the spreading tendency of evil principles). It has been suggested that Christ meant the working of apostasy in the Church till Christendom should be overrun with error. In this interpretation, the woman is taken as "the church," and the "three measures of meal," as the three great ecclesiastical divisions of Christendom—the Greek Church, the Roman Church, and the Protestant communions. There is a certain superficial appropriateness in this that is pleasing at its first proposal: but deeper thought will not confirm it. Jesus spoke his parable with a meaning that his discerning hearers could penetrate. The coming state of the Christian world so-called was certainly not within their horizon; and it is not likely that Jesus would concern himself with the temporary triumph of darkness as the subject of a parable, or that he would speak of such a triumph as a matter in which the kingdom of God was "like" something else. In the Apocalypse, apostate Christendom is spoken of as "the court which is without (outside) the (mystical) temple," and which was not to be measured because "given to the Gentiles." It would be incongruous if a system sustaining such a relation to the divine regards, should have been the subject of a parable speaking of it as "the kingdom of heaven." We must look for an interpretation that will steer clear of such an anomaly. It is not difficult to find one. Leaven has characteristics apart from evil. One of these is its tendency to quietly work in secret with a power that will conquer a mass out of all proportion to its own bulk. A small quantity divided among three "batches" will leaven the whole. It is evident this is the aspect in which Christ finds a likeness to the kingdom of God. His work is "hid" "till the whole is leavened." This is the feature—a change extending to a certain "whole" brought about by a something "hid" and working quietly. As in the case of the mustard seed, so in this; it is not difficult to see a perfect parallel in the relation of the kingdom of God to the earth in which we dwell. It was a long time ago put into the mass or bulk of human affairs as leaven is put into dough. The form in which it was so introduced was the word and work of God "at sundry times and divers manners." It has been quietly affecting them ever since. In the laws established in Israel; in the word written by the Spirit, and studied by the faithful; in the gospel preached by the apostles, and received, more or less, intelligently by thousands, there has been a gradual modification of the state of things on earth, apart from which, the whole world would have been in the condition of the uncivilized races at this day. A principal part of the work done in this leavening process has been the development in all the ages of a people in harmony with God, from Abel downwards; who, in the further unfolding of the process, will re-appear in the land of the living, and be made use of in the position of governors of mankind, to powerfully affect the populations of the globe with the word—leaven till all are brought into sympathy with God, and the glory of the Lord fills the earth as the water covers the sea.

*The parable of the hid treasure.*—"Again the kingdom of heaven is like unto treasure hid in a field, the which when a man hath found, he hideth, and for joy thereof, goeth and selleth all that he hath and buyeth that field." The discovery of hid treasure is not so frequent an occurrence in our time as to enable us so readily to see the aptness of this comparison as those would see it who lived in the days of Jesus in the countries of the east. It is, however, even for us, easy to understand the pleasureable excitement with which a man would discover that a certain piece of land contained a mine of wealth, and the promptness and energy with which he would contrive to find the means of purchase. This is the point of the comparison. The kingdom of God is the hid treasure. The title to it is contained within the promises, and offered to men. But in the days of Jesus, these promises and this offer were not widely known. There was nothing for the bulk of mankind but the present life, with its imperfection and its shortness. When a man got to know that God had offered life eternal and a kingdom to all who should conform with the requirements associated with the offer, he was in the position of a man making a sudden and unexpected discovery of treasure trove ; and this parable gives us to understand that Jesus expects that a man becoming acquainted with this supreme fact will be as enthusiastic and prompt and enterprising in his measures for securing its advantages as men always are to secure temporal wealth when suddenly brought within their reach.

*The pearl of great price.*—"A merchant man, seeking goodly pearls, found one pearl of great price, and went and sold all that he had and bought it." The evident lesson of this is the same as in the parable of the treasure hid in the field, only it is put in a stronger light. The finder of the treasure in the field appears only as an accidental finder. In this case, the man is on the outlook for something good to buy, and, finding a particular gem, recognises its value so decisively as to sell his whole stock that he might obtain it. The parallel intended by Christ is that of a thoughtful man pondering life with a view to find good, and discovering the gospel of the kingdom, and God's invitation associated with it, perceives that it is of a value with which nothing else in human reach can be compared, and therefore bends his whole energy that he may attain it. The faithfulness of this to human experience will be most appreciated by those who have the most clearly seen and grasped the truth as it is in Jesus. Investigation, study, and labour are all found fruitless at the last when not directed towards God and His purpose in Christ. The part offered by God in him is the only "good thing that shall not be taken away." This was Christ's description of it in the house of Martha and Mary when he commended Mary's unmistakable preference for the things of God.

*The parable of the Net.*—"Again the kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind ; which, when it was full, they drew to shore and sat down and gathered the good into vessels, but cast the bad away." This is another phase of matters. It refers to what may be called the collective results of the offer of the kingdom in the preaching of the gospel, as distinguished from the individual applications suggested by

the parables of the treasure and goodly pearl. Jesus called the apostles "fishers of men" (Matt. iv. 19). Their business was to take out of the sea of human life, for God's after use, a proportion of the rational creatures swimming in its waters. In the parable, we are shewn the implement by which the fishing was to be performed—the kingdom preached was the net let down into the sea. The parable is of great value in one way. It shows us that the collective results of gospel word are not all genuine: that is, that the mere acceptance of the truth and enclosure in its net by the preliminary submission to baptism is not a certain guarantee of fitness for divine selection. If we were not plainly taught this, we should be perplexed at the result of the truth's operations. Imagining that everyone who received the truth must necessarily show the spirit of the truth, we should be distressed at the fact that comparatively few shew themselves true disciples of Christ. But here is this parable: "every kind" in the net, including "bad" that are "cast away." The meaning is placed beyond doubt by Christ's interpretation: "The angels shall come forth and *sever the wicked from among the just*, and cast them into the furnace of fire: there shall be wailing and gnashing of teeth." This puts everyone on his guard, and prevents him from leaning on man. Even a "brother" is but *contingently* a son of God. Our trust must be in what is written—not in mortal man's thought or utterance. If we lean on a brother because he is a brother, without reference to whether he reflects the mind of the Spirit or no, it might turn out that we are following one of the useless fish, that is, permitted to swim in the net for the time being. It has been a question with some why useless fish should be allowed to be enclosed in the net of gospel operations. There need be no question. Man's part is to accept facts—not question them. But the question is not without an answer, if we could know it. It is not difficult to conceive that if everyone admitted to the fellowship of the gospel were truly begotten of God, that fellowship would be too sweet to allow of the development of spiritual hardihood, which is the object of probation. "Coddling" never tends to strong or proper growth. We require to be thrown upon ourselves and upon God. There is nothing like a little rough usage for this: and no rough usage comes home like that experienced from fellow-fish, who snap and bite like dog-fish among herrings. The odiums and the oppositions of "those who are without" have scarcely a sting. But the enmity of those who are members of the household by recognised status is keen and nigh to killing. For this reason, it is used as part of the apparatus of probation, by which the man of God is trained to the robustness which, without losing the tenderness and the sweetness of the new man in his normal relations, can "endure hardness," and "contend earnestly" with the valour of "a good soldier of Christ Jesus."

The parable of the net was the last of the parables spoken by Jesus on this occasion, according to Matthew. After the parable of the leaven "Jesus sent the multitude away." He would draw to shore and land, and walk to the house where he made his stay in Capernaum—the multitude dispersing. In the house, the disciples asked him to explain the parable of the tares, which



he did, and then appears to have added the parables of the hid treasure, the goodly pearl, and the net—after which he asked them if they understood. They said, “Yes.” He then remarked that every man in that position—that is, who was “instructed unto the Kingdom of Heaven”—was like a well-stocked householder, able to bring forth out of his hoard “things new and old,” as occasion might require. The object of this remark was evidently to signify that wealth of mental resource, in the statement and illustration of the truth, would be the characteristic of those who had the understanding he was referring to, as contrasted with the meagreness and nakedness of those who, not having made wisdom an object of search, had no stock of the article.

His next move was to depart westward to Nazareth, reversing the route recently followed by brother Collyer in his journey from Nazareth to Tiberias. Arrived at Nazareth, he entered the local synagogue with which he was acquainted so well, from his regular attendance at it during the years of his residence there. Here “he taught them.” The people who heard him knew him, from his having been brought up among them. This was not a good qualification for appreciating him. They were astonished at his wisdom, but their astonishment did not move them to generous appreciation. On the contrary, they made it a ground of querulous challenge. “Whence hath this man this wisdom and these mighty works? Is not this the carpenter’s son? Is not his mother called Mary? and his brethren, James and Joses and Simon and Judas—and his sisters—are they not all with us? Whence hath this man all these things?” They seemed to think it a matter of complaint that he should excel those among whom he had been brought up. It is as if they had said, “Come down: you have no business in such a position, seeing you were bred among us, and worked at the bench in your father’s shop, and repaired our houses in his service.” How hopelessly unreasonable is the parochial intellect which is formed by exclusive contact with local surroundings, and unamplified by the study and the love of the great ways of wisdom. The phenomenon is to be witnessed everywhere at this day, and will continue to flourish until the rough wholesome education begins that Christ will enforce with the iron rod. In Nazareth, it was in a sense unpardonable. Jesus did not stay long in the place, and he did not many mighty works there because of their unbelief.” People are shut off from privileges by their own inappreciations and foolish prideful oppositions. It is so to this day.

The other parables we shall proceed to consider in succession, in fulfilment of the promise of last month.

### WHAT WOULD THE ANSWER BE?

If Christ, the Lord, should ask to-day  
As once of Peter by the sea,  
Whether we loved him—yea or nay,  
What would our truthful answer be?  
Of thee and me,  
What would our answer be ?

“ Yea, Lord : Thou knowest : ” should thus we cry  
With ready lip and beaming eye ?  
Or should our tones our fears betray  
“ We know not what we ought to say.”  
For thee and me,  
Would this the answer be ?

Or should we say—“ We love Thee, Lord,  
“ But wills are weak and hearts are poor ;  
“ We cling all closely to the word,  
“ Which will we know for aye endure.”  
For thee and me,  
This would the answer be.

It would not do for us to boast :  
We have no merit, we are frail,  
Our strength is weariness at most,  
And oft when we are tried, we fail.  
“ Yet we love thee ”—  
This would our answer be.

*A news-clip amended.*

Be not too ready with your promises lest your performances fail you. But once the word has gone from your mouth, let nothing keep you from doing as you have said. God keeps his covenants and exacts of his children that they do the same.

Every time a man is punctual, even if he has to force himself to it, he is helped to be faithful in everything, and does more than anything else will do to create confidence on the part of others. Many a man has been made by nothing else than punctuality.

PEOPLE WHO TAKE OFFENCE.—They are generally selfish people ; they are highly sensitive, but it is always about themselves. They are not sensitive about

other people. They are hurt that *they* have not been visited ; they are never hurt that they have neglected to visit *others*. They are hurt that you did not speak to them after meeting ; they are not hurt that they did not approach you with friendly greeting. Such over-sensitive feelings are of the *flesh*, and are among the weights to be laid aside as hindrances to the growth of Spiritual fruits, love, joy, peace, long-suffering, etc. The remedy will be found in the cultivation of that lowliness of mind which esteemeth others better than themselves—not looking to their own things, but to the things of others (Phil. 2, 3) ; and the practice of that charity which thinketh no evil, but rejoiceth in the truth.—S. J.

## DR. THOMAS'S PICTORIAL CHART OF GOD MANIFESTATION.

Jersey City (N. J.) U. S. A.  
April, 1887.

DEAR BROTHER ROBERTS, — It may probably be somewhat interesting to you, and to some of the "faithful ones," "scattered abroad," to hear something about our welfare here. Well, we are still struggling, toiling along the straight and narrow way, realizing truly, that it is the "Pilgrim's pathway." But the faith, and the hope, so precious to all true believers, lead us to realize also, that it is the only path that will eventually open out toward the Ho'y City.

The moral conflicts that fall to the lot of the Deity's children, everywhere, have been of a peculiarly trying character with some of us here. Amid all the afflictions of the "furnace" however, we are able to see many tokens of that grace, and love, and mercy, which flow out through Yahweh's name, toward those who put their trust in Him.

On occasional Sundays during the winter, a few of us have met for worship, in the Dr.'s old home. In the morning, our usual memorial service around the breaking of bread, was attended to. And in the afternoon, a few believers in our vicinity, have come in to hear words of truth, concerning the Kingdom of God, and the name of Jesus Christ. Some of our alien neighbours came on two occasions only.

The subjects presented in brother Codrington's discourses, were of a character that could not fail to nourish the spiritual life of the believer. One of the auditors, an old friend of the Dr.'s and formerly worker for the truth in these parts, tendered his thanks for the opportunity he had enjoyed of hearing those things brought forward. The subjects were elucidated upon the basis of the *Pictorial Illustration of Deity manifested in the Flesh*; together with the expositions contained in the *Eureka*.

The speaker endeavoured to show that

the Chart simply and beautifully illustrated the Dr.'s teachings as set forth in his exposition of the Apocalypse and Phanerosis, and succeeded in elucidating many of the glorious truths, that lie hidden within its symbolism.

A few jottings of some of the principal themes, discoursed upon, may probably be welcome to you, as one of those who find pleasure in hearing that Christ is preached in any part of the earth. A little synopsis, or condensation of subjects, I have endeavoured to present in the following pages in the hope that it may be useful in dispelling some misty conceptions that may have o'ercloved the spiritual horizon, in the minds of many.

EUSEBIA J. LASIUS.

### EXPOSITORY JOTTINGS.

The signification of the colours upon the Chart, is a most interesting portion of divine knowledge. All those colours are the subject of Bible testimony, indicative of certain principles and conditions in association with the manifestation of Deity in the flesh. "Scarlet," is used to represent sin in the flesh. A certain testimony through the proph t Isaiah, conveying the word of Yahweh to certain degenerated ones of Israel, saith: "Come now, and let us reason together; though your sins be as scarlet, they shall be white as snow: though they be red like crimson, they shall be as wool." Isai. i. 18 Light is thrown upon this testimony, through the representations upon the Chart, as they are shown by the light of other testimonies: bringin; out the hidden depths of meaning contained in it.

The *Blue*, or azure tint of the heavens, overspreading the scene where Moses is represented, as standing forth, ministering in the shadows of things that belong to the Name, has been shown to signify certain cleansing principles, within those spiritual elements, that find their fulfilment in the Christ.

A shade of purple also appears over the hills, and the figures in the distance; this

colour, we learn, represents the elements of *flesh*.

The *golden hue*, surrounding the symbolic orb of light, and the person of Jesus Christ, is the hue that pertains to the Spirit's glory, and is suggestive of many glowing testimonies; such as the following, wherein Yahweh addressing Zion, saith: "Arise, shine: for thy light is come, and the glory of Jehovah is risen upon thee." Isai. lx. 1. Also the word through Moses, saying, "As truly as I live, all the earth shall be filled with the glory of Jahweh." Numb. xiv. 21.

The fine amber light, encircling the countenance of Jesus Christ, as illustrated in the Chart, is suggestive of the words of the apostle Paul, as he said: "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.

Certain words and lines are written in black upon the chart. The name of Yahweh, when first manifested in the flesh, was made subject to the "furnace of affliction." This appears to be illustrated by the letters in black. "This colour," says the Dr. "indicates mourning, distress, intense depression of mind, from any kind of calamity that may befall. This appears from Job xxx. 26 31:—"When I looked for good then *evil* came: and when I waited for light, there came darkness." "The days of affliction prevented me: mourning (Heb. *kodair*, darkening) I went without the sun. . . . My skin is *black* upon me, and my bones are burned with heat. My harp also is turned to mourning, and my organ into the voice of them that *weep*." We need not multiply examples. This from Job shows that the outside blackness is caused by the inner heat of burning, or intense affliction." *Eur.* vol. ii. p. 168-9.

The *white* underlying the black and red lines, is seen to be emblematic of the purity and righteousness, that belong to the character of those who put on the name of Christ.

Moses' crimson robe, in which he is represented as standing forth to minister in the typical shadowings of things concerning the name—seems to bear a most significant relationship to the cross. In this figure we are led to the contemplation of testimonies that tell of the sins of a world

of believing ones, borne away through the efficacy of the precious blood of sprinkling: even the blood of the "Lamb slain from the foundation of the world." His golden waistcoat, or breast-band, appears a symbol of the "breast-plate of righteousness," which wrought out the golden element of a tried and precious faith. The trial of which, saith the apostle, "being much more precious than of gold that perisheth, though it be tried with fire," &c., 1 Pet. i. 7. His head and hairs are represented as being *white*. This is suggestive of the testimony concerning the spirit symbol of the Son of man, in Rev. i. 14. "His head and his hairs were white like wool as white as snow." Also of that which tells of the mitre of fine linen, worn by the High Priest, under the law. Symbolising "the purity of the head,"—also, the words of Yahweh through the prophet saying: "though your sins be as scarlet, they shall be as white as snow: though they be red like crimson they shall be as wool" Isai. i. 18.

How the initiation of the plan of redemption for those guilty, though repentant ones, was to be brought about, is most significantly symbolized in the scene of Moses' ministration. He is represented there as proclaiming the memorial name to Israel: and also as elevating the brazen serpent in the wilderness. "Hear, O Israel, I will be, our mighty ones, is One who will be,"—is the Dr.'s rendering from the Hebrew of Deut. vi. 4. This proclamation is represented on the chart as terminating with two hands: one pointing towards the symbol of the memorial name at the top, and the other towards the person of Jesus Christ. And in the scene where Moses stands forth ministering for Yahweh, the "proclamation" is placed in association with the symbol that prefigured the flesh when it should be made an offering for sin. When sin should be condemned in the same nature that the children have inherited from our first parents in the garden of Eden. This is explained in the testimonies that were uttered by Christ. "As Moses lifted up the serpent in the wilderness, even so, must the son of man be lifted up," John iii. 14. "The bread I give for the life of the world is my flesh," John vi. "My words are spirit and life: (or "*spirit imparting life*.")" "The flesh profiteth nothing." "I and my Father are one," John x. 30.

If there had been only the flesh and its sufferings shadowed forth in the types, it could not have been shown that the spirit power, word, and name of Yah, were to be manifested through the flesh; and to be the redeemer and saviour thereof. This, however, is illustrated in the symbols upon the chart. The flesh apart from that manifestation of the spirit-power of Yahweh's name, could not have been the saviour of his people from their sins. For man "cannot redeem his brother, nor give to God a ransom for him," Ps. xlix. 7. "The word was made flesh, and dwelt among us" (said the apostle John) "and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth" John i. 14. Jesus said unto them, "The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works" John xiv. 10. "I am come in my Father's name" John v. 43. "I am not alone, but I and the Father that sent me" John viii. 16. "I have manifested thy name unto the men which thou gavest me out of the world" John xvii. 6. "I have declared unto them thine name, and will declare it: that the love wherewith thou hast loved me, may be in them and I in them" ver. 26. These testimonies shed light upon the representation of Moses' ministry, pertaining to the name. And will be more fully elucidated in the following unfolding of testimonies concerning the memorial and its attributes.

We are led, therefore, to an understanding of the words of the Eternal Ail, uttered through the prophets, in the "Times of the Prophetic Oracles," when light is shed upon them through testimonies that were uttered by Jesus Anointed in the "days of his ministry," and the ministry of John the Baptist. So that when the memorial, "Ehyeh, I will be," proclaimed through Moses, came to be embodied in Jesus the Christ, its significance and power is revealed in all the attributes and official characteristics that belong to it.

When, therefore, we read the words of the Eternal Ail, through Isaiah the prophet, saying "I am Ehyeh your Holy One, the creator of Israel your king:" and am Ehyeh (or Jehovah) there is none else: Beside me there is no Saviour" (Isa. xliii. 11-15), we are led to apprehend the import of the words in the line of testimonies

from the spirit of Christ, as it reads "I am Ehyeh the Saviour (*i. e.* JESUS) the anointed king of Israel." The holy spirit-name of "Ehyeh," in his official character as "Creator of Israel," "King" and "Saviour," according to the testimonies given, finds complete manifestation, in the person and character of the Christ,—the anointed Jesus.

In the line of testimonies from the "Prophetic Oracles," the Eternal Ail saith: "I am the first one and the last ones." An explanation of this is given in *Eureka* vol. 1, pp. 112-113. One is represented as inquiring through the prophet, saying—"Who hath wrought and done this, naming the generations from the beginning (at the bush?) To which inquires the Eternal Spirit answers, ANI YAHWEH, *I who will be: THE FIRST ONE, and THE LAST ONES: I—He.*" Isai. xli. 4. In this passage, "the last," is in the plural, but in Isai. xlv. 6—it is used in the singular, according to the formula "Thussaith YAHWEH *Le'vaath* (or He who will be of hosts) that is "commander" of them (Ch. lv. 4). I THE FIRST ONE, and I THE LAST ONE: and without me no ELOHIM." . . . "The "last ones" of the forty-first chapter are comprised in the "last one" of the forty-fourth, which though expressed in the singular clearly indicates a plurality by its association with the sentence "and without me no Elohim." Without the Spirit which quickeneth, there will be no glorified saints. for "the flesh profits nothing:" they are "the people of Olahn" destined to reign with Christ a thousand years—Apoc. xx. 6. And here the reader is requested to bear in mind that the titles and expressions by which the ETERNAL POWER designates himself in the Scriptures of the prophets are all reproduced in the New Testament and the Apocalypse, and therein applied to Jesus and his brethren when "perfected in Spirit" or "glorified together" Rom. viii. 17. Thus the prophetic YAHWEH ELOHIM styles himself *the first and the last*; so doth the symbolical Son of Man (see Rev. i. 17, the word: of Jesus Christ "unto his servant John," saying, "I am *the first and the last*:" Also the testimony in verse 8, that is recorded upon the Chart: "I am Alpha and Omega, the beginning and the ending, saith the Lord, Who is, Who was, and Who is to come, The Almighty)." "YAHWEH says, he is

the only *Rock* :—Paul speaking of the *Rock* terms it *Christ* : “YAHWEH styles himself King of Israel,—Christ Jesus calls himself the same : YAHWEH declares that he is the Saviour, and that there is none beside him : The Word made flesh, was called Jesus, because he should save his people, or be their Saviour : “I, I, YAHWEH, and there is no Saviour beside me” (Isaiah xliii. II.)

In reference to those words of Christ, saying,—“The bread I give for the life of the world is my flesh” (John vi.) an explanation is given in vol. I as follows : “For the bread of the Deity is He, who descending out of the heaven, and giveth life to he Kosmos.” This was as much as to say, that the manna was representative of a life-imparting agent from heaven : even the Logos speaking by Jesus. ‘In him’—the Logos, ‘was Life,’ says John ‘and the Life, was the light of men.’ It was this Logos who said, ‘I am the Way, and the Truth ; the Resurrection and the Life’ : ‘I am the Bread of Life,’ or the manna : ‘I came down from heaven’ : this is the bread which descendeth from heaven, that a man may eat thereof and not die’ . . . ‘If any man eat of this bread he shall live in the Aion : and the bread that I (the Logos) will give is my flesh, which I will give for the life of the Kosmos.’

“Thus spake the Logos, who was in the beginning the Deity. He promised to give ‘his Flesh,’ for the sustenance of the Kosmos, This flesh was the Son of Mary and David, named Jesus : and the Logos

appointed that Jesus should be eaten, and his blood drank in the even, by all who would become the subjects of resurrection to the life of the Aion. ‘Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you’ . . . The Christ, then, or the Logos become flesh, is the ‘spiritual meat,’ represented by the flesh and manna in the wilderness . . . “1st. It was typically necessary that Israel see the Glory of Yahweh before they eat heaven’s flesh at even, and eat from the the manna in the morning : 2nd. That they eat the first : 3rd. That they eat the bread afterwards : 4th. That they eat before they obtain Aion possession of the land promised to Abraham and his seed. Under the first head, I remark that Jesus anointed was the Glory of Yahweh. This is proved by John’s testimony, that ‘the Logos became flesh and dwelt among us (Israelites) and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth. And of his fulness have all we received, and grace for grace : for the law was given through Moses ; the grace and the truth (represented by the law) came through Jesus Anointed.’ This glory of the Father was seen by ‘Judah and his companions,’ in the evening of the Mosaic Aion : and he was seen in the wilderness, as Isaiah had predicted, saying, ‘The voice of him that proclaimeth in the wilderness, prepare ye the way of Yahweh, make straight in the desert a highway for our Elohim.” *Ew.* vol. i. pp. 310-11-12.

(To be continued.)

A REVISED READING OF 2 TIM. II. 23-26.—“But foolish and ignorant questionings refuse, knowing that they gender strifes. And the Lord’s servant must not strive, but be gentle towards all, apt to teach, forbearing in meekness, correcting or instructing them that oppose themselves, if, peradventure, God may give them repentance unto the knowledge of the truth ; and that they may recover themselves out of the snare of the devil, having been taken captive by the Lord’s servant unto the will of God.” This rendering, by the authors of the Revised Version, takes the verse out of the hands of our orthodox friends who see in it a

support for their idea of the devil. “Those that oppose themselves,” of verse 25 evidently refers to unsound brethren who according to verse 23 let foolish and ignorant questions gender strife. But the servant of the Lord, who studies to do His master’s will, a brother apt or able to teach, is commanded to avoid strife, and in gentleness, forbearance, and meekness to instruct those that oppose themselves, thus taking them captive unto the will of God. The knowledge of the truth, through God’s grace turning their minds from the thinkings of the flesh or devil, by which they had been ensnared.”—S. J.

### STORM-TOSSED DISCIPLES.

The Disciples strove hard for awhile,  
The force of the waves to withstand,  
And then wearied out with their toil,  
They saw the Lord Jesus at hand.

We, like the Disciples, are tossed  
By winds on the perilous deep ;  
But, like them, we shall not be lost,  
If Jesus from danger us keep.

Though billows and winds are enraged,  
And threaten to make us their sport,  
This Pilot his word has engaged  
To bring us in safely to port.

The storm seems long and severe,  
The winds and the seas are still high ;  
Lord, Jesus, we pray Thee appear,  
And say to thy servants, "'Tis I."

*Selected by A. B*

THE LATEST RELIGIOUS EXTRAVAGANCE.--It is written that David once gave great occasion to the enemies of the Lord to blaspheme." This has since been done in countless numbers of instances by those who professed more or less to be the Lord's friends. The latest illustration is the case of so called "Jezreelites"--a body said to have been founded by a private soldier at Chatham, who died two years ago. After his death, his wife whose Christian name was Esther took over the management of the sect under the name of "Queen Esther." For several years, they have had quarters at New Brompton, where the e is in course of erection a huge stone building said to be capable of accommodating 144,000 of the sect, who will eventually assemble there. With the view of finding employment for those members who already have taken up their residence in the neighbourhood, some twenty or thirty shops have been opened in Brompton and Chatham, and the businesses of grocers, bakers, printers, bootmakers, &c., carried on. A number of the members have come from America and other parts of the globe and have deposited the whole of their worldly belongings unreservedly in the Jezreelite

exchequer. Discussions about the management having broken out, the new comers have now been turned adrift in an almost destitute condition. Amongst this number is a man named Noan Drew, who a short time since was a flourishing farmer in Michigan, and who, with several sons and wife, was induced to come to England and throw in his lot with the sect. On a recent evening, Drew was walking along High Street, New Brompton, when he was met by a procession of Jezreelites, with music playing and banners flying. Some remarks appear to have been made to Drew, who thereupon retaliated by charging the leader with fraud. A large concourse of people speedily gathered round, and Drew recounted his grievances. The five or six hundred people who had assembled cried "Shame!" on the Jezreelites, broke into the ranks, smashed the instruments, tore the banners into fragments, and made a raid on the Jezreelites' house, almost wrecking it; but, on the arrival of the constabulary, the crowd soon dispersed.--What can any one who knows the Scriptures do but cry "alas!" and sigh for the day when God will rescue His own name from dishonour, and display of His own glorious power!

## BRO. COLLYER'S JOURNEY TO PALESTINE.

*(Continued from last month.)*

Returning to the hotel at Jaffa, I was introduced to a Madam Prinseps, a Scotch lady of means, who was visiting Palestine for purposes of recreation. Her principal point seemed to be the painting of the flowers of the country. We got into conversation on religious matters, and soon found ourselves discussing the question of the Restoration of the Jews. I found she was entirely in favour of that truth. But the landlord, Mr. Hardegg, though he had been an Adventist, took part in the conversation in the opposite strain. He had almost come to the conclusion, he said, that the prophets did not mean the real restoration of the Jews, but something of a spiritual import. He said he was writing a book in defence of that view of the question. Madam Prinseps expressed herself highly satisfied with the way in which I defended the restoration of the Jews against him, and seemed to take a good deal of interest in me in consequence. In the course of our conversation, Mr. Hardegg told me as a secret that the Baron and Baroness Rothschild were in the country, travelling *incog*. They were in fact in the hotel, in a private room. From his description, I was able to identify them as a lady and gentleman who had come in the same steamer as I did from Port Said. They came on board there. I knew from the whispers that went on that they were notabilities, but I did not know who they were. During the voyage, I spoke to them once or twice, but only in a general way, as one passenger would speak to another. Now that I knew who they were, I was greatly interested. I spoke to the Baron once or twice after this, while he was waiting for the Baroness getting ready to start for Jerusalem. She was a long time getting ready, and he paced about, and stopped once to pass remarks.

spoke to him about different things, but to no particular purpose. He is rather shy of company, and gets away when there is any likelihood of visitors interfering with privacy. He keeps aloof from the Jews as a rule: but at several of the colonies—particularly at a place called Ram'eh and Summarin, he had intimate dealings with them. After a time, the Baron and Baroness drove off in a landau for Jerusalem. I followed on Tuesday morning early, in a German carriage, with a number of Germans. Jerusalem is about 30 miles distant. There is no regular conveyance: it is according to the number of passengers. There is a service every day, but not at any stated hours. You make your arrangements the night before. If there is only one passenger, he goes on horseback. A regular service has been tried several times, but it did not pay. The fare is ten shillings; special private carriage, thirty shillings. Ours was not a special conveyance, but a general one, in which, besides myself, there were two men, three women, and four children—all Germans. Our route lay across the plain of Sharon. The road was good—and the country was beautifully laid out—well cultivated and very fertile. The morning was fine and riding very pleasant. We made our first halt at Ramleh, a small town or hamlet of about 1,000 people, half way between Jaffa and Jerusalem. It does not seem much of a place seen from the road. Here we stayed two hours. I spent the time reading in the hotel at which we halted. It is a quiet place, and little is to be seen. We started again at half-past 10 (we had arrived about half-past 8). It was not long before the country grew hilly and rugged, which continues to be the character of the road all the way to Jerusalem. Our next stop was at Bâb el Wady, a mere cluster of houses,



among steep hills on every side. We stayed an hour, and had lunch and rest, which were very acceptable. We resumed the journey about 3 o'clock. About three or four miles out from Bâb el Wady, a mountainous part was pointed out where it is supposed the conflict between David and Goliath took place. It looks very like the locality described in the narrative. The German travellers had guns, and they hindered us on the road a good deal going after birds. They shot about 50 in all, many of them very beautiful. We passed companies of Jerusalem tradespeople, who had been out for a holiday and were returning. At half-past 8 we were coming within sight of Jerusalem, but it was getting dark during the last two miles, and we could not see much, which was rather disappointing. As we rolled into the city, everything looked dull and miserable. We drove straight to the Mediterranean Hotel, a comfortable place where Cook's tourists are accommodated. Supper was provided, after which, being fatigued with the journey, I went to bed and slept fairly well. I got up in good time the morning after, and got out on the roof of the hotel. Like almost all the buildings there, it is flat-roofed, and you can have a considerable walk inside the parapet. From the roof I was able to see nearly the whole of Jerusalem, and took bearings so as to be able to find places readily afterwards. I enjoyed the prospect very much. I could see the Mount of Olives and the Mosque of Omar standing where the Temple used to be, also the Tower of David and what is called The Church of the Holy Sepulchre. When I got down stairs, I found a gentleman waiting to see me, a Mr. Gellert, a friend of Mr. Cook's and a resident in Jerusalem, whose address I had and was intending to call on him, but he had been told I had arrived and had called. I was glad to see him and found him very useful as regards local information. After I had breakfasted, we sallied out. He took me

to the market first, in the Jews' quarter and into the principal synagogue. Many people were coming and going but there did not seem much earnestness in the synagogue service. At "the Church of Holy Sepulchre" something special was going on. The Greek Patriarch was there and it was the birthday of the King of Greece. There were crowds of people and much ceremony, carrying of candles, &c. Going on from here, my guide pointed out various features of interest. At the place where Christ was supposed to be crucified, many people were dropping on their knees. At the Mosque of Omar, we were shown what was alleged to be the very rock on which Abraham bound Isaac. There is very little reliance we know to be placed on these traditions, but there could be no mistake that the Mosque stands on Mount Moriah as the Temple did before it, and that if not on the piece of rock shewn to us, somewhere near that spot Abraham did give up his son at the divine command. The stone shewn to us was a piece of solid rock fenced off and looks apparently as if it had never been moved. I got inside the mosque. It is a very unusual thing for strangers to get this privilege, but under Cook's arrangement we were favoured. I was ordered to take off my boots and was provided with a pair of slippers. Two Turkish soldiers and a dragoman showed us round. The grandeur of the building is very impressive: and its wealth struck me as prodigal. I could not help thinking what a dreadful waste of wealth. There is a great deal of solid gold in the ornamentation of the walls and pillars. There is a dead silence in the place throughout. We were there about half an hour. When we came out, we went across the square towards a building leading out of the Mount of Olives. It is thought this was the way Jesus always took going to and fro between the temple and the Mount of Olives. There is a very old portion of building there as we pass out. I don't know how far it dates back, but

immense stones on pillars have been found underneath in connection with the successful excavations of Cap. Warren not far from this spot. From here we went back to the hotel, which we reached about 4 or 5 in the afternoon. I did not go out again that day. Next day I went out alone. I walked outside the city walls in the direction of the Mount of Olives. I came to the Garden of Gethsemane. Here I stayed for an hour or an hour and a half. Then I made my way to the top of the Mount of Olives. At several points going up the mountain, I got splendid views of Jerusalem underneath. At several spots you can see the whole city. It is a comfort to get away from guides. You can use your own knowledge without reference to special spots which are mostly legendary. From one of the positions I passed, it is very certain that Jesus beheld the city on that memorable occasion when foreseeing its desolation he wept, though surrounded by a rejoicing multitude. There are various buildings on the top of the hill, some of which impress you. There is the Russian monastery for example—an imposing and extensive building. Russia has many such places through the whole land, and is increasing them as fast as she can get opportunities of acquiring them. They are ostensibly religious places—places for the accommodation of pilgrims; but along with them comes influence, and a footing that Russia knows how to turn to account for political objects. Mr. Oliphant referring to this in conversation expressed himself indignantly at the supineness of the British government. But they will get a waking up by-and-by, as they did in Egypt. I passed along the top of the mountain southward as far as I could get. The prospect increased in beauty the further I went south. I was surprised I could see so much; places at least 20 miles away seemed quite near, owing to the remarkable clearness of the atmosphere. You see the whole country lying at your

feet as it were. I could see the whole valley of the Jordan, the Dead Sea, and the mountains and Moab beyond. Mount Nebo from which Moses had a similar, but probably more extensive view, can be seen from this spot. I was most of all impressed with the Dead Sea which seemed so near and was really so far away. I spent the whole morning in the journey I have described, returning by the Damascus Road to the hotel which I reached about 12. After lunch, I sallied out again, and went right through the city, going out at "St. Stephen's Gate," and along by the brook Kedron, and right round the valley of Hinnom, and past Absalom's pillar, returning to the hotel at 5. I did not go out again that day. At the hotel, I met with the American consul with whom I had some interesting conversation about the habits and customs of the people of Jerusalem. Next day (Friday) I went to see the agent about getting back to Jaffa, and arranged to go in a carriage with a German who was returning on the following day (Saturday). Before the start, I went down to the market to see if there was any difference between Saturday—(the Jewish Sabbath) and other days. I was surprised at the difference as showing the amount of business in the hands of the Jews, as well as indicating the number of Jews in Jerusalem. The streets were as empty and quiet as those of any English town on a Sunday. I was much struck with this. Nothing could have more tellingly illustrated the returning preponderance of Jewish life in the city of David, which is both to be desired and expected at this time in the world's history. While I was waiting the getting ready of our conveyance, **Baron** Rothschild passed to the Synagogue, and a number of people with him. We started for Jaffa about nine in the morning. We had three ponies and got along better. We stopped at the same places as when we came, arriving at Jaffa about sunset after a pleasant

day's ride. My companion on the journey was a Roman Catholic priest—a very affable and pleasant person—who, however, having paid 35s. to have the whole carriage to himself, at first objected to my company. The matter was compromised by the return of a part of his passage money, which he afterwards said he was glad had been so arranged, on account of my company which pleased him. I cannot say the experience was quite mutual. He was unapproachable as regards anything of importance, while chatty and free as regards the trifles. However sedate he might be among his own people, he was as free and jovial enough by the wayside—an inveterate smoker, smoking and drinking the whole way. On arriving at Jaffa, I went to Mr. Hardegg's hotel for the night. Next day, about mid-day, the steam boat called from Port Said, and we got on board for Haifa, the place of Mr. Oliphant's residence, about a hundred miles further along the coast towards the north. It was a little rough getting on board, but the day was fine and the sea smooth, and the coast was within sight all the way. We had some splendid views of the land—the glorious land. We rounded the Carmel head about half-past eight in the evening, and came to anchor in the bay close in to the land. There was no stage far enough out for the vessel to moor at. A lady came on board to meet a brother of hers who was on the steamer—a clergyman from

India. She told me some one was waiting for me, whom both she and her brother knew. I found out directly who it was. We landed in boats, but it was much easier and pleasanter than at Jaffa. This was doubtless owing to the protection afforded by the Carmel spur, jutting out into the sea, and giving Haifa the advantage of a bay or roadstead. On landing, I found Mr. Smith waiting with Mr. Oliphant's carriage to drive me home. Mr. Smith is the clergyman who called on you with an introduction from Mr. Oliphant on January last. The cultivation of the moustache had altered his appearance a good deal. There was some delay in getting our things passed through the hands of the Turkish officials who show their characteristic slowness in everything they do. Once out of their hands, Mr. Oliphant's Syrian driver soon rattled away with us toward Mr. Oliphant's house. It was rather a rough drive at first, owing to the narrowness of the streets. Clearing these, the roads are very good. Haifa is a much cleaner place than Jaffa. I was not able to see much of it, however, on the way to Mr. Oliphant's, as it was getting dark. On arriving at Mr. Oliphant's house, Mr. Oliphant received me very cordially. It was getting late for the custom of the place, so we had not much conversation on that evening. After a little light refreshment, we retired at half past nine, and I was favoured with a sound refreshing sleep under Mr. Oliphant's roof.

(To be continued.)

“MINUTES.”—The French have a proverb “God works by minutes.” It deserves attention. God's great plans are not wrought out by years, but move on through all time, in minutes, while we are sleeping, or trifling, or learning, or working. When men work by minutes, there is hope of something coming of their efforts.

“ALL THE TIME.”—Red Jacket once heard a wise man say, “I have not time enough!” Looking at him in surprise,

the Indian exclaimed, “You have all the time there is, haven't you?” In a certain sense, this was true. Yes, we have all the time God gives us to work out our own salvation, but its use is a question of conditions to some extent. The pity is that people do not use all the time they have. Let us catch the minutes and make such use of them as that the years may not be unfruitful as they pass by and become recorded in the great Book of Remembrance.

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**SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN  
ECCLESIA, NO. 182.**


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*“Exhort one another daily.”—PAUL.*

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In Jer. xiv., as in many parts of the prophets, a calamitous state of things is depicted as prevailing in the land of Israel. It is a picture of death—no rain, the ground chapt, the gates languishing, a black aspect on everything, Jerusalem and the country round full of mourning—the children of the nobles themselves on the outlook everywhere for water. If we enquire the meaning of it, we are led straight into the heart of instruction. We do not require to go far to get the meaning. It is asked and supplied in the chapter. The question is put why God should thus neglect his people—why he should be as a stranger in the land—why he should let it seem as if he had no power to save. The answer is straight and strong, and it is an answer from God. “Thus saith the Lord unto this people.” What saith He? Why that they have loved to wander from Him: that they have forsaken Him: that they have forgotten Him. What then? “Therefore the Lord *doth not accept them*: he will now *remember their iniquity* and visit their sins.” This then is the explanation of the evil things that befel Israel in their land. It was as Moses told them when they came out of Egypt. “Beware that thou forget not the Lord thy God in not keeping His commandments and His judgments and His statutes, which I command thee this day. . . If thou wilt not hearken unto the voice of the Lord thy God . . . the Lord shall make the rain of thy land powder and dust. . . Thou shalt not prosper in thy ways. (Deut.)”

It may be said, this is all ancient history, what has it to do with us? A moment's enlightened reflection will bring the answer. It is ancient history written for us. It is among the “whatsoever things ‘that’ were

written *for our learning*,” of which Paul speaks in Romans. Paul says the same thing even about the incidents that happened to Israel on their way from Egypt to Caanan. Referring to such unlikely things as their murmurings and God's manifested displeasure, he says, “all these things happened unto them for example: and they are *written for our admonition*” (1 Cor. x. II). If this is true of the events of the Exodus, how much more of the messages of the prophets. They are intended to convey instruction. It is not difficult to see that they do so. If God was displeased with Israel for wandering from Him, will it be any different with us? It is the great crime of the present age that God is ignored and forgotten. It is a crime we were once guilty of. It is a crime into which it is very easy to relapse. Hence the wisdom of reading and studying the prophets, as well as other parts of the Scriptures, that we may come quite into harmony with God's views of human action, and be preserved from those wrong views which only bring misery and destruction at last. In the case of Israel, it was the law of God by Moses they neglected: in our case, it is the same voice speaking from heaven by Christ, and recorded in the apostolic writings and nowhere else. It is this that the whole world neglects and leaves out of account as entirely as if it had never been delivered. It is this that we may be drawn into forgetfulness of, by the influence of other things, and the supreme power of universal example.

How serious a matter it is to forget the law of the Lord and act in opposition to its prescriptions, few men in our generation realise. How serious a thing it is we may learn from what God said by Nathan to David, when he sinned

in the matter of Uriah. "Now therefore the sword shall never depart from thine house because *thou hast despised me*" (2 Sam. xii. 10). David had no thoughts of despising God when he sinned the sin which God condemned. He merely yielded to pleasant desire in the first instance, and then sought to screen himself from shame in the second. David feared God exceedingly and had not changed his mind towards God at all. Yet this was God's construction of his act: that in going contrary to the commandment God had given for the guidance of human action, David had "despised God." Men do not think of this when every day in their lives they do the things God has forbidden to be done, and leave undone the things He has commanded to be done. What a fearful accumulation of guilt lies upon the children of disobedience! What a fearful crime for men to despise God. Those despise God who despise His word: and those practically depise His word (in God's estimation) who neglect it or disobey it. They do so with impunity now. No harm seems to come to their negligence. It would be foolish to be misled by appearances. It was so with Israel for a long time. It did not seem to matter whether they observed the law of Moses or not. The sun rose, the rain came, the harvest matured, prosperity reigned as much as when the first generation of their fathers feared the commandments. Yes, for a while; but mark the expression in this chapter. "He will now *remember* their sin." Look out upon their calamitous history and see what this means. Look at their desolate land; look at their wandering and downtrodden race: look at their scattered polity, headless and powerless. Now make the application. It has an application in other directions. See what is said of Rome, respectable and respected Rome which notwithstanding herself, which have "reached unto heaven," rears her head in complacent and prosperous authority among the nations of the earth. "Great Babylon *came in remembrance* be-

fore God, to give unto her the cup of the wine of the fierceness of his wrath." There are things long past—deeds and transactions which are ancient and forgotten history with the world—to come up again in divine reckoning and be made the basis of terrible acts of retribution—just as with Israel of the 42nd generation of whom Jesus said that upon them would come "*all the righteous bloodshed upon the earth* from the blood of righteous Abel to the blood of Zecharias"—an imprecation so terribly fulfilled in the destruction of the Jewish state by the Romans. Men may individually insulate themselves from the guilt of a generation in which they live. Hence Peter exhorted those who were reasonable to "save themselves *from* that generation." But men who drift with the stream, partake of the guilt of their generation and may find themselves involved in the whirlpool of judgment that will destroy the present wicked world when the time for "remembrance" arrives. This remembrance acts both ways. Forgotten deeds of evil will be remembered and so will forgotten deeds of obedience to God. We read "a book of *remembrance* was written before him for them that feared the Lord and that thought upon his name and they shall be mine saith the Lord of Hosts in that day when I make up my jewels." What encouragement we have in view of these things to continue *patient* in inconvenient well doing and constantly avoiding convenient evil doing. The day of the issue of things, which is as sure to come as the next eclipse, will shew the supreme wisdom of such a course and the supreme folly of those who allow themselves to be cheated into forgetfulness of God and disobedience of His commandments.

There are some people for whom God will not be prayed to—people that are in a nominal sense his people. Thus concerning Israel—God's own people—He says to Jeremiah in this chapter, "*Pray not for this people* for their good. When they fast, I will not hear their cry. When

they offer burnt offering and an oblation, I will not accept them." The reason of his severe attitude, we have already seen. Israel had forgotten God and discarded His law. Consider in this light the community among whom we live. Jesus said, "I pray not for the world." It is a parallel case. Prayer is only acceptable on behalf of those who fear and love and obey God. The world does none of these things. It is in the position of Belshazzar to whom Daniel said, "The God in whose hands thy breath is and whose are all thy ways hast thou not glorified." It is therefore in a position of great wickedness, with all its education and refinements; and it has not ceased to be true that "the friendship of the world is enmity with God." We have stood aside from the world: are we acceptable with God? Yes, if we fear and love him, and listen to him in the daily reading of His word, and serve him in the observance of the "all things whatsoever he has commanded us by Christ." If we do not these things, but merely mind earthly things like all the world around us, in what are we better than they? In that case, we are worse than they, because we know better and have promised differently. To be "condemned with the world"—to have part in the "judgment that will devour the adversary" is the destiny divinely written beforehand, of all who are in this relation to these things. Here the matter comes home to us. We have been separated like Israel, to be a people, but God's pleasure in us depends upon our faithfulness to him. If we hold our position in the gospel, merely as a man holds a policy of insurance or a deed of conveyance—that is, as an instrument of personal advantage in a futurity for which we find it our interest to provide, God will have no pleasure in us, and we shall find the gospel of no advantage. Christ will refuse to pray for us, and we shall go to his judgment seat at last to find our sins unforgiven, and our path closed by condemnation. Looking at

Israel as exhibited to us in the Scriptures of truth, we learn what is pleasing to God and what is not.

Jeremiah's words were very unpalatable to the people—at which we cannot wonder. The words of another class were quite acceptable. These were the false prophets, but who were not discerned to be such by the people in general. Their words were pleasant words—assurances of peace, where Jeremiah was warning them against the coming calamity because of their sins. Such words were naturally very powerful with the people, and Jeremiah found their influence a great barrier to the work God had sent him to do. Of this he makes complaint in the chapter before us: "Oh, Lord God! Behold the prophets say unto me, we shall not see the sword, neither shall ye have famine, but I will give you assured peace in this place" (verse 13). What was God's response to this? It is most worthy of note: "The prophet's prophecy lies in my name. I sent them not, neither have I commanded them, neither spake unto them. They prophesy unto you a false vision and divination, and a thing of nought and the deceit of their heart." What is most noteworthy of all is the fact that these pleasant-spoken, people-misleading, false prophets were tolerated side by side with a true messenger from God. What are we to make of it? God could have paralysed them all in a moment so that no doubt could have been left in any one's mind as to their true character, and all would have seen that Jeremiah's message was from God. He did so manifest his discriminating power on important occasions, as when the envious Korah, Dathan, and Abiram were supported by a phalanx of the most influential of the congregation against Moses, and as when God answered one man by fire on the top of Carmel, and ignored hundreds of sycphantic priests whom he left to slaughter. But in the case before us, He left the false prophets to say their say unmolested. The people had to exercise their judgment as

to which represented the mind of the Lord. It is an illustration of the wise principle that there is a time for everything. There is a time for God to place the seal of his open reprobation upon wickedness, so that men may have a basis of test in other times and matters. But there is a time when the false is allowed to flourish with absolute impunity and even with prosperity, and when the true is allowed to be under a cloud, in order that the minds of faithful men may be exercised and proved. God expects and requires that we have "senses exercised to discern both good and evil." This capability could not be developed by a situation in which evil did not have a chance. For this reason, these false prophets were allowed to have all the weight that came with numbers, influence, and unanimity, while the truth was with one meek man against whom all were speaking (xv. 10). May we not from this gain consolation from our own position? God has allowed the truth to come into the most humbling circumstances, having scarcely any friends among men, while error is organised with great and respectable and wealthy and educated systems with multitudes of supporters. Judging by appearances, men would judge wrongly. Judging by the Scriptures, we are enabled to judge clearly and strongly and boldly, and to maintain the truth against the whole world in arms against it. The situation is one calling for and compelling an almost violent exercise of judgment. God requires this at our hands. By the mouth of Christ he says, "Beware of false prophets"—and false prophets are necessarily the numerous, popular, and well-to-do. How are we to discern them? "Ye shall know them by their fruits." Are they like the true? Oh yes; you would think they were the genuine sheep: they have got sheep skins on. How are we to distinguish them from the true? You must "try" them. "Believe not every spirit: try the spirits

whether they are of God." How are we to try them? God himself tells us: "By the word." "If any man speak not according to this word, it is because there is no light in them." There is no other form of God's word in the earth at present but the Bible. Therefore, it comes to this: the Bible is the standard. Every claim must be judged by this. But before men can judge by the Bible, they must be acquainted with it; and before they can be acquainted with it, they must study it—not reading a chapter now and then, as a pious, conscience-soothing performance, like the orthodox people, but reading it in a daily, regular, earnest manner, at stated times set apart for the purpose. By this method, a man becomes so acquainted with the Scriptures as to be able to make that practical application of them in judgment that qualifies him to discern the things that are of God from those that are only so in name and appearance.

Jeremiah was instructed to utter the sentence of God against the plausible men who were stealing the hearts of the people away from a Divine allegiance. They were saying, "Ye shall not see the sword, neither shall ye have famine." God commanded Jeremiah to say, "By sword and famine shall those prophets be consumed; and the people to whom they prophesy shall be cast out in the streets of Jerusalem because of the famine and the sword, and they shall have none to bury them." Here was a direct issue between one man and many, as to whether good or evil was in store for the God-neglecting inhabitants of Jerusalem. The people who heard the one contradicting the many, had to wait to see which was right, so far as actual realization was concerned. We are not in that position. We look back and see that the truth was with Jeremiah and not with the community who were opposed to him. In terrible reality, sword and famine came and desolated the country, almost destroying the whole population for the time being. The application.

to ourselves is plain. The Word of God by the prophets has been proved true over and over again. Therefore what they have written concerning our future will come to pass. On this we stand, however much appearances may be against us. It is written "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is set in them to do evil." This is our experience. Because the declared purpose of God seems to tarry, the bulk of men hang back or turn away from the testimony, and give themselves entirely over to "the desires of the flesh and of the mind." Here is the trial of faith and patience. "Blessed is the man that endureth temptation: for when he is tried he shall receive the crown of life which the Lord hath promised to them that love him." The purpose of God will surely be accomplished, and happy will they all be who hold fast their confidence to the end. We know what God says, "If any man draw back, my soul shall have no pleasure in him."

One point more in the chapter before concluding. Because of impending judgment Jeremiah was instructed thus: "Therefore shalt thou say this word unto them: Let mine eyes run down with tears night and day, and let them not cease; for the virgin daughter of my people is broken with a great breach and with a very grievous blow. If I go forth into the field, then behold the slain with the sword, and if I enter into the city, then behold them that are sick with famine." There are two features about this deserving of notice. One is obvious, and will be allowed by all who receive the Scriptures, and that is that it is according to the mind of God that we have such sympathy with all things pertaining to Jerusalem as to mourn for her in the day of her desolation. A sorrow on this account is not on the list of the world's virtues by any means. It belongs notwithstanding to those mental states which are unto God as a sweet smelling savour. Probed to its root, it is a sympathy with

all things that are truly divine and wise and true and good; for Jerusalem represents the work and purposes of God in the earth as distinguished from the mere likes and schemes of man which are all destined to perish. The other point which might not perhaps catch attention so easily is the light incidentally thrown by this prophecy on the subject of inspiration as affecting some portions of the Scripture that would not seem by their form to be inspired. Jeremiah is commanded to use words that would appear to be a mere personal lament of his own: "Let mine eyes run down with tears." The words so written were the words of God, though apparently the words of Jeremiah. God made use of the expression of Jeremiah's feelings as the form in which His own mind concerning Israel was to be expressed. Study shews this to be the case in hundreds of cases where it is not expressly stated to be the case. For example, the Psalms of David are all in this form, so much so, that some have a difficulty in realising that they can be the words of the Spirit. Yet the Psalms of David are repeatedly quoted in the New Testament as the expression of the Spirit. The case of Jeremiah before us may show us how this can be; for of David, as of Jeremiah, it is true that the Spirit of God was the moving power of his utterance, though those utterances took a personal form. As David declares: "The Spirit of God spake by me, and His word was on my tongue." A recognition of the all-prevailing presence of the Spirit of God in the Scriptures is essential to a right estimate and a right use of these inestimable writings. By this, we are enabled to read them with the result that Paul tells us they were given by inspiration for, viz.: that the man of God may be thoroughly furnished unto all good works, and so be prepared for "entering abundantly" the everlasting Kingdom of our Lord and Saviour Jesus Christ."

EDITOR.



**"LIGHT IS SOWN FOR THE RIGHTEOUS."**

How perfect are the ways of God !  
His ways and ours are not the same. —  
Sometimes He leads beneath the rod,  
Through floods of woe, through seas of flame ;  
But how He leads, or where or why,  
However dark the way and drear,  
In His own time from out the sky ;  
The sun will break forth bright and clear.

In His own time the load will fall,  
From off the righteous burdened heart,  
And joy and peace will banish all  
The deep unrest and aching smart.  
And when the clouds give place to light,  
And o'er the path which lies ahead  
Our eyes can see with clearer sight,  
We'll thank Him for the way He led.

*Selected and amended.*

CAPTAIN CONDER'S ARGUMENT.—Capt. Conder, in a recent book, seeks to establish the antiquity of the Pentateuch by arguments new, startling, and wholly derived from those external discoveries which belong to the last fifteen years. Captain Conder's argument is that from these discoveries alone, even if we hadn't the Bible, we should know beyond doubt :—1. That the Hebrews were a people of common stock with the Semitic inhabitants of Mesopotamia, but separating from them at an early historic period. 2. That they worshipped Jehovah at least as early as 900 B.C., and probably much earlier. 3. That they possessed the art of monumental writing, and an alphabet of common origin with that of Phœnicia and Moab some centuries before 700 B.C., and possibly as early as 1500 B.C. 4. That they were pastoral agriculturists, craftsmen, and traders, possessing horses and chariots, flocks and herds, fenced cities and villages. 5. That the Hebrew monarchs were attended by slaves and musicians, made use of ivory thrones, and had treasures of gold, silver, precious stones, precious woods, and other articles of foreign origin. They defied at times even the Assyrian kings, and allied themselves with Egyptians and Babylonians. 6. That the Hebrews had a non-Assyrian calendar, and thus probably some knowledge of astronomy. All these conclusions, besides some others, are in

accord with what may be gathered from Bible history.

CONTRARY TO THE EVIDENCE.—It has been contended by some of the German critics that the country ruled over by the kings of Israel and Judah was, at the best, poor and barbarous. There are three monuments of recent discovery which distinctly prove the contrary. The Moabite Stone shows that the Moabite people built fortresses, palaces, towers, and bridges, and that they could write. Surely, the kings of Samaria and Jerusalem did not rule in their own country over a people less advanced than the subjects of King Mesha in wealth, power, and knowledge. Again, Sennacherib records, in his own account of the siege of Jerusalem, that Hezekiah sent him a tribute of thirty talents of gold, eight hundred talents of silver, precious stones, a chain of ivory, elephants' hides, elephants' tusks, rare woods, singing men and singing women. Therefore, it is fair to suppose the kings of Jerusalem traded with Egypt, were rich enough to buy all kinds of precious things, cultivated music, and had considerable trains of slaves. Finally, the Silom inscription, also of an immense epigraphic and philological importance, proves by the forms of its letters, and their differences from the Phœnician and Moabite forms, how long the people must have possessed the art of writing.—*Canadian Paper* (per S. J.).

## The Christadelphian.

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

SEPTEMBER, 1887.

The Jubilee celebration concluded with a great naval display. There was not only a review of the entire navy of Britain, so far as it could be collected together in one spot, but this was followed by "manœuvres" at sea, intending to put the fighting capacity of the fleet to the test. The fleet was divided into an attacking and a defending force. Both were sent out to sea with sealed orders, and then went to work according to the instructions they found on breaking the seals. The result was interesting to those who could follow the movements. A leading Russian paper referring to the matter, says that "England has bared her strong right arm to the maritime world for the purpose of convincing Europe that her tremendous striking power is not impaired by one single relaxed muscle or fibre." The writer goes on to say that the seamen of no other nation are trained, or are capable of being trained, to such a magnificent standard of perfection. This is a set-off to unfavourable German opinion quoted last month.

### CHARLATANRY, SCIENCE, AND SOMETHING ELSE.

An astronomical sun-eclipse is engaging attention. Two different classes are exercised by it—the scientific men and the astrologers. The latter can excite no interest in those who realise the position assigned to them in the Scriptures of truth: always ranked with the shallow, the childish, the untrue. The signs of the astronomical heavens have no terrors or tokens for those who submit to Jer. x. 2. And their interest in the scientific sense is limited and feeble. What can man know of the immeasurable universe, or the

objects of it nearest to him? He can know a little, but his knowledge—(dressed up in imposing technicology)—is apt to seem great when it is small, and accurate when it is mostly a cloud of inference and speculation. Intellectually, he goes off in a balloon till death brings him to the ground. If a man know God, he will know all His works by and bye. The little time and sense he has now is best bestowed in getting and utilising the knowledge which will prove the key of all knowledge and the secret of all wealth and means of all well-being and joy. It is sometimes said: "Can't he get the other as well?" Answer: He can get a little. If he set himself to get much, he will neglect the knowledge of God, as revealed in the Scriptures (and there is no other knowledge, but merely inference). Experience shows this to be the case, as best proved by the question: "Where is the great man of science who is on terms of ardent and enlightened loyalty with him who said, 'This is eternal life, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent?'" So little does human knowledge tend in this direction, that enthusiasm for Christ is regarded by all scientific men as an amiable weakness, bordering on mental disorder. Get as much knowledge as you can, my aspiring friend; but remember this, there is a knowledge that is a mere feather in the cap at which mortal gawks may open their eyes, but which is of no value to you, and which you may pay all too dear for if it lead you to neglect the counsel of the Holy One of Israel.

### "OLD MOORE" AND PALESTINE COLONIZATION.

It is of the least consequence in the world what "Old Moore" says. His performances in the way of prognostication are amusing as the antics of a man must always be who tries to palm off human ignorance for divine rescience. Sometimes however, even the words of imposture give a text for wisdom. Here is what

his current almanack says about Palestine : " In Palestine events of a curious character are to be expected about this time (August). Much impetus will be given to the movement among the Jews in favour of the recolonization of the Holy Land, and extraordinary results will by-and-by spring from this movement." The obvious reflection upon this is the remark made by brother Jannaway in calling attention to the matter : " God's purpose in regard to the Jews and their land must be in an advanced stage of development for ' Old Moore '—who deals only in strong probabilities or elastic ambiguities—to be so outspoken upon the subject ! "

Referring to the progress of events in regard to the Jews and their land, brother Jannaway says : " In 1849, Dr. Thomas insisted (on the basis of the Word) upon the necessity of a partial restoration of the Jews ere Christ came (*Elpis Israel*, page 395). The doctor's view was so totally opposed to appearances that it received but little support. The seeming improbability of the matter is shown by a brother even 16 years later (*Christadelphian*, 1865, page 225), questioning the correctness of the doctor's exposition on the ground of the unfavourable aspect of affairs in relation to such an expectation—the number of Jews in the Holy Land at that time being only a few hundreds. In 1871, the number had risen to 13,000 (*Christadelphian*, page 12). In 1881 it had reached 30,000 (*Christadelphian*, page 64). And what is the number to-day? No less than 42,000—a number which in the past was sufficient to form the kingdom (Neh. vii. 66). Should not such statistics awaken the most sleepy? This progress is, as a sister remarked, as though we had been watching a huge door slowly swing back until it stood wide open to admit Christ."

On a further bearing of the subject Bro. Jannaway remarks :

The divine promise to Abraham was, " All the land which thou seest, to thee will I give it." Where lay the prospect of its realisation? Certainly not in the existing aspect of affairs. The land was in the possession of others, and there was every indication of it so remaining. To the time of Abraham's death God " gave him none inheritance in it, no, not so much as to set his foot on." But Abraham cast not away

his confidence—he not only lived, but died in faith. We should draw a lesson from this. We are heirs with Abraham of the same promise (Gal. iii, 27). Let not appearances lead us into unbelief. If Abraham was fully persuaded that God would be true to His word, surely we should not be less so. Abraham was given an assurance (Gen. xv.), but we have had given to us assurance upon assurance. Let us not be, as are some, obtuse to assurances.

## THE SIGNS OF THE TIMES.

THE BULGARIAN QUESTION—RUSSIAN MENACES.—BRITAIN IN EGYPT.—THE PORTE'S DEMAND.

There is no war yet ; and no man can tell when or in what quarter it will first come, though its coming is as certain as the Bible's existence. Those who prophesy by the appearance of things are always liable to be " out altogether." The *Globe* remarks : " It was often prophesied (by this class) that, ' as soon as the warm weather comes, France and Germany ' will be flying at each other's throats.' It certainly did not, at that time, require any very special or very profound acquaintance with foreign affairs to recognise the probability of a speed accomplishment of that prophecy. Nevertheless, the result has hitherto gone to prove the unwisdom of attempting to foretell the course of political events. For in politics, more than in anything else, we know not what a day may bring forth. Winter has melted into spring, spring has mellowed into summer, autumn is hard upon us, and still the armed truce of sixteen years' duration abides unbroken. So far so good. But while both France and Germany are to be congratulated upon the positive fact that war has not broken out, it would be idle to deny that a political horizon which is never cloudless is just now even blacker than usual." It is not there, however,

that the greatest danger—(the greatest source of hope,\* shall we say?)—exists. It is in Bulgaria where the greatest peril of the moment is active. If the world were governed by reason, it would be far otherwise: for there is nothing, as a matter of common sense, in the state of Bulgaria to warrant disturbance among the nations of Europe. Rather is there occasion for help and gladness that a nominally Christian nation, freed from the brutalising domination of the Turkish pachas, is entering upon a career of consolidation and development. But the world is not governed by reason. It is mostly in the hands of human cupidity, restrained only by the expediences of self-interest. The whole conditions are controlled and regulated by Providence, that God's purpose may be accomplished.

Prince Ferdinand has gone to Bulgaria after all, and has entered upon the functions to which he was elected by the Bulgarian Sobranje. He has met with an enthusiastic reception at the hands of the people. But far otherwise has his action been received by the Powers—or rather by the one Power whose demur is sufficient, under the Treaty of Berlin, to neutralise the goodwill of all the rest. The Treaty requires the sanction of the Powers to be “unanimous.” This is Russia's power to prevent a settlement. She refuses her consent to Ferdinand's acceptance of the crown. Her ostensible reason is a mere pretext, as we said last month; but still, it is one that is good in European law, and therefore the Powers are rendered power-less. They are inclined to encourage Turkey and Bulgaria to go ahead in spite of Russia's opposition. But Russia utters a menace which they will not be disposed to disregard. She says if the Powers are determined to make

a dead letter of the Treaty of Berlin, she will do the same, and will fall back upon the Treaty which lies under it and was replaced by it—namely, the Treaty of San Stefano. This was the treaty separately made between Russia and Turkey at the close of the war, by which the greater part of European Turkey was blotted out, and handed over to a virtual Russian domination. If Russia fall back upon this, the Powers will open their eyes. But they will probably not give her the chance. They will rather give way to her. But how can they? She is demanding the impossible—namely, the separation of Roumelia and Bulgaria. She knows this is out of the question. Yet it is according to the legality of the situation, and she refuses to be satisfied. The fact is the bear has got his paw upon a loose place in the building, and he will paw and paw at it till he gets in.

The Afghan boundary controversy has been ended in an agreement between Russia and England in which the give-and-take principle has been largely acted on. The English Prime Minister (Salisbury) refers to it in the annual Mansion House speech delivered during the month as a cause of congratulation. His reference to the maintenance of peace is, however, very guarded. He said, “When I met you in last November we discussed the prospects of European peace. It is a subject of deep interest to everyone, for of all wars a war on the Continent of Europe now would be the most terrible calamity that it is possible for the imagination to conceive. There was cause then to fear it. Men who are well practised in European affairs have more than once during your term of office thought that the peace of Europe hung upon a thread. But without venturing to prophecy, without attempting to forecast what destiny may have in store for us, or to underrate the danger which excited passions and vast armaments continually present, I still may

\* The outbreak of foretold conflicts is the prelude to the most glorious Kingdom of God, and the era of blessing for all mankind. Hence the expression of “hope” concerning this otherwise gloomy prospect. This will be understood by those who are enlightened.—EDITOR.

say that to all human discernment, the dangers have now passed away."

#### BRITAIN'S POSITION IN EGYPT.

To Egypt and the failure of the attempt to arrange with Turkey for getting away the Marquis of Salisbury thus referred :

"We went into that country, we took possession of the government, we made ourselves the masters of an insurrection, or, it may be, of an insurrectionary government that existed; we so acted that if we deserted the country it would be left an utter prey to the anarchy of an interior sedition, or the invasion of an aggressive Power. The fact that we have done so has imposed special obligations upon ourselves. We have no right to go out into a country, and leave it in such a condition that it cannot pursue its own career of self-government; and that consideration is the dominant one, mastering all others, which must guide the steps of any English statesman. But while we had to consider, while we had to conform ourselves to that implied pledge, we also desired to do it in a manner to satisfy as much as possible those whose opinions had a right to be considered. You know we have made very full and ample offers—offers which in this country have only been criticised because they were too full—to the Turkish Government in order to induce them to accept an arrangement which should enable us to fulfil our pledges without keeping for any great length of time our troops in the country. That arrangement, for causes which I will not more particularly fathom, has failed, and has not been carried into effect; but I hope that no one in this room or outside it will for a moment imagine that, because that arrangement has not been carried into effect, our former duty to the Egyptian people has lost all its validity and force. We must see that, before we leave that country, there is ample security that they should be able to go on in their own way.

safe from internal sedition, safe from external attack—and in the meanwhile, it is pleasant at all events, to think that our sojourn in that country is accompanied with the greatest benefits to those among whom we are dwelling."

This practically means, "We have been forced into Egypt. We know the European powers don't like it. To propitiate them, we tried to bargain with Turkey to get away on such terms that we could go back again when we wanted. But we have not succeeded, and so there is nothing for it but to stay." This is all right.

#### THE POPE'S VAIN DEMAND.

The *Globe* says "The Pope's letter to his new Secretary of State, of which the authentic text has now been published in the *Moniteur de Rome*, destroys all hope of a reconciliation between the Holy See and the Italian kingdom, at least under the present pontificate. If people have understood—as some people certainly did understand—the Consistorial Allocution pronounced in May, as implying an intention to concede something for the sake of peace, they have, says the Pope, distorted his ideas. He has determined that there shall be no further opportunity for distortion, and it seems impossible that the veriest optimist can be any longer under illusion. The basis of pacification must be "the acknowledgment of the dignity and independence of the Holy See." This might be arranged, if there were a sincere desire on both sides for peace; but the Pope goes on to claim territorial sovereignty as "the indispensable condition of any settlement or reconciliation," because territorial sovereignty constitutes the only effective guarantee of his liberty. There can be no mistake here. If the Italian Government desire reconciliation with the Papacy they must be prepared to surrender Rome to the Pope. It is quite safe to say that Italy will never purchase peace at this price."

"He that repeateth a matter separateth very friends." Therefore be not prone to report what you hear. Especially, rehearse not to strangers what you hear among friends.

Culture of mind with beauty of person is like a beautiful picture in a fine frame. We shall see the combination in its perfection in the day of the manifestation of the sons of God.

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 14th. (brethren and sisters only; babies at home): tea at 5-30: conversazione 6-30: public meeting 7-30: close 9-30.

THE EDITOR'S APPOINTMENTS FOR SEPTEMBER.—4th, Birmingham; 5th and after, Crewe; 11th was to have been Swansea, but a Sunday in August taken from Birmingham being given in exchange, is now given to Birmingham; 13th, Newport; 18th, Birmingham; 25th, Derby.

SUNDAY SCHOOL.

September 4th, Job xii. *Subject for proof*: "That God is terrible to evil doers;" 12th, Luke, i. 1-25. *Subject for proof*: "That God is great and glorious;" 18th, Luke i. 26-56. *Subject for proof*: "That God is holy and righteous;" 25th, Quarterly address.

BIRMINGHAM MISCELLANIES.

Brother C. C. Walker, from Australia, is expected in Birmingham in a few weeks, to settle. His coming has been delayed.

Sister Brown has removed from West Bromwich to Perry Barr and will meet with the brethren in Birmingham.

Brother and sister Peters have removed from Leamington to Acock's Green, in the neighbourhood of Birmingham, and will meet with the brethren in the Temperance Hall.

The usual August Bank Holiday tea meeting of the brethren and sisters was held on Monday, August 1. The proceedings were of the usual profitable and enjoyable character.

Sister Harriet Horsley, daughter of brother Horsley, has been united in marriage with brother Wood, of Derby. By this, Birmingham is deprived of a much-valued sister. The newly-married pair

have the best of many good wishes. What Birmingham loses, Derby will more than gain—a pleasant puzzle for the lovers of dark sayings.

Brother Horsley has had to submit to having his affairs placed in the hands of his creditors. In this distress, he has the sympathy of all who know him, as in no sense is he responsible for the situation. Found by the truth as one in a building firm of three brothers (in the flesh) of many years standing, he has long struggled against the adverse tide that has swept many commercial craft on the rocks, and only by the best of management has he averted a calamity so long, which is not to his dishonour, though the undiscerning public will, of course, score it against him. In a sense, the event is a relief to him.

Sister Philpott fell asleep on Sunday, July 31st, and was interred on the following Wednesday in Witton cemetery, four miles from Birmingham. She was the daughter of brother Waddoup, and sister in the flesh to sister Smith, of Matlock, and had other friends connected with the truth. She has for many years been a sufferer from consumption. Her last days were a weariness in a physical sense, but mentally, her satisfaction towards God was perfect. She desired that death might come to her relief, knowing, as she so often said, that death would seem but a moment to her, and that the resurrection morning would appear to come immediately. A godly number attended her funeral.

The annual mid-summer treat of the Sunday School took place on Tuesday, August 2. The children assembled at the Temperance

Hall at 9 o'clock and marched to the railway station, where they were accommodated in carriages appropriated to them. In half an hour they reached Sutton Coldfield (L. & N. W.). They walked in procession through the East side of the park to the North dell, where a large tent had been erected for them. Assembled under this, they sung an hymn, had some buns presented, and then departed to a stroll in the woods. The weather was all that could be desired. About four o'clock, the procession re-formed, and returned to the railway station, whence the train quickly conveyed them to Birmingham. Marching to the Temperance Hall, they were regaled with tea, after which, prizes were distributed according to the marks shown in the class books, supplemented with the marks made in the written examination. All was comfortably over by 8 o'clock.

When a man thinks, he is inclined to be quiet. This is why a garrulous tongue is a symptom of an empty head.

WORK FOR SISTERS.—Phoebe was “a servant of the church at Cenchria,” and Paul speaks of the “women who laboured with him in the gospel.” Hence it follows that though women are not to speak in public assemblies, they have an apostolically recognised sphere of work. Where ecclesias are small and the duties of the brethren arduous, gifted sisters might fill a useful place in such active work as *does not involve public speaking*. In several cases sisters are Sunday school teachers, organists, visitors, &c. It is suggested they might also act as librarians, treasurers, secretaries (leaving announcement and every form of public speaking required in such offices to the presiding brother). Qualified sisters might be elected to such offices as are deemed becoming and suitable. So writes a sister for a brother.

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## INTELLIGENCE.

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*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.**

*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.”*

## ECCLESIAL NOTES.

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It is a thought with some that the present form of things amongst the brethren does not provide for the permanence of the work of the truth: there is no authority for the decision of disputes, and no arrangement for producing qualified advocates or administrators of edification. True, what then? The relief that intelligence will find from this depressing because undoubtedly true thought, is to be found under two heads: I. All experience shows that a system of paid officialship in divine things tends to corruption by drawing to it idle minds who lack the purity and benevolent fervour in which all true work at first originates. The increment of mercenary mediocrity soon destroys the vigour and nobility of a genuine work of truth and intellect, by dragging it into the debasing shallows of man-pleasing conventionalism, and lack-lustre denominationalism. What better should we be with the apparatus at the command of the sects? We are badly enough off now; we should be worse then. A rough loyalty to the hope of Israel is better than the abomination of professional piety which puts on tones and sentiments behind the desk, and acts the devil and the buffoon in private. Look at the present state of Christendom; consider the hideous fossilism of the Roman and Anglican communions and the invertebrate flaccidity of Nonconformity. This is what has come with 1,500 years of endowment and organization. We need not long for a cure that brings such a tremendous other disease. But the principal relief (*here most people open their eyes in expectant interest*) lies in the reflection that whatever drawbacks are associated with the work of the truth in our day, are all adaptations in the divine adjustment of things to limit and modify results in accord

ance with the aims of the divine purpose. (*Here most people drop their eyelids with an expression of intellectual vacuity as if you had spoken about the man in the moon! Alas!*)

The Bible, like nature, is so constructed, that if a man does not use his senses, he may easily break his bones. There are plenty of occasions for stumbling, if a man is not anxious about true and careful walking. "Not of works, lest any man should boast," gives the libertine excuse for any sinful indulgence to which he may be prone. "Not every one that saith, Lord, Lord," gives another occasion to justify his disregard of doctrinal truth. "God, the Saviour of all men," helps a third to believe it is a wide gate that leads to salvation.

And so another class finds in the words, "Not that which goeth into a man defileth a man," a ground for defending habits and practices that stand related to spheres of the lowest defilement, and drown men in perdition. Look at men boozing in liquor, and steeping their senses in tobacco fumes; it is a case of "that which goeth into a man." Therefore say some, it is not a case of defilement, but of excess. Only a defiled person, whose healthy sensibilities have been blunted by the sin they defend, could maintain such a contention against self-evident natural truth. Wherever there is the extremest disregard for holiness and truth, *there* do you find the extremest indulgence in the glass and the pipe. This ought to be enough. If it is any good arguing, we might ask whether smoking and drinking are among things "that are lovely and of good report?" whether they are not darling practices with the vilest of mankind? whether it is not the most characteristic feature of assemblies of sinners the earth over, that they sit in clouds of smoke, and feed the inspiration of their wickedness with the alcoholic stimulus of their steaming glasses?

To make a parallel case against tea or coffee is an affront to reason. The perpetrators of such a shallow *tu quoque* must be aware that the scum of mankind of whom they make themselves the apologists, would rebel against the substitution of these drinks. The best of mankind, when they hear tea or coffee is to be served on an occasion, regard the fact as a pledge of decorum. Their favour is propitiated, and fear disarmed by these beverages. The one is a guarantee of decency and righteousness, just as much as the other is a corollary of every evil of thought and action. On the principle of the apologist, drunkenness ought not to be a sin excluding from the kingdom of God. It is a case of something going into the mouth. It is truly a case of something more than a going into the mouth. It is a case of affecting the mind in an evil manner. As soon as this is recognised, the whole contention is surrendered. What God requires is an acceptable frame of mind in a pure body—holiness both in body and in spirit. In this, we have a principle of easy application to the question in hand. Smoking and drinking, besides being evil in their associations, are debasing in their effects upon the mind. Smoking may tranquilise the senses, but it sluggifies as well. It is a cowardly relief in this respect. Its specific action cerebrally is to obstruct normal nerve action, and to disincline the mind for those moral conflicts which belong pre-eminently to the truth in which men are called upon to crucify the old man and put on the new man. The smoker becomes insensible to his cleanly neighbour, to whom his breath is as a deadly emetic. A body exhalant of poison cannot be a body in a state of holiness. The whole morality of Christ's commandments is against it.

It is one of the lamentable features of the schism caused by partial inspiration that whereas many had escaped from the corruption that is in the world through this



lust, many may now be found slinking back into their old habits, offending God and man by their unholiness, and aggravating their sin by speaking evil behind the backs of those whose only offence is their insistence on the right ways of God. It is for each man to save himself from a generation that is sunk in the stupefactions of every form of iniquity: and in this effort, we must needs throw off the incubus of professed friends of the truth, who would bring us into bondage again to the world.

**Bath.**—Brother Strange writes that the first fraternal gathering and Sunday school treat in connection with the Bath ecclesia, took place on Bank holiday, August 1st. They went in a brake nine miles through the beautiful country to Radstock, where they met a number of the Radstock brethren at brother Young's. There they partook of dinner, after which they retired to a field (kindly lent for the day). There were brethren and sisters from Frome, Bristol, and Banwell. The daily readings were read, and hymns sung. Afterwards tea was partaken of in the field under the shady trees. About 50 sat down. After tea the evening was spent in singing hymns. A goodly number of strangers were attracted by the singing, to whom brother Thomas addressed a few remarks. At eight o'clock the company took journey homewards full of gratitude for the day's edification they had enjoyed.

**Bedford**—We have been encouraged during the month by the obedience of Mr. and Mrs. MATHER, who had attended the lectures for the past 18 months. Their additions to the few in Bedford is a source of joy to us. We have received, since our last report, a brother 10s., a brother 4s., in answer to our appeal for help in the July *Christadelphian*. Brother F. Jannaway, of London, has paid us a visit, and delivered a lecture on "The second coming of Christ." Lectures have also been delivered by brother B. Smither, of Luton, viz.: "Incline your ear and come unto me, hear, and your soul shall live;" "Christ, his second mission;" "Resurrection and Judgment."

**Blackburn.**—Brother Brookfield writes:—"I am pleased to say that an

ecclesia has been formed here, consisting of brother and sister Bullock, myself, and sister Brookfield. Brother Bullock has removed from Fenton (Staffordshire), and is now living in Blackburn. This has been my gain, but brother Morton's loss, who is now left to fight the good fight of faith single-handed. We hope to get several additions shortly, having received three applications for fellowship from persons who have become dissatisfied with their position in a body of people known as the Church of the Messiah. A debate took place here in the Good Templars' Hall, on July 19th and 26th, between myself and a Mr. Harrison, who is a member of the Church of the Messiah. The debate arose through our distribution of literature and from private conversation. The subject under discussion was, "Did Jesus Christ pre-exist as a person distinct from the Father?" Mr. Harrison affirming, I denying. The debate was fairly conducted—each speaker commencing with a twenty minutes' speech, followed by questioning of fifteen minutes; this being repeated until the end of the debate. The result, we believe, will be in our favour, as a number have expressed themselves in favour of our views. May the blessing of our heavenly Father rest upon the seed sown."

**Bournemouth.**—Brother Sherry reports the obedience of HANNAH HARRIET MONDEY (18), of Southampton, who has been under the tuition of her mother, and gave an excellent confession of the One Faith. Her mother, sister H. D. Mondey, some years ago lost her husband, who was a brother in the truth, and has since had to maintain herself and four children by doing needlework, which at times is very hard. Any little assistance that brethren could render would be greatly appreciated by a sister who is worthy of it. Her address is—"Mrs. Mondey, Smith's Quay, Hitchen Ferry, near Southampton." She is isolated. A visit from any one passing would greatly cheer them.—Sister Ludlum, of Nottingham, has come to live here, and is in fellowship with us. She previously met with the brethren in fellowship with the Exchange, Birmingham, but upon examination of their position was compelled to renounce it from a Scriptural standpoint. We have had a pleasant visit from brother

and sister R. R. Jardine, of Birmingham, also sister P. Jones of the same place, is visiting here.

**Bridgend.**—Brother Messenger reports that brother Goodall, of this town, has been instrumental in teaching JAMES SPEEK, a young man of Bridgend, the way of life, and immersed him into the sin-covering Name on Wednesday, the 20th of July.

**Dalbeattie.**—The announcement will be remembered that a Mr. Nivison, farmer, after a six years' study of the truth, had rendered obedience to it in the way appointed. Brother Caven now writes to say how little we know what a day may bring forth, and how wise for those who hear the joyful sound to give it a hearty and prompt attention instead of being so immeasurably taken up as most people are, with the affairs of this fleeting and uncertain life, which is indeed "a vapour that appeareth for a little while and then vanisheth away." The occasion of his remarks is a severe calamity that has just befallen brother Nivison. (Brother Nivison may rest assured of the sympathy of every earnest friend of Christ). The occurrence is thus described in a local paper from which brother Caven sends a cutting:—"FARMER GORED BY A BULL.—On Monday afternoon, while Mr. John Nivison, farmer in Glencorse, at the lower end of Closeburn parish, was walking through one of his fields, in which a Hereford bull was grazing, the animal made a rush at him, tossed him in the air, and afterwards trampled upon and butted him. The attack was so sudden that Mr. Nivison had no opportunity to act in self-defence; but a dog by which he was accompanied set upon the animal from behind, and this assault diverted the attention of the infuriated bull, or the consequences might have been very serious indeed. When assistance arrived Mr. Nivison was suffering severe pain. A messenger was hastily dispatched for Dr. Cunningham, Dumfries, whose examination showed that the third rib was broken, and that there were severe bruises on both sides and on the shoulders. The injuries, however, we are glad to learn, are not considered of a dangerous character, although they may involve a lengthened confinement to bed. The bull was bought at Preston about three months ago. It had not shown symptoms of vice until a few days

ago, when it made an attack upon the shepherd, but was fortunately beaten off by his dog."—(Dear brother Nivison, remember Job Calamity is no proof of God's desertion, but may be evidence of his attention. He knows when and how to bring adversity to bear to quicken our appreciation of his glorious ways, and to help us to estimate in their true character the evanescent affairs of mortal life, which are liable to have too great a hold.—EDITOR.)

**Framfield.**—Brother Randell says:—"Kindly report in the *Christadelphian* for the information of the brethren who might be coming this way that brother and sister Randell of this place are in fellowship with the brethren who believe the Bible to be wholly inspired. We came into the truth six years ago with that understanding, and with more light we adhere more firmly to it. It may interest you to know that after an invitation to decorate, we used your Jubilee motto in this place on June 21st—blue letters on large white ground. It looked grand. A large fire nearly two miles from the house made it light enough for our banner to be seen at night. We received many congratulations—the parson and village squire included. We were asked to let it remain up till after the next Sunday, which we did. It has had a good effect. The people do not seem so afraid of us since then."

**Glasgow.**—"I have to report this month the marriage of brother Arthur Hall, of the Greenock ecclesia, to sister Mary MacMillan, of this ecclesia. The event will occasion us the loss of one from our midst, as sister Hall will henceforward meet with the Greenock brethren. The lectures, which were discontinued for a few weeks during the holiday season, have been resumed again. We have arranged for a regular distribution of tracts stamped with our address in the neighbourhood of our hall, and hope thus with the blessing of God to make our existence more widely known. Towards the end of June we were visited by brother Owlser, of London. Business had brought him to this part of the country, but he dragged himself therefrom in order to spend the Wednesday night—our class night—with us. We were glad indeed of his company, and appreciated exceedingly the words of instruction and exhortation which he addressed to us."—D CAMPBELL.

**Great Bridge.**—Brother Hollier reports the obedience of DAVID FORD (23), formerly Primitive Methodist, checker in the railway goods department, who, after giving satisfactory evidence of his understanding of the things concerning the kingdom of God, and the name of Jesus Christ, was immersed into the sin-covering name on August 13th.

**Leicester.**—Brother Gamble writes: "I have very much pleasure in reporting that during the month the following have returned to our fellowship: Brother and sister T. Clarke, sister Burton, and sister Wright. Brother Harry Gamble has returned from Leeds. On the other hand, the ecclesia has accepted the resignation of brother Warner. We are very thankful that so many of those from whom we separated have seen their way to return, and hope others will shortly do the same.

**LECTURES.**—July 17th, "The second coming of Christ" (brother Gamble); 24th, "The reasonableness of Bible teaching respecting future punishment" (brother Weston); 31st, "First the natural, afterward that which is spiritual" (brother Collyer); Aug. 7th, "Does the Bible teach the doctrine of the immortality of the soul?" (brother Gamble); 14th, "The restoration of the Jews" (brother Collyer).

**London (North).**—Brother H. Eastwood writes:—"We have no fresh immersions to report since our last to the *Christadelphian*. We held our annual meeting on Sunday, July 3. Most of the brethren who held office being re-elected. Brother Owlser, who has been our secretary for some years past, has found it necessary to resign that post, owing to business frequently taking him away from London. He has, however, been elected a presiding brother, and I who have been assistant secretary for some time past have been elected secretary in his place. My address is 13, Digby Road, Brownswood Park, N. On Thursday, August 11th, we had a very pleasant outing in conjunction with the South London ecclesia to Hampton Court and Bushey Park.

**LECTURES.**—August 7th, "Some objections raised by religious people against the belief of the Christadelphians considered and answered" (Brother R. Elliott); 14th, "Never dying souls. Popular religious teaching on this subject subversive of the Bible doctrine of life and incorruptibility" (Brother W. Owlser); 21st, "Demons,

what they are, and what they are not. Seducing spirits and doctrines of devils, a feature of the latter day Apostasy" (Brother G. F. Lake); 28th, "The Reign of Christ. Where will it be? When will it be? Over whom will Christ reign, and who will reign with him? What will that reign accomplish?" (brother J. J. Andrew).

**London (South).**—*Surrey Masonic Hall, Camberwell New Road, Sundays 11 a.m. and 7 p.m., Wednesdays 8 p.m.*

—Brother Clements reports the immersion on August 10th of Mr. JOHN HOLT (22), formerly Baptist: also the addition of brother Walter Jannaway, who has separated from the Westminster meeting.

**LECTURES.**—August 7th, "Hell" (brother White); 14th, "Eternal torments" (brother A. T. Jannaway); 21st, "Waiting for Christ" (brother F. G. Jannaway); 28th, "Friends of Christ."

**Longton.**—Brother Morton writes: "Since writing you on the last occasion an incident has occurred which is perhaps worthy of notice. I told you then that brother Bullock had left this district to join brother Brookfield in business at Blackburn and that I was left alone and felt the isolation much. We have, however, been cheered this last week or two by the fact that we have been able to speak to a large gathering of people who have listened attentively to the truth. Some two or three weeks back, on a Sunday night, we came across a camp meeting being held on Caverswall Common outside Longton. We listened to a number of speakers who seemed to revel in fire and brimstone. One more zealous than the rest gave Psalms 9, 17 as being in Job 14. I said, 'would our friend kindly read the passage he said was in Job 14.' This was taken at once as an attack upon their position, and speaker after speaker poured forth anathema upon our devoted heads. At the close, having filled our pockets with leaflets, we took the liberty of giving some away. This was too much for our zealous Methodists, who took hold of us to put us off the ground. On this nearly the whole audience came to our side, and soon we had a body-guard of stalwart men who defied any man either to insult or put a finger on us. In addition to this, one man—a local preacher, who is a close neighbour, and who has read some of our literature, got up in our defence and said, 'You had better be careful what you do

and what you say about this man. You will find he is not an infidel and that probably he knows more about Scripture than all of you put together. I tell you,' said he, 'you will get paid back in a manner you don't like if you are not careful what you are saying, for there is not a parson in Longton dare meet him, and you will find there is an open platform for any of you who will undertake to do so.' This at once drew upon us the attention of the whole audience, who demanded us to speak to them then and there, which we did for nearly an hour. After which they kept us for nearly another hour in questions. The speakers were left to finish what they termed their prayer unity nearly alone. I asked one of them if he would explain the meaning of a passage of Scripture he had made use of very freely. He replied he could not, but said he, 'It is there, ain't it?' 'Yes,' I said, 'it is there, but the meaning you attached to it when speaking is not there.' The result was we were requested to come again. I asked brother Brookfield, of Blackburn, to come and help us. He very kindly did so, when we had two large congregations who listened with much attention—especially at night, as we expounded the gospel of the Kingdom. Some hundreds were present, some of them having come miles to be present. A number offered us their fields or houses to speak in. One said he would pay Mr. Brookfield's expenses if he would come again. By request in the same plan next Sunday, we deal with the subject: 'Man; his nature and destiny.' We trust that some minds will be opened to learn the truth in the love of it. The zealous Methodist said he had been praying it might rain yesterday to prevent the people gathering to hear us. This prayer was not answered."

**Mumbles.**—Staying at Mumbles for a few days, brother Gregory, of Neath, received a letter from his emigrated brother at Melbourne, from which he sends the following extract:—"I have duly received the *Christadelphians* which you so kindly ordered for me. I look forward monthly for its arrival, and would not be without it upon any consideration. The contents of it cheers our hearts (my own and sister wife's) and sharpens our appetites for the living word. Oh, that all our brethren and sisters could appreciate it. As at home, so here; the love of many has grown cold,

and through the love of money, many here have given up the faith. There are but few who have a relish for the things of the spirit. Many receive the truth but not the love of it. Dear brother in the faith and flesh, let us see to it that no man take our crown."

**Newport (Mon.)**—Brother Cross writes:—"Since my last report we have been refreshed by a visit from brother Guest, of London, who delivered a lecture to a good audience, subject, 'The situation, political and social, and the outcome as revealed in the Scriptures.' Previous to his visit the attendance at the lectures had for some time been very poor. There has been a marked improvement since. We have made no further addition to our numbers. We have, however, one candidate for immersion, to whom we hope to extend the right hand of fellowship shortly, and report in due course. Others we know are looking into the truth, and we hope ere long to see them surrender to the claims of Christ."

**Nottingham.**—Brother W. H. Kirkland reports that a sister, S. A. Lumsden, who came from Lincoln, and broke bread at Nottingham two or three times as a visitor, has ceased to attend the meetings, and there seems to be reason why she should not be admitted to fellowship elsewhere.

**Rhyl.**—Brother J. J. Powell, of Birmingham, on a second visit to this place, writes as follows:—"The good seed has been carefully planted here, and, if it receives the necessary husbandry, may produce fruit for the Master's kingdom. I have arranged for brother Shuttleworth to come down next Sunday. For the future working of this place, I think a committee should be formed, either in Birmingham or Liverpool—probably the latter, being so much nearer, would be best. The work to be done would be the providing of the lecturers and their expenses, and the proper advertising. The two candidates referred to last month were duly immersed. Their names are THOMAS THOMAS, and WILLIAM GRIFFITHS. Both had been active members of religious bodies in Rhyl, the former in connection with the Welsh Independents, the latter as a teacher in the Calvinistic Sunday School.

**Salisbury.**—Brother Jarvis (whose address is 10, Catherine Street) reports favourable progress in the case of a young

man whom he expects to become obedient to the faith.

**Stockport.**—"Since the last report from here, the ecclesia has been in an unsettled state, owing to the sympathy of some of our members with the Grosvenor Street Meeting, Manchester. Although feeling cast down, we are not discouraged, knowing that our love for Christ and his truth must exceed that for father, mother, brother, or sister; and although, at times, we have to take action against those who are dear to us in the truth, yet we must hold the truth in its purity at whatever cost. The word which Jehovah has given us and permitted us to know is truth, and that word He has magnified above all His name. In June last brother F. S. Wilson and sister Sutton were united in marriage. Sister Goakes, who removed from Stockport about three years since, has returned during the past month."—W. NORMAN.

#### AUSTRALIA.

**Ipswich.**—Brother Martin Wheeler writes:—"We are happy to report the steady growth and prosperity of the Ipswich Ecclesia. Since last writing to you, we have had the very great pleasure of adding six to our number. The names (in order) are:—Mrs. MARY A. ELLIS (41), widow, formerly Church of England; baptized, December 14th, 1886; MYSELF (25) and my dear wife, ELIZABETH C. WHEELER (24), both formerly Church of England, baptised December 16th, 1886; Mr. GRIFFITH E. JONES (44), formerly Baptist; Mrs. ALICE EWING (25), wife of brother James Ewing; Miss MARGRETT REID (19), daughter of brother P. Reid, submitted to the truth, 25th May, 1887. Against all this pleasure, we have the sorrow to report the loss (by death) of dear sister Ann Butler, mother of brother William T. Butler, late of Liverpool; although she was so short a time with us, yet she was looked upon almost as a 'mother in Israel.' The lectures, which are delivered every Sunday evening at seven o'clock, are on the average fairly well attended. Sometimes, of course, we have very few, but do not despair, as they have caused the teachers (having itching ears) of this town, to take up special subjects, such as 'Is man superior to an animal?' 'The immortality of the soul,' 'Eternity of character,' by Rev. (?) Wilson, Congre-

gationalist, who has taken up the cudgel so quietly laid down by Mr. Swift. All of the above met with a reply from brother F. Mogg, 'The immortality of the soul,' from the very platform which the rev. gentleman used. Others speak of us, but no special attempts in the way of public lectures against us. Brother Butler thus reports of the Sunday School:—"Our Sun-day School has increased considerably and is now in good working order. The 21st of June is to be spent as a 'treat' with the children, to which the whole of the brethren for miles round are to be invited. Additional and instructive auxiliaries will be brought into use (God willing), in the shape of a magic lantern. The views to hand are not all that could be desired, but in the providence of our Heavenly Father, we trust, if time permit, to get such views, either by purchase or the skill of some of our brethren, as shall enable us to present the Truth in a more agreeable and demonstrative form, and thus break the monotony of a continued dry speechifying of the children, and those who may from time to time be interested in the things of the Spirit. On the 19th of June we also purpose having our first examination in the Sunday School, and a few special prizes have been promised by one of the brethren on this occasion. We pray earnestly that this, our labour of love, may redound to the glory of our God, through Jesus the Christ, and to the exaltation of the Holy Oracles of Deity."

**Melbourne.**—Brother R. Robertson reports various items concerning the Bal-clava ecclesia, amongst others the obedience in November, 1886, of ALFRED RILEY (26), State School teacher, Caramut, Victoria, who, as previously reported, had found the truth through an advertisement in *The Age*, leading to his perusal of most of the truth's publications. About the end of December brother C. C. Walker left, going to Daylesford (some 70 miles from here), where he stays until his prospected departure for England, on which he purposes to start about six weeks hence, if the divine will so permit. During his stay in Daylesford he has succeeded in rousing the people through lectures and newspaper correspondence, which is bearing some visible fruit. This is also the first known breaking of the ground for the truth in that town. On 1st January, 1887, ARTHUR RATTEN (27), school teacher, Kew, put on

the name of Christ in the appointed way after due proof of his understanding. About this time several meetings were held to attempt a reconciliation between the three ecclesias in Melbourne and suburbs, which resulted in unanimity on all doctrinal points, saving that of the temptation of Christ in the wilderness (as to whether it was external or internal). Several meetings were held without attaining unity, at that time, but at a later period, namely, in the month of May, brother E. Waite, from Brisbane (visiting Melbourne in search of employment, which he did not obtain), was asked to put the question again before the ecclesias in its true bearing. At this meeting, the opposition so strenuously maintained previously against any second person in the temptation incident had abated. As a result the way was paved for re-union, and we have deemed it wise to unite in order that all may be done for the furtherance of the truth, which we are highly favoured in this dark age to know. On February 12, 1887, WILLIAM WALLIS FARMER (25), of Caramut, having come to a knowledge of the truth, in conjunction with brother Riley (whose wife has also become obedient to the faith), and having given proof of his understanding of his position, was introduced into the name. "On April 5 sisters I. and A. Magellan were withdrawn from for continued abstention from the assemblies of the brethren; also brother Lovell, 10 months previously for another cause."

**Sydney.**—(*Temperance Hall*, Pitt Street.)—"Since writing last, we have pleasure in reporting obedience to the faith by ROBERT FRANCIS MONTGOMERY, aged 23, plasterer, formerly Church of England. He evinced much earnestness and knowledge in his examination, and now rejoices in the glorious hope of the Gospel, 'which hope we have as an anchor of the soul, both *sure* and *steadfast*.' Also a considerable amount of attention has been drawn to the truth by a public debate we have just held between brother J. J. Hawkins and an Evangelist of the Campbellites. The propositions debated were as follows:—"That the Scriptures teach that no Kingdom of God, of Christ, or of Heaven is yet in existence, and that any Kingdom thus designated in the Old and New Testaments existed before Christ as the Kingdom of Israel, and will be restored by

Christ at his second coming." "That the Scriptures teach that faith in the Restoration of the Kingdom to Israel, as above described, is necessary to either present or future salvation." "That the Scriptures teach that all the dead are unconscious till the resurrection." "That the Scriptures teach that all those amenable to Christ's judgment seat, who are excluded from eternal life, will be utterly and for ever annihilated by divinely-wielded agency, and that all those who have not heard the Gospel of Christ, and who cannot hear it, 'such as pagans of ancient times, idiots, and very young children,' will never be raised to life." The discussion extended over five nights, with an average attendance of about 500 persons each evening, and was held in the Campbellite meeting house (Christian Chapel, Elizabeth Street, Sydney), the result being that the great bulk of the audience was from among their own people, which was an advantage in some respects, for it was principally with the object of placing the truth before them that we consented to the debate taking place there. On Mr Floyd's part, the object was to convince some of his late members—who have become interested in the truth—of the unscripturalness as he thinks, of what they are interested in. It is, perhaps, needless to say that he failed in this mission, and significantly collapsed before the evidence adduced by Brother Hawkins, who at times came upon our friend the evangelist with crushing force. The real pith of the contention lay in the mode of interpretation of the Scriptures. Mr Floyd adopts the mystical and obviously erroneous process known as the *spiritualistic*, and consequently is involved in a complete morass in his understanding of the *Old Jewish Prophets*, as he so disdainfully styles them. He, however, in his mental conflict would have us understand the Apocalypse in an absolutely literal sense. "The beast, false prophet, &c., to be tormented for ever and ever"—(which we thought shocking for an animal to suffer eternal torments above all other things). Brother Hawkins contended the Bible afforded no evidence for such a process to be adopted, but pointed out that it should in a great measure be understood literally, giving illustrations of fulfilled prophecy from Moses and the prophets, which he said was as much the

WORD OF GOD as any other part (Rom xv. 4), and which prophecies were expressed in a literal manner; at the same time admitting the usage of symbolic language in the Scriptures, but the literal forms the basis. Brother Hawkins affirmed the several propositions in an able manner, and an excellent opportunity was afforded of laying before the audience a good deal of matter that might be thought over, besides exploding the popular ideas. We trust that the words spoken may some day bring forth fruit unto the praise and honour of our Father's holy name."—ARCH. O'TOOLE.

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### CANADA.

**Kellor** (Manitoba).—Brother A. McArthur writes:—"Five years ago there were only two Christadelphians in this part, namely, J. Thompson and J. W. Bristol, who were connected with the brethren in the neighbourhood of Geulph, Ontario, and moved to this part in the year 1882. In the last year, there have been three more added to those who hold the one faith in "the things concerning the kingdom of God, and the name of Jesus Christ," namely, Mrs. J. W. BRISTOL, and MYSELF and WIFE. We came to the knowledge of the truth by books kindly lent to us by brother J. W. Bristol, written by Dr. Thomas and yourself, and we feel truly thankful to God that we, through your instrumentality, have been brought to the knowledge of the truth, as we feel sure, that without your aid, we would still be in the midst of darkness that covers the outer world. All of us, except brother J. Thompson, meet together once a week for the purpose of exhorting one another, and breaking bread in remembrance of the death of our Lord and Saviour Jesus Christ. Dear brother, pray for us that we may be united in love, rooted and grounded in the faith, rejoicing in the hope of the soon appearing of Christ our King in power and great glory."

**St. John**, N.B.—"About a year ago, our brother Peebles was compelled by the spirit of persecution manifested by his Methodist employer to leave this city in search of work. By the ways of Providence, he secured a good situation in Moncton, a town eighty-five miles distant from here. As a result of his removal, we

had the pleasure on Sunday, June 19th, of witnessing the baptism of two persons who had come to a knowledge of the truth through his efforts. Their names are as follows:—JAMES S. RICKESTON (37), farmer, formerly Baptist, and WILLIAM HAYWARD (57), brass founder, formerly neutral. Brother Peebles, who has been in isolation for the past year, is very much comforted by having the company and encouragement of these new brethren. We hope that it may prove to be but the commencement of a good work in Moncton."—B. J. DOWLING.

**Toronto**.—"Brother R. S. Weir, ordering a number of copies of the *Instructor*, says:—"I think this little manual meets an obvious want in our literature. If possible I shall have it used by the teachers of our Sunday School. It will be employed in my own class at least. I think there should be a strong effort made to have it put into every Christadelphian household. It would impart a definiteness of expression and a technical accuracy of knowledge which are lamentably lacking in many quarters."

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### UNITED STATES.

**Auburn** (N. Y.)—Brother Morrison reports the death of beloved brother Daniel Mickelborough, who fell asleep July 19th, after having suffered for many years with the greatest patience and fortitude. The brethren miss him very much; he displayed an extraordinary zeal for the truth in its purity. The brethren laid him in his temporary resting place on July 21st, brother U. S. Algire, of Seneca Falls, N. Y., assisting; his words were well chosen and to the point. Brother Samuel Short from the same place was also present.

**Boston**.—Brother Trussler says the third of the series of Lectures (already mentioned) was on Sunday, July 24th, "Has man been upon the earth more than 6,000 years?" It was illustrated by a chart on which was worked out the calculation from *The Trial*—that if two persons increased into four in 500 years, How many people would there be on the earth in 50,000 years. The whole was painted on canvass and presented a vast field of figures which the *Globe* reporter (being present) reported as follows:—"ANTIQUITY OF

MAN.—Some Startling Figures Presented to the Boston Christadelphians.—The Christadelphians of Boston held their usual weekly religious services yesterday in Chandler Hall, 18, Essex Stret. The subject of the morning discourse was the question: 'Has man been on the earth more than 6,000 years?' The subject was illustrated with a chart showing mathematical calculations. This chart was drawn up on the assumption that the existence of the human race upon the terrestrial globe has continued uninteruptedly for 50,000 years. The speaker, however, denied that this claim was founded on any tenable scientific hypothesis. Beginning his calculation with two human beings, and allowing for the number of persons being doubled every 500 years during the first ages, he showed that there would exist at the end of the first 10,000 years 2,097 152 persons. The computation at the close of 50,000 years would show in existence such myriads of human beings as would be inconceivable to the human mind. To express the number would require a row of figures running into the nonillions. The population of the earth at the present day, he said, is 1,400,000,000. He contended that the human race could not possibly be 50,000 years old. Wherever evidences of the occupancy of the earth prior to the Adamic period had been discovered, they were the remains of a race which had tenanted this world and become extinct before the time recorded in the book of Genesis. That such a race had existed and had been destroyed could be maintained, the speaker said, from the scriptural writings of Peter and Jude and from Paul's Epistle to the Corinthians. Speaking of the argument against the resurrection of the body which is made by those persons who assert that space could not be found on the surface of the globe sufficient to assemble the resurrected bodies at the day of Judgment, the speaker figured out that all the bodies of all the human beings who had peopled the earth since the time of Adam could be collected in a space not larger than the State of New York, and he did not think so large a territory would be required. 'These lectures,' says brother Trussler, 'are founded on the trial, and an endeavour was made to get it mentioned in the report, but suppose it was objected to as an advertisement.'

LECTURES.—July 3rd, "Is it the Bible or the Clergy that teaches eternal torments?" 10th, "The Holy Spirit—what it was, who it was given to, and what for;" 17th, "Baptism—is it essential to salvation?" 24th, "Has man been upon the earth more than 6,000 years?" 31st, "Who were the spirits in prison that Christ preached to?"

Chicago.—Brother C. B Walls reports the death of brother James McPherson recently, of Glasgow, formerly of Aberdeen, Scotland. About three years ago he came to this country to stay with one of his sons, near Louisville, Ky. Last fall, they moved to Erausville, Ind. On Sunday, July 17th, when the thermometer was over 100°, when all were complaining and suffering from heat, he was prostrated and died about an hour after. He did not become conscious again after the stroke. He was 78 years of age. Most of his relations are in Scotland.

Elmira (N.Y.)—"We believe in the totally inspired character of the Bible. We have been accused of following brother Roberts in an unscriptural and unrighteous course; but we see it to be our duty to make it known through the *Christadelphian* what camp we belong to, and that we will fellowship none who remain undecided as to the inspired and unerring character of the Scriptures, or who countenance those who say that they believe the whole of the Scriptures themselves, and yet extend fellowship to those who do not. The idea that brother Roberts has exercised lordship over God's heritage is a pure invention. It has been created and fostered by men whose feelings unfit them to understand the course he has taken. Is it not strange that the stone should find fault with the hammer, which has been acknowledged by them in former days to be in the hand of God? After our withdrawal from some here, some of those remaining requested another meeting, but this we declined as useless, seeing it was said, "All you want us to do is to fall into line and worship brother Roberts." One has since asked to be forgiven all his hard sayings against us, saying, "Now I see brother Roberts to be right in his defence of a wholly-inspired Bible, and the course that he took in separating from the unclean thing. We will be pleased to receive a visit from any brother or sister passing this way, who are free from crotchets, sound in



the faith, and decided as to the entire perfection of the Bible as the Word of God. We meet for the breaking of bread in the parlour of the Oddfellows' Hall, West Water Street. Richardson's Block, at 11 a.m. Sundays"—GEORGE WALKER, GEORGE M. SWAINSON, Mrs. KATTY SHARP, Mrs. GEORGE WALKER, Mrs. SUTTLIF.

**Lowell (Mass.)**—Brother Clough reports that the brother and sister who were withdrawn from for continued absence from the table have returned to their duty. Brother Jones has removed from Boston to Lowell, has become a member of this ecclesia. We have had two additions by immersion: ANDREW BOILS, formerly Adventist, and ALFRED THOMPSON, formerly Baptist. The ecclesia now numbers 15, and is working together harmoniously for the advancement of the truth. We have taken a public room for our Wednesday evening Bible classes. Lectures for the past month (which have been well attended) are as follows: July 3rd, "Ail Shaddai, the God of Abraham, Isaac, and Jacob;" 10th, "The efficacy of Christ's Sacrifice unto Death;" 17th, "Is Baptism a Saving Ordinance?" (brother MacKellar); 24th, "Jesus Christ as a Prophet;" 31st, "Jesus Christ as a Priest."

**Portland (Org.)**—The writer introduces himself as Albert Maier, aged 27 years, native of Germany, formerly infidel from the Thomas Paine School. In November, 1885, was introduced into the one Saving Name. Looking over the pages of the *Christadelphian* of last month, the thought occurred to him that there were comparatively few reports from so large a country as America. "The reason why, I think, is found in the utter carelessness of so many for the welfare of the whole body. Most look out only for themselves, and hardly even that, for of many it could be said as Paul said to some of the ecclesia in Corinth in their days: 'Many of you are weak and sickly and some are asleep, not discerning the Lord's body.' We have got brethren here who boast themselves of their smartness, and others of their long standing in the truth and personal acquaintance with our well beloved, but now sleeping brother, Dr. J. Thomas, who do not even understand the true nature of Christ.' They cannot see the reason why Christ had to come in the likeness of *sinful flesh*

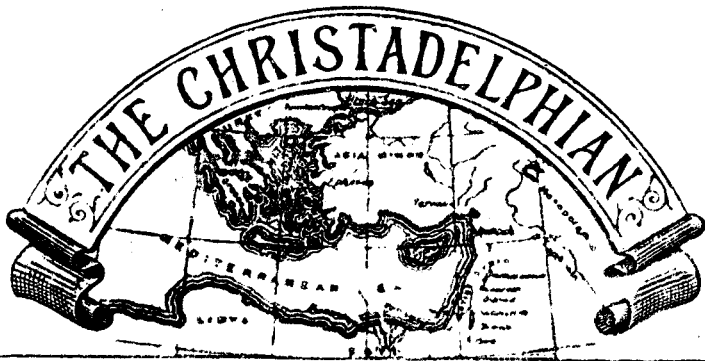
(flesh of sin), and are in that respect like the Jews at Christ's time, who rejected their Messiah because He did not come in his glory at once, but first in his humiliation and as a perfect sacrifice for sin and to confirm that better covenant through his death. If you tell them a Saviour in another nature than ours would not have done for us, because not a fit representative for us, and that if Christ had not come under the dominion of death, the Deity could not have allowed nor commanded Him to lay down his life without becoming unjust or a transgressor of his own law, and therefore *an outlaw*, they laugh you to scorn and say *the Deity can do as He pleases*. They will tell you that they *don't want such a Saviour as that* and call one silly because they say: How can one die for others, if He hath to die for himself also? You can call their attention to the type as Paul did with the Hebrews, when he says, that what the high priest did, namely, to offer up sacrifice for his own sins, and then for the people's, or still more convincing testimony as the following: 'Who can have compassion on the ignorant and on them that are out of the way, for that *he himself is compassed with infirmity* and by reason thereof, he ought, as for the people, *so also for himself*, to offer for sins;' but all such reasoning is without effect with them. There can be no harmony nor fellowship with those who misunderstand one of the grandest subjects of the truth. All we can do is to try to show them their error, although we see it is labour spent in vain that far. They have too much evil suspicion towards us and cannot see that our heart's desire is that all Israel might be saved! Our situation here is in the words of Isaiah, when he prophesies of Christ, saying: 'He shall grow up as a *tender plant in dry ground*.' We have here no hall, no lectures, *nothing of any kind* to show forth the truth to the alien. We are too poor at present to bear the expenses, and our opponents who have the means do not care. We are here like unto the army of the Potomac during the first part of the war of the rebellion, where the reports were always: 'Everything quiet at the Potomac,' but my fear is that this *dead calm* will wind up with a *cyclone* to those who are responsible for it. We are not ashamed of the truth. We greatly

sympathise with you in all your trials in the defence of the truth and in all you have to bear from false brethren, and thank God our Father that He has given you a true and loving sister-wife and daughters, which make your home for you a haven of rest, where you can forget all the bitterness of that present dreary life and gather strength for the work of another day, for next to the comfort and strength we get out of the Word of God is the blessing of such a home. We see this so finely illustrated in the life of our Master whom he loveth to dwell (after his hard and bitter encounters with the Pharisees), in the midst of that peaceful home of Lazarus in Bethany, Mary sitting at his feet and listening to the words of truth which fell from his lips, and Martha taking pains to bestow all the comfort upon him she could concerning his bodily welfare. How I wished to God that every brother's home, who has a sister-wife, would be as near as possible to that home in Bethany, but alas! the words of Christ have come only too true, that the time would come when we (his disciples) should fast and mourn, because not having the bridegroom with us, and again, 'In the world *you shall have tribulation, and all those that will live godly shall suffer persecution* but also He shows the recompense to encourage us to bear our cross in the words of promise to us, that if we suffer with Him, we shall also reign with him.' May God in his own wisdom hasten that time of *glorious liberty* for his children is our constant prayer, for we say with the our deceased brother, Dr. Thomas, 'This is an evil world, and an untoward generation! Thanks to God who has shown us that we are but *pilgrims and strangers*, seeking for a better country, and for a city whose builder is He.'

**Rockdale** (Tex).—Brother T. R. Phythian, after mentioning withdrawal from one for denying the judgment, by teaching immortal emergence, says:—"We have had a three days' meeting on San Gabriel river, about six miles from Rockdale. Owing to the bad weather there was only a poor turnout of the alien. We had brethren out from 20 to 30 miles distance. We were very glad to see brother J. Lowe, whom we had not seen in two years. Brother and sister Lowe are both faithful workers in the Lord's vineyard. They informed me of a person named MATTHEWS who had

obeyed the truth for the love of it through their instrumentality Brother W. A. Oatman and brother A. R. Miller were the lecturers, and we enjoyed them (the lectures) so very much, especially a lecture on 'Duty,' by brother Miller. I suppose you think we had entirely forgotten you, as you have not received any intelligence from this section in some time, but if we do not write often, we are at work, but not to much advantage. We endeavour to keep our light shining and sow the good seed of the Kingdom and the Name every Sunday."

**Worcester** (Mass).—Brother Biggar reports the obedience of ELIZABETH M. TUNSTAL (32), formerly neutral, wife of brother Tunstal, formerly of Kidderminster, England; also FREDERICK H. WAINWRIGHT (23), formerly Episcopal Church. Brother Wainwright's attention was first called to the truth by brother Tunstal. "The brethren rejoice greatly because of their numbers being increased in this way. The lectures for the past month have been for the upbuilding of the ecclesia. Brother Isaac Jones, who lectures to us every Sunday, taking such subjects as the preparation and waiting, and walking worthy of the reward. We feel thankful that our brother has been cast among us, and appreciate his labours very much, and pray that we may profit by the word spoken in season, and that we may all grow in grace and a knowledge of our Lord and Saviour Jesus Christ. On the 4th of July (our national holiday), we had a gathering at brother Goddard's place, some three or four miles from Worcester. We spent a most agreeable day, returning at night. We felt thankful to our Heavenly Father for the privilege of meeting together, and for the pleasant time we had spent with one another, talking of the blessed promises and the glorious age that will be ushered in when he, who is our life, shall appear. At a special meeting held July 10th, brother Bemis, who has been secretary of the ecclesia for a number of years, asked to be relieved of the secretaryship. The brethren then elected brother Biggar to fill the vacancy. We have started a class for the study of the types and symbols, and expect it will be of great benefit to us. We have also started a Sunday School for the children. We feel determined to let our light shine and to improve ourselves by a closer study of the word of God."



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

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

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### DR. THOMAS IN SCOTLAND IN 1849.

*(Concluded from last month.)*

On my second and last visit to Dundee, in 1850, I was sorry to find a want of union, confidence, and co-operation among all who had yielded obedience to the Gospel of the Kingdom. Roots of bitterness existed, connected with total abstinence, and what was supposed to be a tendency to episcopal ambition, to leadership. Alas, when will they who would be greatest learn to become the servants of the least of Christ's flock? I judge not in the case before us, because I am not sufficiently informed of its real demerits; but I do most sincerely tender to all the friends of the Kingdom's Gospel the advice which I aim to practice myself, and that is, have patience till the Kingdom comes, and seek no lordship until then. If we are found worthy of that Kingdom, we shall share with Christ in his absolute and divine lordship over Israel and the nations. Surely this will be honour and distinction enough for the most ambitious. Till then let us despise the microscopism of a little powerless and brief authority in the household of faith. A man of knowledge and wisdom will have more authority and power thrust upon him by his fellows than he will care to exercise, if his mind be rightly chastened by the truth. Let each esteem other better than himself, and all will be well. Men are sometimes made usurpers by the suspicious insinuations of others, and their intrigues to prevent usurpation. Let us beware of this; and let all things be done with love as unto God and not to men, and

then harmony will be undisturbed. Temperance is a virtue against which there is no law. Jesus Christ, our sovereign, lord, and king, was temperate in all things, and so are all the members of his royal household. He and they are temperate as a fruit of the spirit—a virtue resulting from the truth believed. He was not a total abstinent. This is a fact. Neither were Paul nor Timothy; nor can Christ's members be who drink of the new covenant cup. Total abstinence was never made a test of Christian fellowship by the apostles, though temperance was; for it is written, "no drunkard shall inherit the kingdom of God." Drunkenness is disorderly conduct, and every brother that walks disorderly we are commanded to withdraw ourselves. The saints have no right to impose tests of fellowship upon one another which the Spirit of God has not imposed. The world, whose standard of morals is not God's standard, can impose what it pleases upon "*its own*;" but it has no right to dictate to Christ's household, who are its masters elect; nor should Christ's brethren permit it. They should be careful, too, not to drink into its spirit, nor to co-operate with it in carrying out its crotchets. If every earth-born were a total abstinent, the world would be as far from the kingdom's gospel as if every man, woman, and child were drunken with the fumes of alcohol. The soberest of the world's people have been made drunk with the wine of the great harlot's adultery, Rev. xvii. 2. This intoxication continues, and will obfuscate their intellects until the Lord comes to sober them, Isai. xxv. 7. Offer the Kingdom's

Gospel to the most pious of the world's abstinent, and they will reject it with contempt, and perhaps with rage; or if they profess to believe it, how few of them are sober minded enough to obey it. Let not the saints mis-spend their efforts, and waste their energies. If they be zealous for total abstinence, let it be for a total abstinence from all sins. The Gospel needs and commands their whole soul. Let the world attend to the liquor, to tobacco, and to the emancipation of "*its own*" from political and social duress imposed upon them by sin, whom they serve; be it ours, the "heirs of the kingdom," and the future enlighteners and regenerators of mankind, co-operators with Christ in the deliverance of the world, to mind our own business, which is to open the blind eyes, to turn them from darkness to light, and from the power of the adversary to God, that they may receive remission of sins, and inheritance among them that are sanctified by the faith which is in Jesus, Acts xxvi. 18.

It is well for the world's sinners to bind themselves by oath to one another totally to abstain from all intoxicating drinks, for this is the highest obligation they can attain to. Total abstinence will improve their social condition, and mitigate the ills inseparable from it. It is doubtless attended by many temporal advantages, and highly to be commended in the man whose purpose is infirm. This being freely admitted, I still contend that none have any right to turn Christ's church into a total abstinence society, and to brand with reproach the man in Christ, who, like his Lord, chooses to exercise his liberty in

the temperate or moderate use of wine. "The Son of Man came eating and *drinking*; and they said, Behold a gluttonous man, and a *wine bibber*, and friends of publicans and sinners. But wisdom is justified of all her children." John the Baptist totally abstained, and they said, "He hath a devil." To abstain for the purpose of "doing good" is fallacious. John's total abstinence did not save him from "decrease;" and our Lord's "increase" was not obstructed by the formation and use of wine. Believe and obey the Kingdom's Gospel, shine as lights in the world, holding forth the word of life; advocate it with whole-souled energy, and leave the world to its crotchets, and the saints will do all the good that is possible in this crooked and conceited generation, and all that God demands.

Our Dundee friends of the one part were zealous for "*teetotalism*," as well as for the Gospel, and in so far, embarrassed its relations. The others were for keeping these two things distinct, which was not interpreted by that charity which "thinketh no evil." I pretend not to judge between them. "We considered," said one, "that our righteousness should not be less, at all events than that of the Scribes and Pharisees of the day; and accordingly, for preventing danger, preventing or stilling the whispers of slander and their influence, it was deemed proper to express our sentiments, especially on the present damnable drinking customs, and the practice of countenancing drinkeries. Other points are not overlooked, but as the Apostle directed letters to the Churches, warning them of the dangers that surrounded

them, so it was deemed that this gigantic evil should be particularly avoided, and testified against, and that on no account should we drink of the Abana and Parphar of Hell. We saw that night-shade was poisonous; so, instead of cultivating and pruning it, we resolved to hew it down and cast it into the bottomless pit, so far as we were concerned. Popular precedent might be found for a mixed race of tipplers and "avoiders of evil," but in view of public opinion, and of God, and regarding, too, the necessity of purity in the primary advocates of any doctrine, we concluded without hesitation, that on this, as well as on every other evil, our position and practice should be such as we could always honestly pray, Lead us not into temptation. If any person advocated the hope of God's promises as incomparable incentives to morality, it would be very damaging that anyone should be able to say at the conclusion, "Oh, he takes a dram!"

Upon the compound principle, then, of teetotalism and the Gospel, a few associated themselves to the exclusion of others, who had obeyed, but refused to pledge themselves to total abstinence. If the sobriety of any of them were doubted, they should have been received upon gospel principles, and dealt with accordingly, when they were *proved* to have infringed culpably the examples and precepts of Christ and his apostles. This would have indicated their zeal for Christian morality far more conspicuously than by barring the door of their association with total abstinence. It is strange that believers cannot be content with what satisfied

Christ and his apostles. They were as much troubled with "tipplers," and probably more so in the wine-growing country of Palestine, than we can possibly be in these climes; yet they were contented to "purify men's hearts by faith," and forbore to "tempt God to put a yoke on the neck of the disciples." But we are more sensitive to "public opinion," that is, the opinion of a vain, foolish, and evil world, than they; therefore, we must fence ourselves in with barriers to fellowship, such as pious, but misbelieving sinners approve!

When I visited Dundee in 1850, I found a church of about fourteen members, with whom I assembled early in the afternoon. Everything was conducted decently and in order, and harmony seemed to prevail among them. On enquiry after my "affectionate" friend and his companions in sky-kingdom fancy, I was told that the scattered fragments of the old body had been re-gathered under his sceptre, and continued to meet, a cold and lifeless skeleton, on the arena of their defeat, which had been handed over to them in default of union among the proscribed, and upon their agreeing to pay the rent.

Events in Dundee disturbed the peace of "the covenanters" in the "kingdom of Fife," whose headquarters are in Auchtermuchty. A member of the Campbellite church in Cupar, wrote to a friend, saying, "the doctor's sentiments on the *kingdom* have been very freely discussed here by Dowie and others, Dowie occupied an afternoon on the subject a few weeks ago; and as he was at Auchtermuchty that same week, he came home full of

the views of Campbell and Dron, and expounded them to his audience in all their aerial splendour. It was a thing of air, something which they can never comprehend, far less expound. He received great commendation from the magnates of the place, and conquered for himself the reputation of the great champion of the Master Builders of Castles in the Air. Thus, he took the liberty of going in direct opposition to the word by saying, that 'it would be derogatory to the interests of God, for us to suppose or desire that Christ should appear again, and sit on a throne among the nations of this earth.' I leave you to draw your own conclusions. He spoke of the Kingdom of heaven being with us as much as it ever would be, and of its having been set up on the Day of Pentecost, and told us that Christ would not come until the final winding up of all earthly things; when he will come to judge his people in righteousness. This he said was the faith of a Christian, with a great deal more of like speculation, which tickled the ear, but added nothing to the understanding or the heart."

Such is as correct a narrative of the introduction of the Kingdom's Gospel into Dundee as I am able to give from the testimony of all concerned. A goodly number of *Elpis Israels*, and pamphlets on the *Wisdom of the Clergy proved to be Folly*, has been put into circulation among the people, which, I doubt not, will some day or other open the eyes of many blind. On reading the book, the opinions expressed of Elpis, and its author's motives and sentiments, were both

exceedingly diverse and amusing. Some "admired it." Others "never saw nor read anything like it before." Some desired to know "when he is coming back? Is he going to set up a kirk?" For said they, "we could sit under him with much pleasure." Dissenters objected that "the author was a baptist." Others that he was "something similar in sentiment to a Mormon." "The principal thing," said one, "I don't like him for is, that he makes everybody out wrong but himself." "He seems to be clever," said others, "but then the wisest of men may err." Speaking of the sky-kingdomers, a friend says, "they are more bitter, more devilish, in their opposition to Elpis Israel. Everything that is good is attributed to evil; and what is true is insinuated as being only there for the purpose of deceiving, and get-

ting people to believe what is false."

My intercourse with Dundee was brought to a close by a *soirée* at which I had the pleasure of meeting many persons who professed to be interested in the things of the Kingdom of God. After tea and coffee were removed, questions and explanations became the order of the evening until a late hour. It was then I bid farewell to Dundee, and not long after to Britain itself. What has been the condition of affairs since that time I have received no information. No news is said to be good news. Therefore, in hope that increase in faith; and improvement in practice, have been characteristic of the times, we draw the curtain upon Dundee, and turn to scenes beyond the British Tiber and camp of Mars.—*Herald Vol. 3. P. 33.*

VICTORIA'S REIGN AND EMPIRE.—The delegates assembled from the British Colonies to confer with the Imperial authorities in London on various questions affecting the mutual defence and organization of the colonies, united before their departure in an address of congratulation to the Queen on the attainment of the 50th year of her reign. The address set forth some striking facts connected with the increase of the British Empire during Victoria's reign. The facts are of special interest in view of the approach of the time when the resources of the British Empire will be placed at the disposal of the King of Israel returned. They are principally contained in the following extract:—"Your Majesty has witnessed the number of your colonial subjects of European descent increase from under two millions to nine millions, and of Asiatic race in your Indian Empire from ninety-six millions to two hundred and fifty-four millions, and of other peoples in your colonies and dependencies from 2 millions to seven millions. The area now governed by your Majesty in India is one million three hundred and eighty thousand square miles, and in your Colonies seven million

square miles. The increase of trade, of shipping, and of revenue has been in proportion to that of population, and no one in your wide dominions is subject to any other sway than that of even and impartial law. Your Majesty's reign has, under Divine Providence, endured for half a century, and amidst revolutions and changes of dynasty, and of systems of government in other countries, the principles of the laws of your predecessors for a thousand years still afford your subjects that safety and prosperity, and the Empire that stability, which claim the admiration of the world."

WHERE DID ELIJAH GET THE WATER?  
—Brother Collyer's daughter, writing for her father, who had injured his right hand, says: "Brother Collyer omitted to mention, when recounting his travels in Palestine, that at the foot of the plateau upon which Elijah's sacrifice was undoubtedly held, there is a well which has never been known to fail, and of whose waters he drank when there. The fact of a well being at hand, silences those who say it would have been impossible to secure such quantities of water after a three years' drought."

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**MEDITATIONS ON THE WAYS OF THE DEITY.**


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 No XII.

Faith comes through hearing the Word of God. Faith is a matter of development. Let us not be utterly cast down at the small modicum of faith we may possess. It will certainly increase if we are diligent to cultivate it. Faith grows slowly but surely, provided we be "swift to hear." Confidence in God is created in the same way as confidence is created in one another. If by experience we know a man to be kind, wise and upright, we trust him. On the same principle we require to know God in order to manifest that reliance which pleases Him. This knowledge can only come through familiarity with His sayings and doings as revealed in the Bible. In this book, God has proved Himself to be faithful, loving, merciful, just, almighty, infallible. The Israelites were styled "children in whom is no faith." The reason for this deficiency is given by Isaiah: "This is a rebellious people, lying children, *children that will not hear the law of the Lord.*" Let us profit by the lesson.

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The senseless and contemptible literary effusions that make their appearance every week strikingly indicate the frivolous, immoral and unreflective character of our generation. Brethren should shun such reading—it is worse than profitless. It enfeebles and corrupts the mind. Indulgence in it is a sin of no small magnitude—it is beholding vanity in one of its most naked forms—it is thwarting God's work among men. God is calling men to sobriety, thoughtfulness, and godliness. Those who deal in the current light, trashy literature are doing just the opposite. Of what use in Christ's service is a brother whose mind is filled with such nonsense? Can he retail it with profit? Surely enough of such matter is thrust upon us in our unavoidable contact with the world without our wilfully seeking it. Constant reading is a keeping company—"He that followeth vain persons is void of understanding." Half-an-hour's reading out of the said periodicals—what a preparation for that duty of dispensing knowledge which God has laid upon the righteous! Time is precious. If we have minutes to spare let us devote them to the perusal of that which will strengthen and not that which will weaken our faith.

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God pardons transgressions. Yes, and heinous ones too! If God should mark sin (in the unqualified sense) who could stand? Not one, save Christ, for all have sinned, and, therefore, fallen short of His Glory. But God is very merciful. Provided sins be confessed and forsaken, He will lovingly and abundantly forgive. His anger remains only where sin is wilfully and persistently practised—where no effort is made to improve, and where every opportunity for redeeming the time is allowed to slip. The forgiveness of God is fully demonstrated in the lives of those whom we are told "died in faith." To cite one of them will suffice. David was guilty of



more than one great crime, but for all that he was greatly beloved of God. He receives in the Word of Truth the highly honourable mention of being a man after God's own heart, and is set forth as an example for others to follow. Why is this? There is much consolation in the answer. David was not an habitual worker of unrighteousness—his life generally was characterised by uprightness and the fear of God. His sins were exceptional slips. When he sinned, he confessed his unworthiness with deep sorrow. This in itself forms a matter of example to us. Where David's disposition is wanting, there is the tendency either to falsely exalt ourselves or to pull the Bible standard down. "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." (Prov. xxviii. 13).

When God has said a thing, it is as good as done. His memory, His ability and His faithfulness never falter nor fail. It is because of this infallible certainty that the Spirit speaks of "things which be not as though they were" (Rom. iv. 17). We have a beautiful illustration of this in the references to the saints and their future state. They are said to be free from condemnation (Rom. viii. 1), whilst actually under condemnation—to possess everlasting life (Jno. iii. 36), whilst actually their days are numbered—to have been translated into the kingdom of His dear son (Col. i. 13), whilst actually but heirs of it—to have been made kings and priests unto God (Rev. i. 6), whilst actually poor, lowly, down-trodden and oppressed. This mode of speech is strengthening and encouraging. It lifts us out of the present, and makes the future more real. The disposition of man is to absorb himself in the passing moment—to think that that which is will always be. God would counteract this disposition. As surely as sorrow followed the Edenic bliss, so surely will Millennial bliss follow sorrow. God foretold the one, and He has foretold the other. "The word of our God shall stand for ever." The only doubtful element in the case is as to whether we *individually* shall realise the bliss. This point is left for us to settle. It can be No, or it can be Yes. It will assuredly be the latter "if we hold fast the confidence and the rejoicing of the hope firm unto the end."

Through faith, many marvellous and terrible things have been successfully encountered. In considering them, we are apt to be distressed—to imagine that, if placed in similar circumstances, we should fall very far short. But if we are sincerely striving to be Christ-like, there is really no ground for such distress: If we maintain a willing, determined and watchful disposition, we need not fear the tribulation and hardship that may be brought upon us. We do not know what we can do till we try. Paul said, "I can do all things through Christ who strengtheneth me." It is written, and the statement is to be dearly prized, that God will not allow His children to be tried above that which they are able to bear (1 Cor. x. 13), or, in other words, He will not permit them to fall to the extent that they will be "utterly cast down," and not rise again (Psalm xxxvii. 23-24; Prov.

xxiv. 16). What our strength is God only knows. Let us beware of presuming upon our inability. To whom much has been given of them much will be expected. No unworthy excuse or subterfuge will shield in the day of reckoning. Our standard is the precepts of the Deity, and come what may, we must strive to obey them. To go on unto perfection should be our maxim. Christ is the only one who has reached the top of the scale. The Old Testament worthies reached a considerable height. The Scriptures bid us look to these exemplary men, not that we should be distressed, but encouraged and helped. Our spiritual walk is a matter of faith. Ability to walk arises to a large degree from observation. Therefore, let us not grieve, but rejoice when we contemplate the cloud of faithful witnesses.

Paul was an excellent soldier—a grand example for those who have joined the ranks. On every occasion, he gallantly acquitted himself. Paul sacredly observed that first duty pertaining to a soldier—OBEDIENCE. He never deviated a single iota from his Captain's orders. He was COURAGEOUS. If duty required it, he was ready to die anywhere and in any way (Acts xx. 24; xxi. 13). He was ENDURING. For the truth he endured all things: hunger, thirst, cold, nakedness, imprisonments, cruel mockings, and scourgings (2 Cor. xi. 23-27; xii. 10; 1 Cor. iv. 11-13). He was HOPEFUL. Though "troubled on every side, yet not distressed, perplexed but not in despair" (2 Cor. iv. 8). He was SKILFUL. He knew wherein his ability and strength lay, and these he was masterly in employing (Phil. iv. 13; Ephes. vi. 10-17). He was TRUE. He was staunch to the last, and died fighting. A "well done" and a crown of glory await him. Paul has said, "follow me." Are we, like Paul good soldiers of Christ? Our circumstances may differ from those of Paul, still we are engaged upon the same work, and have ample scope for exhibiting the Apostle's qualities. Obedience is called for or we shall neglect to disseminate the good news of the Gospel. Courage is needed or we shall be deterred from letting the light shine by the ridicule or bitterness of the world; endurance, or our first zeal will wane; hope, or we shall get disheartened and faint; skill, or we shall bring shame upon our cause; faithfulness, or we shall become renegades. Let us fight the good fight of faith, and lay hold on eternal life.

When a physician is successful in prolonging a patient's life, his services are regarded as invaluable. How far more important are the services of one who helps his neighbour to reach the life that knows no ending! The kind word, the sympathetic shake of the hand, the quiet, patient, consistent walk, the homely but hearty exhortation, the sowing of the seed by means of word, tract or pamphlet, become when looked at in this way very weighty matters. Let us ever keep the object of our work in view—the work of preparing ourselves and others for life eternal. If our intended word or action is not calculated to advance this end, let us repress it. If we cannot help, do not let us hinder. Let us beware of discouraging others

by receiving their labours in a carping, fault-finding spirit. Criticism is good if used kindly, wisely and justly. If by criticising, no laudable purpose is to be served, then let us refrain from it. Those who employ their time in condemning the work of their fellow-labourers are not the ones to do much towards building the temple of God. The future will, unquestionably, open out wonderful revelations in regard to this. When the time comes for God to glorify His elect, we shall see to whose instrumentality their enlightenment, edification and success have been due—whether those whose constant endeavour it has been to unhinge everybody and everything, or of the feeble, unassuming, industrious, plodding, faithful servants of Christ.

London.

A. T. J.

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### MYSTERIOUS TIME.

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Who can climb  
That subtle arch of beauteous hues on high,  
God's covenant of mercy in the sky?  
What man can walk upon the water's face,  
Or, springing from a mountain, float in space?

Man fails in these, nor can he demonstrate  
Where present, past, and future deviate.  
They are as one; the present joins the three;  
And yet the juncture, fleeting rapidly,  
Is swallowed in the e'er-increasing past;

And, as the present flees, so, sure and fast,  
The future fills its place and swells the past.  
The present is a myth—'tis here, 'tis gone—  
Unseen, unmeasured, thought of oft by none.

Though in the present, we are in the past,  
And passing through the future. As the blast  
Which rushes, howling, on its rapid course,  
Defies man's essays to reveal its source,  
Or learn its destined goal;

As each clear brook,  
Swift from its stony birth in some cool nook,  
Though constituted of a myriad parts,  
Sweeps on in seeming unity.

So arts,  
Devised by man's frail mind, can ne'er define  
The barrier, that unseen border line,  
Between the threefold periods of time—  
The present, past, and future.

(A clip, re-arranged.)

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**"SINGLE FILE."**


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*(A casual remark was the origin of this paper and its title. A brother and sister were in conversation on the social deprivations meanwhile associated with the truth—both in it and out of it; and of the severity of the test thus brought to bear on each one who was aiming to be faithful to it. No one could save another. We could not go into the Kingdom of God in groups. "No," remarked the sister: "It is single file—single file." Afterwards, the brother suggested that "single file" was a happy definition of the situation, and would make a good subject for an article with that title.)*

Single file! "Strait is the gate and narrow is the way that leadeth to eternal life!" What a host of reflections these words bring! What a picture is mirrored forth from our experiences! Stay a moment and let us look at it.

A narrow defile up the mountain side, betrodde by an unrecognised order of soldiery, wearing the white uniform of "The Great King," under whose banner they press forward to the mark where the prize of THE HIGH CALLING lies, high up the mountain peak.

"Single File."—Such was the order issued by the captain who had hewn out the way to the very top, and stands triumphant, prize in hand for all who follow on. And some there be that follow; they have put off their old armour and have laid aside every weight—the helmet of brass, the coat of mail, the greaves of brass, the target of brass—all left behind at the foot of the hill, while unfettered and unencumbered they leap the high places, adroitly take the curves, brush by the thorns, and press through the tangled mass of rubbish that ever and anon disputes the right of way and seems quite loth to leave the barest footpath. Ah, yes; the way *is* narrow, and only here and there sufficient room for a halt, for twos and threes to rest together—no room for old companions—no room to walk abreast with any; but, one by one, the little band of soldiers give all diligence to walk exactly as their captain walked before them.

But see, some are tying an alteration of the way that will admit a numerous company journeying altogether. They widen the path; remove landmarks, break down fences, and point the finger of scorn at those who pursue the walk alone. But look a little longer, the widened ground is crumbling away beneath the busy workers, and there are spotted garments, halting gait, and lingering looks, at the crumbled *débris* of their efforts, which they at last use as a path to take them down again to join the multitude on the world's highway, who think a level road may bring them to the same goal as the mountain top.

Human experience gives the picture so far. We long to see the sequel, but must wait. For Paul said it was not possible for a man to utter the words he heard on the subject.

We ask, why this long journey alone? Why thus hedged in? Why this agonising exclusiveness? The answer is, wisdom decrees it so. "Wisdom is justified of all her children." In the first place, we know we must reflect the mental likeness of our Father, and in order to do so we must be often in His presence; we must constantly seek the intercourse

that He condescends to offer. We approach Him in prayer and He speaks to us through His word. With few exceptions this must be done alone. Our very diversity of temperament (one from another) necessitates this. As no two characters are precisely alike, so there must often arise circumstances that affect each one differently and that shut us out from that close human sympathy that comes from understanding our case. Only God knows, for "he that planteth the ear shall he not hear? and he that formed the eye shall he not see?" Never but one was tempted in all points like as we, and *never but one had that perfect comprehensive experience of human nature capable of being tempted in ALL points like as we.* His human nature was so keenly sensitive to all impressions; he was like highly tempered steel! he was a "polished shaft" among blunt, dull, unsharpened swords; and shall *we* murmur at *our* lot? Rather let us say, "Even so, Father, for so it seemeth good in thy sight."

We know that our experiences are made up and developed by contrasts. The education of the brain is entirely dependent on dissimilarities, and God uses these as a basis on which to work out the joy that awaits those who have laboured in sorrow. As an illustration (although it reverses the present order) let us take Adam and Eve. Their first state was very good, but they did not know it until they became subject to evil. A moment's thought will show us that the principle of contrasts cannot be confined to one or two things, but must penetrate to every atom of every intelligence that will receive the stamp of immortality, else perfection would not be attained. We understand of course, that "all flesh is not the same flesh," "one star differeth from another in glory, so also is the resurrection of the dead." Every fruit will yield and enjoy all the sweetness that its *nature is capable of producing.* There is no present experience apart from contrast, and shall the divine and eternal fall short of the human and transient? No, the Deity knows what he is about when he requires us to understand loneliness, that we may taste the joy of companionship. David, by the spirit of Christ, beautifully expresses the "Strait Gate" and its sequel when he says "In my distress I cried unto the Lord and he set me in a large place," yes a *large* place, consequent upon previous closet communion in helplessness and desolation—a "large" place; all barriers broken down,—the sharp cutting angles of human disapproval demolished, the prickly thorns of reproach and ridicule crackled away to their original dust, the great hedge of ever-warring fleshly lusts destroyed—the stake, the sword, the cross, vanished. Yes, an open space, where the spiritual atmosphere of the Deity is unmeasured, and where all breathe fully, unfettered, and free. Ah the contrast! We shall say, "Now we are equal to the angels, knowing good and evil. Now we are face to face, because we have been bereaved. Now, we are the rainbowed angel, because we have been detached dew-drops hidden among the herbage. Now, we are with a multitude that no man can number, because we have followed the Captain of our salvation in walking 'single file.'"

MARY G.

## CHRIST: HIS LIFE AND WORK 1,800 YEARS AGO.

BY THE EDITOR.

### CHAPTER XXVIII.—THE PARABLES (Continued).

**T**HE *wise and foolish builders*.—This was not a parable in the sense of a complete story. It was more in the nature of a simile interwoven with plain discourse. Still, it is instructive, as the conveyance of important truths by illustration.—A man built a house on the solid rock: another built his on the loose sand—a supposition borrowed from the practice of the East and not so obvious in the West where the nature of the foundations, though of some importance, is not so important. While the weather is fine, the difference between the two houses, as regards the foundation, is immaterial. But a time of storm and inundation comes. The difference is then both great and apparent. The one falls to ruins; the other is unhurt by the violence of the storm, and remains a useful habitation when the storm has passed away.

The application is of great importance. Jesus supplies it. The building of the house is the acceptance of the teaching of Christ, in both cases. (*Note by the way*: apart from this acceptance, a man has no house—no abiding place in futurity: must die without hope. *Ergo*, the growing and popular view that “morality” will save, especially the thought that all will be saved, is a delusion). But a man may accept the teaching of Christ and not conform to it. His house—his hope, is in that case on the sand. For only that acceptance of the truth which is accompanied by affectionate submission to its requirements will be acceptable with God. “Not every one that saith, Lord, Lord, will enter into the kingdom, but he that doeth the will of my Father” (Matt. vi. 21). Faith will not save a man whose “works” are not in accordance with faith. Without faith, he cannot please God: but he cannot please God by an inoperative faith. “Faith without works is dead” (Jas. ii. 20). A disobedient man’s belief of the gospel will go for nothing in the day of the issues of things—the day when the judgment will “try every man’s work, what sort it is” (1 Cor. iii. 13). The house of hope which he has built will fall to ruins in the day of storm,—lacking a stable foundation—even that foundation to which Paul refers when he exhorts rich men to “lay up for themselves a good foundation against the time to come” (1 Tim. vi. 18).—“But the man who heareth these sayings of mine and doeth them is like a man who built his house on the rock.” The judgment of God is coming like a storm to “sweep away all the refuge of lies” (Is. xxviii. 17). In that terrible day, the man will stand unmoved who has acted the part of a friend of God in the midst of “the crooked and perverse generation” now upon earth in apparent safety. He will pass unharmed through the destructive revolutions in which thrones will perish and society itself be dissolved. He will be “under the shadow of the Almighty” during “the time of trouble such as never was:” and when the storm has passed, and the sun shines out, he will stand forth in safety

and glory as one of those "kings and priests" whose work it will be to re-build the shattered fabric of human life, and lead mankind in ways of peace, blessedness and well-being. But in vain will you look round at that moment for those believers who merely have a name to live during these times of probation, but who are dead, as shewn by their non-submission to all the requirements of the Word of the living God. The difference between the two classes is scarcely discernible now: it will be known and read of all men then.

*Seed cast into the ground*—"So is the Kingdom of God as if a man should cast seed into the ground, and should sleep and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself: first, the blade: then, the ear; after that, the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle because the harvest is come." A knowledge of what God has revealed concerning His Kingdom makes it easy to understand this parable. Although the Kingdom of God is not yet in existence in the sense of an actually developed and visibly established institution in the earth, yet it is a thing for which great preparations have been made "from the foundation of the world," and are still going-forward. If we imagine ourselves at the crisis of its establishment (even in the presence of Christ at his return), we can the more easily realise this. For what is the most striking aspect of things then? The retrospective. The past is gathered up into that moment with a reality and a brightness impossible at any other time. Here are "Abraham, Isaac and Jacob and all the prophets" (Luke xiii. 28). Here are the multitudinous "many" who come from the east and the west, and the north and the south to sit down with them. "These HAVE come out of great tribulation." The joy of the hour is largely made up of what is past. Even the Lord Jesus, the centre of the manifested glory of God, draws much of his joy from looking back: "He shall see (the result) of the travail of his soul, and shall be satisfied" (Is. liii. 11). The history of the land, the history of the nation, the history of the Gentiles, all contribute their ingredient to the perfect satisfaction that will be the experience of each individual constituent of that wonderful assembly. That history has developed them all. They (the very kernel of the Kingdom of God) are the result of all that has gone before; and in all that has gone before the hand of God has been the chief agent. For had not God made promises to Abraham: had he not spoken by the prophets: had he not issued an invitation by the hand of the Apostles: had he not given His own son as a propitiation for our sins: had He not raised him from the dead, and exalted him to His own right hand: had He not confided His plan to the hands of the angels (then present in their hosts to witness its completion), had He not taken steps to prepare for Himself a family by the ministry of the Word, and by the guidance of their affairs in chastisement and discipline and instruction, how could the glorious result that will then manifest, have been achieved? When we realise that the Kingdom of God is the result of a work of long preparation, involving all that God has done in past times, we can see how it is like seed

cast into the ground, which though invisible to the passer by, is slowly advancing by a process of germination, and a result of harvest that are alike independent of man. The ripening of natural grain comes at a fixed time: and the reapers come at the ripeness. So with the Kingdom of God: the maturity of God's plan will be reached, and the harvesting will come off at a time that is fixed in the nature of things, independent of the knowledge or care or will of man. In this, there is great ground of patience and peace for those who are instructed in the testimony. Their motto is, "Patient waiting, through all apparent delays, and in the face of the most adverse occurrences." It is a waiting for God who has given His word: and He has said "They shall not be ashamed that wait for me." Our life is "but for a moment." There is no waiting after our three score years and ten; and the waiting may stop long before that, "Wherefore, gird up the loins of your mind: watch and be sober." Walk worthy of the calling to which ye have been called "Be holy in all manner of conversation." The hope of the righteous shall not always be deferred. The grain is ripening: the harvest is coming.

*The two Debtors.*—"There was a certain creditor which had two debtors: the one owed five hundred pence and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me, therefore, which of them will love him most?" Simon answered and said, "I suppose that he to whom he forgave the most. And he (Jesus) said unto him, Thou hast rightly judged" (Luke vii. 41). The bearing of this is best seen in connection with the circumstance calling it forth. Jesus had accepted a Pharisee's invitation to dine. In the house, while reclining oriental fashion at the table, a woman of blemished character approached Jesus from behind, and began to kiss his feet and wipe them with the hair of her head and anoint them with precious ointment. The Pharisee, who knew the character of the woman, watched the proceeding with some considerable contemplations. He was undecided in his mind as to the true character of Christ. He had evidently asked him to dine for the purpose of getting a closer view of him than he could get out of doors or in the synagogue, and this incident of the woman taking such liberties with him unrebuked was exercising him unfavourably. The argument going on in his mind was, that "This man, if he were a prophet would have known who and what manner of woman this is that toucheth him." The parable was Christ's way of meeting this argument, for he not only knew who and what manner of woman the woman was, but he knew what was passing in the Pharisee's mind, though the Pharisee was not aware of it. Christ's application of the parable was that the very character of the woman was the explanation of her affectionate attention—so different from the Pharisee's cold courtesy. Her greater love was the result of the forgiveness of her many sins. "To whom little is forgiven, the same loveth little." On reflection, it will be found that this principle goes beyond the individual case that called forth its enunciation. It supplies the key to the plan on which God is guiding the earth to its everlasting place in the universe. That plan is the permission and the cure of evil, with reference to the supremacy of His declared



will in the minds and actions of men. It is a distressing process while it lasts : as Paul testifies and we all know from experience : "The whole creation groaneth and travaileth in pain together until now." But enlightened intelligence is enabled to endure it in view of the other testified fact, that the affliction is "working out for us a far more exceeding and eternal weight of glory." But for the evil, the good never could have been appreciated as it requires to be—in humility and gladness. The prevalence of sin provides the occasion also for forgiveness of sin ; and forgiven sin opens the way for love and joy. The multitude of God's glorified children could never have sung the thrilling strains of the gladsome song heard in vision by John in Patmos, if there had not first been a population requiring to be washed from their sins by the blood of the Lamb. It required the reign of sin, misery, and death to prepare the way for that glorious song, and all the unutterable glories it represents in detail : "Worthy is the Lamb that was slain to receive power and wisdom, and riches and honour, and glory and blessing. . . . Thou hast redeemed us unto God by thy blood out of every kindred, and tongue and people and nation ; and hast made us unto our God kings and priests, and we shall reign on the earth."

*The Good Samaritan.*—The meaning of this parable is shown by the incident that called it forth, and by the application that Christ made of it. A certain interesting young man who was rich asked him what he must do to inherit eternal life. Jesus asked him what he found written in the law. To which, the young man responded by quoting that summary of its principles contained in the words of Moses : "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind ; and thy neighbour as thyself." Christ's answer was : "Thou hast answered right : *this do and thou shalt live.*" This ought to have closed the colloquy, because the question was completely answered. But we are informed that the young man was "willing to justify himself." He evidently concluded—(probably from the manner of Christ's answer)—that Christ implied shortcoming on his part in the desired conformity to the command ; not as to God but as to his neighbour. He took quite a complacent view of his own case on this point. He was evidently of opinion that he not only rendered unto God the things that were God's, but that he fulfilled a neighbour's part as well, or at least that if he did not, it was for lack of opportunity. Perhaps he was one of those who retire into a comfortable corner and shut their eyes to the miseries of their race, and who become so absorbed in their own personal affairs as to forget that there are any neighbours to love and serve ; or, who at the most, think their duty in that direction discharged by a reluctant donation unsympathetically flung here or there. "Willing to justify himself," he said, "and who is my neighbour?"

This is the question which the parable is designed to answer and does answer. It has probably done more than anything else uttered by Christ to foster acts of disinterested kindness wherever his teaching has become influential. The parable does not introduce to notice a next-door neighbour or a fellow townsman or a compatriot, but a total stranger in faith and blood. And the man who

acts the right part is not a priest or a Jew, but a detested Samaritan. The priest and the Jew are shewn avoiding their duty. "A certain man went down from Jerusalem to Jericho and fell among thieves, who stripped him of his raiment and wounded him and departed, leaving him half dead. And by chance there came down a certain priest that way, and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan as he journeyed came where he was, and when he saw him, he had compassion on him and went to him and bound up his wounds, pouring in oil and wine and set him on his own beast and brought him to an inn and took care of him. And on the morrow, when he departed, he took out two pence, and gave them to the host, and said unto him, 'Take care of him, and whatsoever thou spendest more, when I come again, I will repay thee.'"

The application of the parable Jesus drew from the man's own mouth by a question: "Which now, of these three, thinkest thou was neighbour unto him that fell among the thieves?" There could be but one answer: "He that shewed mercy on him." What then? "GO AND DO THOU LIKEWISE." Here is what is meant then by "Doing good unto all men as we have opportunity." "Relieve the afflicted" when it is in your power. "Deal thy bread to the hungry; bring the poor that are cast out to thy house: when thou seest the naked, cover him: hide not thyself from thine own flesh (that is, from human nature). Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee, and the glory of the Lord shall be thy reward. Then shalt thou call and the Lord shall answer: thou shalt cry, and He shall say, 'Here am I'" (Is. lviii. 7-9).

This practical benevolence towards the afflicted is the most beautiful of all the fruits of the Spirit. It is one, however, requiring great hardihood for its cultivation. It has often to be brought forth in great bitterness. The tendency of things as regards man is to make you shut up the bowels of your compassion, and pass on with the Levite and the priest. It seems a hopeless, thankless, useless business. Nothing will keep a man to it but the constant setting of the eye on God and Christ who have required it, and the constant realisation of the fleeting character of the state of things to which we are presently related, and the certainty of the glorious age that God has promised, which will chase away the self-denials and confusions incidental to the present evil world.

A word—not exactly on the other side—for there is not another side, but in deprecation of the extreme to which the helping of the distressed can be and is carried. Christ did not mean to hide any other part of the truth by telling the young man to imitate the Good Samaritan. He did not mean to say that salvation was to be found in the succouring of the destitute, though the succouring of the destitute is one of the duties connected with it. Though he shows a Jew disobedient and a Samaritan doing a neighbourly part, he did not mean to deny or cast the least discredit on

what he said to the woman at the well of Samaria, concerning the Samaritans and the Jews respectively : "Ye worship ye know not what : we (Jews) know what we worship, for salvation is of the Jews." Nor did he mean to weaken the words he spoke to his disciples, when he told them to "Go not into the way of the Samaritans;" or to the Syrophenician woman, when he spoke of the non-Jewish people as "dogs." The modern treatment of the subject calls for this remark. Where the Samaritan example is recognised at all, it is generally done with the effect of nullifying very much else of the teaching of the Spirit of God. The doing of good to the poor in the matter of temporal supplies is made to take the place of the "righteousness of God, which is by faith and Christ Jesus." The outcast position of Adam's race is denied: the mortal and hopeless relation of man to God, both by nature and character, is not admitted: the imperative necessity for the belief of the Gospel, and submission to the requirements before men can become acceptable worshippers of God or heirs of life eternal, is completely ignored—because of the parable of the Good Samaritan. This is a great evil, and calls for circumspection: "We must contend earnestly for the faith once delivered to the saints," even against many who may seek to shine in the work of the Good Samaritan. We must, on the other hand, contend for the neighbourly part against those who would confine the service of Christ to the agitation of doctrines. We live in a world where there is a constant tendency to extremes; and even good itself carried to an extreme becomes evil. But there is less likelihood on the whole, perhaps, that the parable of the good Samaritan will be overdone than that it will be overlooked.

*The Good Shepherd.*—"He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door, is the shepherd of the sheep. To him the porter openeth: and the sheep hear his voice, and he calleth his own sheep by name and leadeth them out. And when he putteth forth his own sheep, he goeth before them and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him for they know not the voice of strangers" (Jno. x. 1-5).—"This parable," we are told, "Jesus spake unto them, but they understood not what things they were which he spake unto them." Presently, however, he explained, and anyone may understand, who is capable of the necessary attention and discrimination. The explanation shows that Christ himself is the import of more than one feature of the parable. The sheep occupy a secondary place.

The parable itself was a literal truth apart from any spiritual application. Sheep-culture was a prominent occupation in the country as it is to this day. It differed from modern sheep-raising as regards the domestic relations subsisting between the shepherd and the sheep. The sheep were provided with substantially-made folds into which they were driven at night for safety from the wolves and other dangers. The fold had a solid entrance at which a porter waited, ready to deny entrance to those who were not entitled to it. The sheep stealer did not present himself at the door, but clambered over some unprotected part of the wall. The lawful owner had no

object in using any but the proper entrance. This owner also knew his own sheep as no western sheep-farmer knows his ; and so intimate were the relations between them that they knew his voice and went after him when he called them to go forth upon the hill sides for pasture—not driving but leading them. To the voice of a stranger they could not be made obedient. They scampered off at the unaccustomed tones.

These are facts in which Jesus asks us to recognise a figure of himself and his people. It is profitable to trace the correspondence and its nature. The thing signified is, of course, much higher than the figure ; but there is an analogy which helps the understanding of the matter. There is a variety of points, but all are beautiful and instructive. There is the shepherd, the fold, the door, the porter, the sheep, the wolf, the hireling shepherd, the shepherd's voice, the listening flock, the shepherd's death in defence of the sheep.

THE SHEPHERD.—“I,” says Jesus, “am the good shepherd.” Here is the key of the parable. How simple, yet how much there is in it. For who is the “I?” Who art thou, Lord?” “I am Jesus of Nazareth.” But who he? The Son of Mary (and therefore of Joseph, David, Abraham, Adam), but, which is of much more consequence (for there were plenty of that sort of no benefit to themselves or their kind)—Jesus of Nazareth was the Son of God—begotten of the Holy Spirit, and therefore one with the Father Eternal, who sent him forth to be “righteousness, wisdom, sanctification, and redemption” to all who should receive him. The Good Shepherd is God thus manifest in the flesh. It was not the first time the character had been so associated. It had been written Isaiah (xl. 10) “Behold the Lord God (otherwise Yahweh Elohim) will come with strong hand, and his arm shall rule for him. . . He shall feed his flock *like a shepherd, &c.*” The Creator in Shepherd-manifestation by the Spirit : this is the glorious idea before us in the parable put forth by the son of David, in the hearing of an undiscerning audience in the Temple. Here are power and kindness in combination. You may have power without kindness and kindness without power : and either or both without wisdom. But when the Creator of the ends of the earth steps into the arena, we have all in combination. The wonderful phenomenon presented to view of a kind, strong, wise, unerring, SHEPHERD-MAN, in whom the Father dwells. When, in the history of heads and leaders was ever leader like this? Misguided indeed are the men who seek a head or leader among men. There is no master but Christ—no shepherd but the good shepherd. All before him or after him (claiming the same position) are but thieves and robbers—seeking their own advantage on the pretext of serving the sheep. This shepherd truly loves the sheep, and is able to save them, and will at last shew his power and his kindness in gathering them from the dark mountains into his safe and loving fold, where they will hear his voice and live and rejoice in his presence for evermore.

The other features of the good shepherd parable we must reserve to the next chapter.

### EXAMINE YOURSELVES.

If our secret springs of action  
Were exposed to mortal view,  
Would they bear examination?  
Would they all appear quite true?

Does not conscience sometimes tell us  
That the motive power is wrong,  
Of what seems our fairest action,  
Of what sounds our sweetest song?

Such unwearied self-devotion!  
Such untiring, earnest zeal!  
Such rich eloquence and pathos!  
Burning words that wound to heal!

May it be the flesh impelling,  
Do we need this question still:  
Do we work from pure affection?  
Is our aim the Father's will?

If not, Christ is sadly gazing  
At thy fierce activity,  
And would blame, instead of praising,  
What is giving joy to thee.

But, if thou art truly serving,  
With a heart all fixed on him,  
Walk thy toilsome way unswerving,  
Thine earned crown shal not be dim.

*A clip with some backbone put into it.*

**INDIVIDUAL EFFORT.**—Some complain of the want of life in our meetings and the want of enthusiasm among us as a people. The complainers ought to reflect that if there is any real defect in these respects, they have their share of the blame. How is collective excellence to be attained but by individual effort? Let each one *work*—especially the complainers, and let them set themselves to do the work as if the effectiveness of the whole body depended on them. Was anything ever accomplished except through the individual work of each part? Take a piece of machinery—a clock for instance—how long would it go if any one part were to stop off and wait for the rest? Each part depends on all the rest. If one part gets weak or rusty or clogged, there will be friction and slowness and clashing all round by and by—complete

break down of the whole thing.—So each one who sits in a back seat doing nothing—depending on others to work, to speak, to sing, to spread the truth—and who goes away complaining, may be the rusty spring or clogged wheel in the machinery. Instead of complaining, they ought to apply the lubricating oil of spiritual knowledge to themselves. Let them be up and doing and see to it that they are not the *cause* of the lack of life and enthusiasm they see is needed. Let it be a motto never to wait for others to work. Go and do it yourself. It takes less time and is surer to be done if the person who sees it ought to be done goes and does it. “Be ye doers of the word and not hearers only, deceiving your own selves,” for it is to the doers of the work the blessing is promised.—S. I.

## BRO. COLLYER'S JOURNEY TO PALESTINE.

(Continued from last month.)

After a refreshing night's sleep (my first night under Mr. Oliphant's roof), I rose about seven. The day was fine and the country all round beautiful—the sea to the west, “the height of Carmel” to the south, the hills of Galilee to the east, and on the north, in the distance, the towering peaks of Lebanon. The account of a visit to Mr. Oliphant that recently appeared in the *World* is fairly accurate in its description of the locality. (The following is the principal portion of the account: “Rounding the point of Carmel, in the Austrian Lloyd's steamer Danae, which plies between Alexandria and Beyrout, the Bay of Acre is entered, and the town of Haifa comes into view, with its snow-white houses and groves of palm-trees, nestling at the foot of the sacred mountain, of which the sloping sides are covered with vineyards, olives, and fig-trees, and carpeted with innumerable wild flowers of every colour and shade, the ideal home of a man like Mr. Oliphant. After threading one's way through the Oriental streets of the town, and following a road between high cactus hedges which run for a short mile westwards out of Haifa, the visitor comes at length upon a quiet, orderly, picturesque German colony, in the midst of which stands Mr. Oliphant's house. It is a plain, simple unpretentious building, yet homelike and comfortable, constructed of the pure white limestone in which the region abounds, with a red-tiled roof and gable ends, and differs little in its outward appearance from a pleasant English villa. In the front is a glass porch, overshadowed by an almond tree. At the door of this porch we ring, and are admitted by a Bulgarian man-servant, who speaks English perfectly, and whom, Mr. Oliphant informs us, he came across during his late visit to

England. The Bulgarian, whose name is “Yâni,” is a very shrewd and clever fellow, speaking six European languages fluently, and ready to turn his hand to anything his master may require. He is a thoroughly-trained valet, having lived in that capacity for sixteen years with the late Sir Robert Dalziel, Consul-General at Rustchuk. On inquiring for Mr. Oliphant, we hear from Yâni that he is in his sanctum up-stairs, engaged with an Arab and a Jew, who are assisting him to translate one of his works into Arabic and Hebrew respectively. Awaiting Mr. Oliphant's leisure, we follow Yâni through the porch into a fair-sized entrance-hall, which, in accordance with Oriental custom, is also used as the *salle-a-manger*. On a shelf which runs the length of the room, are specimens of enormous spiders, grasshoppers, praying amantis, queer-looking star-fish, &c.; whilst on a small round table to the right of the entrance-door are arranged in order nearly a hundred different varieties of shells of all forms and sizes, the “museum” being crowned by the shell of an enormous turtle, which rests against the wall on the top of a cupboard. All these specimens were found at Haifa and in its immediate neighbourhood by Mr. Oliphant and his household. Two doors lead out of the hall, one into a small study, the other into a reception-room. Into the latter we are ushered by Yâni, to await the arrival of our host. The room is of moderate size, simply but tastefully furnished. A broad comfortable divan, covered with a striped material of Eastern manufacture, occupies the whole of one side of the room, the opposite wall being covered by bookshelves, well filled with standard works; amongst which is a complete report, in several volumes, of the Palestine

Exploration Survey, in which Mr. Oliphant took a deep interest, and the success of which he did much to promote. Over a piano, to the right, hangs a life-size portrait of the master of the house, as he appeared when secretary to the special Embassy to China in 1860. While we are gazing out of the window on a prettily-arranged Oriental garden, Mr. Oliphant enters the room, accompanied by two gentlemen in Turkish fezzes, whom we conclude to be the Arabic and Jewish translators of whom Yâni had spoken. The former of these, however—a stout gentleman in the prime of life, with a smiling good-humoured face and short beard—is introduced to us as a clergyman of the Church of England; whilst the other, whom we mistook for the Jew on account of his ample black moustache, proves to be an American hailing from California. These two gentlemen at present form part of Mr. Oliphant's household, and, as we gathered, are in some way connected with his philanthropic pursuits and life.

“After having given us a courteous greeting, and offered us cigarettes, Mr. Oliphant throws himself upon the divan with the ease of one long habituated to Eastern manner; and, immediately afterwards, *café noir*, in exceedingly diminutive cups, according to Oriental custom, is handed to us by Yâni. This concluded, we enter into conversation, and Mr. Oliphant readily responds to our inquiries concerning his domestic life. Early hours, regular habits, and strict punctuality appear to be the order of the establishment. Breakfast at 7.30, lunch at 12, tea at 3, and dinner at 6 are the daily routine, Sundays included. Every morning, from 8.30 to 12, Mr. Oliphant devotes himself exclusively to his literary work. In the afternoon he takes exercise, chiefly on horseback, during which he frequently explores the neighbourhood for ruins and antiquities; and in the course of these ex-

cursions he has from time to time made interesting and important discoveries. Many ancient relics and curiosities, which he has thus collected, are arranged in his house and garden, and these we have the pleasure of inspecting, under his courteous guidance. Broken pillars, fragments of capitals, blocks of marble with antique carvings, stone sarcophagi, and such like treasure meet the eye as one wanders through the garden, wherein are orange, lemon, olive, fig, almond, pomegranate, mulberry, and accacia trees; and conspicuous amongst them is seen the dark green foliage of the castor-oil shrub, which grows here in luxuriant abundance. At the end of the garden, we are conducted by Mr. Oliphant into a “kiosque,” or Oriental summer-house, the floor of which is paved with irregularly-shaped pieces of marble, cemented together in a tessellated form. All the pieces of marble composing this floor had been collected from the ancient ruins in the neighbourhood. The kiosque, which is built of wood, has a tiled roof, but is open on all sides, and the view in every direction is magnificent. As we sit in it, we look out over the German colony, across the beautiful blue Bay of Acre, on the other side of which, ten miles off, the town of Acre itself stands out clearly; whilst far away to the north stretch the mountains of Galilee, with the snow-clad summit of Mount Hermon in the distance, the whole range revealing wondrous alternations of light and shadow in the pure transparent atmosphere under a cloudless sky.

“Whilst congratulating Mr. Oliphant upon the beauty of the scenery around us, we express our fear that he must find the life he is leading somewhat dull and monotonous at times, and must yearn for the excitement of English society. To this he replies with an emphatic negative, saying that at Haifa he enjoys ‘peace with sunshine,’ neither of which he could ever obtain in England, and adding tha

it was his desire and intention to spend the remaining years of his life there. Upon our asking if Haifa is not very hot in summer, we learn that Mr. Oliphant has also another house, situated among the heights of Carmel, in a Druse village, called 'Dalieh,' and that in this summer residence he takes up his abode from May to November every year. Here, at an elevation of over fifteen hundred feet above the sea, amidst lovely mountain scenery, and with the blue waters of the Mediterranean visible in the distance, invigorated by an even, temperate climate, and surrounded by conditions of absolute repose, Mr. Oliphant is able to accomplish some of his best and most important literary work."

(Thus far, the writer in the *World*, whose visit must have fallen close upon the time of brother Collyer's journey. Brother Collyer proceeds): Breakfast was served at half-past seven—rather an early hour. At the breakfast table, I had a good deal of conversation with Mr. Cuthbert and Mr. Fawcett, residents with Mr. Oliphant. After breakfast, all of them had various matters in hand, and I took the opportunity of having a little welcome quiet. I went out into the garden, and "sat under," not my fig-tree, but Mr. Oliphant's. Mr. Oliphant literally sits under his own vine and his own fig-tree. His garden is beautifully arranged, containing a great variety of beautiful products, including the vine and fig-tree within reach of each other. Under the fig-tree was a seat from which I enjoyed a beautiful prospect, and had some reading. After lunch at 12, we all drove out in Mr. Oliphant's carriage to the sea-bathing. On the way, we ascended a part of Carmel. We called at "the school of the prophets," as it is called. This is the name given to a large cave on the mountain, 70 feet long and 30 feet broad, with a sort of seat running round it, where tradition has it that Obadiah concealed and fed a band of the

prophets at the time that Ahab, under Jezebel's instigation, had proscribed their class. It would certainly be easy to hide a number of men in such a place. Mr. Oliphant said he knew of some 40 of such places in various parts of Carmel. The sound of the mountain all about is as if it were completely hollow—a feature that interested me very much. We got a good view of Carmel during our drive. It is a very large hill range, running some 30 miles or more inland from the sea. It seems to dwarf everything round it. The cave we visited is close to the road that leads southwards: and it is said (with what truth it is, of course, impossible to say), that Joseph and Mary stopped there on their way from Nazareth to Egypt, with their wonderful child. They would stop somewhere; and it is possible they stopped here. We returned to dinner in the course of the afternoon. At the table, topics of a religious character were introduced, and during the evening we had a considerable amount of controversy, in which Mr. Oliphant and Mr. Smith took part. This was repeated on many subsequent evenings. We got quite warm at times. I contended for the Scriptures as the standard of truth in a way that did not accord with the sentiments of my host. On retiring, I enjoyed a good night's rest. Next day, I spent the morning in Mr. Oliphant's study, reading: the others were variously occupied. The evening we spent together. A good deal of the time was spent in discussion—with perfectly good humour, but occasionally with considerable ardour. This was the routine of most days while I was there. One of the days I went to the monastery on the top of Carmel, from which there is a splendid view of the Mediterranean—the "sea" on which Elijah's servant saw the little cloud no bigger than a man's hand at the end of the long famine of rain.

During the second week, it was arranged that Mr. Smith and myself should make a horseback journey of several days in the



country, accompanied by Mr. Oliphant's Syrian servant. The day was fine, and the horses having been got ready, we started up the hill. I had not ridden a horse for many years, but took to it quite naturally again. A delightful ride of four or five hours brought us to Dahleh, on the top of Carmel, a small village occupied by Druses. Here Mr. Oliphant has an estate of several acres, of which he makes use as a residence during the hot weather. Here he has the advantage of the cool mountain air at a time when it is uncomfortable living on the hot plain below. From his house at Dahleh, an extensive stretch of the Mediterranean is visible. Fig trees and vines are in great abundance all round. We found the Druses very interesting people. We went to the house of the secular chief and also the ecclesiastical. We had coffee with both. In the house of the ecclesiastical chief were a number of important local personages. The children were brought in; and one of them saluted us in the Druse style—seizing our hand, striking it, and then kissing it, then touching it with their forehead. The female part of the family were all kept out of sight. I had sister Collyer's portrait with me, and I consulted Mr. Smith as to the advisability of my showing it, just to give them an idea of the esteem in which westerns held the female part of the community. He concurred, and I produced the portrait, and handed it round. It was amusing to see the expression of their faces—their utter surprise that I should carry about the portrait of my wife. We spent the night at Mr. Oliphant's house. Mr. Oliphant himself was, of course, not there, being in his house at Haifa. A man-servant was in attendance and arranged everything for us. After a good night's rest, we resumed our journey early next morning. We rode to the place of Elijah's sacrifice, whence we had a splendid view of the surrounding country for many miles and also of the Mediterranean. We saw the spot at which the prophets of Baal were slain after the sacri-

fice.\* Jezreel also was visible in the distance, the place to which Ahab rode from the presence of the descending storm—preceded by the terrible Elijah. From here Mr. Smith pointed out the colony of Summarin in the distance. This is the Jewish colony that was established by the funds contributed by the brethren, and since taken charge of by Rothschild. It consisted of a number of homesteads and fields and looked like a little village. From this point we descended the hill towards the plain of Esdraelon. It took us an hour's riding to get down. The plain of Esdraelon is an enormous plain, about 40 miles long and perhaps 12 across. It is a magnificent plain, and of immense agricultural resources, which are but poorly developed at present. There will be a change with the proposed railway from Haifa.

Crossing the plain, and getting up among the hills again, we made for Nazareth—for ever memorable as the place where Jesus was brought up and lived “till the day of his showing unto Israel.” It was deeply interesting to me to think that Jesus must have made use of the roads we were actually treading. We arrived about 5 o'clock in the evening, after having been about ten hours on horseback. We found Nazareth a growing place. It seems to have partaken of the impetus that is visible in many parts of the land. Many new buildings are going up in all directions. Strange to say, there is not a single Jew in the place. There used to be some, but they all left in consequence of the persecuting attitude of their Christian neighbours. There is no hotel accommodation in the place. So we went to the monastery but unfortunately there was no spare accommodation in the place. Our dragoman came to our aid. He had some friends in Nazareth and he went to

\* Brother Collyer has intimated since this was written, that close to this neighbourhood is a well which was never known to fail, which explains the difficulty about Elijah getting such a plentiful supply of water to drench the sacrifices during time of long-standing drought.

them and made arrangements for our accommodation in a new unoccupied house. There was no furniture, but with mats and other things, they improvised bedding arrangements and we spent a fairly comfortable night.—Next morning, we were roused at four o'clock. It looked very dull and certainly seemed as if it must rain. I expressed my fears on this point in view of an exposed journey on horseback. They laughed at me and said it was impossible to rain at the time of the year. And certainly it did clear away beautifully—not exactly into a bright day but a day that was not dull. We started very early for Mount Tabor. On the way out of the town, from the hill side, we got a splendid view of Nazareth. (Wonderful to think that after 1800 years so comparatively small a place should still be in existence while so many great cities have disappeared.) Tabor we found to be a very high mountain, very difficult to ascend and still more dangerous to come down from. We rode both up and down. It is surprising how surefooted these horses are. They passed with ease and agility places that would be really perilous if you

had to do it on foot. While going up the mountain, we saw a jackal and a serpent—the only two noxious creatures in the country, and nearly extinct. They did not show any inclination to harm. They rather avoided us. Having safely made the descent of the hill about eleven o'clock, we made for Tiberias, on the shore of the Sea of Galilee. This was some considerable distance away. Our route lay through a rugged and mountainous country, and took us over six hours to compass, but there was nothing dangerous in the journey, as regards the people, who were very few. We passed quite a number of flocks of sheep and goats and herds of cattle, kept principally by Bedouins. They were fed for the most part on the mountains where they get pasturage for nothing. In some of the districts we passed through, there was a good deal of pasture land, dotted with villages and hamlets. The country is perfectly safe. I would not be afraid to visit any part of Palestine alone. A great deal is done to spread a contrary impression for the sake of inducing travellers to engage guides.

(To be continued.)

We have only so much time to live: To misuse or waste it is the worst of folly.

Money may get credit for you, but do you credit to money? This is a rarer achievement, and amounts to what Christ calls "making friends of the mammon of unrighteousness."

Do not presume on friendship. Help rather than seek help. Every man has just enough to do to manage his own affairs, and just strength enough to endure the evil of the time with a smile. Therefore, if you make a practice of using your friends to your own advantage, you will scare them off, and deprive yourself of the value of their sympathy and their cheer. If you must use them, lean lightly, and discharge obligations punctually, and when an opportunity comes, help readily. Thus the thin crust of human goodness may last you in your evil day.

ANOTHER SHOOT OF THE RISING SUN.  
—The Constantinople correspondent of

the *Globe* writing August 9, says:—"The official *Gazette* yesterday confirmed one of the most important announcements that have been made to the public of Constantinople for many years past, namely, the issue of an Imperial iradeh granting to a group of British financiers the privilege of constructing a railway to Bagdad. The full significance of the event may not at first appear, but those who know the country and its present condition will readily recognise the enormous influence it will have upon the future of Asia Minor. It marks a new departure in the political economy of Turkey, the dawn of renewed prosperity, and the approaching restoration to Constantinople of her lost commercial crown as the emporium of the East. In its wider relations the new line will bring India closer to England by some four or five days, thus providing a mail route shorter than either the Pacific or the Siberian."

## DR. THOMAS'S PICTORIAL CHART OF GOD MANIFESTATION.

*Concluded from last month.*

In subsequent discourses, the speaker drew our attention to the study of the top-most symbol upon the chart. Observing first its resemblance to an orb of light: a star, or a sun. Around its outer circle are inscribed the words, "from everlasting to everlasting, thou art Ail" Ps. xc. 2. " Dwelling in the light, which no man can approach unto." " Whom no man hath seen" 1 Tim. vi. 16. The greatness, power, and majesty of the eternal deity, is conveyed in these testimonies. Also the unending continuity of existence, which belongs to Him. Thus God is the supreme idea presented to the minds of those who desire to know Him: and to obtain eternal life. And that His dwelling-place is the centre of light, unapproachable by man. That His existence is "from everlasting to everlasting." According to the word through the prophet, and recorded upon the chart, saying, "Before me there was no God ('Ail') formed, neither shall there be after me" (Isai. xliii.) That He is omniscient and omnipotent in all ages, and everywhere by His spirit.

We are then led to understand that the deity has formed a plan from the beginning. A plan and a purpose, in reference to the manifestation of Himself, and His name upon the earth. And that this plan and purpose has certain arrangements with reference to certain ages, or periods of time. From the testimony we learn that Christ is the object and centre of the whole plan and arrangement. It is "for, or on account of him, he hath constituted the ages" (Heb. i.)

Our attention is next drawn to the fact which is significantly represented on the chart, that the typical foreshadowings of the Deity's plan, purpose, and arrangement were unfolded through his servant Moses. And his *name* formed a fundamental element in that purpose and plan. This was shown to Moses at the bush: where Ail-Shaddai made himself known through His Angel messenger to Moses, by his memorial "Ehyeh," "I will be." In Phanerosis, the Dr. says,— "In this memorial, the eternal spirit is the 'T,' and the *Elohim* of Abraham, Isaac, and Jacob, are the *who*, of whom it is memorialised

they 'shall be.' It may be proper to observe just here, that the word 'Ehyeh' is, in other passages pronounced Yahweh and Jehovah. Concerning this the Dr. remarks that the *pronunciation of these letters does not affect the meaning of the word.*

The figure placed over the face of the star or sun, is that of a double square, in which the memorial is inscribed. For the signification of this we are referred to the exposition contained in *Eureka*, vol. ii. p. 312, where it reads thus "It is the square of twelve, and as the symbol of a commonwealth, polity, or city, applicable only to a community all of whose citizens are based upon a square root of 12. In the *Apocalypse* this root is doubled in cha. iv. 4, there being twenty four elders: and in ch. xxi. 12, there being twelve gates and twelve angels at the gates. The reason of this is that the holy square, styled Jerusalem, "holy," and "new," and "above the mother of us all," both Jews and Gentiles in Christ, consists of *two classes*: the one based upon the prophets, and circumcision of the flesh, which made them citizens of the polity founded upon the twelve sons of Israel, their faith in the promises made and covenanted to the fathers, giving them citizenship in the Holy Square; one twelve, therefore is their symbol. The other class, without regard to flesh, are adopted in the Four square Polity, and partake of the square root 12 with those under the law: and are also based upon another 12, the Apostles of the Lamb, with whom the believers before Christ came, as yet have had no acquaintance. Hence, to represent these two classes united in one and the same square, the square root is doubled in the elders, and the gates and their angels: and in Chronicles, both the root and its square, where the numbers are 24 and 288, the last being a double 144."

The "patterns of things," pertaining to that heavenly constitution of things, were committed unto Moses; and a further descriptive explanation is given on the same page in the vol. as follows:—"The Apocalyptic 144,000, 144 furlongs, and 144 cubits, are the breastplate of judgment: that is, the thing signified in that splendid decoration worn on the breast of Aaron in

the holy place, is fulfilled in those who are the units of the Holy Square.

To understand this, the reader must first comprehend the Aaronic symbol itself. The first place mention is made of it is in Exodus xxviii 15. It was not a plate of metal, but a texture wrought of gold, blue, purple, scarlet, and fine twined linen. It was four-square, and of equal sides. It was filled in with settings of precious stones; four rows of them and three in a row, and each stone set in gold. Upon these twelve stones were engraved, as upon a seal, the names of the twelve tribes of Israel, thereby showing that these tribes were represented by them; so that symbolically speaking, the whole nation of Israel was contained in the square ornament, and borne upon the breast or heart of the High Priest in the holy place. Having prepared the four-square texture, Moses was commanded to put into it, the Urim and the Thummim: that is, the twelve precious stones: not that the stones abstractly were the Urim and the Thummim, but were indispensable to its manifestation. The Urim were the *glistening* of the stones,—the *lights* refracted and reflected from their cut and polished surfaces, and developing *lights of divers colours*. These were styled *urim* lights: and the twelve stones themselves, *thummim* fulnesses: that is, of number and measure,—fulness of number and fulness of measure: or 144,000,—and 144 cubist and furlongs; because these are the perfections, or square of 12". Eur. vol. II. pp. 313—14.

After reading from the expositions in *Eureka*, the speaker amplified upon nearly every topic: elucidating by corresponding testimonies from the Word, much of the hidden wisdom contained in the symbols and the reading. To illustrate more fully the idea of union of measure, and solid density, and symmetrical proportion, that is comprehended within the double square, he used the figure of a Cube: because a cube contains many cubits. All the parts thereof, having been subjected to the numbering, sealing, and measuring processes, that belong to Deity's plan, the whole is made to answer to the description given by prophets and apostles in the Scriptures, "Jerusalem which is above, the mother of us all" (Gal. iv.). "An habitation of God through the

Spirit." "Built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone: IN WHOM, all the building fitly framed together, groweth unto a holy temple in the Lord" (Eph. ii.).

"Jesus Christ, himself, being the chief corner stone:" this is the stone that was rejected by the builders of the Jewish nation, and over which they stumbled. But chosen of Yahweh, and "precious;" according to the Word through the prophet Isaiah, saying: "Thus saith the Lord God, Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation," &c. (Isa. xxviii). The Spirit through the Psalmist, prophesying concerning the Christ, also said: "The stone which the builders refused is become the head stone of the corner" (Psa. cxviii. 18-22). To this testimony, Jesus called the attention of the chief priests and Pharisees, and said unto them: "Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner" (Matt. xxi. 42). Peter, in his first epistle, speaking of Christ, saith: "To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious: Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (Ch. ii.).

We are led, then, to apprehend this grand truth, that Aaron, when invested with the holy garments belonging to the high priestly office, bore upon his person the Pattern, or symbol of the plan, or foundation, of that which has been, and that which will be fulfilled in the person of Christ: who is High Priest, after the order of Melchizedec. Therefore, the pattern, or symbol stands as a shadow of the manifestation of Yahweh's glorious name, in and through Christ and his brethren when "perfected in spirit," or "glorified together." "For," saith the apostle Paul, "Other foundation can no man lay than that is laid, which is Jesus Christ," (1 Cor. iii. 2.) "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God." . . . "For we" (brethren and sisters in Christ) "are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them"

(Eph. ii. 8—10). Abraham looked forward to the manifestation of this "spiritual house": "For he looked for a city which hath foundations, whose builder and maker is God" (Heb. xi. 10). Upon these foundations, the "City" will be an impregnable fortification: having endured through all the windy tempests and storm floods of ages: because it is founded upon "the Rock": even the spirit-word, power, and name of Yahweh-Elohim," manifested in and through the flesh. Through all the "Oracles" of the Deity, therefore, given in the form of types and symbols, and in the plain, literal testimonies of the prophets, and Christ, and the apostles, it is round to be declared what Yahweh "will be," in "a generation of the race." "Therefore," saith Paul, "being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace where-in we stand and rejoice in hope of the glory of God" (Rom. v. 1, 2). "Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began" (2 Tim. i. 9, 10). The "purpose and grace, which was given us in Christ Jesus before the world began"—embraced within its manifold significance, the essential principle of the resurrection of the dead. And this was conveyed in the announcement of the memorial name, unto Moses at the bush. As we are taught by the testimony of Jesus, through Mark, where he said: "And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but the God of the living" (Mark xii. 26, 27). And through the record of John he saith, "Your father Abraham rejoiced to see my day; and he saw it and was glad" (John viii. 56).

Referring to the bush itself, all aglow with spirit fire, in which the angel messenger of Yahweh was concealed—we are shown by the light of other testimonies, that it is a beautiful type or shadow. Christ compares the Kingdom of Heaven to a tree, which, in its beginning, is "the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree," &c. (Matt. xiii.) Also, "the pre-

served of Israel," nationally, are likened to a "good olive tree" (Rom. xi). And in the time of restoration, the word through the prophet Ezekiel, compares the nation to a goodly cedar tree. "Thus saith the Lord God: I will also take of the highest branch of the high cedar, and will set it: I will crop off from the top of his young twigs a tender one, and will plant it upon an high mountain and eminent. In the mountain of the height of Israel will I plant it; and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing: in the shadow of the branches thereof shall they dwell" (Ezekiel xvii).

The "highest branch" of the national Cedar, styled a "tender one," points evidently to the Christ. The prophet Zechariah testifies concerning this branch, saying: "Thus speaketh the Yahweh of hosts, saying, Behold the man whose name is the BRANCH; and he shall grow up out of his place, and he shall build the temple of the Yahweh." Even he shall build the temple of the Yahweh: and he shall bear the glory, and shall sit and rule upon his throne: and he shall be a priest upon his throne: and the counsel of peace shall be between them both" (Zech. vi. 12-13).

The High Priesthood belongs alone to him who bears the name of Yahweh: and in the future Aion of glory, Israel nationally, will become the recipients of the benefits and blessings which can only be enjoyed through the Mediatorial office of the name-bearer.

One of the grand, essential elements belonging to this office is mercy. This was revealed to Moses in the proclamation of Yahweh's name, in the top of Mount Sinai. There the voice of the Eternal spake to him and said, "Yahweh—Ail: merciful and gracious, long-suffering, and abundant in goodness and truth: Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty, or "disobedient") (Exod. xxxiv).

In order that Christ should be able to fulfil the functions of this priestly name, in relation to the people for whom he ministered, it was necessary that he should partake of the nature that is common to them. The Apostle Paul plainly testified

concerning this: "For" (he saith) "verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted" (Heb. ii. 16-18). In another place the same apostle says: "Christ glorified not himself to be made a high priest; but he that said unto him, Thou art my Son, to-day have I begotten thee. As he saith also in another place, Thou art a priest for ever after the order of Melchizedec. Who in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared: Though he were a son, yet learned he obedience by the things which he suffered. And being made perfect, he became the author of eternal sal-

vation unto all them that obey him" (Heb. v. 5-10).

The "*being made perfect*" is shown to have been accomplished through much suffering of the flesh. Obedience unto death; even the ignominious death of the cross involved the crucifixion of every natural desire belonging to the human mind. Through the strength and the power which he received of the Father, he was enabled to attain the perfect standard required for the Saviour of men. In view of the glorious victory to be won over the "power of darkness," the Spirit through the Psalmist sings prophetically, saying: "I will sing of the mercies of the Yahweh for ever: with my mouth will I make known thy faithfulness to all generations." . . . The Yahweh saith, "My faithfulness and my mercy shall be with him: and *in my name* shall his horn be exalted." . . . "Also I will make him my firstborn, higher than the kings of the earth. My mercy will I keep for him for evermore, and my covenant shall stand fast with him" (Ps. lxxxix.)

Not possession, but use, is the true criterion of wealth.

A man who is liberal to others and grateful for benefits conferred, is acceptable everywhere, whereas if he is penurious and indifferent to the feelings of others, the best gifts will fail to make his way.

"THE WHOLE HEAD SICK, AND THE WHOLE HEART FAINT."—Such was declared to be Israel's state in the midst of a busy system of worship which had no sincerity, and which was loaded with observances of their own invention of which God said, "Who hath required this at your hands?" What must be his view of a professedly Christian system of service which issues a programme such as a week or two ago was handed round among the people of Birmingham? It was issued from "St. John's, Deritend," announcing a bazaar for the raising of funds "to pay our quarterly accounts," and "appealing most earnestly" for support. The programme included "a well stocked fish pond," "a drawing room entertainment" of "mirth, magic, and mystery," in which "Professor Retene, the marvellous wizard, will appear each evening," who undertakes

to supply "conjurers, punch and judys, ventriloquists and tricks of every description!" a brass band performance, glees by an Eolian Union, a performing elephant, whose "marvellous performances" the people are recommended to come in their thousands to see as a cure for disordered liver and the vexation engendered by inconsiderate mothers-in-law! Then there is a shooting gallery at which the people are told they can either shoot themselves or their neighbours, or be shot at. And all this tomfoolery is proposed to the people as a form of "divine service." If the price of a dog or the price of blood was not to come into the divine treasury under the law, how can the price of a mountebank be acceptable under the gospel? Between the buffoonery of "Salvation-army" performances on the streets and off them, and the scarcely more refined follies of the legal church and chapel bazaars, on all hands, we are in a bad way. But there is hope—the hope of Israel—the hope of God taking the world in hand—overthrowing its present constitution, and establishing an order of things which will secure righteousness, wisdom, peace, and joy.—ED.

### A MESSAGE OF QUIET.

Do you want a message of quiet ?  
Then look at a page of the Psalms,  
They are old, but have lost not their power  
To smooth the rough sea with their calms.

They are words that have helped so many,  
The pages will seem more dear,  
And new in their power to comfort,  
As you draw near them to hear.

Like music of solemn singing  
These words will come down to you,  
"The Lord is slow to anger,  
And of mercy great is he ;

Each generation praiseth  
His work of long renown,  
The Lord upholdeth the falling,  
And raiseth the bowed down."

This will give you the strength you wanted  
You will feel the Lord is nigh ;  
All that was making you sorry,  
Will make you better by-and-by.

You have but to wait in patience,  
And keep at the Father's side,  
And nothing will really hurt you,  
No final ill can betide.

*A sent section amended.*

No human lot is without a crook, but the crook is not always known except to its owner. None should envy his neighbour. If he knew all, perhaps he would not like to change.

Success is never an accident. It is the result of causes, chiefly among which are clearness of sight, promptness of action, perseverance of endeavour, thoroughness of execution. But God can help or hinder all these. Therefore commit your way to Him

**A DILEMMA WITH A DIVINE ROOT.**  
—It is amusing as well as edifying to see the non-plus of the newspapers on the subject of England's position in Egypt. Here is the pith of what one of them says :

—“Of late years Egypt has not been a name of pleasant sound in British ears. Why we went to Egypt is utterly unknown. Why we are to go out is, so far, equally obscure. Our diplomatists want to provide for a gradual retirement of the English garrison. What is the consequence? Russia threatens, if the Sultan gives way, to descend upon the Bosphorus by way of Asia Minor, and France claims a free hand in Syria. So it seems we must stay.” (Mr. Newspaper editor, a divine purpose is being carried out. Of this, you are ignorant. That is why you cannot follow the moves. A few follow them easily, but they are obscure and despised and will not be appreciated till the end of the vision.—ED.)

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**SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN  
ECCLESIA, NO. 183.**


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*"Exhort one another daily."*—PAUL.

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To the casual reader of the Bible, the books of the prophets seem very much alike. There seems no discernible difference between one and another as regards either matter, structure, or style. To some extent, this view is correct, and necessarily so. The Spirit of God is the author of them all through various human instrumentalities; and therefore there is a uniformity of character in them which distinguishes them from the products of diverse human authorship.

At the same time, there is a difference that becomes manifest to the close and constant acquaintance of loving study. It is not the difference of a different authorship, but the variation of excellence in which the wisdom of God delights, as in the diversified works of nature, or the differing spirit-gifts which that "one and the self same spirit" bestowed on the governing eldership of the Apostolic age. Ezekiel is before us in to-day's reading as a distinct illustration of this difference between one prophetic book and another. There is a method in the construction of this book that imparts to it a character of its own, and that character, one of peculiar distinctness and interest. There is a beginning, middle, and end to Ezekiel, in a spiritual as well as in a literary sense. He is a witness of the glory of God in a special form, with a special meaning at three different times.

First, we find him a captive among the first batch of captives that went forth to Babylon with Jehoiachin and his queen-mother, and a number of the principal men and inhabitants of the land about twelve years before the destruction of Jerusalem by Nebuchadnezzar, at the time Nebuchadnezzar made Jehoiachin's uncle, Zedekiah, king in his place. He is "by the river of

Chebar," one of the tributaries of the Euphrates. He is a young member of a priestly family, and presumably one of those who were an exception to the prevalent temper of the land, in pleasing God by his faith and obedience. At this time and place, he is appointed a prophet to the house of Israel. The process of his appointment begins with his seeing something, as was frequently the case in the calling of the prophets. What he saw he describes elaborately. His general summary of it is that it was "the appearance of the likeness of the glory of the Lord" (chap. i. 28).

He saw in the heavens, approaching from the north with whirlwindlike velocity, "a great cloud and a fire unfolding itself" and suffused with electric brightness "as the colour of amber." From the heart of this self-feeding glowing fire-cloud, there emerged and came near to him a wonderful apparatus of wheels and living creatures, surmounted by a throne occupied by a shining human figure, and over-arched by a bow of intense prismatic hues. The living creatures and the wheels were full of eyes and quivering with light and flame, and the whole ran and returned with the rapidity of the lightning flash. This "appearance of the likeness of the glory of the Lord" was one of "the similitudes" which God tells us by Hosea (xii. 10) he made use of in "multiplied visions" "by the ministry of the prophets." It is therefore full of significances most interesting to search out. Dr. Thomas has given us the clue to their import which ordinary intelligence is able to trace out. The self-feeding fire-cloud stands as the symbol of the Eternal One: the throne-surmounted living creatures and the wheels represent to us the Israelitish form of the intended



manifestation of his self-evolved glory upon the earth in his chosen sons and daughters, when they shall have acquired, in their change to Spirit nature, the added powers of divine locomotion and omniscience. The throne stands for the kingdom, and the occupant thereof for Him under whom it is His purpose to gather together all things in one (Eph. i. 10).

But there is place for a supplementary thought. Symbols may be symbols, and yet may have reality as literal accessories. Nearly all manifested power is by means of symbols which, though having only a symbolic meaning, are nevertheless literal realities. The throne room of any monarch exemplifies the point. The coat of arms surmounting the throne is a symbol, and only a symbol, yet it is a real thing as well. The throne itself is a symbol—for any other seat would do for literal sitting purposes). But though a symbol, it is a literal reality as well. So with the numerous badges of honour among men—ribbons and medals and crosses—they are all symbols and understood to be such and only valued as such, and yet are realities first. May not this truth hold good with the manifestation of the divine glory? What was the flaming sword at Eden's gate; the pillar of fire in front of Israel's marching host: the chariots of fire escorting Elijah and surrounding Elisha—the dove form of the anointing Spirit at the baptism of Christ—what were these but symbols, yet realities as things used with symbolic import?

May it not be that there are divine insignia—actual symbolic things of spirit form and substance that attend and express to the highest intelligence the inscrutable and incommunicable attributes of the Eternal? We do not know. We must wait and see. Some things like Ezekiel's vision seem to favour the idea. We must not limit our conceptions of the Eternal Father by our experiences and impressions as earth-borns. The universe is too vast and too diversified

in its manifested power and glory to justify narrow views on the subject. The Father dwells in heaven, and must have actual surroundings—bright and incorruptible but real, and therefore having form. It may be that "the appearance of the likeness of the glory of the Lord" seen by Ezekiel on the plains of Chebar, while displaying truth in symbol, forms part of the real garniture of the Divine glory when literally manifested to the eyes of men. On the other hand, it may be on a par with John's "seven golden candlesticks," and "ten horned" seven-headed monster—mere mental pictures having no real existence beyond the impression produced on the mind of prophet or apostle. It is a point on which judgment must be held in suspense. The absolute illimitability of the forms of power and wisdom displayed in the universe forbids dogmatism on the subject. There are heights and varieties of Divine glory and power which offer a boundless prospect of intellectual gratification in the day when, if happily accepted, "we shall know even as we are known."

The object of this manifestation of the glory of God to Ezekiel on the plains of Chebar was to make him know (and to communicate to Israel) the reason of God's impending departure from them. This reason is stated and re-iterated in a variety of forms. The pith of it is contained in the following:—"Jerusalem: I have set it in the midst of the nations and countries that are round about her. And she hath changed my judgments into wickedness more than the nations and my statutes more than the countries that are round about her: for *they have refused my statutes and my judgments: they have not walked in them.* . . . Therefore thus saith the Lord God, behold I, even I, am against thee and will execute judgments in the midst of thee, in the sight of the nations . . . and the whole remnant of thee will I scatter unto all the winds. . . . I will make thee waste and a reproach among the nations that

are round about thee in the sight of all that pass by" (chap. v. 5-14). This purpose and the cause of it were dramatised to Ezekiel and by him to Israel in the most striking manner. He was first told by God that the people to whom he was being sent were a rebellious people—"impudent and stiff-hearted" (ii. 3-4), but that he must deliver the word to them undismayed by their threatening looks, and "whether they will hear or whether they will forbear" (iii. 4-11). "Behold," said God, "I have made thy face strong against their faces, and thy forehead strong against their foreheads. As an adamant, harder than flint have I made thy forehead: fear them not, neither be dismayed at their looks, though they be a rebellious house" (iii. 8-9).

He was commanded to make a representation of Jerusalem—a sort of model—and to conduct against it a mimic siege—as if it might be in the market place in the sight of the people, and to explain to the people that God purposed the destruction of the city because of their iniquity. "I will break the staff of bread in Jerusalem, and they shall eat bread by weight and with care, and they shall drink water by measurement and with astonishment . . . and pestilence and blood shall pass through thee, and I will bring the sword upon thee. And the slain shall fall in the midst of you and ye shall know that I am the Lord. Yet I will leave a remnant that ye may have some that shall escape the sword among the nations when ye shall be scattered through the countries. And they that escape of you shall remember me among the nations whether they shall be carried captive. . . They shall know that I am the Lord, and that I have not said in vain that I would do this evil unto them."

This may be called the first part of Ezekiel's prophecy. The glory of God is in it, as we have seen. In the second part, Ezekiel is himself made to see the reason of God's displeasure with Israel, and is

shewn the departure of the glory from their midst. He is brought "in the visions of God to Jerusalem," and shewn a variety of abominations enacted in secret places in the city, under the idea on the part of the transgressors that "The Lord seeth us not: the Lord hath forsaken the earth" (viii. 12). "And behold the glory of the God of Israel was there, according to the vision that I saw in the plain." But the glory had ascended from its usual cherubic resting place, and stood on the threshold of the house (ix. 3). In this position, it summoned six armed men, and commissioned them to go through the city and "slay utterly old and young, both maids and little children and women." They were not to touch certain men on whom a mark was first to be placed, viz.: "the men that sigh and that cry for all the abominations that be done in the midst thereof." As regards the rest, the command was: "Defile the house and fill the courts with slain: go ye forth." And the command was obeyed in Ezekiel's presence. Ezekiel was painfully exercised at the scene and interceded with God. The answer was: "The iniquity of the house of Israel and Judah is exceeding great and the land is full of blood and the city full of perverseness: for they say, 'The Lord hath forsaken the earth: and the Lord seeth us not?' Mine eye shall not spare neither will I have pity: but I will recompense their way upon their head."

Then the full glory of the wheeled cherubim was displayed: and "the glory of the Lord departed from off the threshold of the house and stood over the cherubims, and the cherubims lifted up their wings and mounted up from the earth in my sight. . . The glory of the Lord went up from the midst of the city and stood upon the mountain which is on the east side of the city." From this point onward, the prophecy of Ezekiel has mostly to do with the desolation in Israel and other

lands, consequent on the departure of the glory of God from his people. This is appropriate enough. The times of the Gentiles were just commencing. They set in a few years afterwards with the overthrow of Jerusalem by Nebuchadnezzar. Since then, with the exception of the word communicated to Daniel in Babylon to Haggai, Zechariah, and Malachi in support of the feeble restoration and to the closing revelation by Jesus and the apostles which may be compared to the last rays of the setting sun, the state of Israel has been one of darkness. "Ichabod" has been written on all things Jewish. "Dry bones" indeed are the fitting symbol of the Jews since God departed from them. The departure of that glory is the explanation of the sterile condition of the Jewish mind from that day to this. How puerile and childish is the Rabbinical literature compared with the Bible. How vapid and uninteresting is the Jewish mind in all divine directions. It is the inevitable corollary of the purpose announced to Ezekiel. Some make the fact a taunt and a challenge in the wrong way. They say, why does not revelation come now if it came of old. They seem to think that the fact of its not coming now is a discountenance of the idea that it came then. If they were enlightened, they would argue just the other way—that the fact of its not coming now is a proof that it came then—for the revelation that came then announced that it would cease to come while Israel were wanderers among the nations for their sins. If, therefore, it came now, it would be a proof that the prophecy that came then was not true. It comes not now, "our enemies themselves being judges." Hence, then, is a problem which is insoluble to unbelief. It is this: "How is it, if the Bible, with its voluminous prophecy nearly all fulfilled, be the natural evolution of Jewish gift, that Jewish gift, which is lentful enough in the world at the present

day, is utterly incapable of giving us the least bit of prophecy or the least scrap of writing at all comparable to any part of the Bible?"

The departure of the glory of God from their midst is the explanation of all. But if there was a departure, there was something to depart. The glory of God was in their midst before it went away. And this is the rock on which we stand—that God did truly in time past speak unto the fathers by the prophets, and last of all by His Son. The dreadful past in its fulfilment of the dreadful prophecy foretelling it, is the proof that the prophecy is true, and, therefore, the guarantee that what is not yet fulfilled will be so in due course.

And this introduces us to the third and last stage of Ezekiel's prophecy—the glory of God at the end, as well as at the beginning and the middle. It comes in at a very significant place, namely, when all the desolations spoken of in the intervening portions of the prophecy have culminated in the Gogian invasion of the land of Israel, in "the latter days," when God brings the armies of the Gentiles against the Holy Land, that a situation may be created in which the interposition of His mighty hand may be visible to all the world, preparatory to the setting up of His glorious kingdom. That the final vision of the glory of the Lord should come in here, is most fitting. That Ezekiel's prophecy should end with it is beautiful. Its description occupies the last nine chapters. These chapters describe a vision seen by Ezekiel fourteen years after Jerusalem was destroyed by Nebuchadnezzar, and nearly twenty years after he saw the vision of the *departing* glory of the Lord. It is a vision of returning glory—never again to depart, for the last word of this concluding vision is, "The name of the city from that day shall be, the *Lord is there*." In this vision, Ezekiel tells us that he was brought "into the land of Israel" and set upon a very high mountain from which he beheld "the

frame of a city on the south." Being conducted near the city, he was met by a man of striking appearance, furnished with a measuring reed of nearly 12 feet in length, and a line of flax, who told him he had been sent to shew him the place and all things connected with it, in a detailed manner. The man then proceeded to measure the wall and the east gate and its belongings and the court inside and another gate on the further side of the court leading into an inner court, crossing which, after sundry perambulations, they entered the inner house, the further limit of which introduced them to "the most holy," being the top of the mount encircled. Having seen the immense building throughout, a city in its vast extent, yet one edifice in its entirety—the sanctuary of the Lord—whose construction, and character, and uses, the brethren ~~will now very shortly~~ have the opportunity of learning in detail from brother Sulley's plans and exposition, he was then permitted to behold the glory of the Lord in the different character already referred to. "Behold the glory of the Lord came from the way of the east and his voice was like the noise of many waters, and the earth shined with his glory. It was according to the appearance of the vision I saw when I came to destroy the city: and the visions were like the vision that I saw by the river Chebar. And I fell upon my face, and the glory of the Lord came into the house by the way of the gate, whose prospect is towards the east. So the Spirit took me up and brought me into the inner court, and behold the glory of the Lord filled the house. And I heard him speaking unto me out of the house (and the man stood by me) and he said unto me, Son of Man, 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, and my holy name shall the house of Israel no more defile" (xliiii. 2-7).

The truth enables us, not only to understand but to contemplate with rapture this exhibition of what God purposes to do in the end of His dealings with the house of Israel. That he has not made the earth in vain—that He means to fill it with His glory at the last—He has declared from the beginning. Here, in Ezekiel, we are permitted to see the means of its establishment and the form of its manifestation.—A kingdom established in the land of promise, with dominion over universal man, and having as its central feature a temple of extent and capacity never equalled in the dreams of man, acting as a pivot and purifier of universal life, diffusing blessing where little else than misery and the shadow of death now prevail. It is a matter in which we are practically interested. We have been called to be heirs of the kingdom, and this is the kingdom in manifestation. Nothing that has ever been on earth can be compared to it. It is a glory that is as certain to come as the desolation which long foretold has prevailed so long that men's hearts are sick and their faith in coming goodness nearly dead. Let not our faith die. The grimy and oppressive surroundings of the present dispensation, though they seem so permanent, are as transient as the disturbed dreams of night. The hour will come when they will have disappeared from our view, and when nothing will be visible on earth but the blessedness in Abraham and his seed—long promised and come at last.

EDITOR.

Slack in one, slack in all. Therefore don't allow yourself to acquire habits of sloth in anything.

To partly speak the truth is often wholly to utter falsehood. Discard

Jesuitry from your maxims of speech. There is, of course, a time to be silent and a time not to utter all your mind. This is a different thing from conveying a false impression.

## The Christadelphian.

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

OCTOBER, 1887.

The time has come to make the usual annual arrangements for the *Christadelphian*. Those who desire to receive it during the next approaching year must signify their desire by remitting the amount of the annual subscription, as appearing on the cover from month to month. It is not enough to say, "We wish to have it" The list is made up from paid orders (except in cases of special arrangement for large parcels). Remittance must, therefore, accompany order. A number of considerations make it necessary to work on this principle. We need not enter into them. They have been referred to before. To those who are able, it is no hardship. Those who are not, it does not affect.

The Hage list—that is, the list of copies provided for those who are not able to subscribe by those who are able to pay for more than their own, amounted for the year now closing, to 56. What the number may be for the coming year will depend upon the moods and circumstances of those who may continue friends to this enterprise. The mood depends upon the power the truth may be exercising upon the mind. Circumstances belong to God. The result will always be accepted in resignation by those who strive to be the children of wisdom in their day and generation.

At one time, the position of the *Christadelphian*, and all things connected with it, seemed precarious. This has now passed away: and the prospect is one of increased enlargement and vigour beyond anything previously attained in the various departments of labour to which it stands related. That this should be the case is cause for

pure gratitude to God, who has all things in His hands, and who can work them this way or that, as His wisdom sees fit. We have not catered for popularity in the conduct of the *Christadelphian*—not that we should object to popularity if it could be had on honourable terms, but it cannot be had on honourable terms, if we take harmony with the revealed will of God as the standard of honour. This standard of honour requires that a man be first of all faithful to what is written in the Scriptures of truth, both in his attitude to God and his attitude to man. This faithfulness will necessarily make him unacceptable to the million, against whom and their ways the Bible has much to say. To prosper, a man must be in favour with the million. It is easy to be so, with moderate ability, if a man has a loose hold on divine obligations. A paper, to get currency with the million, must do and say what will be pleasing to them, and to please them he must needs turn his back upon what is pleasing to God. To serve both is impossible. This was long ago declared by Christ, and by Paul also, who says, "If I yet please men, I should not be the servant of Christ." Papers of all sorts run with the popular current. The *Christadelphian* never has done so—never will. Popular current is the world-current. It will suspend at once if it cannot live without pandering to this. It will not connive at this popular fallacy, or hide that divine fact for the sake of mitigating the inconvenience arising out of a full submission to apostolic teaching, in faith and practice. It leaves this line of policy to those hundred-and-one periodicals on both sides of the Atlantic that are contented to measure their success by the size of their subscription list.

We have "gone in" for THE TRUTH in its purity and in its entirety. From this we shall not swerve for week-kneed friend or formidable foe. We have no present aims to fight for and can afford to die in the battle. The multitude is all on the

wrong side. It has always been so. It will be on the right side after a few years of the "vigorous government" of the Kingdom, but not till then. "Havoc" must needs come of faithfulness to the truth at present. Not peace but a sword accompanies its belligerence in a world of darkness like this. If the work established by Christ in the first century came to nothing through easy-going, world-pleasing corrupters, we ought not to look for a different result to the revived truth of the nineteenth. If we do, we only expose ourselves to needless surprise and pain. Hold on to the Word with the tenacity of drowning men. This the *Christadelphian* means to do. For the support of all who are resolved to do the same, it will be thankful. The company of any other kind would only be an embarrassment.

### THE SIGNS OF THE TIMES.

There is no definite outcome as yet to the Bulgarian complication. It is squirming and weltering in a style rather difficult to follow, and which is at the same time inspiring many fears as to what the plotting powers are "up to." Bismarck and the Austrian Premier have met and are understood to have come to some kind of understanding. Russia insists on her views and growls. The Czar has been closetted at Copenhagen with many heads related to crowns, and the issue of a Royalist manifesto to the French in favour of a restoration of the monarchy is said to be one result of the conferences that are going on. The general situation is well sketched in the following sentences which we extract from a paper cutting sent by a correspondent abroad. They are sentences that embody the views of Mr. Edward Dicey, a well-known authority on foreign politics, and whose views have heretofore been well borne out by the current of events:—"Russia will never be satisfied until she has either obtained possession of Constantinople or has been thoroughly crushed in the attempt to

establish herself on the Bosphorus. . . . The real danger to peace, however, lies in the dissatisfaction of France, her desire to repossess Alsace-Lorraine, or, failing this, to restore the prestige as a great military power which she lost in the war with Germany. What ought to be the attitude and policy of England if she is to consult her own interests and safety? She ought not to oppose the advance of Russia to the Bosphorus. No effective barrier to the Muscovite can be formed out of the petty States that have been detached from the Ottoman Empire. The destiny of Turkey is to be partitioned between Russia and Austria, and whenever any scheme of division is agreed upon with the sanction of Germany, England will have to bow before an accomplished fact. The advance of Russia to Herat or the Persian Gulf would be really more dangerous to British interests in India than her occupation of Constantinople. The one step, however, would almost certainly follow the other, and all that would be gained would be a short delay while Russia was consolidating her position on the Bosphorus. Unless, however, as an ally of Germany and Austria, it would hardly be safe for England to undertake the defence of Constantinople, and it is pretty certain that in the present state of public opinion, no such attempt would be made. . . . The real danger to England lies in the intense, the burning desire of France to regain her old prestige and ascendancy. As there is but small chance of her being able to do this at the expense of Germany, the fear is that she may be tempted to make the experiment with England. This is no remote or improbable contingency. France has lost no opportunity of showing her ill-will towards her insular neighbour, wherever the interests of the two countries have come into collision, as in Egypt, Tonquin, Madagascar, and the New Hebrides. France has far less to lose than England in the event of a defeat, as she is free from all fear of invasion, while a serious naval disaster to England would mean little short of absolute ruin. If, then, France could feel sure of German neutrality, and still more of Russian assistance, she might be tempted to once more try conclusions with her old adversary. It is this danger above all others that renders it so necessary for England to cultivate the alliance of Germany, and to urge this is the object of Mr. Dicey's article.

# 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 14th, (brethren and sisters only: babies at home): tea at 5-30: conversazione 6-30: public meeting 7-3: close 9-30.

THE EDITOR'S APPOINTMENTS FOR OCTOBER.—2nd, Birmingham; 9th, (Was to have been Sheffield: will Sheffield please change with Peterborough, which was down for December 11th: the Peterborough brethren request it for special reasons); 16th, Birmingham; 23rd, Birmingham; 30th, Liverpool.

## SUNDAY SCHOOL.

October 2nd, Luke i. 57-80. *Subject for proof:* "That God is immortal and eternal;" 9th, Luke ii. 1-24. *Subject for proof:* "That God created all things by His Spirit;" 16th, Luke ii. 25-52. *Subject for proof:* "That the Holy Spirit is not a person;" 23rd, Luke iii. *Subject for proof:* "That man is not immortal;" 30th, Luke iv. *Subject for proof:* "That angels are God's ministers."

## BIRMINGHAM MISCELLANIES.

Brother Bailey, of Toronto, Canada, paid a "honey-moon" visit to Birmingham during the month. All were pleased to see him, so far as a short non-public-speaking visit enabled them to do so.

We have to submit to the loss of brother Horsley and his daughter "Polly," through removal to Derby, in the circumstances recorded last month. All are as sorry to part with them as they are to go. We can but mutually say, "The will of the Lord be done."

Several immersions that took place in August were last month omitted from the "intelligence" department, owing to the Editor's absence from home. The defect is this month made good. There have been five other cases of obedience which will be noticed next month, if God will.

Brother Parkin has emigrated to Hamilton, Ont, Canada, greatly to the regret of all the brethren, who lose in him a faithful brother of the quiet, patient, unobtrusive but always working sort. God may have work for him in his new sphere. The thought enables the Birmingham to bear the loss with patience. Sister Parkin follows by-and-bye, if matters prosper with her husband.

There has been a series of open-air efforts on the part of several zealous brethren desirous of doing the utmost in service of the truth that their opportunities may allow. The meetings are held on Sunday afternoons, in the Bull Ring, where other meetings draw the people together. Some interest is created by these efforts. They are certainly useful as an advertisement of the evening lectures at the Temperance Hall.

The weekly sewing and reading meeting in the garden-room (64, Belgrave Road) was resumed, on the second Monday in September, after the usual Midsummer suspension of two months. There was a good muster of the members of the class, who took tea together, and were afterwards addressed by three or four invited brethren. Another sewing and reading meeting has been organised by sister Sandland at the other side of the town. All are working together in purity and love.

The brethren and sisters have been called upon during the month to sympathise with brother and sister Hlott in the loss of a child over two years old. All do so heartily who know what the loss of a child is—an insignificant affair to every-

one but the parents, to whom it is an agonising sorrow. God brings his discipline to bear in various forms. His true children receive all dispensations of His Providence in the Spirit of Job, who has been placed before them as their model in all ages.

Ceremony does not go for much, but it goes for something. From the beginning of things, we have observed the practice of standing when the presiding brother has to give a new brother or sister the right hand of fellowship. By this, we endorse the act and show our respect. This has now been extending to the act of immersion. The brethren and sisters rise in their places when the moment arrives for the burial of new believers with Christ in the symbolic grave of baptism.

Among the events of the month has been the death of brother Anthony Herne, who had been for over 20 years a member of the Birmingham ecclesia, and always on the Scriptural side of all the contentions that have from time to time arisen. He had filled his days, being close on 70 if not considerably over that age. The dead need no tears. It is the widow that calls for sympathy. Sister Herne, left alone for a time, may rely on this. God enable us to give it a practical shape.

A young men's improvement class has been organised within the last month or two, under the auspices of the ecclesia, brother Cotterill taking a principal part. It is on a healthier because a more spiritual and less technical basis than the organization from which the inspiration outbreak compelled some of the present members to separate. It meets on Friday evenings in the office of brother Cotterill, Midland Buildings, New Street, one of the most central localities in the town. The class has a good muster-roll of members, and seems to be pervaded by the love that ought to characterise young men aspiring to be regulated by the principles of the apostolic epistles.

Large is made up of little. Therefore, look after the littles.

Banish the thoughts you would not speak without shame.

Retirement is a prison to a fool, but a paradise to the wise.

The brethren in the States will be glad to learn that Brother James U. Robertson, of Liverpool, was to sail in the *City of Rome* for New York, on Monday, Sep. 28, and will probably arrive about Oct. 6. This voyage has been in prospect for six months past but has been deferred through business delays on the American side of the Atlantic. These are now about at an end. Brother Robertson expects to return to England in a month or two, and again to return to New York at a later stage, accompanied probably by his family.

### 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.**

*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."*

### ECCLESIAL NOTES.

A loose basis of fellowship is convenient, and easily becomes popular with inexperienced believers or obtuse believers of long standing. It is agreeable to human feeling, but it is out of harmony with the apostolic standard which demands "the whole counsel of God" and "the unity of the faith." The loose basis admits of a larger co-operation with men and a little more of the friendship of this world than is possible with those who accept the strangership-with-God which the truth always brings with it where it is earnestly and fully received. Of course, it is defended as a scriptural thing; no man would admit his way to be unscriptural; but it may be very unscriptural for all that. A man thinks he takes very scriptural ground when he says he is content with what Paul required:—"Jesus Christ and him crucified." But his misuse of the words he quotes becomes manifest when he attempts to answer very obvious questions. Does he mean that he would not



require a belief in Christ's resurrection? Does he mean that he would ignore the question of whose son Christ is? Does he mean that he would leave out baptism and the condemnation that has come on all men through Adam? Does he really mean that he would require no more as a basis of fellowship in the truth than a belief that there was such a person as Christ and that he was crucified?

I would probably turn out that he meant no such thing. It would probably turn out that he would require all that is meant and involved in these terms. "Jesus Christ and him crucified" is a brief periphrasis of "the things concerning the kingdom of God and the name of Jesus Christ"; and was never intended as an indication of how little of the truth would do, but as a definition of the whole truth in contrast with the wisdom of the Greeks which Paul determinedly ignored in his intercourse with believers.

In every other attempt by the quotation of phrases, to excuse a loose and limited basis of fellowship, the same fallacy will be apparent. The truth is a complete thing. It is made up of coherent parts; and any consent to ignore any of the parts is unfaithfulness to the whole, and must inevitably lead, as it always has done, to first the gradual corruption and then the ultimate surrender of the whole. There is no safe, or logical or Scriptural position but that of requiring the whole truth in its integrity. To say it is a sufficient basis of fellowship if the mortality of man is admitted and the Kingdom of God allowed—whether a man know God or not, or understand His Son or not, or know of his Spirit or not, or receive the commandments or not, or believe in the priesthood of Christ or not, or in his appointment as judge for life or death at his coming or not, or in the nature of the devil he came to destroy or not, is to show either one of two things—either that there lacks capacity to grasp the commonest issues of divine truth or that there is a predominant sus-

ceptibility to human sentiments and friendships and conveniences. We have long since washed our hands of such unfaithfulness to the truth of God: and we will not now consent to those who say there never ought to have been such a hand-washing (though they took part in it). Doweism was re-welcomed by Renunciationism when Renunciationists broke away from the restraints of the truth. And partial inspirationism is repeating the same evil course. Friends of the truth have need of the adamant face and brazen forehead enjoined on Ezekiel. It is an unpleasant necessity but must be accepted if the truth is not to slide back once more into the slough of world-wide corruption from which it has been fished up and washed in these latter-days.

Antagonism, if allied to ardour and acerbity, is liable to be unfair without intending it, perhaps. It indulges in those euphemistic and ambiguous allegations in which every faction, in whatever question, vents its heat against those who differ from it. The inexperienced or the undiscerning are liable to be led away by these *ex parte* dogmatisms. They do not enquire into the substance of the high sounding generality, which when brought to the test of precise definition, collapses like an air-blown bag under a juvenile blow.

What is the "popery" that some cry out about but inflexible insistence on the right—with courtesy where possible, but always with inflexibility? Would the out-criers do less than insist on the right? Do they give in to the wrong? Oh no! say they, but you are not the judge of the right. Who is? Is it you? Suppose they say, "no one," what then? Is there no right? Oh yes, they may say; but it is for each man to judge for himself. Very good: "each man"? And we as well? Are we not to judge for ourselves? Must we accept their judgment? Must we make "popes" of them? Our friends are not reasonable with us. We judge for ourselves alone in all matters of faith and practice. We im-

pose our judgement on no one. If we cannot agree with the critics, we are sorry. If others agree with us, we ask in vain for the hundreth time, why are we to be charged with this as a crime?

And then this "unrighteous action"—what was it? Merely throwing aside a human arrangement when it no longer answered the divine ends for which we all agreed to it. A ship is good when she is sound, but if she gets scuttled by pirate or mutinous crew, the sane passengers will not be very leisurely about getting into the boat. A house rented from the landlord will be occupied by a tenant so long as it is in a state that answers the objects of the tenancy: but if bad drainage that cannot be cured shew itself, or infectious disease adheres to the locality, or the structure begins to give way all over from the dry rot, the sane tenant will clear out without much formality.

Our paper constitution was powerless against the organised perfidy of two regularly published papers with a phalanx of secret sympathisers. There was nothing left but to put aside the paper constitution. It was a human expediency. There was nothing divine in it when it ceased to be useful. It was necessary to adopt measures that would make manifest to each other those who were sworn to maintain the oracles of divine truth against the secret unfaithfulness that had just become public and which was carrying all before it like a flood. Those who could not diagnose the situation were naturally taken by surprise, and putting a bit of this and a bit of that together in an irrelevant manner, they made an evil matter of it. Faithful men enquired and learned to read the matter correctly and were glad of an opportunity of showing themselves unambiguously on God's side. The "unrighteous action" will be seen in a totally different character when things on earth come to be exhibited in a divine light, as they will shortly. What seems unrighteous action to men, may be, and

often is, righteous action in the sight of God. God sees differently from men. Actions prompted with a view to Him, have always in the world's history appeared shocking in the eyes of those who cannot rise above the views, impressions and surroundings of the moment. Our appeal is to another day.

**Bedford.**—"We have to acknowledge the following contributions to our fund during the month:—A sister, 10s.; a sister, 2s. 6d.; Bro White, of London has lectured during the past month on 'Some religious errors.' Bro. Bryan Smithers has lectured upon the following subjects:—'The only true God.' 'Reconciliation,' 'The future in store for the world under Christ.' Sister Bye is in fellowship with us, having returned to Bedford."

**Belfast.**—Bro. Close reports the obedience of WILSON-HUGHES (34), labourer, formerly Methodist. He put on the covering name in baptism on the 1st of August.

**Birmingham.**—The following have rendered obedience to the truth since our last report:—July 28, MARIA FINCH (21), domestic servant, formerly Church of England; Aug. 4 ELLEN HARPER (41), sister to Sister Warner, formerly Baptist; Aug. 25, MARY GALE (24), wife of Bro. Gale, formerly Baptist; Sep. 1, SARAH FLINT (45), formerly Church of England; Sep. 8, WILLIAM CREDINGTON (23), formerly Church of England. There are five other applications for which immersion arrangements are pending.

LECTURES.—Sep. 4th, "The grace of God" (Bro. Roberts); 10th, "The Unity of the Faith" (Bro. Roberts); 18th, "The unsearchable riches of Christ" (Bro. Roberts); 25th, "The Scriptures unveiled" (Bro. Shuttleworth).

**Bristol.**—Brother Bradley reports the removal to this place of sister J. Fletcher, from Devonport, where she has been for several months past. Previously to then she belonged to the Cheltenham Ecclesia. "This is an unexpected addition to the very small number of those who believe in the total Inspiration of the Scriptures here. On account of the smallness of our number, we have no public meeting room at present, but, notwithstanding, we should be very glad if any brother visiting Bristol would encourage us by his presence and co-operation at the breaking of bread, we which

hold every Sunday when possible at my address, 22, Wolseley Road, Bishopston, Bristol.

**Burton-on-Trent.**—Brother Dalton, writing at the end of August, was about leaving Burton for Blackpool. His removal was necessitated by the late strike on the Midland Railway. He fees it very keenly, having to leave those brethren with whom he has been associated in loving fellowship. He resigns himself to it in the faith that it is according to an all wise plan of arrangement.

**Crewe.**—On Monday, September 5th, brother Roberts, of Birmingham, paid a visit to this place, accompanied by his two daughters. He addressed a meeting of the brethren in the evening, and next day lectured to the public on "The Holy Land; its past, its condition, its prospects, and spiritual relations." On Wednesday evening, there was a conversazione on a limited scale, followed by addresses. Thursday was devoted to matters that may bear fruit afterwards. The meetings were held in the Co-operative Hall, Market Street, where the brethren usually meet.

**Derby.**—*Athenaum, Victoria Street. Sundays, 10.30 and 6.30.* The lectures at Spondon mentioned in August were continued on July 19th, when brother W. G. Jackson lectured on the "Immortality of the soul," and on July 26th brother W. Chandler answered the question "What must I do to be saved?" The interest was kept up, and although it was a wet night when the last lecture was delivered, there was a larger number of people present. Brother R. Wood and sister H. Horsley, of Birmingham, were united in marriage on July 25th, and sister Horsley now resides in Derby.—We held our annual tea meeting on August 1st, when we were cheered by the presence of brethren and sisters from Birmingham, Leeds, Leicester, Nottingham, Ripley, and Tamworth.

**LECTURES.**—Aug. 20th, "Jesus of Nazareth" (brother T. W. Gamble, of Leicester); 27th, "Salvation" (brother J. J. Powell, of Birmingham); Sept. 4th, "Jerusalem" (brother J. Fidler, of Nottingham); 11th, "Why did Christ die?" (brother W. Clark).—W. CLARK.

**Dudley.**—Brother Hughes reports another addition, viz., B. GOODWIN (24), who, after joyful acceptance of the first principles of the truth, put on Christ Aug.

17th. Our meeting continues to be fairly attended. Others are looking anxiously into the truth.

**Grantham.**—Brother Buckler reports the return to fellowship of brother Isaac Turney and his sister wife. They are of long standing in the truth, and are likely to be a comfort and help to us in the work. They reverence the Scriptures as the inspired and infallible oracles of God, which is indeed cheering. On September 4th, brother J. Allen, of Birmingham, was with us, speaking words of comfort in the morning at the breaking of bread, also lecturing at night. Subject, "The earth to be filled with the glory of God." Subjects since: "The life after death," and "Jesus the King of Israel."

**Greenock.**—Brother D. Mahn reports that brother John Mitchell, of Kilmarnock, has come to reside in this place, and is now in fellowship with the brethren on the basis of a wholly inspired bible. We will fellowship with those only who are of the like precious faith.

**Haworth.**—Brother Sutcliffe writes: "We do not cease to set forth the truth. We continue to have visits from the Yorkshire brethren. Our audiences have been small, as a rule, during the summer, but they improve when we can put posters up announcing the lectures. This we do when we can. Our meeting numbered ten at first; since then (recently) we have found it necessary to withdraw from four of them on account of disobedience. This is our sorrowful work."

**Huddersfield.**—The brethren and sisters Edwards deny that "they now meet with those who tolerate partial inspiration." We publish the denial without making the *Christadelphian* in any way responsible for it. It is no doubt sincerely meant, but it is probably like many other cases in the country in which, through not recognising how wide-reaching a thing fellowship is, sincere disclaimers are on one side and facts on the other.

**Kidderminster.**—Brother Kimberlin reports that "Brother and sister Braginton, having at last secured a passage out to Australia, through the influence of brother Cook, of Rockhampton, left England for that place on September 19th. A farewell tea meeting was held at the house of brother Hinsley. The brethren can ill afford to spare brother and sister Braginton, but they resign themselves in the hope

that they may be enabled to do good service in the country to which circumstances have compelled their removal."

**Kilmarnock.**—Bro. Haining writes:—"Brother Mitchell, who resided at Johnstone, and who had met fortightly with the ecclesia here since obeying the truth, is now in fellowship with the Greenock ecclesia, having removed to that place. I have also to report that sister John Mullin (formerly sister Robb) has been re-admitted to fellowship. This sister, who had been previously a member of this ecclesia, had occasion to return to reside at her native place near Cumnock. She was in fellowship with the ecclesia there, until excluding herself by marrying outside the circle which believes the Bible wholly inspired and infallible, and becoming associated with those who practically deny this, whatever their profession may be. Having gone to reside with her husband at Irvine, she was admitted to fellowship by the community there on the understanding (as we have been led to believe) that the Bible was accepted as being wholly inspired and reliable. Having discovered for herself the fact, viz., that while professing to adhere to this proposition, toleration in fellowship was willingly extended to those who did not (thus bidding them God's speed), she deemed it her duty to withdraw from such an equivocal and unscriptural position. Having come to reside within reach, she applied here for re-admission. The necessary preliminaries in the case having been attended to, with results which were deemed satisfactory, she was forthwith received, as already stated. Israel in times remote was deceived by false prophets, aided and abetted by persons of influence, who, while professing devotion to His ways, had not the fear of God before their eyes. It is remarkable how such history has repeated itself. Recently, in our daily readings, we have this people asking a true prophet to pray for them to be guided in the way. Being told in reply what to do, they did exactly the opposite, at the same time telling the divine message-bearer that he spoke falsely. Alas! to what depths a divinely favoured people have sunk, and may sink to, in the pursuit of a wrong course, by contemning His Word. They professed one thing and did another; and with what result? Lamentation, and mourning, and woe.

'These things are written for our admonition.' Non-attention thereto (if persisted in) must inevitably terminate as fatally. May God vouchsafe deliverance to all desirous of serving Him in pureness of heart and purpose."

**Lincoln.**—Brother Dracup reports the obedience of JOSEPH FELL (35), formerly neutral, who after giving satisfactory evidence of his understanding of the things concerning the Kingdom of God and the name of Jesus Christ, was immersed into the sin-covering name on September 13th.

**Liverpool.**—Brother William Mills, whose immersion was published in March last, went to America in April, and has found employment at Chicago, from whence he writes that he is in fellowship with the brethren there. Brother Antonio Janeiro, who has been in our fellowship for several years, has also emigrated, on account of the difficulty he experienced in providing for himself and his family here. He left with the intention of going to Erie, where he has good hope of finding employment. The attendance at the lectures shows signs of improvement, owing, no doubt, to an extended and more systematic distribution of handbills.—Three interested strangers have applied for fellowship.—HY. COLLENS.

**London (North).**—69, *Upper Street, N.*, *Sundry morning, 11 a.m., evening, 7 p.m., Wednesday, 8 p.m.*—"We are having a better attendance at the lectures, owing, no doubt, to the return of darker evenings, when people are more disposed to attend the meetings than during the hot weather. It is my duty to have to report that the hand of death has entered our midst, and taken two of our number, viz., sister Walker, wife of our brother Walker, on 22nd August, and sister Neave, on 5th September. Our late sisters were constant friends, living together for years, and have been great sufferers for some time past. They were interred in the same grave, at Abney Park Cemetery. The brethren and sisters sympathise with brother Walker in his great loss."

LECTURES.—September 4th, "The Spirit Nature" (brother G. F. Lake); 11th, "Eternal Life" (brother T. Boshier); 18th, "The doctrine of the Resurrection from the dead" (brother R. Elliott); 25th, "Christ's invitation to those who labour and are heavy laden—the yoke—the lesson—the rest" (brother J. J. Andrew).

**London** (South).—*Surrey Masonic Hall, Camberwell New Road, S. E., Sundays 11 a.m. and 7 p.m., Wednesdays 8 p.m.*—Brother Clements writes: "We have three immersions to report this month; chiefly the results of the efforts at New Cross: namely, Mrs. SOPHIA LEWIS (60), formerly Church of England; Miss HOLT, sister to brother Holt, formerly Baptist—both being immersed on August 28th; and on September 14th, JOSEPH BARNARD (16), son of brother Barnard.

LECTURES.—September 4th, "Eternal Life" (brother C. Meakin); 11th, "The Jews and their Land" (brother M. Lewin); 18th, "Beware of Christadelphianism—an inquiry as to who are the false teachers, who alter the sense of Scripture to suit their own creeds"; a reply to a leaflet with the above heading (brother W. Owler); 25th, "The first apostolic preaching to the Gentiles, or morality insufficient for salvation apart from belief and obedience of the Gospel" (brother F. Jannaway).

**Newport** (Mon.).—Brother Cross reports that the number of the brethren here has been increased by the obedience of three friends, of whom it may be said that they have not taken upon themselves the responsibilities of the truth without making a thorough investigation. They are WILLIAM EDWARDS (35), formerly Wesleyan, who after giving satisfactory evidence of his belief in the things of the Kingdom and the Name, was immersed by Brother J. Lander, on August 22nd; JOHN WAITE (38), formerly Plymouth Brother; FRED CURMUCK (22), formerly Baptist, who, after a very satisfactory confession of the faith, were buried in the waters of baptism on Monday, September 12th, in the presence of several brethren. We are further strengthened numerically by the arrival in our midst of brother C. W. Heath, from Crewe, who we hope and believe will add to our strength in a better sense than that of mere numbers, by aiding in the work that devolves upon us as custodians of the truth of God. The scholars of the Sunday School were recently taken for their outing to Usk Lighthouse, in breaks, accompanied by several brothers and sisters as well as friends, and provided with a good tea. The day passed very agreeably, and was we believe much enjoyed by those who participated in it. Our public lectures are fairly well attended, reasonable means being taken to notify

the public, and keep the truth to the front.

**Peterborough**.—Brother Bruce reports the death of brother John Grocock, on the 31st of August, aged 63 years, after six months severe illness, from cancer. He was interred in Stanground Churchyard, beside his daughter, sister Mary Grocock, who died nearly three years since. Brother Grocock was a pattern for punctuality. He never hid the talent which the truth entrusted him with. He said he was not afraid to die. He leaves a widow to mourn his loss. Brother Owler, of London, assisted at the funeral, which took place on September 5th. A number of the brethren and sisters were present, and also the alien, who ought not to forget the words of warning which our brother gave in his address.—Since last report, brother J. J. Andrew, of London, has lectured (July 31), also brother J. Leadbitter, jun., of Newcastle-on-Tyne (August 14th), and on August 21st, brother Fiddler, of Nottingham. Other lectures have been by brethren Read and Harvey.

**Sheffield**.—Brother Shemeld writes that Sister Barraclough, who recently came from Australia, has settled in Sheffield, and is in fellowship with the ecclesia. Brother J. Skinner has removed to New York, which is a serious loss to the Sheffield ecclesia. Brother Skinner has been connected with the ecclesia for the past 15 years, and has been a most hearty worker. He will seek out the brethren in New York, but will meet with those only who believe in a wholly inspired Bible.

**Sowerby Bridge**.—Brother Briggs reports that the attendance at the lectures is improving, and that there is ground for hoping that some of the gold, silver, and precious stones, may be furnished for the good foundation.—Sister Hide, of Stockport, and brother Wm. McDermott, of Sowerby Bridge, have been united in marriage. The subjects of lectures for the past month have been:—August 14th, "The trial of Paul before Agrippa" (brother J. Briggs); 21st, "What must we do to be saved" (brother McDermott); 28th, "The Lord's supper and its significance" (brother Darlow, of Halifax); September 4th, "What has God promised?" (brother McDermott); 11th, "The mark of the beast and the number of his name" (brother A. Barraclough, of Heckmondwike).

**Spalding**.—Brother Ward reports.

visits from brother T. Boshier, of London, and brother A. Bruce, of Peterboro. Brother Boshier lectured on "Hell, popular misconceptions about it, who are its inhabitants—is there any hope of deliverance from it?" Brother Bruce lectured on "The Jews, past, present, and future," and brother Ward on "What is man?" There are a few interested in the truth. Our place of meeting is Liberal Club-rooms, and not the Liverpool Club-rooms, as reported in August number of *Christadelphian*. (Perhaps it was my mistake).

**Swansea.**—Brother Randles writes:—"In the *Christadelphian* for August I told you of our open-air meetings. One result of them has been a debate for two nights in the Albert Minor Hall between brother D. Clement, of the Mumbles, and Mr. Treharne, a Baptist lay preacher. The subject was, 'Has Man an Immortal Soul?' A charge of 3d. was made for admission to the debate on each night to cover expenses. Notwithstanding this, the debate was numerously attended each night. A well-known tradesman of the town, Mr. Rowse, consented to take the chair. There were some rather noisy opponents present, but on the whole the Truth had a fair bearing. A report of both nights' discussion appeared in a daily paper here, and so much interest was aroused that several sermons on immortality were advertised to be preached on the following Sunday. The lectures which have followed the debate have been attended by much larger audiences than usual. The proceeds of the discussion after paying expenses left a surplus for the hospital. Through removal we have lost brother W. Slocombe (to New York); and Wilfred Grimes (to London)."

**LECTURES.**—August 14th, "Chosen; who, how, and for what purpose, now and hereafter" (brother Roberts, of Birmingham); August 21st, "The great work commenced by Christ at his first coming to receive its glorious development at his second coming" (brother M. Evans); August 28th, "Is Man Immortal?" (brother Roberts, of Birmingham); Sept. 1st, "The Rich Man and Lazarus" (brother D. Clement); September 4th, "The Thief on the Cross" (brother D. Clement); September 11th, "If a Man die, shall he live again?" (brother Grimes).

**Wimborne.**—Brother A. Morris writes:

—"It is about twelve months since I wrote you intelligence from this place. I reported the fact that the leader of the Bible class in connection with the Y. M. C. A., had agreed to discuss with me 'the proposition 'that believers when they die, or depart this life, go to be with Jesus in Heaven.' The result of that discussion was the passing of a resolution by the committee on the same evening to the effect that no denominational or sectarian matters were to be permitted in the class in future. In view of that, I deemed it prudent to keep away from the class. In the meantime, the leader of the class who had suffered from mental excitement, was taken ill, and had to resign his post. One of the curates in the town was induced to take the class, and it appears that he encouraged the discussion of matters as they arose in the course of the lessons. Several of the members from time to time spoke to me about this, and when some more than usually 'knotty question' had been before them, they wished I had been there, I could only reply by referring to the resolution which could at any moment have closed my mouth, but I was assured that such would not be the case. I therefore attended, and found the curate very liberal in his views and very courteous and kindly disposed. He was also pleased to hear me speak on one or two occasions when I offered a few remarks on the question of baptism. The church taught infant baptism but he did not believe in baptismal regeneration. He was then about to leave the town for another 'cure of souls' in London, and as he had evidently made himself a great favourite, I had no desire to raise any unpleasantness by further discussion. I continued to attend the class, however, and was asked by the secretary to become a member. I readily complied on the understanding that the class was simply for the study of God's Word. The curate left in due time, and a testimonial was presented to him. Next arose the question of his successor, and one of the 'priests' at the Minster having consented to come, he put in an appearance, bringing with him the Bible which was presented to him when he was ordained a 'priest,' bearing the signature of the ordaining Bishop. He thought it would be 'very nice' to begin with a Gospel, and suggested that of 'Saint' Luke (with a strong emphasis on the Saint). This was agreed to,

and the first night was devoted to an exposition of the courses of the priests and the angelic announcement of the birth of 'Saint John Baptist,' with the events which followed."

(The conclusion of this is left over till next month.)

## AUSTRALIA.

**Adelaide.** — Brother Ellis writes :— "In January we commenced to give public lectures on Sunday evenings, having procured a small hall for that purpose. The attendance has fluctuated from about 25 to 50, but seem to be on the increase. Last Sunday evening the hall was quite full. At first the brethren met at 5-30 to break bread—the public service following at 7 o'clock, but now we meet at 11 in the morning for the breaking of bread and 6-30 for the lecture. The results have been very encouraging. Our last report showed 12 in fellowship, now there are 25. Of those immersed four are the wives of brethren who were then in fellowship, so that what were divided homes are now united in the truth. In addition to the Sunday meetings we meet on Monday evenings for study of the Scriptures at the houses of some one of the brethren, and find it profitable so to do. We meet on Wednesday at the hall to give objectors an opportunity to discuss the lecture of the previous Sunday (which is always advertised). Not many come to ask questions. This we regret, but we are learning to have patience. The following are the persons admitted to Adelaide ecclesia since last report :—Feb. 6th, EDWARD BENNETT EDGECOMBE (68), clerk, formerly Baptist; Feb. 20th, HENRY ALBERT COBBLEDICK (19), draper's assistant, formerly Methodist; May 6th, ALICE KATE FUNNELL (25), wife of brother Funnell, formerly Wesleyan; May 6th, WILLIAM EVANS (28), waiter, formerly Baptist; PAULINA EVANS (24), wife of brother Evans, formerly Baptist; May 15th, AMY MANSFIELD (15), daughter of brother Mansfield; May 16th, EMMA PARSONS (33), wife of brother Parsons, formerly Baptist; SARAH STEPHENS (30), wife of brother Stephens, formerly Presbyterian; May 23rd, EMMA ELLIS (42), wife of brother Ellis, formerly Baptist; ELLEN CONIGRANE (58), formerly Baptist; June 24th, PETER SEAMAN (37), cabinet maker, formerly Baptist; MAR-

GRET SEAMAN (35), wife of brother Seaman, formerly Baptist; SARAH SEAMAN (33), sister-in-law to brother Seaman formerly Primitive Methodist. Brother Parsons and sister Kennell have been re-immersed at their own request.

**Daylesford** (Victoria).—Brother C. C. Walker writes, August 1st :—"Just a line to let you know that (God willing) we shall sail from Melbourne for London in the *Ormuz*, on the 19th inst., and so shall hope to be in Birmingham somewhere about the end of September. Our stay here has been prolonged much beyond expectation, but it has not been in vain, for we shall leave one Christadelphian behind us, namely, Mr. Richard Nicholls, miner, whose obedience in baptism, I hope will soon be reported. He is thinking of coming down to Melbourne with me shortly, and will obey the truth there. Others are interested here and express their sorrow at our departure. On this account, we are sorry ourselves, but tell them that God can raise up strength for them, and that they may be comforted in this matter; even as they have already been by our advent among them with the Gospel of the Kingdom. The clerical adversary fights us by letting us severely alone. The truth is too weighty a matter to encounter; so they content themselves with slandering us in private. It is of no avail, however. Five of them have been written to and have received the *Declaration* and other pamphlets. Not one of these has even answered the letter. This, of course, has astonished those who thought they were true men, and would do battle for their principles. So that their power must be weakened when the truth appears, notwithstanding their silence, which is their best policy."

**Sydney** (*Masonic Hall, Caslereagh Street*).—Since our last letter we have been cheered in this dark and cloudy day by the following persons rendering that obedience the Truth commands :—JAMES KILLIP, who has had to leave Sydney for a time; Mrs. ROBERTS, who also has left here for Melbourne; and Mrs. PARKINSON, who remains with us. Brother Parkinson, her son in the flesh, formerly of Wootongong, is a member of our ecclesia now. We continue the open-air proclamation of the Truth on Sunday afternoons. Our audiences, both in number and in behaviour, have considerably

improved. Tracts, *Declarations*, and other works are given away, and several copies of *Christendom Astray* have been sold. Brother E. Killip took advantage of the Jubilee here to direct the attention of the public to the facts that "An Open Bible is the glory of Victoria's reign." "God ruleth in the kingdom of men." "Christ is coming to reign on earth." These were painted on calico, and placed on a cart, illuminated at night, and taken through the streets, and a large number of *Finger Posts* given away. At the conclusion of the late debate, we offered the Cambellite champion a hall to discuss four important propositions. The pre-existence of Christ, the personality of the devil, the place of the inheritance of the righteous, and the nature of man. Perhaps the propositions were too strictly worded for his very elastic method of "debating;" any how, our first letter he answered in an abusive style, and our second not at all.

*Temperance Hall, Pitt Street, Sundays at 11 a.m., and 7 p.m.* — Since last writing, we are able to report some good progress, and an amount of awakening interest in divine things, that is indeed gratifying. A special collection was decided to be taken up in July, by the quarterly meeting of the ecclesia, in aid of the poor Jews in Palestine, with the result that we are able to forward you the sum of £7 10s., as per enclosed P.O.O. towards that fund. In so doing, we express our hearty sympathy with the movement which God has providentially brought about in Palestine; and we watch with eagerness for the information which we receive from time to time by the welcome visit of the *Christadelphian*. and say God-speed to every work which looks in the direction of the promised restoration, which is so surely taking place before our eyes. Much thankfulness is due to our esteemed friend, Mr. Laurence Oliphant, for the zeal he displays on behalf of those who, though despised by the mass, are nevertheless "beloved for the Father's sake," and that gentleman has given every guarantee that the money and other articles placed under his control will receive proper administration. In accordance with our annual custom, we have also forwarded to the Sydney Hospital £4, a noble institution in our midst, unfortunately, and for which we have had cause for gratitude on more than one occasion, for the benefit of the brethren and sisters. What

a glorious time awaits us in the near future when the great physician will be manifested "under the whole heaven" for the blessing of all nations. The results of the recent debate, held late by brother J. J. Hawkins, are making themselves manifest. On 8th July, Mr. HENRY SEPTIMUS CATHRO (21), compositor, formerly of the Church of Christ; and 15th July, his sister Miss MARGARET CATHRO, of the same body of people, were after a "good confession" of the faith, as it is in the anointed one, immersed into his holy name. These results are encouraging to us, for this reason — they form a *practical negative* to the position taken up Mr. J. F. Floyd, their former Evangelist, and who debated with our brother Hawkins. His efforts to prove to them the scripturalness of his position has absolutely failed, which, of course, cannot be otherwise to those whose minds have been illuminated by the divine light. We are pleased to say that several others are interested, and we hope shortly to be able to announce their immersions if the Lord permit.

LECTURES.—June 12th, "The non-resurrection of millions" (brother A. O'Toole); 19th, "What must I do to be saved" (brother Prior); 26th, "Was the kingdom of Dan. ii. 44, set up in the days of the Casars" (brother J. J. Hawkins); July 3rd, "The greatest will ever made or ever recorded" (brother W. Fox.)

Toronto.—Brother McNeillie reports an addition by the removal of Sister Goss from Bedford England. Sister Goss is a native of Toronto, although she has resided in England for many years, and found the truth there; also, the obedience of A. W. T. SCOTT and ALICE M. SCOTT, his wife, which took place on the 12th June, in the waters of Toronto Bay, after a good confession. They had not been in the fellowship of any religious body, although nominally, "Church of England." They are in the prime of life, about 32 years of age respectively, and have the prospect of a considerable term of probation — should the Lord delay his coming. We hope this day is not far distant. The signs of its approach are multiplying fast. The spirit of turbulence abroad among nations and communities, promises fair to culminate, ere long, in the world's greatest crisis. As to numbers, our Ecclesia remains about the same, additions being offset by removals. Sister Agnes Rose has gone to



Boston, and Sister Cameron is about removing to New York. The spirit of the flesh and *the spirit of the times* prevail too much with us.—This we can only lament and endure till the Great King comes to take cognisance of his household.

### NEW ZEALAND.

**Dunedin.**—Brother W. W. Holmes announces that Mr. WILLIAM COMFORT, packer (33), late of London, formerly Episcopalian; and his wife, AGNES PACKER (25), a Colonial, formerly Presbyterian, made the good confession, and were immersed into the sin-covering name, on the 29th June. Brother Packer had a great leaning for the deadly narcotic weed. On the evil being pointed out to him, weeks before his immersion, he most courageously abandoned that inveterate and consuming idol. Sister Barclay first introduced the truth to them. Books, conversations, and attending the meetings under Providence did the rest. Brother Packer will be a great acquisition to our service of song, as he has been a thoroughly-trained singer, and is well up in music. We are also cheered by the addition of brother and sister Simons, who, with their family, have come to live in our midst. Against this we have lost four by withdrawal from us, having gone back to Rattray Street Meeting, from which they came out some four years past. They expected a union would be formed between us and them, but it has not been effected. The issue was yea or nay. "Do you believe in the plenary and infallible inspiration of the Scriptures?" The answer was: "There was enough in the Bible for salvation." This was too ambiguous to be satisfactory to our Ecclesia, so the meeting for union broke up. We cannot compromise. We have bought the truth too dearly to sell it for union with poor mortality.

**Wellington.**—Brother E. Ward records that on July 14th, Catherine Ingram put on the saving Name in the appointed way. A few now meet for the breaking of bread on first days, at 10.30 a.m., in the Free Liberty Hall, Adelaide Road. They would be glad of a call from any of like precious faith passing through. (Address, E. Ward, Green Street, Newtown.)

**Boston (Mass.)**—Brother Trussler an-

nounces the obedience of SAMUEL BROWNE (29), formerly Adventist, who made a remarkably clear confession of the faith, and was buried into Christ's death by the waters of Baptism for the remission of sins on Aug. 13, 1887. We are making special efforts to put the truth before this City.

LECTURES.—August 7th, "The second coming of Christ to reign over all nations" (brother J. McKellar); 14th, "Popular religion: its birth, object, and end" (brother M. M. Reid); 21st, "Is the first chapter in Genesis in harmony with science?" (brother F. C. Whitehead); 28th, "Did the Apostle Paul teach heaven going when he said 'Absent from the body and present with the Lord?'" (brother J. Bruce).

**Brooklyn (N.Y.)**—Brother Coddington writes:—"In the latter week in June, during a thunderstorm, sister Lasius's house (the house of Dr. Thomas) was struck by lightning and considerably damaged. Sister Lasius (his daughter) was much frightened but unharmed. The lightning struck the western chimney, knocking off the flat capstone and a few bricks, then shattering the cornice and the edge of the roof, and knocking off the plaster and smashing a hole through the roof into the upper room. Another branch of the same bolt seemed to have passed down the chimney, blowing open a stove pipe channel in the lower parlour, and filling the contents of the room with the dust in the chimney, and then passing out of the window and knocking a man down on the opposite side of the street. Sister Lasius was in the lower easterly part of the house at the time, and said that she did not realise the true state of the case until some of the neighbourly friends came rushing in to see what had become of the inmate. I have personally examined the house since, and it seems truly wonderful to contemplate the wonder-working power of God. Some here look upon this phenomenon as a sign of some interest to the sanctified ones in these parts, as nothing else in or roundabout that locality has been struck by the lightning, so far as we know of up to date. The house will need some immediate repair to prevent the storms from beating into the upper rooms. Sister Lasius is naturally attached to the old home and memory of by-gone days of father and mother. She isolates herself

from al. but a few tried and confidential friends in the truth. Much of the time of the past year she has been confined in her rooms by bodily infirmity, and I go and break her loaf with her, and when she is able to ride, I have her come over to my house. But I live so far away from her that I am not able to look after her wants in the way that her case calls for."—(God will help presently.—ED.)

**Jersey City (N.J.)**—Brother W. Andrew writes:—Death has once more been in our midst, and deprived us of the company of sister Johnson, who fell asleep on August 15th, at the age of 63, after much suffering from time to time. Our loss is her gain, for she will know pain no more. Her absence is felt the more because she was ever ready to entertain those of like precious faith, and to minister to those in need, and in doing her allotted work quietly, without ostentation, proved herself indeed a mother in Israel. Having finished her course, she resigned her spirit to the creator of heaven and earth in full confidence of the promise that nothing shall be lost whom the Father has given to the Son. And so we with the bereaved husband and children sorrow not as those who have no true hope, but say, "the Lord's will be done." On Saturday, August 20th, brothers Jarvie and McMechan set sail for Aspinwall (on the Isthmus of Panama), en route for California, in hopes of finding things more favourable there than here. Their absence will be felt, because they have been workers in the Ecclesia. If their lot falls among brethren in the far west, may they continue their good work, and ultimately receive the approval of our Lord. On the other hand, we have had two additions by removal, brother and sister Gordon, formerly of Edinburgh, have cast in their lot with us, consenting to work with us on the strict fellowship basis.

**Wauconda (Ill.)**.—In accordance with the announcement in June number of *Christadelphian*, the annual fraternal gathering was held at Wauconda, Illinois, near brother North's house, on August 7th and 8th. On Sunday a.m. brother Spencer presided, exhorting from day's reading according to Bible Companion, particularly in the New Testament, pointing out that human nature was the same in all ages, that Jesus was surrounded by it in the days

of his trials—men who followed him for what they could obtain, others for mere curiosity. He stated our position before breaking of bread, and requested those only who endorsed the views stated to partake of the memorial emblems. Brother J. Soothill then followed with his subject of "Prayer"; giving us its doctrinal import, whose privilege it was to approach the Creator through His Son, the only way to approach Him being in spirit and in truth. Pointing out that it was possible to fall from such a position, to ask amiss, to become weary in praying; in fact, that our prayers may not be acceptable by our attitude, in thought or action. On Sunday afternoon we had a lecture by brother Williams, Waterloo, on "Paradise Lost and Paradise Regained," showing the difference between the paradise of popular theology and that of the Scriptures. In the evening this lecture was continued, under the caption of "Paradise: when, how, and by whom lost; when, how, and by whom regained." Close attention was shown to both lectures by large audiences, each lecture occupying 75 minutes. On Monday a.m., brother W. H. Wood, Belvidere, gave an address on "Feasts," which was followed by C. W. Tomkins, Albany, who continued the subject on "Feasts" of the future. In the afternoon brother North gave a few words on our privileges in being able to meet under such circumstances, calling upon all to walk faithful to our high and holy calling. In the evening we had a few short addresses from brothers Leask, Smith, Spencer, and Williams, calling upon each of us to exercise the talent we had in the furtherance of God's purpose, and not in the fulfilling of the impulses of the flesh. Each meeting was opened and closed by singing and prayer. During the intervals conversations were maintained on various phases of the truth. The weather being pleasant we had brethren from Waterloo, Id.; Belvidere, Caledonia, Chicago and Harvard, Illinois; Albany, Wisconsin and Hamilton, Ontario, present. Arrangements were made to hold another (D.V.) gathering at Wauconda, Illinois, the first Saturday and Sunday in August (1888?) brothers Spencer, Soothill, Harvard, and W. H. Wood, Belvidere, as committee of arrangements for same.—CHAS. B. WALLS.

To Bro Junker  
Nov 26



"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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## SOME THINGS BOTH LITERAL AND FIGURATIVE.

BY DR. THOMAS.

Among the things pertaining to "the glory that should follow," Ezekiel, Joel, and Zechariah, saw living waters flowing out from Jerusalem. Ezekiel saw the exact locality of the fountain from which they issued. It was, he says, at the south side of the altar, and from under it they came. From thence they made their way under the threshold of the front, or east, gate of the temple. They continued their outflow eastward; and were measured by the angel from the brink 4,000 cubits, or four separate measurements, representative of a square. He was informed that after a certain distance the streams flowed in two channels; one towards the Dead Sea, into which it is discharged with healing effect upon its waters; so that it teems with finny tribes, as the fish of the great sea; while the other half of the stream flows into the hinder, or Mediterranean Sea.

These things are all stated with such geographical and practical particularity as to make it evident that these healing waters are as literally rivers of water as the Hudson or the Thames. We can see how that Jerusalem can become the centre of navigation and commerce, as well as the metropolis and capital of the world. By the waters flowing between the rent divisions of the Mount of Olives (Zech. xiv. 4) into the Jordan, and with it into the Dead Sea, and thence by an old channel into the Red Sea, a water communication will be established with Hindostan, China, Australia, California, and the islands and shores of the Pacific generally; and by the

branch flowing into the Mediterranean, with Europe and the north and south Atlantic coasts of North and South America. This gives Jerusalem a position highly favourable for a geographical centre of government and religion; and for the easy access of Hindoos, Chinese, Japanese, Americans and Europeans, when they shall go up from year to year to worship the King, Yahweh Tz'vaoth, to be instructed in his ways, and to keep the feast of tabernacles.—Isai. ii. 3; Zech. xiv. 16.

But the Eternal Power has a higher and grander purpose to be accomplished than that of geographical changes in the physique of Palestine, and filling the Dead Sea with fish. It is evident that more is signified in what was revealed to Ezekiel than this. The waters he saw came out of a holy place inaccessible to flesh and blood, and had healing properties. There must therefore be flowing with them a stream of healing power. Pour all waters of the Hudson and the Amazon into the Dead Sea, and they would not heal it any more than the Jordan has been able to heal it, though emptying itself therein, ever since the days of Lot. Hence, the waters Ezekiel saw must be regarded in the light of the visible containing the invisible, whose existence is discerned by the supernatural and unwonted effects attributed to the visible stream. In other words, there is deep spiritual significance underlying all that Ezekiel saw, which was apocalyptically exhibited to John in the present chapter.

Ezekiel saw and described the temple, which Zechariah says, far

off peoples shall come and build (chap. vi. 15); and Isaiah testifies shall be called a house of prayer for all the people, and upon the altar of which, the rams of Nebaioh shall find acceptance—chap. lvi. 7; lx. 7. This is a temple in Jerusalem, as literal and visible as Solomon's, when she becomes the residence of the Great King, and the capital of his dominion. But in the New and Holy Jerusalem, "John saw no temple therein; because Yahweh Elohim, all powerful, and the lamb are the temple of it." The Eternal Spirit embodied in the saints are the temple in the highest sense; and the Most Holy Priesthood, the seed of Zadok, who minister unto the Invisible Deity in the House of Prayer for all people.

Ezekiel saw the Dead Sea in two states—without any living soul in it; and afterwards teeming with life of every kind. John saw the same thing in its spiritual significance—the sea of nations dead in trespasses and sins; and the same sea full of nations walking in the light of the New Jerusalem. Ezekiel saw that it was the stream effluent from under the altar that gave life and health to the Dead Sea; and John saw that it was the stream issuing from the throne that gave to the leaves of the tree the power of imparting health and life to the world.

The pure transparent stream of water of life issuing from the throne of the Deity is his almighty power, or spirit, by which he creates, regenerates, makes glorious, and subdues all things to himself. "Look upon Zion, the city of our solemnities; thine eyes shall see Jerusalem a quiet habitation; a tabernacle that shall not be taken down; but there

the glorious Yahweh will be to us a place of rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby"—Isai. xxxiii, 20, 21. In this the place, the rivers, and the streams, stand for Yahweh and his power.

That the water of life represents the spirit in all its relations and effects, is evident from the words of Jesus in Jno. vii, 37, 39: "if any man thirst" saith he, "let him come unto me and drink. He that believeth on me, as the scripture hath said, out of his body shall flow rivers of living water. This spake he, "adds John, of the spirit, which they that believe on him should receive; for holy spirit was not yet given, because Jesus had not yet been glorified." A stream of this pure, transparent water of life was poured out upon the apostles on the day of Pentecost. That, however, though great and marvellous in its effects, was only the earnest of what is yet to follow. It anointed them with knowledge, wisdom, and

power; but it left them as it found them, subject to disease, sorrow, pain, and death. Now people have so much holy spirit in them as they have of the words and ideas of the deity understood, affectionately, believed, and obeyed—Jno. vi, 63. But, when the time of the great pentecostian outflow of holy spirit shall arrive, the assembled multitude of the approved convened before the judgment seat of Christ, will be filled, and covered over, and thoroughly saturated in all the atoms of their substance, with the flood of downpouring spirit from unapproachable light; whereby they will be changed, and all that is in them of earthiness and mortality "swallowed up of life" Henceforth, the pure, transparent stream of living water is distributed through them as its channel to mankind, until the knowledge of Yahweh, the fountain of living waters, shall cover the earth as the waters cover the sea.—Isai. xlv. 8.

**THE RIGHT TREE FOR WATERLESS REGIONS.**—A brother copies out the following statement:—"In Mexico, there is a tree which absorbs water vapour from the air and exudes it in the form of water from its trunk and branches in so great a quantity that the ground underneath is literally soaked with it. Indeed, some recent explorers in one of the arid Mexican deserts came upon a forest of these trees which had turned the dry soil into something like a morass; and the attention of botanists has been directed to it as a substitute for the eucalyptus in desert tracts of country, such as the pampas of South America, the sands of Sahara, or the plains of Cyprus." (The brother who sends the foregoing is anxious to have its truth verified or otherwise. He thinks such a tree would be useful as a Palestine importation.—Ed.)

**THE EASTERN QUESTION STILL THE EUROPEAN QUESTION.**—Bulgaria is still unhappy. She is little, and poor, and has

no friends. . . . What she wants above all things is a period of tranquility and peace, and that seems to be the thing which above all others is denied her. The *North German Gazette* says that the Coburg Prince has not carried peace into Bulgaria, but a sword. Why should he do that? He may not be all that could be desired, but there is no sin that he is weary of life. It is certain of the big Powers that have decided that he shall have no peace, and the great defect of Prince Ferdinand is that he cannot find other big Powers willing to be played off against those that contemplate his ruin. What may come out of it all the boldest of prophets dare not predict, but it is palpable enough that the hounds of war are tugging at their chains, and that still the Eastern question is the European question, not only in the East but in the West, middle, North, and South.—*Liverpool Courier* for Sept. 20, 1887.

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### THE LIMITS OF DOUBT.

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Bro. F. G. Jannaway copies the following from "Notes on Ingersoll," in which it is quoted from *Brown's Quarterly Review*. He says truly it is the best argument he ever read in demonstration of the necessity of God as the eternal antecedent of all created things. It is in fact unanswerable.

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"I allow you to doubt all things if you wish, till you come to the point where doubt denies itself. Doubt is an act of intelligence; only an intelligent agent can doubt. It as much demands intellect to doubt as it does to believe,—to deny as it does to affirm. Universal doubt is therefore an impossibility, for doubt cannot, if it would, doubt the intelligence that doubts, since to doubt that would be to doubt itself. You cannot doubt that you doubt, and then, if you doubt, you know that you doubt, and there is one thing, at least, you do not doubt, namely that you doubt. To doubt the intelligence that doubts, would be to doubt that you doubt, for, without intelligence, there can be no more doubt than belief. Intelligence, then, you must assert, for without intelligence, you cannot even deny intelligence, and the denial of intelligence by intelligence contradicts itself, and affirms intelligence in the very act of denying it. Doubt, then, as much as you will, you must still affirm intelligence as the condition of doubting, or of asserting the possibility of doubt, for what is not, cannot act.

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"This much, then, is certain, that however far you may be disposed to carry your denials, you cannot carry them so far as to deny intelligence, because that would be denial of denial itself. Then you must concede intelligence, and then, whatever is essential to the reality of intelligence. In conceding anything, you concede necessarily all that by which it is what it is, and without which it could not be what it is. Intelligence is inconceivable without the intelligible or some object capable of being known. So, in conceding intelligence, you necessarily concede the intelligible. The intelligible is, therefore, something which is, is being, real being too, not merely abstract or possible being, for without the real, there is and can be no possible or abstract. The abstract, in that it is abstract, is nothing, and therefore unintelligible, that is to say, no object of knowledge or of the intellect. The possible, as possible, is nothing but the power or the ability of the real, and is apprehensible only in that power or ability. In itself, abstracted from the real, it is pure nullity, has no being, no existence, is not, and is therefore unintelligible, no object of intelligence or of intellect, on the principle that what is not is not intelligible. Consequently, to the reality of intelligence, a real intelligible is necessary, and since the reality of intelligence is undeniable, the intelligible must be

asserted, and asserted as real, not as abstract or merely possible being. You are obliged to assert intelligence, but you cannot assert intelligence without asserting the intelligible, and you cannot assert the intelligible without asserting something that really is, that is, without asserting real being. The real being thus asserted, is either necessary and eternal being, being in itself, subsisting by and from itself, or it is contingent and therefore created being. One or the other we must say, for being which is neither necessary nor contingent, or which is both at once, is inconceivable, and cannot be asserted or supposed.

“Whatever is, in any sense, is either necessary and eternal, or contingent and created—is either being in itself, absolute being, or existence dependent on another for its being, and therefore is not, without the necessary and eternal, on which it depends. If you say it is necessary and eternal being, you say it is God; if you say it is contingent being, you still assert the necessary and eternal, therefore God, because the contingent is neither possible nor intelligible without the necessary and eternal. The contingent, since it is or has its being only in the necessary and eternal, and since what is not, is not intelligible, is intelligible as the contingent, only in necessary and eternal being, the intelligible in itself, in which it has its being, and therefore its intelligibility. So in either case, you cannot assert the intelligible without asserting necessary and eternal being; and therefore, since necessary and eternal being is God, without asserting God, or that God is; and since you must assert intelligence even to deny it, it follows that in every act of intelligence, God is asserted, and that it is impossible without self-contradiction to deny His existence.”

**THE POPE'S INCOME AND WHAT HE DOES WITH IT.**—A foreign diplomatist accredited to Rome gives the following account of the Pope's revenue and of the way in which it is spent. It is derived from three sources. 1. The interest of an enormous sum left by Pío Nono to the Pontifical treasury and invested in the English public funds. This interest amounts to three millions of lire, or about £125,000. Leo XIII. is a great speculator, and subscribes to the Italian loans in order to sell when the value rises and invest the profits in the English Consolidated Fund. 2. The proceeds of Peter's Pence. This branch of the revenue has suffered greatly in recent years, but nevertheless, the average amounts to about two millions of lire, or about £83,000. These two sums which represent £208,000 per annum,

constitute the ordinary income of his Holiness. It is distributed by the Chamberlain among the cardinals residing in Rome—about £1,050 per annum for each cardinal—among the prelates of the Papal Court, the secretaries, the nuncios, the guards of the Pontiff's body, &c. 3. The extraordinary part of the Papal revenue is derived from the receipts of the Apostolic Chancery. The items include the sums received for titles of nobility, Papal decorations, benedictions in the article of death, privileges of the altar, private chapels, dispensations, ecclesiastical titles, and many other things. The department yields about two and a half millions of lire, or £104,000 per annum. The whole annual income of Leo XIII., therefore, reaches the enormous sum of three hundred thousand pounds.

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**MEDITATIONS ON THE WAYS OF THE DEITY.**


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**No. XIII.**


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Flattery is a sin (Ps. xii. 3). Honest commendation is not flattery. The one is simply a declaration of approval or esteem; the other is false praise. Commendation (when a worthy motive prompts it) is reasonable and scriptural. Paul, although no flatterer (1 Thes. ii. 5), was not backward in bestowing praise where it was due (1 Thes. i. 7, Phil. iv. 14-16, 1 Cor. xi. 2; Col. i. 7; Ephes. vi. 21). To withhold commendation when it is called for is not brotherly. The commendation of honest truth-loving men need never be feared. To systematically refrain from praising is wrong: it deprives those who are struggling on in the difficult path of right of that which would prove a comfort and an encouragement. Praise and rebuke should go hand in hand. To make it a rule to administer the one and suppress the other borders upon unfaithful dealing. Our model—Christ—was equally ready with each. He addressed words of commendation to Mary and of rebuke to Martha (Luke x. 42). He praised the Ephesian Church and reproved it in the same epistle (Rev. ii. 2-5). Let us strive to be like-minded. “The tongue of the wise useth knowledge aright.”

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Paul studiously refrained from courting praise—“Nor of men sought we glory” (1 Thes. ii. 6.) Had Paul sought the praise of men he would have had to have pandered to the flesh, and by so doing he would have become an unprofitable servant—“If I yet pleased men, I should not be the servant of Christ” (Gal. i. 10.) But as God has implanted in man the love of approbation, it is well to recognise it, and to endeavour to regulate it by divine counsel. God’s praise is the only praise a man is permitted to strive for. If this be secured, it is of little consequence whether the praise of man follows or not. Those who seek the praise of men will either weave a net for their own destruction, or become miserably disappointed. Those who seek the praise of men are generally given to self-exaltation. “Let another praise thee, and not thine own mouth; a stranger, and not thine own lips” (Prov. xxvii. 2.) Aim at obtaining God’s praise, and you will doubtless call forth the praise of all those whose praise is worth receiving. Remember that few know how, or what to praise. Praise from the majority of men is to be eschewed.

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We are Christ’s servants. To be in the service of a great man is an honour; to be in the service of a good man is a pleasure. Christ is both great and good. His greatness he has told us of—“All power is given unto me in Heaven and in earth.” As to his goodness, what master for the sake of his servants has voluntarily “made himself of no reputation,” “humbled himself,” and suffered an ignominious death? Surely it should



be our first anxiety to study the wishes of such a master. What ingratitude to profess to be his servant, and to make no effort to learn and obey his will. What wage could such an one justly expect? Our service is not unnoticed. "The eyes of the Lord are in every place." Applicable to every servant is the statement, "I know thy works." Moreover it is said, God is not unrighteous to forget our work" (Heb. vi. 10.) Christ expects (and reasonably so) his servants to perform his work willingly, heartily, cheerfully, and thoroughly. Are we drones—lukewarm, careless, profitless, make-believes? Let us ponder these questions with the attention they deserve. It will be too late to reform when Christ has called us away to render our account. Now is the day to give heed to Paul's counsel, "My beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

"Give attendance to reading". Let us read continually, and let us make an effort to remember, to practise, and to communicate that which we read. Such a course will prove a blessing both to ourselves and others. If we would become well-grounded in the truth—safe against heresies—we *must* read. Let us strive industriously to acquaint ourselves with the multiform teaching of the word. Let us work out the purpose of God as it is presented in literal language, in parable, in allegory, in type, and in symbol. Let us trace the unfolding of prophecy in history. If we get well ahead in these things no "wind of doctrine" will ever shake us. We shall stand as firm as the oak in the wildest storm. The Scriptures very clearly lay down the duty of thus progressing in knowledge. "Go on," "grow," "increase," "build," "abound," are the Bible terms which express this duty. In view then, of our obligation, let us allot to ourselves regular intervals for study. Let us not expend all our time in antagonising the alien. It is right to antagonise the alien, but not to the exclusion of our own advance and education. There is "a time to break down, and a time to build up."

"I will never leave thee, nor forsake thee." Thus saith God to every faithful brother and sister. The statement is of inestimable worth, for God does not exaggerate. What a sense of security does it bring—a peace of mind which the wicked know nothing of. It is gratifying to have the assistance and protection of mortal man. But to be under the guidance and care of the controller of the Universe!—of Him who can turn a man's heart whithersoever He will (Prov. xxi. 1,—who can make even our enemies to be at peace with us (Prov. xvi. 7,)! Unfathomable comfort our privilege contains. We should strive to reach a fuller realisation of it. There is much to make us dull and insensible to it. God appears to be far, far away, and we are apt to imagine that He is uninterested in and uncognisant of our puny affairs. Bad trade and unhealthy climate confront us, and the thought arises, are not we and the alien equally effected by these evils, and is not God, therefore, excluded from our affairs? To grapple with these fleshly, lying suggestions, we require to be of quick, spiritual understanding.

This quickness can only be attained by a daily study of the Oracles of God. Such a study will produce that full assurance of faith which will enable us to wield an "it is written" to our own satisfaction, even if not to the conviction of our adversaries.

"Husbands love your wives, and be not bitter against them." Men who are unkind, churlish, and neglectful in their behaviour towards their wives will doubtless one day rue it. Predisposition in either of these directions should be manfully attacked and overcome. After Christ, a man's wife should come first in his affections and considerations. The commandments are very definite upon the matter. The wife is to be loved (even as a man would love himself) cherished, nourished, and held in honour (Ephes. v. 28, 29; Col. iii. 19; 1 Pet. iii. 7). A husband's duties do not begin and end in providing temporal necessities. He has to bear in mind that his wife is a joint heir with himself of salvation. He has to dwell with her "according to knowledge." He has to be circumspect: to study the manifold bearings that his conduct has on her race for eternal life. He has to look to her spiritual requirements: to help her to get to the meetings, and secure time for reading. He should also endeavour to arrange for profitable companionship for her. "The husband is the head of the wife," and should therefore form a worthy example to her. The fear of displeasing her should not influence him to forego the obligations and calls of the truth. Neither should that motive cause him to refrain from giving faithful counsel or timely reproof.

This is a day of darkness—of no open vision—of no miracle. If we remember this, we shall not be overthrown by the apparent forsaking of the earth by God. We are called upon to walk by faith, not by sight. If our eyes could but penetrate the veil that now hides the unseen from view, we should realise that the forsaking was only so in semblance. Christ and angels innumerable are interested and actively employed in human affairs, though we see them not. Brethren, let us not grow weary and faint. The walk of faith will soon be ended—the veil will be drawn aside, and the darkness dispelled. "The Son of Man *shall* come." Meanwhile it is for us to believe though we see not. Let us steel our hearts against the influence of the wicked, for all men have not faith. The children of God and the children of the world are well represented in Christ and his murderers. The latter knew not that the dark hour of the crucifixion was in Heaven's revealed programme—"He trusted in God; let Him deliver him now, if He will have him: for he said, I am the Son of God." Though appearances (humanly speaking) were against Christ, he knew that God was working out His purpose in him, and patiently endured to the end. Who was wise, Christ or his enemies? His resurrection is the answer. Let us profit by this beautiful lesson. The present is our dark hour. Shall we view it as do the wicked—shall we curse God and die—or shall we patiently go through it and reap the reward?

London.

A. T. J.

BY STRANGE WATERS.

“ By Babylon’s rivers we sat down”  
    (Thus said sad Israel.)  
Scattered and scathed by Jehovah’s frown  
    (Proud, fallen, Israel.)  
“ There on the willows our harps were hung,  
Sighings for songs from our hearts were wrung.  
They call for mirth who have wrought us wrong !  
How can we sing them the Lord’s sweet song  
    By the rivers of Babylon ?”

In mystic Babylon God hath set  
    His own true Israel,  
By her strange waters we wander yet,  
    Spiritual Israel.  
Our eyes are set on a far off land,  
Our feet are weary to tread its strand,  
And can we think, while our hearts are *there*  
That skies are sunny, or flowers are fair  
    By the rivers of Babylon ?

Only in hope may we now rejoice,  
    The hope of Israel ;  
Ever to Yahweh we lift our voice,  
    “ Bring again Israel !”  
Lonely we walk in the Babel crowd,  
Our voices lost in the clamour loud,  
Lone we must walk till the journey ends,  
For Israel’s children may not seek friends  
    Of the children of Babylon.

But hope is bright and the promise sure  
    (Comfort thee Israel),  
Marvellous things shall be done once more  
    For thee O Israel.  
Thy harp from the willow take again,  
It yet may yield thee a low, soft strain.  
Zion’s sweet songs it may ne’er forget ;  
But better mute, than its strings were set  
    To the music of Babylon.

Dim in the future I see a day,  
    Dawning for Israel ;  
When the Lord Yahweh will roll away  
    Sorrow from Israel.  
We shall be even as those who dream  
When the Lord leadeth us by the stream,—  
    No more of Babylon—  
But of the river whose waters broad  
Make glad the dwelling place of our God :

When in his beauty our eyes shall see  
The king who hath led captivity  
Captive ;—and brought down gifts for men.

Ah ! what a rapture will thrill us then,  
After the sorrow, the struggle after,  
Our lips will be filled with song, and laughter—  
Then the song breaks, and there springs from under  
The laughter and song, a reverent wonder,  
A silent worship, a sacred awe,  
And all the conflict we ever saw  
Will seem a feather, and all the pain  
Be, not forgotten, but brought again  
In mind to throw into bright relief  
The present bliss ; for a faded grief  
Brightens by contrast the fairest joy.  
And still though the highest themes employ  
Our hearts and minds, they will turn awhile  
As mem'ry paints, with many a smile,  
The old world sorrowings of the saint  
When sighs were many, and hearts were faint,  
By the rivers of Babylon

My. C.

Kicking the ladder down you have climbed by, or disparaging the bridge you have safely passed, is not indicative of a character such as the Scriptures enjoin, but rather of the sort of swaggering conceit that is hateful to both God and man.

"YOUR THEORY OF THE UNIVERSE."  
—Carlyle used to say a man must have a theory of the universe to live by. Small minds laughed at this as a freak of transcendentalism. Most men of thought will be of Carlyle's opinion, though they may differ in the theories they adopt, true or false. The other day, in London, at a young men's meeting, Sir Andrew Clark uttered some interesting thoughts on the subject. He maintained that every man in the world, consciously or unconsciously, formed an opinion on the question of life in the abstract, and his life told unmistakably what that opinion was. The explanations of the universe could be reduced to two, the Materialistic and the Theistic ; and the question was which of those theories was right. The Materialistic hypothesis was that the world and everything in it consisted of matter ; that all that had been, that was, and that

would be for ever and ever were simply changes of combinations. What this doctrine practically meant, the French Revolution and the Paris Commune amply illustrated. During the Revolution men cried, "Let us eat, drink, and be merry, for to-morrow we die," and the result was that the wickedness of society became absolutely intolerable. The Commune was nearly as bad—not quite so bad, because there was insufficient time to complete the experiment. Materialism, in fact, was an inadequate explanation of the universe, inasmuch as it involved certain things which ran directly counter to the common instincts and fundamental consciousness of man. The entire tendency of modern physical and philosophical research was to show that Materialism was untenable. In his judgment, the only alternative was the Theistic hypothesis, which implied that there was a great force behind the universe, and that everything in the universe was but an expression of the presence of that force. (This is the truth when the force referred to is recognised in the God revealed to Israel. —ED.)

## CHRIST: HIS LIFE AND WORK 1,800 YEARS AGO.

BY THE EDITOR.

### CHAPTER XXIX.—THE PARABLES—*Continued.*

**T**HE SHEEPFOLD.—The place where the sheep are collected and defended—principally required at night. Paul says: "The night is far spent: the day is at hand." We are at no loss to recognise the night. It is now, while darkness prevails over all the earth in consequence of the hiding of the face of God (the glorious sun of the universe). During such a time, a fold for the sheep is necessary. If none had been provided, the sheep must have remained squandered and exposed to depredation and death. Literally speaking, if God had made no arrangement for the spiritual development and nurture of men and women, barbarism must have prevailed for ever, as in the dark places of the African earth at the present day. The provision of sons and daughters must have remained an impossibility. But He has not left the earth in so hapless a state, His purpose being to fill the earth with His glory, in the sense of ultimately populating it with a race which should ascribe to Him the glory of His own works. He arranged for their development in the due measure required by that purpose at various times. This arrangement, taking different forms at different times according as His wisdom saw fit, took in the days of Christ the form of creating a community—founding a church or ecclesia—establishing a fold. This community by another figure is considered as a house or temple—"built on the foundation of the apostles and prophets; Jesus Christ himself being the chief corner stone." By another figure, it is spoken of as a body of which Christ is the head. "There is one body," says Paul, "composed of many members." We are unfavourably placed in the 19th century for judging of the character and the beauty of this institution, and its adaptation to realise the object of its appointment. We are living at the end of a disastrous history. As the Israelitish nation departed from divine ways after the death of Joshua, and the elders who over-lived Joshua, so the community, founded by the apostles changed when the apostles and their co-labourers had passed away, from being "the House of God, the pillar and ground of the truth" into "the synagogue of Satan," whose constituents "turned away their ears from the truth, and turned unto fables," as Paul had foretold. (Acts xx. 30, 2 Tim iv. 4). Ecclesiastical history is a history of the corruptions and bickerings that ensued upon this change—the effect of which has been to blight and destroy, instead of conserving and invigorating the work of the Gospel. What was once the fold for the sheep has become a well-fortified enclosure of fat wolves and other noxious creatures, from whose association the sheep of the flock have fled in panic long ago. Whether we look at the Church of Rome or the Church of England, or other kindred communions, we see systems which suffocate, suppress, and destroy the truth, instead of nourishing and cherishing it. We see a different spectacle from what was presented to view in the first century, when the

friends of Christ were organised into loving and enlightened communities, under the fostering care and guidance of shepherdly men, "feeding the flock of God, over which the Holy Spirit had made them overseers." (Acts xx. 28). It is a day of devastation and downtreading; for divine affairs, both in the national fold and the individual fold. It would be a beautiful and a glorious thing if God were to permit a clearing out and renovation and revival of the fold in which real and healthy sheep might multiply and dwell in safety. The prophetic word does not justify any hope of this sort, till the Great Shepherd of the sheep himself arrive, for, to the last, it speaks of darkness prevailing till the coming of Christ and the prosperous ascendancy of anti-deluvian indifference till the very hour of his manifestation. The most to be done with present agency is for believers, in the spirit of loving co-operation, to approximate, as nearly as they can, to the primitive assemblies, doing all things decently and in order, and all things for the edification of all, in the spirit of mutual and affectionate submission in the fear of the Lord. By this co-operation, the one fold in little sections may be planted here and there, in which a little may be done in this evil day for the keeping alive of the testimony in the earth, and the development and preservation of a people controlled by the knowledge, love, and obedience of the truth. All such, in all time, are in the one fold in the highest sense; they are constituents of the one community that God is forming for Himself out of the mixed material of the passing generations, and every one of them will, at the appointed time, be gathered from the accomplished ages of probation, and set in his appointed place in the happy day when "there shall be one fold and one shepherd."

THE DOOR.—Jesus says, "I am the door." This is one of those graphic figures that carry their meaning home at a stroke. By Christ only, can we enter the sheep fold. He immediately adds a comment to this effect: "By me, if any man enter in, *he shall be saved.*" This is enough. Men who work apart from Christ work without hope; that is, any hope they indulge must prove illusory. Men are naturally without hope, as Paul testifies in Eph. ii. 10. They are straying on the inhospitable mountains of sin-caused evil and death. Remaining there, they must perish. There is a fold in the mountains, entering which, there is safety. The door of this fold is Christ; and how we enter in was expounded by the apostles. It was their work to do so. The mode is too simple for most men. It was defined by Christ himself in the memorable words about the Gospel which he addressed to the apostles before he sent them forth: "He that believeth and is baptised shall be saved" (Mar. xvi. 16). What this double process of faith and baptism does for the believer is stated by Paul in terms which can only be read with one meaning; "As many of you as have been *baptised* INTO Christ have *put on* Christ" (Gal. iii. 27). When a man believes the Gospel apostolically delivered, and submits to the baptism apostolically enjoined, he enters in by the door of the sheep-fold. He enters by Christ, than whom, there is no other entrance—a negative fact of the first importance to recognise. Men who think there are other doors are liable to neglect him. There are many such

now-a-days. Almost all men nourish the idea that a fairly moral life will secure salvation (if there is any, of which many are in doubt). In this, they hold the views of "natural philosophy," which Paul declared to be in his day a foolish and a spoiling, because an untrue thing (1 Cor. iii. 18-19; Col. ii. 8). The foolishness of the world's wisdom has not become the wisdom of God with the progress of time. "The simplicity that is in Christ" remains the truth, though unfashionable now as ever. Christ is the door, and "by him," and by him alone, "if any man will enter in, he shall be saved."

THE PORTER.—"To him (the shepherd of the sheep) the porter openeth," Jesus says. If we are justified in giving a specific application to this, we might fix on Moses as the porter in the first degree, and John the Baptist in the second degree. Both acted in the porter capacity to Christ. As regards Moses, this may not be apparent on the first suggestion, but it will be found to be true. First, Jesus says, "He (Moses) wrote of me." Paul says, "Moses was faithful in all his house as a servant FOR A TESTIMONY of those things which were to be spoken after, but Christ as a son over his own house, whose house are we" (Heb. iii. 5). And again, "The law was our schoolmaster unto Christ" (Gal. iii. 24). Again, "To him gave all the prophets witness" (Acts x. 43), and again, "Christ is the end of the law for righteousness to every one that believeth" (Rom. x. 4).

Thus Moses, in whom the Jewish leaders made their boast,—the great pioneer of the (shortly-to-be-finished) work of God with Israel, was the great opener of the way for Christ, whom they rejected. Moses expressly told Israel (Deut. xviii. 18) that God would raise them up such an one to whom they would listen (which they had not done to Moses); and in all the laws and institutions delivered by his hand there was a shadowing of the glorious realities connected with this greater "prophet like unto Moses." In the case of John the Baptist, the analogy to the porter is still more obvious. He stood at the very threshold of the work of Christ, calling direct attention to him, and introducing him to all in Israel who feared God. He was sent to "prepare his way." "He was not that light, but was sent to bear witness of that light" (Jno. i. 8), and, having done his work, he announced: "He (Jesus) must increase but I must decrease." He declared to them: "There standeth one among you whom ye know not. He it is that coming after me is preferred before me, whose shoe latchet I am not worthy to unloose, that he might be made manifest to Israel, therefore I am come baptising with water." John's work attracted great attention and exercised a powerful influence with the whole nation, as we saw in the chapter devoted to the consideration of that matter. To him Jesus appealed in confirmation of his own claims as the good shepherd. "Ye sent unto John, and he bare witness to the truth. . . . He was a burning and a shining light, and ye were willing for a season to rejoice in his light. But I have greater witness than that of John; the works that my Father hath given me to finish, the same works that I do bear witness of me that the Father hath sent me" (John v. 33-36). To Jesus, the good shepherd, the porter-ministry of John the Baptist (which was known to the hearers of Christ's discourse), opened the

door of the sheepfold, in which they might have recognised an incontestable evidence of his claims.

**THE SHEEP.**—Who they are, Jesus makes plain: "My sheep *hear my voice*: and I know them, and *they follow me*" (Jno. x. 27). Here is their characteristic wherever found: men who submit to the word of Christ and do what he commands. This is a more cordial and distinct type of discipleship than is common among the multitude who recognise the lordship of Christ in the abstract. It is the only type of discipleship acceptable with him, and the type acceptable with him is the only type of ultimate value. He spoke very plainly on this subject more than once: "He that hath my commandments and keepeth them, he it is that loveth me" (Johu xiv. 21). "Ye are my friends if ye do whatsoever I have commanded" (xv. 14). "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that *doeth the will of my Father* which is in heaven" (Matt. vii. 21).

The apostles spoke with equal plainness. Thus Paul: "If any man have not the spirit of Christ, he is none of his" (Rom. viii. 9). Thus John: "He that saith he abideth in him, ought himself also to walk even as he walked" (Jno. ii. 6). Thus Peter: "If after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning" (2 Pet. ii. 20).

The men who submit to the word of Christ and obey his commandments are mostly aptly represented by sheep. The sheep is a strong but harmless animal, from whom no living thing suffers injury. There could be no more powerful exhortation than the employment of such an animal to figure the disciples of Christ. He is himself *the Lamb of God*, and those who follow him are like him in the strength of their spiritual attachments and the guilelessness and inoffensiveness of their characters.

**THE WOLF.**—The nature of this animal is well known. He will stop at nothing in the gratification of his hunger, provided he runs no risk. He attacks the weak and shies at the strong. In contrast to the sheep, he represents the rapacious character which is common in the world—headstrong, unscrupulous, merciless men who will sacrifice everything but their own skins in the accomplishment of personal ends. They prefer the weak for their prey. Therefore, the sheep are their especial victims, because the true sheep are not given to fighting. "The wolf catcheth the sheep and scattereth them." The wolf may be taken to represent any danger that arises to the sheep, but more particularly the one danger with which the name of the wolf is particularly associated in the sayings of Christ and the apostles—the spiritual wolf. This wolf is given to disguises. If he came in his open character, the sheep would flee. So he puts on the fleece. He professes to be a true and humble sheep, and above all, a tending sheep, a belle wether, a kind of shepherd sheep. With holy tone and pious grimace he gets on the weak side of his victims, and has them in his maw before they are aware, and feeds and feasts on them without them knowing it, for he has the art of magnetising his sub-



jects so that they feel no pain in the process of deglutition, and see not that their bones and flesh are slowly disappearing down his gullet. These are false teachers, clever men of shallow intellect and no conviction, who live by their wits in the religious realm. They have always been a numerous tribe, as at this day. Jesus foresaw their activity, and forewarned his disciples. "Beware of false prophets. They come to you in *sheep's clothing*, but inwardly they are RAVENING WOLVES. Ye shall know them by their fruits." Paul also foretold their advent and success when the restraint of his presence should be removed:—"I know this, that after my departing shall GRIEVOUS WOLVES enter in among you, not sparing the flock. Even of *your own selves* shall men arise, speaking perverse things to draw away the disciples after them" (Acts xx. 29-30). Elsewhere, he speaks of them as "evil men and seducers," who should "wax worse and worse, deceiving and being deceived" (2 Tim. iii. 13). By their ravages, the sheep fold of the apostolic age became emptied and desolate soon after the apostles' death. The fleece-clothed wolves "caught the sheep and scattered them," because of the officialism of

THE HIRELING.—The apostles were not hirelings, nor the men who came immediately after them. They were men in earnest love with the work for Christ's sake, at the peril not only of their living, but of their lives, serving in the spirit enjoined by Peter, who said to them, "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 as being lords over God's heritage, but being ensamples to the flock" (1 Pet. v. 2). A hireling is a man who is paid for his job, and who works because he is paid, and ceases to work when he is not paid. This class of worker has been numerously developed by the clerical system. Paid work in spiritual things is liable to become poor work and mercenary. Paul, who had a right to be maintained, refused on this ground, "lest the gospel of Christ should be hindered" (1 Cor. ix. 12). He did not refuse occasional help, prompted by love and the appreciation of his labours (Phil. iv. 10-17). But he declined a set maintenance, as all wise men have done since his day. The hirelings have no objection to a set maintenance. On the contrary, it is what they most particularly appreciate and aim to secure. The consequence is seen in what Jesus says happens in times of peril: "The hireling fleeth because he is an hireling and careth not for the sheep." When he sees the wolf coming in the shape of any danger, "he leaveth the sheep and fleeth." How little he cares for the interests he professes to have in charge becomes apparent when he cannot turn them to his personal advantage. To be out of pocket or put up with disgrace is quite out of the line of what he feels himself called upon to submit to. This is quite beyond his calculations of prudence. The least smell of danger in this shape makes him look round for a decent pretext to get away. In complete contrast to this is

*The shepherd who lays down his life for the sheep.*—This primarily refers to Christ himself, who offered himself a sacrifice of "sweet smelling savour" to Him who required this declaration of His righteousness, "that he might be

just and the justifier of him that believeth in Jesus" (Rom. iii.) But it is true of all shepherd men who have received the truth in the love of it, and estimate the work of Christ as their sweetest occupation and their highest honour. There is "a chief shepherd" (1 Pet. vi. 4), viz., "that great shepherd of the sheep," our Lord Jesus, who was brought again from the dead through the blood of the everlasting covenant" (Heb. xiii. 20). This implies under shepherds, namely, the apostles and all who enter into their work in the line of things indicated to Timothy in the words of Paul: "The things that thou hast heard of me, among many witnesses, *the same commit thou to FAITHFUL MEN, who shall be able to teach others also*" (2 Tim. ii. 2). Men of this qualification are the true "successors of the apostles," and they have been found wherever faithful men of ability have received and espoused the faith of Christ with the ardent appreciation and disinterested aims of the apostles. They require no hiring to look after the sheep, and when the wolf of danger in any shape presents himself, they sally forth with clubs to beat off the beast at the peril of their lives.

**THE SHEPHERD'S VOICE AND THE LISTENING FLOCK.**—"*The sheep hear his voice, and he calleth his own sheep by name and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.*" These are the natural facts in the case. Their spiritual meaning is plain. The shepherd's voice is what Christ has said for the guidance of men, but with this is bound up much more than the precepts that actually came out of his own mouth. What he said himself is only part of the message of God to man. For the rest of the message, he refers us to Moses and the prophets: "Think not," said he, "that I am come to destroy the law and the prophets. I am not come to destroy but to fulfil" (Matt. v. 17). "They have Moses and the prophets: let them hear them. If they believe not Moses and the prophets, neither would they be persuaded though one rose from the dead" (Luke xvi. 29). "If ye believe not his writings (the writings of Moses), how shall ye believe my words?" (Jno. v. 47). "The Scripture cannot be broken" (Jno. x. 35). "The Scripture must be fulfilled" (Mark xiv. 49).

Such are a few illustrations of the way in which in so many words he binds up the message of God in the "Old Testament" with his own personal word in the New. In addition to these, the instances in which he does so by implication, and in which such an association results of necessity from his teaching and his work, are more numerous and weighty than the casual reader of the Bible can be aware. The conclusion resulting from them all is that the Shepherd's voice is co-extensive with the Bible. The Shepherd's voice is *the voice of the Spirit*, as especially manifest from the pendant to each of the messages sent by Jesus to the seven ecclesias: "he that hath ears to hear, let him hear what *the Spirit saith* unto the churches:" concerning all of which messages, he says "I, Jesus, have sent mine angel to testify unto you these things in the churches" (Rev. xxii. 16). Because, therefore, the Scriptures of Moses and the prophets are given by inspiration of God—because their authors were "holy men of God who

spoke (and wrote) as they were moved by the Holy Spirit " and not as impelled by human will (2 Pet. i. 21), those only truly listen to the voice of the shepherd who listen to those Scriptures, as interpreted and applied by the Spirit in Jesus and the Apostles. The voice of Jesus is not a different voice from the voice of the Holy Scriptures which were read in the Jewish synagogues every sabbath day in the days of Jesus, and now placed in the Providence of God in the hands of Christendom. The voice of the personal Jesus is but a supplementary and explanatory expression of the same Eternal mind. The Old Testament Scriptures, in conjunction with the Apostolic testimony to Jesus as their fulfiller, were able to "make men wise unto salvation" in the days of Paul (2 Tim. iii. 15); and they are still able to work that great result for men if they will allow them. God not only spake by Jesus, but the prophets also, as Paul says: "God, who at sundry times and divers manners, *spake in time past unto the father* BY THE PROPHETS, hath in these last days *spoken unto us by His Son*" (Heb. i. 1). So also Jesus teaches in the parable of the vineyard—the proprietor of which sent first various messengers and then his son.

Now, the voice of the shepherd being of this amplitude, we have to note how the fact bears on the claims of many in our day who are regarded as his sheep. If that which constitutes and distinguishes men as the sheep of Christ's parable, is the hearing of the shepherd's voice, and if that voice be the voice of God in the entire Scriptures of Moses, the prophets and the Apostles, where do myriads stand professing his name, who not only neglect making the acquaintance of these Scriptures, but who actually, in an increasing multitude of cases, discard them as the obsolete and infantile conceptions of a past age? They are manifestly not even hearers of the Word, let alone doers. They do not recognise the voice of the Shepherd, and therefore follow him not. The sheep are to be found among those who are enlightened in this matter—who discern the voice of the shepherd in the "whatsoever things" that have been written aforetime for our learning—who "hear what the Spirit saith," whether through Jesus, or the apostles, or the prophets. Such are strongly characterised by that other sensibility of which Jesus speaks, when he says his sheep "know not the voice of a stranger." "A stranger will they not follow, but will flee from him." A knowledge of the Scriptures, in the understanding thereof, gives them a quick sense of the alien element. They quickly detect what is foreign to the mind of God. Philosophy in all its branches comes under their reprobation, where it claims to guide in divine matters. They see with clear eye that Paul uttered no empty flourish where he spoke of philosophy as a spoiling thing of which believers had to beware. They can exactly tell why. They can define the limits of philosophy in relation to religious truth and demonstrate the radical distinctness of the two realms of thought. They know the whereabouts of the natural thinker, while the natural thinker cannot place the sheep, except by a blundering hazard which attributes their conceptions to mental peculiarity bordering on aberration. Paul expresses the fact well when he says, "He that is spiritual judgeth (discerneth) all men, but he himself is judged (discerned) of no man." The eyesight of the spiritual man covers the ground occupied by the natural man, but extends much further like the visual

range of the man in a higher altitude than his fellows, e. g., a mountain observatory overlooking a plain. They know enough to know that Christ is the only guide for man in relation to the things of God and futurity. Therefore they hear his voice and follow him, while they flee very determinedly from any man or system who poses as a substitute, or rival, or equal. These things are discerned by all who truly know Christ. They know his voice, and they know all counterfeits.

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**“WEARY.”**

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“Weary, so weary ; O, weary of tears ;  
Weary of heartaches, and weary of fears ;  
Weary of moaning and weary of pain ;  
Weary, so weary of hoping in vain.

“Weary, so weary of the burden of life  
Weary of toiling and weary of strife ;  
Weary of parting and weary of night ;  
Weary, so weary and longing for light.

“Weary, so weary of waiting alone ;  
Weary of asking—receiving a stone ;  
Weary of watching, weary of jeers ;  
Weary, so weary of taunts and of sneers.

“Weary, so weary ; but some time I’ll rest,  
Dreamlessly sleeping, hands crossed on my breast,  
No more to sorrow, no more to weep ;  
Only to lie down and quietly sleep.”

—The Menorah.

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*(But it won't end there, friend, if you are among those who have responded to the invitation, “Come unto me, ye weary, and I will give you rest.” The lying down to quietly sleep will no doubt be very acceptable to the weary pilgrim : but its chief acceptability will be due to the thought that the lying down is but the prelude to a rising up which will seem to come at once—a rising up in which there will be no weariness, but strength and everlasting joy. Wherefore lift up the hands that hang down, and confirm the feeble knees.—ED.)*

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**SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN  
ECCLESIA, NO. 184.**

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*“Exhort one another daily.”—PAUL.*

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At the beginning of Ezekiel's ministry, he was called on to eat a symbolic roll, representative of the message to Israel with which he was entrusted. The contents of this roll you may remember were described as “lamentation and mourning and woe.” The sequel of Ezekiel's prophecy is in complete accord with this description of its character. It is, with slight intermissions here and there, a continual exhibition of coming calamity because of iniquity. In this, Ezekiel is no exception to the other prophets. They are all of them deeply tinged and charged with this element which is so repugnant to human feeling. They are all of them burdened with wrath and evil—all of them full of depreciation and condemnation of Israel to whom they were addressed. This is a fact worth pondering. How comes this to be the case? Why should the Bible differ from all other books in this? The public writers of other nations—of whatever age or country—indulge in terms of patriotic complacency and congratulation. They praise the race and the land to which they belong, whether it be Greek or Roman, British or French, German or American. You do not find a Frenchman running down the French, nor a Briton disparaging the English; nor do you even find a Jew lowering the race of Israel. The Jews are like man universally. They boast of their stock, and will even give an egotistic interpretation to their dispersion. They will tell you that God scattered them that they might be made a blessing to the world—that the excellence of Israel might not be confined to a narrow country like Palestine!

Why do the prophets differ from the Jews and universal man in this? One reason we know: that, in writing these

Scriptures, they wrote not according to their own, but according to divine impulse. As Peter says: “Prophecy came *not* in old time by *the will of man*, but holy men of God spake as they were moved by the Holy Spirit.” This is a great difference, and a sufficient explanation of the literary and moral difference between the Scriptures of the prophets and the writings of merely natural writers of all ages. But why should the difference take this shape? Why should the fact of the Spirit of God being in a man give a morose turn to his communications? Why should not the Spirit of God express itself in lightsome, good-natured, amiable terms? There is a reason. The messages of the prophets came in the main because Israel, to whom they were delivered, had set God aside. “They have estranged themselves from me: they have not hearkened to my commandments.” This is God's own explanation. But, again a question: why should this be a reason? Why should not man be at liberty to choose his own way; and follow his own bent? Why should his doing so be a cause of divine anger? The answer is at once of a boundless depth and of a Sunday school simplicity. God has made all things for himself, and especially man. The earth is not for man, except man fulfil the end for which God placed him on it, which was that he might glorify God and taste the true sweetness of his own nature in rendering to Him the submission of a loving obedience and the homage of a sincere worship. If we ask why should God make His glory the governing consideration in the regulation of human destiny, even to this, reason has a clear answer. God is the essence of all things: He is the fountain of life, the beginning of being, the means of universal

subsistence. Any life we now have is His and by His permission. Any life we hope to have in the resurrection state is His and by permission. Without Him, there can be no life and no anything. God only has life and wisdom and power in Himself. All substance, all organization, all beauty, all excellence of adaption, whether in the constitution of small objects like plants and animals, or in the arrangement of the gigantic bodies and movements of the universe, are due to Him, and of Him, and in Him. It is, therefore, most reasonable that His will should be law. What man who had laid out a fine estate and built a palace on it, and filled it with adjacent houses for dependents to live near by his favour, would not desire His will to be the law of the place? What reasonable tenant would demur? And if it would be considered reasonable that a man's will should be law in such a case, though the man made not the ground, nor the stone, nor the people invited to live near him, how much more reasonable is it that God's will should be law, who has made heaven and earth, and sustains all things and creatures in being by His power?

This being so, look at the circumstances evoking the condemnations of the prophets. Israel had set aside his law. They had done so from the beginning. It was of the Lord's mercy they were allowed to live at all. God Himself sets the case before them in yesterday's reading. He presents to them their history as it appeared to Him which is a Jewish history of a very different complexion from that written by Jew or Gentile in our days. He told them that from their beginning they had gone astray. "This city hath been to me a provocation of mine anger from the day that they built it." Even before Jerusalem's history began, they angered Him by their continual non-compliance with His revealed requirements. "While you were yet in Egypt," he says, in effect, in the chapter we had yesterday (xx), "I was minded to destroy you for your stubborn rejection

of my ways: but I refrained for my name's sake" (not for your righteousness), as even Moses told them (Deut. ix. 5.) "After you came out of Egypt," God proceeds to say, "I would have destroyed you in the wilderness for your perpetual refusal to walk in my law. I did destroy a generation of you when ye refused to go up into the land, and after 40 years your children went in. And I said to the children, Be not like your fathers, but hearken to my law and walk in my commandments. But the children were no better than the fathers, and turned aside to the ways and the gods of the heathen round about them. And thus it has been with you time after time till the present day. And now you wish to enquire of me? I will not be enquired of by you. I will number you to the slaughter, and give you over to the sword. The land shall be cleared of its inhabitants and shall lie desolate." And so it came to pass.

There is an application of all this which is not apparent at first, but becomes very apparent on second thoughts, and is not far-fetched at all, but the manifest truth. All these things, Paul says, happened to Israel "for ensample," and were "written for our admonition." Israel for a time is cast off, and now the Gentiles have their turn. They have diverged as constantly from the divine law as Israel did. Yet, like Israel, they are on very good terms with themselves, and, if we were to judge by appearances, we should think as they think. But if we could hear their history portrayed by a divine hand, as Israel's was, we should see a very different picture from that exhibited in the thousand-voiced histories that pour from the press at the present time. Nay, we do not need to wait for such a portrayal: we have it in the precepts of what they ought to be, and in the prophecies of what is coming on them because they are not what they ought to be. God had patience a long time with Israel, so much so that they misunderstood it, and concluded that

God took no notice, and was unconcerned at what was passing in their midst (Ezek. viii. 12). And so it is with the Gentiles. They have been so long left to themselves that God has become mythical with them; His deeds in past times a legend: His judicial ways a smile. They practically say, and often say it in very words, "God is very negligent of us if there be a God." The appearance of things seems to confirm their view. Day slips away after day without any visible indication that God takes any notice, or regards with any displeasure the universal dishonour of His name, and setting at naught of His commandments. Let us not be misled by appearances. It is only a repetition of what happened in Israel's days. God's own history of their course shews that His anger was burning slowly against them all the thousand years they were in the land, notwithstanding that He allowed them to enjoy His bounty, and loaded them with His goodness. He was not inattentive, but He was long suffering. He keeps not His anger for ever, yet after so much forbearance, the suppressed flame bursts forth and devours all before it. Read the history of the last Jewish war—the war of Rome against Jerusalem—the invasion of the Holy Land in the first century under Vespasian and Titus. Get a full view of the devastations, and the horrors, and the slaughters, and the ruin that overwhelmed the land. God in His Providence has given us the opportunity in the narrative of an eye-witness and performer—Josephus. We ought to read this once a year. It enables to see and to feel what the outbursts of long restrained divine anger meant. And it qualifies us to read aright our own times. On the surface "all things continue as they were from the beginning." Men with impunity follow their own God-disregarding ways, think their own proud thoughts, and speak their own masterful and irreverent words. It seems not to matter whether a man pray or blaspheme. Let us not be misled by appearances. We have God's own word about this as well as about

Israel. "The indignation of the Lord is upon all nations, and his fury upon all their armies." "The world lieth in wickedness." "He is angry with the wicked every day." His anger is destined to come to a terrible head in the last days of the Gentile dispensation. In a figurative sense, we may say the storm is on its way. Thus it is written, "The whirlwind of the Lord goeth forth with fury—a continuing whirlwind; it shall fall with pain upon the head of the wicked. The fierce anger of the Lord shall not return until he have done it, and until he have performed the intents of his heart: *in the latter days, YE SHALL CONSIDER IT!*"—*in the latter days, YE SHALL CONSIDER IT!* It will be considered in the latter days, because in these days it will be manifest, as it is written, "At that time (in "the time of the end," when the northern hosts overrun the Holy Land and encounter an unexpected and unknown antagonist in the Prince that standeth for the children of Daniel's people, Dan. xi. 40; xii. 1) . . . there shall be a time of trouble such as never was since there was a nation even to that same time. "Or as it is in the symbolic language of the Apocalypse. "Voices and thunders and lightnings, and a great earthquake such as was not since men were upon the earth, so mighty an earthquake and so great" (xvi. 18)—"the nations angry, thy wrath come, and the time of the dead" (xi. 18).

Consequently, we walk not wisely unless we walk in full view of what is impending. We are walking on the crust of a slumbering volcano. The world is on the verge of a time of devastating judgment. Look abroad and see the tokens of its approach. See the tempestuous aspect of human affairs everywhere. The Irish question presses on English people as a nightmare, but this is nothing compared with the stormy blackness gathering on the continent. What is the meaning of all the nations of civilization straining their utmost resources to get into fighting readiness and staggering under

the weight of their preparations? Is it not exactly what was spoken of long ago: "Prepare war: wake up the mighty men . . . gather the kings of the earth and the whole world to the war of the great day of God Almighty?" (Behold I come as a thief). Men of a certain kind of education laugh it all off. But the gathering elements of calamity will not be laughed away, but go on gathering, gathering from year to year. They will at last reach the bursting point, and then what desolations will be wrought in all the earth, as saith David by the Spirit in Psa xlvi.

"Be wise now therefore, O ye kings," saith the same Spirit in another Psalm. If kings in general are so exhorted, how much more is the exhortation addressed to God's own kings and priests who are destined to be manifested in the heart of the coming storm, and to reign in peace when its fury has wrecked all human thrones and caused the glory of the world to pass away. "Be wise." Walk in patience, in faithfulness, in obedience, in fear. Be sober. Refuse the moral inebriation which fills all hearts with frivolity and heedlessness. Let the time past of our lives suffice to have wrought the will of the Gentiles. Let the word of Christ dwell in you richly. What says he by our reading this morning? "Men ought always to pray and not to faint." Prayer and frivolity are mutually exclusive conditions. Trouble is good in helping us to take refuge in the one and abandon the other. It is as an antidote to fainting—mental fainting—that Jesus prescribes it. What he means he exactly illustrates. He speaks of a widow woman who wearied out an unjust judge by her importunity and got him to attend to her to get rid of her. Jesus does not suggest that such a principle is at work with regard to God, but rather argues that if a human judge can be moved by importunity, how much more the unerring judge of heaven and earth? "Shall not God avenge his own elect that cry day and

night unto Him, *though he bear long with them?* I tell you that he will *avenge them speedily.*" Cry unto God in your trouble "day and night." It is what Jesus recommends. God will at last avenge—though he bear long and appears to take no notice of your words. "He will avenge:" mark the words. He does not propose the everlasting triumph of injustice. Are you defrauded, injured, defamed? Bear it. God bears. "He will avenge." "Avenge not yourselves." If you avenge yourselves, you leave him nothing to do. If you leave it to him, he will do it thoroughly and sweetly. Christ's promise to the Philadelphian brethren is an indication. "I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie,—behold, I will make them to come and *worship before thy feet*, and to know that I have loved thee." This was written for all who have ears to hear, as the postscript to the message shows. "He that hath ears to ear, *let him hear what the Spirit saith to the churches.*" Therefore, it is an assurance to every man that if he will only wait God's time, he will not be put to shame at last, but will be vindicated in the most glorious style. Only we must wait. We must take it patiently, if we do well and suffer for it. We must not render evil for evil, and railing for railing, but contrariwise, blessing, doing good to them that hate us, as opportunity may serve, praying for them that despitefully use and afflict us. All this is commanded; and it is only the obedient that will be divinely befriended in the day of recompense, whose shadow is already over the world, and whose advent will shortly be the sudden fact of the hour.

There is a world of meaning in James' words, "Be patient, brethren; for the coming of the Lord draweth nigh." The kind of patience that is meant is not the mere sluggish passivity of a creature of dull feeling. Such was not the patience of Jesus and the prophets. They were all men of the keenest feeling. The *patience* that



is acceptable is defined as a "*patient continuance in well-doing*"; a quiet, persistent, inextinguishable industry in the keeping of the commandments of God (for this, and this only, is the standard of acceptable well-doing). It may be hard work for flesh and blood for the time being; but the hardest of work can be done when there is a good reason. We have the best of all reasons in this case. The present will certainly pass away; the future of God's purpose will certainly come. His judgment will be poured out; His Kingdom will be established; His chosen, though dissolved in dust for ages, like Abraham, will stand before Him "with exceeding joy" as if at the end of a single night's refreshing sleep. Then shall the righteous be glad and all the upright in heart shall glory. They will no longer be checked and restrained and morti-

fied by the unreflecting, unrighteous deeds of a godless generation; and no longer burdened to the earth by the weakness of a sin-clogged and mortal nature. On the contrary, they will be refreshed and gladdened by wisdom and righteousness and praise on the right hand and on the left. They will be joyfully established in the presence of the righteous everywhere in the strength and freedom of the Spirit-nature. "Children of the day," to them the day will have come at last, when the Sun from the unclouded azure of the dawn will pour his bountiful and healing beams over land and ocean, filling the earth with life and praise. In the prospect of this, may we not say with Paul, "The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

EDITOR.

Hope is a good thing to live by if it act on realities. Those who hope in falsehood are truly "without hope." In the things of God, there is but one hope.

INVENTIONS DURING VICTORIA'S REIGN.—No previous period of the world's history has been so prolific of invention as during the past 50 years. The inventions have been such as work a revolution in the life of men. The electric telegraph has been introduced in the QUEEN'S day. Railways (introduced in 1825) were a curiosity in 1837; since then, they have taken the place of roads. The penny post has been established in this era. Photography has been made known; the telephone has been introduced; the ocean steamer has been built. The sewing-machine, the steam hammer, frozen meat, and Bessemer steel belong to the period. In the Press there has been a complete revolution. A few high-priced daily journals existed in London, and were seen by the rich. Now, the daily journal is a necessity of life in every household, and the poorest peasant can obtain more information than was available then for the richest peer.—*Australian Review*.

THE "BISHOPS."—The 25 State Bishops of England divide among them annually over £180,000 sterling! The sums they

leave behind them at their deaths are enormous. Before the disestablishment of the Irish Church, the 11 Irish State Bishops left behind them amassed wealth to the amount of £1,875,000, accumulated within a period of from 40 to 50 years. The particulars are as follows:—Stopford, Bishop of Cork, £25,000; Percy, Bishop of Dromore, £40,000; Cleaver, Bishop of Ferns, £50,000; Bernard, Bishop of Limerick, £60,000; Knox, Bishop of Killaloe, £100,000; Fowler, Bishop of Dublin, £150,000; Beresford, Bishop of Tuam, £250,000; Hawkins, Bishop of Raphoe, £250,000; Stuart, Bishop of Armagh, £300,000; Porter, Bishop of Clogher, £250,000; Agar, Bishop of Cashel, £400,000. It is difficult to understand how such men can claim to be the successors of the poor apostles, or how men professing to know the Scriptures can believe that bishops of this stamp have ought to do with "the kingdom of God or His Christ." Ravening wolves in the garb of sheep is their true and Scriptural designation. Mammon is their god, and their hearts the rule by which they serve him. Only think of such men consecrating patches of ground for the dead, and imparting the Holy Spirit by the imposition of their soft and lily hands!

## BRO. COLLYER'S JOURNEY TO PALESTINE.

*(Concluded from last month.)*

We had some refreshment a little distance from Tiberias, after which we resumed our journey on horseback. We were riding on elevated ground, and the view was splendid. The sea of Galilee lay at our feet, and we could see below us Capernaum, Safed, and almost all way to Nazareth. We reached the Tiberias between 5 and 6 o'clock in the evening. We made for the French monastery, which is a place for receiving travellers. Mr. Oliphant is known there (having stayed there several times) and his name was a passport, as it is indeed all over the country. We were well received and comfortably lodged for his sake. After refreshment, we went out the same evening to have a closer look at the sea of Galilee. We found the best way to make its acquaintance was to get into a boat and pull outwards. This we did. There are a good many small boats at the side of the lake. We saw twenty at least near Capernaum. (Some 20 years ago a traveller reported 3 as the total number on the entire lake.—ED.). We rowed about a good deal. When we got a good distance out, we determined to have a bathe. Having divested ourselves of our clothing, Mr. Smith plunged in head first. I jumped in after him. I was desirous of ascertaining the depth. I had heard the lake was very deep here—perhaps 150 feet. I went down as far as I could, but I could not touch the bottom. I had to let myself up again before reaching it. We had a splendid swim all about. When we got back into the boat, I tasted the water and found it very good—fresh and nice. Having dressed ourselves, we rowed to land, and returned to the monastery. Early next morning, we started on our return to Haifa, but by a different route from the one by which we had come. We went by way of the river Kishon on its northern bank, a ride of 35 miles. I was

surprised that I stood out so much riding, after having been for 20 years unused to horse exercise. Nearing the Kishon, we were thrown out of our calculations somewhat as to the road. Our guide had made for the wrong point. We were miles away from a fordable point, which is a serious matter when there is no bridge and a river full of water before you. Mr. Smith was disposed to try and ford the river on horseback. I dissuaded him from it. It is well he did not do so, for we afterwards found he would have run the great risk of being drowned had he attempted it, on account of the muddy nature of the bottom. We found this out in having to cross one or two wadys or ditches (small arms) of the river as we followed its course. In endeavouring to get across one of these, Mr. Smith's horse sank in the mud, and but for his jumping off very quickly, both he and his horse would have been smothered in mud. There is no doubt this is what happened to a great part of Sisera's army, and gives the key to the expression in Deborah's song about the "breaking of his horse's hoofs." The character of the mud of Kishon is such that if a horse once gets into it, it is almost impossible for it to get out again. I went further up the creek, and jumped my horse over it. We continued our course along the river till near the sea, where it is shallow. Here we crossed, and found ourselves within three miles of Haifa. We were thrown very late by the mistake made at the beginning of the journey. I was very glad to find myself once more under Mr. Oliphant's hospitable roof. We had finished a most interesting tour in safety, for which I was thankful, having felt a little apprehensive in prospect of it because of the riding. Next day, we ascertained that Baron Rothschild had paid a visit to Haifa during our

absence. His visit was a very hurried affair. He arrived in the evening, and spent the night at the monastery of Carmel, and went away next day to Nazareth. He intended to stay five days: but he was so closely followed up by the Jews with petitions in such numbers that he went away immediately after his arrival. He went to Nazareth to get away from them.

Within the next few days, Her Majesty's Jubilee was celebrated in Mr. Oliphant's grounds. On the day fixed, about 400 people of various nationalities assembled about three o'clock in the afternoon, and remained till seven. They took tea and other refreshments, sang songs, and delivered speeches. Mr. Oliphant addressed the assembly in French. His remarks were translated into the local vernacular by a neighbouring resident; into German by Mr. Schmidt, Her Majesty's Consul; into Arabic by another; so that most of what he said would be understood by all present. It was counted up that seventeen nationalities were represented.

During the rest of my stay, I obtained a good deal of information with reference to matters bearing on the object of my visit. I learnt particulars concerning the particular plants, bulbs, fruits, etc., indigenous to the country; the mode of their cultivation; the peculiarities of the climate, &c. I obtained a good many specimens, and made arrangements for regular consignments of the produce of the country to me in England.

The time wore pleasantly away till the day of departure. After a fortnight's stay at Haifa, I left on Wednesday about 7 o'clock in the evening. I embarked on board the steamer for Alexandria—the steamer which called at Jaffa on the way. Here I landed again and saw Madame Princeps. I was anxious to know if Rothschild's director had been there. (This is the gentleman—a botanist who has charge of the colonies for Baron Rothschild). I found that he and the Baron

and Baroness had been there since my last visit. Madame Princeps introduced me to the gardener of a Russian Baron next door, who showed me through his magnificent establishment. This man was a Jew with whom I made arrangements for future transactions in seed and produce. The steamer stayed all day, so that I was able to make the most of my visit. I went on board in the evening, and the steamer resumed her voyage. We called next day at Port Said, and then went on to Alexandria, where I landed. I had three days to spare her before the sailing of the home steamer for Brindisi, so I made arrangements for a visit to Cairo, which can be reached by railway. I was surprised to find it so large and important a place. It seems to be in quite a flourishing way. There is a great deal of building going on, and a great many people on the wing as travellers, principally English, Americans, and Australians. Of course I visited the Pyramids. I rode a donkey to get to them. The young man that owned the donkey was to run behind, there and back, ten miles without food or drink, because it was the feast of Ramadan. I protested against this, and insisted on his having something. But it was in vain, I could not get him to touch food. I got him to consent to ride the donkey part of the time: this was the most I could do. I thought it would be nice to see more enlightened people as scrupulous about their duty. But all Mohammedans are not alike. On board the steamer going home, there were two sheiks who, after a momentary hesitation about Ramadan, decided to go in for the unrestricted and regular meals of the ship. I could not help thinking of other leaders and other dupes, modern as well as ancient. Human nature is the same in all ages. The way to the Pyramids is through an avenue of acacias which is kept in capital condition by a large number of men who regularly water them and the roads as well, so as to keep down the dust. I was much struck with the capa-

bilities of the land as indicated by the appearance of the country all the way to and from the Pyramids. There were fields of potatoes and melons, and cucumbers in great abundance. The fertility of the land seemed unbounded, due to the irrigation of the Nile, which renews the alluvial deposit. The Pyramids are very imposing in appearance. I managed to get to the top of the Great Pyramid, from which there is a splendid view of Cairo and the great desert which stretches away westward a great distance—you cannot tell how far,—30 or 40 or 50 miles perhaps. I went inside the pyramid and saw the tombs of the kings and queens—long dead. To get to them was almost as difficult as going up to the top. The ascents inside were as toilsome as those outside. The sphinx also I saw. Travellers seemed to attach great importance to this—more than to anything connected with Israel. In fact, I did not hear a word in reference to Israelitish affairs, except from one clergyman (and as for the hope of Israel, you don't get that even from a clergyman). I got back the same evening to Cairo, and after sleeping in the city, returned next morning to Alexandria, which I safely reached after a four hours' dusty ride in the train. I never saw so much dust in a railway carriage in my life. The line was very rough and not comparable to English railways, or even to Italian. After another day at Abbott's hotel, Alexandria, I got on board the steamer Siam and sailed for Brindisi. We made an excellent voyage—smooth sea and beautiful weather all the way. Nothing of note occurred during the voyage. Arrived at Brindisi, I started by train at once for Turin, I stayed four hours, and then took the train for Paris. I stayed only one hour in Paris and then went on by train to Calais, from which I crossed by steamer to Dover and reached London about seven o'clock on Monday morning. Here I telegraphed to Leicester, where my message took friends at home by surprise, as I was not expected back

quite so soon. I had one or two calls to make in London, but was soon in the train again. I reached home the same evening at 7-10. I found myself much better in health for the journey.

Looking back on my journey, it is plain that what has been done in Jaffa can be done in every other part of Palestine. There is every condition favourable for the production of the orange, lemon, fig, pomegranate, peach, pear and apple, in addition to the vine for which the hillsides are admirably suited. There is abundance of melons of all descriptions—as well as currants. There is no country in the world equal to Palestine for the production of these particular things, either in quantity or quality. The resources of the country in this respect are simply boundless. What I have seen has convinced me that it is only a question of means. Given the necessary funds, and there is no limit to what could be done in the production of the finest fruit in the world—such fruit as rarely appears in the market at present. Of course, the irrigation question is a most important one. The country suffers from want of rain at certain seasons, but there is plenty of water in the country, and water can be elevated and distributed with proper system. There is no doubt that various methods of doing this will be adopted on a large scale when the settlement of the country is sufficiently advanced. The Turk is the great block, but there is a prospect of his removal. He has served a good purpose for the time being. I believe but for the difficulty of getting a good title under the Turk, the country would have been swamped with Gentiles long ago. But notwithstanding this difficulty, the Jews have managed to settle to a considerable extent in recent years. They are present in the country in larger numbers than is generally known, and they are quietly getting a footing, notwithstanding the obstructive policy of the Government. Of course they have to

resort to crooked ways to do this, but it is the fact that they are doing it. Visitors to Palestine, particularly clergymen, are disposed to disparage the movement, because of their general opposition to the idea of Jewish restoration. They naturally fear that any semblance to such a thing will lower them in the eyes of those to whom they have been saying for years that no such thing will take place or can take place. Therefore they make light of what is actually going on before their eyes. But they cannot stop it. It is steadily going on. In my opinion, from what I have seen, the situation is so advanced that with favourable circumstances to ripen it, the thing could come to a head in twelve months. We may see this when the movement of the Eastern question forces Palestine out of Turkish management. I am quite clear as to the tendency of things working in favour of the Jews becoming owners of the land, and as to the certainty of this tendency developing rapidly should political changes in the East favour it. The only fear I expressed to Mr. Oliphant was that others than the Jews would avail themselves of such a splendid opening. Mr. Oliphant said I need not be afraid of that. He said even if the Gentiles came and enriched themselves, only let the Jews have a chance at the same time and they would soon skin the Gentiles, and become possessors of all they might make.

#### PROPOSALS AND REFLECTIONS.

A brother of few words, but of many thoughts, and the aptitude for putting them into practical execution, thus writes, in compliance with a request that he should put down on paper ideas and intentions he was known to entertain:—

“What I propose and feel able to undertake, as a starting point (although the exact shape it is difficult to formulate before I arrive on the spot) is to go to Palestine alone, leaving my family behind in England, provided for.

“Arriving at Haifa, with say from £20

to £30 in my possession; with a design to associate myself with a Jewish colony, perhaps the money would sustain me, say twelve months, but instead of dribbling out the money daily or weekly, I could be for that object introduced to some honourable member of the community, and perhaps invest half the money, say in live stock, trees, or tools, and in return find sustenance among them for a limited period, during which, mingling freely with the people, and acquainting myself with the entire situation, I should be at liberty to commence the perfume industry by distillation, and the bee farming department, making no secret of the object of my presence among them; providing each household with apparatus of their own, so that each family might carry on the business themselves, their children being employed in gathering the flowers. The same will apply to the bee industry, and other branches practicable, until the colony would support hundreds of families. In connection with which, one of the first things to do, would be to establish a general workshop, for making and repairing the various agricultural implements pumping and other tackle, or tools required on the colony.

“To facilitate the development of the resources of the colony, and the country, I should propose to give considerable attention to irrigation. There are many schemes, or methods, which could be introduced; though I fear any extensive enterprise would be frustrated by the Turkish Government. The English system of supplying water in closed pipes would not secure the object aimed at in Palestine, to say nothing of the enormous cost, and high salaried class of employes, to keep it in repair and the length of time to put down the works. In my judgment, open gutters, or waterways, would be preferable; so that evaporation may go on over the land; and when the district or country becomes covered with trees and crops, there would be produced by these

open waterways a moisture in the warm atmosphere so necessary in the production and development of all succulent plants and fruit of rapid growth. This system of irrigation would serve at the same time for drainage in the rainy season, and so dispense with a second system. It will be recognised by all familiar with this matter that in a climate like Palestine, the water is the land and the water is the crop. The ordinary absent humidity of the atmosphere requires creating mechanically, which would be effected by this method.

"A variety of simple pumping tackle is available for small enterprises, which can be adapted to the physical features and requirements of the various localities viz:—chain, centrifugal, single, double and triple lift and force pumps, worked by wind, water, horses, bullocks, &c., combined with Persian or Chinese water-wheels; and where possible, backing up streams, taking the water out at a high level, and after coursing through the soil backward and forward, to extent required, the surplus would be turned out at a lower level in the same stream.

"The cheapest, quickest, and most effectual way of dealing with the public system of irrigating and draining in Palestine, would be to cleanse and repair any existing old Roman works; and so form a backbone so to speak, that could be supplemented as liberty and money came to hand.

"A plan like this would employ both Jewish and native labour, and would require but a small working plant, comparatively speaking, to any other method, and under efficient management, would prove the best possible scheme in the end.

"Referring again to the small methods of irrigation, take the Chinese wheel for instance. These wheels are from 20 to 40 feet in diameter, according to the height of the land on the river's bank, and the consequent elevation to which the water must be raised. A wheel of 30 feet carries 20 tubes, or buckets, about 4 feet long, and

two inches inside diameter, each of them holding 6-10ths of a gallon, or 12 gallons in the whole. With a stream of moderate velocity, the wheel will make four revolutions in a minute, and lift 48 gallons of water, 2,880 gallons in an hour, or more than 69,000 gallons per day.

"Thus, at a very trifling expense, a machine may be constructed, which without labour, or attendance, would furnish a large supply of water for agricultural purposes, at a considerable elevation; and these can be multiplied to any extent required.

"Persian wheels are of more solid structure and are capable of lifting much more water than the above mentioned wheels, but they do not invoke a great outlay, either in material or labour, as a carpenter and blacksmith would be all the skilled labour required in their manufacture.

"In England, an hydraulic ram working with a fall of 8ft., and capable of raising daily, to a height of 40ft., and a distance of half a mile, 4 000 gallons of the same water by which it is moved, with a supply pipe to a tank or well, will cost about £360.

"A Turbine working with a fall of 20ft., and capable of raising 10,000 gallons daily, to a height of 100ft., with pumps and rising main for forcing the water to a distance of half a mile, will cost about £650.

"A water-wheel, capable of doing the same work as the turbine, but working with a fall of only 3ft. instead of 20ft., with pumps, &c., will cost about £750.

"With respect to buildings and building materials, the best, cheapest, cleanest, and one that does not involve the employment of skilled labour, is the concrete system, as adopted in France and other continental countries; the making of cements and hydraulic limes would form a vast industry itself, and too much importance cannot be attached to this material and method, for building construction, as it is available alike for cottage and palace, farm buildings, tanks, sewers, bridges,

harbours, docks, breakwaters, canals, gutters, footways, floors, roofs. In fact, there is no other method on earth so suitable for the Holy Land, where limestone quarries abound, and where broken fragments cover the land as a plague and a pest.

"As regards agriculture, horticulture, live stock, and their kindred industries, enough could be said to fill many volumes of books, and take a lifetime and a mint of money to carry out; but, so far as I can see, as a deeply interested and sympathizing observer, the best way to get these matters into effective operation, under existing circumstances, financial and otherwise, is first to get into actual personal contact with the land and people, to get to understand their condition and practical relation to the situation existing among them, and gradually introduce English or modern systems of working, encourage and lead them in every department, personally assisting and instructing them, by introducing English manufactured goods and finding a market for their own produce in return, bartering or otherwise, so that communication can be opened up, and cause an interchange, which will in time give an impetus and general prosperity to the whole land.

"To begin at the very bottom would be to deal with the vast luxuriant waste, viz., perfumes and honey, tons of which must evaporate every year for the want of methods to collect them, and for which there is an ever ready and open market. These two industries would, if worked on a large scale, give employment to a large mass of men, women, and children; and involve little or no outlay for land. The work may be commenced at once, on a small scale, until all the representative plant is on the bank, and the business fairly at work, when a special expert can be left in charge to develop to any extent, giving liberty and opportunity to enter upon and proceed with any other branch of industry.

"The luxuriant products of California,

The Cape, India, Spain, Italy, Cyprus, can all be raised in Palestine. The methods of preparation and raising of crops in these countries are upon one principle, and are very primitive. The same may be said also of cattle, grain, roots, and their kindred industries.

"Either portable or permanent tramways can be laid down at about £180 per mile; the best paying land on farms are good roads.

"All the schemes suggested and embraced in the above condensed outline I am acquainted with scientifically and otherwise, and am willing to give up all I may stand related to here in England to carry out; beginning at the very bottom, with only one object in view, which I have felt as a fire in my bosom for a considerable period, viz., to aid the cast-out race in their efforts to reoccupy and develop the resources of their beloved and glorious land, for the glory of their God, and negatively without the slightest regard to my own personal comfort, remuneration, and prospects, as a natural man, under the profound impression that the time has arrived for the cleansing and occupying the land, and that God Himself will work with, direct, and sustain, any benevolent, disinterested enterprise in this direction and for the objects contemplated in this sketch. I may say, in conclusion, that I shall feel it to be the greatest honour I could be the subject of, as a man, to be permitted to enter upon so glorious a work."

*Name suppressed at present, by request.*

The following letter from Brother Collyer appears in the *Jewish Chronicle* :—

#### HORTICULTURE IN THE HOLY LAND.

*To the Editor of the "Jewish Chronicle."*

SIR,—I have very great pleasure in giving you some of my experience on my recent visit to the Holy Land. First, let me say that I have been for a long time considerably exercised as to the possibility of

opening up business in fruits and horticultural products with Palestine. Two years ago I visited the United States and made myself acquainted with the most approved methods of producing fruits, &c., and also handling them, afterwards to fit them for the various markets of the world. I should say that California stands unrivalled in this matter of fruit culture, and also preserving by drying as well as canning their various products. I have grown all sorts of choice fruits for many years, but our productions cannot compete with those grown in a climate like Palestine or California. An opportunity was afforded me of visiting the East earlier than I anticipated by an invitation from Mr. Laurence Oliphant to spend a few weeks with him at Haifa. I started on my journey about the middle of April this year, taking the route via the St. Gothard Tunnel through Italy to Brindisi, across the Mediterranean to Alexandria, then up the Syrian coast to Jaffa. At this place orange culture, &c., is carried on to a much greater extent than is generally supposed. It is very difficult to get information regarding these matters, the orchards are owned and worked chiefly by Syrians, who are very coy as to letting visitors into their secrets. I was fortunate in falling in with a gentleman who speaks English, and was for some time in India, and who owns a considerable estate planted with the citron family, figs, almonds, pears, apples, &c., &c. He told me that the possession of a ten-acre orange grove in Palestine was all a man needed in this world. There is no doubt it *does* mean a considerable income. I visited many other places in the neighbourhood of Jaffa, and of course went on to Jerusalem. I do not

think any other part is quite so advanced as Jaffa in the matter of horticulture.

I spent most of my time at Haifa and the neighbourhood; this town is situated at the foot of Carmel, and is a thrifty, clean and peaceful place. A good deal of vine culture is carried on here, as well as figs, &c. There is no reason why the citron family, *i.e.*, oranges, lemons, &c., should not be planted in all directions where water can be obtained for irrigation. With the hillsides for the vine, and the plains for the citron, figs, &c., Palestine could vie with any part of this "bounteous, beautiful earth" in the value of its produce.

Palestine honey is unique, and I venture to predict an enormous trade with Canaan in honey. This product from orange blooms and other choice flowers is unequalled in the world. I am an enthusiast on the question of Palestine for the Jews, and believe the time has come for civilisation to revert to the East. Even now much might be done, as in some districts great quantities of fruit suitable for the European markets are grown, and if prepared on modern principles would find a ready sale. The preparing of such would give employment to Jews who might be disposed to undertake it.

Money, honesty, wisdom, and energy are wanted, with the blessing of Israel's God (which is sure to follow); and who shall say that the *set* time to favour Zion is not near? At any rate, it *must* be right to desire and even anticipate so desirable a consummation. It means unbounded good to all the world.

Yours obediently,

VICCARS COLLYER.

Leicester, Oct. 11th, 1887.

#### THE DAYS OF OUR LITTLE LIFE.—

"As we journey through the days of our little life, do we grasp the truth that our various actions are proving us to be either worthy or unworthy of eternal life? Do we realise that our probation will soon be over—that no second chance will be given? Brethren, let us be "steadfast, unmoveable, always abounding in the work of the Lord."—A. T. J.

OUR TROUBLES.—The idea that your troubles are too trifling for God to heed ought to be discarded. Though God is great, He is not too great to be unmindful

of our hardships. Though "He remembereth that we are dust," He has condescended to address us as His children, and we may rest assured that He cannot be indifferent to whatever blackens or brightens the little existence of His children. Cast "all your care upon Him; for He careth for you." The Word says "all," and most certainly it means what it says. Let us show our appreciation of our privilege in this matter by laying hold of it. Let us habitually go to God, realising that He will not only hear, but will providentially help and guide.—A. T. J.



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### THE TEMPLE OF EZEKIEL'S PROPHECY ;

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A HOUSE OF PRAYER FOR ALL PEOPLE.

*With Plates drawn from the specifications of the inspired testimony.*

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With reference to the foregoing, brother J. J. Andrew, of London, writes:—

DEAR BROTHER ROBERTS,—Referring to brother Sulley’s intimation, in the October *Christadelphian*, that the copies of the Ezekiel Temple plans available at the subscription price may have to be curtailed, I should like to say a word recommending every brother and sister (who is able) to subscribe for a copy at once. Having seen nearly all the illustrations and letter-press in proof, I can promise a rich treat to those who “pray for the peace of Jerusalem.” The work has far exceeded my expectations. It is a monument of patient and laborious investigation, and apparently fulfils the conditions required to solve the inspired problem, enabling the writer to say “Eureka (*I have found it*).” It cannot fail to edify and comfort “them that mourn in Zion.”—Yours truly,

J. J. ANDREW.

London, October 8th, 1887.

The Editor, having had similar opportunities to those referred to by brother Andrew, can confirm his estimate of the work. It is a book that will be an unspeakable luxury to those who may be advanced in their acquaintance with and love of the ways of God; and that cannot fail to exercise an enlightening influence in quarters, where, as yet, the testimony of God is unappreciated. It will be a most valuable addition to the literature of the truth. “My. C.” who had an opportunity of seeing a portion of the work, in a private letter, says:—“The temple is a glorious landmark of the dim future. Truly it hath foundations, and its builder and maker is God Praise to Him that He has revealed it in these last days. Is it not wonderful that after all these ages, a key should be found to (I suppose) the last enigma in the Sacred Book? The wonder deepens while one thinks of it.”

## The Christadelphian.

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

NOVEMBER, 1887.

We acknowledge with gratitude a number of renewals for the next volume. We have some idea of giving subscribers more than they have bargained for. The project before us, which we shall decide before the year closes, is the enlargement and improvement of the *Christadelphian*. The enlargement would refer to size of page, size of type, and number of pages; and the improvement would refer to quality of paper and extent and variation of contents, in the event of the suspension of the *Lightstand*, setting brother Shuttleworth free to transfer his labours to a department of the *Christadelphian*. We should hope to make these improvements without any increase of price, except as regards the item of postage, which to some parts would be considerably increased. The idea has been looming for some time, and will call for a definite decision before the year is out.

### THE SIGNS OF THE TIMES.

THE BULGARIAN QUESTION—TURKEY  
IN THE SQUEEZE—COMING DIS-  
TURBANCE—GERMANO-ITALIAN PRE-  
PARATIONS—COLLATERAL STORM  
CURRENTS—MOROCCO—EGYPT—  
THE POPE—AFGHANISTAN.

The Bulgarian question does not settle, but where exactly it stands it is impossible for mere spectators to say. It is probable that even the actors behind the scenes do not know. Affairs are on the drift. A dissolution of the Bulgarian Parliament and a new general election throughout the infant country have taken place. The question before the electors was practically this: "Do you approve of Prince Ferdinand of Coburg as the ruler of Bulgaria?" The answer is very decisive so far as the

Bulgarians can decide. Five to one, they have said "Yes." The answer has pleased England and some of the other powers very well; but it is very unwelcome to Russia, who wishes the Bulgarian chaos to continue in order that Bulgaria may fall into the Russian maw, without Russia having to act the part of thief. The bear has been sitting patiently on its haunches with watering teeth, in expectation of this result, and it is not unnaturally disappointed with a turn in affairs that promises to interfere with the good promise of its waiting policy. Russia refuses to accept the new turn. She denies the competency of a united Bulgaria to elect a Prince under the Treaty of Berlin which gave a Prince to North Bulgaria only; and a governor to the south (Roumelia): and she calls on Turkey to exercise her suzerainty—her right of headship, and serve notice to quit on the new Prince, and then to enter the country jointly with Russia and conduct an election such as the Treaty of Berlin authorises—a mere piece of diplomatic finesse, of course, but in which Russia has the advantage of being technically in the right. Turkey would give in to her powerful neighbour in the matter; but there is England and Austria and Italy: they say, "You must not solve the Bulgarian question by force. If you do, we cannot take your part; and you know we can do you more harm than Russia. We could parcel you out and gobble you up altogether." The cogency of this argument is quite apparent to Turkey, and she does not know what to do; for while she cannot afford to alienate the central European powers, she can as little afford to balk the restive growling Russian bear on her northern borders. She is trying what very polite palaverings can do to gain time and get her round the corner.

It is interesting to note that it is Turkey that is in the jam. Against her the political pressures are converging from all directions. She is the one helpless power in the situation, which is the one strongly

defined and satisfactory fact from the prophetic point of view. Turkey has the Lord's land and blocks the way of the kings of the East. It must be forced out of her grasp: and to this end, there must be an irresistible convergence of the political forces. It is pleasing to see the political icebergs closing round her. It will be more pleasing to hear the loud crack of her hull, and to behold her toppling down, disappear in the abyss—pleasing because of what it makes way for—the latter-day consummation which will fill the hearts of the righteous with gladness because of the unmixed goodness it will mean for all mankind at last. Till Christ take the helm, human affairs must drift hopelessly among the reefs and breakers as for ages past, but the more particularly as is now manifest to all.

There is a general anticipation of strong events by-and-bye. The Powers are making their arrangements with this view. The Italian Prime Minister has, during the month, ostentatiously visited Bismarck. The two have conferred in the sight though not in the hearing of all Europe; and they have allowed it to be understood that an arrangement has been made between them that will make it dangerous for neighbours to oppose them. Austria is understood to be in the pact, and England in the offing as a sympathiser. Russia and France look on with frowns and feelings bordering on the desperate, and Turkey crouches in the corner with embarrassment bordering on dismay. The shifting and darkening clouds betoken storm.

Outside the centre of disturbance are collateral currents not tending to tranquillity. Morocco is giving disquiet. The Sultan is dying; and the Powers are sending warships in the conviction that, in the actual state of the country, there will be disturbance at his death and that the Power most to the front will come in for the best position. Italy, France, and Spain are jealous of each other's move-

ments. They all recognise that the country is tottering and must fall into other hands by-and-bye; and each country has an idea that the reversion belongs to it, with the immense accession of Mediterranean influence that would come with its possession. England also has her views, and has been opening the way for British influence by a political mission, headed by Sir Matthew Ridgway.

Egypt also continues an irritating element. France cannot reconcile herself to England's domination of the country. It was through her influence that the Sultan rejected the Convention recently proposed by the British Government for fixing the limit to the British occupation under certain conditions. France is now trying to bring another arrangement about. She is proposing that the government of the country—or at least the supervision of the Suez Canal,—should be in the hands of a sort of European Committee, consisting of the Consuls general of all nations located in Cairo. But her proposal has no seconder, unless it be Russia. Germany, Austria, and Italy have decided to oppose it, and, of course, England views it with no favour. They would propose some international arrangement, which, while nominally giving a voice to a European Commission in the management of Egyptian affairs, would leave England practically in her present position in the country. The probability is that things will remain as they are till French and Russian impatience can no longer be restrained, when there will be an opening of the fountains of the political deep, and a flood will be liberated that will sweep England from the banks of the Nile, and place the Russian eagle in Cairo—a dark hour, but with the break of day not far off.

The Pope also contributes his element of unrest. He insists on the restitution of the temporal power. The Crispi-Bismarck interview has given a considerable quietus to his hopes on this point. Bismarck has caused it to be

known that he shares Crispi's view, that the position of the Pope is an Italian question to be decided by the Italians only, and that the Pope must not look to Bismarck for any interference on his behalf. This has caused the Pope great searchings of heart, and the latest news is that he has appointed a commission of four cardinals to examine how far he can go in the direction of an amicable arrangement with Italy. This looks peaceable at the first blush; but suppose the cardinals decide against any arrangement, it will accentuate the dispute, which has in it the elements of fierce international strife. A correspondent recalls attention to Dr. Thomas' words that "Something emanating from the policy of France, Italy, and the Revolution (one and all) will cause the Roman Government to adopt counteracts in its own suicidal manner,

which cannot be otherwise than evil, which will so enrage them as to complicate affairs and hasten the crisis of national conflagration, in the midst of which the coming of Christ, the resurrection of the dead, &c., become the astounding situation of affairs."

Finally, the Afghan difficulty is fretting and fuming. There is an unsuppressed insurrection in the country, and the Ameer is unwell and at a loss how to steer in the uncertainties of his position, which have become greatly aggravated through the escape of his rival, Ayoub Khan, who has been detained as a political prisoner in Persia ever since his overthrow by General Roberts after the celebrated march from Cabul to Candahar. Unrest and trouble are abroad. The situation is in many points like that which preceded the destruction of Jerusalem.

Good counsel in evil times—such is the Bible in the present evil world. Few discern the fact till too late.

To covet is to drive contentment away, and without contentment there can be no peace. Hence "there is no peace for the wicked, saith my God," who forbids to covet.

Education is the development of natural possibilities. To be complete, it should act on all the faculties and not on a few only. To inform the intellect without training the moral sentiments, to develop the artistic appreciations without drawing out the heart in the serious and religious, to teach a man how to behave to man and leave him ignorant of how he should act towards God, is to give a man a warped nature, and produce an educational abortion in the highest sense.

The approbation of an enlightened conscience is better than popularity with a multitude who either may not know you thoroughly enough to estimate you truly, or who may judge by a standard that is not according to wisdom. Many of the greatest fools of the world are considered the wisest men by the same class who in all ages have considered wise men fools and have killed them when they had the power.

RUSSIA IN THE HOLY LAND.—A news-clip from a Bradford paper, dated October 7th, 1887, says;—"The Russians are making strenuous efforts to construct fresh churches in Palestine, especially in the neighbourhood of Jerusalem, and to plant colonies of Russian monks around them. The church they have been building for the last ten years on the Mount of Olives is now finished, and they have already commenced to build another almost within sight of it, which is intended to be carried to a great height and furnished with a peal of bells of the strange mixture of deep and shrill tones so much affected in the Greek Church. A pilgrim house is to be added close by. They are erecting another church near the Garden of Gethsemane, the expense in this case being borne by the Emperor of Russia and his brothers. In other parts of Palestine they have bought large tracts of ground on which to build places for the rest and refectory of Russian pilgrims on their way to and from the Holy places. They are the property of the Russian Church (another name for the Emperor). Very soon the Russians will have more religious institutions and monks in Palestine than any other nation."

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.—November 14th (brethren and sisters only; babies at home); tea at 5.30; conversazione, 6.30; public meeting, 7.30; close 9.30.

THE EDITOR'S APPOINTMENTS FOR NOVEMBER.—6th, Birmingham; 13th, Birmingham; 20th, Nottingham; 27th, Leicester.

SUNDAY SCHOOL.

November 6th. Luke v.—*Subject for proof:* "That angels have appeared at various times to men." 13th, Luke vi. 1-26.—*Subject for proof:* "Eternal life a matter of promise and not yet of possession." 20th, Luke vi. 27-49.—*Subject for proof:* "That man knows nothing in death." 27th, Luke vi.—*Subject for proof:* "That death came because of sin."

BIRMINGHAM MISCELLANIES.

Brother Horsley has temporarily returned to Birmingham

Brother and sister Robert Jones have returned from Bournemouth and are in fellowship with the brethren at the Temperance Hall

Sister Sandland says the second sewing and reading meeting referred to last month, has not been organised by her. She has merely taken part with others. (Still, rather an active part, sister Sandland).

The brethren taking part in the Bull Ring open air Sunday afternoon meetings held their closing meeting for the season, on Sunday, October 16. There was a fair attendance. The weather is getting too cold for the continuance of the meetings.

The Young Men's Mutual Improvement Class commenced its regular meetings on Friday, Oct. 7, with an address by brother Roberts, who pointed out the drawbacks

incidental to such societies, and at the same time, their undoubted advantages when the drawbacks were guarded against.

At the beginning of the month, there was a district tea meeting at Nechells hall, got up by the brethren of that district. Brethren from various parts of the town were present (including brother C. C. Walker, just arrived from Australia). Addresses were delivered, hymns sung, and a pleasant evening spent.

Brother Roberts lectured at Nechells Hall on Monday evening, October 17. The lecture was preceded by an open air effort on Nechells Green, at which various brethren (Andrews, Ilott, Todd) in turn, addressed a considerable assembly, inviting them to the lecture, which was well attended. Subject, "A message from Christ." The brethren of the Nechells district are making themselves very active with the right spirit and aims. Their pure minded zeal is refreshing.

Brother and sister C. C. Walker, and their relative, sister Sutcliffe, have duly arrived in Birmingham from Australia. They purpose taking up their abode in Birmingham, so that they become permanent and very welcome additions to the ecclesia. Brother Walker's childlike-minded (yet capable) and ardent appreciation of the truth is refreshing to every earnest mind. He comes to Birmingham with the avowed purpose of placing himself at the service of the truth. Not being under the necessity of following a calling, he will have time at his disposal for this purpose.

Owing to the growing demands of the

printer's business, (requiring more accommodation), there has been a re-arrangement of premises in the office of the Christadelphian—without, however, involving any alteration of address. The shop is occupied by the printer, though no difference is made in the aspect of things—that is, the shop will continue to be an external memorial and testimony of the truth's presence in Birmingham, remaining intact in sign, book-windows, mottoes, &c. The stock and business connected with the truth have been removed upstairs to commodious rooms at the top of the building, where there will be more quietness for the work than has been the case for some time.

The usual quarterly business meeting (which was also the annual meeting) took place on Thursday, October 6. The business was purely formal, consisting of the reading of reports which all testified to a satisfactory state of things as regards the provision of the means for the needs of the various departments of ecclesial work. The only annual feature of the meeting was the Sunday School report, both (sec. and treasurer's) of a very satisfactory character. We used to have elections every year at this meeting, but since the adoption of the triennial system, the trouble and unpleasantness connected with the election of serving brethren has been greatly reduced. There is consequently more peace and edification—which is the true object of ecclesial association.

“HAVE YOU ENEMIES?”—If you are a good man, you can afford to have them. Nay, if you are a good man in the Bible sense—(a man zealous on God's behalf), you are certain to have them, and you must have them. They are good for you, and they are a good sign for you. The man who has no enemies is seldom good for anything—he is made of that kind of material which is so easily worked that every one has a hand in it. A sterling character is one who thinks for himself, and speaks what he thinks. He is always sure to have enemies. They are as necessary to him as fresh air. They keep him alive and active. But don't take too much notice of them. Go straight on. If they get in your way, go round them. Live down their scandal in silence. If you stop to dispute, you do but as they desire, and open the way for more abuse. Let the

poor fellows talk—there will be a reaction if you perform but your duty, and hundreds who were once alienated from you will flock to you, and acknowledge their error.” So, in substance, says *Dr. Campbell's Paper*.

**JEWISH GRAVESTONES.**—Jewish grave-stones are old because the Jewish race is old. They are scattered all over the earth's surface, because God has dispersed his people, as he said. A cutting from the *Scarborough Post* tells us that hitherto the oldest Jewish gravestone in Germany has been considered to be the headstone of a grave in the Jewish cemetery at Worms, which bore the date of 4660 An. Mundi (according to Jewish computation), equal to 900 A.C. But a still older one has just been discovered at Zahlbach, a small village close to Mayence. It served as a stepping-stone over a brook, but was observed to have some Hebrew characters inscribed on it. The Rabbi, Dr. Lehmann, of Mayence, had it cleaned, and found on it the date 4560 A.M., equal to 806 A.C. The stone has been removed, and placed in the town museum of Mayence.

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## INTELLIGENCE.

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*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.*

*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.”*

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## ECCLESIAL NOTES.

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Those who take part in the work of distributing *Finger Posts*, or other forms of literature in the service of the truth, receive a good hint this month from brother Brittle, of Mahanoy City, Pa., U.S.A. He has had a card printed for the use of such in his neighbourhood. The card he calls a distributors' card. The distributor leaves it at the houses where he proposes to make periodical visits. It informs those with whom it is left that the distributor proposes to call at such and such intervals, to leave books for reading free

of expense. It supplies them with a list of the subjects that will be treated of in said books. The catalogue set out in this way is quite attractive. The adoption of such a plan would doubtless greatly help the work done by the free circulation of literature. If God enable, we shall by-and-bye get a stock of such cards printed for free supply to those who would like to use them.

A correspondent forwards an extract from the *Bible Standard*, in which the recent visit of the "Conditional Immortality Association" to Birmingham is reported. It is an extract from a secretarial commentary on the last meeting of the series. The comment is mainly in the congratulatory vein, but ends with a lament and a suggestive allusion. The lament is that while the private intercourse of the members had been of the delightful description that creates "sunny memories," the meetings for the public had been a "comparative failure." The suggestive allusion refers to the cause of the said comparative failure. It was "largely due," the speaker said, "to the fact that the town was the headquarters of a certain religious body claiming very exclusive privileges." That though that body "held some truths with which they as a Conference sympathised, yet they held and taught others which the Conference strongly opposed, and which had brought the testimony and teaching of Conditional Immortality into disrepute among the churches of the town. Moreover, that body held their views in such a narrow and exclusive spirit—denying the Christian standing of all outside their own sect—that naturally they provoked opposition, anger, and resentment in the breasts of others whose standing in Christ was unimpeachable."

The suggestiveness of these remarks lies in the inferences they yield. The Conditional Association stands on a totally different platform from the Christadelphian. The difference between the two, so far as a sentence can

define it, is that while the Christadelphians contend for and can be satisfied with nothing less than the whole truth, uncompromised in any of its elements to conciliate opposition or soften prejudice, the Conditionalists are trying to popularise a single item of divine truth without reference to the claims of the truth as a whole; and are themselves by their own confession above quoted "strongly opposed" to more than one element of the wisdom of God. It is this that makes co-operation between the two impossible. The Christadelphians maintain that "the truth" is a unity, and that apart from submission to it in its un mutilated integrity, men are in their sins, unjustified, and without divine status and without hope. The conditionalists either reject the truth in its principal ingredients, or acknowledge (in their own words) "the standing in Christ as unimpeachable" of thousands who substitute the speculations and traditions of men for the faith of Christ and the commandments of God. It is a plain issue. If the Christadelphians are right in their contention, there is no room for the complaints above recorded, that we have "brought conditional immortality into disrepute among the churches of the town." In the first place, there are no "churches" in the town if a church is an assembly of men and women justified in the sight of God by submission to the faith of Christ. There are places of religious concourse. That is a different thing. There were such in Ephesus and other towns before Paul introduced the gospel; but he recognised those only as the "church of God" who received and submitted to his teaching. It requires more than a building and a coming together of people to make a "church," unless we are to understand by the "church" that which the populace reckon a divine institution, without reference to whether God think so or not. It requires the hope of Israel and the faith of Christ and conformity to his commandments in the minds of the people, in the heads and



earts of the people under the roof, before there can be a church of the apostolic type. A church of any other than the apostolic sort we need not trouble ourselves about. Either the Conditionalists do not know what a church is, or knowing it, they concede for the sake of peace, the claims of those who are no churches at all, but mere stone and mortar and flesh and blood in temporary relations. If the Christadelphians have brought the doctrine of immortality into disrepute among "the churches of the town," it is because they are no churches. If they were true churches, they would never regard the unity of the faith and the whole counsel of God as disreputable. If we "deny the Christian standing" of anyone, it is not in a narrow spirit, unless it be the spirit of "the narrow way" (Christ having labelled it such); nor in an exclusive spirit, unless it be in the spirit of faithfulness that cannot assent to as included those whom God has declared excluded. It is not a question of sentiment at all, but of fact. "Christian standing" is a definable and a demonstrable thing. It consists of the reception of the faith of Christ and submission to his commandments. Are we or are we not to contend earnestly for this faith once for all delivered to the saints? If we are, are we to indulge in charitable ambiguities and hazy uncertainties as to what it is, for the sake of avoiding offence? Are we to cloud and cloak the truth to please men? Are we to admit the Christian standing of those who have no Christian standing in order to avert their "opposition, anger, and resentment?" Any earnest men there may be among the Conditionalists would surely never answer "Yes" to these questions. Let them face the issue in its naked reality. Let them give over talking about the Christadelphians magnifying "their own sect;" they do nothing of the sort. God knows in how small an estimate they hold it. What they magnify and contend for is *what God requires at the*

*hands of men before they can be acceptable with Him.* The question of "sect" is subordinate to this. If the working out of this rule develops a "sect everywhere spoken against," as in apostolic days, it is a result and not a cause—a result inconvenient to those involved in it and not a thing in which they have any human satisfaction at all—still less a cause of brag. Let the Conditionalists rub away from their eyes the glamour of the age, and see the Bible rather than the newspaper—God rather than man—the future rather than the present—and they will abandon their vain attempt to make a little bit of truth acceptable to a generation that care not for God, except in so far as He can be used as a charitable institution for human convenience.

**Alderley Edge.**—Bro. Finch reports that the small company of brethren here about two months ago opened a room at Wilm-slow and are still giving lectures there every Sunday evening. They are not much encouraged by the attendance of the alien, but feel that they must spread the truth and leave the result with our heavenly Father. Brother and Sister Tinsley have removed to Stockport, where they will meet with the Stockport Ecclesia.

LECTURES:—Sept. 4th, "The True Faith" (brother G. Waite, of Stockport); 11th, "What the Bible Teaches" (brother W. Heath, of Crewe); 18th, "Christ: his attendant angels and companions" (brother P. Hall, of Crewe); 25th, "The punishment in store for the wicked" (brother J. Clafford, of Oldham).

**Birmingham.**—During the month, the following persons have taken upon themselves the sin-covering name by baptism:—Sep. 22nd, JOHN SMITH (49) labourer, formerly neutral; SARAH ANN HOWAT (47), formerly Church of England; ALFRED ALSOPP (28), formerly Methodist; CLARA JANE ALSOPP (30), wife of Bro. Alsopp; Oct. 6th, SARAH ANN BUTLER (28), wife of Bro. Butler; Oct. 13th, PHOEBE HANNAH BATSON, servant, formerly neutral; and FRANCIS EDWARD WILSON, brother of Sister Wilson, formerly Church of England.

LECTURES.—Oct. 2nd, "One Spirit"

(brother Roberts); 9th, "Now or never" (brother C. C. Walker, who took brother Shuttleworth's place); 16th, "One Hope" (brother Roberts); 23rd, "One Lord" (brother Roberts).

**Bourton-on-the-Water.**—Brother E. Reynolds writes: "We have to report the sorrowful event of brother Joseph Chandler's death on the 16th September. He leaves a sister-wife and six children, who, while not sorrowing as those without hope, have now to struggle with the untoward conditions of this present evil state, without the husband and father's help. But the Father of the fatherless and husband of the widow will help them. The occasion of brother Chandler's funeral was noteworthy in being the first in Bourton under the new Burial Act, which gives the right to all dissenters to bury in the parish churchyard. From this circumstance and curiosity to see how we conducted such occasions, quite a large concourse of people came around the grave. We were thankful to obtain the help of brother Shuttleworth, who did what was fit and seemly at the grave side, giving utterance to many stirring words upon death and resurrection. During the last few months we have had a course of lectures delivered (in an old chapel, the use of which we were fortunate in procuring) by brethren from London, Birmingham and Tamworth, and on the Sunday following brother Chandler's funeral, brother Porter, of London, gave a lecture upon death and resurrection to quite a large audience, being brought together by the interest caused by the above sad events, so that our poor brother in his death was the cause of more people hearing the Truth than any previous incident in the history of this ecclesia."

**Bath.**—Brother Strange says this is a dark city, full of priestcraft, in which, with the help of brother Bradley and brother Coles (Bristol) and our brother Thomas, the brethren are striving to keep the truth before the public. The marked attention that is given each first day of the week is encouraging.

**LECTURES.**—Sept. 4th, "The day of the Lord" (brother Bradley, Bristol); 11th, "Where are our dead friends?" (brother Thomas); 18th, "The Cross of Christ" (brother Bradley, Bristol); 25th, "The land covenant God made with Abraham not yet fulfilled" (brother Thomas); Oct. 2nd, "Is death a reality or

a state of transition merely?" (brother Coles, Bristol).

**Dalbeattie.**—Brother Caven writes: "We have had sister Hughes from Liverpool with us, and were very pleased to find she had chosen the faithful path during this trying time, knowing no man after the flesh. We must follow Christ. When the flesh presents itself in any form against the truth, we are able to say, 'get thee behind me, Satan.' I had an interesting talk the other day with one of our town clergy. He thinks that the soul does not go to heaven, but to paradise, until the resurrection, &c. Oh, world of dreams! Praise God, brother, we can wait in patience in the hinder part of the ship until the morning breaks and dreams and dreamers have fled away. Kindly send me *Phanerosis*, as my clerical friend was most grieved with me anent the manifestation of God in Christ (glorious plan). He said he would have a talk with me again; if so, I will give him the above to study. Also send me a copy of *Christendom Astray*, for another man I have been talking with. . . . Your loving and well-wishing brother in Christ,—yes, in Christ, for apart from Christ, what is the worth of flesh? Less than the small dust or the balance. Ah, brother, if all who are called saints had been occupied alone in the following of Christ, we would not have had to mourn as we do this day, because the Lord's flock are scattered; oh, Lord, look upon our tears, and let salvation speedily come to Zion."

**Halifax.**—Brother Hanson reports the addition to the ecclesia here of sister Mary McMurry, who has removed from Hebden Bridge, having obtained a situation in Halifax. During her stay at Hebden Bridge, she belonged to the Sowerby Bridge meeting, which she attended about once a month, on account of the long distance.

**LECTURES.**—Sept. 4th, "The Lord himself shall descend from heaven with a shout" (brother G. Armitage, of Heckmondwike); 11th, "The house of many mansions" (brother J. Mitchell, of Leeds); 18th, "What must we do to be saved?" (brother W. McDermott, of Sowerby Bridge); 25th, "When will the earth be filled with the glory of the Lord?" (brother R. Smith); Oct. 2nd, "The Lord's Supper" (brother W. Darlow); 9th, "The Bible plan of

redemption" (brother Z. Drake, of Elland); 16th, "The mark of the beast and the number of his name" (brother A. Barraclough, of Heckmondwike).

**Heckmondwike.**—Brother Wharton announces the addition of two more to the number here—namely ELIZABETH BREWELL (53), wife of brother Brewell, and JUDITH BARRACLOUGH (29), wife of brother Barraclough, who, after witnessing a good confession, were immersed into the name high over all, on September 16th.

**Jersey** (Channel Islands).—Brother Dr. Hayes (renewing for 1888) writes:—"I regret I cannot at the same time send you a report of the truth's progress in this place, for, unfortunately, there is no progress to chronicle. Occasionally we have a visit from a brother or sister, and, very lately, the two brethren from the sister Island of Guernsey met with us one Sunday. Sister Thornton, of London, was here for a few weeks, and broke bread with us pretty regularly during her stay, that is to say, as often as practicable, she not being her own mistress. One of our brethren is just now very ill again, and quite confined to the house, which leaves a gap in our small number, which would hardly be felt among you in Birmingham. The *Christadelphian* reaches us with great punctuality, and is always a welcome visitor. . . . You will, I am sure, be gratified to know that a second operation on my right eye has proved very successful. The good effect was *immediate*, and has continued to the present time, so that I can now see clearly to read and write, of which this letter will perhaps be a tolerably good proof."

**Kidderminster.**—Brother Hinsley reports:—"We have been encouraged during the last month, by an addition to our number, namely, Mr. REYNOLDS (35), formerly Wesleyan, and brother-in-law to brother Tunstall, of Worcester, Mass., U.S.A. After a confession of the things concerning the kingdom, and the name of Jesus Christ, he was immersed at Birmingham 22nd September.

LECTURES.—Sept. 18th, "Christendom" (brother Shuttleworth); 25th, "Progress and Poverty" (brother Taylor); Oct. 2nd, "Immortality"; 9th, "The origin of the Cross, its use and abuse" (brother Ollis).

**Kilmarnock.**—Brother Haining writes:—"A clergyman in the town hav-

ing chosen for his subject of lecture for a Sunday evening recently, "The true Christadelphian," it was considered opportune to invite the public to hear a discourse on the same subject, in our hall, the Sunday evening following. The same being duly advertised, a number of the alien were present, and gave very good attention. Some seem interested, but as to how far, or in what direction this interest may lead, remains to be seen."—Brother Haining also reports that sister Jane Mullin, who was for some time in fellowship with the ecclesia here has left this place, and is now in association with those who practically maintain the theory of the partial inspiration of the Bible."

**Leamington.**—Brother Hudson reports the removal of brother and sister Peters to Smallheath, and the addition of one sister by immersion; the present record containing 14 brethren and 12 sisters. Two brethren, who had stood aloof for a considerable time, have returned to fellowship. These facts were set forth in the first annual reports submitted under the new constitution. The financial statement was also highly satisfactory, considering the extent of the efforts which have been put forth for the spread of the truth. "During the three quarters, from January 1st, 39 lectures have been delivered on Sunday evenings; 29 by distant, and 10 by local brethren; and one on week night by Brother Roberts. These have been fairly attended generally, and at the present time, we have several interested strangers manifesting a desire to know more of the things they have heard thus set forth. This fact encourages us to hope that our labours for the spread of the Gospel of the Kingdom will not be in vain. The estimated average attendance at the meetings for breaking of bread, has been about 60 per cent., and about 30 per cent. of the abstentions have been purely from sickness, or other physical infirmities. With regard to the future, our present prospects appear very encouraging, having nearly a complete list of lecturers for the current quarter, and a reasonable prospect of internal harmony, without which, our efforts will prove fruitless. Three or four of our brethren are sick beyond all reasonable hope of recovery. This must, sooner or later, fall to the lot of each and everyone of us; which we shall all do well to lay seriously to heart,

whilst we have those opportunities, which may at any moment be taken from us."

**Leicester.**—Brother Gamble reports that brother Kyle, who was immersed by those from whom the brethren separated some time ago, has been admitted to fellowship, and brother Copson (late of Birmingham), has obtained work in Leicester, and is also in fellowship with us.

**LECTURES.**—Sept. 11th, "Immortality, &c. (brother Sketchley); 18th, "Fulfilled prophecy. Jerusalem the Holy City" (brother Gamble); 25th, "Christ in suffering; Christ in glory" (brother Sulley, of Nottingham); Oct. 2nd, "Symbols concerning Christ" (brother Marvin); 9th, "The one thing needful" (brother Weston).

**Lincoln.**—Brother Dracup reports the obedience of FLORENCE BRADFORD HINCH (16), youngest daughter of brother and sister Hinch, who, after giving satisfactory evidence of her understanding of the things concerning the Kingdom of God and the name of Jesus Christ, was immersed into the sin-covering name on Oct. 11th. Our young sister is also a scholar in our Sunday School. We now number 23 in our ecclesia. I am glad to say there are others who are much interested in the truth."

**London (North).**—(69, *Upper Street, Islington; Sunday, 11 a.m. and 7 p.m.; Wednesday, 8 p.m.*)—Brother Eastwood writes: "I have to report that brother Tilley, being dissatisfied with the attitude of the Bow meeting with reference to the Inspiration question, has thrown in his lot with us. On the other hand, brother Spencer has left us for the Wellington Hall meeting. We have decided to give a course of four lectures on Friday evenings, by way of experiment, which may be continued through the winter, if found successful. The attendance on Sunday evenings is steadily increasing, subjects during the month are as follows:—Oct. 2nd, "Unbelievers" (brother F. Jannaway); 9th, "Miracles" (brother G. F. Lake); 16th, "Good things to come" (brother W. Owlser); 23rd, "Behold your King!" "We have no king but Cæsar." Approaching Jewish recognition of the claims of Christ" (brother R. Elliott); 30th, "The visions of the Prophet Isaiah concerning the glory of the Millennial Age. The blindness of religious guides, illustrated by a recent clerical utterance on this por-

tion of revealed truth" (brother J. J. Andrew).

**London (South).**—(*Surrey Masonic Hall, Camberwell New Road, S.E., Sundays, 11 a.m. 7 p.m.; Wednesdays, 8 p.m.*) Brother Clements reports that brother and sister Elsmore have removed from Leytonstone, and are now living near this place of meeting. Brother and sister Thomas Barker, who met for a short time recently with the Westminster meeting, have again returned to our fellowship. The annual meeting was held on October 9th. The retiring presiding brethren were re-appointed. The report for the year shewed a good attendance of the brethren and sisters. We have increased by 20 since the last annual report; our present total number is 86. The brethren and sisters to whom various duties are assigned number with second speakers 50, reminding one of a certain regiment composed of "all officers and no men." We are able though to fulfil the apostolic precept: "That there should be no division in the body, but that the members should have the same care one for another" (1 Cor. xii. 25).

**LECTURES.**—October 2nd, "The old paths; where they lead to; the by-paths and their destination" (brother A. White); 9th, "The social and political condition of Europe; its outcome as revealed in the Scriptures of Truth" (brother G. F. Guest); 16th, "The resurrection of the dead: the hope of the righteous—its certainty and nearness" (brother F. W. Porter); 23rd, "Escape for your life! Modern Christianity identified with the Apostacy foretold in the Bible" (brother F. G. Jannaway); 30th, "Jesus Christ as a Prophet, Priest, and King" (brother A. T. Jannaway).

**Oldham.**—Brother Bamford writes:—"I am not able to report any additions to the one family, but may say that the truth continues to be faithfully proclaimed to good and attentive audiences. It really would seem almost fruitless to address the people on Bible subjects; still, we persevere, knowing that we are pleasing God, strengthening ourselves, and that we may be instrumental in removing the scales from the eyes of a few who are now walking in darkness. We endeavour to sustain the interest, by bringing brethren from a distance every few weeks; and if nothing else results, we are cheered and edified by what we hear, and our warmest thanks are due

to those brethren who have favoured us with their assistance. The lectures for the month have been as follow. viz. :—September 11th, "If ye would have eternal Life, ye must obey the commandments of Christ" (brother J. E. Bamford); 18th, "The purpose of God in Creation" (brother J. Clalford); 25th, "The world to come; what do we know of it, and to whom will it be subjected" (brother John Mitchell of Leeds); October 2nd, "Jesus Christ: was he a substitute for sinners?" (brother E. J. Clothier of Chester); 9th "Do you wish to be saved?" (brother G. Waite of Stockport).

**Peterborough.** — Brother Bruce writes:—"During the past month our inner man has been strengthened and refreshed by comforting words from brother T. W. Gamble, of Leicester, and brother R. Roberts, of Birmingham, who while lecturing in the evening to the public, exhorted us in the morning to keep our eyes fixed upon the future, when the glory of God shall be revealed. Brother Gamble lectured on October 2nd, subject: "Jesus"; brother Roberts on October 9th subject: "Christ's message, by whom delivered, to whom sent, for what purpose and end." We thank the Sheffield brethren for their kindness in exchanging dates.

Brother Bruce encloses a leaflet which had come from Great Yarmouth. It consists of a reproduction of remarks made by a London newspaper writer some time ago in describing the Christadelphians, a meeting of whom he had visited. The remarks are garnished with illustrative scripture references, and are thus made to serve a purpose little contemplated by the original writer. The wording of the leaflet (less its local appendages) is as follows:—

#### THE CHRISTADELPHIANS.

"They are a sort of Ishmaelitic tribe — their hand is against everybody, (1) and everybody's hand is against them.

"Their theory is that the apostles' doctrines were, while the apostles yet lived and preached, partially hidden, (2) but by the third century after Christ the ancient gospel, which is as old as the first man, was lost, and entirely eclipsed by the traditions and inventions of men, (3) and that these traditions are what now pass current for the genuine article in the pulpits of Christendom. They attack the very foundation on which Christendom rests

and declare it nothing but a myth. (4) Immortality with the Christadelphians is a divine gift, not a birthright. (5) Man is merely an animal organization absolutely mortal, (6) nothing survives when his body dies; the death state being a perfect blank. (7) Future life is only possible *via* the resurrection, (8) and the future life is the life of the body, spiritualized, yet as tangible as the natural body, (9) and the locality of the eternal existence of this "spiritual body" is on the earth, and not "beyond the sky;" (10) that Christ is coming back to them rather than themselves going to Christ. (11) He has gone on a journey into a far country, but will return to earth again at the appointed time, (12) and where he suffered there he will be glorified, (13) and where he is they will be also, (14) They repudiate the idea of going to heaven because they regard the body as the man or soul, and deny the soul's separate existence. (15)

"Their mission is to save men, not immortal souls.

"The fight of the Christadelphians is a fight of units against millions, but they care little for opposition and majorities. Their efforts have not been without result. Considering their youth as a sect, and the disadvantages by which they are surrounded, they have in a very short time accomplished great things. They have attracted the attention of many who would probably never have heard of them but for their peculiar designation. The challenge to the world ecclesiastical has been accepted by several clergymen, who have resisted their arguments and claims in discussions with Mr. Roberts, who is an adept in the English language, and an experienced debater. He has also met and fought with the great giant of scepticism, Mr. Bradlaugh, and, judging from the discussion which is published, Mr. Bradlaugh considered Christadelphianism the best representative of Christianity, and the most reasonable mode of interpreting the Scriptures that had ever come across his path.

(1) Or rather against the religious systems of the day.

(2) 2 Thess. ii. 7, 8.

(3) Acts xx. 29, 30. 2 Tim. ii. 16, 17; iv. 3, 4.

(4) The Immortality of the soul.

(5) Rom. ii. 7; vi. 23.

(6) Gen. iii. 22, 23; vii. 22. Job iv. 17. Rom. v. 12. 1 Tim. vi. 16.

(7) Job x. 10-12. Psal. vi. 5; xxxix. 12, 13;

xlvi. 3, 4. Eccl. ix. 5, 6.

(8) John vi. 59, 40, 44; xi. 24. 1 Cor. xv. 17

18, 32. Phil. iii. 8, 11.

(9) Acts i. 11. 1 Cor. xv. 44.

(10) Dan. vii. 27. Matt. v. 5. Rev. v. 10.

(11) John xiv. 28.

(12) Luke xix. 12.

(13) Matt. xxv. 31. 1 Peter iv. 13; v. 1, 4.

(14) John xiv. 3.

(15) Gen. ii. 7. 1 Cor. xv. 44, 45. (Soul, sometimes life) see Matt. xvi. 26, R.V.

**Wimborne.**—The following is the continuation of bro. Morris's interesting communication, which we were reluctantly obliged to leave over last month: "By way of testing our new leader, I raised the question as to the way of salvation to the Jew under the law, and asked if he thought that Luke i. 6 was sufficient to lead us to suppose that the parents of John the Baptist would have been entitled to eternal life, especially in view of the statements made by our Lord in Matt. xix. 17. This let loose the waters, and an animated discussion ensued. On the next night of meeting, there was even a greater topic of comment in the record of the angelic message to Mary. Our priestly guide had a good deal to say about the 'Blessed Virgin,' and a Wesleyan and a Baptist raised the question of the perpetual virginity of the mother of our Lord, which was asserted by the leader. The Wesleyan next raised the question as to what was the difference between the 'soul' and the 'spirit,' for Mary said:—'My *soul* doth magnify the Lord, and my *spirit* hath rejoiced in God my saviour,' and he concluded there must be some difference. I kept quiet while this was being discussed and at length they had settled the matter thus:—The soul is the animal life which we have in common with the beasts, the spirit is the immortal part that continues to exist after death. It was now my turn to put in a word. I remarked that that looked very like a denial of the immortality of the soul, which I could hardly believe consistent with the views generally held by the Church and dissenting chapels, and I wanted to know whether they believed that the spirits of hearts were also to live after death, for they had spirits according to the Scriptures (Eccles. iii. 21) This re-opened the subject and the 'priest' and I were in the midst of argument on the breath of life, when a member protested against the matter being discussed as it had nothing to do with the lesson. With this I entirely agreed; but the Wesleyan uttered a protest against 'the closure' being applied in that way. I was anxious to get at

another matter, and therefore I seconded the efforts of the 'priest' to abide by the matter raised in the lesson. Coming to that, I asked by what authority he asserted that the Jews were mistaken (and also the angel Gabriel) in believing that Christ should sit upon the throne of his father David and *reign* over the house of Jacob for ever? 'Well,' said he, 'we know he never did sit on David's throne.' 'True, but don't you believe that he will come again?' 'I believe he will come to judge the world.' 'Yes, but to reign?' 'I believe his reign will be a spiritual one.' 'Was David's reign a spiritual one?' 'No.' 'If Christ is to sit on David's throne and reign over David's kingdom, how can it be a spiritual one in the sense you mean?' 'I believe it is to be so.'—Other members took the matter up, and very soon we were in the midst of the prophecies, the scattering and the ingathering of the Jews. The meeting was about to be closed when I said if they would give me another half-hour I would prove these statements from the Scriptures. 'Nobody would believe it if you did,' said one gentleman. The meeting was closed, and I had some talk with the Wesleyan on the way home on the nature of the soul and the spirit. On the next night of meeting, the conclusion of the chapter introduced the sayings of Zacharias and the promises made to Abraham. The 'priest' took the opportunity to protest against the course I took in discussing the earthly view of the Kingdom of God. I seemed to forget, he said, that there was a spiritual meaning to these things. Paul himself told us so in Galatians and elsewhere. I asked if he would be bound by what Paul said in the 3rd chapter of Galatians as to the promise made to Abraham and to Christ, and I turned up that epistle. 'Well,' he said, 'I may have been taught to look at it in a spiritual light.' The matter he wished me to consider, however, was the propriety of continuing these discussions. He was afraid that many would come with dread on Tuesday evenings instead of pleasure; certainly *he* would if he was to be engaged in such discussions as I had raised. I replied that I had no choice but to raise these questions: they were what I conceived to be the true teaching of the Scripture (in Luke), and in the face of the testimony in support of them it was my duty to place

them before the class. On the other hand, I had no desire to indulge in an interminable discussion, and whenever he, as leader of the class, considered that the question had been sufficiently discussed, I should refrain from further comment.—On Thursday, the 1st September, the Secretary called upon me to say that he was afraid that these discussions would do harm to the class; that members would leave, and that they might be obliged to give up their room. He hoped that I would not press things to that pass. Many of the members did not approve of the course I was pursuing, and he was sure that I would not like to drive them away, &c., &c. My reply to that was that I was a member of a class which was formed for the purpose of encouraging young men to study God's word. It was for that purpose I attended. I had raised nothing but what I had appealed to the Scriptures in confirmation of, that my views were either right or wrong; if the former, the class could have no objection to them; if the latter, I would be pleased to be put right by evidence from the Word. If the class was of opinion that for a member to express an opinion upon the subject they were studying was out of place let them say so, and let the secretary apprise me of that fact and I would withdraw; but till then I should continue to attend. On the 3rd inst. I had the following letter from the secretary:—"Dear sir, I beg respectfully to communicate with you from the class held at the Y.M.C.A. room on Tuesday evening. On their behalf I may say they certainly do not wish to reflect in any way unkindly upon the views you hold of scriptural truth, but it certainly mars their meetings, and it will be considered an advantage by them if you do not attend. I am, dear sir, yours faithfully, ——— hon. sec." To this I replied as follows:—"Dear sir, your note, which I have just received, does not advance matters beyond the point at which they stood when you called upon me on Thursday. I am not aware that there has been a meeting of the class since then at which you were instructed to write to me. A member of the committee to whom I told the substance of our conversation, spoke very strongly of your taking it upon you, without instructions from the committee to call upon me at all with the suggestion you put before me. I, therefore, conclude that you have simply put into

your note the point of your reason for calling upon me, viz., that you and those for whom you write would consider it an advantage if I did not attend. As I told you, I could understand that attitude if I were an atheist, a deist, a Unitarian, or an unbeliever in the Word of God; but while I believe *all* that the prophets have spoken (Luke xxiv. 25), while I say none other things than those which the prophets and Moses did say should come (Acts xxvi. 23), while I appeal to the law and the testimony (Isa. viii. 20), I cannot understand men who profess to be guided by the same Word as a lamp to their feet (Psalm cxix. 105) acting in the way your note suggests, I need hardly say that a man with less intelligence than yourself would have some difficulty in reconciling "no wish to reflect in any way unkindly upon my views of Scripture truth" with the fact that 'it will be considered an advantage if I do not attend.' With all respect, then, allow me to say that as a member of the class, I shall continue to attend till a formal resolution of expulsion is passed, with some reason given for the course adopted. Earnestly con ending for the faith once delivered to the saints (Jude iii.), I remain, faithfully yours, A. MORRIS."

In answer to this letter, a meeting of the committee was held, and the following letter from the secretary was the outcome of that meeting:—"Dear sir,—I beg to acknowledge your note. Before replying on behalf of the Association, allow me to say I do hope I shall not have to continue a correspondence which is not profitable, nor calculated to increase that love which should exist amongst professing christians. The committee of the Wimborne Y.M.C.A. held a meeting on Saturday night, and desired me to inform you that they have passed this resolution "Members and associates (of the church, presumably) only are to be admitted to the bible class on Tuesday evenings in future," they desire me also to say that for the good of the younger members of the class, they are strongly of the opinion that if you do not attend, it will be better for the class. Yours faithfully,

J. BADGER, Hon. Sec.'

In answer to this I had to say that there was now no alternative for me but to withdraw from the class.—The matter has caused a good deal of talk, and comments of an unfavourable kind are passed upon

the action of the committee, even by many who have no sympathy with my 'views.' Scoffers are asking if the Y.M.C.A. is turning out believers in the Bible. The whole affair is a thorn in the sides of those who dwelt at ease hitherto. Such is the curious upshot of a solitary Christadelphian having been invited to become a member of a Bible class led by a 'priest' claiming apostolic succession. May the end soon come when the refuge of lies will be swept away and the truth prevail."

**Welshpool.**—A memorial card is to hand, "in loving remembrance of Charles Lewis (of 36, High-street, Welshpool), who fell asleep on the 23rd of September, 1887, aged 44 years, and was interred in Christ churchyard, September 28th." This will be sad news to all who knew Brother Lewis. His sorrowing sister-wife writes:—"I write in great sorrow. God has seen fit to take from me my dear husband, and brother in Christ; and my instructor in the truth. I have only been married one year and ten months, but throughout that time we had become so united, in our common faith, that it has made me feel the loss so much the more. And now having four dear children looking to me for guidance and instruction, I feel very weak, and were it not that I can confidently rely on an Almighty Arm, I should be crushed with the feeling of responsibility. Then also, *now*, I alone am left in Welshpool, a witness for the truth. There is a dear sister about ten miles away, who comes in to see me when she comes to the town, but that is necessarily seldom. You will, I know, though personally unknown to you, sympathize with me under these circumstances. My husband literally fell asleep. He had been ailing for many months, and kept his bed for two months. An internal tumour was the cause of his death. He had suffered very much whilst getting about, and had two attacks of pain in bed, but the last three weeks had *none*. We had many sweet "seasons of comfort" together, and at times his sense of the goodness of God to him in leading him to see the truth, and of having been the means of leading me into the way of it too, was overwhelming, and he said he could have shouted for joy. This testimony has been borne to everybody who would listen to the truth, with whom he came in contact, but he was very diffident though when talking of the "one faith he forgot himself in his theme.

## AUSTRALIA.

**Melbourne.**—Brother Barlow (formerly of Birmingham) writes:—"We take the opportunity of sending (by favour of brother Walker) a report of our present ecclesial position. For the benefit of those visiting here from the other Colonies, we are glad to say that the ecclesias of Melbourne, Windsor, and Balacava are united in fellowship and have formed themselves into two branches of one ecclesia—the one meeting for breaking of bread in Protestant Hall, Melbourne, at 5-30 p.m., and lecture at 7; the other branch meeting at Oddfellows Hall, Albert Street, Windsor. Morning meeting for breaking of bread, 10-45; afternoon meeting for breaking of bread at 5-0; lecture at 7-0. We have united on a firm basis. Our rules are as the Birmingham ecclesia and 'basis of fellowship,' 'the statement of faith' together with a strict clause on the inspiration of the Scriptures, and a rule disfellowshipping those connected with the friendly societies of the world claiming brotherhood. To some, this latter clause appears too strong, and consequently they hold aloof. We trust a little thought on their part, will bring them to see that it should be no part of those dead to the world (because buried with Christ in baptism) to be found among the societies whose pretended aim is to bring about that state of things which alone can be effected by their Elder Brother at His appearing. Their so-called brotherhood is a farce. It needs but a member to get in arrears with his payments, and action ensues—anything but brotherly—and the fraternity of the world prove itself as expressed in the words 'The tender mercies of the wicked are cruel.' We continue the public advocacy of the truth, and though the results are small, they are enough to cheer us in our labours.—Since last writing, we have had added to our number by immersion JAMES CARROLL, formerly in H. M. S. in Afghanistan, also H. C. SINCLAIR. Also by removal sister Walker, formerly of the Duddeston Hall meeting, and sister Roberts from Sydney. We have Bible classes during the week—on Wednesday evening at brother Van de Griens, Bridge Road, Richmond, at brother Gordon's, Octavia Street, St. Kilda, and at Malvern, also at my house, on Thursday evening, at the Protestant Hall, Melbourne. Our lending library for interested strangers is a great



success, and we have such a demand for the loan of the ecclesial copy of the *Christadelphian* and *Light-stand*, that we would recommend other ecclesias to adopt the same step. We regret the loss of brother Walker, his sister-wife, and sister Sutcliff (by removal to England); but know they will benefit by the change."

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CANADA.

**Innerkip.**—Bro. J. Malcolm writes:—"It is long since we have been able to report any additions to the Ecclesia in East Zorru, but at last we are gratified to be able to report one. His name is WALTER MILLS, formerly a Baptist; he resides in London, Ontario, about 40 miles distant. His father is a barrister, as well as M.P.P. Bro. Mills is also a law student, and is a young man of no ordinary ability. He came to a partial knowledge of the truth about twelve months ago. He happened to be in this locality on business, and while so engaged he made our acquaintance. We loaned him some books including your *Thirteen Lectures on the Apocalypse*, which had the result of awakening a still further interest in the study of God's Word, and like the noble Bereans, he seemed with childlike humility to be anxious to study the Scriptures to see whether the things presented were there revealed. The light of the glorious Gospel gradually dawned upon his understanding with the result of causing his obedience. He put on the name of Christ on Sep. 4th and is now rejoicing, and also doing battle for the one glorious hope revealed in the living Oracles. We have great hopes with his brilliant attainments, coupled with his more than ordinary natural ability, will, at no distant day, be made manifest as a source of strength, as well as consolation to the scattered few who believe in the fulfilment of what God has revealed by the mouth of His holy prophets. Only a few days ago he wrote me a very encouraging letter to the effect that he was more than ever convinced that he had found the truth and that he was willing if called upon to suffer all for Christ. It is our prayer that though he is in a position which would be likely to lead to great worldly advancement and honour, he may be able to imitate the example of Moses and the great Apostle, to count all but loss for the sake of the true riches, even a crown of life.

**Toronto.**—Brother McNeillie reports the death of brother John Teece, under very painful circumstances. He had lately removed from this city to Niagara district, and, on a piece of land he had purchased, was putting up a house, which caught fire, and was burned to the ground. During the progress of the flames he entered an apartment not yet reached by the fire, for the purpose of securing some valuables. Before he could retreat, a volume of flame burst upon him. He was rescued in a dying condition, having been fearfully scorched, and only lived a very short while. This sad event has cast a gloom over the brethren here. His remains were brought here, and interred in the presence of a number of the brethren and sisters, last Saturday. He leaves a wife and two children—not in the truth. Brother Teece was a believer of many years' standing, and an Englishman by birth.

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UNITED STATES.

**Boston (Mass.).**—Brother Trussler writes: "Among our visitors for September we have had the enjoyable company of brother and sister Dowling, from St. John's, New Brunswick. Brother Dowling is recording brother of the St. John's ecclesia; he is also a very fluent expounder of the truth. We enjoyed his exhortation. Their sojourn of two weeks gave us great comfort and consolation. On Wednesday, Sept. 21st, brother Antonio Janerio, from Liverpool, on his way to Buffalo came to see us at our Wednesday evening meeting. Brother Skinner, from Sheffield, England, who landed at New York about three weeks ago, has found employment at Meriden, Conn. Brother Skinner feels lonely not knowing any brethren and sisters there. He desires to know if there are any in or near that city. (We do not know of any, but when brother Skinner has been there a while, it may be different.—Ed.)

**LECTURES.**—Sept. 4th, "The return of the Jews" (brother McKellar); 11th, "Armageddon" (brother M. M. Reid); 18th, "Egyptian, Assyrian, and Babylonian confirmation of Bible authenticity" (brother F. C. Whitehead); 25th, "The house of many mansions" (brother John Bruce).

**Cleveland (O.)**—Brother Faulk, who left Springfield, owing to depression of trade, reports having located here. He says: "We found two brethren who hold fast to the apostolic form of sound words and doctrine, namely, brethren Shaw and Tiller, who are endeavouring, by a quiet and consistent walk in life, to let their lights shine, and by talking and book lending some interest is being awakened in a few, but no fruit at present. We purpose, with the help of the Lord, to continue in well-doing, and leave the result with him. In future, our little ecclesia of four will meet at our home—our basis of fellowship being the whole Inspiration of the Scriptures, *and no compromise*. We also intend having a week-night meeting for Scriptural subjects, with a hope of getting some interested stranger in."

**Jacksonville (Fla.)**—Brother H. Eastman writes: "Though separated by distance, and but three in number, we find great comfort in meeting together, in accordance with the commandments to remember our Lord's death and resurrection till his return. No effort has yet been made to show the truth in a public manner in this city, on account of hindrances, but we have decided to hold Bible meetings at brother Hooper's house in the future, until a suitable public room can be obtained, thus discharging a very important duty of showing the glad tidings to others, which also have received through others, from the merciful God of Abraham. We shall be glad to see any coming this way, who are free from crotchets, sound in the faith, and able to discern faithful runners in the race, from those who hindered and finally disappeared." Brother Eastman gives an account of the fermentations which resulted in his separation from some in Jacksonville with whom he was associated in the first instance, on a misunderstanding."

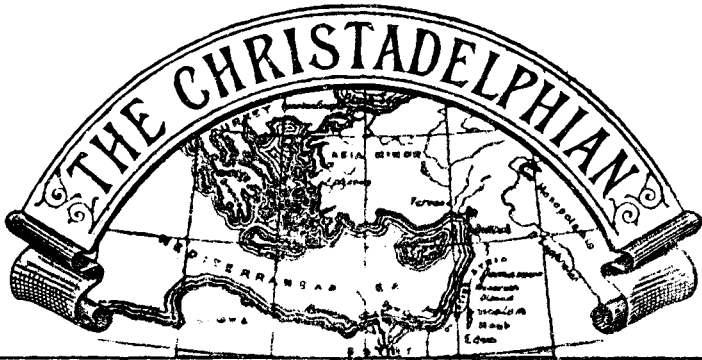
**Kansas City (Mo.)**—Brother George Parke writes; "You will be surprised to hear that there are 11 brethren and sisters of us here, in Kansas City. One or two were here before I came. I only found them two months ago, which I was very pleased to do. How I found them was by brother Steven's address that you put in the *Christadelphian*. At Independence, 10 miles from here. He is now living in Kansas City. The reason I could not find them out was there is no one among them that subscribes for the *Christadelphian* or

*Light-stand*, as I suppose you know, but one of the sisters here gets the *Christadelphian* from her mother in Quincy, Illinois, and seeing brother Steven's address she wrote him, and I did so at the same time, and so we found each other out. They had no meetings until a few months ago, so that I was not likely to find them out. Several brethren have visited me here, and I have visited others, but no one knew of any here besides myself."

**Sansaba (Tex.)**—Brother Beacham writes:—"I am alone here, and wish to do what I can towards sowing the seed of the Kingdom. The time seem favourable. We have had no rain to speak of in this part of Satan's kingdom for nearly three years, and his subjects seem somewhat cowed, and maybe some will listen to the Word about God's glorious age when drought will not prevail. Most of the brethren are emigrating from here to other parts, endeavouring to find a better place. But the time is short. Holy Father, hasten the time when Thy poor disciples may hear the voice of the oppressor no more. A brother who left gave me his old *Christadelphians*, and how much good it does one to read wholesome works on the truth! As soon as I can, I want to take the *Christadelphian*. Times are dreadfully hard here: there is no hire for man nor beast. I thought if the leaflets could be sent, if God should prosper me any more financially, I would send the money. Otherwise I would be bread cast upon the waters, to be found in the day of Christ."

**Worcester (Mass.)**—Brother Biggar says:—"Our number has been increased by the removal of sister Jones—wife of brother Isaac Jones—and sister Saford, from Jacksonville, Florida. We now number 19, and I am pleased to say that we are all of one mind, working together with one object, and that, to save ourselves, and make known unto all men the glorious things God has prepared for them, if they will only believe and obey His commands. We have ordered a large map of Palestine, so that we may get better acquainted with the land of our inheritance. In the meantime our prayer is, 'Come, Lord Jesus, come quickly.'"

**Washington.**—Brother W. T. Hadley reports that there have been two additions here, viz, LOUIS B. RAY (26) and ELLA T. RAY, his wife (22). All watching and waiting the Master's return.



"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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## TWO MODES OF THOUGHT.

BY DR. THOMAS.

The "*thinking of the Flesh*" and the "*thinking of the Spirit*," are thinkings as diametrically opposite as light and darkness, truth and error. The thinking of the flesh is illustrated by the dogmas of Confucius, Zoroaster, Plato, the Jewish Rabbis, Mohammed, and the founders and clergies of the Catholic and Protestant sects of Christendom; while to these has ever been opposed the thinking of the Spirit, whose mind hath been by himself made known through the instruction and testimony of the Scriptures. The flesh loves its own thoughts, as most people love their own bantlings; therefore it is that disciples in the School of the Flesh, (styled by its patrons curiously enough, "the School of Christ") are zealous for those who teach them. Referring to certain Doctors of Divinity in the School of the Flesh the apostle saith, "They went out from us, but they were not of us; they are of the World: therefore they speak from the world, and the world heareth them:" in other words, the world, constituted of the flesh, without understanding of the Scriptures, is error incarnate; doctors or teachers of divinity, who are of that world, speak under the inspiration of error; and as "the world loves its own," therefore it hears them; and has, consequently, no ears to hear what the Spirit saith to the Ecclesias." "The voice of the people is the voice of God;" and "what everybody says is true must be true," are the world's maxims; but as false as the world itself. Try the times of Noah, Abraham, Moses, the Prophets,

Jesus and of the Apostles, by these rules, and their falseness is strikingly apparent; for those witnesses of "whom the world was not worthy," all testify that its "everybody" is corrupt, lying, apostate, and the enemy of God.

The World! What is the value of the world's opinions on divine things? Literally nothing; yea, worse than nothing—they are positively pestilential; and sedulously to be avoided by all who would attain to the knowledge of the truth. What can a man know of mathematics or chemistry, who has not studied the principles of those sciences? Should such a person by any possibility be found in the seat of Euclid, Newton, Davy, Dalton, or Faraday, would he not be the scorn and derision of all intelligent and skilful mathematicians and chemists? Such is the world for wisdom in the things of God, in the estimation of "scribes instructed for the kingdom of the heavens." Mankind are condemned to dig for knowledge as for hid treasure if they would acquire it. This is a law to which there are only rare exceptions, as it may please God. Even his own prophets had to dig in the fields of one another for treasure not specially, or personally, revealed by the Spirit. Witness the case of Daniel's study of Jeremiah (Dan. ix. 2). The world's history shows this to be a law in all departments of its literature, science, and philosophy. All its "great lights" have been "hard students." None of them have become such by the wishing process. A man's wishing that he were wise, though an admission that he is a fool, and therefore a first step to wisdom, never made a wise man yet. *Ex nihilo nihil fit.* No-

thing comes from nothing, not even from wishing, unaccompanied by intellectual or corporeal activity. How absurd then, to regard the opinions of the world concerning God and His truth as anything more than mere folly and conceit! The only depository of knowledge respecting these (excepting His eternal power and Deity, which are manifest from His works) is the Scripture: and into that mine, mankind do not dig. "*Search the Scriptures,*" Jesus; or, "*Ye do search the Scriptures*"—for the Greek will admit of either rendering. Either way he both commands and approves the practice; and condemns men as "fools" who do not believe "all" they teach. Now the Scriptures to which he referred were those alone extant when he uttered the words—namely: Moses and the prophets—(Jno. v. 39-44; Luke xxiv. 25, 27, 32, 44). How much does the world—nay, how much do the "Churches" and their clergy, the synagogues and their rabbis even—for they are "of the world," study these writings? It is notorious that the understanding of Moses and the prophets is deemed unnecessary as a qualification for membership in church or synagogue; or for the "sacred desk" of either. Men whose heads are as empty of their testimonies as the shell of a rotten nut, are the wise and godly men of rabbinical and gentile "orthodoxy." But Jesus denounces them as "fools," because he laid it down as a first principle of genuine faith in him, that a man believe their writings, saying, "If ye do not give credence to the writings of Moses, how can ye believe my words?" The priests, scribes, and lawyers of his day did

search the Scriptures, "because they thought by them to obtain life in the Age;" but they did not give credence to what Moses and the prophets say *apart from the gloss they put on their sayings by their traditions*. This was one of the sins that ruined that generation—a making void of the Word of God by their traditions. Jesus charged this home upon them, and they could not, and dared not, deny it. They "erred, not knowing the Scriptures of Moses and the prophets," a source of error and ruin to every people against whom the same accusation can be proved.

Men, then, whether we call them individuals or the world, cannot know what the Scriptures teach *unless they study them apart from tradition*. This is contrary to their practice. Their custom is to indoctrinate the human mind with tradition from the cradle to maturity. This is called "training up a child in the way he should go, that when he is old he may not depart from it!" It ought to be styled the putting the mind in chains stronger than iron. After they have handcuffed and riveted the intellect, they put the Bible into their hands with eulogy, and saying "Read it, for the Bible is our religion!" They all tell their disciples this, whether clergyman or rabbi; and as their scholars are trained in a sort of awful reverence for the men of sanctimony and the "holy tone," they are too much the creatures of implicit faith to dispute the fact. Believing "as they happen to be led," the one a Rabbinist, the other a Papist; the third an Episcopalian-Trinitarian; the fourth a Congregational-Unitarian; the fifth a Baby-Srinkler; the sixth a Trine-Immersionist; and the seventh ignoring

almost everything but "the light within," a broad brim, and the holy drab—each disciple of these contradictory "faiths" professes to find his own particular creed there, whatever may become of the rest! Were this really the case, what an absurd and ridiculous book the Bible would be! But according to the present system there is no alternative between the belief of folly or absolute infidelity. So long as tradition rules the mind of man, the Bible will be a nose of wax, pinched and twisted into every form the most agreeable to him that wears it. A captive in the chains of tradition, in reading the Bible, sees nothing but his slave-driver there. If he discern a free-ranging thought in the book forming no link of his own chain, he accounts it as nothing, or as having a spiritual import in harmony with the notions he entertains. But the truth is, the Bible is not the religion of such; nor do they believe it *apart from their traditions*, with which it wages destructible and uncompromising war. It ignores them all, except as "damnable heresies," "blasphemies," and perversions of the truth. It does not teach the sentiments of Christendom, with which it has as little sympathy as Moses and the Prophets have with modern Judaism, which is as fleshly or heathen in its origin as the Gentilisms to which it is nationally opposed.

The doctrine of Scripture, then, approved by enlightened reason, is this, that in relation to divine things, *all men are fools who are ignorant of the teaching of the sacred writings; and still fools, if knowing what they teach, they do not believe it all*. Hence the ancient world, whose "wisdom" was the philosophy of the Greeks

and the tradition of the "wise men" and "scribes" of Judah, was a world of fools. That branch of it in which the Sanhedrists rejoiced caused their disciples to draw near to Jehovah with their mouth, and to honour him with their lips, while their heart was removed far from him; for "their fear towards him is taught by the precept of men (Isaiah xxix. 13). But it was a false wisdom, as false as that of the Greeks. So that in the next verse of the prophet we find a prediction declarative of its overthrow—"The wisdom of the wise ones shall perish, and the understanding of their prudent ones shall be hid." Nothing is more evident than the accomplishment of this since the manifestation of the "*marvellous work and the wonder*" of which the New Testament is the record. By that "work and wonder" God converted their wisdom into folly, and took them in their own craftiness. If nothing more can be said for the Jewish element of the world's wisdom, what can be said for the Greek? The apostles proclaimed it all to be mere foolishness. "Let no man deceive himself," said they; "if any one among you think that he is wise in this Aion, let him become a fool, that he may become wise, for the wisdom of this world is foolishness with God." For it is written in the Psalms, "Jehovah knows the thoughts of the wise are vain." Therefore let no one glory in men. That world by its wisdom knew not God, nor the voices of the prophets, nor the wisdom of God in the mystery, ordained before the times of the Aions, and revealed in the apostolic preaching in strict accordance with the prophetic Scriptures (Rom. xvi. 25, 26; 1 Cor. i. 18, ii. 3, xviii. 23).

Yet in the days of that world, contemporary with the apostles, there was more knowledge of God and of His wisdom than in the world of the present time. If man knew the Scripture revelation of God and His wisdom this declaration would be self-evident. But it doth not, therefore darkness it calls light, and evil, good. Its wisdom is the old heathenism with the gods and goddesses converted into saints and saintesses, and that "other Jesus," of whom Paul speaks in 2 Cor. ii. 4, and his "Immaculate Mother," enthroned in skyana, as the Jupiter and Juno of the system. Protestantism, Mohammedanism, and Modern Judaism are to this what the scepticism of the philosophers in the persons of Socrates, Plato, and Cicero, used to be to the cruder superstition of the image-worshippers; for a Mohammedan, Protestant, and Jew, liberalised by the literature, science, and philosophy of our century, ignore all mysteries, confess one God, reject images, and proclaim the immortality of the soul from natural principles, and sing:—

"For forms of faith let senseless  
bigots fight,  
He can't be wrong whose life is in  
the right."

Are such the persons to guide the world in knowledge, to expound the reason of things, and to exhibit the true wisdom? or shall we turn to the idolators of Rome, or to their mystic offspring of Oxford or Geneva? Away from them all, for their thoughts are not the thoughts of God but thoughts of flesh, subversive, and opposed to His!

(To be continued.)

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GOD MUST BE.

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We re-produce the following excellent demonstration of God's existence from *The Earth and its Evidences*. It is on a par with the article that appeared last month on "The Limits of Doubt," only that, if possible, it is more powerful from its dealing with more palpable materials.

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1. Either the universe had a beginning or not. If it had a beginning, that beginning was either caused or uncaused, and if uncaused, explain how there could be an effect without a cause, especially such an effect as the universe, with all the order, design, and life in it. To assert that the universe came into existence uncaused, of itself, by its own will, its own power, is to assert that it existed before it had existence: it willed its own being before there was a being or a will, it exercised power before it had any power at all. What monstrous supposition could be more monstrous? But if its beginning was caused, that cause must have been infinitely superior to itself, and a cause without a cause—God?

But if the universe had no beginning, or was not an effect at all but a cause uncaused, then all the intelligence and life in it are due to itself, and it is self-dependent, without any superior or equal imaginable or known, and the universe must therefore be a god. But the universe consists of parts, the earth and sea, with all the beings animate and inanimate therein, the sun, moon, and stars. Now, if the universe be a god, is it all or certain parts of it only that are divine? All could not be gods, for the universe being a god on the assumption of having no beginning, those being unquestionably with a beginning are no gods. Man is not a god, for his beginning, according to modern science, is due to the ape; nor the ape or any other animal, because, according to science, preceded by plants; nor the plants, for they had no existence when the earth was a molten mass; nor the moon, for it, says science, proceeded from the earth; nor the earth, which was thrown off from the sun by the sun; nor the sun or stars, for their beginning was owing to the nebula. Here scientists stop. Have they at last found their god, without a beginning, the uncaused cause of all? But what is the nebula? Gaseous substance, all gas; and the god of scientists is *all-gas*.

2. Now, if we ask scientists how any natural event or phenomenon occurs or has occurred, the answer is invariably, "According to law." Then did the universe ever exist without law, and if so, how long? If laws had no beginning, they must be gods. If they had a beginning, either that beginning had itself a cause or not. If caused, what was the cause; but if

uncaused, explain how the laws could come into operation without a cause? If changes or phenomena occur according to laws, are these laws the causes of such changes or phenomena? Does "law of nature" merely signify the fixed order in which phenomena occur, or do the laws themselves maintain that order? If they merely indicate the order, then what is the cause of that order; and if the order is uncaused, explain how the universe has perfect invariable order, rather than continual disorder. Human laws are merely rules of human conduct, which may be either obeyed or disobeyed. If natural laws are rules for nature to obey, then how do you account for obedience so perfect and invariable as the scientists say? The earth, sun, moon and stars, are not surely intelligent beings capable of willing, and therefore they cannot obey as men do.—A. McI.

"Every fool will be meddling." So says Solomon. How true it is we do not know at first. It takes time. And the mischief of the meddling is not apparent till experience opens her record. The iron rod will restrain the fool, and so contribute one element of the promised blessedness. The millennium of demagogic quackery and clap trap will be over when the reign of heaven-regulated wisdom begins.

CHRIST AND THE OLD TESTAMENT.— "This argument cannot be escaped from. Jesus Christ rooted himself and his religion in the Old Testament. By that he himself elected to stand or fall. Even if we were outside of Christianity altogether, we should attach immense importance to the fact that he whom even infidels acknowledge as the greatest of religious geniuses should have owned the authority of the Old Testament, nourished his own life by it, and claimed to fulfil it. But to us, Jesus is the eternal Word, the wisdom of God, the first begotten from the dead. It is not merely in his earthly life that he attests the Old Testament. After he was nailed to the tree (after his resurrection) "beginning at Moses and all the prophets, he expounded to them, in all the Scriptures, the things concerning himself." We return to this, after all cogitation: Whatever Jesus believed about the Old Testament, we must believe. We shall be found right in the end if we think thoughts of his thinking. *Other foundation can no man lay than that*

*is laid, which is JESUS CHRIST.*"—*British Weekly.*

THE RELIGION OF THE FUTURE.— S. J. says Talmage spoke more of truth than he was aware when he said the religious discourse of the world would have to be converted before the world could be so. He hinted it would have to be vigorous. He said there is a religious discourse of the future—who will preach it, I have no idea, in what part of the earth it will be born I have no idea, in which denomination of Christians it will be delivered I cannot guess. It will not be of collegiate training or bias but Olivetic and when that sermon does come there will be 1,000 gleaming scimitars to charge on it." (Mr. Talmage, study the Scriptures and you may learn the points on which you confess ignorance. The religious language of the future will be that of command and not of entreaty, that of God and not of man. It will be born in the East, outside all denominations of professing Christians. It will be preached by Christ and his selected friends of all ages. The world will rise in arms against it, but the world will be put down and brought to its knees after much judicial bloodship and uprooting of human institutions. The preaching of the present day will accomplish nothing beyond the elegant amusement of the well-to-do and the soothing of the scripturally ignorant, and the general spiritual demoralization of society. "The religious discourse of the world" will not be "converted" but abolished in fire and sword.—ED. C.)



## IN THE BEGINNING.

John says: "In the beginning was the Word." What was this Word, which we read was in the beginning with God? This can neither mean the Son of God nor the Son of God as a purpose. It is written "the Word *was* God." By this we are forced to the conclusion that the Word is the *Spirit* of God—for God is Spirit and the Spirit and the Word is God.

Dr. Thomas supports this view in *Eureka*, vol. 1 page 90, when he writes "In this text, then, there is one Deity and he is styled the *Logos*. This word signifies the outward form by which the inward thought is expressed and made known, also the inward thought or reason itself, so that the Word comprehends both the ideas of reason and speech—no *Logos*, then there would be no *Theos*, and without *Theos* the *Logos* could have no existence. This may be illustrated by the relation of reason or intelligence and speech to brain, as affirmed in the proposition—no brain, no thought, reason nor intelligence. Call the brain *Theos* and thought, reason, and understanding intelligently expressed *Logos*, and the relation and dependence of *Theos* and *Logos*, in John's use of the terms may readily be conceived.

Brain flesh is the substance or hypostasis that underlies thought, so *Theos* is the substance which constitutes the substratum of *Logos*. *Theos* is the substance called "spirit" as it is written. *Theos* is spirit and He who uttered these words is declared to be himself both substance and spirit," (page 100). One Deity—not three. Holy Spirit is an emanation from His substance, and *that* when focalized under the fiat of His will, becomes things and persons without limit, as to *number or nature*. Of the sons of *Elohim* one is the first-born (Isaiah, ix. 6.) The *Logos* became flesh and dwelt among us. Now *Theos* was the *Logos* says John—that is, Deity was the Word, and this word became flesh in the manner testified in Luke i. 35, 31. The Holy thing born of Mary was the Son of Deity, and therefore equal with God.

The words that came from Jesus then are to be received as the direct teaching of the Eternal Spirit. "He that hath seen me hath seen the Father," said Jesus. Jesus could therefore be called the Word as the revealer of God. He was the Word manifest in flesh, though before he was born the Word existed as Spirit.

Dr. Thomas, *Eureka* I., page 105, writes:—"There is one eternal uncreated substance. This eternal power *is* the *Logos* or Word which is identical with *Theos* or Deity, glowing in light-spirit substantial corporeal."

The words, "Word made flesh," show inferentially that the Word had before existed as Spirit, and as we think of our words as the revealers

of the thoughts of our mind, we can understand that the Spirit is as the word of Deity, whether manifested in the one Son, Jesus, or in a numberless host of Sons of Deity of whom Jesus, the Word, is the first-born or whether manifested in that book inspired of the Spirit and revealing to us the mind of Deity, which we call His Word. May the time soon come for the appearing of our elder brother, when all the children of God shall, through change to Spirit nature, constitute a multitudinous Word of Deity.

S. J.

The tree of knowledge has often been planted, and flourished where the tree of life never grew.

‘There is sure to be a change.’ Remember this, ye that bask in the sunshine of prosperity, or that sit in the darkness of the lowest deep. Neither good nor evil can be everlasting in this mortal state. The popular adage is useful that speaks of a lane with no turning.

WHAT ARE WE TO BELIEVE ABOUT THE OLD TESTAMENT?—So asks the *British Weekly*, in reference to a recent article, contending for a late and a fallible authorship. It answers the question fairly well, and says: “The Old Testament lives and is a unity. It lives, as criticism after criticism dies into silence. It is torn in pieces and scattered to the winds, but the parted leaves fly back and the book is found again. In the full blaze of research its empire over men’s hearts and wills steadily increases. Not a fragment of it can be spared. Did a volume of selections from the Bible ever succeed? No; for men needed every word. Books that seem forgotten for the time emerge from their temporary obscurity, and are found to be pillars of fire by night. . . . Whence comes this? What is the answer that will satisfy except that the Spirit of God is there?”

MORE BABYLONIAN INSCRIPTIONS.—There has just come into the hands of a private collector, a further importation of Babylonian antiquities. The collection consists of a series of about 300 inscribed terra-cotta tablets relating to the revenues and tithes of one of the most ancient of the Babylonian temples. They do not add materially to the information already possessed, but they constitute a further illustration of the reality of those far-past Bible times, which the “wise” a century ago

imagined to be mythical. The majority of the tablets relate to the collection of the revenues of the temple, which were derived from tithes and dues imposed on corn and dates, as well as contributions from pious donors. They afford very clear indications of the wealth of the land of Chaldea in the seventh and sixth centuries before the Christian era. Thus, from one tablet we learn that 4,600 sheep were given to the temple as sheep dues in one year, the owners being allowed to redeem them on payment of certain sums. In one tablet 10,000 measures were received in the third year of Nabonidus, B.C. 553; in another, 500 measures from one man. In addition to corn, we find the receipts for quantities of barley, dates, and other fruits, oils, and honey. The persons paying these dues are gardeners, farmers, boatmen, scribes, weavers, and the master of the camels, and also women, who thus appear to have been taxpayers. One of the most interesting features of these tablets is the great care with which the accounts are kept. The names of the payers are entered in full, and sometimes the name of the father and the trade are given. The amount is entered in ruled columns, and separate payments in other columns, the total being given at the foot, and the whole sometimes countersigned by witnesses. Independent of their value as indicating the flourishing condition of the land of Chaldea and the richness of the temples, some of these tablets are of great historical value, as connecting links in the chain of documents on which Babylonian and Assyrian chronology are based. Every one of these tablets is dated in month, day, and regnal year of the king’s reign when the transaction took place, and are, therefore, a most valuable aid to the construction of the chronology of the period.

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**LIFT UP YOUR HEADS !**

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Lift up your heads ! The sky is dark,  
And madly roars the sea ;  
Sorrow abounds with dire distress,  
And great perplexity.  
No peace, going out or coming in ;  
No hire for man or beast ;  
God's judgments thundering thro' the air,  
His lightnings in the East.

Lift up your heads ! and firmly hold  
The rock on which you stand,  
For lo ! the mighty earthquake shocks  
Are trembling through the land.  
Men's hearts are failing them for fear :  
Look up with firmer hold,  
And watch with humble joyfulness  
The signs, as they unfold.

Lift up your heads ! the Gentiles' times  
Are closing grandly in ;  
The restless hurrying to and fro ;  
The battle's frightful din ;  
God's judgments coming nearer ;  
His wrath on every hand ;  
And folly-stricken millions round,  
Who will not understand.

Lift up your heads ! above the pali,  
The evening shall be clear ;  
This cloud of tribulation but  
Proclaims the bridegroom near.  
" Behold ! I have foretold you "—  
(The Master's words are they)—  
" Lo ! as a thief at night I come :  
Be ready ; watch ; and pray !

E. E. C.

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THE ORTHODOX SYSTEM.—It may be compared to a lofty structure of magnificent proportions and substantial foundations. How shall the poor seeker for truth deal with such a barrier? In besieging a fortress the mode of attack is to *sap the foundations*. Let us do this by the Word. Study will show us that the building, though so pre-

tentious, is of human construction, based upon human thoughts and traditions, and not upon the promises and prophecies at all, of which Jesus Christ is the chief corner-stone. By-and-bye, the walls will begin to totter and fall of themselves. Prejudice that resists argument will often give way before truths left to work upon the mind.—S. J.

## CHRIST : HIS LIFE AND WORK 1,800 YEARS AGO.

BY THE EDITOR.

### CHAPTER XXX.—THE PARABLES—*Continued.*

**T**HE *man with the barns.*—"The ground of a certain rich man brought forth plentifully, and he thought within himself, What shall I do because I have no room where to bestow my fruits? And he said, This will I do : I will pull down my barns and build greater, and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years : take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night shall thy soul be required of thee ; then whose shall those things be which thou hast provided? So is he that layeth up treasure for himself, and is not rich towards God" (Luke xii. 16).

This is not so much in the nature of a parable as an illustration. The object of its employment is manifest from its concluding sentence. It is to illustrate the ultimate folly of making self-provision the engrossing rule of life, as it is with the common run of men. The occasion of its introduction gives even greater piquancy to the lesson. We are informed that "One of the company," on a certain occasion, "said unto Jesus, Master, speak to my brother, that he *divide the inheritance with me.*" This was invoking Christ's authority in a case of disputed title to property. Such an appeal is generally considered important and respectable. In the present circumstances of human life (in which men to whom God has spoken are on probation as to the question of doing the will of God), Jesus could not look on questions of human property as men generally look upon them. First, he denied jurisdiction in such matters in the present stage of affairs, though he will have jurisdiction enough when he comes to exercise judgment and justice. "Man, who made me a judge or a divider over you?" Next, most men would reckon he goes out of his way to have a needless fling at covetousness which more or less animates most men in their dealings. "Take heed and beware of covetousness ; for a man's life consisteth not in the abundance of things which he possesseth." The man who asked him to interfere must have felt this as an unkind rebuff, and the majority of people in our day would sympathise with him. He would feel he was only wanting "his own," and that if he asked Christ to help him, it was because the influence of a just man would be powerful. Yes, but there was another side to the question to which most men are blind. The lust of possession is a snare. It catches the heart and kills it to other and higher considerations which ought to be supreme. Hence Jesus says "Beware," and speaks of "the *deceitfulness* of riches ;" their tendency to cheat the heart out of wisdom. He, therefore, advises men to turn "the mammon of unrighteousness," when it comes their way, into a friend by its use for God in a good stewardship of which He alone, and not man, is judge. Universal experience shows the necessity for his exhortation. Nothing is more common

than for men of enlarging wealth to make use of it for still greater enlargement in self-provision and self-ministration to themselves and families. And nothing seems more ghastly and sterile in the day of death than munificent and skilful arrangements in this direction to the neglect of what God requires at a man's hand in the way of faithful stewardship. Nothing will emancipate a man so thoroughly and wholesomely from the bondage of riches as the use of them in the various duties which God has attached to this probationary state. This is what Jesus calls "being rich towards God" in contrast to a man "laying up treasure for himself." Being rich towards God may not seem much of an acquisition in the day of health and liberty, but the matter wears a different aspect when that day sets in clouds and darkness, as it inevitably does sooner or later. When the dead rise, and the Lord sets up His throne in judgment, the reality of treasure laid up in heaven will be manifest in the eyes of men and angels.

*The barren fig-tree.*—A certain man had a fig-tree planted in his vineyard, and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold these three years I come seeking fruit on this fig-tree and find none: cut it down. Why cumbereth it the ground. And he answering, said unto him, Lord, let it alone this year also, till I shall dig about it and dung it, and if it bear fruit, well: and if not, then after that, thou shalt cut it down" (Luke xiii. 6).

The connection of this parable shows its meaning. The parable itself seems to carry its interpretation on its face. Some of the crowd attending Jesus on a certain occasion reported to him some recent occurrences of a tragical character—the slaughtering of some Galileans to be offered with their own sacrifices: the crushing of some 18 people to death by the falling of a tower. Their report was apparently made in a tone that suggested the opinion that the said persons must have been more wicked than ordinary mortals for such things to happen to them. Jesus at once offered a comment unfavourable to this view and made one of those man-lowering remarks that distinguished him from all human teachers: "Suppose ye that these Galileans were sinners above all the Galileans because they suffered such things? I tell you, nay: but *except ye repent, YE SHALL ALL LIKEWISE PERISH.*" Then he adds the parable which likens them all to barren fig trees spared at the request of a patient gardener, in the hope that a little further treatment may induce fecundity, but on the distinct understanding that a further failure is to be decisive as to their removal as useless pieces of herbage. The parable was, doubtless, uttered and recorded for general use afterwards. It invites men to regard the continuance of their privileges as a mark of divine patience and not as an indication of their own merit. How naturally most men reason otherwise. When prosperity lasts, they complacently take it as a matter to which they are entitled. When adversity comes, they ask, "What have I done?" If they would realise that human life is altogether a matter of divine toleration, because of God's own purpose, and not because of human desert, they would most easily enter into this parable, and take the truly modest and perfectly reasonable attitude apostolically enjoined when we are

ommanded to "work out our own salvation with fear and trembling," and to "pass the time of our sojourning here in fear."

There was, of course, a special applicability in the parable to the generation contemporary with Jesus. The divine displeasure had been gathering over the land of Israel for generations. The iniquity of the people was coming to a head, and the long gathering storm was about to burst, which would sweep Israel from their place among the nations if reformation did not avert it. "Except ye repent, ye shall all likewise perish," had special point as addressed to those who were to be engulfed in the flood of destruction that came with the overflowing of Roman victory 40 years later. We of the nineteenth century stand related to a similar situation. A dispensation is culminating, and judgment impends that will sweep away vast multitudes for the same reason—divine patience long misunderstood and abused. God is gracious and long-suffering. The parable illustrates this, and though the fact will remain absolutely without influence as regards the population at large, it is a source of comfort and encouragement in personal cases where there is a disposition to turn from evil.

*The Parable of the Lowest Place.*—"He put forth a parable to those who were bidden when he marked how these chose out the chief rooms. When thou art bidden of any man to a wedding, sit not down in the highest room, lest a more honourable man than thou be bidden of him. And he that bade thee and him, come and say to thee, Give this man place, and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room, that when He that bade thee cometh, He may say unto thee, Friend, go up higher, then shalt thou have worship in the presence of them that sit at meat with thee" (Luke xiv. 7).

This, like the last, seems not so much what is technically understood by a parable, as a piece of preceptive counsel. Yet it is a parable in so far as it selects one sort of occasion, and one form of humility to inculcate a lesson that applies to all occasions and any form. Invitation to partake in wedding festivities is a casual occurrence, and it would be a poor modesty that was to be confined to such occasions. It is, therefore, a parable in teaching a general lesson by a special instance. The need of the lesson may not be very apparent in modern educated circles where it has become embalmed in the forms of their etiquette: but a very different feeling is created in the contemplation of either the harsh and undisguised emulations of Greek and Roman life, or Jewish life either, 1,800 years ago; or the barbarous self-assertiveness still prevalent in the vast mass of human population on the earth. To the end of Gentile times, Christ's parable will remain the unmistakable indication and inculcation of the kind of behaviour that is acceptable with him. He emphasized the lesson with the immediate remark: "Who-soever exalteth himself shall be abased: and he that humbleth himself shall be exalted." The lesson may have no power with the mass of men, but it will to the last prevail with those who conform to the mind of Christ with the docility and zeal of true disciples. A modest and retiring disposition everywhere is more or less the indirect result of the commandment which took shape in this parable.

*The Vineyard Labourers.*—Jesus had declared that the salvation of the rich would be a difficult thing. Peter drew attention to the fact that they (the disciples) were not rich but poor, and that this poverty was in a large measure voluntary: upon which he invited Jesus to state to them the advantages of their sacrifice. In this, there was a mixture of child-like simplicity with just a trace of complacency verging on vain glory. This accounts for the double nature of Christ's answer, which deals with both aspects of Peter's attitude. First, Jesus deals with the sincere aspect. He tells the disciples frankly that the counterpart of their fellowship with him in the day of his contempt would be a participation in his power and glory when he should sit upon his throne in the day of restitution. He further says that "*everyone*" who had sacrificed for His sake would be recompensed a hundredfold and inherit everlasting life. But He adds a statement that suggests a qualification: "But many that are first shall be last and the last first." The mere giving up of worldly advantage for His sake would not ensure final acceptance with God unless the act were performed and accompanied with an acceptable spirit of modesty and self-abasement: "For"—and he proceeds to employ a parable which can only be rightly understood in view of these attendant circumstances.

It is a parable of hired labourers. The owner of a vineyard goes out early in the morning and employs all that accept service at a penny a day (about 8d.). About nine o'clock (to adopt modern time) he goes out again, and finds other hands loitering unemployed in the market-place. He sends them to his vineyard with the general assurance that he will make their wages right. He did the same at 12 o'clock and three. Again, at five, when the day is nearly done, he pays another visit to the market place, and finding another batch of men, idle, he sends them to work in his vineyard. At the close of the day, the whole of the labourers were mustered for payment of wages. Payment began with those who had come last. The early comers, looking on, imagined that as they had worked all day, they would get more than those who had worked only a part, although the contract was for one day's pay. When their turn came, they received what they had agreed for: but because the others had received a greater amount, they grumbled. Hearing their grumbling, the owner of the vineyard reasoned with one of them on behalf of the rest: "Friend, I do thee no wrong. Did'st thou not agree with me for a penny? . . . Is it not lawful for me to do what I will with mine own?"

It is customary to understand this parable as teaching that every one of the accepted will be alike in their status in glory; that those who have just believed and taken on them the name of Christ and passed away without the opportunity of faithful stewardship, will rank equally with those who through long years of trial have "borne the burden and heat of the day." Another favourite idea with some is that it teaches that every one who believes will be saved without reference to their "walk and conversation." Those who take this view speak of "the penny of eternal life." They suppose the penny to teach that every one called to the vineyard will receive eternal life, and that the difference between acceptable and unacceptable labouring will be in the

position assigned to them in the state to which eternal life will introduce them.

There are reasons for rejecting both views. The first reason lies in the interpretation which Jesus himself gives of the general drift of the parable. He concludes it with this remark : "So the last shall be first and the first last : *for many be called but few chosen.*" As the labourers represent the "called," this makes it certain that they are not intended to stand indiscriminately for the saved. They stand for the called—not for the chosen, though they include the chosen. The parable is employed expressly to teach that it is not every-one casually employed that is selected as a permanent servant by the owner of the vineyard. This reason is of itself decisive. There are others. It is not fitting that any class of the saved should be represented by those who "murmur against the good man of the house," or who have an "evil eye." The idea that all are to be equal would conflict with the plainly enunciated doctrine of the New Testament that the standing of men with Christ in the day of account will be determined by the account they have to render. This doctrine is rejected by the Christianity of the day as a great many other true doctrines are. It has been nullified by the mis-application of that other true doctrine, that salvation is "by grace" "not of works lest any man should boast."

There is no conflict between these doctrines, when it is seen that the doctrine of salvation by grace applies to the foundation and initiation of the plan. If salvati n primarily depended on "works," no man could be saved : for "all have sinned, and the wages of sin is death." One sin is quite enough to ensure death, as shewn in the case of Adam in Eden. Salvation, to be possible at all, has to be "by grace," by favour. This favour takes the form of the forgiveness of sins, by which a man becomes justified in the sight of God, and an heir of life eternal. But forgiveness is *on conditions*. The preaching of the Gospel is a proclamation of the conditions. The conditions not only determine the question of forgiveness or no forgiveness, but they also affect the question of how high in glory those who are forgiven will rise, for there are degrees of attainment in Christ : and it is here where the element of "account" comes in. It is here where "works" will determine a man's position. The man who in this connection exclaims "Not of works" does not "rightly divide the word of truth" but wrests it to his own destruction. Nothing is more plainly or more frequently indicated than that the called will be judged with reference to their works, and that their position will depend upon their account. Let these examples suffice :—"Behold I come quickly, and my reward is with me to give every man *according as his work shall be*" (Rev. xxii. 12) ; "The Son of Man shall come in the glory of his Father with his angels, and then he shall reward every man *according to his works*" (Matt. xvi. 27) ; "Every man shall receive his own reward *according to his own labour*" (1 Cor. iii. 8) ; "He that soweth sparingly shall *reap also sparingly* and he that soweth bountifully shall *reap also bountifully*" (2 Cor. ix. 6) ; "Have thou authority over *ten cities* . . . be thou over *five cities*" (Luke xix. 17-19).



What then is the teaching of the parable? That not every one who labours in the vineyard will receive the Lord's favour at the last; that not even the forsaking of houses and lands and relations, or the bearing of the burden and heat of the day, will commend to God a man who is a murmurer, or has an evil eye, or who is great in his own eyes: that it is a necessity that a man recognise the absolute sovereignty of the lord of the vineyard, both as to possession and the right to do as he wills, uncontrolled by any will or wish or whim on the part of those whom he favours with employment: in a word, that "*except a man humble himself as a little child*, he shall in no case enter into the kingdom of heaven." The paying of the penny is a mere part of the drapery of the parable, but if a specific counterpart to it is insisted on, it is found in the fact that the Lord is just, and will give all that the holders of the covenant can justly claim to receive—which is merely resurrection. Everything beyond this is favour-grace: and the Lord bestows this of His own bounty, and only where men find favour in His eyes.

*The lost sheep.*—Jesus said, "I am not sent but unto *the lost sheep of the house of Israel.*" "The son of man is come to seek and to save that which was lost." The religious and well-to-do classes of the nation generally had too good an opinion of themselves to regard themselves as the lost: and Jesus took them at their own valuation. They considered themselves the Lord's saved elect, like thousands in the present day. Therefore he did not go after them, but after those whom they despised. "I came not," said he, "to call the righteous, but sinners to repentance." To the publicans and sinners he addressed himself: and this class paid attention to him. At this the Pharisees and Scribes murmured, saying, "This man receiveth sinners and eateth with them." This gives the key to the parable he spoke: "What man of you having an hundred sheep, if he lose one of them doth not leave the ninety and nine in the wilderness and go after that which was lost until he find it? And when he hath found it he layeth it on his shoulders rejoicing, and when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me, for I have found my sheep which was lost" (Luke xv. 4-6.) He spoke this parable in answer to their cavils. Therefore, it applies to those to whose association on the part of Christ, the Pharisees were objecting—the sinners. They are the lost sheep—all were, in fact, for all had sinned, but all did not recognise the fact—Jesus had come to seek and save them. It was with this view he humbled himself to their society. He did not associate with them as sinners, but as sinners willing to be saved, which is a very different class of sinners from those of whom David speaks when he says: "Blessed is the man that standeth not in the way of sinners" (Psa. i. 1.) Jesus did not associate with sinners to entertain them or to take part with them in their pleasures or their sins. He humbled himself to them that he might teach them the way of righteousness: and if they would not listen to this, he turned away from them, and they from him. If they listened to him, and conformed to the Father's requirements as made known by him, then he received them gladly, and could say of such to the Pharisees.

"The publicans and the harlots go into the kingdom of God before you." Nay, not he only thus received them; what said he in finishing his parables? "There is joy in the presence of the angels of God over one sinner that repenteth." "More than over ninety and nine just persons that need no repentance." If a Pharisee was glad at the recovery of living mutton, why should he be envious at a spiritual recovery which caused joy among the angels? This was the argument of the parable. The lessons it conveys, it is easy to see; but how flat the lessons fall in our worse than Laodicean age, when the gladness of the angels is esteemed a myth, and interest on behalf of the fallen is pitied as an enthusiasts' craze. Yet there are those who as in Peter's day will "save themselves from this untoward generation." Let such be very courageous, and go in the face of the sublime complacency of a generation of shallow wiseacres who think themselves profound and learned and great and excellent when the state of the case is tremendously the reverse when estimated in the light of divine common sense. "The wisdom of this world is foolishness with God."

*The Lost Money.*—A woman has lost money, and makes diligent search and finds it, and is so glad that she convenes her neighbours to rejoice with her (Luke xv. 8). This parable was spoken on the same occasion as the parable of the lost sheep, and has the same meaning,—the figure merely being changed.

*The Parable of the Prodigal Son.*—There have been many fanciful interpretations of this. There is no need for special ingenuity. The meaning of it is evidently very simple. It follows the parables of the lost sheep and the lost money, and was spoken in the same connection, and is therefore to be read in the light of the cavils and feelings that suggested them. The Pharisees and the Scribes murmured at Christ's reception of publicans and sinners. Christ aims by parable to exhibit the true meaning of his attitude which on the surface appeared ambiguous. This he could not have more effectively done than by supposing the case of a man with two sons, one of whom, having received the portion his father had set aside for him, should emigrate and squander his substance in riotous living, and afterwards rue his course of life, and resolve to return home and throw himself upon his father's mercy. That a father should compassionately receive a son under such circumstances must have seemed natural even to the fossilised Scribes and Pharisees. How much more was Divine clemency to be shown to the fallen classes of Israel, who listened gladly to Christ, with an earnest resolution to walk in the ways of righteousness? There was a power in this argument which must have gone home even to the perceptions of "the blind Pharisee." But Jesus did not stop his parable there. He introduced a picture of the odious part the Pharisees themselves were playing. This he did in the case of the second son who stayed at home and behaved correctly, so far as outward decorum was concerned; and who, finding his vagrant brother received, in his own temporary absence, with joy and festivity, "was (on his arrival) angry, and would not go in." His father went out to him, and expostulated with him. The son complained that the father had never made

him a feast, although he had faithfully served him so many years. The father pointed out that he was always at home, and that the whole establishment was at his command, and that it was reasonable they should make merry at the return of a son who had been as good as lost and dead to them all. The whole parable was an answer to the cavils of the Pharisees at Christ consorting with sinners. The record of it has been at the same time an encouragement, during all the ages that have since elapsed, to the erring who desire to return to the ways of right. It is, in a parabolic form, a reiteration of the comforting words of the Eternal Father, by Isaiah: "Let the wicked forsake his way and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon" (Is. lv. 7); or by Ezekiel, "If the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live; he shall not die. All the transgressions that he hath committed shall not be mentioned unto him" (Ezek. xviii. 21)

*The Unjust Steward.*—At the same time, "Jesus said also unto his disciples, there was a certain rich man who had a steward, and the same was accused unto him that he had wasted his goods. And he called him and said unto him, how is it that I hear this of thee? Give an account of thy stewardship: for thou mayest be no longer steward. Then the steward said within himself, What shall I do? for my Lord taketh away from me my stewardship. I cannot dig: to beg I am ashamed. I am resolved what to do, that when I am put out of the stewardship they may receive me into their houses. So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? And he said, an hundred measures of oil. And he said unto him, Take thy bill and sit down quickly and write fifty. Then said he to another, And how much owest thou? And he said, an hundred measures of wheat. And he said unto him, take thy bill and write fourscore. And the lord (that is, the lord of the steward) commended the unjust steward because he had done wisely," to which Jesus adds the comment, "The children of this world are, in their generation, wiser than the children of light." The sense of this remark we realise on reflection. It was good policy on the part of the steward to so use his vanishing opportunity while it lasted, as to make it provide a future for him which it did not yield in itself. The point of Christ's remark lies here, that the children of light—(those who embrace and profess the faith of the kingdom)—do not, as a rule, make a similarly wise use of their vanishing opportunity. They have only one life to live, and but a short time in which to use the power and opportunities they may have as stewards of the manifold grace of God. And yet in most cases they live as if this life would last for ever, and as if its one business were to provide for natural and personal wants. The consequence will be that, sowing to the flesh, they will reap corruption (Gal. vi. 8). In this they are not so wise as the children of this world, who, when they see a thing is going from their hand, make the most of their chance, "making hay while the sun shines." That this is the view Jesus wished to enforce by the parable, is evi-

dent from the remarks with which he accompanied it. "And I say unto you, Make to yourselves friends of the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations." The mammon of unrighteousness is a phrase by which Jesus defines worldly wealth. Why he so designates it, we need not concern ourselves to enquire beyond noting that, as a rule, wealth is acquired and used unrighteously, which sufficiently accounts for Christ's expression. The important question is, How can the Mammon of unrighteousness be turned into "friends" against a time of failure? The time of failure is certain in view of the fact that everyone of us must shortly part with all that we have. Death dissolves a man's connection with all he may have; and resurrection will not restore it. He will emerge from the ground a penniless man. How can wealth be so handled now as to be at such a time a "friend" providing us "everlasting habitations?" Jesus indicates the answer in saying, "He that is faithful in that which is least (mortal wealth) is faithful also in much (that which is to come).

. . . If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's—(the property of Christ in our hands now as stewards),—who shall give you that which is your own?" (what a man receives in eternal life will in a peculiar sense be "his own"). Faithfulness, then, in the use of what we have now is the rule of promotion when the time comes to "give to every man according to his works." "Unrighteous mammon" used in the service of God will be found to have been turned into a friend for us in the day of account when we have no longer any control over it. How it may be so used is abundantly indicated throughout the Scriptures. It is not confined to any particular form, but certainly does not consist in bestowing it wholly on one's own respectability and comfort whether in self or family. The mode is indicated in Paul's words to Timothy about the rich: "Charge them that are rich in this world . . . that they do good; that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a *good foundation against the time to come*, that they may lay hold on eternal life" (1 Tim. vi. 17—19). Jesus strongly recommends this application of the unrighteous mammon, by which a dangerous foe is turned into a friend. He emphasizes his exhortation by dogmatically asserting, "No servant can serve two masters. . . *Ye cannot serve God and mammon.*" The doctrine may be unacceptable but it is true, as will be found in joy and grief by two different classes in the day of the issues of life.

There is no real ground for the difficulty that some feel about Christ parabolically holding up an unjust steward for imitation. He did not do so in the matter of the unjustness. The falsifier of his master's accounts is only introduced to illustrate the wisdom of providing for future need. The children of this world do it in their way, the children of light are exhorted to do it in theirs, by a faithful use of "the unrighteous mammon."

"CARE."

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

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

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

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

—A *clip* (G. W. M.).

WHAT IS MAN?—There are two answers to this question. They are not both true. We have to choose between them. The Bible answer is this: "Man is like to vanity: his days are as a shadow that passeth away." The most recent answer of human complacency is this: "A man! No line can measure him; no

limit can bound him. The archangel before the throne cannot outlive him. The stars shall die, but he will watch their extinguishment. The world will burn, but he will gaze on the conflagration. Endless ages will march on, he will watch the procession. A man! The masterpiece of God Almighty."

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**SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN  
ECCLESIA, NO. 185.**


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*“Exhort one another daily.”—PAUL.*

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We have been reading this morning (Oct. 31) that Philip being commanded to join himself to the chariot of the Queen Candace's eunuch, who was returning from a worshipping visit to Jerusalem, and having done so, and finding him reading a certain portion of Isaiah, “began at the same scriptures and preached unto him Jesus.” We cannot do better than do so ourselves with regard to the portion of Scripture brought under our notice in the daily reading. Let us “begin at the same scripture” and go where it may lead us.

But first, it is worth while noticing that the man honoured thus with divine attention at the hands of Philip was found “reading the Scriptures.” God has given us the Scriptures that they might be read; and in reading them, we are paying attention to him. In honouring them, we are honouring Him; and it is a declaration of His own “Them that honour Me, I will honour.” This is illustrated in the case of the eunuch before us. It is illustrated in many other cases. The first presentation of the truth to the Gentiles as such was made to a man who “feared God and gave much alms to the people and prayed to God alway.” It is written: “They that seek me early shall find me.” “If thou seek him, he will be found of thee.” The principle holds good to the present day. Men earnestly seeking God, in the right appreciation of His Sovereign greatness and their own littleness (which is not always the mood of modern “piety”)—are the men who are led out of the Babylonian jungle of obfuscating modern theology, into the way of the truth—simple, pure, beautiful truth.

“Beginning at the same Scripture,” we are in the 8th chapter of Daniel

which has been read this morning. It might not seem at first sight as if there were much in this chapter connected with Jesus whom Philip preached, and whom we have met this morning to call to remembrance. A right understanding of its contents will, however, reveal a different state of things. Even the last verse of the chapter but two, will show a connection. The power spoken of was foreshewn as “standing up against the *prince of princes*.” It is, the prince of princes—the king of kings—we have met to remember this morning, so here at once we connect the chapter with the object of our assembly.

The connection becomes very apparent when we take a comprehensive view of the chapter. This comprehensiveness takes in the beginning and the end and the details between. Though the vision astonished Daniel and puzzled all to whom he submitted it (as we gather from the last verse), the lapse of time has placed us in a different relation to it. The protracted period which it covers having run out—its symbolic prophecy having become the facts of literal history—we are in the position of being able to understand it easily, as anyone of an ordinary capacity giving attention to it will see.

The date of its communication to Daniel is given—“the third year of the reign of King Belshazzar.” It was, therefore, before the Babylonian empire had fallen before the prowess of Cyrus. All the events shewn in it were therefore future, but some of them just impending. Daniel, in fact, lived to see the fulfilment of the opening prophecy of the vision—viz., the advent of the Persian empire.

What he saw was—first, a ram with two unequal horns, which the angel explained

to him (verse 20), stood for the joint dynasty of the Medes and Persians. This ram he saw push in all directions in a very formidable and irresistible manner, till it became master of the whole field. While considering its movements, he saw coming from the west, with bounding speed, a strong energetic he-goat, with a formidable horn between his eyes. It was explained to him (verse 21) that this meant the Greek power under its first imperial chief, "Alexander the Great." The goat, quickly clearing the ground, rushed at the ram and overthrew it, and stamped it to death. The goat, in its turn, became master of the situation. Daniel, however, observed when the conflict was over that the formidable horn in the head of the goat was broken, and that four smaller horns had come up in its place. It was explained to him (verse 22) that the meaning of this was that the head of the Greek empire would fall shortly after its establishment, and, in consequence of this, the empire would be parcelled out into four parts. While he considered the four horns, he saw come out of one of them another horn, which, in a manner we cannot well realise apart from seeing the vision itself, "waxed exceeding great towards the south, and towards the east, and towards the pleasant land." It was explained to Daniel (verse 23), that this meant that in the latter time of the four Greek kingdoms, another power — a destructive power — should establish itself in the territory of one of them, and assume a menacing attitude towards the Holy Land and people, which it should ultimately destroy and "cast down the truth to the ground, and practise and prosper" (verse 12). The merest glance backwards at history shows us what power this was. We have but to ask by whom was "the daily sacrifice taken away and the place of the sanctuary (Jerusalem) cast down?" By whom did God thus punish Israel "by reason of transgression?" What power "destroyed the mighty and the holy people?" By whom was "the

truth cast to the ground?" There is but one answer—ROME. She answers to the prophecy on all points. She manifested herself Holy Land-wards first in her encroachments on the territories and jurisdiction of the Greek kingdom of Syria—one of the four. She absorbed the others at last—Greece, Macedonia, Egypt; but it was in the Syrian division of the Greek Empire where her power first overshadowed and then eclipsed and extinguished "the mighty and the holy people." Christ's prophecy of the approach of the Roman arms, and his allusion to the reason of their permitted triumph (Matt. xxiv.; Luke xxi.), furnish the finishing evidence of the identity of the little horn of the goat with the Roman power, whose outlined mission is not yet accomplished. It is nearly so but not quite." Having destroyed Jerusalem A.D. 70, it "cast down the truth to the ground." It did this in two ways. First, under the Pagan Cæsars, it persecuted the witnesses of Christ's resurrection, and employed its power against all who received their testimony. Secondly, when the Pagan form of Rome's Government was overthrown, when Christianity became nominally the religion of the State, it nullified New Testament Christianity by promulgating fables in its name, and persecuting and destroying to the ground all who opposed its corrupt doctrine, and contended for "the commandments of God and the faith of Jesus Christ." "Through policy it caused craft to prosper in its hand." Religion became a craft of the most advantageous description, and through the corrupting influence of prosperous peace for all who conformed, it destroyed many; This power has "magnified himself in his heart." The city has come to arrogate the title, "The Eternal City." Its living head claims to be the head over everything on earth that is worshipped, receiving and accepting the title, "Holy Father," which belongs to God alone.

This power has but to "stand up against the Prince of Princes," to com-

pletely fill the programme. This it will shortly do as revealed in the *Apocalypse*, where at the coming of Christ we see "the kings of the earth and their armies (with the false prophet of Rome in their camp) gather together against him." Although Russia is the head of the confederacy that receives its shattering blow in the Holy Land when Christ appears, we must not forget that Russia at that time is but the clay that holds the materials of the Roman feet together. The "kings of the earth" that oppose Christ are the "ten kings," and the ten kings are the Roman kings, the kings of the Roman earth as shown by the ten horses appearing on the head of the Roman dragon. In their last essay, they are headed up under the pontifical power of Rome. Rome thus, in its last appearance on the stage, "stands up against the Prince of Princes."

We are interested in all these particulars because of what comes last in the vision. The time of its duration was stated in Daniel's hearing—2,300 or 2,400 days. This period, whichever of the two statements of it we select, is expired. It is 2,400 years ago since the Persian ram appeared on the historic arena. We are, therefore, close under the shadow of the finishing event of the vision, which is thus announced, "Then shall the sanctuary be cleansed." Or to take the other form of it at the close of the chapter, "He (the power standing up against the Prince of Princes") *shall be broken without hand* (without human instrumentality: by divine power direct), for "at that time shall Michael stand up, the great prince that standeth for the children of thy people, O Daniel; and there shall be a time of trouble . . . and many of them that sleep in the dust of the earth shall awake." What succeeds this display of divine power, we know: the setting up of the Kingdom of God in which "the wise shall shine as the firmament and they that turn many to righteousness as the stars for ever."

Consequently, this 8th chapter of Daniel, instead of being unconnected with Jesus, leads us directly to his presence at his coming in power and great glory. It supplies us with the historic framework to which that event is related. It connects the times and events in which we ourselves are embraced with the great event of events in which God's plan with the earth has its issue. It shows us that the night is far spent, and that the day is at hand. How bracing that view is every one can bear witness who has at any time felt the force of its power as a conviction resting on evidence clearly discerned. Nothing more easily reconciles us to the disagreeables or the sacrifices of the present life (when subordinated to divine requirements), than the knowledge that the swiftly fleeting present is bearing us onward to a time when life will become a beautiful and a glorified thing. Nothing appeals more powerfully to human motive than the certainty that human life will shortly come under the review of an unerring and omnipotent judge whom God has ordained to "give to every man according as his work shall be." Nothing more powerfully nerves a man to the endurance of the hardships of a faithful service than the prospect of Christ's approbation of that service, and his practical recognition of it in the promotion of the faithful servant to a position of honour and love among myriads of the Father's perfected sons in a day of power and gladness. Nothing more thoroughly enables a man to cheerfully resign himself to the position of a stranger in the earth abdicating political privileges and foregoing political benefits and distinctions than the conviction that not only are all human politics ultimately vain, but that there waits at the door with Christ, the solution of every problem that affects the well-being of man, whether physiological, social, spiritual or political.

All this spiritual comfort and moral power comes with faith in the visions shown to Daniel. To the superficial eye, they may seem sterile and uncouth, hard, unattrac-



and dry. The superficial eye is not the eye of the wise, but the eye of the wicked, and it is written in Daniel "None of the wicked shall understand, but the wise shall understand." Pierced with the eye of wisdom—discerned by the spiritual understanding that comes with the docile heart that fears God and keeps his commandments, the visions of Daniel appear much otherwise than unattractive. They are the authentic exhibition of God's purpose—a purpose to bring order out of confusion, good out of evil, well being and glory out of the affliction that has lain heavily on the human lot since human life appeared upon the earth. They shew us the mode to be observed in the accomplishment of this gladsome result. They enable us to trace the hand of God in the evolution of the plan so far as it has been unfolded in the history of the world hitherto. They present the holy land and people as the pivot of operations, concurrently with "the truth" sent to them which Rome has "cast down to the ground." They therefore give us all the zest of Jewish feeling infinitely strengthened by the love of the God of their fathers and of Christ their King. We come, without any trace of what people call "sentimentality," to "mourn for Jerusalem" and to be glad at the prospect of her returning day. We pray for the peace of Jerusalem with a fervour that comes with a discernment that with her peace is bound up every good that the most enlightened human heart can desire—the wellbeing of man and the glory of God in all the earth. Without "cant" at all, but in the language of sober sense, in the robust-minded discernment of cause and effect; in the sensible appreciation of that which is true and actual and good, we can make the language of Psa. cxxxvii. our own; "If I forget thee, O Jerusalem, let my right hand forget its cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy."

Are these things disconnected with "Christ our passover?" On the contrary, they all converge in him. They are all grouped around that table at which he said "I will drink no more of the fruit of the vine till that day that I drink it new with you in my Father's Kingdom." He himself is the centre of all the things shewn to Daniel and of all the hopes adumbrated in his glorious visions. He is the substance and end of the law of Moses; the power-centre of the current Providence that directs events into their appointed groove; the kernel and root of the glory to be revealed. He is the heir to David's throne, the lord of Jerusalem, the king of the Jews, the head and possessor of all the earth. Our breaking of bread reminds us that it pleased the Lord first to put him to grief. It was not without imperious necessity. The Lord laid on him the iniquities of us all. The foundation of the purposed glory had to be laid in righteousness. Every stone of the edifice had to be laid on that foundation. It was designed that every ransomed heir of the glory should bow the knee to the "Lamb of God taking away the sin of the world;" and with rapturous gratitude, take part in the song ascribing "Blessing and honour, and glory and thanksgiving unto the Lamb who was slain," and who should redeem them unto God by his blood. Therefore the hour of darkness had to precede the hour of glory. Jesus had to take the cup of sorrow into his hand before the anointing of the oil of gladness above his fellows. It was the Father who gave him that cup. It was a terrible ordeal, the drinking of it: but he went through it, saying, "The cup which my Father hath given me to drink shall I not drink it?" True, it broke his heart: "My God why hast thou forsaken me." But it was only for a moment. He brought him joyfully from the power of death, no more to see corruption, and exalted him far above all principality and power, the angels being subject unto him. At the

right hand of power he waits till the arrival of the moment, now near at hand, when his enemies will be made his footstool, through the sending forth of the rod of his strength out of Zion. For this hour we also wait,—not in his strength and gladness, but in the frailty of mortal nature, and in the sadness inseparable from the state of evil that now prevails in all the earth—yet with the sweetness of hope that rests in

God, and the comfort that comes with the conviction that even the affliction of the present time are divinely regulated, and even divinely ordered for that discipline which is necessary to circumcise the natural man and bring him into subjection to the divine will, in preparation for that glorious state in which there will be no conflict, no weakness, no pain, no death.

EDITOR.

**HAVING NO INTERCESSOR.**—Dr. Thomas, replying to the published attack of an adversary, says:—"He earnestly entreated God to open his mind and heart to the truth, but results show that God had no respect to his earnest entreaty; 'for God heareth not sinners' (Jno. ix. 31), whose way, sacrifices, and thoughts are an abomination to Him, 'but the prayer of the upright is His delight, and the prayer of the righteous he hears' (Prov. xv. 8, 9, 26, 29; 1 Pet. iii. 12). Mr. W— must be the subject of the righteousness of God in Christ Jesus before his prayers can become audible in heaven, or be of any avail. Being a Plymouth Brother, and not a brother of Christ, he has no intercessor there, no one to urge his petition, like the unhappy 'miserable sinners' of the State superstition, who are ever confessing, but never forsaking, their sins. If he would pray less, and study the Word of God more, he would become better able to discern the truth." Brother A. T. Jannaway recalls attention to these words.

**THE MUTATIONS OF SCEPTICAL THOUGHT.**—In a lecture on this subject, recently delivered in Melbourne, Dr. Cameron Lees said that during the last 30 years, the conditions of theological controversy had greatly changed. The guns used to be pointed at enemies that had since entirely disappeared. The mythological theory, as Strauss propounded it, had now died a natural death. Most thinkers agreed with Stuart Mill that "whatever may be taken from us by rational criticism, Christ is still left." There had been, even on the part of scepticism—cultured scepticism—a coming nearer to the theological position. Generally, this was indicated by a frank confession that religion is a necessary part of human life, and that what is called reli-

gious feeling is really a component part of humanity, and must point to some reality; as when Spenser said that "an unbiassed consideration forces us to conclude that religion, everywhere present as the weft running through the warp of human history, expresses some eternal fact;" or Tyndall, "that religious feeling is as much a verity as is any part of human consciousness," and that "against it, on the subjective side, the waves of science beat in vain;" or Huxley, that "religious feeling is the essential basis of conduct." This in itself was a vast change from those who were accustomed to speak of religion as a device of priestcraft, as the amusement of old women and fools. Of all modern thinkers, Herbert Spencer treated the problem of the universe with the greatest freedom. In a late controversy with Frederick Harrison in the *Fortnightly Review*, he stated the decision to which his riper thinking had led him. In his earlier writings he was accustomed to speak of finding himself in the presence of the unknowable, but in his late utterances he said, in language touching and pathetic, that "beyond the mysterious, which becomes more mysterious the more it is thought about, there will remain one absolute certainty—that man is ever in the presence of an infinite and eternal energy, from which all things proceed." And he said, further, that "since veneration and gratitude are due somewhere, they are surely due, if due at all, to that ultimate cause from which humanity, in common with other things, proceeds." This might be taken as expressing the latest scepticism. It was not theism, but it was certainly a great approach to it. It was surely bringing us very close to the thought of Him whom they called God.

**"ALL, FEW, NONE."**

Do good to *all* !  
Not only those who love, but those who hate,  
No less will do, would you fulfil the great  
Commandment, test of heart regenerate  
In Christ, " Bless all."

Trust few, but few !  
Not all who seem your friends are such at heart :  
Fair courtesy is oft a useful art.  
All flesh is bad, act thou a prudent part,  
And trust but few.

Do wrong to none !  
" Bear and forbear " a maxim good and grand,  
The bravest he who can himself command,  
Who, fearing sin, restrains his heart and hand.  
Do wrong to none.

*All good maxims are traceable to Scripture. The lines above have their root in such precepts as these ; "But I say unto you which hear, love your enemies, do good to them which hate you, bless them that curse you,"—Jesus,—"forbearing one another in love." Have no confidence in the flesh." The lines are selected and slightly altered.*

Our beliefs are independent of our wills, but not our actions. Therefore, hold the reins with firm hand, and exercise a strict judgment over all you do.

USING THE OPPORTUNITY.—S. J. thinks where the newspapers admit Sunday notices, it is the duty of Christadelphians to take advantage of this opportunity of making their existence known. It need not mean committing them to a special lecture. The weekly memorial service is a "showing forth of the Lord's death" and well worthy of being advertised. Those whose curiosity leads them to attend private meetings may be impressed by the beauties and comforts of the truth and induced to examine into its doctrines. Let the light shine—and be grateful for the liberty the press allows.

BAD ADVICE.—A religious paper says :—Mr. Spurgeon's advice to young preachers is not in every respect good. He says he is sure that they would find it a great help to them if they said, "I have not time to study and prepare a discourse, but I will talk according to

God's dealing with my body and soul." Is it wise, says the religious paper, to recommend even Baptist orators to trust, in this way, wholly to inspiration? Are not the results likely to be very unequal in merit and utility?—We might go further than this. What if the extempore oratory is the inspiration of the flesh and not of the Spirit? What if the "dealings" with "body and soul" are not God's dealings at all, but the cloud shiftings and involutions of a very foggy and dyspeptical organisation, with which God has no more to do than with the fever flushes of a plague-stricken cow. "If any man speak let him speak as the oracles of God." This is Peter's advice—much better than Mr. Spurgeon's. No man can speak as the oracles of God who does not make himself acquainted with them. The best advice, therefore, to all kinds of preachers is to get the Word of God into them, and then there is a chance of its coming out of them when they get up to speak. The most profitless of all themes is the state of one's "body and soul."—*Ed.*

## THE PROSPECTS OF THE HOLY LAND.

### PROPOSALS AND REFLECTIONS.

There cannot be a doubt with any affectionate enlightened watcher "upon the heights," but that "the time to favour Zion has come." It is in the "seed sowing stage of animals, men, and institutions," at least. Unenlightened men observe the fact in a dim way, and are astir with their projects and enterprises, which may be regarded as a providential cover of the true project (a form of things illustrated in other connections of Divine matters, such as "The saints, and the people of the saints," "Israel in Israel," "The called and the chosen"), about which true project I have somewhat to say, the exciting and thrilling character of which stirs my imagination, affections, and devout anticipations to a degree of intensity that interrupts the normal conditions of life, for my "sleep passeth from me in the deep watches of the night," and in the day time my "meditations are sweet, sweeter than honey or the honeycomb." To think that we live at an epoch so pregnant with such glorious events and sensational possibilities, touching Jew and Gentile events, so long forecast by the "sure word" hoped and prayed for by all the true Israel of God in every age (surely blessed are our eyes that see); and may be connected individually and collectively with measures for the resuscitation of Jehovah's land and people, after so many ages of unparalleled affliction and woe, scattering desolation, contempt, downtreading and dishonour; and that, in harmony with the revealed pleasure of Him, who "created Israel for His own glory," and made choice of so rich a portion of the earth (the Holy Land) as a gift to His glorious Son and the Lamb's Wife, is ravishing beyond expression.

Are not those pronounced blessed who bless Jacob's seed? and are not the saints, Jews adopted, grafted on the true

olive trees, and partakers of its fatness, though Israel acknowledge us not? Are such not heirs and joint-heirs with Christ of the land and of the family, one of whom said, "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy?" They shall prosper who love thee, pray for the peace of Jerusalem the mother of us all. It is written, "The zeal of thine house hath eaten me up." And shall we not "be about our Father's business" in this connection, as with other parts of His work, with the children of men? There is only one answer to these questions.

In former epochs God has "moved" upon the situation, in such an inscrutable way, so graduated and natural, so dovetailing with the actual normal conditions and circumstances occurring, as to conceal the fact of His actual presence and vital control, except to His affectionate, enlightened children of faith, so that we are justified in presuming upon the observance of the same mode of operations at this crisis, and, being animated with the same spirit of discerning faith and affections, we may address ourselves to this work, with fullest confidence, and not be "like the ass, or the ox," or the children of the flesh "without understanding."

It will strengthen our convictions (and enable us to realise the epochal parallel, in a general way), if we examine the historic situation and circumstances in connection with which we find Moses, Daniel, Nehemiah, Ezra, Mordecai, and others, who by intelligent faith wrought with God in their generations. One has said by the spirit the time would fail me, to tell of Gideon, and of Barak, and of Samson,

and of Jephthae, of David also and of Samuel, and of the Prophets; who, through faith, subdued kingdoms; wrought righteousness; obtained promises; stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness, were made strong, waxed valiant in fight, turned to fight the armies of the aliens (Hebrews xi. 32), "God working with them," for the accomplishments of His own designs of wisdom, mercy, and love.

There is another point worthy of notice: when Moses was instructed to build the tabernacle, the people were called upon to volunteer help, in gold, silver, brass, wood, and other material required. And so in the time of Ezra, Nehemiah, and others, at the rebuilding of the temple, Cyrus, the king, commanding and co-operating. God could then, as now, have done "without help from man at all;" but He has permitted intelligent, affectionate co-operation in the past and in some instances, amid circumstances, involving peril, scorn and antagonisms, within and without, of more than ordinary severity; and so I contend if contention is needed (which I doubt) that we find ourselves in a parallel crisis, epoch, and circumstances affording scope for the same discerning affectionate enterprises of faith, and the same scope for omnipotent initiation, vital control, endorsement, supplement, and success.

Granted the above points, and that a representative is in the land, as forecast in my former article on the question, what do I propose further, touching the rise, progress and development of an independent representative colony, which could be made a modern mother colony, so as to afford the most substantial support in moral and material assistance to the Jews in their land at such a crisis as this, that would satisfy the most ardent anticipations and desires entertained and cherished by any of God's children in this age. There

are many methods of accomplishing these results.

The truth has, to the present, created and developed its own preachers, scribes, literature, servants, and friends for every department of its important service in the 19th century—even to its own architect—all forming a living agency impossible of production by purely human instrumentalities; and as its service extends to even what is now under contemplation, why not its own surveyors, civil engineers, mechanics, and pioneers, in every department of agriculture, horticulture, and a thousand industries required for the present enterprise in the desolate land. Men who, like their brethren "of old time," "count not their lives dear unto them"—men supremely zealous and jealous of the sacred character of all God's matters—either testimonies or institutions created by His own providential will.

Now I begin to apprehend anxiety as to what is coming after so much preliminary matter. Well, here it is: First, I suggest the creation and development of an independent representative colony, in the interest (in a benevolent, non-financial, non-religious sense) and on behalf of fugitive and other destitute Jews now pressing and about to enter into the land of their fathers—a people ready to perish.

So great a work would require a board of directors, who, with all other employes in the official sense, should be brethren well known; and proved to be men of intelligence, faith, zeal, and capacity with a "single eye," "hating covetousness," benevolent, righteous, God-fearing men; not as a financial concern, though financial enough to discharge its own liabilities and obligations.

They, in their collective capacity, should acquire, through the influence of Mr. Laurence Oliphant (a gentleman of the rarest qualifications providentially developed, and commanding the unqualified confidence of English philanthropists and statesmen, and also of the whole brotherhood, with whom we

have established the most interesting and hopeful relations), suitable land as a site for the activities in question; after which they should despatch one or more practical, qualified brethren to examine the situation for conference upon the spot, and report, preparatory to those measures of irrigation, spoken of in my former article, cutting out the land for sowing, planting, &c., &c., establishing the numerous industries contemplated by the movement, which, as the situation develops and prospers, may be gradually enlarged and extended, so as to afford capacity for the admittance of Jewish families, for employment, instruction and food, to be clothed and housed, and finally, if found prudent and qualified, furnished with plants, seeds, and other essential materials for independent enterprises in any part of the country, outside the said representative colony; gratuitously or otherwise, as the several cases and special circumstances may justify, or admit, so making room for other fresh, independent families; and thus constituting the colony a nursery, a temporary home, a refuge, and a school; a repository, a storehouse, a kind of European works and depôt for tools, plant, trees, and all kinds of modern and primitive plant suited for all the requirements of so interesting and benevolent an enterprise.

The capacity of such an institution would be practically unlimited in its power to initiate, foster and develop the vast resources of the country; and, in addition to which, it can also be made the depôt for receiving all kinds of produce for disposal in European markets, thus relieving the poor colonists of the special difficulties and loss incidental to the traffic with selfish and rapacious middlemen in their unscrupulous transactions and exactions, and furnishing the said poor colonists at once with equivalents for their stuff in cash, tools, plants, seeds, trees or roots, and so create the greatest confidence and afford

encouragement in the settlers at their new undertakings. It will also be found practical and prudent to place the colony in the best possible sanitary condition known to modern science, not only for its own purity, health, and security against disease, but as a model of what may be wisdom to recommend for every colony in the country for preventing and grappling with evil contingencies likely to arise, from time to time, with such a people so long degraded by habits of neglect and filthiness through ages of sorrowful experience as an outlawed and oppressed race. Provision could also be made for a physiological, pathological, educational, and other departments of service as the colony grew, and while all these measures may be instituted, and adapted for the exigencies of the moment, among the residents primarily, and visitors, provision could be made also with a view to embracing the children and friends of the truth, with all their effects, when that auspicious event in the programme arrives, for "the day star to arise," who is the King, Leader, Captain, Brother, Head, Great Shepherd, and Everlasting Father, to build the Tabernacle, the house of prayer for all nations, the restorer, and to whom belong the great work of restoration of all things, &c., &c., who will first by angelic power call aside his servants and friends to judgment and preparations for future work.

In another article I will hope to submit a few calculations and stubborn facts in relation to industries possible of development in the Holy Land, but which I now must defer to the next article which may appear, God permit.

*(Name at present suppressed.)*

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Fire is good when wisely used, but let it catch the rafters of the house, and the crackling blaze will only delight the thief and the fool. There are different kinds of fire. What is true of one is true of all.

**BRO. C. C. WALKER'S JOURNEY FROM AUSTRALIA.**

For reasons connected with the Gospel of the Kingdom, we (the writer, his sister-wife and her sister, sister Sutcliffe) determined to leave Victoria and return to England. This we have done, having arrived safely in the midst of the brethren of like precious faith in Birmingham. Brother Roberts suggests that a sketch of our passage would not be uninteresting to the readers of the *Christadelphian*, and requests us to write one. It is a pleasure to comply. The determination above referred to has been a matter of some standing, but the carrying out of it has been delayed, and has resulted among other things in the dissemination of the truth in a district where it had been previously unknown, and where it seems it will meet with one or two who will receive it in the love of it. It may be that the delay was angelically supervised for their sakes.

The delay came to an end at last; and on the 19th of August we found ourselves embarking at Williamstown, one of the ports of Melbourne, on board the s. s. *Ormus* for London *via* the Suez canal and Naples. Several brethren and sisters came down to see us off, and their manner of leave-taking somewhat touched us. We had had on the whole a sore and chilling time of it for some six years in the colony, and had got into a somewhat despondent frame of mind, thinking that there was not much love left for us in any quarter. We were on this occasion, and during the last few days of our stay in Melbourne, convinced to the contrary. The truth in Melbourne appears to be entering on a purer and better state of things. We earnestly hope it is so, and pray that God will uphold the right, and bless every effort to know and do His will.

The tug that bore the friends of the passengers ashore having cast off, and the last waving of adieus being over, we were left alone to contemplate the ship of Tarshish that was to be our home for the next six weeks. She was quite a little world in herself, and, not to mention details, there was one constantly recurring thought suggested by her, and that was the ever increasing adaptation of these ships to the beautiful uses to which they will presently

be put,—to bring Zion's sons from afar (Is. lx. 9) to the name of the Lord God of Israel; and the remnant of the nations that escape the devouring judgments of the latter day, to worship the King, the Lord of hosts year by year at Jerusalem (Is. lxvi. and Ezek. xiv.), at that most wonderful "house of prayer for all nations," spoken of in the prophets, and particularly described in the prophet Ezekiel in the last nine chapters of his book; and, we may add, particularly expounded in these latter days, by one of the despised people, who, by God's favour, have become enlightened in His truth. It will be our privilege to understand these chapters well when Bro. Sulley's book comes out; and this, as a sister puts it, will apparently be the solution of the last enigma of the Word.

After a night spent at anchor among the rumbling of a variety of engines, some driving the electric light, we got under weigh at daybreak on the 20th August, and soon began to lose sight of the new land that is being subdued for the kingdom of God. A review of the past 50 years, even in the history of a colony, fills one with wonder and gratitude at the manner in which God is bringing His word and work to pass.

Somewhat less than two day's run brought us to Adelaide, where we anchored for a day. Here I took the opportunity of running up to town, and called twice at the office of Bro. Joseph Brown, but missed seeing him. The truth appears to be just getting a footing in Adelaide.

The next twenty days (between Adelaide and Aden) we spent on the trackless ocean, the sea, sun, moon and stars being the only external objects there were to contemplate. But these ever furnished food for wholesome and beautiful reflection. They were all of them the work of the God of Israel—"our God"—as it is written, "The sea is His and He made it" (Ps. xcv. 5), and "God made two great lights, the greater light to rule the day, and the lesser light to rule the night; he made the stars also." (Gen. i. 16). Of course the scientists think that these quotations don't prove it. That is because the scientists don't know the *weight* of these Scriptures. Christ endorsed these

writings; and Christ arose from the dead; and therefore Christ is the Son of God; and therefore as he said "The scripture cannot be broken." God's works all praise Him, declaring to such as lift up their eyes His fearful majesty and his wonderful beneficence in the adaptation of all things to the needs of the creatures of His hand that inhabit this globe of His vast dominions. As we journeyed northward and saw the southern constellations gradually sinking, and the northern ones rising night by night, we were enabled to form some slight idea of the magnitude of our earth: not much of an idea, but still some idea. And then, to think that this mighty globe was only one speck in His universe, and that the Creator of such things had revealed Himself to men, and to us! and that eternal life awaited us, in which to know more of the Great Being in whose hand is our breath, and whose are all our ways. Then the sea is ever a symbolic reminder of the fulness of the knowledge and glory God is going to bring upon the earth (Is. ii. 9; Hab. ii. 14). What an unspeakable transformation! The reflections suggested by these things are simply overpowering and one can only echo the simply expressed sentiments of the Psalm which says "They that go down to the sea in ships, that do business in great waters; these men see the works of the Lord and His wonders in the deep." (Ps. cvii. 24); and breathe a hearty amen to the prayer recorded a little lower down, "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

On the 6th Sep. one of our fellow passengers died and was buried. He had hastened his end by drunkenness, yet he was committed to the deep in the "sure and certain hope of the resurrection to eternal life," notwithstanding that it is so plainly written that no drunkard shall inherit the Kingdom of God (1 Cor. vi. 10). The service was read in a tone that showed plainly that the reader did not at all relish his task. The stereotyped and lying ritual of orthodox theology makes a man violate his senses in more ways than one.

The same day, at fire and boat practice, a man fell overboard, and though buoys were thrown to him, and boats immediately lowered, he was lost, having apparently been pulled down by a shark. This was a sad and striking illustration of the truth of Solomon's works, "Man knoweth not

his time: as the fishes that are taken in an evil net, and as the birds that are caught in the snare; so are the sons of men snared in an evil time when it falleth suddenly upon them" (Ecc. ix. 12). It was a good opportunity to speak a word as to the nature of man and death, and we had some little conversation with some of the most sober-minded of our fellow-passengers, but with little effect. The rising of the Sun of righteousness is the only possible cure for the gross darkness that covers the earth.

Early on the morning of the 10th, we anchored at Aden, which is described in the "Orient Guide" as the centre of British influence in this part of the world. The following extract from the same book gives an excellent idea of the place. "Aden is an English settlement on a rocky and barren volcanic peninsular, rising to a height of 1,770 feet, separated from the mainland by sandy and rocky flats. It is the Gibraltar of the Red Sea, and commands an excellent and capacious harbour. British authority extends over the peninsular of Aden itself and of Little Aden opposite, and also over a strip of coastline three miles broad; two thousand years ago it was celebrated as a military stronghold; in the time of Constantine and again in the twelfth and thirteenth centuries, it was an opulent trade emporium; after that its prosperity dwindled, till, in the earlier years of this century, it was no more than a wild village. In 1837 a Madras ship was wrecked in the bay and pillaged; this brought the place under the dominion of the East India Company; its subsequent growth was rapid and now it has some 30,000 inhabitants, and is again a great trade centre."

The Arabs here surrounded the vessel in their boats and canoes, diving for coin and selling various wares. They appeared to have no fear of sharks, which must abound in these latitudes. One little lad whom I questioned about it, informed me with great confidence that he had a knife, and that, therefore, the sharks would not touch him. He produced the knife (a little, rusty pocket-knife) with which he proposed to encounter a sea monster such as a few days ago had devoured our poor storekeeper. It would be well for us if we could import more of a similar spirit into the truth's warfare.

We are told that God "made of one blood all nations of men." I suppose that



these Arabs are some of the remote descendants of Ham. His posterity was cursed, and the condition of these people is much worse than that of the more polished barbarism of western civilisation. Of course the truth is the only real enlightener, but these lack not only that, but also education of any sort whatever. They are very far gone from the image of Elohim in which God created man. Talk about evolution! It is a downright insult to one's common sense; and totally against "the best experience" of this and every age. Mankind has deteriorated since God turned Adam out of Eden to shift for himself, and continues to deteriorate to this day. But the time is coming when God will visibly intervene again, and, after judging the world for its wickedness, send forth healing streams of truth and righteousness throughout the earth, purifying even the desert wanderers to shew forth His praise (Is. xliii. 18-21).

After a highly interesting half day, we left Aden about 1 p.m. and by about nine o'clock in the evening, passed through the straits of Bab-el-Mandeb thus entering the Red Sea, which apparently takes its name from Edom and commemorates Esau's selling his birthright (Gen. xxv. 40, marg.) For a day or two here, it was very hot. A paraffin candle that I had put in our lamp (one night when the electric light broke down) was melted, and coming up through the socket of the lamp, coiled itself up into a spiral in the globe. There are several points of interest along the Red Sea, but of course the most interesting, especially to us, was the distant sight of mount Sinai, after entering the gulf of Suez. Very early on the morning of the 14th September we entered the gulf, and before sunrise were abreast of mount Sinai, the sun rising behind the mountains and projecting their bold strong outlines on the morning sky, to be enveloped by and bye in the glorious golden haze peculiar to these desert places. There was much disputing as to which *was* mount Sinai, but we were enabled to identify the peaks by the aid of map and compass, knowing the approximate bearing and distance, and comparative elevation. Mount Sinai was from 30 to 40 miles off, so that nothing but the bold outline of the mountains could be seen. Their aspect was very sublime even from that distance. For ourselves, being in thankful possession of the right understanding of the Word of God, we looked on it with deeper interest than was

possible with those less favoured. To our minds it brought the recollection of the mightiest event in human history, for God has never since interposed himself in *such a manner* in the affairs of any nation, and reminded us of the still mightier events of the near future. Surrounded as we were by all sorts of flippant and blasphemous remarks, we had no heart to speak of these things to many, but to one of the "devout persons" we ventured a few remarks concerning the mighty historical associations of the place, and our reasons for expecting the judgment seat of Christ in the same locality. But popular religion has nullified God's records of His mighty works on the earth, and His exceeding great and precious promises of its everlasting inheritance; the response was a request to explain what Christ meant when he said, "My kingdom is not of this world." The true explanation being given, the result was a charge of wresting the Scriptures. It is a trying time, but the truth will be manifest by and-by.

About four in the afternoon, we reached Suez, and having added a piece to our rudder for better steering, went into the canal and tied up for the night at the second station, probably somewhere in the locality where Israel of old crossed the Red Sea. Moored astern of us for the night was a Russian steamer, which of course brought to our minds the coming conflict, the expulsion of Britain from the land of the Pharaohs by Russia, and the final catastrophe upon the mountains of Israel; things all *plainly revealed*, and as certain to come to pass as the sun is to rise to-morrow, but universally disbelieved because of the universal neglect of the Scriptures. The country (the isthmus of Suez), through which the canal runs, is literally a "waste and howling wilderness," and one ceases to wonder at the murmurings of Israel the more one looks at the dreary plains of sand stretching away into the dim distance in every direction. This desert scenery has an effect and colour all its own, and must be seen to be appreciated.

At daybreak next day we were under weigh again in this remarkable ditch in the desert. Its average width is only about 25 yards so that steamers cannot pass one another, and the traffic has to be piloted on the block system. At one part we witnessed an interesting operation in the widening of the canal. There were about

1,000 camels at work (Job in his latter end had 6,000 all to himself, not to mention other substance), extending over about a mile of the canal, which was straight in this place. Each camel carried two rude boxes slung across his back, and being made to kneel down, the sand was shovelled into these and so carried away. The bitter lakes, and lake Timsah, with the town of Ismailia (the latter the centre of British operations in the stirring times of 1882) next claimed our attention; then the ridge of El Guiser, which was the hardest piece of work on the canal, the height being about 70 or 100 feet above the desert. Here was the ancient route to "the land," and I suppose that Joseph was carried down into Egypt this way. Kantarah, a town nearer the Mediterranean, is the place where the main route to Syria crosses the canal now, and on arriving there we saw caravans crossing by means of ferries. By this time it was getting dark, but, having received permission from the authorities to go on, we arrived at Port Said at about nine at night, and immediately proceeded to coal, an operation that was continued throughout the night, and was attended with the usual discomfort and grimy swelter.

Port Said is a place of mixed nationalities and of the grosser Sodomitish characteristics. The sin of Sodom, as specified in Ezekiel, ch. 16, is not considered particularly offensive nowadays; but God has not changed, and the great cities now are as offensive in his sight as was Jerusalem of old. We left at 7 in the morning for Naples. Port Said is only about 150 miles from Jaffa (ancient Joppa), and our thoughts recurred to brother Collyer and his visit to the land, an account of which the readers of the *Christadelphian* have just enjoyed. We were only half a day's run from Jaffa, and that is only a short day's journey from Jerusalem. Jerusalem is now therefore within 28 days' sail from Melbourne, and is thus becoming more and more accessible, pending the time when it will be the centre of government and religion for all the earth.

Passing the Damietta mouth of the Nile, we were soon out of sight of land, and the next place of interest was the island of Crete, which we sighted in the distance on the afternoon of Sunday the 17th, and on the same day a little later, the island of Gozzo, or the "certain island which is

called Claudia," of Acts xxvii. 16. We passed quite near to it about sunset, and its fine bold headlands vividly brought "our beloved brother Paul" to our remembrance. We read the 27th and 28th of Acts with great and renewed interest in the very locality in which his ship was "exceedingly tossed with tempest." There have been changes in times and men and ships since Paul went to sleep. He will be awake again by-and-bye and will appreciate the wonderful developments made during the "times of the Gentiles;" and, no longer a Roman prisoner, but an immortal son of God, will take part in the rejoicings over the judgments on the dreadful Roman apostasy to which the apostles and prophets are divinely called in Rev. xvii. 20.

The same evening the wind rose, and we had a wonderful display of lightning all night. We passed through the Straits of Messina between one and two in the morning, the island of Sicily on the one side and Italy on the other, being lit up by the awful and beautiful electric-light of the heavens. In the straits, which are only about 10 miles broad, there were the towns of Messina and Sicily, and Reggio (the Rhegium of Acts xxviii. 13), on the mainland of Italy, visible in the darkness by their lights, and their white houses brilliantly lit up every now and then by vivid flashes of lightning. It was a sight never to be forgotten, and the interest of the scene was added to by the steamer reporting herself to the shore by means of the night signals of the Orient line, which consist of red and blue lights burnt alternately.

The next day was a charming one, and the entire day's run was in sight of the lovely coast of Italy. About 1 p.m. we anchored in the Bay of Naples. It is certainly a very beautiful place, as all travellers agree. The country is mountainous (there is no beauty without mountains and rivers), and the town is picturesquely and imposingly situated on the slopes which surround the bay, and comes down to the water's edge. Vesuvius, in the distance, rises to an altitude of 4,165 feet, its top covered with an ominous cloud of smoke from the volcanic fires, its sides partly clothed with verdure and dotted over with white villas, and partly furrowed by streams of lava, forms an imposing and beautiful background. At the foot of the mountain lie the buried cities of Herculaneum and Pompeii, the for

mer buried in lava, but the latter in volcanic ashes, which, admitting of easy removal, have been excavated, so leaving the ancient city exposed to view. It was overthrown in A.D. 79, so that here we have preserved to us remnants of the works of men who dwelt on earth contemporaneously with the Lord Jesus Christ. Naples is a very populous place containing "between 600,000 and 700,000," all under the influence of Romish "sorceries." Some of our passengers went ashore, and had an opportunity of witnessing some of these sorceries. It was a "saint's day," and on going into the cathedral, they found the multitude engaged in venerating the blood of St. Genevieve, some of which (?) was being carried round by one of Rome's sorcerers; and all this, of course, in the name of the Lord Jesus Christ! Who that is enlightened in the truth but will "rejoice" (Rev. xviii. 20) to such a system swept off the earth with the "besom of destruction," or, to put it in the language of the symbol employed in the context, to see the whole thing vanish into the abyss with one mighty surge, as when "a mighty angel took up a stone like a great millstone and cast it into the sea, saying thus, 'With violence shall that great city Babylon be cast down and shall be found no more at all'" (Rev. xviii. 21). Well, here is a sample of the idolatry, and there are the volcanic fires of the locality ready for that particular phase of the work of judgment: the engulfment of the city of Rome after the type of Sodom (Rev. xi. 8).

We left Naples shortly after sunset the same evening, and the next land sighted was the island of Sardinia, and, after that, on the 22nd September, the Spanish coast. On this day we passed through the Straits of Gibraltar, coming very close into the shore at Gibraltar, which Britain holds by the permission of the God of heaven, who has decreed her supremacy on the sea in the time of the end. It is a very commanding position, being of course the key of the Mediterranean, and some idea of the commerce that passes through the Straits may be gathered from the fact that on this day we counted no less than 65 sail (including 7 men of war), and even then did not count all we had seen. Out of the whole number I suppose that not more than 10 were sailing vessels. Having cleared the Straits we passed Cape "Trafalgar,"

which brought to our minds the battle of Trafalgar, an incident in the outpouring of the second vial (Rev. xvi. 3). A passing sight of the mouth of the Tagus, and Lisbon in the distance, recalled Wellington and the Peninsular war, and after this nothing of interest occurred till reaching Plymouth on the evening of Sunday, the 25th. Here, had we been able to go ashore, we should, like Paul at Puteoli, have "found brethren;" but our stay was only of about two hours duration, and so loosing from Plymouth, but, unlike Paul's vessel, regardless of the head winds, we steamed towards London, and reached Tilbury docks on the evening of the 26th, having been 38 days in the passage.

Here on landing, we underwent the usual experience of a search by the customs authorities, being detained among some hundreds of our fellow-passengers for some hours, but at length reached the hotel, tired out, and in thankfulness to God for having brought us safely through. After a day spent in London, we took train for Birmingham, where we arrived on the afternoon of the 28th. We secured a conveyance. Where should we go to?—Well, the office seemed the most natural place, so we directed the driver to Edmund Street, the *Christadelphian* publishing offices. Arrived there, he came down from the box to let us out, remarking, with a comical expression of countenance, "I think this is your place." Yes, there was no doubt about it, that *was* our place. The mottoes above the door and windows put it beyond all question. "THE BIBLE TRUE." "CHRIST ROSE FROM THE DEAD." "CHRIST IS COMING TO THE EARTH AGAIN." This is a remarkable announcement to be set forth in the windows of an elegantly fronted four storey building in a central street of a great city. Of course it is considered eccentric, and excites derision now, but it won't do so when the truth mounts the throne of universal dominion; and the truth *will* do so: there is no mistake about that. We were met at the office by Bro. Shuttleworth, whose facial lines reminded us of one of the chosen nation. We asked him where we had better stay; was the *Christadelphian* Hotel still in existence?—No, it was not.—We had better leave our luggage at the office, and go on to brother Roberts' house. But we did not want to trespass. But it

would not be trespass at all. Well, suffice it to say that in an hour or two, we found ourselves enjoying the hospitality of brother and sister Roberts, at whose house we stayed a few days, feeling as if we had known them for a lifetime. We had never seen them before, but we knew them by their works, and loved them on the everlasting basis of the truth. It will be on the same basis, if we do not fail of the grace of God, that we shall have a *family feeling* (Eph. iii. 15) with Abraham, Isaac and Jacob and all the prophets, and even with the Lord Jesus himself, whom, "not having seen we love." We were soon in the middle of things, and found that we

had fallen upon a perfect feast of fat things. There was brother Collyer's practical visit to the land, and practical Palestine projects arising in other directions also; and there was brother Salley's excellent book on the glorious temple of Ezekiel's prophecy just coming out; most of the proof sheets being at brother Roberts'; and there were other things which need not be mentioned. In conclusion, the whole position is one that, so to speak, says eloquently and solemnly in the ears of every brother and sister who can discern the times, "Hold on long and strong, don't be discouraged; the Kingdom is not far ahead." C. C. W.

14th Nov., 1887.

When is a goose's quill more dangerous than a lion's claw? When it gets into the hand of that other creature having the form but lacking the brains of man. How the world swarms with this species. Carlyle's census was not far wrong.

An uncorked bottle is only a blessing when the contents are good. There are men who are well thought of till they begin to speak. The cork well wired down is best for some. Oh! the bang and the gas when chance takes the wire off.

INSTRUCTED BY A PICTURE.—A picture showed a pouting child who had forgotten to say "Thank you" for a sweet-meat, and who, being asked what good children always said when they got something nice, replied, "More, more." An observer was awakened by this to reflect on the general tendency of men and women to sullenly crave more instead of being thankful for mercies received. The said observer remarks, Let us "In *everything* give thanks"—when the Father withdraws as well as when He bestows His tender mercies, ever remembering that of ourselves, we are unworthy of the least of the multitude of His loving kindness.—(S. J.)

"HOW DO YOU EXPLAIN IT?"—A friend writing to a correspondent asks how it is that John Bunyan, in *Pilgrim's Progress*, countenances the idea of going to heaven immediately after death, while appearing as one of the signers of the Baptist Declaration, recognising "the kingdom of God on earth and many other things that the Christadelphians believe?" Another correspondent transmits a pamphlet written to show that while claimed

as pillars of immortal-soulism and the correlated doctrines, John Wesley and Adam Clarke support in their writings "the doctrine of conditional immortality." The question arises, what is the explanation of this inconsistency. The first answer is that the question is not very much worth putting. John Wesley and Adam Clarke, though energetic and clear-headed men, were not inspired, and were liable to those clouds and aberrations that at some time or other attend the exercises of all fallible intellect. They were peculiarly liable to this embarrassment in the situation they occupied. They were trained in the belief of certain doctrines which it probably did not occur to them to question in a very distinct manner. At the same time, they were readers of the Scriptures, and being endowed with natural vigour of intellect, they could not fail to more or less discern what the Scriptures inculcated. It would consequently happen that sometimes Scriptural thoughts would be in their minds, and sometimes traditional bias, and they would give expression sometimes to one and sometimes to the other, according to mood and circumstances, without being able to see, though sometimes they might feel, that a muddle was the consequence. It has been reserved for these later times to discern that the Scriptures and theological tradition are totally incompatible, and that the expulsion of the latter is necessary before the truth of the former can stand out in the mind with the clear outlines of a marble temple in the transparent atmosphere of an east or far western clime.

## The Christadelphian.

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

DECEMBER, 1887.

With the arrival of this number, the *Christadelphian* will terminate its visits, except to those who have renewed subscription for 1888, or who may do so before the issue of the number for January of that year. We should, doubtless, have a larger subscription list if we acted on the send-till-countermand principle, but the attendant disadvantages would more than outweigh the convenience of it. It is God's method to let men seek before they find. It acts best every way. It enhances the appreciations of the finder, and makes sure that the thing found is wanted. Men value what they have to make an effort to get: and they make no effort to get what they do not care to have. There have been many renewals during the month, and many letters of encouragement as to the help readers find in the *Christadelphian*. If we do not make quotations, it is for reasons that are good. We refer to them with grateful acknowledgment of the wonderful mercies by which God has dispersed the clouds that were at one time threateningly massed on our horizon.

### A FORESHADOWING.

President Cleveland, in appointing Nov. 24th as a day of National thanksgiving for the mercies of the previous year, issued a proclamation, which, in its wording, is a pleasing forecast of the happy day when all the world, under the headship and leadership of Jehovah's King, will in truth and sincerity conform to the proposals made by the Republican President. Brother J. U. Robertson sends the proclamation from Washington. It is the product of an alien, yet worthy of record in the spirit that led Daniel to incorporate in his writing the decree of Nebuchadnezzar,

in which he "praised, extolled, and honoured the King of heaven." It is as follows:—

"The goodness and the mercy of God, which have followed the American people during all the days of the past year, claim their grateful recognition and humble acknowledgment. By His omnipotent power He has protected us from war and pestilence and from every national calamity; by His gracious favour the earth has yielded a generous return to the labour of the husbandman, and every path of honest toil has led to comfort and contentment; by His loving kindness the hearts of our people have been replenished with fraternal sentiment and patriotic endeavour, and by His unerring guidance we have been directed in the way of national prosperity.

"To the end that we may, with one accord, testify our gratitude for all these blessings, I, Grover Cleveland, President of the United States, do hereby designate and set apart Thursday, the twenty-fourth day of November next, as a day of thanksgiving and prayer, to be observed by all the people of the land.

"On that day let all secular work and employment be suspended; and let our people assemble in their accustomed places of worship and with prayer and songs of praise give thanks to our Heavenly Father for all that He has done for us, while we humbly implore the forgiveness of our sins and a continuance of His mercy.

"Let families and kindred be reunited on that day; and let their hearts, filled with kindly cheer and affectionate reminiscence, be turned in thankfulness to the source of all their pleasures and the giver of all that makes the day glad and joyous.

"And in the midst of our worship and our happiness let us remember the poor, the needy, and the unfortunate; and by our gifts of charity and ready benevolence let us increase the number of those who, with grateful hearts, shall join in our Thanksgiving."

"Righteousness exalteth a nation." It is a righteous thing for a nation to own the Almighty hand, but the melancholy aspect of it is that the overwhelming bulk of the American people will treat the invitation as the Ephraimites treated Hezekiah's invitation to keep the passover at Jerusalem (2 Chron. xxx. 10). It is a

beautiful proclamation, but that is all. The mass of the people are unbelievers in the God in whose hand their breath is and in ignorance of Christ as "the way" of approach. Irreverence, playful scorn, and wickedness prevail in all the land as the waters cover the sea. Still, better that there should be a proclamation from the highest seat inviting the people to do honour to the God of heaven, than one couched in harmony with their inclination to jest him out of the universe. It is as a streak of light in the dark, suggestive of the morning light when the whole population, taught by judgment, will know the Lord, and give Him gladsome praise.

#### "CURIOUSLY MIXED."

A recent London cable message to the *New York Herald* of Oct. 28th, refers to Mr. Oliphant's return to England in a way that classes the writer of the message among the Sanballats and Tobiahs, and at the same time illustrates the liability of mere newsmongers to see distortedly when the thing seen is outside the very limited realm of their philosophy. The message says:—

"Oliphant went to live in Palestine some time ago with great projects, among them the return of the Hebrew race. As the Hebrews would not return to their ancestral soil, Oliphant came back to his. He always tumbles into a good thing—sometimes an Atlantic cable company, sometimes an Indian prince to lead in the paths of virtue and peace. (Dhuleep Singh's son, it seems, is now in his charge.) No better bear leader could have been found for young Singh, whose father is in Russia, vowing vengeance against England. Of late Oliphant's literary efforts have been so crammed with mysticism in consequence of the spirits having obtained the upper hand, that he has lost many of his admirers, but he has made great successes, notably in starting a small newspaper, *The Owl*, and in his novel, "*Altiora Peto*," in which two well known New York ladies—one now married to an Englishman—figure prominently. It is a pity that the spirits have got such a tight hold, but nothing can take away Oliphant's great charm."

The correspondent is right about Mr. Oliphant returning to England, but entirely wrong as to the meaning of it and the inference he would deduce from it. Mr. Oliphant has come, but it is merely on a visit—and not to abandon, but to further some of the "great projects" to which he flippantly refers. The editor of the *Christadelphian* is able to speak with authority on the point from having received a letter from Mr. Oliphant, dated from Dahlieh, on the top of Mount Carmel, on the 20th of October. In this letter, he refers to the "Proposals and Reflections" which had been submitted to him on behalf of the nameless brother whose article appeared last month, and from whom another article appears this month on "The Prospects of Palestine." He says: (While deprecating some features of the scheme as impracticable),

"Your friend is quite right about the honey and the perfumes. This last is a matter I am thinking about taking up myself, and if he thoroughly understands the management of bees and the extraction of perfumes, I might be able to make some arrangement with him, and if it turned out successful, we might help the Jews to go into it. I am leaving for England myself by the next mail, but shall be delayed a few days in Paris. We enjoyed Mr. Collyer's visit and sent him a large supply of seeds, which I hope he received."

The nameless brother referred to says:—"The more I look into the question from every side, the more I feel amazed at the ripeness of the entire situation, and am convinced that now is the time to act, and that the brethren are the only qualified people to take up the matter and enter the providential opening with every hope of divine co-operation and success. The information respecting already invented machinery with modern methods of developing the vast resources of the country, is indeed all that could be desired, and all accessible. I am so crowded with information and suggestions as I continue to look into the matter, that it is difficult for me to organize, condense and formulate the matter. The opportunity is a great one in an epochal sense and wants an organized effort to act with intelligence and faith, and in a little time a form of

things may be established, if God permit, which will surprise those associated with it."

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## THE SIGNS OF THE TIMES.

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INCREASING TROUBLE —THREATENING ASPECT OF EUROPEAN AFFAIRS, —BRITAIN AND AMERICA IN THE TIME OF THE END.

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The day does not clear up. The darkening sky grows darker, and "the sea and the waves" become tempestuous. London—the centre of modern civilization—has been kept in terror for weeks by popular turbulence which had at last to be repressed by a strong hand on November 13. Ireland, encouraged by the Liberal party, has become a mass of irreconcilable discontent, and is given over to what, for the time, appears social anarchy. France is torn by envious factions which unearth "scandals," in the highest places, that rivals may be discredited. Europe trembles by the bedside of the peaceful Crown Prince of Germany, whom a malignant distemper threatens to remove at a time when his father's extreme age makes it likely he would soon become his successor on the throne of the German empire, but whose place is likely to be taken by a fiery young prince, the favourite of the German nation, and likely to try his mettle soon in the clash of arms. The general alarm is increased by the alliance concluded between Germany, Italy, and Austria. The *Liverpool Echo* says:—

"Can it be that the triple alliance of Germany, Austria, and Italy against Russia and France is a forerunner of the great battle of Armageddon, which is said to precede the Millennium, and about which the late Dr. Cumming waxed so eloquent in his prophetic work, "The Coming Struggle," some 30 odd years ago? Had he survived until the present time he would have been more and more convinced that the end was near, especially after reading the particulars which have been given by a Berlin corres-

pondent this week of the preparations which nearly all the nations of Europe are making for what looks like a war on a gigantic scale. First of all there is a treaty between Germany and Italy, which is both offensive and defensive, by which Italy is to take the offensive whenever France adopts a threatening attitude towards Germany, or whenever the latter sees fit to declare war against France. The reward which Italy is to get for these services is the acquisition of Nice, Savoy, and a part of the *Franche-Comté*. On the other hand, Germany is pledged not to lay down her arms until Italy has obtained these provinces. The possibility of Italy being beaten is not, however, overlooked, but Germany anticipates no such eventuality in her own case, and the treaty provides that she will only make peace with France on condition that Italy retains her present frontier. War being decided upon with France, Italy is to put into the field nine Army corps, exclusive of cavalry, and fifty Alpine companies; the greater portion of that force being destined to enter France by way of Savoy, whilst a smaller Italian force is to operate in the region of the *Alpes Maritimes*. Besides her land forces, Italy is to provide fifty-five ironclads and a hundred torpedo boats. Another stipulation of the treaty is that Italy is to mobilise 600,000 men of the regular Army and 300,000 Reserves at the outbreak of the war; whilst Germany is prepared to invade France with half-a-million of men, in addition to which she will have 350,000 Reserves ready within a fortnight after this threatened invasion takes place.

"In regard to a projected movement against Russia, another treaty between Germany and Austria provides that, the *casus belli* being agreed upon, Austria shall despatch an army of thirty divisions of infantry and artillery and ten divisions of cavalry to Galicia; and this force is to be joined by a German army of six divisions of infantry and four divisions of cavalry, the combined forces to be under the command of the King of Saxony. The fighting force of Austria-Hungary is put down at 1,060,000, the whole of which would operate against Russia in the event of the German troops being required, say, for operations against France. The force which France and Russia could throw into the field is not mentioned by the cor-

respondent, but there is no reason to doubt that they could provide as many men between them as the other three Powers combined.

The outlook (continues the editor of the Liverpool paper) which these alliances, offensive and defensive, presents bodes badly for the peace of Europe, and should the wars they portend take place it will be the duty of England to keep out of them, if that be possible. If it is necessary that the battle of Armageddon should be fought on the Continent of Europe, we are not aware that even Dr. Cumming or any of the Biblical prophets have laid it down in their vaticinations that it is an absolute necessity that England should take any other part in the conflict than that of a looker-on."

The writer of the foregoing intends a sneer at the "battle of Armageddon," of course. He is to be excused. He only knows the subject as a newspaper gossip, which is not to know it all as it is in itself, but only as it is brought into contempt in the hands of theological quacks and charlatans. When a flippant newspaper scribe handles a subject which he knows only from the shallow crudities of fanatical dabblers in prophecy, it is not wonderful that the performance is a grotesque abortion. Armageddon will come, notwithstanding the sneers, and the sneers will hush wonderfully. It will not be a "battle," but a struggle—a war with many battles in which sneering blood will flow like rivers. England's part is not doubtful. She will in the main be a looker-on, but will come in for some threatening reverses at the hands of Russia, and at the last be humbled utterly by the King of Kings, in whose presence the haughtiness of all human power will be laid low.

#### BRITAIN AND AMERICA IN THE TIME OF THE END.

Brother Coddington recalls attention to the fact that Dr. Thomas said, as quoted in the *Destiny of the British Empire*:—"The pride of Britain, and probably of America, in maritime alliance with her against the common enemy of constitutional govern-

ment and liberty, will be laid low by the wreck of the most powerful and magnificent fleet that ever floated upon the Sea of Tarsish." The prospect of America coming into such close relations with England has always been considered an improbable thing by many in the faith, especially on the American side of the Atlantic, but brother Coddington thinks the improbable is beginning to look likely in view of the presentation of an address to the President of the United States, signed by about a third of the members of the British Parliament, in favour of amity between the two nations, and the settlement of their differences by arbitration.

"Never before, in the history of the two nations (says brother Coddington) has Great Britain's representative memorialised the President, and Congress of the United States, in favour of "International Arbitration." The principle was established in the settlement of the Alabama claims, and the way now seems to be opened for the acceptance by the American people of treaty relations with England, with the view of making future war between them impossible.

"It is truly marvellous (he says), the depth of the Doctor's insight into the oracles of the Deity. There are many of his bold predictions in "Destiny of the British Empire," which the brethren would gain much profit by a close study over again. Since he was laid to rest, in Greenwood, many rose up in opposition to his work, and even challenged his reliance on the inspiration of the Scriptures. Their opposition endured for a season, but where is it now? They succeeded for a while in bringing the Doctor's "Exposition of the Apocalypse" somewhat into disrepute, but not for long. As the Doctor's hand finished the 3rd volume of *Eureka*, he said: "It is the object of the "labour spread over the past twelve years "in the writing of this exposition now "being concluded, to supply the informa-



'tion necessary to a scriptural understanding of the prophecy that its sayings may be kept. Behold, I come suddenly; and my reward is with me, to give every man according as his work shall be. Then will be the time when this exposition will be appreciated at its real value; and its author be rewarded, according to what he hath sown. The work has been faithfully and honestly executed; and, therefore, when 'He who 'testifieth the things expounded' saith, 'surely, I come suddenly, Amen;'

"the author can say heartily with the apostle himself, 'Even so, come Lord Jesus. Amen.'"—*Eureka*, vol. 3, page 706-7.

A few names remain that are "keeping the commandments of the Deity, and have the testimony of Jesus Christ." As in past ages, so in this, "many are being tried and made white; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand;" to which, brother Coddington, we say, Amen!

THE HOLY LAND IN A TRADE CATALOGUE.—The autumn illustrated catalogue of Viccars Collyer and Co., nurserymen, Glenfield, contains the following remarks by the principal:—"Palestine is undoubtedly exciting the attention of all classes, not only for its marvellous past, but also on account of its possible future. A visit to Canaan, with a view to open up commercial relations in connection with Horticulture, is sure to be of interest to our patrons, and as much of the time was spent in the less frequented parts, will be new to most. I made Haifa my head quarters. It is situated at the foot of that truly noble Mount Carmel, on a delightful bay, which extends from Haifa to Arch, and is called the Bay of Arch. The whole distance is ten miles, and for riding or driving, the run of hard, clean sand is unexcelled in the world. It is known to most that Mr. Laurence Oliphant has made Haifa his home, and it was an invitation to visit him there that gave me the opportunity, earlier than I anticipated, of undertaking the journey, having had for some time the impression that an opening was possible for commerce in connection with Horticulture, which was strengthened by a conversation with him some time ago. The quiet beauty of Haifa is unsurpassed, and certainly for the present my host has found peace. His home is situated near the centre of the German colony; a pretty detached residence, with delightful surroundings of fruit trees, shrubs and flowers. Here the vine and fig luxuriate, as well as the olive, orange, lemon, pomegranate, etc., etc. In the garden, at the rear of the house, is

the unique arrangement of vine and fig growing together, forming a most delightfully shady and cool harbour, in full view of the beautiful waters of the Mediterranean—a scene truly conducive to promote the highest thoughts. There are some illustrations round Haifa of what the soil of Palestine is capable of producing; vine and fig culture is extending every year, but at present oranges are not grown to the same extent as in the neighbourhood of Jaffa. Mount Carmel is beyond all praise. In the early spring it presents one vast carpet of flowers of every hue. Some bulbs are to be found in parts, and the collecting of these, and propagating under more favourable circumstances, is now part of our work. Seeds also, of many kinds of shrubs and flowers, have been secured, and presently we shall have a Palestine list of no mean order. . . . There is a growing interest in the Holy Land, and it is our intention to increase this interest by every means in our power, and shall leave no stone unturned to satisfy and gratify our patrons, by supplying such things as can be procured. We have a choice and considerable collection of Palestine Hollyhock seed, and are sure new varieties of great value will be produced from these seeds. Palestine is capable of producing, in such abundance, as will not only benefit, but astonish the world. It is expected that direct shipments of fruits of various kinds, besides seeds and bulbs, will form quite a feature in our future; and no doubt an outlet will be readily found for such products, and in such quantities as will render the enterprise quite satisfactory."

# THE Ecclesial Visitor.

FROM BIRMINGHAM (MONTHLY).

INCORPORATE WITH "THE CHRISTADDELPHIAN."

"They shall make known unto you all things which are done here" (Col. iv. 9.)

OUR NEXT TEA MEETING.—Tuesday, December 27 (open to the interested stranger; babies, poor things, are not in that category. Consequently, and as their presence interferes with the benefit of those who are truly interested, they are not expected). Tea, at 4.30; conversazione, 5.30; public meeting, 6.30; all over by 9 or thereabouts.

THE EDITOR'S APPOINTMENTS FOR DECEMBER — 4th, Birmingham; 11th, Sheffield; 18th, Birmingham; 25th, Birmingham.

## SUNDAY SCHOOL.

December 4th. Luke viii. 1-25.—*Subject for proof*: "That God will abolish death from the earth." 11th, Luke viii. 26-56.—*Subject for proof*: "That Christ is the only way of salvation." 18th, Luke ix. 1-36.—*Subject for proof*: "That man by nature has no hope of salvation." 25th Quarterly address.

## BIRMINGHAM MISCELLANIES.

The annual collection for the Jewish Palestine Colonisation Movement takes place on the first Sunday in December.

Sister Parkin left England on the 17th inst. to join her husband in Canada. She was accompanied by her relative, sister Wyatt, of London.

The visitors of the month have included sister Mary Collens, of Liverpool; sister Collyer, of Leicester, and her daughter Winnie; and brother Dan Clement, of Mumbles.

Sister Ellen Green removes to Guernsey, where she enters the service of brother Renouf. Brother and sister Fox remove to Cardiff. Sister Brabyn has gone for a time to Plymouth.

It was reported at the week-night meeting, in the second week of the month, that a letter had been received by brother

Roberts from Mr. Oliphant, announcing that that interesting gentleman was about to leave the Holy Land on another visit to England, where he contemplated making further arrangements for the industrial development of the country.

Our periodical November tea meeting was duly held on Monday, the 14th. It was largely attended, and marked by the usual interest. The speaking time was mostly occupied by visitors (brother D. Clement, brother Grimes, brother Horsley, and brother C. C. Walker). A most pleasant and profitable evening was spent.

At the Thursday night meeting, November 10th, brother Roberts was requested to give an account of his visit to Sunderland. He said it was the result of a thank-offering on the part of Captain Stonehouse, of the s.s. *Westmeath*, who, having come to a knowledge of the truth after many years bootless search, was anxious to give his neighbours—at least such of them as had a heart inclined to seek for wisdom—an opportunity of attaining to the privilege in which he himself now rejoices. The captain placed a sum of money in the hands of a brother in the neighbourhood of Sunderland to be used with this view. As a first step, the said brother had many hundreds of the *Declaration* posted to selected addresses in Sunderland, intending some time afterwards to follow the act by a course of public lectures, but no hall was available at the time, so this part of the programme had to be deferred to the first week in November, when two lectures were given by brother Roberts, followed in

the succeeding week by two from brother Shuttleworth, and in the week after that, by two from brother Davidson. The attendance was not great at any of the meetings, but a duty was performed, and there the matter rested. Brother Roberts was sorry to find Captain Stonehouse's wife, sister Stonehouse, in a state of illness from which her family have but feeble hopes of her recovery. It will be a sad home-coming to brother Stonehouse after a long voyage.

## 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.*

*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."*

**Birmingham.**—During the month, the following persons have rendered obedience to the truth in submitting to the ordinance of baptism for a union with Christ with a view to the remission of sins:—

October 20th, MARY ANNIE PETERS (15), daughter of brother and sister Peters; and CHARLES BAILEY (29), brother of sister Gale.

LECTURES. — October 30th, "Salvation" (brother D. Clement, of Mumbles); November 6th, "One Lord" (brother Roberts); 13th, "One Faith" (brother Roberts); 20th, "Spirit Writing" (brother Shuttleworth).

**Blackburn and Bournemouth.**—Next month.

**Bridgwater** (Somerset).—Friend Jenkins, a Sunday scholar from Mumbles, writes from this place. He says "The name 'Christadelphian' has never been heard of here, and on introducing our belief, I caused much surprise. I have been at Bridgwater for sixteen months."

**Burton-on-Trent.**—Brother Blundell reports that the little company of brethren here continue to "hold forth the Word of Life." They still hold their meetings in the Central Room, George Street, though the attendance has been very small lately. On Sunday, Nov. 13th, brother Taylor gave a good lecture on "Hell" to a crowded audience—some being unable to gain admission. The brethren feel the loss of brother and sister

Dalton very much. It will be remembered that they removed to Blackpool.

**Deal.**—Sister S Reynolds writes that herself and sister F. Chitty have lately been greatly refreshed and encouraged by a visit from a brother Brand, who brings tidings from Dover of a Mrs. Flemming in that place, with whom brother Brand had been lodging, has become earnestly interested in the truth, and desirous of being immersed into the sin-covering name. (Arrangements will be made, sister Reynolds.—ED.)

**Dudley.**—Brother Hughes reports that two more have come out of Gentile darkness into the glorious liberty, that is in Christ, by immersion as follows:—J. RAY, (44), immersed October 12th, J. WILLIAMS, (30), immersed October 26th.

LECTURES.—October 16th, "The war of the great day of God Almighty" (brother J. Andrews); 23rd, "The Bible" (brother G. U. White); 30th, "The Spirits in prison" (brother E. Challinor; November 6th, "The end of the world" (brother Taylor).

**Glasgow.**—I have pleasure in reporting the addition to our number, of brother John Carruthers.—On the 13th instant, brother Ower of London lectured in our meeting place here, on the "Second advent of Christ; how it will affect the kings of the earth; the closing scenes of the present Dispensation." Although we had not much time to advertize the lecture a, for us, very fair audience—the best I think we have had in our own hall—turned out and listened attentively, while our brother set before them the teaching of the Scriptures respecting the coming King and the future of the earth. Brother Ower also exhorted us after the breaking of bread; we have been cheered by his visit. We still continue our public lectures, and although few respond to our invitation, we have been enabled to interest one or two in the things of the Kingdom and Name.—D. CAMPBELL.

**Grantham.**—"The little ecclesia here has been cheered by a further increase. Mrs. NEAL was immersed into the name of God's Anointed on October 12th, and was welcomed to the Lord's Table on the 16th. She is an intelligent lover of the truth, and will be a comfort to us. May Israel's God be her shield and great reward. Our recent subjects have been:—'The fading leaf,' 'The earth a burial ground,' 'The race for eternal life,'

'Equal to the angels,' 'The sure mercies of David.'"—W. BUCKLER.

**Great Bridge.**—“We are pleased to report another addition to our number, viz., ANN, wife of brother Bloant (47), formerly Baptist. After making the good confession, she was immersed into the saving name on September 14th.”—JNO. HOLLIER.

**Greenock.**—Brother Mahan reports that ROBERT MITCHELL (22) has put on the sin-covering name. He was formerly a Presbyterian. He gave a full account of the truth, and was baptised on September 17th. He has attended the meetings for some time.

**Great Grimsby.**—Brother Sayer reports the addition of GEORGE WILLIE (37) and his wife, ANN WILLIE (32), who have attended the Sunday lectures for some time. They were immersed into the sin covering name on Wednesday, October 19th. Brother Sayer says: “We now number 11 in this Ecclesia—nine brethren and two sisters. Our meeting room is at the Friendly Societies' Hall, Burgess-street. We should be glad of a call from any brother or sister passing through the town.

**Huddersfield.**—Brother Heywood reports the obedience of ROBERT WELSHMAN (30), draper's assistant, formerly Wesleyan Methodist. He was immersed October 16th, 1887. For several years he had despaired almost of ever meeting a body of people who really knew the truth, but the beginning of the present year, it was his lot to be thrown in contact with a sister, after some conversation with whom, he resolved that he would enquire further, and for this purpose, attended the Wednesday Evening Bible Class. The result was that he has been brought to believe in the great truths contained in the Scriptures of truth, and to testify to this belief by putting on Christ in being baptized into his death.

**Irvine.**—Brother John Mullen reports a recurrence of separation here. He says: “You will think it strange to hear of another separation in Irvine. We took that step two years ago, but some of us gave way at that time to the contention of some that the inspiration question did not affect fellowship. We went back only to find discomfort, and not the unity and oneness of mind in regard to the Scriptures that they professed to have; so we have been

obliged to come away.” We have been asked to give a reason why we have written as follows:—“We, the undersigned, having carefully and prayerfully considered the conditions obtaining in your midst, have come to the conclusion, that from the point of view of Divine obligation, it is our duty to withdraw from your fellowship, for the following reasons. Firstly: That you practically deny the total inspiration of the Bible, and its infallibility, by extending toleration in fellowship to those who do so. Moreover, you hold those in higher estimation who so deny, than they who are earnestly contending for the complete inspiration of the Bible, and the entirety and integrity of the Word of God—a standing proof as to your attitude in relation to this most important question. Secondly: You tolerate those in your midst who hold and teach that it is quite unnecessary on the part of an Ecclesia to interfere with any of its members who may choose to marry an unbeliever. Indeed, saying in effect, that believers are at liberty to marry whom they will, either out of or in the Lord, as they may think fit. Becoming persuaded in our minds that the position you occupy as a community, in relation to the subjects above named, is unscriptural, so as not to be partakers further therewith, we have made up our minds to stand aside therefrom as already stated. (Signed) Georg Haughton, John Mullin, James Mullin, Thomas Mullin, John Campbell, James Colvel.” Since then brother Robert Mullin has seen it his duty to withdraw for the same reasons, and is now meeting with us, which makes our number, including sisters Campbell, Haughton, and Mullin, ten. We meet at present in brother Haughton's house, upon the first day of the week, at 12 o'clock, for the breaking of bread, and prayer.

**Leicester.**—Brother Gamble writes: “It has been decided by this Ecclesia to purchase six copies of the *Christadelphian* for circulation among those of our brethren and sisters who are not able to buy one themselves. Will you therefore please forward six copies for 1888 to Brother John Dodge, Red Cross Square, Leicester, who will undertake the management of the circulation. Its value is so strongly felt that we should like to see it in the hands of all the brethren and sisters. Brother and Sister Jones, of Syston (five miles from Leicester), have been alone for a long

time, but now have cause to rejoice that their labours in trying to teach others the truth, have borne some fruit. Isaac Priestley (tin plate worker), interested through their conversation, has witnessed a good confession, and was immersed by us into the saving name of Jesus anointed, on Sunday morning, October 23rd. Brother and Sister Cant, late of Swanwick, have also removed to Syston. The Swanwick Ecclesia had taken no action respecting the inspiration question, but upon the position of the Leicester Ecclesia being placed before Brother Cant, he decided to take the same stand, in which his sister wife has joined him. This makes the number now living at Syston, five. They break bread at Brother Jones's house in the afternoon, and frequently attend our lectures in the evening.—We are pleased to report further additions to our own meeting: AGNES SKETCHLEY (daughter of Brother Sketchley) and ALFRED EDWARD THORNELOE, were both immersed into Christ Jesus, on October 19th, making our number 75. We are truly thankful for so bountiful a harvest, and trust that all the fruit may be unto eternal life.

The LECTURES, which are well attended, have been as follow:—Oct. 16th, "The Bible true, Prophecy fulfilled, &c." (Brother Sketchley); 23rd, "Is it true that man can live without a body, &c." (Brother Shuttleworth, of Birmingham); 30th, "The certainty of Christ's coming to establish the Kingdom of God upon earth" (Brother Weston); Nov. 6th, "That old serpent surnamed the Devil and Satan" (Brother Weston); 13th, "Is it true that Christ is coming to earth again?" (Brother Sketchley).

**Lichfield.**—Brother Sykes writes:—

We are glad to report the addition of our little Ecclesia of Sister Rose Allen, late of Birmingham, who has obtained a situation a few miles out of Lichfield. She gets to the breaking of bread once a fortnight, which makes our little number seven. We meet at my house every first day at 10-45 for the breaking of bread, and 6-30 for worship and reading of *Eureka*. We have got through the first volume in this way, and have found it wonderfully interesting to those who have made themselves acquainted with the Scriptures of truth, and who are hungering and thirsting after the righteousness of God.

We have commenced with the second volume. O what wisdom and knowledge vast and deep is contained in these volumes! It lifts the veil from our eyes, and helps us to see that great purpose which God has purposed in his own Son, enlarging our mind, and, I trust purifying our hearts."

**Liverpool.**—Since our last report was made obedience has been rendered to the requirements of the truth by the following:—on Oct. 22, HENRIETTA HALL (19), waitress; WILLIAM R. RADCLIFFE (20), railway chageman; and THOMAS W. JACKSON (19), newspaper manuscript reader, all formerly connected with the Church of England; and on the 12th November, by JOHN MACDONALD (43), labourer, previously of no settled religious conviction, but until lately attending the Conditional Immortality and Salvation Army meetings. Brother Robert McNeil, an aged man, who had been a quiet unobtrusive member of the Ecclesia for nearly three years, fell asleep on the 19th of September; we have the testimony of one who was with him just prior to his death that "he loved the truth."—HENRY COLLENS.

**London (Islington Ecclesia, 69, Upper Street, Sunday, 11 a.m. and 7 p.m.; Wednesday, 8 p.m.)**.—It is with great pleasure I have to report an addition to our number, viz.; Mrs. HANKINS, who was immersed into the saving name on the 2nd inst. On the other hand we lose by removal our sister Wyatt, who leaves for Canada, where we trust she will arrive safely. We are continuing our Friday evening lectures. The lectures on Sunday evenings for the past month have been as follows:—Nov. 6, "Christ is coming to be a light to lighten the Gentiles, and the glory of God's people Israel," brother G. F. Lake; 13, "Christ is coming to raise Abraham from the dead, and fulfil the promise," brother R. Elliott; 20, "Christ is coming to cause universal peace," brother J. J. Andrew; 27, "Christ is coming to build a temple greater than Solomon's," brother J. J. Andrew.

**London (South).**—(*Surrey Masonic Hall, Camberwell New Road, Sundays, 11 a.m., 7 p.m.; Wednesdays, 8 p.m.*) Brother Martin Evans has removed from Swansea to London, and has become a welcome addition to our number.

**LECTURES.**—Nov. 6th, "The nature of

man" (brother A. T. Jannaway); 13th, "Rome; Its religious history, and impending destruction as revealed in the Bible" (brother G. F. Lake); 20th, "The doctrine of the resurrection" (brother R. Elliott); 27th, "Our Earth: What the Scriptures tell us concerning its past, present, and future" (brother A. White).—C. F. CLEMENTS.

#### Longton & Oldham.—Next month.

**Manchester.**—Brother Holland reports the death of brother Brown, who fell asleep September 24th, after much suffering from time to time. He leaves a wife not in the truth and seven children. The vacant place is more than filled by brother and sister Roberts, of Lincoln, who, having come to reside in Manchester, have cast in their lot amongst us.

**Neath.**—Brother W. J. Gregory, among other hearty things, for which space fails, says:—"We have no additions to report since I last wrote, brother Dan. Clement has delivered several lectures in Neath. Other Sunday nights have been occupied by brethren Tuckers and myself. May the kingdom soon come to dispel the darkness we so feebly attempt to lessen."

**Newcastle-on-Tyne.**—Brother Little reports an addition, by the obedience of ISABELLA LAWSON, Scott's House, West Boldon, on October 16th. She was formerly of the Church of England.

**LECTURES.**—October 30th, "Baxter and Prophecy;" November 6th, "The signs of the times;" 13th, "Universalism;" 20th, "History and mystery of death."

**Newport (Mon.)**—Brother Cross reports the addition of one more to the number here, viz., JAMES EDWARD FAWCETT (23), late of Oldham, formerly Wesleyan. This young man is a friend of our brother Heath, and has lately come to live in Newport. He had been looking into the truth and attending lectures before coming here. We are now 27 in fellowship in this place, and are thankful to say that we have peace and union, and trust it may continue until the advent of him for whom we look.

**LECTURES.**—"The Devil," "The land covenant," "Jerusalem," and "The Prophet like unto Moses."

**Nottingham.**—Since our last report we have lost one of our number, by the

removal to Stockport of sister Lydia Walker, who has been united in marriage with brother William Norman, of that town.—W. H. KIRKLAND.

**Peterborough.**—Brother Bruce reports the addition of JOHN JEFFEREY (37), who has been searching after the truth for nearly three years. He was formerly a Baptist. Brother Sulley paid us a visit, and lectured on November 13th. We had a rich treat after the lecture, in his explanation of the plans of the "Ezekiel Temple" lecture.

**Spalding.**—Next month.

**Swansea.**—Brother Randles reports that brother Grimes has removed to Birmingham, and brother Martin Evans to London. The loss of both is keenly felt, as they were very active in the work of the truth, in lecturing, &c. Brother M. Evans, being a shorthand writer, was very useful in reporting the lectures, which we frequently get inserted in a local paper. Against these losses we have to place the return of sister Hughes to our fellowship, she having been separated from us since the division consequent upon the controversy on inspiration. We regret to have to report withdrawal from sister Emily Palmer, for conduct unworthy the name of Christ.

Brother Walter Winstone requests the announcement that himself and family and others have resigned membership with the brethren meeting in the Agricultural Hall, after taking every step which they conceived the Scriptures to require of them. They had ceased attending 12 months ago, and have now formally resigned, feeling there was no other course open to them without sacrificing the principles of Christ. They thank God for being delivered from a corrupt state of things.

**LECTURES.**—October 16th, "Is it true that a man has a never dying soul?" brother Shuttleworth; 23, "The annunciation of the angel Gabriel," brother G. Palmer; 30, "The preaching of Christ and his apostles," brother Evans; November 6th, "Baptism," brother G. Palmer; 13, "What are the things the angels desire to look into?" (1 Peter i. 12).

**Syston.**—Brother Jones reports that ISAAC PRIESTLY was immersed into the saving name at Leicester, on Sunday, Oct. 16th. This is the first fruits of the truth in Syston, and increases the number to five. Brother and sister Cant removed to this place from Swanwick two months ago.