

THE
CHRISTADELPHIAN;

A MONTHLY PERIODICAL,

DEDICATED WHOLLY TO

THE HOPE OF ISRAEL,

ARISING OUT OF THE COVENANTS MADE BY GOD WITH ABRAHAM AND DAVID; AND

RENEWED IN PROMISE TO THE PROPHETS;

AND TO THE FAITH OF CHRIST PREACHED BY THE APOSTLES

OVER EIGHTEEN HUNDRED AND FIFTY YEARS AGO;

IN OPPOSITION TO THE DOGMAS OF PAPAL AND
PROTESTANT CHRISTENDOM.

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

VOLUME XXXI

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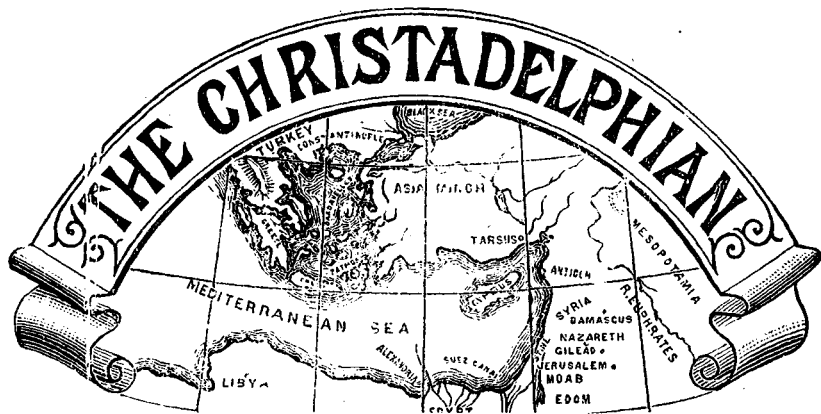
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“He (Jesus) that sanctifieth, and they who are sanctified, are all of one (Father) for which cause he is not ashamed to call them BRETHREN.”—(Heb. ii. 11).
 “For the earnest expectation of the creature waiteth for the manifestation of THE SONS OF God.”—(Rom viii. 19).

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ROME, JERUSALEM, AND PETER.

BY DR. THOMAS.

(Continued from p. 444, vol. xxx.)

AT this early date, A.D. 33, all that were in Rome called saints, were “the beloved of the Deity.” It was not then necessary to go to Rome to be “canonized” by a pope. They had been made saints at Jerusalem by the word, which called them to that holiness without which no man can see the Lord (John xvii. 17; Rom. i. 7.) These spiritually-endowed saints were the Mouth of the Deity; first, to the Jews, and some years afterwards, to the Gentiles, of Rome. For a few years, they preached the gospel to none but Jews; so that for that space, the ecclesia in that city was composed solely of the circumcised. It is not surprising, therefore, that the pagans should make no distinction between the Ecclesia and the Synagogue. They regarded them all as Jews; so that, when Claudius commanded all Jews to depart from Rome, Aquilla and Priscilla, though Christians, had to leave. But, before the publication of this edict, Peter had opened the door of faith to Gentiles, as recorded in Acts x. and xi. The news of this soon reached Rome, and the Mouth of the Deity was opened there to the same effect. Pagans were invited to “the obedience of faith for His name,” that they might become “the tabernacle of the Deity,

and dwellers in the heaven,” together with the saints already separated from the Synagogue. But for this extension of the Ecclesia, the edict of Claudius would have left none of the saints in Rome. It expelled all natural Jews, without regard to their belief; so that, in this crisis, the Ecclesia there would become in appearance entirely Gentile. But, when the edict became obsolete, the Jewish members would many of them return; nevertheless, the Jewish influence in the Ecclesia would predominate no more.

From this sketch of the origin of things in Rome, the reader will easily perceive how Peter, the apostle of the Circumcision and the Two Keys, came in after times to occupy so prominent a position in the capital. When the strangers of Rome returned from Jerusalem, they would unquestionably speak more about Peter than the rest, because he was chief speaker. From this fact, he would acquire the title “Prince of the Apostles” and Holder of the Keys; and though there is no reliable evidence that he ever was in Rome (and, if he ever had been there, the account of it would hardly have been omitted from the Acts), the part he enacted was so conspicuous that his relation to Rome in the introduction of the gospel there, would seem

almost like his personal presence. In process of time, this would be affirmed, like many other imaginary things, to be a fact; and then, when popes came into fashion, they would seek to sanctify the imposition by styling Peter "the first pope."

In the earliest years of the ecclesia in Rome, its faith was characterized by unanimity, a disregard of high things, and association with men of low estate. The Star-Angel that ruled them was neither "Bishop of Rome," "Universal Bishop," nor "Pope;" but a presbytery, or eldership, of inspired men of low degree in society, whose only ambition it was to be "glorified together with Jesus Christ." They would have rejected with indignation and contempt the idea of being united with the State, or any state, as "the Church by law established." Their mission was to convert sinners from the error of their way, not to form alliances with them; for they well knew that the friend of the world is the enemy of God (James iv. 4; 1 John ii. 15.)

But this state of ecclesia affairs, so highly commendable, did not continue very long undisturbed by "unlearned questions and strifes of words," which do not edify. Peter's use of the SECOND KEY entrusted to him, and to him only, to the exclusion of all successors in Cæsarea and elsewhere, aroused all the latent prejudices of the Jewish mind, whether identified with the Synagogue or the Ecclesia. The Jewish element of the Body of Christ soon found themselves in the minority; and that the uncircumcised were rejoicing in things which Peter said nothing about, when, by the use of the FIRST KEY, he opened the door of faith to them. Some of them were Judaistically disposed, while others who had been added from the Synagogue were but partially enlightened, and developed themselves as "false brethren unawares brought in, who came in privily (or with a secret purpose) to spy out the liberty which the Gentile party had in Christ Jesus, that they might bring it into bondage." These false brethren stood up in all the ecclesias of Christ, and became the occasion of much trouble and anxiety to Paul, who was "preacher, apostle, and teacher of the Gentiles" (2 Tim. i. 11.) Thus, Paul being especially the apostle of the uncircumcision, and Peter the apostle of the circumcision in Corinth, the Judaizers said they were of

Cephas, or Peter; while their opponents, who advocated liberty from Mosaic bondage, said they were of Paul. The same condition of things manifested itself in Rome. The false brethren there were zealous for Peter, in whom they boasted as the Prince of the Apostles and Holder of the Keys. Their dogma was that "it was needful to circumcise the Gentile converts to Christ, and to command them to keep the law of Moses, or they would not be saved" (Acts xv. 1, 5)

Now, it was from this *Judaizing faction* in the Ecclesia at Rome all those evils sprung, which afterwards attained maturity as "THE CHURCH OF ROME." The false brethren of this anti-apostolic faction were the outward expression of that "Mystery of Iniquity" which Paul said "doth already work." In the beginning, it worked cautiously until it gained sufficient hold to make it careless of appearances. It aimed at the establishment of a HIERARCHY, or Sacred Order of Rulers, whose authority should be supreme over all. This Order is styled by Paul "the Man of Sin, the Son of Perdition." So long as primitive apostolic equality was maintained among the presbyters, or overseers, of the ecclesia, there was no scope for the exhibition of such a tendency. The apostles were not lords over the faith of their brethren in Christ, but helpers of their joy. All the ecclesias were classed into *rulers* and *ruled*; but the rulers were no less governed by the authority of Christ in all their administrations, than the ruled were in all their religious practices. They were subject one to another, and clothed with humility. But, when a zeal for the doctrines and commandments of men, and a striving for power and dominion over one another took the place of the simplicity which is in Christ, the mystery of iniquity began to crop out, first, in the separation of the elders into a distinct order; and afterwards, in one particular presbytery, usurping supremacy over the rest.

Originally the distinction of *clergy* and *laity* did not exist. The professors of Christianity were all brethren in Christ; and their several ecclesias, the *clergies*, κληροί or heritages, of the Deity. The elders, or the episcopal presbyters, were exhorted by Peter to "feed the flock of the Deity, episcopizing it willingly; but not as lording over the heritages." The ecclesial heritages, or *clergies*, composed

the flock, which the elders were to episcopize, or oversee, not for their own sordid interests, but for the benefit of the flock itself.

But soon after the breaking up of the Mosaic Commonwealth by the Romans, A.D. 70, the Judaizers changed the relations of things. They argued, that now the Levitical Order was removed, the Elderships of the ecclesias should take its place; and as the tribe of Levi was Jehovah's clergy, lot, or heritage under the law, so the Elderships should now be regarded as his clergy under the gospel; not forgetting to put in a claim for Levi's tithes and other perquisites. Whatever might have been thought of the claim, and the argument to enforce it, matters not; the Judaizing Presbyters and Deacons became the "priests and Levites" of the growing apostasy; and soon after ripened into a Hierarchy, or "Holy Order," called "The Clergy," in contradistinction to the multitude, whom they styled *ὁ λαος*, *the Laity*, or common people.

(To be continued.)

"O, DEATH."

Oh dreadful subtle Death !!
 Impartial Foe :
 Thy poisoned arrows aimed alike
 At high and low.
 To plead with thee is vain,
 Discharge we cannot gain
 In this dread war :
 For sin has cursed our race,
 Its consequence is death,
 One only hope there is of getting back our life
 And conquest o'er the grave,
 Approved by Christ, who mighty is to save,
 He can, and will unlock the tomb
 And save us from the sinners doom. M. H. H.

THE REVISED NEW TESTAMENT.—The Revised New Testament has not replaced the New Testament of our childhood in the hearts of men. The attempts at accuracy were too like those of an extremely conscientious but unimaginative undergraduate in "Moderations." Their decisions about the meaning of texts on which doctrines hang only gratified people who agreed with them. Fortunately we have not, as in Russia, a sect, and a cruelly persecuted sect, which cleaves to an old blundering translation, and refuses to listen to a new and more accurate performance. Sensible people perceive that the Revised New Testament is good to consult, and to compare with the Greek if one wants to ascertain the views of some learned English divines on difficult passages. Meanwhile the old unrevised New Testament holds its own for poetry and style, and by the unconquerable force of dear and old associations.—*Daily News*.

PATIENCE and wisdom will outwear every obstacle at last.

It is dangerous to dress for the world to come at the looking-glass of the present evil world.

"HURRYING TO FOLLOW."—The adoption of magazine rifles is proceeding so rapidly that soon every important European army will be equipped with them. The Mannlicher system appears to make very rapid progress, for it has been adopted by Austro-Hungary, Germany, Italy, Holland, and Bulgaria. France, it is well-known, follows the Lebel system, Belgium and Turkey the Mauser system, and England the Lee-Speed. Bulgaria is the latest adherent to the Mannlicher pattern, after three years' most severe testing of all kinds of magazine arms. The Roumanian Ministry for War made a contract on February 16th last with the Steyer Arms Manufacturing Company for the supply of 110,000 Mannlicher rifles, calibre 6·5 millimetres, with rim-fire-cartridges, which quantity has to be delivered by the end of 1893. Roumania has further contracted to be supplied with rifles within the next two years, and accessories within the next five years, at the same prices as at present; so it is evidently the intention to order a further quantity. The South American States are hurrying to follow the European example. It was the Mauser repeating rifles of the Congressional party that secured Balmece's defeat in the late outbreak in Chili. On the east coast Brazil is re-arming, and the Government have just signed a contract with Messrs. Loewe and Co., of Berlin, for the supply of 65,000 new repeaters.—*Engineering*.

THE ARMIES OF EUROPE IN 1869, 1893 AND 1900.—A Captain Molard, Professor at St. Cy: Military College, in a recently published brochure, shows in three tables the numerical strength of all the principal Powers in 1869, the year before the great Franco-German War, in 1893, and his forecast for 1900, should the new Military Act come into force in Germany, and be followed, as it undoubtedly will be, by similar acts on the part of her neighbouring Powers. The figures are as follows:—

	1869	1893	1900
France ...	1,350,000	2,500,000	4,350,000
Germany ...	1,300,000	2,417,000	5,000,000
Russia ...	1,100,000	2,451,000	4,000,000
Austria & Hungary	750,000	1,050,000	1,000,000
Italy ..	570,000	1,514,000	2,235,000
England ...	460,000	342,000	602,000
Spain ...	450,000	300,000	800,000
Turkey ...	320,000	700,000	1,150,000
Lesser Powers, amounting in all to ...	668,000	1,289,000	2,382,000

Grand total... 6,968,000 12,563,000 22,420,000
 The coming century, says the *Army and Navy Gazette*, will therefore be ushered in under an escort of 22½ million bayonets. Taken roughly, the figure reached, for 1869, about seven millions; 1893, about 12½ millions; 1900, about 22½ millions. In other words, in twenty years Europe has doubled her armed strength; in thirty years from 1870 she will have trebled it.

"WAITING FOR CHRIST."

DEAR BROTHER ROBERTS,—Since the subject of the Lord's coming has been so prominently before us in *The Christadelphian*, I have sometimes asked myself how we can best equip ourselves for an event so entirely outside our human experience as the manifestation of the Lord in glory, so as to make our hope of it a *real* belief in its actuality? We are so liable to lapse into a feeling of vagueness on the subject, and almost unconsciously to ourselves, to regard the Lord's arrival somewhat of an abstract affair, without giving it any tangible shape. Everything around us in the world would quench our faith unless we offered some forcible resistance to its alluring appeals, and as we believe we are on the very threshold of a personal introduction to Christ, we must stir ourselves in some way to keep Christ before us in a personal sense. We know that to be acceptable to him we must love him, and to love him we must *realise* him, not only on the intellectual basis of the "Word made Flesh" but with an affectionate perception of his position when on earth as he moved about among his fellows. In his present spirit nature, we regard him as too high for human comprehension, and so he truly is, but there is a way by which we may mentally reach after him, and love him in a distinct personal sense, as a member of Adam's race with interests and sensibilities akin to our own aspirations. We must contemplate him in his life 1800 years ago. He is the same now as then, and to know him then is to know him now.

As a means of stimulating my apprehension of Christ as a present living reality, I betook myself to again reading *Nazareth Revisited*, and I wish to say how much the book has helped me in my object. Your detailed portrayal of the life of Christ and its meaning is so graphic and realistic that I find myself with ease able to interweave Christ in my mind and to contemplate quite naturally his coming as "the Lord the Spirit." I feel sure that nothing but a study and perception of his mortal life will give vividness and reality to his approaching advent, and nothing but a contemplation of the *naturalness* of his former work on earth will give *naturalness* to his

coming manifestation in power. It is most difficult for the finite mind to fix itself on those higher acts of Spirit power, and to divest itself of the mysteriousness that seems to attach to all its future operations, but it is surprising how this difficulty is lessened by looking at the naturalness of divine methods in the case of Christ's first work on earth. You have given a most vivid picture in *Nazareth Revisited* of this aspect of the scheme of salvation, and the picture of Christ as he laboured to do the Father's will gives him the sweetest and most distinct personality, so that one is completely disarmed of all terror or mysteriousness in regard to our personal introduction to him. Christ is to be "admired in all them that believe." How are we to do this unless we know his life? We must stimulate admiration by thinking of him in his mortal days. Surely it must considerably enhance Christ's interest in his present latter-day work with the world, that he has a few living admirers who await his appearing with the love evoked by the contemplation of his life. Such a position is to us the perfecting of holiness, as it certainly is the perfecting of joy.

Faithfully your sister waiting for Christ,
MARY G. BRABYN.

ANOTHER CORRESPONDENT writes thus :—

"Thinking I should like to refresh my memory with what had pleased me so much when it first came out, I have begun to read *Nazareth Revisited* again, and am quite surprised to find that a second and more deliberate reading yields even more richness of thought and impression than the first. It is so delightful to contemplate Christ in the various aspects in which he is presented, so quietly and dutifully carrying out the mission for which he came into the world, so great and yet so humble; so far above us, yet so approachable. We keep him company, while all the time feeling how transcendently he soars above us in his entire devotion to the work the Father had given him to do.

"It seems really impossible to express all one feels in reading this book; it is so many-sided. When it was coming out in chapters in the *Christadelphian*, I was much impressed

with the living pictures presented of the scenes and circumstances of the life of Christ, and I thought then what a delightful addition to our list of books it would make. I am finding this strikingly true now. It often happens that a first reading does not convey to a reader's mind all that is in a book. I had much enjoyment in the first reading, but find the second reading to go far beyond my expectation. The arguments used and the testimony adduced in support of the truth of Christ's existence and mission, foreshown in all the prophetic writings, fill the mind afresh with gladness that Christ really lives, and is coming back to finish his glorious work.

"We have had many helps of late years in preparing us for introduction to Christ's presence, such as 'The Prince Priest,' and 'The Day of His Coming,' &c. *Nazareth Revisited* brings us into close and intimate relationship with him before whom we hope shortly to appear. I cannot conceive of a better preparation for introduction to him than learning to know him or relish his society now."

THE largest book known is owned by Queen Victoria. It is 18 in. thick, weighs 63 lb., and contains the addresses of congratulation on the occasion of her Jubilee.

PATIENCE is very much a thing—a habit—that can be acquired. At the same time, it is well not to be angry with impatient people, because often the root of their impatience lies in secret malady or the exhausting demands of overwork, which calls for sympathy and not for censure.

ENDED.

Death of Brother Styles, Birmingham.

The battle's o'er
The race is run,
And is the victory lost or won?
The judgment must decide.
But we have reason to believe,
Our sleeping brother will receive
The token of approval,
And that the Lord will say, well done
Faithful brother, loving son,
Receive the crown that thou hast won,
In battle fought.

Then brethren, sisters, every one,
Gird the polished armour on,
And ever keep in mind,
That only those who fight will win,
That we must strive to enter in,
That we must bravely vanquish sin,
If seeking, we would find.

M. H. H. (amended).

THE MEN WANTED.—A young man with a practical knowledge in his head, skill in his hands, and health in his body, is his own letter of recommendation, diploma, and references. Mix him up with any number of others, and you can find him again, as he will have the habit of being at the top. Throw him naked on a desert island, and he will be at the head of something. He does not go whining up and down the land blaming fortune and saying he has no chance, but goes out and does something, and goes out again and does it again better. Men that do things either with head or hands, are the men that are wanted, and the demand is as great here and now as it has been any time since the beginning.—*Exchange.*

MONEY AS POSTAL WEIGHTS.—Many are the uses of money; but Mr. Joseph Newton, late of the Royal Mint, points out there is at least one use which is not generally known. This is the availability of coins for letter weighing when the ordinary postal weights do not happen to be at hand. Commencing with the sovereign, this weighs a very safe quarter-ounce, for foreign postage, two equalling of course a half-ounce and four one ounce. The next denomination, the crown piece, is just on the right side of one ounce in weight, and the half-crown of half-ounce. Five separate shillings, or two shillings and a sixpence, for the ounce and half-ounce, will do as well. Descending from gold and silver to hard-working bronze, it is found that either three penny pieces or five halfpence or ten farthings, will respectively make up one ounce. Another peculiarity in regard to halfpenny is noted by Mr. Newton. This is its diameter, which is precisely one inch, so that by using it as a measure it will be seen that twelve halfpence laid flat and in touch, are equal to one foot, and thirty-six to one yard.—*Newspaper Clip.*

A SENSIBLE PRIEST ON MARIOLATRY AND PURGATORY.—A "Father Chiniquy" has been addressing meetings at Springfield, Mass.; at one of which, the *New York Weekly Witness* says: "When he had incidentally mentioned the Virgin and the short prayer, 'Holy Mary, mother of God, pray for us,' he paused a moment at the word God, and confirming the doctrine that God is infinite, that He is the Father and Creator of all, that He has neither beginning nor end, Mr. Chiniquy asked this question, 'How could Mary be the mother of her Creator, or how could a woman be the mother of her father?' The absurdity of the thing struck the audience so forcibly that everybody, Catholics and Protestants, burst out laughing. Purgatory, he said, was a fine invention for making money: nothing more. He would prove that the priests did not believe in it. He supposed the case of a house on fire. 'Two women are in the house and are eager to escape from the flames which assail them. They cry for succour. Some one arrives and inquires what they want. 'Quick,' they say; 'help us to get out of here. Save us, or we will perish.' Would anyone, even a priest, say 'Ah! I am quite willing, but you will first pay me for my trouble. If you have no money, manage it as you can; it does not concern me whether you burn or not.' If the priests believed in purgatory, they would hasten to rescue all the souls which suffer there. They would not wait for some one to bring them money. The priests save those who pay; Jesus saves the poor and the wretched. What a contrast between the Catholic priests and the Saviour!"

"THE DAY OF HIS COMING."

IT is a remarkable feature of the prophetic visions exhibited to Daniel, that the times relating to the events foreshewn should have been "closed up and sealed till the time of the end." The more it is thought of, the more it will be felt to be an additional token of the divinity of the vision, for it is never the action of human pretension of any kind to avowedly withhold information while professing to impart it. But this is not the purpose for which we refer to the matter now. It is the fact of the closing up and sealing that we look at particularly. This has been accomplished in various ways. One method has been to convey the vision in such general terms as should both admit of a hope of early accomplishment, and, at the same time, be adjustable to the extended times which the divine mind knew the events would run to. Another method has been to specify data which were not intelligible by reason of the data being in futurity and depending upon events which could only be known to those who would be contemporary with them when the time for their occurrence should come. Another method, doubtless, has been the express veil of divine obscuration, interposed by the action of the divine will as a barrier between knowledge and human effort.

Another close-sealing circumstance is illustrated in the case of the ram and goat vision of Dan. viii. None of the visions are freer from ambiguity as to the events foreshewn than this. No specification of time is more precise than the period defined in answer to the question: "How long shall be the vision?" and yet none is more difficult to place with certainty on account of the permitted blunder of some copyist who ages ago wrote 2200 days, 2300. days, or 2400 days.

The vision itself is most clear in its historical bearings. It shows us a two-horned ram, which it expressly informs us stood for the joint empire of the Medes and Persians. It shows us a one-horned goat, which it tells us expressly represented the power of Greece in its triumph over Persia, under "the first king" or Alexander the Great. Then it shows us the Greek horn broken, and four horns sprouting up in its

place, which it explains to represent the downfall of Greek unity on the passing away of Alexander the Great, and the division of the Greek empire into four parts. Then it shows us a little horn creeping up among the four, which it explains to mean the advent among the four Greek powers, of the Roman power, the appointed destroyer of Israel. It finishes with this power triumphant over all and prosperous in the earth, and finally coming to its end in a miraculous manner.

All this is clear as the noon-day sun, and fulfilled in the most accurate manner down to the present moment. It is when we direct our attention to "the time of the vision" that a haze becomes manifest—only in the particular sense, however: for as regards the general sense, nothing is more striking than the clearness of the intimation and the accuracy of its realization in a historical sense. The intimation was (taking the Common Version) "until 2300 days" (years). This was a long period to make the subject of prediction. It was easy and safe for anybody to predict that there would be 2300 years more in the world's history: but who but God could have foreshewn that that period would be filled up with the history of Persia, Greece, and Rome.

The right reckoning of the period is of special interest because of the change associated with its close: "then shall the sanctuary be cleansed." Taking the sanctuary in its widest sense, as representing the divine polity on the earth, here was a prophecy that for at least 2300 years after Daniel's time, it would be trodden down and profaned. So events have turned out, for during all that long night, Gentile power has been in the ascendant over all things pertaining to God and the land of Israel. This fact is full of encouragement as regards what is foretold for the end of it. "Then shall the sanctuary be cleansed." We know too well from the other prophets in detail what God purposes for his land and people and saints at the end of the times of the Gentiles to make it necessary to enquire as to the meaning of this phrase. The question at the present moment is, when did the period begin, and when, therefore, will it end? But a question before this is, what is the period?

2200, 2300, or 2400?

On this question brother F. G. JANNAWAY writes as follows:—

“Dr. Thomas admits that ‘the majority of the Hebrew manuscripts that have come down to us inform us that the evening morning is a period of 2300.’” This admission is strengthened by the fact that the Revised Version retains 2300. The evidence before the Revisers evidently warranted them in so doing. There was no doctrinal point or matter involved, and therefore there was no bias on that account.

“A writer (quoted in ‘*Horæ Apocalypticæ*’) says: “Not a single *Manuscript* known to be extant, whether Hebrew or Greek, sanctions the reading of 2400 days. It rests entirely on a manifest typographical error of the Vatican edition of Daniel, taken (generally) from the MS. which the Chisian edition of Daniel notices, and says that the *Vatican MS.* reads 2300. Dr. Wolff (referred to as an authority by Dr. Thomas), says (as quoted by Elliott), that “the greater number of the manuscripts he had found in the East, like all those he found in Europe, had the number 2300. The Peshito Syriac (cent. iii.) reads 2300, and the Latin vulgate (cent. iv.) reads 2300.

“It has long been asserted that the Vatican MS. of the Septuagint reads 2400, but this is not of any weight. I mean it has been spoken of as having been “made by Jews learned in Greek about B.C. 265;” it is nothing of the kind. The book of Daniel in the Vatican Septuagint is not a copy of the original Daniel of the Septuagint as represented by the Chisian edition, above referred to (and which read 2300); it is a translation made by Theodotion some 400 years later, and on this subject the following extracts will speak for themselves: “The Septuagint of Daniel fell early into disuse, and that of Theodotion was substituted for it, so that his book in the LXX. was supposed to be utterly lost; it was, however, discovered in the last century in a MS. in the Chigi Library at Rome, where it was published in 1772. It is not in general printed with the LXX.”

“Horne in his ‘Introduction,’ says:—‘The Greek translator of Daniel has taken great liberties with the text as is well known. Indeed, has arbitrarily remodelled the book, disfiguring it in a way which shows, &c. . . . In consequence of this arbitrary pro-

cedure on the part of the translator, and perhaps others beside who had to do with the formation of the version, the later version of Theodotion became much more general than the Alexandrian one in the old church. Even in the second century it had almost supplanted the latter. In the time of Jerome, Theodotion was read in nearly all the churches; and that father declares his ignorance which had induced the Alexandrian to be laid aside. For a long time it was thought that the latter had been lost, till it was discovered at Rome in the Codex Chisian in the 18th century.’ Dr. Kitto says of Theodotion:—‘He was not so scrupulously literal as Aquila. He was certainly not well acquainted with the Hebrew, as the numerous errors into which he has fallen demonstrate.’

“So that *supposing* the Vatican copy did read 2400, what workman, skilful in dissecting evidence, would think of putting forth such a doubtful witness to antagonise the *positive* evidence given as to 2300? We say *supposing*, because the idea that 2400 is the *Vatican* reading is purely a supposition, and a false supposition, too, based on *printed* copies only, and not on the Theodotion *MS.*, for not only does the Chisian MS. at Rome read 2300, but the Theodotion *MS.* reads 2300 also.

“One Hebrew scholar writes:—“When I wrote, I thought there was at least one rather ancient authority for 2400 years—the Vatican Codex with its Theodotion Daniel—but shortly after I found out that even this witness could not be put on the stand, &c.’ In referring to a previous explanation for the 2400 figures, he says:—‘I proceeded on the assumption that the error had some *MS.* authority, whereas I cannot trace it at all beyond *printed* editions of the text. It is not the only “printer’s” error (?) in the common copies of the LXX.’

“My attention has moreover been directed to a work which places the matter beyond all doubt, namely, Dr. Tischendorff’s edition of the Septuagint, edited by Eberhard Nestle, 7th edition, 1887. This gives all the critical readings of the Alexandrian, Vatican, and other manuscripts, and both versions of Daniel. The text of Tischendorff has been stereotyped, and therefore reads like other printed editions, but in the notes at the foot of page 498 (vol. ii.), against Dan. viii. 14,

Tischendorf states that the Alexandrian MS. reads 2300. Leaving the stereotyped portion I then proceeded to the supplemental and critical portion of Nestle's work, in which we have all the variations of the Vatican and Sinaitic MSS. from the received *printed* text already referred to. On turning to page 189 of such supplement, he tells us that not only does the Alexandrian MS. read 2300, but that the Vatican (Theodotion) MS. reads 2300 likewise. With what force, therefore, does Dr. Thomas's emphatic statement come in at this juncture when in referring to the Vatican's supposed divergence, he says, 'If all copies and versions extant read 2300, we should have no alternative but to receive it or to reject it altogether.'

"Now that Eberhard Nestle is an authority on the contents of the Vatican MS., is evidenced by the fact that the principal editor of the *Variorum Bible* (Professor Cheyne), some short time since gave way over a certain disputed reading directly Eberhard Nestle was quoted on the opposite side, admitting that his work had been done with great care, and allowing his statement to put an end to the controversy.

"Of course, it will naturally be asked—if Dr. Tischendorf's text of Daniel is the 'Theodotion' version, why should there be an appendix with critical readings from the 'Theodotion MS.' at the Vatican. On this point Dr. Kitto enlightens us when he writes (in 1866, at the time Dr. Thomas was writing), 'we have *not yet* a perfectly accurate transcript of all its readings.' And on this same matter another writer says, 'the Vatican authorities stood in the way of a complete collation.' Hence at that time only the *printed* copies were relied upon, but 'in due course with consent, indeed at the instigation of, the Vatican authorities, a complete copy, printed in facsimile type of the Codex was made, and the critical examination has shewn that the 2400 was a printer's error, and *not a transcript from the MS.* Dr. Thomas had only the printed copies to go by, hence his mistaken assertion.

"At any rate, it is certain that 'the reading four hundred' has no MS. authority either in Hebrew or Greek (*i.e.*, in the original or in the most ancient version). It is possible that the Armenian version in Greek

letters has been conformed to the *printed* text of the Septuagint, which has been vitiated for generations on this point."

"As to Dr. Wolff's statement respecting the Ispahan MS., which '*was esteemed* to be of the 5th century,' and the one he saw at Bokhara '*believed* to be of the 2nd century'—even Dr. Wolff himself declined to accept them as reliable evidence, as we have already seen—and if he who saw them was not influenced by them, how can we be?—especially in view of the facts recently brought to light. Beside, if the Ispahan and Bokhara MSS. were what they professed to be, or rather supposed to be, their value would be inestimable, for no Hebrew MSS. of such antiquity are known: where are they?"

"As to the term 'Evening-Morning' lending colour to the 2400 reading, being 'a natural duration of 24 parts,' I do not think on examination of those texts where the same expression occurs, that any such confirmation will be found. Moreover in Daniel viii. 14 the *period itself* is not referred to as an 'evening-morning' period, but a period *containing* a number of 'evening mornings' or days; and in the 26th verse where the vision is again referred to, the expression appears to be used in the sense of a comparison between the downtreading and release therefrom. There is a beautiful text where the very *same* words are found (Ps. xxx. 5), 'Weeping may endure for the night (original same as rendered *evening* in Dan. viii. 26, 14), but joy cometh in the morning'—not referring to an equal duration of time, but to the glorious contrast between darkness and light."

REMARKS ON THE FOREGOING.

The argument put forward by brother Jannaway, in favour of the 2300 reading, is strong, but it is not absolutely conclusive. The weak point lies in the assumption that the appearance of "2400" in the Vatican printed copy of the Septuagint is due to a printer's error. The appearance of 2400 instead of the 2300, may be due to the cause suggested; but there is no proof of it. The discovery of 2300 in the Vatican MS. of Theodotion's Daniel does not amount to proof unless it can be shewn that this was the MS. from which the printed copies were taken, and that there were no others from which it could be taken. It would probably

be impossible to show this. If there were other manuscripts at the time from which the printed copy could be printed, the "error" may have been in the copyist who made the MS. copy now at the Vatican, or that copy may even have been altered since the printing, to agree with the common reading.

Some of these suppositions may be unlikely, but they point to possibilities which leave the question in a state of uncertainty. The agreement of so large a number of the MSS. in favour of the "2300" reading is of much weight, but it is not decisive in the presence of another reading (however weakly supported in a scholastic sense) which appears to harmonise more completely with the historical structure of the vision. There are some other readings which have been quite as well supported as regards number of MSS. and have been rejected by the concurrence of modern learning: e.g. 1 Jno. v. 7. The number of favouring MS. is due, in such a case, to the mere multiplication of an error getting an early start. Whether the 2300 reading is due to such a cause, it seems impossible now to decide. The case for the 2400 is, we admit, weak on merely scholarly ground; if it were absolutely untenable, there would be no alternative but to abandon it. But it fits so well with the requirements of the vision that there is a strong inducement to fall back on the possibility that if we knew all the facts, the currency of the 2300 reading would be explained.

The question, "How long the vision?" seems to indicate the beginning of the vision as the beginning of the time specified. The vision seems to begin with the advent of the Medo-Persian power in the first years of Cyrus. The first thing seen by Daniel was "a ram which had two horns, and the horns were high, but one was higher than the other, and the higher came up last." This reads as if Daniel saw the higher (or Persian) horn come up. If he did, the "time of the vision" would naturally begin with this event, which occurred in A.D. 540; and in that case the time of the vision, if 2300, would run out in 1760, which is against the idea that that is the correct reading, because nothing transpired in or about that year tending in the direction of the cleansing of the sanctuary. If the time of the vision was 2400, it would run out in 1860, and in that case, events are

in harmony, for in that year many things occurred (including the formation of the Palestine Exploration Society), which gave an impetus to the now developing movement for the recovery of the Holy Land and the settlement of the Jews.

But did Daniel see the higher horn come up? It is not absolutely certain. He says (verse 3) that what he saw, when he "lifted up his eyes," was, the ram standing with its two high horns. The statement that "the higher came up last" may not be a description of what he saw, but an explanation of what had occurred. If so, there is a want of definiteness as to the commencing event of the vision. To see the two-horned ram standing might apply to any period of the Persian ascendancy, from the third of Cyrus to the days of Xerxes. This view would relieve the 2300 reading from some of the weight of objection arising against it, because it would give a later period for its commencement; but even then, it would not admit of its coming down to our own day in harmony with the requirements of the other periods. The ram was standing before the river when Daniel looked. How long it had been in that position we are not informed. If Daniel did not see the coming up of the horns, then we have no clue at all to the commencement of the period, except this, that it must be reckoned to commence before the expedition of Xerxes against Greece, because Daniel, having seen the ram "standing," proceeds to say, "I saw the ram pushing westward." The expedition against Greece was undertaken about the year B.C. 480. If the 2300 were reckoned from this date, it would end in 1820, which was only distinguished by the beginning of the downfall of the Turkish possessor of the Holy Land. Some have proposed to commence it with the Persian outbreak against the Jews in the days of Haman; some with the last glimmer of prophecy in the days of Malachi, and some with the beginning of the seventy weeks (or 490 years) ending at the crucifixion. But all these are in the nature of plausible suggestions merely. They do not possess the express warrant of the vision itself, which the understanding craves before it can surrender to it as to a conviction on which it can lean.

The fact is that we have not been furnished

with the clue to the exact commencement of the period, even if we were sure of the exact number of the period; and therefore the ending is necessarily involved in uncertainty, except in the great epochal sense, which is clear enough, namely, that Persia, Greece, and Rome would exercise an unbroken ascendancy over the Lord's land and people for 2300 or 2400 years, reckoned from an unrevealed starting point, and that then, the God of Israel having "long held his peace," would "go forth as a mighty man and stir up jealousy like a man of war," and "prevail against his enemies" (Is. xlii. 13-14). This is information sufficiently definite for spiritual purposes, though not of the definiteness that intellectual curiosity would have demanded. God has condescended not a little in telling us so much.

It may seem unsatisfactory to some to put the matter in this uncertain way. A definite and confident theory would please better, and might seem to indicate more penetration and originality. That it is not the place of good judgment to be confident when the grounds of confidence do not exist. It is often a token of higher understanding to be unable to come to a conclusion than to have a positive theory. It would be gratifying to have a positive theory if the state of facts warranted it. Of the general import of the vision, enlightened intelligence may be very positive: but as to the exact beginning and precise ending, or even the actual length of the period specified, the present state of the evidence does not warrant a similar attitude. It does not matter so much as might seem, for the other visions are so comparatively clear on the question of times and seasons that we do not suffer much from the want of the additional light that might have been thrown on the subject had the vision of the "evening-morning" been as definite as at first sight it appears to be.—EDITOR.

The following further communications will be read with interest:—

"I have arrived at the same conclusion as you and so many of the brethren, that the 1290 years are Papal and not Mahomedan. It has taken some time for me to see it in that light. I now see that something is spoken of as being set up (1'an. xii. 11), and as we know that the 'daily' was taken away by the Romans, under Titus, and that in the

Papacy we have a spurious imitation of the Mosaic Ritual set up in Rome, we can see it must refer to that. On a consideration of all the evidence adduced by brother Dr. Welch, sister Brabyn, and yourself, I think it is clear that it is Papal and not Mahomedan.

"Another point is that you have given a *possible* solution of the age of the world. This has been a difficulty with me, for on the one hand Dr. Thomas maintained the world would be 6000 years old in 1910, and on the other hand, he thought there would be 40 years of judgment on the nations, in accordance with his interpretation of Micah vii. 15. If 1910 were the ending of the 6000, we should have to dip into the Millennium, in order to have 40 years of judgment. On this account, until now, I have said 'not proven' against the suggestions of brethren who have given various dates. But if your suggestion, or brother Dr. Welch's amended chronology, should be right, we can reconcile both."—ALFRED SLEEP.

"It is the glory of God to conceal a thing but the honour of kings to search out a matter" (Prov. xxv. 2). The Deity in His great wisdom has seen fit to conceal while revealing the times. The identifications and interpretations have been made in such a clear positive manner as to establish and settle us in our conviction that the time of the appearing of our Lord Jesus Christ is very near, and we have hailed with joy any and all new light which has been thrown on this most important phase of the Truth. Pondering over the matter, I wondered whether the number 666 as having been identified in connection with Rome would help us in confirming our present hopeful position, and I find that $1866 + 666$ gives 2532. This latter number divided by 2 gives 1266; add to this 606, as the year in which the Papal Power began (by law), and we have 1872. Deduct 2 years as allowing for the difference in time (which I believe some authorities give as the correct difference) and we get 1870, the very year in which the Papal Power was ended, although as you observe it was a few years earlier than that, that it was *ipso facto* at an end.

But why divide 2532 by 2? Because of the literal facts. 1. That the 1260 years of

Daniel's vision had two endings as you show in the Sunday morning exhortation. 2. Because of the dual application of the number 666 as pertaining to Rome in *Latinos* and *Apostate*.” Thus, in this, as in almost all the glorious things of the Deity, the dual principle may be given to us for the purpose that His servants may understand in the time of the end and be wise.

Then again the “evening and morning vision” which brother Sutcliffe alludes to. This evening vision of 2300 day years, minus 1870 (as the year in which light and truth could no longer be forbidden publication in the very seat of the Pope) gives us 430: thus: deduct 1870 from 2300, and the result is 430. Brother Sutcliffe speaks of the 430 vision shewn to Abraham being apparently typical of Daniel's evening-morning. These figures look like it. I cannot think that these numerical coincidences are accidental. They may be capable of further elucidations and variations. All things point to the prospect of the Master's early appearing.—W. WHITEHEAD.

[Numerical correspondences are always pleasing to the arithmetical faculty, and they may be related to a widely ramifying plan of analogy observed in the works of God. At the same time, there is nothing in them to lean on. The only reliable indications are those that God has expressly given in the times assigned for the leading outlines of his plan. The Papal period and the time specified for the duration of the ram and goat vision are the leading landmarks in this respect. Minor coincidences are a pleasing embroidery of the subject.—EDITOR.]

To the Editor of “THE CHRISTADELPHIAN.”

SIR,—Certainly, when in 1867-70, Garibaldi grappled with, and Victor Emmanuel seized, Papal Rome, the 1260 years (Rev. xiii. 5) of the Beast (Rev. xvii. 18) then expired, having begun 607-10. But there is a False Prophet in Revelation several times coupled with the Beast. This must be a false prophet on a large scale, which Mohammed was. The Mohammedans began their era in 622, and surely, by them the daily sacrifice was taken away and the abomination that maketh desolate set up in the Holy Land, as not only the Jew but even the Christian has not been at liberty to

worship even Christ there as the sacrifice. If that be so, their 1260 years or first term expired in 1882, their 1290 years will not expire till 1912, and their 1335 years not till 1957 (Dan. xii. 7, 11 and 12). It is remarkable that a little before 1882, the Mohammedan Power, Turkey, was much dismembered in Europe; and that in 1882 the British (Christian) Power occupied Mohammedan Egypt. Might we not now expect the return of Judah and Israel to their land in 1912, and the beginning of the millennium in 1957? Could you please let me know when the 2300 years of Dan. viii. 14 begin, so as to see if they expire at any of the above dates?—J. J. BROWN, Glasgow.

REMARKS.—There is nothing to identify “the false prophet” of the Apocalypse with Mohammedanism except the modern currency of the term “prophet” as applied to Mahomet. This does not amount to identification, because it is a general term which, in Bible use, applies to any teacher, false or true. John says that in his day “many false prophets had gone out into the world” (1 Jno. iv. 2). The question in any given case is—Which false prophet? In the case in question, the answer fixes on the Roman Pontiff, and on him alone. This is shewn by his co-operation with the beast in Rev. xix. 20: “The beast was taken and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image.” In no sense can this be understood of Mahomet or Mahommedanism. Again, under the sixth vial, where the three European centres, in the time of the end, are shewn under French war-engendering excitation, the false prophet appears as a separate system from the Turkish. The centres specified are “the dragon, the beast and the false prophet” (Rev. xvi. 13.) The dragon is demonstrably the symbol of the Eastern Roman Empire, whose territory is identical with the Turkey of to-day, and stands in the latter day for the power in actual occupation of Constantinople. Consequently, the false prophet must be something separate from Mahommedanism, of which Turkey is the political and religious incorporation. The relation of the false prophet to the beast settles its identity with the Roman False Teacher.

But it may be said that in that case, we

confound the beast and the false prophet, which both in such a view seem to stand equally for the Papal Power. The explanation is to be found in the natural distinction that exists between the political system of governments and nations that upholds the Roman Church, and the ecclesiastical constitution of that church with a teaching Pontiff at its head.

Daniel's fourth beast (Dan. vii.) gives us the first clue. Here we have the whole Roman system foreshown in its historical completeness from the founding of Rome by Augustulus to its perdition at the coming of "The Ancient of Days," a run of nearly 2700 years. An element in its history is the military and ecclesiastical Papal Little Horn, which "wears out the saints of the Most High" for 1260 years. When we come to the Apocalypse, there are further sub-divisions, corresponding with the actual history of the case since. There is, first, the system of Romanised barbarian nations that emerged upon the political arena on the downfall of Imperial Rome. The whole formed a beast with the horns crowned (or the separate governments sovereign) (Rev. xiii. 1); and having a blaspheming Roman mouth with power to make war against the saints for forty and two months, or 1260 years (verses 5 and 7.) After this, there is "another beast," originating from the inner parts of Europe as distinct from the maritime section, and therefore seen to "come up out of the earth" (verse 11). This is the change that resulted from the advent of the German Empire and its military ascendancy over the Roman countries. With this, papalism became incorporate as a co-ordinate power, resulting in a two-horned beast or constitution of Europe composed of "Pope and Emperor" as the leading features. This beast "exercised all the power of the first beast before him" (verse 12), for it inherited absolutely the power and dominion of the system of things preceding its appearance on the scene—namely, the phase represented by the ten-horned, Lion-mouthed Beast of the Sea, with its wounded imperial headship. Then came an attempt to restore the original imperial form of Romanism, foreshown by the resolve of the Beast of the earth, or German phase, to make an image or likeness of the original beast, by proclaiming Rome once more the imperial head of Europe. All these phases

embrace details which explain the latter-day separability of the beast and the false prophet. It was appointed that at the end, the Roman system, as a political system or beast, should cease to have power to "make war with the saints and overcome them." This involved the separation of the civil and ecclesiastical power, which is the feature of European life at the present day. The Pope and Emperor continue, but no longer as elements of one system. They are separate. The Pope is merely a false prophet: the power is with the governments (collectively the ten-horned beast), in whose presence he performs his religious sorceries and lying miracles with which he deceives them into co-operation. It is therefore in harmony with the actual situation of the time of the end that the Papacy should appear as a false prophet, and not as a beast: and that the powers whose support he tries to conjure, should be separately symbolised by the beast. To make the false prophet into Mahomet is to introduce confusion; for Mahomet has no friendly relations with the European beast, and makes no attempt to deceive mankind into submission to the image of the beast. The Pope, and the Pope alone, fits the prophecy, and that, too, in all particulars.

Mr. Brown's calculations on the basis of Mahommedan chronology are therefore beside the mark. They delay the hope of the saints to an extent not warranted. If the Mahommedan power were the subject of the measurements given, we should have to submit to the postponement of course; but it is manifestly not so, the more the subject is considered in all its bearings.

As to the question bearing on the 2300, it is anticipated and dealt with in the remarks on brother Jannaway's paper.—EDITOR.

Referring to the extravagant and dogmatic positiveness of some, that the Lord will come in 1896-8, brother Dr. Welch says:—

"The attempt to fix the day of the Lord's coming in positive terms is fraught with much evil to both the truth and the household of faith, since it brings both into disrepute.

"We may look at the question in three ways, to wit: the possible, the probable, and the positive. In regard to the epoch of 1896-8, some think that we should go no farther than to say that it is 'possible' the

Lord may come during that epoch. Others believe the testimony is of sufficient strength to make it very 'probable' that he will come for judgment during that epoch. Others, still, are positive that he will come then. The question is, Which is the correct way of looking at the matter, in view of all the testimony and argument that have passed in review during the past sixteen months or more? As to the 'possible' view, it is *possible* that the Judge may come at any time now. It will not do to say 'positive,' for the testimony will not warrant it. Why then say 'probable'? Because the testimony, as presented in types and prophetic periods already expired and yet to expire, bears strongly upon the Lord's return some time during the epoch of 1896-8 A.D.

"Since the testimony will not warrant positiveness, it is a very grave matter for anyone to assert that the Lord will positively return at the epoch aforesaid. Mere assertion could only be warranted by inspiration. But who can furnish any evidence that the Lord has spoken to him upon this matter apart from His word? No one has furnished this evidence to either the household or the world. If any one thinks he has been spoken to concerning the matter by the Lord, let him hold his peace till the Lord furnish him with evidence thereof to present to the faithful, and to the world too if needful.

"Why should the Lord speak to any one on this matter outside of and apart from His word? To do so would be no greater spiritual advantage to the household than that already possessed, and the time has not yet arrived for the Lord to speak outside of His word to the world. "But," says the positive one, who claims that the Lord is speaking directly through him, "it is done to rouse the wise of the household from their slumbers, to trim their lamps and go forth to meet the Bridegroom." Why should that warning be given in such a manner? Is it not already the duty of the wise, as laid down in the Bible, to be ever ready for the coming of the Bridegroom, whether it be 'at even, or at midnight, or at the cock-crowing, or in the morning?' Should we not, then, always be prepared for his coming? He may come to-day to some of us, for in relation to our consciousness, death to anyone of the household is equivalent to an immediate coming of the Judge. There is

no occasion, therefore, for the Lord to speak directly to anyone, to appoint him a special 'watcher' over the household to sound a cry of warning for the coming of the Lord at a fixed epoch yet future.

"No one who has followed the array of testimony from the word, and the argument based on it, can fail to note the strong probability of the Judge coming at some time during the epoch of 1896-8 A.D., if not before. But to assert positively that the Lord *will* come at that exact time is to speak without scripture warrant, and to the injury of both the household of faith and the truth, unless the person so speaking furnishes conclusive evidence to the faithful that the Lord is speaking through him externally to His word.

"It is a matter of deep and painful regret to the household of Christ that anyone has taken it upon himself to speak in the name of the Lord, and for the Lord, in the matter of fixing a positive date for the coming of the Judge. It is doubly painful to hear or know of anyone in the household doing so; and especially so when he furnishes nothing but his naked assertion to the fact of the Lord so speaking. How can anyone putting forth such a claim expect other treatment from the faithful than that of a painful and sorrowful silence towards such unsupported testimony? The household and the truth have enough to bear before a faithless and godless world without adding personal shame to the burden of the world's revilings and reproaches.

"It is possible that a highly sensitive mind, while studying the strong array of testimony and argument presented in the *Christadelphian*, might, under the impulsive fire of over-zeal, imagine that the Lord was giving him a special insight of the matter, which he interprets as a command to make known in positive terms the exact time of the Lord's coming. To such I again say, if anyone thinks the Lord has selected him as the one through whom He purposes to reveal to His household the exact date of the Judge's coming, let him hold his peace till the Lord equips him for the work more effectually than that of mere assertion.

"The Bible is the only evidence to which the truly wise will give heed in this the dark and evil day of the Lord's silence, till conclusive evidence is furnished that the Lord has broken His silence and is speaking

through a teacher or messenger of His own selection. A truly wise and humble member of the Lord's household, if selected by the Lord to proclaim a matter to His people, would follow the example of Moses in asking for the Lord's attestation in the delivering of the message from Him. He would not rush into heedless assertion to the shame of the household and the truth, before a mocking world.

"Rather than that the truth and the household should be brought into any disrepute before a scoffing world, one would desire that all matters of uncertainty should be left in abeyance. There is no doctrinal point involved in the fixing of the exact date of the Lord's coming, so that the matter could well be left in its present uncertainty to give force and zeal to the anxious expectancy of faith and hope in the impending appearing of the righteous Judge.

"The writer of this article will be found among those whose conviction is strong that the Lord will come some time during the epoch of 1896-8 A.D., but he can only view it as a strong probability, not as a positive matter. However strongly he may have written on the subject, there was always the element of uncertainty before his mind."—L. B. WELCH.

"I herewith enclose P.O.O. value 8s. renewing the *Christadelphian* for 1894. It may possibly be the last year for it, for next year will be just 105 years since the resurrection of the two witnesses in 1789, and it will just be 30 years since the introduction of events which culminated in the complete downfall of the power of the Papacy to make war in 1870. For these reasons, I look for the introduction of extraordinary events next year culminating (possibly) in the fall of Gog seven years later. Perhaps next year will see a public declaration by the Czar, acknowledging the 'strange god,' the Papacy. Should the present aged and feeble Pope die about this time (and there are rumours to this effect), so important an event would greatly help the matter, and the next Pope would be the beginning of that attitude of the Papacy which speaks of her as 'sitting a queen and no widow.' I believe 1864 began her 30 years of widowhood; 1894 ends it. As 'queen,' there will be a great feast in the

'harlots' camp, as in the case of 'Belshazzar's feast.' It is reasonable to conclude from this that as this feast is going on, the great antypical Cyrus will, *at the same time*, be preparing his hosts to suddenly (while they are 'saying peace and safety') destroy 'Babylon the great,' that is, Christendom. We may 'lift up our heads and rejoice, for our redemption is very near.'—C. E. SUTCLIFFE.

"FAINT NOT."

Brief reflections or "cud-chewings" (common to clean animals.)

"Reap, if we faint not"!! How suggestive of maturity, ripe grapes, perfection, harvest, glory, and endless life with dread possibilities of failure!!! The reproofs of instruction are in this way of life, and "which enter more into a wise man than a hundred stripes into a fool." "Therefore, the ear that heareth the reproofs of life, *abideth among the wise,*" for correction is grievous to *him only* who forsaketh the (narrow) way. "He that hateth reproof shall die, yea, poverty and shame shall be to him who refuseth instruction, but he who regardeth reproof shall (ultimately) be honoured" (Proverbs iii. 35; Daniel xii. 2-3.) "Wherefore doth a living man complain, a man for the punishment of his sins; let us search and try our ways" (Lamentations iii. 39; Psalms xxvi. 2; 2 Corinthians xiii. 5), and "lift up our feeble hands, with our hearts, unto God in the Heavens," "that we may obtain mercy, and find grace to help in time of need" (Heb. vi. 16; xii. 6-13).

In view of the fact that whom the Lord loveth He correcteth, and scourgeth every son whom He receiveth, and thus "dealeth with us 'as sons'" (not bastards), whom He is, by the Captain of our salvation, leading unto glory, ought we not to bear up and "faint not"? Paul is true to nature when he says, in Hebrews, that "no chastening for the present is joyous, but grievous, nevertheless afterwards, it yieldeth the peaceable fruit of righteousness to those who are exercised thereby," wherefore let us take his exhortation upon this point as the course of true wisdom; "lift up the hands which hang down, and the feeble knees, and make straight paths for our feet, lest that which is lame be turned out of the way, let it rather be healed." And let the Righteous God of

Israel smite us, by whomsoever He will, it shall be a kindness; and let Him reprove us, it shall be an excellent oil which shall not break our head, "for what is man, whom thou hast made so fearfully and so wonderfully, that thou shouldest so magnify him with such interest and attention, that thou shouldest visit him every morning and try him every moment and set Thy heart upon him" (Job 8, vii.) "What shall we say to Thee, O thou preserver of men, for we are but the 'earthen vessels made in Thy image, the clay in the hands of the potter,' and therefore, cannot say 'what doest Thou?' for Thou doest whatsoever is Thy pleasure in the armies of heaven and the inheritance of the earth."—A BROTHER.

"WATCH."

"Musing over 'The Day of His Coming,' the following came into my mind. The basis is:—'Watch, therefore, for ye know not the day nor the hour wherein the Son of Man cometh.' The lines are addressed to the Lord Jesus.

"Peradventure thy return may be
To us, in 1893;
But if delay be one year more,
We pray it may be '94.
Should thy delay that year survive
We welcome thee in '95.
But should a later year prefix,
Oh, let it be in '96.
If past that year we still are driven,
May we rejoice in '97.
We are glad to think at any rate
The Word says hope for '93.
If the appointed time is dimly given,
We still shall wait the Lord from heaven."
—J. LANDER (amended).

MASSACHUSETTS has one library to each 4,000 of her inhabitants, and a book and a half to each man, woman, and child in the State. It is the best educated and reading community in the world.

THE "HOLY COAT."—The *Kladderadatsch*, the German *Punch*, recently published a number of satirical articles and illustrations upon the exhibition last summer of the Holy Coat at Trèves, and in consequence was prosecuted for bringing into ridicule an institution of the Catholic religion. The counsel for the defendants declared that many Catholics and Catholic priests themselves were of the opinion expressed by the paper. The controversy on the authenticity of the coat was hundreds of years old, and Martin Luther had called the exhibition a swindle. The defendants were acquitted.

ALL human kindness soon must end,
In God I have a deathless friend.

PRIDE is an inconvenient as well as a hateful inspiration. It prevents a man from doing that which would work to his advantage. It impels him to do things that will tend to his hurt. By humility and the fear of God, a man is kept in well-being and honour.

ARMENIA.—Armenia was the first nation which embraced Christianity. About the year 276 A.D. it was the religion of the king, the nobles, and the people of that country. So says Dean Milner, in a note in "Gibbon's Decline and Fall of the Roman Empire." He further remarks that the renowned Tiridates, the hero of the last and King of Armenia, may dispute with Constantine the honour of being the first Sovereign who embraced the Christian religion.—E.G.

IN COURT AT THE HORRIBLE "HOLY OFFICE."—The judgments of the Inquisition were always given in a large place, capable of containing a great number of people, 3,000 or 4,000, in the amphitheatre of which were arranged seats of different heights or degrees, some for the accused, others for the tribunal of the Inquisition and counsellors of the kingdom, and towering above all the others that of the Grand Inquisitor. In the space between was placed a chair for the preacher, with an altar by its side and a stool for the criminal who was to hear his sentence. Before coming from their dungeons, the prisoners knew what their sentence would be beforehand from the different colours of the cloaks and the figures given to them. Those who were to be burnt alive had a grey samarra, on which was represented a man surrounded by flames, and devils stirring up the fire. They also wore pasteboard caps in the shape of a sugar loaf or conical mitre, garnished liberally with flames and imps, called *carochas*. They were then gagged in a most painful way, so that the mouth could neither be closed nor opened, after which a breakfast of dainties was placed before them and they were ironically invited to eat. This farce being over, each one was given a taper of yellow wax and led out. Having arrived at the place where judgment was to be given, a preacher mounted the pulpit and gave a sermon on Jews and heretics, who were blasphemously reviled. When the sermon was finished, an inquisitor took the preacher's place and called the criminals one after the other. The criminal called left his place, and, conducted by an *Alcaide*, placed himself on his knees before the inquisitor who read his *process* and his sentence. When all the sentences were read, an inquisitor came, accompanied by some priests, to those who had escaped death, and absolved them from the excommunication which they had incurred, giving each one a little stroke with a rod. Those whose execution had not yet been arranged, were conducted once more to the dreary solitude of the gloomy underground dungeons of the Inquisition, to drag out, sometimes, a miserable existence for long long years in those loathsome places, perhaps in the end, after sickening alternations of hope and fear, to finally expiate at the stake, the only refuge from torture and the rack, an imaginary crime; the others who had been condemned to suffer all the rigors of the Inquisitorial decree, at once were conducted to the place of execution, where piles of logs had been placed.—*Belgravia*.

**SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN
ECCLESIA, No. 249.**

"Exhort one another."—PAUL.

THIS time it is the writing of Obadiah, the prophet. Of Obadiah himself we know very little. This is no great drawback. It was not what the prophets were in themselves that made them important to us; it was the communication of which they were the mediums. God made use of insignificant men often, on the principle defined by Paul in writing to the Corinthians concerning the spiritual light in the apostles: "We have this treasure in earthen vessels *that the excellency of the power may be (manifestly) of God and NOT OF US.*"

It is **THE VISION** of Obadiah—what he *saw*. God speaks of "the foolish prophets that follow *their own spirit* and **HAVE SEEN NOTHING**" (Ezek. xiii. 3). "Yea, they are prophets of the *deceit of their own heart*" (Jer. xxiii. 26). The prophets, without inspiration, were no more than other men, and, therefore, could see nothing in "their own spirits" but those fortuitous combinations of ideas and imaginations which are natural to all men and profitable to none for guidance in the things of righteousness or futurity. What God causes a man to see by the action of inspiration is another thing. We may then see something with him that is of advantage to us to know.

This vision of Obadiah differs somewhat from the visions of the other prophets. It is brief, but that is no great detriment. Much may be said in few words. It is in its topic that it principally differs. The messages of the prophets as a rule relate to Israel, and are directed either to the reproof of Israel's wanderings or the delineation of Israel's future. But Obadiah has to do with an alien nation. "Thus said the Lord God *concerning Edom.*" We all know who Edom was. It was a community descended from Esau, the brother of Jacob, for whom Edom was another name. Though a son of Isaac, he was not beloved of God, but otherwise. "Jacob have I loved; Esau have I hated." To men who judge the matter from a merely natural point of view, this seems strange.

Of the two men, judged from this point of view, Esau seems the more lovable of the two: "Esau was a skilful hunter, a man of the field and Jacob was a plain man, dwelling in tents." Esau was what people would consider a more manly, frank, and interesting character; Jacob was his mother's boy, and appears in the light of what might seem overreaching and underhanded. Why should one be loved and the other hated? We get the clue in that divine saying: "I love them that love me." Jacob was a lover of his father's God; Esau was a mere lover of nature. This was a great difference, and continues to this day, the great distinction between men that are godly and men that are not. And it constitutes the ground of aversion between one class and the other; for there is a fundamental aversion that is almost mutual between those who love God and those who love the present evil world. The love of the present world is due to the exclusive action of the mind of the flesh, or the mind generated by the unenlightened brain left to itself; the love of God is due to the enlightenment of the natural mind by the Spirit of God in revelation. Hence the explanation given by Paul of the antagonism between Isaac and his brother Ishmael: "He that was born after the flesh persecuted him that was born after the Spirit; even so it is now." The two states are mutually repellant on the natural principle universally illustrated in society that people who love different things do not love one another. If this principle operates where there are different natural loves, it operates more powerfully where spiritual love comes into the process. The world hates those who love God, because it has no love for God. Jesus said it would be so: "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." He also said in prayer to the Father: "I have given them Thy word, and the world hath hated them, because they are not of the world, even as I am

not of the world." Again Paul says: "We, brethren, as Isaac was, are the children of promise."

Obadiah, then, has to deal with the descendants of a man who was not in the covenant of promise, and to whose posterity God had assigned a district to the south-west of the land of promise, consisting of rocky valleys and precipitous places. Concerning this community—active, predatory, zealous, and prosperous, Obadiah speaks. What had he to say? Words of "lamentation and mourning and woe." Destruction and desolation are foreshown for reasons given. "Thou shouldest not have" done this; "thou shouldest not have" done that. Thou shouldest not have rejoiced over the children of Judah in the day of their destruction. Thou shouldest not have stood in the crossway to cut off those of his that did escape; thou shouldest not have spoken proudly in the day of their distress.

Well, why lay stress on those things? There is a reason. It is written in the prophet Amos concerning Israel. "You only have I known of all the families of the earth; therefore, I will punish you for all your iniquity." From this it might seem as if God would have no punishments for any other. But here in Obadiah is a case of punishing for their iniquity a nation whom God did not "know" as he knew Israel. And it is far, far from the only case. In the very prophet Amos, in which we read "You only have I known," we read, "For three transgressions of DAMASCUS, and for four, I will not turn away from the punishment thereof." . . . "For three transgressions of GAZA, and for four, I will not turn away the punishment thereof . . . for three transgressions of TYRUS, and for four, I will not turn away the punishment thereof"; all these were "families of the earth" whom God had not "known" as he had known Israel: yet there is punishment for them. We should, therefore, reason wrongly if we were to infer from the statement in Amos, "You only have I known of all the families of the earth, therefore I will punish you for all your iniquity," that God would not punish other nations. He expressly bars the way against this misinterpretation by sending Jeremiah to "all the kingdoms of the world upon the face of the earth" to say, "Lo, I began to bring evil on the

city which is called by my name, and should ye be utterly unpunished? *Ye shall not be unpunished*, for I will call for a sword against all the inhabitants of the earth, saith the Lord of Hosts." Even the Canaanites, whom Israel succeeded in the land were examples of punishment for iniquity. Moses told Israel (Deut. ix. 4) that "for the wickedness of those nations, the Lord doth drive them out before thee—not for thy righteousness or the uprightness of thy heart." In Leviticus xviii. you may read a description of the wicked ways of the Canaanites. Israel is commanded (verse 24-5), "Defile not ye yourselves in any of these things: for in all these things the nations are defiled which I cast out before you: and the land is defiled: therefore *I do visit the iniquity thereof upon it.*" The flood and the destruction of Sodom and Gomorrhah are lessons to the same point. The statement, "You only have I known" is absolutely true both as to that fact and as to the special punishment growing out of it. It is the negative deduction from it that would be wrong. Israel has been punished as no other nation has because privileged as no other; but other nations are not unpunished. The principle regulating the dispensation of judgment is the simple and reasonable one affirmed by the Lord: "To whom much is given, of them shall much be required."

The principle has application in another direction, because the work of God has taken an individual after a national form. The individual salvation offered to Israel in the preaching of John and Jesus, and rejected by them, has been offered to the Gentiles instead, and along with it a call to "all men everywhere to repent," and a "revelation of the righteous judgment of God, who will render to every man according to his deeds. . . . in the day when God shall judge the secrets of men by Jesus Christ" (Rom. i. 17-18; ii. 5-6, 16). This operation develops a household of Christ, whose house, men continue to be so long as they "hold fast the confidence and rejoicing of the hope steadfast unto the end." These have special privileges, and will have special accountability to answer for; but some have reasoned that because this is true, therefore the rebellious among men who "refuse him that speaketh," will have nothing to answer for in "the day of wrath and revelation of the

righteous judgment of God" if they should happen to be among the dead. This is a fallacy of the nature of the supposed mistake to which we have already referred, viz.,—that those would make, who should reason, that because God knew Israel only of all the families of the earth, therefore he would not punish the other families. It is a mistake made by some who have pushed true principles too far through failing to make allowance for other principles. It is not a mistake made by those who have remained in harmony with Dr. Thomas from the beginning. These have always recognised that the truth creates responsibility wherever it understandingly comes, and that if men refuse the submission which God commands, they expose themselves to the terrors of the second death, naturally taking rank with the third class of the parable—additional to the faithful and unfaithful members of the household, whom the Lord describes as "those mine enemies who would not that I should reign over them."

How terrible it will be in that day, if through looseness of doctrine in this matter on our part, men should find themselves awake from the dead to judgment who did not expect to be there, and who would naturally turn their reproaches against us. "Why did you tell me I was not responsible?" Paul declared himself "free from the blood of all men," because he "had not shunned to declare the whole counsel of God." In this position we can scarcely consider ourselves if we lull people into a deadly indifference by teaching them that if they choose to disobey God, the worst they have to look for is to be left undisturbed in an everlasting grave. This is not the worst. There is a judgment which shall "devour the adversary" of which every (responsible) soul of man will partake who are "contentious, and do not obey the truth, but obey unrighteousness" (Rom. ii. 8). This judgment is in "the time of the dead"—that is, the time of the awaking of the dead "that they should be judged"—not of those who, having no understanding, "shall not rise," but have passed away as the beasts that perish; but of those who, notwithstanding their contact with "the light that is come into the world," loved darkness rather than light—and who, having heard the words of Christ as the acknowledged words of Christ and of God, and having rejected them prac-

tically in refusing to walk in accord with them, will be "judged by them in the last day."

These are the solemn teachings of Christ and the apostles. The contrary doctrine is based upon too narrow a construction of "covenant-relationship." This relationship is more an affair of benefit than of accountability. Outside the covenant, there can be no eternal life; but everything shows that men need not be inside that covenant to be the objects of His righteous anger and punishment. We must not overlook the wide proprietorship of the Deity in all His works. If "the cattle upon a thousand hills" are His, much more the teeming millions of Adam's race. He is the "God of the spirits of all flesh," as Moses declared him to be. "All souls are his," as he Himself said by Ezekiel, "the soul of the son and the soul also of the Father." If He had not spoken to them, their being His would have done no more for them than it does for the beasts that perish; but He *has* spoken to them in their cast-off condition, and though few of them know the fact or are in illuminated relation with the fact, it does not lessen the terrible import of the fact to those who cast it knowingly aside and live indifferently to it as if man were his own maker and God's claims on Him were nothing. There is very little sense on the earth at present of what is due to God. An outrageous theology and a false science have, between them, so emasculated and confused all reasonable ideas on the subject that it is one of the last things recognised, "that God hath made all things for Himself, yea even the wicked for the day of His power." There is little sense of reverence for Him to be met with anywhere, and next to no recognition of His proprietorship in the things He has made. The earth and all things on it and related to it are treated as matters of human convenience merely, and almost regarded as of human manufacture. The world is sunk in a deadly stupefaction on this sublime subject. It needs waking up. It will get it shortly. It has had several wakings up in time past, but it has gone off again, and sleeps more soundly than ever. But let not us sleep as do others. We are not of the night but of the day. As such, it belongs to us to reflect the light of day in advance. It

may be to little purpose as regards others : but as regards ourselves, it is well-pleasing to God that while we sojourn in the land of the living, we should let the light shine, both in our manifest works and submission to God, and in our re-echo of the testimony that the earth is the Lord's and the fulness thereof ; and that though, for a time, He tolerates the universal revolt against Himself, He will not always restrain His righteous anger, but will show Himself as a consuming fire against all unrighteousness of men, when the Lord Jesus shall be revealed from heaven in flaming fire, taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power, when He shall come to be glorified in His saints and admired in all them that believe.

There may not seem to be much comfort in the exhibition of this phase of the truth. Looked at all round, there is more than appears. There is nothing but comfort in the prospect of the effectual assertion and vindication and establishment of the authority of God in the earth. There can be no peace or joy or well-being till this is done. Part of the process consists of that great judicial inquisition which He has been pleased to appoint. He will root the wicked out of the earth, but not without showing cause. He will confound the arrogant and take the wise in their own craftiness, by exhibiting their folly to all men, as the fitting and effectual prelude to His own management of the earth. Thus He will do on the day which He hath appointed for judging the world in righteousness by that man whom He hath appointed. This day, which is a terrible day, will only be terrible to the Lord's enemies. It will be a glorious day for those who love righteousness and hate iniquity, and who wait daily upon God in the patient continuance in well doing which He has required. The day of the ending of the present evil world will necessarily be a day of storm and trouble and clouds and thick darkness : but because of its presage of the everlasting day of light and love that lies beyond, it will be a day to be much hailed and much remembered by all the friends of God.

It is no unnatural association of terms in Isaiah that in the same breath describes

"the day of vengeance of our God" as a day that will "comfort all that mourn" (Is. lxi. 2.) There can be no comfort to God's mourners till earth's transgressors have become the subjects of God's vengeance ; for among the many causes of their mourning is this, that the transgressors lift the head on high, and to the wicked for the time being, the earth is given in undisturbed possession. Jesus asks the question : "Shall not God avenge His own elect who cry day and night unto Him?" (Luke xviii. 7). A section of them are Apocalyptically exhibited as ejaculating. "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" It is not an unscriptural prayer, therefore, to pray, "O God, to whom vengeance belongeth, lift up thyself, thou judge of the earth. Render a reward to the proud. Let not man prevail ; let the heathen be judged in thy sight. Put them in fear, O Lord, that the nations may know themselves to be but men." He will answer this prayer at the time appointed, "though He bear long with them." Then will He at the same time "comfort all (His own people) that mourn, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." Then will they exclaim, as it is written in the same chapter, "I will greatly rejoice in the Lord : my soul shall be joyful in my God : for He hath clothed me with the garments of salvation : He hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels. For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth, so the Lord God will cause righteousness and praise to spring forth before all nations." Then will be fulfilled what is written in Obadiah : "Upon Mount Zion shall be deliverance : and there shall be holiness, and the House of Jacob shall possess their possessions . . . and Saviours shall come up on Mount Zion to judge the Mount of Esau, and the kingdom shall be the Lord's."

EDITOR.

THINE own ways watch with double care,
Thy neighbours ways, of looks be spare.

ANSWERS TO CORRESPONDENTS.

BY THE EDITOR.

[Correspondents must not think their queries neglected because there is some delay in noticing them.—EDITOR.]

T. H.—*Baptised for the dead* (1 Cor. xv. 29). The idea is, baptised with reference to the dead. Baptism is a death-meaning institution. "Baptised into his death" (Rom. vi. 3). And Paul's argument is, why should believers be baptised for or unto death if there is no resurrection? for such an institution could never have been appointed to establish death but to destroy it. You will find remarks on the subject in back numbers of the *Christadelphian*. (We propose collecting back answers on various subjects into a kind of *Dictionary of Difficulties*).

PRIESTHOOD BEFORE THE LAW.

C. C. (N. S.).—Priesthood is as old as sacrifice, and sacrifice goes back to the gate of Eden. But it took time to develop in the definite form finally assumed. When men were few upon the earth, there was no need for one man to officiate for others. Every obedient man offered his own sacrifice. Priesthood consisted originally of the simple act of offering the sacrifice required. Abel appears in this character: afterwards Noah, Melchizedec and Abraham: so Isaac and Jacob. After them, Levi and his sons, when Israel multiplied, took the matter in hand for others, before the times of the law, probably by the direction of Jacob, and certainly because of the special aptitude exhibited, as written in Malachi ii. 5-6. This was before the formal separation of the tribe of Levi in the wilderness and the selection of the family of Aaron, and accounts for the description of the Levites prior to that event, as "the priests that come near unto the Lord" (Ez. xix. 22). The separation of the Levites in the wilderness, when Israel became a nation, appears to be the natural culmination of the preparatory process going on in previous times.

THE FAULTINESS OF THE "FIRST COVENANT."

M. B. D.—Heb. viii. 7. "For if that first covenant had been faultless." Did God

make a faulty covenant? No, not in the sense of its being unadapted for the purpose for which it was given, but in the sense only of being incapable of leading Israel to perfection. "The law made nothing perfect" (Heb. vii. 19). If you ask why it made nothing perfect, Paul's answer is it was "weak through the flesh" (Rom. viii. 3). In itself, it was holy, just, and good" (vii. 12), but those upon whom it was enjoined were incapable of coming up to its requirements. Why was it given them then? That man's sinfulness might be manifested to himself (vii. 13-14; v. 20), that every mouth might be stopped (Rom. iii. 19), and the way cleared for the manifestation of the mercy of God through faith (Gal. iii. 22; Rom. iv. 16). It was a preliminary dispensation of the Divine government laying a foundation for a final result of a very glorious kind, but being in itself a proximate agency of that result. No doubt, "Finding fault with them" in Heb. viii. 8, refers to Israel with whom he found fault in the message in which the description of the new covenant occurs; but this does not interfere with the faultiness of verse 7, referring to the first covenant.

OBEDIENCE BEFORE TWENTY.

Brother Welch, referring to the remarks, "Under Twenty Years of Age," which appeared in the *Christadelphian* for October last, page 379, says:—"Why the question of age should be raised at all is beyond my comprehension. Often a mind at 14 years in one person may have a more comprehensive grasp of the truth than that of another at 30 years.

"I remember a painful case that came under my observation in 1869, when visiting a brother Christadelphian in Philadelphia. He had a little son, about 13 or 14 years old, in whose company I spent much time during my visit. Many were the conversations I had with him on the subject of the truth in its various bearings. I was amazed at the

accuracy and depth of his scripture knowledge, and his vigorous defence, from the Bible, of certain features of the truth. He was a remarkably bright boy in scripture teaching; yet, because of his age, he was not permitted to obey the truth in baptism. As to the understanding of the Gospel, there was no obstacle in the way. Age, and age only, stood in his way, with those who had the control of him, to his great worry. I felt a deep sorrow for him. I did not believe in the age qualification. I knew and still know of no qualification but that of the knowledge and belief of the gospel, and a voluntary request for baptism by the one so believing. A year or so later, I received information to the effect that that young believing boy was dead, and died pleading, during his sickness, for baptism, but pleading in vain. A great wave of sorrow rolled over my heart at the news. This bitterness of mind, terrible crotchet of age qualification, has no pleasant memories for me. Every time the miserable crotchet is brought before my mind, the memory of that believing boy pleading for the privilege to obey that gospel which is preached to all, rises up before my mind. I recognised it as a warning from Abraham's God to His children to stand not in the way of any one desiring to become a child of Abraham by adoption in Christ Jesus, even though it be one who wishes to "Remember now thy Creator in the days of thy youth," before the evil days of the riper years of manhood's trials and temptations cross his path from the ever-widening avenues of a society built upon the treacherous quicksands of a so-called Christendom.

"There can scarcely be a sadder picture than the following: A child is brought up in a Christadelphian home, surrounded by an every-day influence of the truth in actions, conversation, and instruction, and weekly brought under the influence of the ecclesia in doctrine and practice till his mind becomes thoroughly imbued with the truth, and a longing to obey it in baptism grows stronger and stronger as time passes by. But he is not allowed to be baptised because he is under 20. At last circumstances force that youth beyond the pale of the home life, and out into the outside world, where there are no ecclesial bonds binding him to the truth, and where he finds no command of the truth

requiring him to seek ecclesial fellowship wherever his lot may be cast. Other influences surround him springing from so-called Christian society. These influences so work upon his mind that attendance upon a Christadelphian ecclesia impresses him not as a duty, till little by little, the truth becomes choked in his mind by tares of false doctrines sown broadcast by the world and so-called Christendom. At last, the truth perishes in that youthful mind, amid a full crop of tares. He then becomes a worldling in faith and practice, and is finally lost to the truth.

"You cannot say of such an one that he had no root in himself, because he was denied the opportunity to obey the truth and grow up in Christ Jesus, and merely because he was under 20 years of age. Oh, what folly! what folly! The Lord root it out of the hearts and minds of His people."

RESURRECTIONAL RESPONSIBILITY.

(Continued from page 465, vol. xxx.)

N.—The question of the resurrection of some in past times who died in Adam is not one of God's power, but of His purpose. If Christ had not been raised, there would be no future resurrection. He was raised through his shed blood (Heb. xiii. 20). By that blood he had put away Adamic condemnation and the Mosaic curse; and therefore "it was not possible that he should be holden of death" (Acts ii. 24). To say that he was raised to eternal life is true, but it is only half the truth. This was the object, but what was the cause? The fact that he had "put away sin by the sacrifice of himself" (Heb. ix. 26). Immersed believers are baptised into his sacrificial death, whereby they are justified (legally) from Adam's offence and forgiven their previous sins. On this basis, whether faithful or unfaithful, they must be raised to receive the result of their probation. Hence they are brought from the dead through the blood of the covenant (Zech. ix. 11). The unfaithful are not in the same position as those who die in Adam; for their sins after justification at baptism have not been the subject of adjudication: whereas those who die in Adam were judged and condemned in Adam in the garden of Eden.

REJOINDER.—Truly, resurrection is a question of the purpose of God, and we can only learn His purpose from what He has revealed,

and not from doubtful constructions of figurative phrases. The revelation is that "there shall be a resurrection of the just and of the unjust," including those who reject Christ (Jno. xii. 48) and who, therefore, have not been justified through him. The argument of paragraph N. restricts the resurrection to those who have been "justified (legally)" &c., and, therefore, who have become the just. The argument would require Paul's statement to be altered thus: "there shall be a resurrection of the just only, because there can be no resurrection of those who are not from the Edenic sentence justified." In this form it would contradict the testimony, and contradict the fact that men in such a position have been raised. It does not get rid of this fact to say it was a mere act of power. It was an act of power performed under the circumstances in which this argument says such an act is impossible. If such an act of power could be performed for any reason, there is certainly nothing in the way of its performance, if there is reason to bring the guilty to justice "in the day of wrath and the revelation of the righteous judgment of God . . . when God shall judge the secrets by Christ Jesus," and "bring to light the hidden things of darkness" (Rom. ii. 6; 1 Cor. iv. 5). It is all a question of whether the persons affected are "worthy of punishment"—of which Christ is the sole judge. The argument says that however worthy of punishment, Christ cannot raise them to punishment because they have not come into beneficial contact with his blood in baptism. The statement of such an argument is its refutation. So also is the closing assertion of the paragraph, that "those who die in Adam were judged and condemned in Adam in the garden of Eden!" If there is any truth in such an assertion, the author ought not to maintain, as he does further on, that God judges the wicked in this life. If they were "judged in Adam," why are they judged again in this life? And if they can be judged again in this life, notwithstanding their having been "judged in Adam," what obstacle is there in the way of their being judged by Christ, the judge to whom has been assigned this particular function and power "over all flesh" of ministering the wrath of God at His coming to those whom He may consider "worthy of it," who are

"contentious and do not obey the truth but obey unrighteousness," and "who knowing the judgment of God that they which commit such things, are worthy of death, not only do the same but have pleasure in them that do them?" (Rom. ii. 8; i. 32.)

O.—You admit, in effect, that the resurrection to judgment of any who have died out of Christ is "a departure from law." And in support thereof you quote the statement that God "doeth according to His will in the army of heaven, and among the inhabitants of the earth, and none can stay his hand, or say unto him, what doest thou?" (Dan. iv. 35). But this is not pertinent to the subject; it relates to conditions where the only law in operation is the law of sin and death, and has reference to acts which do not set aside that law. It has nothing to do with the law founded on Christ's sacrifice. To represent God as setting aside His own laws during their operation is a dangerous position. If He does it in regard to resurrection through Christ, He may do it in the bestowal of eternal life; and if that be so, the foundation of our hopes becomes unhinged. It is quite true that God is under obligation to no one else; but when He has made a decree, He is under an obligation to Himself; His truthfulness and faithfulness require that He abide by it. He has so taught us. "Because He could swear by no greater, He swore by Himself," in order "to show the immutability of his counsel" (Heb. vi. 13, 17). Having decreed that "without shedding of blood is no remission" of sin (Heb. ix. 22), it was not "possible" for Christ to escape the "cup" of his sacrificial death (Matt. xxvi. 39). Hence the use of the word "necessity," in Heb. ix. 23, and the word "necessity" in Heb. viii. 3, and Heb. ix. 16. To represent God as setting aside His laws while in force is not honouring Him, but the reverse. He is not only the supreme law-maker, but the perfect law-keeper.

REJOINDER.—The argument of this paragraph (in some of its features excellent enough) is based upon a misapprehension of what we have admitted in the August number of the *Christadelphian*, page 301 (1st col., 3rd par.) We have not admitted that the cases of resurrection that have occurred apart from atonement, are departures from law. Our allusion to such a view was a mere respectful accommodation to

the privately-known contention of those who hold it. We do not admit that they are departures from law, for there is no law against them. They were mere restorations of life which He never said He would not allow. They were no more infractions of law than the healing of disease, of which indeed they were but the extremest form. Our argument was that even if we might consider them as departures from the Edenic law, they were within the prerogative of God, whose hands cannot be tied, except as paragraph above contends, by His faithfulness. He cannot be unfaithful. What He promises, He will perform. And what He says He will not do, will never be done. But where there is no purpose or declaration to a contrary effect, He cannot be tied as men are tied—by what becomes a legal quibble, when words are made to violate principles. He sentenced Adam to death, but He did not say He would under no circumstances permit the temporary revival of life. In the historic cases of resurrection, He therefore did not go against His word. Some friends seem to argue as if He had done so, or at least that He would do so if in the case of the wicked at the resurrection, He allowed the temporary restoration of mortal life for a much better reason. If it had been a case of immortalising sinners, there might have been ground for the contention that there had been a departure from law. But as the mere allowing of mortal men to live mortally a little longer, it was no infraction of law but a performance within law. And it will be no infraction of law to bring mortal men from the grave to answer mortally for "all their ungodly deeds which they have ungodly committed and of all their hard speeches which they have spoken against him." It is true there can only be resurrection to eternal life through Christ, but there can be resurrection to mortal life without any connection with him, as is absolutely proved by the cases in question. It is the giving too narrow a scope to the "resurrection through Christ" that creates the difficulty that some have experienced, but from which some are being delivered. Resurrection through Christ is synonymous with salvation through Christ. It is in this large sense that the doctrine is most frequently formulated. It is a mistake in logic to apply the truth involved in this doctrine to the doctrine of condemnation. Men cannot

be saved without Christ, but they may be condemned without him.

P.—In antithesis to your propositions, I submit

THE FOLLOWING.

1.—*That the descendants of Adam having sinned in him, have, in him, been condemned to death (Rom. v. 12, 17, 18.)*

RESPONSE.—The proposition is vague. The facts are that Adam sinned, and that his descendants were not there to sin, and did not and could not sin, except in the "I-may-so-say" sense of Heb. vii. 9 concerning Levi paying tithes in Abraham paying tithes before Levi was born : which is not a literal sense but a mere liberty of description derived from what comes afterwards. Adam's descendants had not begun to be propagated by him when sentence was passed, and therefore inherited Adam's sentence in the sense of inheriting a nature on which that sentence took physical effect, making it mortal. They were made sinners, not in the sense of having been guilty of a sin which they could not commit, but in the sense of being, through Adam's offence, involved in its consequences and subjected to circumstances in which becoming sinners was inevitable. These notorious facts cannot be extinguished by an inchoate phrase in Paul's letter to the Romans ($\epsilon\phi$, which is optionally translateable by *in whom or for that*), in which are many things hard to be understood. To speak of the descendants of Adam sinning in Adam before they existed, is not only to stultify reason but to make Christ an actual sinner and therefore an impossible Saviour. The Roman Catholics are in the habit of setting aside the palpable significance of the breaking of bread by a mere phrase : "This is my body." Such a style of argument can only be employed where the reason has come into some kind of paralysis that brings the mind into bondage to mere words.

2.—*That their whole course of life while in Adam consists of "wicked works" (Col. i. 21), for which God, according to His own Supreme will, inflicts judgments in this life, on individuals as well as communities :—Nebuchadnezzar (Dan. iv. 27-33), Herod (Acts xii. 21-23), Canaanitish nations (Gen. xv. 16, Deut. vii. 1, 2), Babylon (Jer. l. 13, 14), Pagan Rome*

(*Rev. vi. 5-8*), the *Eastern section of the Apostate Church* (*Rev. ix. 20, 21*), the *Papacy* (*Rev. xi. 13, Rev. xvi. 2*).

RESPONSE.—While this is true, with some qualification, there is an evident consciousness of inconsistency with positions previously taken. Why the phrase “according to his own supreme will,” in a writer who had just contended for God being “under obligation” to the laws He may appoint? The construction of the Edenic law contended for sums up everything in Adam; “sinned in Adam; condemned to death in Adam.” If this is a correct construction, there ought to be no going beyond it in dealing with sinners who afterwards in sins not sinned in Eden. God, according to the contention, is “under obligation to Himself” not to go beyond the law appointed. The writers find the explanation in saying that it is “according to His own supreme will,” that He inflicts judgments on individuals and communities not provided for in the Edenic sentence. Very good; but if “God’s own supreme will” is to be the explanation of judgment against sinners not provided for in the Edenic sentence, why is it to be excluded as the explanation of “a day of wrath and the revelation of the righteous judgment of God” against all unrighteousness of men?—the “day when He will judge the secrets of men by Jesus Christ?”

As to the qualification which the truth of the paragraph requires, it relates to the phrase “in this life.” We do not deny these words as they stand; but we deny the sense in which they are used. They are used in the sense of “this life only.” If they are not used in this sense, we have no objection; but this is the sense in which they are used. And it is a sense opposed to the uniform teaching of the word—both in the apostolic and prophetic writings. It is the doctrine of Eliphaz and his two friends which God condemned, and which Job had previously opposed. The contention of Eliphaz and his friends was that now in this life, the wickedness of the wicked is punished and the righteousness of the righteous rewarded. They interpreted Job’s affliction in the light of this doctrine, and elicited a severe reprimand from God for their folly (*Job xlii. 7*). The truth is that there is no hard and fast line in the matter, and that though wicked

men and nations sometimes suffer and righteous men sometimes prosper (as God may please), the present, in the main, is a time for the wicked to prosper and spread like a green bay tree, and for the righteous to be in affliction—a fact which distressed Jeremiah (*xii. 1-4*), exercised David (*Psa. lxxiii. 3-9*), and was noted by Solomon in his wisdom (*Ecc. viii. 10-13*). If the experience of this present time exhausted God’s dealings with the righteous and the wicked, it would be impossible to understand much that is written in the scriptures. But it is not so. It is written “that God will judge the righteous and wicked” in the day appointed—of which the young man is forewarned (*Ecc. xi. 9*). That day will show such things “that the righteous shall rejoice when he seeth the vengeance. He shall wash his feet in the blood of the wicked. And one shall say, Verily there is a reward for the righteous. Verily, he is a God that judgeth in the earth” (*Psa. lviii. 10*).

3.—That “as servants of sin, the end of those things they commit is death” (*Rom. vi. 20, 21*.)

RESPONSE.—Yes, but not as excluding resurrection to judgment, which precedes the final death of the contumacious, for “there shall be a resurrection of the dead, both of the just and of the unjust” (*Acts xxiv. 15*). Every accountable person “not found written in the Book of Life” has this terrible prospect before him.

4.—That the refusal to hear what God has spoken is an additional ingredient in their cup of iniquity, which, when full (*Isa. li. 23; Rev. xviii. 6*), will bring upon the generation alive at Christ’s appearing the wrath of God unparalleled since the Deluge (*Dan. xii. 1*).

RESPONSE.—There is a curious limp in the logic of this statement. If “refusal to hear,” &c., merits the wrath of God, why should it be visited upon those who are “alive” at Christ’s appearing, and not upon those who have been guilty, because they happen to be in their graves? The time of Christ’s appearing is “the time of the dead that they should be judged” as well as of the living; and he is Lord both of the dead and of the living, and has “power over all flesh” to judge and condemn or glorify as He pleases. The

jurisdiction of Christ cannot thus be restricted. It is only limited by the operation of the light that has come into the world. This is according to his own declaration and according to the conceptions of justice that God has given us.

5.—*That to do those things which God has forbidden is equally as sinful as to abstain from doing that which He has commanded (Jer. l. 14; Dan. iv. 27.)*

RESPONSE.—Yes, but accountability for sin depends upon knowledge. The Bible reveals this most just principle of the Divine government, and we must not ignore it. Ignorance not only “alienates from the life of God,” but also screens from the retribution to be dealt out to those who know to do good, and do it not. Times of such ignorance God winks at. The man that hath no understanding is as the beasts that perish. He goes to the generation of his fathers, never to see the light of resurrection. This the Bible testifies, and this is reasonable.

6.—*That many thousands throughout Christendom, still in Adam, practice things which they well know from God's word to be forbidden, and that this is as much rebellion against God as to refuse to accept His truth.*

RESPONSE.—Where sufficient knowledge exists, there is accountability, but who can know where there is “sufficient knowledge”? God only can know this. It has always been recognised in the modern exhibitions of the truth, that it is impossible to draw the line in its individual application.

7.—*That “God judgeth them that are without” (1. Cor. v. 13) in this life, but in regard to those who are within, He will judge them by His son (John v. 22) after resurrection.*

RESPONSE.—This has been dealt with in response to No. 2. God's judgments of “them that are without” are not exhausted in this life if they have come in contact with His light. He “reserves the unjust unto the day of judgment to be punished.” It is expressly revealed that rejectors of Christ will be there, and on no principle can these be considered to have been justified.

8.—*That the judgment seat has its origin in a probation for eternal life, and that its*

verdict will be based upon individual conduct during such probation.

RESPONSE.—The definition is defective. It leaves out the wide-bearing prerogative of God, of which the judgment seat is a detail. If the judgment seat had reference only to “a probation for eternal life,” its operation upon the rejected would be complete by the simple withholding of eternal life, whereas it deals out punishment to “those who are contentious and do not obey the truth, but obey unrighteousness.” It renders “indignation and wrath, tribulation and anguish to every (accountable) soul of man that doeth evil” (Rom. ii. 8 9). It really has its origin in the authority of God over all flesh, which authority all flesh has set aside and thereby incurred the divine displeasure—the manifestation of which is regulated by justice according to circumstances (Jno. ix. 41). A probation for eternal life is but a detail in the greater fact of God's creation of and ownership in man. Condemnation came before the offer of eternal life because of man's revolt. God is “the God of the spirits of all flesh” (Num. xvi. 22). He says “I have made the earth and created man upon it” (Isa. xlv. 12). “All souls are mine, as the soul of the father, so also the soul of the son: the soul that sinneth it shall die (Ezek. xviii. 4). The origin of the judgment seat lies much deeper than the probation which is but a flowering of divine mercy.

9.—*That the pictures of the judgment seat (Matt. xxv. 31-46; Luke xix. 15-27) represent none present but Jews and Gentiles in covenant with God.*

RESPONSE.—It is possible to be misled by a word. “Covenant” is essential to blessedness but not to cursedness, for the whole world is cursed. The pictures in question comprise those who rejected Christ: the scribes and Pharisees who killed him; the children of the devil whom Jesus declared to be from beneath and the doers of the lusts of their father (Jno. viii. 44). What “covenant” was there in force with men to whom Christ said “Ye are of your father the devil?” and whom he terms “whited sepulchres” and “ye serpents, ye generation of vipers”? If it be said, the covenant of circumcision was in force, it has to be answered that we have Paul's authority for saying that circumcision had no force

or value for those who were disobedient. They were in the same position as if they were uncircumcised. "If thou be a breaker of the law, thy circumcision is *made uncircumcision*" (Rom. ii. 25). Notoriously the men in question were the worst of men: therefore they were outside the covenant of circumcision, and degraded to the level of Gentiles, who were not co-heirs of privilege though sufferers from condemnation. To speak of a wicked blaspheming rejected Jew being "in covenant with God" is a misuse of terms. The covenant in such a case is broken and void, as God said to them, "Ye are not my people, and I am not your God." Yet they are "present" in the pictures of the judgment-seat referred to. They are present because justice calls for their presence, and not because of a cutting in their flesh performed when they were unconscious babes, the meaning of which had been obliterated and the value nullified and lost by lives of God-slighting and disobedience. And if God bring to judgment disobedient Jews with whom His connection is sundered, will He not bring to judgment disobedient Gentiles to whom He addresses Himself by the gospel? It is so declared, "They shall be condemned." Paul says expressly, "There is no respect of persons with God," and that every soul of man who knowingly rebels against Him, whether with or without law, will have to answer for it "in the day when God shall judge the secrets of men by Christ Jesus" (Rom. ii. 11, 12, 16).

10. *That resurrection is through Christ (Jno. 11, 25; 1 Cor. 15, 21), and that a man must pass out of Adam into Christ by belief and blood-shedding, in order to come within the scope of his resurrection authority (Zec. 9, 11).*

RESPONSE.—This is only a partial statement of truth. It is true as applied to resurrection in its ultimate sense, as a deliverance from death in a rising to "glory, honour and immortality," but it is not true as applied to resurrection in the sense of a mere restoration of natural life, which is no more in principle than a curing of disease or restoring a person, drowned. Resurrection in this second sense has happened without any connection with Christ. A man need not pass out of Adam into Christ to be the subject of it; as positively proved by its

occurrence in cases where no such transition had taken place.

11. *That in giving the name of Salvation to Christ (Phil ii. 9), God gave him all who had previously entered that name (John vi. 39), in order that they might be raised, and that they now occupy the same position as those in the grave who have entered his name by belief and baptism.*

RESPONSE.—This is mere ingenious periphrasis unsupported by the passages referred to. When Jesus said that of all that the Father had given him, he should *lose nothing*, but should raise it up again at the last day, he certainly did not refer to such as Judas, the son of perdition, whom he will "lose." The "raising up," therefore, was not a mere resuscitation of natural life for purposes of condemnation, but a raising to the glory of the Spirit-nature. In this sense, he will lose none of his true people, however long dead. But all others he will lose—without regret. If the argument of the paragraph were correct, it would mean that bringing them out of the grave for judgment was saving them from being lost, which, it is needless to say, would be absurd.

12. *That at baptism a believer is justified (in a legal sense) from the condemnation arising out of Adam's offence (Rom. v. 1, 10, 18), and from his own "wicked works" (Col. i. 21; Acts xiii. 39).*

RESPONSE.—Yes; but the condemnation arising out of Adam's offence did not exclude temporary resuscitation of Adamic mortality where any divine purpose calls for it.

13. *That in the ceremony of baptism he undergoes symbolic death, burial and resurrection (Rom. vi. 4, 5), which ensure, should he return to the dust, restoration to life at Christ's coming.*

RESPONSE.—We demur to this as an inadequate statement of the case. "Restoration to life" is not what we need nor what is promised. Restoration to this mortal, "wherein we groan, being burdened," would be no blessing. What is promised is that "when he appears, we shall be *like him*." It is this that is "ensured" by our submission to the requirements of God in Christ. To talk of being "ensured" a resurrection to condemnation, would be an unnatural use of

language. The object of the paragraph is to maintain that rejectors cannot come forth to the resurrection of condemnation unless they have been baptised. Every attempt in this direction is a failure.

14. *That at the judgment seat he is only liable to be condemned for his own evil doings since baptism.*

RESPONSE.—Those who appear at the judgment seat will certainly not be condemned for any one else's evil doings "The soul that sinneth, it shall die."

15. *That those who die in Adam are not freed or justified from Adamic condemnation, and that consequently death holds them within its relentless bondage (Rom. 5, 17, 18, 19; Heb. 2, 14). They are not among those who have been given to Christ for the exercise of resurrection-power (John 6, 29), but, having died in their "sins," are as much "perished" as would those be who "are fallen asleep in Jesus" if Christ had not been raised (1 Cor. 15, 17, 18).*

RESPONSE.—The fallacies in this summary mis-defined have already been pointed out.

1. The "relentless grasp" of death on unjustified sinners excludes them from eternal life, but not from temporary restoration to mortal life when the divine purpose requires it, as proved by the actual occurrence of such cases, and the statement that the unjust shall rise. 2. Men "given" to Christ are not "given for the exercise of resurrection-power," but for the impartation of eternal life, as he himself declares: "Thou (Father) hast given him power over all flesh that he may give eternal life to as many as THOU HAST GIVEN HIM" (Jno. xviii. 2). To argue that men require to be "given" to Christ in order to rise from the dead to be condemned is to do violence to the testimony and our common understanding. Those who are "given" to him will never be condemned. Those only will be condemned, who are disobedient: and the disobedient are not among those referred to in the words, "Behold I and the children whom God hath given me. . . . In the midst of my brethren will I give praise unto thy name." Not every one that saith lord, lord; not every one that is bap-

tised—but he only that doeth the will of the Father is his brother and among the children whom God hath given him."

[FINIS.]

THE CHRISTADELPHIAN; AT BOSTON.—The Christadelphians assumed that name, which means the brethren of Christ, during the war. Men were being drafted into the army, and as these men could not conscientiously go to war the law required some name by which they could be known. Dr. Thomas suggested Christadelphian, and that name has become established. A small body of Christadelphians meets every Sunday morning at Friendship Hall on Kneeland Street, Boston. The services are very simple, but everybody seems thoroughly in earnest.—*Boston Paper.*

THE ELECTRIC LIGHT IN THE SUEZ CANAL.—Nearly 91 per cent. of the vessels using the Suez Canal in 1892 travelled uninterruptedly at night by using the electric light, the percentages in the three preceding years being 88'21, 83'56, and 51'74 respectively. The Suez Canal authorities have made it obligatory for vessels passing through the Canal by night to employ an apparatus for dividing the light of the projector, so that approaching vessels may come right up to one another without their helmsmen being blinded. The diverging apparatus which is to be used has been invented by one of the agents of the Suez Canal Company.—*Daily Graphic.*

GOD.

(Extract from lines just published by J. J. B., the author of *The Eternal News*, noticed in the *Christadelphian* a year or two back.)

Great Spirit! God!

The Universe Thy abode;

Of very being itself Thou art the soul.

Infinite Essence in space! Eternal Existence in time!

Profound Substance of spirit! Spirit-substance
Sublime!

Up to the infinite great, down to the infinite small

All conscious through all.

Living and moving and having our being in Thee

Mingling in midst of Thy might, immersed in Thy
mercy we feel.

It is bathing in bliss, thus just to exist, just to be.

If but our feeble lives were sealed with immortality's
seal.

Thyself solidifies:

Out of Thyself the shapes arise:

And in Thyself lands, seas, and skies.

But worlds like clouds flit over space,

Like clouds stars melt and leave no trace;

Even chemic elements evolve.

From Thee, and back to Thee resolve;

Nor are the ether atoms sure:

Thine essence only doth endure.

Since Thou, Great Spirit, art

The All in All,

Let me then lowly fall

And give Thee all my heart.

Now I am Thine,

And all the immensity of things is mine.

The Christadelphian.

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

JANUARY, 1894.

The new year opens without any diminution in the evil portents that overspread the political and social sky. The increase of dynamite outrage has spread alarm throughout Europe. Recent victims have included a Spanish General at a review, with a number of officers surrounding him; some twenty or thirty persons in an audience in a Spanish theatre; and now some sixty-two ladies and gentlemen present at a sitting of the French House of Representatives. There have been many minor performances of the same kind in various parts of the world. Extreme laws have been enacted in France against anarchism, and serious international proposals have been made. This gives some satisfaction, but it does not dispel the gruesome sense of uneasiness that has been created.

To add to the perturbation of the public mind, a book has appeared and rapidly gone through several editions, which recounts "A tale of the Coming Terror." It is noticed in the *Daily Chronicle*, under the heading "THE TRUTH ABOUT THE NEXT WAR." The book is an attempt to represent the circumstances characterising war, when all the murderous appliances of current invention have been perfected: when air-ships and navigable dynamite balloons are employed as adjuncts to fleets and armies. The reviewer says that the author "puts all the world at war ten years hence. He not only takes war-balloons and bellicose air-ships as common to all the more enterprising countries, but he makes the dreaded "International," the revolutionary party of physical force, secretly in possession of vessels that can be hid in a valley "remote, unfriended, melancholy, slow," beyond the ken of civilised Governments—vessels that not only realise Tennyson's idea of—

Airy navies grappling in the central blue,

but that rise and fall at will, carrying cargo and passengers and weapons and provisions, that cross Europe and Asia in an hour or two, that are so completely under control as to get exactly over a fortress like Cronstadt, a fleet in mid-Atlantic, a church like St. Paul's . . . What will fighting be like when the big nations next get each other by the throat in death-grips? . . . Although we shall believe in dirigible war-balloons or air-ships when we see them and not before—that is to say, ships which can carry considerable weights—it may well be that a commander supplied with balloons might think it worth his while to manœuvre so as to get to windward, just as naval officers used to do in the days of sailing-ships. For then he would be able to send up in a balloon one man, carrying his life in his hand—and there would never be in any army a

want of volunteers for such a job, seeing promotion and recognition would follow success and escape—who, as he passed over the enemy's position could let fall some high explosives, attached to a detonator, into the midst of a fortress, a position, or field trenches, which were formidable obstacles to an advance. It is generally expected that the campaigns of the future will be short and sharp. Perhaps not. Manœuvring will occupy a very great deal of time.

. . . One of the spectators of Waterloo, which was by no means a bloody battle, wondered whether there ever was a battle in which everybody was killed. In the wars to come, that will be pretty nearly the fate of the losers in a given fight if without fortifications handy upon which to retire—when they are got upon the run they will be kept on the run till they can run no more, and reserves will be kept in hand for that very purpose. Galloping machine-guns, in the "Charley Beresford" carts, now being adopted by some of the Continental Powers after our initiative, will prevent a stand on the part of troops retreating.

. . . The time will come when the attack will be committed to the assault, probably by inadvertence or without the wish of the supreme authority, as at Wörth and at Spicheren. Then will come such slaughter as the world has never yet heard of. For it is axiomatic in modern tactics that when troops are once committed to the attack there can be no looking or going back, and the attack must be pushed at all hazards, with a flanking diversion, if possible, without it if necessary. Even when ammunition is exhausted the advance must be continued without it, for it would be death and destruction either to turn or to wait till pouches were refilled. As a rule, the winning side will be that which still has reserves in the act of coming up, and promptly available. But, of course, if we are going to have air-ships coming over the tactical point at the precise moment required, all this will be changed.

A VAIN DREAM—AND YET SOMETHING IN IT.

The American papers publish a description of the state of affairs expected by some people to prevail in 1993. It is a little in the vein of Mr. Bellamy's *Looking Backward*, only the process is reversed. We are asked to look forward a hundred years, and to behold a state of things of which this is a brief digest:—

"The social cannibalism and pitiful wage slavery of to-day will have disappeared. The map of Europe will be changed, crowns will fall and thrones crumble. The intricate and burdensome laws that now obstruct justice and bewilder and beswindle the masses shall be obliterated. The rule of individual action will be the fullest liberty and highest good of each compatible with the fullest liberty and highest good of all. The railroads and channels of communication, light, water and all public improvements will be managed by the state in the interest of the people and owned by the general Government

"With the amelioration of poverty through the just distributions of the enormous profits of labour and the bounteous gifts of God, the per cent. of criminals will be reduced to the minimum.

"Slavery and inequality will disappear, one sex

will have equal opportunities with the other, and woman's dependence, the primal cause of man's brutality and sex slavery, will have become a thing of the past.

"Marriage will be not so much a contract of flesh legalized for a fee as a union of soul sanctified by an approving conscience. The accumulation of great wealth in the hands of a few will decrease the quickened conscience and aroused conceptions of justice of an intelligent people, will class that man with criminals who holds more of the world's gifts than he can possibly use while his fellow beings want. The bounties of God shall not be fettered by the dead, but the earth and the fullness thereof shall belong in usufruct to the living.

"The condition of the labouring classes will be one of comfort and independence. Three hours will constitute a long day's work and liberally furnish infinitely more of the benefits of civilization and the comforts of life than sixteen hours' slavish toil provides to-day. Opportunity will thus be given to improve and develop those God-given faculties and aspirations that lie dormant in every human soul. Books and music, athletic games and mental and physical culture will occupy the time and thoughts of a healthy, happy, godlike people, who will send out thought messages from soul to soul, from place to place, as an arrow flies from the bow of the archer.

"Agriculture will be developed by electricity, the motive power of the future. Science will take in condensed form from the rich loam of earth the life force or germs now found in the heart of the corn, the kernel of the wheat, the luscious juice of the fruits. A small phial of this life from the fertile bosom of mother earth will furnish man with subsistence for days, and thus the problems of cooks and cooking will be solved. The slaughter of animals, the appetite for flesh meat that has left the world reeking with blood and bestialized humanity, will be one of the shuddering horrors of the past. Slaughter houses, butcher shops and cattle pens will be converted into conservatories and beds of bloom.

"We will travel over land and water and through the air by means of electricity, and hold communication with the inhabitants of other planets, and Sunday excursions to the mountains of the moon will not excite comment."

This is a beautiful and soothing prospect. But what if it is a dream—a waking dream—an imagination—a mere fancy picture? Does the writer (who is a woman) imagine it a prophecy? Perhaps she does. But what is a prophecy in the true sense? Not merely a foretelling, but a foretelling truly. But who can foretell truly but God alone? There have been true foretellings, and they have all been God's foretellings. In our age, these are to be found in the Bible alone. When we look to this, while we have a beautiful and a soothing prospect, it is not the prospect indulged by the American lady. It is not to come as the result of human action and human politics, establishing American Republicanism in all countries, and embracing communion with the dead—as the lady expects from parts of her article not published. If American Republicanism and messages from the dead are the ground of hope, then we are

without hope. It is far more open to foretell a dreadful than a blessed future, from the manifest tendency of things, subjected to the calm calculation of logical judgment, rather than viewed through the medium of poetic idealism.

At the same time, there is "something in it." It is impossible to suppose that so much power and wisdom as even the earth itself displays could stop short at anything but blessedness for all. Superior minds everywhere feel the force of this general thought, and are to be excused for indulging in pleasant anticipations, even if they are fanciful. The true method is to enquire what is the truth and fact of the matter. This is known to God alone, and God having spoken, we are permitted and invited to know. If we ignore his message, we are in the dark. The knowledge of the subject—and the only correct knowledge—is disclosed in the gospel as announced by Paul, that "God hath appointed a day in which He will judge the world in righteousness by that man whom he has ordained." To this "day" all prophecy points. It is a day that would never come if left to itself. It is "the day of Christ"—a day that he will introduce by his own irresistible intervention in human affairs—giving us that one wise head and that one strong hand that will be equal to the stupendous task of seizing and transforming the entangled skein of human life—destroying much and reconstructing much, with the result of evolving a perfect system of human society, in which all the ideals of enlightened intelligence will be realised on the only possible foundation of human well-being—absolute submission to God in the enthusiasm of a loving worship through Christ.

"AN OPPRESSIVE PEACE."

Such the *Spectator* calls the present state of Europe. It speaks of it in a style that would strike despair into the heart if the light of God's revealed purpose did not shine upon the darkness of the future. The *Spectator* says:—

"Peace should breed peace. But we should ask any honest advocate of peace—Does this particular truce, long as it has lasted, and long as it may be expected to continue, produce any of these results? As far as we can see, the irritability of the nation grows instead of lessening. The French really hate the Germans harder than they did twenty years ago, and are beginning to hate us too, who have nothing to do with that quarrel, and the Italians also, as if peace had only enriched their general fund of malignity. The Germans are hardly better, though they are less fussy, and inclined to spend more of their bottled ire upon the Russians, whom they attack, we are told, in whole series of publications which we never see. Peace has now lasted among the great powers unbroken for twenty years. Yet, there has been none of the calming effect of sleep, none of the pacifying effect of a holiday, none of the good-temper often begotten of a period of reflection. There is not even a recurrence to ordinary life, the smallest

incident producing an angry snapping, only repressed, when it grows too loud, by prudential considerations. We can recall nothing like it in this century, except the short halts in the series of Napoleon's wars; but even they wore a different aspect. They were breathing spaces in a combat known to be undetermined; but this is a truce, lasting almost a lifetime, between enemies who are not fighting, but are wearing themselves out with training in order, as they declare with sincerity, that they may not fight. Can history show anything in the least like that?"

THE INQUISITION WITHOUT ITS TERRORS.

A communication from the Paris correspondent of the *Daily News* strikingly illustrates the great change that has taken place in the power of the Papacy to "make war" against those who deny its blasphemous claims. The communication is as follows:—

"A curious case of religious casuistry bearing upon Freemasonry has just been decided by the Holy Inquisition, the world being thus reminded that there is still in Rome an Inquisition that absolves and condemns and claims jurisdiction over the whole world (though without the power now to enforce its claims through civil tribunals). A question was submitted to this body by the Bishop of Bayonne: 'Whether the secret leaders and henchmen (coryphées) of Freemasonry notoriously known as Freemasons, but not notoriously known as leaders, should be denounced, even in countries where they are tolerated by Government, and where the ecclesiastical power is unable to coerce or punish them.' As the above question may be unintelligible to many Englishmen it may be explained that Freemasonry is under the ban of the Church, men who become adepts of this 'devilish sect' incurring excommunication *ipso facto*. The Inquisition replies 'Yes' to the question of the Bishop of Bayonne, who will have a right to denounce leading Freemasons. But denounce them to whom? To the Holy Inquisition? But the stake and other temporal weapons of spiritual authority are all gone. The Inquisition will be able to follow up the Bishop's denunciation by excommunication, and no more; but Freemasons will care little for this, as they have been excommunicated once before. And then the Inquisition has no authority in France. Its thunderbolts are without any possible sanction, and with the French habit of making fun of everything, they are apt to explode in the Church's hands. The Bishop of Bayonne might denounce Freemasons from the pulpit, but French Courts have ruled that this is slander."

THE JEWS AND THE HOLY LAND.

THE JEWS EXPELLED FROM SIBERIA—TURKISH VACILLATION—PALESTINE IN MINIATURE—RAILWAY PROGRESS IN THE HOLY LAND—LETTERS FROM JERUSALEM.

A correspondent of the *San Francisco Chronicle* reports an interview with a Russian exile of the name of Honcharenko, who informed him that "the

Czar has issued a ukase expelling every wealthy Hebrew from Siberia."

"There are (said Honcharenko) over 4,000,000 people in Siberia. Of these more than 100,000 are Jews. The poorer Jews are not affected by the ukase. It applies to the wealthy alone. Some of these who will shortly be exiled are millionaires. One Jew in Irkutsk is worth £10,000,000. The persecution of Hebrew subjects in the Russian Empire is an epidemic like the cholera or plague. The Czar and the orthodox Russians are afflicted with an attack of Judiphobia. There are more than 100,000,000 inhabitants of the Russian Empire, a great majority of whom have run Jew mad.

"The Jews of Siberia date back from the days of the Empress Elizabeth, when they were banished there. Go where you find the Jew in Siberia and you see wealth and refined surroundings. Where there are no Jews you find stagnation in business and a superstitious peasantry.

"The Jews carried civilization with them in their enforced exile to Siberia. That country will lose by the enforcement of the Czar's ukase, driving them from the land.

"On the island of Saghalien there are many beautiful little cities enriched by the Jews, with their theatres, casinos and free reading-rooms. If it were not for the Jews these same cities would be miserable stagnant and straggling villages."

Mr. Honcharenko believes that the advance guard of the exiles will begin to reach the Pacific Coast of America shortly, and that of the 22,000 to be expelled, very few will journey westward across Siberia and Russia to a home in Western Europe.

"I wish to say that I am not a Jew," said Agrippus Honcharenko. "I have no Hebrew blood in my veins, so that any favourable words which I may speak for this people cannot be ascribed to race feeling. But I wish to say emphatically that the Russian Jew is far superior to the orthodox Russian. He is more intelligent, more refined, and more humane. The pure Russian is a brute. Drink and lust are the all in life for him. He hates the Jew because the Jew is successful. There is no reason for this hatred.

"The Jews who will come to this country by reason of the ukase of expulsion, will not prove a burden. They are not poor. They have abundant means, and I look to see San Francisco receive a great impetus in a business way from their coming. They know the resources of Siberia. They know its vast trade possibilities. They will come with ample means to invest. The result will be a great branching out in trade. You will see a Russian-American Transpacific line of steamers as one of the results, and the Jewish capital forced out of Siberia will enrich San Francisco."

TURKISH VACILLATION AND JEWISH PROSPECTS.

There is great "vacillation" in the Turkish policy with regard to the settlement of the Jews in Palestine. *Word and Work* says:—

"The Hebrew emigration from Russia to Palestine has altogether ceased, as the Turkish Government have finally decided not to permit the establishment of more Jewish colonies in Syria. . . . But,

though the gates of Palestine are closed to-day, a little change in the political kaleidoscope, or the magic touch of Jewish gold, may open the gates to-morrow."

"Shut and open," "shut and open," has been the game for some time. At the present moment, it is "open," if we may judge from a speech delivered at a Jewish meeting held a few weeks ago in Manchester, to welcome Lieut.-Col. Goldsmid on his return from Argentina. On the occasion, the Lieut.-Colonel said:—

"As they knew, the Sultan had at last given his consent to the colonisation scheme being proceeded with. There were, with the exception of the vale of Jezreel and one or two other places, few finer openings for colonisation than Gilead, where a large tract of land had been secured. It was proposed to send fifty families out there, but of course care would have to be exercised in order to see whether they would all be able to earn a livelihood when they got there. When their colonisation scheme was fairly set on foot he expected that Gilead—and when he spoke of Gilead he might be taken as including a piece of the Jordan valley—would become one of the granaries of the world. Gilead was a beautiful, breezy country and extremely healthy, but the valley of the Jordan lay low, and as to a great extent of it was not so healthy. In illustration of the fertility of Gilead at present, he mentioned that there was no less than 200,000 tons of grain sent from there on camels to the sea. Wheat and barley and maize were produced. In the valley of the Jordan cotton and tobacco could be grown, and there was no reason why indigo, sugar cane, and other sources of wealth should not be cultivated. There could be no doubt that when the railway to Damascus was made, it would prove enormously beneficial. With regard to 'the Jewish question' generally, he had long been convinced that it would exist for ever unless the object of the Lovers of Zion Association was carried out (namely, to have a settlement of the Jewish race in the Holy Land). The persecution of the Jews had gone on ever since they lost their country, and it would go on until the national idea was fostered amongst them. It was not a question for Jews alone; it was a question to be settled by the Governments of Europe, who could not sit down and see four or five millions of people extirpated. What they stood in need of was a political centre, where matters could be discussed and where the sentiment of Jewish nationality could be fostered. (Applause). He submitted a motion in commendation of the objects of the Association."

PALESTINE IN MINIATURE.

A raised map, or model, of Palestine, may now be seen at the office of the Palestine Exploration Fund, 24, Hanover Square. It is the work of Mr. George Armstrong, of the Royal Engineers, and assistant-secretary to the Fund. He accompanied the Survey Party that produced the large and very perfect map of Western Palestine, which forms the basis of the raised map. While with the Survey Party, he went over the whole of the region, and may be said literally to know every foot of the ground from Dan to Beer-Sheba. With this knowledge, the result of a number of years' constant work in the Holy Land,

and with the best and most reliable information—which has been accumulated by the Palestine Exploration Fund—at his command, this model has been constructed, and represents the labours of seven years of Mr. Armstrong's leisure hours. There are the seas, the lakes, the mountains, and valleys, all so perfect and distinct that one can travel over the ground and visit the cities and towns. With the Bible in hand, the holy sites can be inspected, the historical events of the sacred narrative can be followed, the movements of the various tribes can be traced, the operations of war can be grasped and easily understood. With this model before him, a Moltke could sit and plan a campaign as if it were a chess problem. Even the new railways are not overlooked, and a glance at the formation of the country shows the reasons which led the engineers in laying down the line that is now making from Haifa to Damascus. The model measures 7 feet 6 inches by 4 feet, and the scale is three-eighths of an inch to the mile. The altitudes are taken from the levels which were wrought out by the engineers, so that the most perfect accuracy has been obtained.—*Daily News*.

RAILWAY PROGRESS IN PALESTINE.

A dinner was recently given at the Savoy Hotel, London, to a number of gentlemen interested in the Syria-Ottoman Railway, to give them an opportunity of meeting the engineer-in-chief, Sir Douglas Fox, and the contractors who are about to proceed to Syria to continue the construction of the railway from Acre to Damascus. Mr. T. Sutherst, who was in the chair, said that "if the same wise policy was pursued which prompted the purchase of the Suez Canal shares, and which was now covering India with railways," he saw no reason why, "within a reasonable time," we should not be able to "go right through by rail from Charing Cross to India in eight days." I asked Mr. Sutherst if he did not think the jump was a trifle too big to be made in such a short time. He did not, he said, and although the greater part of the chain was yet to be built, a start had been made, and he felt satisfied that the railway which has now in course of construction from Acre and Haifa, in Syria, to Damascus would eventually form part of a railway that would extend from Damascus to Bagdad, thence to the Persian Gulf, through Southern Persia and Beluchistan to Kurrachee, in India. "However," added Mr. Sutherst, "at present I am interested in a purely commercial way in the railway that will connect Damascus with Haifa, and politics have nothing to do with it. The contractors, Messrs. Huss, Townsend and Co., will start for the scene of their labours on Wednesday, and although they have, according to contract, two years in which to build the railway, they say that they will finish it and have it ready for traffic in eighteen months."

Among those who are interested in the Syria-Ottoman Railway are Sir Edward Watkin, Lord Monkswell, Sir T. Gordon, Sir Charles Tupper, and Colonel Surtees. Mr. J. R. Pilling, who obtained the necessary concession from the Sultan, is enthusiastic regarding the railway as a commercial enterprise. The Ottoman Government has decided, he says, upon the adoption of a comprehensive trunk system, to be supplemented by lateral connections as they may be found necessary. This policy, in his opinion, has its objective in the Persian Gulf, whence

lines will run westwards through Mesopotamia, one arm passing up the Tigris, by way of Asia Minor, to Constantinople, the other arm traversing the Euphrates Valley through Syria to Egypt. By the construction of the first arm mails from London will reach the Persian Gulf in six days, and go thence by steamer to India in three days more. By the second arm the Persian Gulf will be placed within one day's railway communication with the Mediterranean at Acre and Haifa. Large steamers from England will reach Haifa in six days, and the journey to India by this route will require ten days. The central portion of this second arm will be formed by the Syria-Ottoman Railway; hence the latter's value, in Mr. Pilling's opinion, not only for local traffic but also for the prospective through traffic from the Indian Ocean to the Mediterranean Sea. It should be borne in mind, Mr. Pilling says, that the Ottoman Empire is one of our nearest markets, that we hold eighty per cent. of its existing trade, and that an immense development will result from the accomplishment of the Sultan's magnificent railway policy. He computes the value of the existing commerce of Syria and Mesopotamia at £10,000,000 annually. He thinks it can be expanded to £100,000,000.

Mr. Sutherst said that the railway promised to be a most profitable one, as it was undoubtedly a most important project. The line is not difficult to construct, and the contractors have undertaken to reach Damascus within two years. The construction of the line is steadily progressing, the first five miles are on the point of completion, and the directors hoped to complete the first section of 50 miles to the River Jordan by April next. Commercially, England is pre-eminently interested in that part of the world, and he trusted that by stages the line may reach the Persian Gulf, and thereby develop the vast resources of his Imperial Majesty the Sultan. If the same wise policy was pursued which prompted the purchase of the Suez Canal Shares, and which is now steadily covering India with railways, he saw no reason why within a reasonable time, we should not be able to go right through by rail from Charing Cross to India in eight days.

The *Montreal Witness*, on the same subject, says:—"This line follows the most important caravan route of ancient times. A glance at the great desert between Egypt and the other ancient kingdoms of Assyria, Babylonia and Persia will show that there was no other way to pass from one to the other but through Damascus. The way to Damascus entered the valley of Esdraelon by the pass of Megido, a most notable spot for the clash of armies, and the place, figurative or literal, of the foretold battle of Armageddon. It was in the valley of Esdraelon that Joseph was sold to Midianite merchantmen—or, as we would say, to Arab slave dealers. This plain is one of the most fertile countries in the world, a paradise for grain growers, still, as of old, a land of corn, and flowing with milk and honey, and the road is expected to do a paying business from the start. None of the cities reached on this route are closely connected with the life of Christ. It will run within ten miles of Nazareth, to which a branch line may be built if the accommodation be demanded, but that is not a part of the present scheme. The route lies through the valley of Esdraelon to the Jordan.

"It is said that the Acre-Damascus line will be con-

tinued to Bagdad by the company as a mere commercial undertaking. Carried straight across the desert, or by Solomon's route *via* Palmyra, such a line would traverse about five hundred miles; following the Euphrates River it would probably need to cover between six and seven hundred miles. Such a line built under British auspices, would give Great Britain a sort of claim upon the Euphrates route, which would be a good thing to have under certain contingencies, if the British Empire in the East is to go on expanding, or is even to be maintained. Great Britain does eighty per cent. of the whole foreign trade of Syria and the Ottoman Empire in Asia, and it is claimed that profitable trade might easily be made at least ten times greater with the present population."

LETTERS FROM JERUSALEM.

Writing from Jerusalem, November 1st, Mrs. Davis says, "I send another picture, which I hope will not be spoiled on the way. I always feel so anxious to know if my packages reach the dear people who so kindly order them, and if any of them should be broken or injured I will send another. I am now giving water to two colonies of destitute Jews. We hope there will be rain soon. The need of water causes much suffering. I received a small package of clothing from brother Gee, of Haifa, and he wished me to inform you of its safe arrival. I am glad it came before the rainy weather. I shall give the clothing to the Russian refuge widows, of whom there are many. Two whom I helped last winter have died. Dr. D'Arbela is still in Europe. The American Jews have now got the Kuchan for the land purchased in the Hawran. They now possess six hundred thousand acres there. To-day the ceremony of laying of a corner stone of the German Church in the lot given to the Emperor Frederick by the Sultan as a birth-day gift at the time when he visited Jerusalem. The present Emperor was represented by a delegation of ten men from Berlin. The services were performed in the presence of an immense assemblage of people, and the Kaiser has promised to be present at the dedication. The German colonies here are in a very prosperous condition. They never proselyte the Jews, but assist them by teaching trades and building. All these German people came here very poor, but they are now well to do, and many are become rich. They have the best schools and the best band of music in the country. They build the best houses, have the best made and cleanest streets. They are, in fact, a useful people, and I suppose they expect to become the rulers of Palestine! They will be disappointed, of course. Last Friday there came two visitors from the Royal family of Russia. They wished to visit the Church of the Nativity at Bethlehem. Taking a cavass from one of the convents, they went to the church, and demanded an entrance to the sacred shrine. Being in haste, the cavass pushed one of the four priests aside at the entrance, when the cavass was thrown down, and one of the priests seized the knife which the cavass carried in his belt, and struck him a blow. One of the Russian gentlemen shouted to his cavass to shoot, and immediately he did so, killing one of the priests instantly. He fired three shots, wounding two others, one of whom has since died; the third was wounded in the arm. The first

victim was over seventy years of age. A despatch was quickly sent to the Pasha, and a company of Turkish soldiers hurried to the scene. They found the whole inhabitants of Bethlehem in a state of distraction, and ready to do almost anything. The two Russians and the cavass were brought back under guard of the soldiers. The cavass was taken to prison, but the Russians demanded his immediate release, which was done. It is said that the priests who were killed were French subjects. Nothing will be done only to bury the poor priests. Russia and France will not quarrel over two poor old dead priests, but the Christians (?) are horrified to know that such a tragedy should occur in the holy place. Mr. Taylor, an American Jew, who has lived here many years, has promised to go with me and hunt up the poor starving refugee Russian Jews, and this is a great help to me, as he knows where the most distressed cases are to be found."

"To-day I saw a large ponderous boat which our Pasha has brought to Jaffa. It had started for the Dead Sea, for the purpose of getting asphalt for building purposes. I think there were five hundred people gazing at it. I suppose they had never seen a boat before."

Writing again November 17th, Mrs. Davis, says:—

"I see that there is a little prospect of having some clothing sent for our poor and nearly naked people. Any old underclothing much worn is so thankfully received. To-day, a poor widow came to me and asked, 'Do you think you can get me a gown for this winter?' She, dear creature, looked so sad and wishful, I told her, 'I hope one will come.' She thanked God, and went away satisfied, saying, 'God will give.' In a short time your book came to my hand, and I saw that perhaps there would come a gown for poor Bedeca. I beg and buy all the cast-off shoes that I can get, and have them mended well, and they will serve the poor people all winter. These poor cobblers are very clever in repairing old shoes, and it is a help also to the cobblers who are nearly all Russian Jews. I have been able to supply 50 families with water for the past six weeks. There are two whole colonies without water, and all come to me. I either give them water or money to buy elsewhere. The underclothing that was sent from Haifa is good. I wish you could have seen the poor woman to whom I gave a chemise and an apron. She is nearly blind. Her husband gains a little bread by picking up bits of glass, old tins and rags. They are good people, have two children. She was so proud of the articles that she looked to God, kissed them and hid them in her bosom. I believe that many poor Russian refugees have literally starved to death here during the past year. They *will not* beg, nor let their misery be known unless we discover it. Several of those who came regularly last winter for bread and rice have since died. I miss the poor people who were so thankful for all that was done for them. There has existed in Jaffa for the past two or three years a band of robbers—we can call them nothing less—who appear to be led by a renegade Jew named Hyam Baker, aided by the police and higher officials of the Government. When a ship arrives at Jaffa, it is visited by one or two members of the gang, who pretend to be Government officials, and make demands on the Jews who are on board. The poor

souls are frightened and readily yield up their passports, money and valuables, and, of course, they never see them again, and find it impossible to proceed further towards their destination. These helpless people are then driven back on board some other ship and sent to some port in the Mediterranean. This system of cruelty is well known to our American Consul and other European officials, who have no power to effect a remedy."

Writing again from Jerusalem, December 7th, Mrs. Davis says: "The editor of the Hebrew paper, a copy which I sent you, was arrested last week and shut up in prison for publishing an article which the Turks call *treason*. Rothschild supports the paper, and I suppose he will take care of the case.

"The Pasha has commenced a work on the aqueduct which is to supply this city with water. There is great rejoicing at the news. He has also begun the building of the new carriage road to the ancient city Kerak, South-East of the Dead Sea. The Bedouins have been at war with each other for the last year, and the tribes near the Jordan have put themselves under the protection of the Sultan, who has sent 4,000 soldiers to remain during the building of the road. Watch towers will be erected all along the way for the soldiers. The Sultan has also commenced to build a city at Jericho. He owns as private property all the Jordan Valley, and it is thought that his intention is to build a railway later on.

"The present Pasha is to be changed at once, and another will take his place, who, they say, is more 'European' in his ideas. The Chicago Company have arrived and commenced work on the Haifa Acre, Damascus, Railway. This Company have taken a contract to build the road.

"At this time, not one Jew is allowed to land at Jaffa unless he is able to pay one hundred Turkish liras. Last week an American Jew came with a passport. He wished to come to Jerusalem. The Turkish officials told him that he must secure bonds of one hundred liras to leave the country in thirty days. He did so, and word was sent to our Consul (Dr. Merrill), who demanded that the man be sent to Jerusalem at once. The poor Jew was released and came here *to stay*. He is not a poor man, and, as Dr. Merrill says, he will benefit the country. We have had no rain as yet, and all the cisterns are nearly dry—many quite so. Thank God I have been able, through you and other dear friends, to furnish water for more than one hundred and fifty poor Jews for nearly six weeks. Yesterday, one old woman, a hundred years old, came with her daughter for water. Her poor old hands are all bent and twisted with hard toil.

"Last week I went with a Russian woman, whom I have known many years, to visit a Russian refugee family. I found them, after a long search, living in a room ten by twelve; there were five in the family, three had died from starvation, the husband was in the hospital. He had been working for one franc a day for three months, but his health failed and he was taken to the hospital. They told me that they had been what *they called* rich in Russia, but had left everything and fled with only a little money and some good clothing. Every piece of clothing has been sold, except one garment which I saw—a sort of mantle which she has had no sale for as yet. This poor woman was nearly naked, underclothes she had

none. There was not a chair nor a bed in the room, not a particle of food was there. This woman is an intelligent cultivated woman; her children are pretty, interesting, little, starved things. The little girl, six years old, came to me and said she was ill. I shall never forget the sweet face with such a hungry look. The little thing went to the window and took a small bottle, and with a spoon poured out some medicine and drank it. The woman who was with me said, 'She is hungry, and she thinks she is ill.' This is true. These poor souls are hungry, and they fly to the doctor, who treats them without pay, and they drink the drugs to keep hunger away. I have plenty of work. I do hope the pictures I sent were not broken to pieces, they are so nice when they leave Jerusalem. Let me know, please, as I do not want anyone to be disappointed. I hope to hear that some cast-off clothing will be sent. Even old shoes I can give the poor shoemakers to mend. They do it well; I only wish I had the old shoes which are burped in Boston, U.S.A.; what an amount of good I could do with them. The family of which I have written is a fair example of many which I seek out. None of them are beggars. The widows, the aged, and those who are ill are the only ones whom we can benefit with our small means.

"Dr. Merrill, our Consul, will leave us soon. I regret it as he has been like a brother, and is kind to our poor Jews. I like Mr. and Mrs. Dickson, the British Consul and wife, very much, they will do all they can to help me."

THE SIGNS OF THE TIMES.

ENGLAND'S POSITION AND THE EUROPEAN SITUATION — FRENCH IRRITABILITY — RUSSIA IN THE MEDITERRANEAN—A NEW ERA—THE PRESENT ANXIETY.

England's position at sea has been the subject of keen controversy for several months past. The strength of the navy, in comparison with the navies of other nations, has been the matter in dispute. A section of politicians contend that England is being outstripped by the nations of the Continent in naval preparation—especially by France and Russia. The uneasiness on this head is due more particularly to the friendship between these two countries. Under the heading of

"PEACE OR WAR?"

a leading organ of public opinion says:—

"The *National Zeitung* expresses the general opinion when it says that an alliance between France and Russia would constitute a serious danger to European peace. There is no small amount of anxiety as to where this understanding between France and Russia will make itself felt in matters of international moment. Admiral Maxse, in an article in the *National Review*, says he believes the present European crisis is of special significance and danger to England, the only Powers that, in the event of a

quarrel arising, would be likely to attack us or our great dependencies are France and Russia. It is a melancholy fact that we are detested by our nearest neighbour. As Admiral Maxse says, "the great majority of the French people hate the English and encourage their journals to ridicule and abuse them." No more opprobrious epithet can be applied to a French politician than that he is "a friend of England." This was the election cry raised against M. Clémenceau in his recent contest in the Var, and it was backed up by many lying and slanderous statements. France has never forgiven our occupation of Egypt, and Parisian papers regularly reproduced the mendacious paragraphs that appear in the corrupt Arab Press of Cairo respecting the English officials and their administration of Egyptian affairs. Of Russian designs on Constantinople and India there has been an abundance of evidence. Should the Eastern question once more arise, England could not possibly hold aloof, for the Suez Canal route to India must be preserved. We must also be prepared to resist to the uttermost any attempt on the part of Russia to reach our Indian frontier. France's jealousy of England and her marked hostility, and Russia's aggressiveness, seem to suggest that England may, sooner or later, be involved in a war. Admiral Maxse, whilst disclaiming to be an alarmist, regards a war with Russia as inevitable. If, therefore, France has become her ally, she has taken sides against us."

FRENCH BELLICOSITY.

A striking illustration of France's bellicose temper was furnished the other day in connection with the purchase of some property by Englishmen in the neighbourhood of Toulon. At a meeting of the Toulon Municipal Council Dr. Sambuc, a former mayor of Toulon, delivered a violent speech against the English, in which he said: "At the moment when we are preparing to celebrate the centenary of the recapture of Toulon from the British, I cannot help experiencing a feeling of uneasiness at the paragraphs which have recently appeared in the newspapers under the heading "Sale of Tamaris to the English." The speaker then referred to the jealousy which he declared Great Britain felt regarding the Franco-Russian alliance and her efforts to prevent the decline of her influence in the Mediterranean.

Prolonged cheers were raised as Dr. Sambuc resumed his seat, and the Council subsequently unanimously adopted the following resolution: "The Toulon Municipal Council calls the attention of the Government to the danger which might be created for the defence of the fortress and for the national interests by the purchase of Tamaris and its dependencies by an English company, in the event of war with Great Britain." The adoption of the resolution was loudly applauded by the spectators in the public galleries.

THE POLITICAL OUTLOOK.

A newspaper writer says:—

"There is a widespread impression upon the Continent that the political outlook in Europe has become

much more gloomy during the present year than it has been for a long period. It may be that this is mainly due to the friendship which seems to have sprung up between France and Russia, and the efforts made by Russia to establish a navy in the Mediterranean. But we are bound to say that we think there are other reasons for it. The persistent intrigues of Russia in the Balkan peninsula still go on, as the recent attempt to assassinate Prince Ferdinand and the constant agitation which prevails in Serbia show, and so many and vital are the issues depending upon the maintenance of the present order of things in the peninsula that even a trifling disturbance might produce a tremendous struggle. Of late, too, political feeling in France has assumed an aggressive tone which bodes ill for the peace of Europe, because we cannot think that French statesmen and politicians would be as irritating as they really are if they were not preparing themselves for the consequences which in time an irritating and aggressive policy is certain to produce, while over and above all these things there is the further conviction that military preparedness has nearly reached its highest point, while the strain of maintaining it has become intolerable. France has already brought every male adult who is available for military service into line; Germany is taking steps to attain the same end—in fact, the end is already nearly attained. Austria is, it is said, about to effect another large increase in one part of her army, and when this has been done the defensive strength of the army will almost have realised its fullest development, while in Italy it would be almost impossible to provide another regiment, even if it were wanted. Cautious observers declare that this condition of things cannot last much longer. The strain, they say, is so great that it will break it down. And of one thing we may be certain. The military rulers of Europe will not disband their armies until they have made a supreme effort to destroy the armies of their rivals. It is difficult, therefore, to survey the prospect without apprehension."

RUSSIAN DIPLOMACY AND CONTINENTAL UNEASINESS.

Uneasiness has been caused, not only by the presence of the Russian Fleet in the Mediterranean, but by a reported attempt on the part of Russia to obtain from Greece a naval port in the Mediterranean. In the bankrupt state of Greece, the purchase of one of the islands for a naval station is considered a feasible thing. The Russians speak freely in favour of it. The St. Petersburg correspondent of the *Chronicle* reports them as saying: That whatever the terms of agreement, one of its inevitable consequences will be the adherence of Greece to the Franco-Russian Alliance. "Now that we are in the Mediterranean again," he concluded, "we intend to remain for good. Hence we need not merely the use, but the full possession of a naval station. The mere fact of our having a squadron in the Mediterranean will do more to detach Italy from the Triple Alliance than the most cogent arguments."

ANTI-ENGLISH INTRIGUES.

The same correspondent says:—

"From another source I obtain the following statement: 'In view of Italy's secession from the Triple Alliance, on the expiration of the present term—an event which in Russia is regarded as absolutely certain—Austria and Germany have been manifesting signs of an intention to adopt an anti-English policy, inaugurated by Prince Bismarck, and to come to a definite understanding with Russia on the basis of an undertaking to guarantee Russia and France not only a free hand, but an active diplomatic support in all differences between Great Britain and them.'

"Put into plain language, this would amount to a coalition against Great Britain, and the mere fact that any such pact should be considered possible, and even probable, would seem to mark a *new era in European politics.*"

"THE NEXT EASTERN WAR."

The *Westminster Gazette* quotes the opinion of Austrian politicians that "the next Eastern war is approaching much faster than is generally believed." The argument is backed by pointing to current events in Serbia which, the *Gazette* admits, are not at all reassuring. The particular writer who prophesies war is one M. Remenyi, who was formerly attached to the Austro-Hungarian Embassy in Constantinople, and is said to have made the military and naval development of Russia in the Black Sea and Asia Minor his special study. He points to the strength of the Russian fleet in the Black Sea, enlarges on the fact that it is independent of British coal, and as a last resource could fall back upon petroleum, mentions the three Russian auxiliary (merchant) fleets, and declares that "the objective of the next offensive movement will be, not Constantinople"—which no one contends could offer any serious defence—"but Erzeroum, with the idea of seizing the Euphrates and turning England's position in Egypt." As to this, it may be mentioned that Russia has just set up a Consulate at Angora, and that the Kurds, by constantly harrying the Armenians, are always ready to oblige Russia with an excuse for interference in Asia Minor. Knowing that the Sultan is resigned to a position in Russia's pocket, Great Britain, M. Remenyi continues, would not protect his Majesty, and he concludes by stating, "as an ascertained fact, that Russia has promised Crete to Greece in return for services to be rendered during the next Eastern war."

THE POPE AND THE FRANCO-RUSSIAN ALLIANCE.

The Pope is understood to have favoured the friendship of Russia and France. Crispi, who is

again Italian Prime Minister, expressed the opinion to a French interviewer that such a friendship, was unnatural,—that whereas the French had one Pope before, now they have two (referring to the Russian Czar being head of the Greek Church). On this the Pope's organ at Rome speaks out in the plainest manner, thus :—

“We will put on one side the question how far it may be correct to give the Czar the title of Pope ; but we believe things have now arrived at a point at which it may be said that the Pope of St. Petersburg may be, in the hand of Providence, a potent means of completely leading back France to the Pope of Rome. It is precisely because this Franco-Russian accord is not against nature, as Signor Crispi asserts, that it conceals a providential design which will resolve itself into the most splendid triumph for the only Pope whom God has placed to govern the Church upon earth ; and Signor Crispi, if he pronounced that phrase, has, without knowing and certainly without wishing it, exactly touched the dominant note in this great event of the present epoch. Because, since, *volens volens*, the primary reason of the Franco-Russian accord was determined by the Pope, so its final result will be for the Pope.”

“THE PRESENT ANXIETY.”

The *Daily News* says :—

“The present anxiety, which might at any moment become alarm, does not arise from any decline in the efficiency or any diminution in the strength of the British Navy. It is the rapid strides made by France and Russia, especially by France, which have been the cause of exaggerated, but not wholly unfounded, apprehensions. At the present time the French Navy is the finest which has ever existed in the world, except our own. During the last ten or twelve years, it has improved in a marvellous degree, and the position of France in the Mediterranean, with her unrivalled arsenal at Toulon, is graphically described in the *Nineteenth Century* for December, by a very able and thoroughly competent expert, Mr. Laird Clowes. The Russian squadron in the same waters has also been reinforced, and these are the two fleets with which it is least improbable that we might under possible conditions of European politics be confronted. We must not, of course, forget that French preparations for naval conflict have followed our own, to which they were an answer, and by which they were provoked. That is an evil. But in the circumstances it was a smaller evil than stagnation and false security. Every one knows, or ought to know, the eloquent speech in which Sir Robert Peel, when the Conservatives were the party of economy and retrenchment, exposed the disastrous results of continual competition in armaments among the nations of the world. Sir Robert Peel was a great statesman and an ardent patriot. But the forces of his time were puny and insignificant, compared with the gigantic fleets and armies which afflict and oppress the close of the nineteenth century. We cannot be altogether blind to the meaning of the delirious enthusiasm with which the Russian sailors were received in Paris, in Toulon, and in Marseilles.”

THE GIANT OF THE NORTH.

“But now comes the masked giant whose threats we have taken so lightly in consequence of his supposed poverty—the great Colossus who sits pondering and dumb on the banks of the Neva, in whose veritable state we have all been deceived. We knew that Russia was the biggest in all things—in population, in battalions, and biggest in territory—but had somehow been led into the belief that she was smallest in financial resources. But here we find to our amazement that Russia has managed to pile up in the course of a very few years the sum of ninety millions sterling in the war chest, leaving us for sole consolation the reflection that if the said chest be more formidable than ours her population and her armies are more so likewise, and that the seventy millions of fighting men at her command could not be set in motion for much less than the ninety millions so carefully hoarded from the blood and marrow of her starving people.

“In every country of Europe the great mass of the people are as ill-fed and underpaid as though the anticipated war were actually taking place, and, says the *communiqué* of the *Echo*, their rulers are drawing from the very vitals of commerce that which is its heart's blood—gold. The millions who live by labour are suffering from commercial anæmia—the absence of gold corpuscles in the circulation of the great living body of the European nations. The military chests are full to repletion, but the homes and lives of millions of the poor are lacking in food, comfort, health, and happiness, and our statesmen tell us that peace is assured !”

TAMING WILD ANIMALS BY ELECTRICITY.—Waldemar Otto, editor of the German paper *Artist*, has obtained a patent for a method to tame and train wild animals by means of an electric whip. The cage has a metallic floor connected with one pole of a sufficiently strong battery, while the other pole, by means of a wire, is connected with the whip, while its insulating handle has a button with which the current can be tried if desired. If, now, the wild animal which has to be educated shows obstinacy, the trainer presses the button, and this gives to the animal an electric shock at every contact of the whip, of which the severity is regulated according to the requirements.

“WHAT IS MAN?”

“WHY what are men, but quickened lumps of earth ;
A feast for worms, a bubble full of mirth ;
A looking-glass for grief, a flash, a minute ;
A painted tomb, with putrefaction in it.
A map of death, a burden of a song ;
A winter's dust, a worm of five feet long.
Begot in sin, in darkness nourished, born
In sorrow, naked, shiftless, and forlorn.
His first voice is crying for relief ;
Alas ! he comes into a world of grief.
His age is sinful, and his youth is vain ;
His life's a punishment, his death's a pain.
His life's an hour of joy, a world of sorrow ;
His death's a winter night that finds no morrow.
Man's life's an hour-glass, which being run,
Concludes that *hour of joy*, and it is done.”

FRANCIS QUARLES.

THE
Ecclesial Visitor.

FROM BIRMINGHAM (MONTHLY).

INCORPORATE WITH "THE CHRISTADELPHIAN."

"They shall make known unto you all things which are done here" (Col. iv. 9).

OUR NEXT TEA MEETING.—Tuesday, February 6th (brethren and sisters only). Tea at 5.30; Meeting, 6.30; to close soon after 9 o'clock. *Suggested Subject*: "Newness of Life: what is it?"

LECTURING APPOINTMENTS FOR JANUARY.—*Brother Roberts*. 7th, Birmingham; 14th, Swansea; 21st, Birmingham; 28th, Warrington. *Brother Shuttleworth*. 7th, Leicester; 14th and 21st, Leamington.

SUNDAY SCHOOL.

January 7th, 1 Sam. xvi.; *Subject for Proof*, "That Christ is the future King of the Jews." *Hymns*, pp. 159, 142.—14th.—1 Sam. xvii.; to verse 29; *Subject for Proof*, "That Jerusalem will be the capital of the restored Kingdom of David." *Hymns*, pp. 166, 165.—21st, 1 Sam. xvii. verse 30 to verse 68. *Subject for Proof*, "That the human race is mortal because of sin." *Hymns*, pp. 176, 196.—28th, 1 S-m. xviii. *Subject for Proof*, "That only in Christ is there salvation for man." *Hymns* pp. 187, 199.

BIRMINGHAM MISCELLANIES.

Brother Warrender lectured in the Neehells Hall, on Monday, December 11th, on "Christendom Astray."

Brother Shuttleworth lectured in Mary Street Board School on Monday, November 27th: "Does death end all?"

We had our usual collection for the supply of Christmas comforts to those whose circumstances do not admit of ministering to their own wants.

A brother, once a member of the Birmingham ecclesia, sends from abroad a sum of money to be expended in the usual Christmas distribution of tea among the poorer brethren and sisters.

The Christmas holidays having compelled the early preparation of this number of the *Christadelphian*, there is an inevitable omission in this department of items pertaining to the second half of the month.

Sister Fell, who has been severed from us for a good number of years, has separated herself from those who meet in the Masonic Hall, and re-united herself with us. She declares her reason for leaving the Masonic Hall to be the loose treatment which the Scriptures privately receive among those who meet there.

There has been a large amount of sickness in the ecclesia during the month, including the severe and dangerous illness of the two brethren (J. E. and C. C.) Walker, sister Roberts, sen., the editor's mother; brother John Todd, brother and sister Allen, and

others. We are thankful at the general convalescence that has set in.

Intelligence was received in Birmingham during the month of the death, in Australia, of Birkmyre Robertson, brother in the flesh to brother J. U. Robertson, of U.S.A. He had emigrated to the colonies as a last chance of recovery from the malady of consumption. He was once a brother, but had abandoned the profession of the faith for some years previously to his death.

We do not hold "prayer meetings" 1, because they are superfluous for those who "pray always"; 2, because they are not apostolically inculcated; and 3, because they tend to generate the mere sanctimonious pietism of flesh "religion." It is all very well for sectarians, who never bend the knee in private: who never give thanks at the meal table, who never remember God in their daily life, but lie and cheat in business, and talk buffoonery in leisure—it is all very well for such to hold prayer meetings in the hope of making up by pious groans and ejaculations for their daily ungodliness; but we know how God estimates such proceedings (Is. i. 15: Amos v. 12-23). We will not follow their example.

Our annual collection on behalf of the local charities took place during the month. The command to "Do good to all men as we have opportunity," is our justification for this procedure. We do not make our contribution on the same day as the denominations. They make a field day of it, in which they deploy as so many regiments at a review. "Charity" of this sort is supposed to be "religion;" and it is not even done in the spirit of religion, but in a spirit of unholy emulation, with which the friends of Christ can have nothing to do. Next day, all their left hands are up in the newspapers to show what their right hand has been doing. There are several other good reasons why we "dwell alone and are not reckoned among the (denominations)."

There was a special effort at Smethwick, one of the industrial suburbs of Birmingham, where several of the Birmingham brethren reside, and where they felt sure there were many intelligent and devout people who would come to hear the truth. The effort took the shape of two lectures on two consecutive nights, by brother Roberts, in the Public Hall, Smethwick, brother Warrender presiding on both occasions. The lectures were got up by the brethren forming the Auxiliary Lecturing Society, who were chiefly instrumental in bringing about the City Hall lectures of last year. There was a good

attendance each evening, and a very close attention to the argument submitted from the Scriptures to show that the churches and chapels are away from the Bible, and that Christ is at the door to inflict the long-threatened judgments of God. At the close of each lecture there was a free distribution of literature.

We had a very pleasant visit from brother and sister Cook, of Leeds, and their two little daughters. They were anxious to see the Birmingham ecclesia of which they had heard a good deal, and to know the actual manner-of-man-ship of the editor of the *Christadelphian*, of whom for years they had heard incredible things in the unfriendly circle which they left some time ago. Whatever their own impressions of Birmingham were, their visit was a source of much satisfaction to all who came in contact with them. Their ardent subjection to the Gospel of Christ is a cause of much thankfulness in an age of so much indifference and pride in the ranks of life which they have forsaken. Brother Cook addressed a few words to the brethren at the morning meeting and presided, by request, as a substitute at the evening lecture. There was a special Garden Room week night party to give them a better opportunity of making the acquaintance of brethren and sisters than is possible in a large public assembly. The meeting was an occasion of pure spiritual enjoyment to all concerned, the only regret being the absence of many others whom it would have been desirable but physically impossible to have had present. No amount of cramming could have got them in. The multitude that no man can number will not be curtailed from any such cause.

A SLACK hand means slack build, slack get, slack live, and slack end. Mind the littles, yet manage them with an eye on the bigs.

It is only the man of empty mind that feels the oppression of loneliness.

JUPITER DURING 1893-4.—The giant planet Jupiter will be a very conspicuous object in the heavens all throughout the coming winter. He is just now nearly in a line between the Pleiades and Aldebaran, and as he is much the brightest heavenly body in our evening sky, he can be very easily distinguished from the fixed stars by which he is surrounded. He is still increasing in brightness, and will continue to increase till November 18th, when he is in opposition, and then for a little while it is moderately easy to see him in daylight with the naked eye. After he passes opposition and his brightness begins to fade, he will have a rival in the western sky, whose brilliancy will soon surpass his brightness even at the best, for towards the close of the year Venus will be approaching her greatest brightness as an evening star. But onward to the month of April Jupiter will still be an ornament of the evening sky, and only in the month of May will he be lost for a time in the rays of the summer sun.—*Daily Graphic*.

THE DOCTRINE OF INFANT DAMNATION.—It has long been a Presbyterian dogma that there are "non-elect" infants in hell "a span long." There has been a Presbyterian revolt in America against this dogma; and the General Assembly has given effect to the feeling by adopting the following declarations:—

"Infants dying in infancy, and all other persons who are not guilty of actual transgression, are included in the election of grace and are saved and regenerated by Christ, through the Spirit who worketh when and where and how He pleaseth. So also are all other elect persons who are not outwardly called by the ministry of the word." [This declaration does not alter the fact one way or other. If the "reverend seigneurs" of the Presbyterian denomination knew the truth, they would be aware that the Bible teaches that dead infants will neither be saved nor damned, but are "as though they had not been" (Job. x. 19). The difficulty that embarrasses their theology is due to the pagan notion that man has an immortal soul.—E.D.]

SUNSHINE IN THE BRITISH ISLANDS.—December is the most sunless month of the year. Jersey stands first on the list of stations, as it does in nearly all other months of the year, having 23 per cent. of possible duration, while Dublin has 21 per cent., and St. Ann's Head 20 per cent., and London has a miserable record of 2 per cent. A great increase is noticeable in February, when Jersey has the greatest amount—viz., 31 per cent.—and London the least, 9 per cent. In April, London begins to compare more favourably with other places situated in the suburbs, and May is the sunniest month of the year, while June and July are by no means as sunny as might be expected. August is a good month, except in the north-west of Ireland and Scotland. September and October exhibit a considerable decrease, and November is the only month in which the Channel Islands are not the most sunny part of the British Isles. The sea-coast generally is more sunny than inland parts, while large manufacturing cities, such as Glasgow, compare badly with stations in their neighbourhood. In the late autumn, Ireland generally receives more sunshine than the most of England.

ALPHABET OF WISE SAYINGS.

A grain of prudence is worth a pound of craft.
 B casters are cousins to liars.
 C onfession of a fault makes half amends.
 D enying a fault doubles it.
 E nvy shooteth at others and woundeth herself.
 F oolish fear doubles danger.
 G od reacheth us good things by our own hands.
 H e has hard work who has nothing to do.
 I t costs more to revenge wrongs than to bear them.
 J umping a ditch requires a correct calculation.
 K navery is the worst trade.
 L earning makes a man fit company for himself.
 M odesty is a guard to virtue.
 N ot to hear conscience is the way to silence it.
 O ne hour to-day is worth two to-morrow.
 P roud looks make foul work in fair faces.
 Q uiet conscience gives quiet sleep.
 R ichest is he that wants least.
 S mall faults indulged are little thieves that let in greater.
 T he boughs that bear most hang lowest.
 U pright walking is sure walking
 V irtue and happiness are mother and daughter.
 W ise men make more opportunities than they find.
 X erxes went pompously to ruin.
 Y ou will never lose by doing a good turn.
 Z eal without knowledge is fire without light.

INTELLIGENCE.

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

All intelligence communications must be in Birmingham by 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."

ACOCK'S GREEN.

Public Hall, 11 a.m. and 6.30 p.m.—The Sunday School has been deferred for three months, on account of local epidemic. The public lectures arranged for the month are as follows:—December 3rd, "Does it matter what we believe?" (brother Warrender); 10th, "Baptism" (brother Challinor); 17th, "The Hope of Israel" (brother Powell); 24th, "The Day is at hand for the Return of Christ" (brother Powell). The articles on "The Day of His Coming" should stir up the brethren and sisters to await more eagerly their returning Lord, and to anticipate the blessed prospect of those whose lives are hidden in him.—J. J. POWELL.

BARNSELY.

Sister Allen, as well as brother Allen, is with us, from Sheepbridge. There have been several further responses to the need of the brethren in this part, including two from America. The brethren return thanks.

BELFAST.

Brother Baxter says, as things are here, for the present, he feels in isolation, but with the hope of shortly assisting two others into the saving name, both ladies, and two of the "good and honest heart" spoken of by Jesus. For three years he has had the best of opportunities of knowing them. They are well-bred, and their circumstances rather distressing, through the death of Mr. Dowling, the husband of the elder of them, who was well-to-do, but died five years ago, without those arrangements that would have prevented her being robbed by lawyers. She now finds herself penniless and friendless, with her old mother on her hands, who has been confined to bed for about seven years. Trusting the Lord will open her way.

BIRMINGHAM.

Two persons have obeyed the truth in baptism during the month. On November 30th WILLIAM JAMES SCOTT (77), formerly Baptist, father of sister J. Franklin. On December 7th, LUKE JONES, formerly Presbyterian, brother of brother Wm. Arthur Jones.

LECTURES.—November 19th, "Borderland" (brother Shuttleworth); 26th, "The Future State" (brother Roberts); December 3rd, "Lower than the Angels" (brother Roberts); 10th, "Who is the Devil?" (brother Roberts).

BOURNEMOUTH.

Brother Wilkinson reports the obedience to the one faith of Miss MARY HATCHER (23), on November 22nd. She was formerly a Roman Catholic. She was first attracted by the truth through the special effort.

BRISTOL.

Oddfellows' Hall, Rupert Street. Sunday Mornings at 11; Evenings at 6.30.—It is with grief we report the death of sister Reed (wife of brother A. Reed), which occurred on November 21st. This is the first loss our membership has sustained by death since the formation of the ecclesia in 1891. She was buried in Arno's Vale Cemetery by brother A. Morris, who pointed out the doctrinal significance of the sad event, and spoke appropriately of her confident hope in the resurrection. To consistently live and to earnestly contend for the purity of the truth in the love of it is the divine lesson which our sleeping sister preaches to her sympathetic friends. When the silence of the grave is broken, we know that a heart-searching judge will justly measure words and works, and accept those of his household, who have faithfully carried his cross.

LECTURES.—November 19th, "The Spirit of Man" (brother G. H. Sargent); 26th, "Eternal Punishment—is it conscious suffering?" (brother A. Morris); December 3rd, "Ye must be born again" (brother B. Bradley); 10th, "The Devil" (brother G. H. Sargent).—W. MILLS.

BUXTON.

"I have been living here the last three years with brother Joseph Slack, through whom I have been led to a knowledge of the truth, with the result that I was immersed into Christ on October 18th last, at Liverpool, of which you have no doubt had intelligence. Brother and sister Jenner, of Alderley Edge, who removed a short time ago to Buxton, are living a few doors below us, and we are trying to arrange a little meeting for our mutual help and edification. Circumstances have been against us so far. We all look forward with eagerness to the arrival of the *Christadelphian*."—GEORGE BROWN.

CAMBRIDGE.

I have to report the death of brother Dan Wedd, of Melbourn, Cambridgeshire, aged 73, which took place on November 18th. He was immersed at Upper Street, London, in June, 1891. He first heard of the truth between 20 and 30 years ago through a lecture delivered by some of the London brethren at Saffron Walden, Essex.—A. SIMPER.

COLNE.

"There is a brother and sister Hartley lives about a mile off in one direction, and a brother and sister Watson about four miles off in another. We meet as often as we can to break bread and drink wine in remembrance of our Lord and Saviour Jesus Christ. The truth is not known about here. I believe there is within a few miles thousands upon thousands that have never heard of it."—J. W. ROSTRON.

DALBEATTIE.

We are very pleased to have to report the obedience of brother HOGG, draper, Dumfries. Brother Hogg, who came to a knowledge of the truth through brother Nevison, of Glencorse, Dumfries, lately deceased. Brother Hogg laughed when spoken to about the truth. He seems to be a young man who will adorn "the doctrine of Christ."—S. CAVEN.

ETTINGTON.

There are a few of the children of Abraham in this out-of-the way place. There once existed a flourishing ecclesia, but death and other causes have reduced us till all that are left are three brethren and five sisters, all of the poor of this world. By the help of our heavenly Father we have been enabled to continue our meetings in the same room where we meet each first day to remember Christ in breaking bread and exhortation with prayer and praise. Our public efforts are but small, yet with the help of Birmingham and Leamington we occasionally give a course of lectures. Few care to listen. But we rejoice that we are accounted worthy to share the burden of reproach for Christ.—J. MALLET.

GALASHIELS.

It is not often you hear from this quarter. I rejoice to report of two who have made up their minds to become followers of the fishermen of Galilee. They were baptised on the 25th November. Their names are ROBERT MCKELVIE (26), and WILLIAM MCKELVIE (24). They are cousins. We lost a worthy sister by death on the 1st September. Dear brother, the reason I did not get the *Christadelphian* last year was because I *can* no longer read to any purpose. No wonder; I was born 23 days before our late-highly-esteemed brother Dr. Thomas, in 1805. The only complaint I have is my sight. I have had the monthly since the first number of the "Ambassador and the Twelve Lectures." With best wishes for the house of Roberts and all faithful ones, I remain, yours ever faithfully in the one hope, JAMES BELL.

GRANTHAM.

Exchange Hall, Elmor Street, 11.30, 6.30 a.m.—Our numbers have been increased by the addition of brother and sister Cant, recently removed from Leicester. Brother Hemingray, of Nottingham, was with us on November 26th, and gave an excellent lecture in the evening; subject, "The Kingdom of God." Some of our little flock have been confined to their homes through illness, but are steadily recovering. These visitations remind us that we are but dust and ashes, and make us long for the healing beams of the Son of Righteousness, the only remedy for our numerous woes.—W. BUCKLER.

GREAT CLACTON (ESSEX).

About 15 months ago, I first heard of the truth through my brother (Robert Clough) who came to reside at Clacton for the benefit of his health. He used to meet with the brethren at Islington. I think it must have been a Divine arrangement. I saw that if I would be saved, I must obey, and having obtained a sufficient knowledge of the truth, I went to Islington, London (72 miles), being the nearest ecclesia that I knew of, for the purpose of putting on the sin-covering name in immersion (Sunday, June 4th). Brother Robert Clough and myself are in isolation. Our friends have all forsaken us. They do not care to approach us; but we remember our Father in Heaven. He never will forsake His children. We are looking forward to an early deliverance. We

shall soon hear the Master's call, and may we not be ashamed at his coming. The *Christadelphian* is a welcome visitor to us, there is always something in it to cheer us on our way. I do not think my immersion was published in the *Christadelphian*. This is the reason I have mentioned it.—J. CLOUGH.

GUERNSEY (CHANNEL ISLANDS.)

If Guernsey does not often appear in the intelligence department, it is because there is not much to record. We have, however, several who know the truth well, but they have not yet offered to put on Christ and to enter the race for the great prize, even life eternal. Our isolation has been cheered during the year by the visits of the following:—Brother and sister Powell, of Acock's Green; brother and sister Birch, Birmingham; brother and sister Barton, of Fairfield, Australia; brother Wylie, Southampton, and sisters Gallichan, Wakeham, and Kitts, of Jersey. Also brother and sister Bougourd (Burgess) of Quincy, Mass., U.S., who have just now come to reside here permanently with sister Hubert, also of Quincy. We now number seven, and feel greatly cheered by the addition, which we trust will lead to our mutual upbuilding in the one faith as delivered to the apostles and early brethren.—C. A. RENOUF.

HECKMONDWIKE.

With regret we have to record the loss, by death, of brother Benjamin Atkinson, at the advanced age of 80. The theme of his life in the truth has been the glory of the kingdom of God. We lament the loss of an example so good, a counsellor so wise, and a brother so true. God willing, we move into better and more commodious premises at the commencement of next year. The meetings will then be held in a meeting-room, formerly used by the Primitive Methodists, situate in Oldfield Lane.—BROTHER WM. COOPER.

IRVINE.

Brother Thos. Mullen reports the obedience of ANNIE MULLEN, wife of brother John Mullen, who, after making a satisfactory confession of the one faith, put on the sin-covering name on the 2nd of December. He also reports a visit from brother Duncan Campbell of Glasgow, who gave a lecture on 10th of December, to a good audience. There were brethren and sisters from various parts. The subject of lecture was, "Eternal life and immortality, wherein they are alike, and wherein they differ. How we may become possessed of them and when."

JERSEY (CHANNEL ISLANDS).

I have the pleasure to report the immersion of Miss ANNIE ELIZABETH LAW, sister-in-law to our brother Frigg, and who, though not quite 16 years of age, made a satisfactory confession of the faith, and was received into fellowship on Sunday last. She was formerly among the Baptists, but not a member of that community. She is assistant to her brother, who is a grocer in this town. A singing class has been instituted among us recently, which meets every Thursday, and has already been productive of good results.—S. G. HAYES.

KEIGHLEY.

It is with much joy that I inform you that my daughter, HARRIET BLANCHE WADSWORTH (15), put on the name of Christ by baptism on the 2nd of December at Leeds, and was received into fellowship the following day at Keighley. This brings our number to 26. We continue to hold forth the word of life, though few care to give heed thereto.—A. S. WADSWORTH.

LEAMINGTON.

We report with sorrow the death of brother Wilson after many months of suffering. He fell asleep on November 17th. We buried him in the presence of his friends and a goodly number of the brethren and sisters in the Leamington Cemetery on November 20th. Brother and sister Roberts, of Birmingham, were present, brother Roberts officiating. Our deceased brother was 40 years of age and had been in the truth three years. He was an earnest and intelligent brother, one whom we hoped would have been a useful brother to us, but it has pleased our Heavenly Father to take him from us. We, therefore, say not our will but God's be done. His faith in God's promises was firm unto the last.—Also on the 20th November, brother George Groom, aged 71 years, passed away. His death, which was sudden and unexpected, was due to a cold which he had suffered from only a few days before his death. He was a brother who thoroughly appreciated the truth, and which he obeyed nine years ago. Whenever it was possible he was in his place at the table of the Lord. His presence will be missed by all. His interment took place on the 24th in Whitnash Churchyard. Brother Groom not having made any arrangement as to his burial, he was by his wife and relatives' wishes buried by the clergyman of the parish. We were sorry to be unable to perform this duty. Several of our brethren witnessed the committal of our brother to the earth, there to rest for a short time until the Master comes to awaken his sleeping saints and reward them according to their works.—F. W. WILLIAMS.

LEEDS.

Wellington Road.—We are sorry to state that brother and sister T. E. Howe did not join the Huddersfield Ecclesia, as suggested last month, but those at Brighouse, who tolerate partial inspiration, &c., &c. Lectures this month have been by brethren Pickles, Grimes, and Suggitt.—G. B. SUGGITT.

81, Great George Street.—Brother Thorp reports:—Another addition, by immersion, viz., FLORENCE ANNIE HARRISON (19), formerly Methodist Free Church. Lectures for November have been as follows:—November 5th, "Christianity: its Apostolic Simplicity and Present Dogmas" (brother Holdsworth); November 12th, "The World to come, and how we may attain unto it" (brother Mitchell); November 19th, "A further look into the Kingdom of God," &c., &c. (brother Grimes); November 26th, "The End of the World" (brother Wimpenny).

LINTHWAITE.

Since we opened our new room in May last, we have had a much better attendance of strangers, and

although the number of visitors is small, we are not often without, whereas in the old room we seldom saw the face of a stranger. For this we thank God and take courage.—G. WILDE.

LIVERPOOL.

On the 18th of October, Mr. George Brown, of Buxton, being in Liverpool on a holiday, and having previously expressed a desire for immersion, was examined, and his knowledge of the first principles of the truth being sufficient, he was assisted in putting on the saving name.—Brother and sister Waite and their family removed from Liverpool to Warrington about the middle of November, with the exception of their daughter Ruth, who holds an appointment as teacher, and therefore remains in Liverpool for a season. We have, since their removal, had the pleasure of receiving RUTH into fellowship, she having been immersed on the 8th of December after a good confession.—H. COLLENS.

LLANELLY.

Although we have nothing to report in way of increase to the household of faith in this town, we can say that we are alive and doing our utmost in keeping the word of truth before the public. Very few come to hear, but we are not discouraged. Our meetings tend to our own upbuilding in the faith, although few and feeble—only eleven—five brethren and six sisters. We would like to express ourselves with gratitude to brother J. T. Jones, of Morriston, Swansea, for his excellent letters in two of our local weeklies—letters which create no little stir in the place. He has for months been busy with his pen on behalf of the truth in answer to another writer. For over twelve months the brethren have been in contact, more or less, with the "Latter Day Saints" of this place. Last February a couple of lectures on both sides were delivered at the "Saints'" place of worship, which created quite a stir, the building being full of hearers each night. There is some correspondence going on at present in view of a public debate with them. The object is the publicity of the truth. The challenge comes from one of their missionaries—an Apostle (authorised), who must have, says he, "an authorised minister" to meet him in debate.—WM. GREEN.

LONDON (NORTH).

Barnsbury Hall, Barnsbury Street, Islington, N. Sundays, 11 a.m. and 7 p.m.; Wednesdays and Fridays, 8 p.m.—Brother Owlser reports that Miss CHARLOTTE CLUTTERBUCK, youngest daughter of brother and sister Clutterbuck, was baptised into the name of Christ in the appointed way. Mr. William Atkins, who was immersed over twenty years ago, but who has been out of fellowship for several years, signified his desire to return. The interview with the brethren having proved satisfactory, he resumed his attendance at the table on December 17th. Brother Limmer, sen., who has been ailing for many months, died on December 13th after great suffering.

LECTURES.—December 3rd, "The Signs of Christ's Coming" (brother A. T. Jannaway); 10th, "Christ's Work" (brother J. J. Andrew); 17th,

"Israel at Christ's Coming" (brother F. W. Porter); 24th, "Christ's Kingdom" (brother Boshier); 31st, "Salvation at Christ's Coming" (brother G. F. Lake).

LONDON (SOUTH).

We commenced our meetings at Gresham Hall last Sunday (December 3rd). The attendance of strangers in the evening was very encouraging. Brother Meakin was the lecturer.—ALBERT P. FROGGATT.

Gresham Hall, Gresham Road, Brixton, S.W. (near Brixton Station). Sundays: 9.45 and 11 a.m., and 7 p.m. On Thursday, January 18th, and afterwards on Thursdays, instead of Wednesdays, as heretofore, at 8 p.m., our Bible Class will be held at the Gresham Hall. In moving to the Gresham Hall, we think we have selected a more important and central neighbourhood for the truth's operations, the said Hall being also in a better position and larger than the one we have vacated. On Sunday, December 3rd, we had the pleasure and satisfaction of assisting two more to put on the name of Christ, viz., Mr. SAMUEL THOMAS FOWLER and Mrs. CAROLINE FOWLER, his wife. Our new brother and sister were formerly Congregationalists, but have now seen a "more excellent way" and rejoice in having found the "pearl of great price." Lectures for December have been as follows:—Sunday, December 3rd, "The Coming of Christ" (brother Meakin); 10th, "The Earth and its Destiny" (brother F. W. Porter); 17th, "Man—Entirely Mortal" (brother A. T. Jannaway); 24th, "The Resurrection" (brother G. F. Lake, of Windsor); 31st, "The Doom of the Wicked" (brother F. G. Jannaway).—JOSEPH BELLAMY.

MERTHYR.

Brother Samuels has returned to our fellowship after sixteen months' alliance with those who, while professing to believe in a wholly-inspired Bible, are content to remain with others who do not so believe. Brother Samuels' experience has not been a happy one since he left us, having discovered that "the ways of transgressors is hard." He has handed to me a few lines expressive of that fact, which I subjoin. He says, "Long and often I have thought of coming back to your meetings; I am very sorry that I have sinned against the Lord, and against my brothers and sisters; I was never satisfied, and I thought it high time to return to "my first love," seeing the danger I was in separated from my brethren and sisters in the Lord. I am very thankful to my Heavenly Father that He has forgiven me" Brother Samuels did not leave us on the "inspiration" question, or on a point of doctrine, but on a point of discipline, viz., refusing to listen to the voice of the majority of the ecclesia. He has, however, now consented to abide by their decision. We are now six in number, "a feeble folk," experiencing, with others, many of the "ills that flesh is heir to." Young sister Powell, never strong, has been confined to her bed two weeks, with no prospect of a speedy recovery, but she, with ourselves, encourages herself with a hope of a deliverance when the "Redeemer returns to Zion," and the sons of God are manifested. Until then, or till we "fall

asleep," we intend to "give all diligence" to make our calling and election sure, by using the means God has graciously put at our disposal, for perfecting that which is lacking in each one of us. Among those means, next to the precious Bible, we read, and greatly value, the works of our brethren, especially *Seasons and Further Seasons of Comfort*, and our monthly visitor, *The Christadelphian*.—BROTHER S. JONES.

NEWBURY.

It may interest the readers of the *Christadelphian* to learn that the little company of brethren here have formed themselves into an ecclesia. The truth has only been established in Newbury a little over twelve months, but during that time we have been able, under God's blessing, to increase our number from one to five, and to hold forth the word of life continuously on each Sunday evening. The serving brethren appointed are as follows:—*Presiding*, Philip E. Davies, Frank Jones, Frederick Street; *Recording Brother*, Philip E. Davies; *Finance Brother*, Frank Jones; *Doorkeeping Brother*, F. Street. We trust that organised we may present a bolder front to the adversary, and carry on more successfully the work of God in this place.

LECTURES.—December 3rd, "If a Man die, will he Live again?—What the Bible teaches concerning Immortality" (brother P. E. Davies); 10th, "The Faith of the Apostles—Its Unity with the Belief of the Sons of God from the Beginning" (brother Robt. Ford); 17th, "A King's Wonderful Dream—Its Interpretation and Pending Solution. How it affects the Nations of the Earth" (brother J. Owlter); 24th, "Baptism, not Sprinkling" (brother F. Jones); 31st, "The Hope of Israel" (brother P. E. Davies).—PHILIP E. DAVIES.

NEWPORT (MON.).

Since our last report we have lost brother W. Buckingham by death, after a long and painful illness. Our brother, though he had lived well-nigh the "allotted span," was but a "babe in Christ," his acquaintance with the household being less than two years. He fell asleep in Jesus on Thursday, November 16th. Our lectures, which have been well attended, have been as follows:—November 19th, "The Message to the Church at Smyrna" (brother W. Collard); 26th, "Does it matter what we believe?" (brother T. J. Cross); December 3rd, "Satan's Biography" (brother C. W. Heath); 10th, "That the Earth is to endure for ever" (brother E. S. Schofield).—W. COLLARD.

NEW ROMNEY.

We seem under a cloud of affliction at present, no fewer than eight out of a total of ten brethren and sisters being too ill to attend the meeting. Affliction, we know, has its part in our life's trial, and we are greatly comforted by the knowledge "that all things work together for good to them that love God, to them who are called according to his purpose." Brother Robert H. Ford, of North London ecclesia, and myself have been the lecturers during the past month.—4th December, 1893.—WM. WHITEHEAD.

NORTHAMPTON.

The command to be baptised has again been obeyed here in the person of Mrs. CRADDOCK, who became united to Christ on November 16th. Lectures for the month:—November 19th, "A cure for death" (brother Challinor, of Birmingham); 26th, "Wisdom, false and true" (brother Hughes, of Birmingham); December 3rd, "Baptism, its necessity and purpose" (brother Bower, of Birmingham); 10th, "The doctrine of 'universal salvation' weighed in the divine balance and found wanting" (brother Handley).—G. HANDLEY.

NOTTINGHAM.

Brother Stones reports the obedience of RUTH HANNAH FELL (25), formerly neutral. She was assisted in putting on the saving name of Christ, on Sunday afternoon, December 3rd, in the presence of a number of brethren and sisters.

SALISBURY.

Though the state of our affairs (ecclesially) has not been reported for some considerable time, we have been diligently striving to hold forth the word of life, with faithfulness and patience, under all the varying circumstances incident to that work, and, we rejoice to say, with encouraging results, for on November 28th we had the honour and pleasure of assisting into the name of Jesus, anointed for the remission of sins, Mr. W. CARTER (43), formerly Baptist. During his researches into the truth, brother Carter has had the company of his wife, who, for 14 years, has been an invalid. She is deeply interested in the truth, and hopes shortly to become an heir and possessor of that nature which will experience no pain or weakness.—J. E. JARVIS.

SHEFFIELD.

We are pleased to record the obedience of ANNIE SCOTT (17), daughter of sister Scott, of London. Our young sister was baptized on December 2nd, and will meet with this ecclesia for the present.—T. W. SHEMELD.

SOWERBY BRIDGE.

We have been making a special effort to rouse the attention of the alien in Sowerby Bridge. We altered the time of the lectures from the evening to the afternoon, thinking it would give them a better opportunity of attending as most of their places of worship are then closed. So far as numbers are concerned, it has been a success. We had our room nearly full at each lecture. The Birmingham City Hall lectures have been the theme by which we have endeavoured to attract their attention. They were delivered by the following brethren:—The first, by brother Barraclough, from Heckmondwike; the second, by brother Pickles, from Leeds; the third, by brother Garside, from Ormskirk; and the fourth, by brother Wadsworth, from Keighley. They were followed up by brother Briggs on November 5th on the following subject: "Christ in the earth again, and the transference of the kingdoms of the world to the Lord and his anointed, that the will of God may be done on earth as it is done in heaven, who will inaugurate a time of truth and knowledge, a

time of plenty, a time of peace and goodwill among men, and fill the whole earth with the glory of God." On November 12th brother Darlow, from Halifax, lectured on the following subject: "The end of the millennium and the thrilling events that will characterise it; Satan unchained; revolt of the nations; the last war upon earth; abolition of sin and death; the soil occupied by a perfect race; God all in all." On Monday evening, October 16th, brother C. C. Walker lectured on "Distress of nations; the labour troubles one of the signs of the times; what hope is there for the world?" The lectures have been the means of arousing the brethren to more determined self-sacrifice and greater service to Jehovah, hoping thereby to gain a better resurrection.—On Sunday morning, October 8th, Mr. ELLIS WHITELEY, who has attended the lectures for about two years, put on Christ by baptism. We are sorry to add that the following week he was thrown out of employment, and has had to go to London to obtain a situation.—T. STANDEVEN.

SPALDING.

We are pleased to report a visit from brother G. F. Guest, of London, on Sunday, December 10th, who gave us the word of exhortation at our meeting on that date. We would intimate to our brethren in Yorkshire that brother Guest will shortly visit every town in that county. We have always found him a willing and able worker, ready to lecture on Sunday or in the week in the service of the truth. Those ecclesias that would like him to render them assistance should apply for the date of his prospective visit to 30, Algernon Road, Lewisham.—A. WATKINS.

STOCKPORT.

It has been painfully evident to us during the past month that we are not yet beyond the dominion of the King of Terrors. On November 30th our sister, Jane Richardson, fell asleep, aged 26. She has been suffering from illness all the summer which developed into consumption. Our brother, Henry Mead, also fell asleep on December 1st, aged 79. Of him it can be said, he "came to his grave in a full age, like as a shock of corn cometh in his season." He experienced the truth of the psalm concerning those who attain four score years, having for some time been partially disabled by rheumatism. We have laid our brother and sister away, taking comfort in the thought that they had hope of a better resurrection, and that our separation will not be a long one. It has been necessary for us to withdraw from brother Wm. Smith, as we find he fellowships those who support the theory of partial inspiration. The attendance at our public meetings has of late been encouraging.—S. F. WILLSON.

TREORKY.

Since our last intelligence, we have been visited by the following brethren, who have given us acceptable words of exhortation at the breaking of bread in the morning, and lectured in the afternoons and evenings in the higher grade schools, Pentre, Rhondda:—Brother J. Thomas, of Bath, on Sunday, October 1st, at 2.30, "The Kingdom of Heaven. What is it?" and at 6 p.m., "Christ in the Earth 1830 years ago, and Christ in the earth again shortly;" brother N. Davis, Swansea, on Sunday, November 5th, at 2.30, "God's

Message to Man—Its nature and importance," and at 6 p.m., "The Dawn of an Eternal Day;" brother W. Collard, of Newport, on Sunday, December 3rd, at 2.30, "Is the Earth to be Destroyed by Fire? What saith the Scriptures?" and at 6 p.m., "The Temple of Ezekiel's Prophecy to be erected shortly in Jerusalem."—W. LANDER.

WEST BROMWICH.

Brother and sister Price have sent in their resignation as members of this ecclesia. The lectures for the past month have been:—November 12th, "If a man die shall he live again" (brother Horsley, Birmingham); 19th, "Nineveh" (brother Allen, Dudley); 26th, "The History of Death" (brother Hughes, West Bromwich); December 3rd, "Bible Wonders" (brother Powell, Acock's Green).—GEORGE WALFORD.

AUSTRALIA.

MELBOURNE.—*M. U. Hall, off Library, Melbourne. Sundays, 11, 5, and 7; Tuesdays, 8.*—Two have been added to our number by the return of brother and sister Charles Tucker, after an absence of some years. As a result of a visit paid by brother Barlow to Inglewood, by request, four more have put on the one saving name in the way appointed. They are:—WILLIAM HUNWICK APPLEBY (32), EMMA APPLEBY, his wife (24), ALICE MARY APPLEBY (17), daughter of sister Appleby, sen., RUTH MORROW (32), wife of brother Morrow, all formerly Church of England. Brother Barlow, while there, also delivered two lectures, which were well attended by the stranger. The lectures to date have been "The Resurrection of the Dead," "Hell and the Keys thereof," "Earth's Coming Glory," "Christianity, New and Old," "Zion's King," "I Myself, Material and Mortal," "Past, Present, Future," "The Commonwealth of Israel," "Dying for the People."—H. ROBERTSON.

SYDNEY.—*Town Hall, Leichhardt.*—Since last writing, we have to announce the immersion of ELIZABETH MARIA ROBERTS (31), at one time a member of the Birmingham Sunday School, and HERBERT WEBER (28), formerly Church of England, after intelligent confessions of the faith. We are having interchange visits with the Sydney (Albert Hall) ecclesia, those visiting delivering the lecture and exhortations for the day, which plan we find works very satisfactorily. We are glad there seems a disposition in Sydney to allow main objects of our calling to have fuller scope, and to sink those petty differences which in times past have been given undue prominence. The brethren and sisters having in mind the probability of the near approach of the Lord, are endeavouring to keep "the unity of the spirit in the bond of peace," and to proclaim, in suitable ways, the glad tidings of the Kingdom of God, which the world is so sadly in need of at the present time.—F. J. MUMBY.

An official communication from the Albert Hall ecclesia points out that "there is no legitimate Elpis Hall body in Sydney," as that place was vacated some time ago for want of room. The 14 referred to in the parenthesis of September do not meet in Elpis Hall, but in a room over a shop at a considerable dis-

tance from that hall; and have cut themselves off from the general body.

CANADA.

BRAMPTON (Ontario).—"Brother John Wilson is dead. He was buried on the 4th of November. Brother Evans, of Guelph, was here, accompanied by brother Vibert, and spoke of the things concerning the Kingdom of God, and the hope of eternal life, through Christ, at the resurrection. Brother Evans told those assembled that my sleeping father believed those glorious truths. Brother Evans read part of 15th 1st Cor., after which brother Vibert led in prayer. I hope that the truth spoken will bear fruit. Father came to Canada from Brampton, Cumberland (England), in 1828. He was then 14 years old, and so had all the hardships of the early settlers to endure. But amid the toil and cares of a busy life on the farm, he always found time for reading. He became acquainted with the truth many, many years ago, through Dr. Thomas' works, and by untiring study of the word, which is able to make wise unto salvation. Of late years he used the *Bible Companion* for his daily reading, and kept it up while he had strength. *Christendom Astray* was read and re-read, with most of your other works. *Elpis Israel* was a work that he prized more than I can tell. The *Christadelphian* was looked forward to each month as a feast of fat things. Father has taken it since it was first published, and received joy and comfort from it. And while we miss him, we sorrow not, knowing he is where he many times wished to be—at rest. Your sister in the hope of the Kingdom." E. V. WILSON.

ELKHORN.—"I am sorry to report that our meeting in these parts will soon be at an end, through the removal of the brethren. Two have already gone—brother Bisset to London (Ontario) and sister Carrick to Hagersville (Ontario), near Hamilton. We are very sorry to part with them, and we give them a hearty recommendation to brethren in these parts. Myself and brother Carrick are only waiting for favourable circumstances, and then our removal will be complete. We leave many who believe the truth, but are not anxious about the obedience which the truth requires."—J. ELLAM.

HALIFAX (Nova Scotia).—Through business changes our dear brother and sister, E. and F. Mitchell, have left us and taken up their abode in Boston, Mass. We miss them very much, as they always took a leading part and a living interest in the work of the truth. We feel our loss keenly, as we are so few and feeble, and "slow of speech and of a slow tongue." We implore your prayers, dear brother, on our behalf, that we may be enabled to be a lightstand for the truth in our city, humble though our efforts must be. On September 24th, ANDREW DRYSDALE (32), formerly Presbyterian, husband of our sister Drysdale, obeyed the truth in baptism, after having witnessed a good confession. Also, on November 11th, WILLIAM JONES (18), formerly Baptist, who had the truth presented to him by our brother and sister Drysdale, passed a very satisfactory examination, and earnestly desired to obey the truth. We meet every Sunday at 11 a.m., in Odd-fellows' Hall, 183, Hollis Street.—THOMAS F. STEVENS.

HAMILTON (Ont.)—Since our last report we have commenced Sunday evening lectures in the Maccabees Hall. We advertise our meetings in the city newspapers, by hand-bills, and *Finger Posts*. The attendance has not been very large so far, but we intend to hold fast and not feel discouraged by the small attendance."—EDMUND PARKIN.

TORONTO.—"We have been pleased to have the company of visiting brethren and sisters from Guelph, Blair, Doon, Berlin, Hamilton, Brampton and St. John's (N.B.) during the summer. Brother and sister Ross have the sympathy of the brethren and sisters in their bereavement by the death of their daughter, Sister Fraser, of Chicago, who died November 5th.—W. H. HARDY.

VICTORIA (B.C.)—The starting of the ecclesia here dates back about six years, when brothers Heritage and Buckler came from Guelph (Ont.). At that time, along with brother Nelson, formerly of New York, they met at each other's houses to remember our Lord's death, until they were joined by two or three others who partly learned the truth through their endeavours. It was then thought advisable to rent a room on one of the principle streets in which they could invite the alien to hear the "glad tidings," the result being that fifteen have put on the sin-covering name. The three brothers mentioned above have all removed from our midst—brethren Buckler and Nelson to Portland (Ont.), and brother Heritage through death, leaving the rest of us to do for ourselves that which we depended on them in a great measure to do, viz., properly dividing the word and exhortation. We have endeavoured to supply the loss by reading the works and lectures of able brethren and giving heed to the Holy Scriptures. We have experienced the trials that all the sons of God are subjected to, but we see a wise Father's hand in bringing about the circumstances connected with them, also in that they should be so frequent as ours has, as not having borne the heat and burden of the day, but having started labour at the eleventh hour, why shouldn't our trial be severe if short? The latest trouble was brought about by some from Scotland settling in our midst who desired fellowship, but could not subscribe to our constitution (Birmingham). They wished us to rescind it, but the ecclesia refused to do so. They objected to it particularly because it declared the Bible to be wholly inspired and infallible. They said they did not know this to be the case, as they had never considered the question. They also put a very loose interpretation on some of the commandments of Christ, and speak evil of some of the brethren. Some of the ecclesia could not see the wisdom of our action towards these people, so they have gone out from among us. Two meetings is the result. We are thankful to our Father for being able to discern the voice of the shepherd from the voice of a stranger. Next Thursday it is the ecclesia's privilege, God willing, to assist Wm. J. WYLIE in putting on the name of Christ.—THOS. W. EDWARDS.

NEW ZEALAND.

AUCKLAND.—I have to advise you that a satisfactory arrangement has been made with the Auckland

Masonic Hall Ecclesia, and the eleven brethren and sisters who separated from them January 12th, 1893, as per my advice to you, which appears in the *Christadelphian* for May. The basis (though not exactly all that was required by the Arch Hill Ecclesia) has been accepted, therefore, we are now one ecclesia. The basis, among other things, affirms the divinity of the Bible as a record, and its infallibility as a revelation of the way of salvation.—S. HARRISON.

OTAUTAU.—"Having been invited by brethren Raiton and Hill to visit the above place on Sunday, October 1st, 1893, I did so to take part in the examination of a man and his wife, who had applied to be united to Christ by baptism for the remission of sins. After their making a satisfactory confession of the faith, they were buried by baptism into Christ, in the Jacob's River, brother Raiton doing the burying part; these two are the first fruits of the truth in this place. Their names are SAMUEL ALEXANDER (27) and his wife, JANET ALEXANDER (27), both formerly Presbyterians. May they all go on to perfection."—EDWIN MATTHEWS.

UNITED STATES.

AUBURN (N.Y.)—"The same number that were holding forth the truth, and obeying its voice, in the year 1892, are all here, and with one addition from the darkness of this world, unto the marvellous light of the Gospel. At present time there is a fearful depression in business, so that the cry comes from sea to sea, 'give us work,' but here we are all blessed in having work enough to sustain ourselves. Brother T. Turner's address is No. 24, Underwood Street, R. Ross, 107, Wall Street. Brethren coming through would know where to call on us."

BROOKLYN (N.Y.)—It has been for a long time the earnest hope of the brethren of Christ residing in Brooklyn, N.Y., that an ecclesia and lights:and should be established in that City. With this object in view about nine brothers, who formerly fellowship at the Jersey City ecclesia, met together at the residence of brother Coddington on Tuesday evening, October 24th, to organise themselves in a body, and offer their united support to the purpose in view. It gives us great pleasure therefore to inform you and the readers of the *Christadelphian*, that beginning November 5th, 1893, the Brooklyn Christadelphian Ecclesia will meet at No. 196, State Street, corner of Court Street, where all shall be joyfully received who may anticipate a visit to this City. Brethren from distant parts will please bring letters of introduction.—WM. MINNERLY, 417, Tompkins Avenue.

BUFFALO (N.Y.)—"It has been a long time since any ecclesial intelligence has been sent from here. I was made secretary by the brethren last winter, and I am thinking that they wonder why I have not long ere this sent some word to the *Christadelphian*, so that the brethren in other places might know that we are not dead, but alive; and feel a deep interest in them and their activity in the field of the truth. The Buffalo section of the household of God have not fallen asleep, nor become lukewarm; and although we have no immersions to report, but have lost one member who "loved this present world," there has been, and still exists, a condition of peace and unity in the truth that has permitted and helped to produce

a marked spiritual development. This ecclesia is fully alive to the fact that "without holiness no man shall see the Lord." That if we would inherit the Kingdom, we must make ourselves agreeable to God, by being "conformed to the image of His son," by "the renewing of our mind." Although some of us looked forward to 1866 as the date at which Christ would appear, and that "hope deferred maketh the heart sick," and through long years of waiting we have cried to God for the kingdom to come; we have been made unspeakably glad by the new light that has been caused to shine, as seen in the series of articles in the *Christadelphian*, entitled "The Day of His Coming." From the impulse and impatience of the first love, we have been taught in this school of probation, what is "the work of faith, and labour of love, and patience of hope in our Lord Jesus Christ." We look back, and review the over-lapping period of thirty years (now nearly completed), and say to ourselves, "how necessary; how unfit we were for the kingdom at the beginning of that time, if indeed we are now ready." Following close upon the grand demonstrations of truth in the articles referred to, came the "City Hall Lectures" which made our cup run over. I think I express the mind of this ecclesia when I say that no production of recent years has given us so much assurance in the soon coming of Christ to set up the Kingdom. What stronger evidence need we than the demonstrated fact that Christ Jesus died, as declared by Porcius Festus, and that he is alive as affirmed by Paul? As affirmed by himself, "I am he that liveth, and was dead; and, behold, I am alive for evermore." The Buffalo ecclesia hereby affirm its faith in the living Christ, that he will soon come to this earth and "plant the heavens, and lay the foundations of the earth"—even the "new heavens and new earth" that will require a thousand years of growth before fully developed. This ecclesia have unbounded faith and confidence in the truths of the Bible as expounded and demonstrated by the late Dr. John Thomas in the *Eureka* and *Elpis Israel*, also the truth as exhibited in *Christendom Astray*, and the monthly periodical the *Christadelphian*. We wish all to know that we are in full and hearty sympathy with its editor, and desire to encourage him in his work in the truth. Brother and sister Addison Cole, who have been here for five years, moved last spring to Brantford, Ont., the house of his father, brother Thomas Cole, who was laid to rest August 19th, 1893, in hope of that "better resurrection." It fell to our lot some years ago to bury him in the watery grave of baptism, and also at his decease to lay him away in the abode of the dead. A number of his friends and relatives had an opportunity to hear the truth that he confessed and adhered to up to the last, and that was his delight and strength, through weeks of intense pain.

"Brother Addison Cole will make Brantford his home, and should his services in the proclamation of the truth in Canada be desired, I am sure he would be willing to render service while it is called to-day. The ecclesia here was sorry to lose the society of brother and sister Cole; we esteemed them much for their interest and love in the truth. We are pleased to announce that brother Frank L. Runyon, and sister Jennie Walker, members of this ecclesia, were united in marriage this summer. Brother Harmon, of Toronto, has joined this ecclesia, and is living with brother Robinson.

"During the spring brother Thomas Williams, editor of the *Advocate*, visited Buffalo, and gave us several interesting lectures on those things most surely believed by us. Brother Williams is an able and zealous worker in the vineyard of the Lord, and deserves the co-operation of the brethren. . . . Brother Williams boldly and fearlessly upholds Dr. Thomas and brother Roberts, and so we may rest assured that he will not go far wrong, and in union there is strength. Sister Mary Stephenson, who was baptised here and lived in Buffalo for more than a year, on account of poor health, has gone home to Canada. Just recently sister Belle McMillan, of Tully, N.Y., has come to live here, and will now be a member of this ecclesia, so it is the same here as at other places, constant change. The last change will come by and bye when death will be swallowed up of life. During the past year, it has been my privilege in company with sister Strickler, to have visited a number of ecclesias in the east, and to have made many pleasant acquaintances among the brethren. We were much gratified to observe the zeal and faith of the household in this country. That a people are being prepared, by the formative power of the word, to welcome Christ when he comes is evident. The brethren everywhere seem to be alive to the necessity than an approved character is the great desideratum at this wonderful age of the world in which their lot has been cast. We spent a few days at the home of brother J. U. Robertson in Philadelphia. We had never met our brother before, but had often desired to. We found him one who has the highest regard for God and His word; with that overflowing interest and love for "the things concerning the Kingdom of God, and the name of Jesus Christ," that rejoices one's heart to behold. When we see two such servants of God as brother and sister Robertson, whose delight is in the law of the Lord, and in it do meditate all the day, and who have been willing to sacrifice present things, with rich friends and relatives for the truth, and "the reward of the inheritance,"—"who choose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season," we are drawn closer to them than could be possible from any other consideration. In August, we were in Chicago, and stopped at the home of the *Christadelphian Advocate*, and saw the press that turned out the World's Fair edition of the "Great Salvation," recently compiled by brother Williams. It is an excellent little work of 56 pages, and well calculated to introduce the truth to strangers, as well as a pamphlet of ready reference, no ecclesia should be without a supply. In Chicago, we saw an earnest and active body of believers alive to the interests of the truth, who have done a great work in the distribution of literature, thereby causing the truth to be sent to all parts of this country and possibly to foreign lands. The charge that was so frequently made some thirty years ago, that the Christadelphians did not preach practical Christianity, but all theory, and that they did not believe in prayer, although false at that time, would be a hundred-fold more so now. Nowhere do we find a people professing to follow Jesus Christ, who lay so much stress upon both the practical and theoretical teachings of the scriptures as do the Christadelphians. They recognise the overruling providence of God in their every-day existence as well as in the greater affairs of the nations; and without ceasing they thank God for all things and

pray for the fulfilment of His promises, so that God's will may be done upon earth as in heaven. It has just occurred to me, that I would omit an interesting item of intelligence which should act as an admonition to all, if I failed to state that a former sister in Christ, the daughter of the late T. H. Dunn, of Meadville, Pa., called at our house last spring, and informed us that she and her mother had left the Christadelphians, and joined the Baptist Church, claiming, however, that they retained their former belief. Her brother, who also was at one time a believer in the truth, is now a regular attendant at the Presbyterian Church. When it is remembered that in this country, some twenty-five years ago, the truth had no more able defender and advocate than T. H. Dunn, the words of the apostle fall with a startling sound—"Let him that thinketh he standeth take heed lest he fall." As in all the ages, so now, there are the two classes, the faithful and unfaithful. Of many it may be said, "Ye did run well;"—but now, "Who did hinder you that ye should not obey the truth?"—ALLEN D. STRICKLER.

CLIFFORD (Pa.).—Another year is almost past and gone, and still we find ourselves waiting and watching for the good day to come that will gladden the hearts of the weary pilgrims. The prayers for the peace of Jerusalem still go up to heaven from the altar of God's people. The watchers upon Jerusalem's walls can never hold their peace day nor night till Jerusalem is made a praise in the earth. We have had a pleasant visit from sister L. Williams, of Moosie, Pa. Our sister loves to talk about the things that are most surely believed among us, and so the visit has been one of profit as well as pleasure. We are doing what we can in hope of obtaining Israel's promises, and an endless life, when none will ever say "I am sick" or tired. Some times the heart grows tired, when we see the present evil state of things, but then we remember that the promises are only to those that endure unto the end, and so we endeavour to patiently await that end, hoping for justification at the coming of Jesus Christ, our elder Brother.—MRS. J. D. JONES.

DALLAS (Tex.).—We of Dallas (there are but two brothers and one sister) are no speakers, so we made a special effort by having brother Miller come and give us a series of six lectures. He is a powerful speaker, and well versed in the word. We had a large and comfortable hall, made extra efforts to well advertise the lectures, and got an attendance from 50 to 150 each lecture. While there seemed to be considerable interest manifested at the time, no visible results as yet.—S. T. BLESSING.

ELMIRA (N.Y.).—"We are pleased to report the obedience to the truth of EMMA MILLER, formerly Methodist, wife of brother Alfred Miller, in the month of October. Both meet with us now in myhouse to break bread on Sunday evenings. We hope and pray that sister Miller and all of us that have taken the name of Christ may be enabled to hold fast the beginning of our confidence steadfast unto the end, and enter into that rest that remaineth to the people of God.—GEORGE WALKER, 365, South Main Street.

HARVARD (Ill.).—"I could wish that I had something more cheering to communicate. It is now several years since we have had any accessions to our very small ecclesia. The worthy public efforts on

the truth's behalf have been, to all appearance, barren of results, and the ears of the public seem closed to the glorious message of Jehovah. Their minds are engrossed with every conceivable topic rather than the revealed purposes of the Deity. Since I last wrote you the common enemy has again visited us, and taken from our midst our sister Lewis, aged 74. She had suffered long, and was nearly helpless for several years. But she died in the hope that her sleep would be short, and that soon she would be brought forth to the glorious associations of the redeemed. Brother Lewis feels painfully her loss in his own advanced age and feeble state of health. For the past four months we had with us sister Anne Heaton, from Keighley, England. But we are sorry that her stay with us is but temporary, as she anticipates returning to her native land ere long.—JOSEPH SOOTHILL.

MOUNT TABOR (Ogn.).—Years ago "tare sowing" preceded the introduction of the truth in its unadulterated purity in and about Portland, Oregon. Almost every crotched theory conceivable has been foisted upon proselytized adherents of the various adventurous spirits who presumptuously assume to be the representatives of the Name out west. Not less than five of these factions have existed here at times, independent of those who hold to the one faith, and one hope of the calling. Among these dissenting elements, Dr. Thomas's works, *Christadelphian* and the *Advocate* have been to some extent disseminated, while their own special views have been kept in the foreground. By these means many have been misled as to what is the real truth, while transient or travelling brethren have been deceived as regards their true standing. "No man can come to me except the Father draw him" is true to day as when proclaimed by Jesus 18 centuries ago. By contact with the Doctor's works and others, a few have emerged from the confusion of truth and error into the glorious light of the gospel, so that they can all be of "one mind," and speak the same things, rejoice in the one hope of the calling, keeping the unity of the spirit and the bond of peace. Seven of us meet at the home of brother John Nilson, one block south, and four doors west of West Avenue Station, Mount Tabor (a suburb of Portland, Oregon). A few of a like precious faith from the country meet with us occasionally. We hold that as God is immutable, His revelation to us must be one immutable truth, and that He chose Dr. John Thomas as His instrument (aside from inspiration) to reveal the truth to us. Therefore, we will tolerate no dissent from it. We are heartily in accord with you on all questions, even to that of responsibility of rejectors, and the *Christadelphian* is a most welcome visitant to our ecclesial and family tables. The Sunday morning address by the editor is occasionally read at our meeting, and the "Day of His Coming" has excited intense interest in our midst. God bless your efforts in the good works. Until we stand together in our lot at the end of the days, we meet regularly every first day to commemorate our Lord's suffering and death, for edification, for love, and good works, and where we would rejoice to meet sojourning brethren and sisters of a like precious faith.—C. L. HANSON.

SPRINGFIELD (O.).—"On the 29th, 30th, and 31st of October, brother Williams, of Chicago, gave three lectures in this city to good audiences, upon

'The Kingdom of God,' 'The Coming of Christ,' and 'The Nature of Man, and how he can be saved.' The lectures have created some interest in the truth, and many have expressed their wish for a more extended hearing. To the brethren the lectures were a source of unusual profit and delight. We hope in the near future to renew the effort to make known to men the glad tidings of the goodness of God. On the evening of November 1st, an old and faithful friend and brother, Martin Way, fell asleep in Jesus, after having struggled for nearly twelve months against our common enemy, death. Brother Way was a good man, faithful to the truth, and a sincere lover of God, who constantly endeavoured to walk according to His word. His faith in God and His promises was unwavering and triumphant even in the presence of death. He died as he lived, rejoicing in the hope of the glory of God. At the death of such a man, and with the promise of Christ to raise him from the dead to endless life and glory in the Kingdom of God, we cannot be sad. Yea, rather, we give God thanks for the prospect of early and glorious deliverance from the 'Gates of Hades.' Brother J. Spenser, of Chicago, brethren W. H. Wood and W. T. Parker, of this city, assisted in decently laying our brother away beneath the sod, there to await the return to the earth of the conquerer of death and the grave."—W. T. PARKER.

WORCESTER (Mass.).—"Five more have put on the sin-covering name, and are now anxiously awaiting the coming of the King, viz., on July 17th, brother and sister MOWRAY (all the way from Newport, R. I.), formerly Methodists; on July 23rd, sister ADA HEWETT, and sister MELVINA MORGAN, of North Adams. Since then, sister BOYINGTON, aged 67, of Spencer, put on the sin-covering name. Sister Boyington is mother to sisters Morgan and Hewett, and was baptised September 3rd. Sister Exley and sister Hollows have returned from England. The ecclesia is alive and active, and united in one body, looking for the blessed hope."—JOHN HOLLOWES, Sec.

WEST INDIES.

BRIDGETOWN.—Brother Husband reports the obedience of GEO. FORTE (39), shopkeeper, SAMUEL SHEPHERD (32), porter, GEO. BELLAMY, shoemaker, and CHARLES CHADERTON, shoemaker; also of WALTER HARRIS (32), tinsmith. (There appears to have been some postal or other mis-carriage leading to the delay of the publication of the first four of these cases of obedience.—ED.)

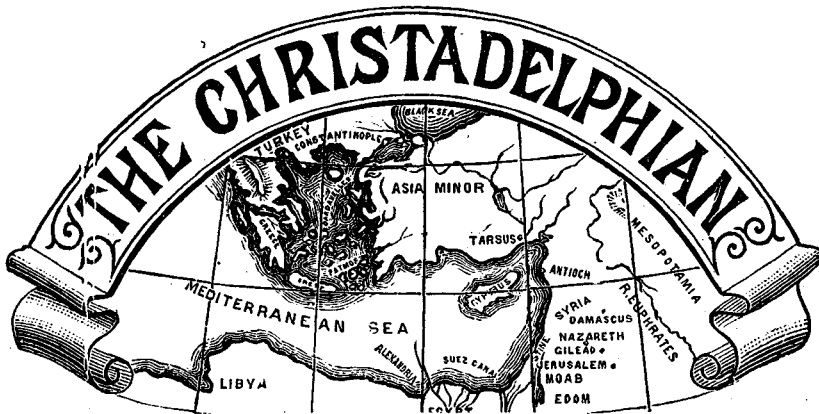
No man wants to be old, yet every man wants to keep on living. These incompatible desires will only be reconciled in the immortal state.

CHRIST A REVOLUTIONIST.—If we may be permitted to employ the political jargon of the day, it must be admitted that Christ was a great deal more advanced in his views than even the most advanced Radical of our times. He was a Revolutionist or he was nothing. Socialism flows as naturally from his teaching as honey from the honeycomb. And we know, as a matter of historical fact, that socialism dates from his death, from the very first foundation of the Christian Church. Do you ask for proof?

Then read the Acts of the Apostles, and you will find it recorded that "all that believed were together and had all things common, and sold their possessions and goods and parted them to all men, as every man had need." If this is not socialism in its full-blown form of Communism words have no meaning. Moreover, who were the companions and followers of Christ? What was he himself? He is called in the Gospels the Carpenter and the Carpenter's Son. And the disciples nearly all came from the working class. They were fishermen and peasants of Galilee, and one was a despised taxgatherer. When they joined their Master "they forsook all and followed him." They were never Capitalists, and the little that they possessed they cheerfully surrendered for the common use.—H. J.

THE MONEY SPENT IN WAR.—A great amount of money is necessary in order to kill in proper manner, for each man slain costs about 7,000 dol. The continually increasing and multiplying taxes of all nations are never sufficient to pay for the butchery of human troops. Every year Europe spends more than 1,000,000,000 dol. in shedding her children's blood, and in France alone we spend 400,000 dol. every day. The war in America did not cost less than 16,000,000,000 dol. Since the Crimean war down to that of 1870-71 the civilised nations of Europe and America spent in destroying one another 10,000,000,000 dol. of the ordinary budget and more than 11,000,000,000 raised expressly for the purpose, making a total of 21,000,000,000. The wars of the last 100 years have cost the sum of 140,000,000,000 dol., without counting the sorrow, the loss of men and other deplorable results. For a part only of this fabulous sum, all the children might have been brought up and educated gratuitously; all lines of railways might have been built; customs, town dues and all obstacles to freedom of trade might have been suppressed; all destitution might have been removed except that caused by idleness and infirmity.—*War Scientifically Considered.*

THE LIFE LOSSES IN WAR FOR 30 CENTURIES.—During the 30 centuries which have elapsed since the beginning of Asiatic and European history—since the time of Sesostris and David, of Xerxes and Cyrus—a loss of 40,000,000 a century makes the total number destroyed by war to be 1,200,000,000 a number very nearly representing the total population of the globe at the present day. This immense cemetery of all mankind, seen at one view, is the real measure of the victims destroyed by war from the historical beginning of nations down to the year of grace in which we live. Human folly is so great that, instead of leading tranquil, industrious, intellectual and happy lives, men continually commit suicide by opening their veins and pouring out their best blood in frantic convulsions. Watch humanity in actual life, choosing its strongest children, nourishing, educating and caring for them till they reach the fulness of man's estate, then methodically placing them in line. As there are but 36,525 days in a century and 40,000,000 individuals must be killed during that time, the knife is not laid aside a single instant; 40,000 men are killed every day, almost one a minute, 46 every hour! And there is no time to lose, for if by chance a single day is omitted 2,200 condemned men await their turn on the morrow.—*War Scientifically Considered.*



"He (Jesus) that sanctifieth, and they who are sanctified, are all of one (Father) for which cause he is not ashamed to call them BRETHREN."—(Heb. ii. 11).
 "For the earnest expectation of the creature waiteth for the manifestation of THE SONS OF GOD."—(Rom viii. 19).

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ROME, JERUSALEM, AND PETER.

BY DR. THOMAS.

(Continued from p. 3.)

ABOUT the middle of the second century . . . a marked distinction arose between the bishop and the elder; in consequence of which, a third kind of office was created, so that instead of episcopal elders, or bishops and deacons, we come to read in ecclesiastical authors of bishops, presbyters and deacons. In a collection of epistles attributed to Ignatius, this novel and unscriptural distinction frequently and officially obtrudes upon the reader. This novelty soon came to be generally admitted, and paved the way for pernicious results. The adoption of the idea laid the foundation for the dominion of a Clerical King, or Pontiff, with clerical officials; a kingdom which, having originated in the Mystery of Iniquity, could not possibly ultimate in any other manifestation than that which has filled the habitable with hypocrisy and crime for sixteen hundred years. The passage alluded to in Ignatius is in a letter from him to Polycarp: "Attend to the Bishop," says he, "that God may attend to you. I pledge my soul for theirs, who are subject to the Bishop, presbyters, and deacons. Let my part in God be with them." No man guided by the Spirit into all the truth could write in such a style as this.

The writers in the interest of the Latin Name of Blasphemy have fabricated a list of what they style "Bishops of Rome." The first fifty-six they have named "Saints," in their sense of the word, which signifies *one decreed to be holy by an official act of the pope!* This sounds infinitely ridiculous in the ears of an enlightened believer, who knows that all true christians, without distinction of class or order, are made saints by "the obedience of faith," independently of the acts and degrees of popes, bishops, presbyters, or councils. The memory of the faithful and humble presbyters who ruled the ecclesia in Rome, is insulted and blasphemed by papal canonization. Though men of low degree, and despised by the wise and prudent of their day, they were men of whom Rome, the common sewer of nations, has never been worthy; but of all blasphemies ever uttered to their disparagement, that of being declared "saints," in the Romish sense of the word, is the greatest of all.

Of the said fifty-six, the catholic bishop Sylvester, who flourished in apostasy in the reign of Constantine, is reckoned the thirty-fourth saint from the apostle Peter, to whom they lyingly assign a reign of twenty-four years in Rome, as the first pope! The only reign

of Peter in Rome was after the manner of his reign in America or Britain at this day, where his doctrine may be believed and obeyed. Where this reigns, Peter reigns ; nay, more, Christ and the Father reign ; for said the Lord Jesus to his apostles, "he that heareth you heareth me ; and he that despiseth you despiseth me ; and he that despiseth me despiseth Him that sent me"—(Luke x. 16.) This saying constitutes the Father, Christ and the Apostles as one authority ; and the only authority to which obedience should be rendered in spiritual affairs. Where this authority rules, everything works to the self-edification of the body in love. Had its members continued faithful to this supremacy, there would have been no scope for sovereign bishops and popes. But the divine authority fell into disuse. It was no longer, what saith the scripture ? but, what saith the Bishop ? And in later times, what saith the Bishop of Rome, or the Pope ? An incredible number of volumes have been written to propagate and defend the old wife's fable of Peter's popeship, with Mark, Barnabas, and all others, as his subordinate clergy. Having planted him upon the Seven Heads, with these for his college of Cardinal Princes, they have, as a consequence, claimed Rome as the throne of the spiritual dominion, and the Bishop there as the only true undoubted Christian Pontiff. And thus, by such a lying conceit, Peter, Mark, Barnabas, and their company, are, in effect, made the inception of the Name of Blasphemy upon the Seven Hills !

Ecclesiastical writers refer to the third century as the time when the doctrine, order, and worship, instituted by the apostles, underwent a memorable and manifest change. The theology of the Judaizers had, to a great extent, drawn off the attention of professors from "the simplicity that is in Christ Jesus," and fixed it on a Hierarchy, particularly in Rome, Antioch, Alexandria, and Carthage, which, by this time, had become numerous, and ranked among their adherents many wealthy citizens. Professors of Christianity were now very numerous, and therefore, of no little consequence in the estimation of the government, which favored or repressed them as reasons of state dictated.

In this century, a system of ecclesiastical management was introduced, aptly styled by some, *the Episcopal System of Church Law.*

It got rid of the trouble of consulting the laity, or common people, on the affairs of their respective ecclesias ; it introduced sacerdotal or priestly authority ; it set up as many principalities as there were bishoprics ; it acknowledged the Bishop in Rome as the first in order, but nothing more, and to consummate the whole, it eventually deprived the so-called laity of all right to be consulted about their own affairs. This state of things, when compared with that exhibited in the Acts of the Apostles, indicates a notable falling away ; of which the following quotation from Mosheim will give the reader some idea :

"The most respectable writers of that age," says he, "have put it out of the power of an historian to spread a veil over the enormities of ecclesiastical rulers. For, though several yet continued to exhibit to the world illustrious examples of primitive piety and christian virtue yet many were sunk in luxury and voluptuousness ; puffed up with vanity, arrogance, and ambition ; possessed with a spirit of contention and discord, and addicted to many other vices that cast an undeserved reproach upon the holy religion of which they were the unworthy professors and ministers. In many places the bishops assumed a princely authority, particularly those who had the greatest number of churches under their inspection, and who presided over the most opulent assemblies. They appropriated to their evangelical functions the splendid ensigns of temporal majesty. A throne, surrounded with ministers, exalted above his equals the servant of the meek and lowly Jesus ; and sumptuous garments dazzled the eyes and minds of the multitude into an ignorant veneration for their arrogated authority. Presbyters followed their example, neglected their duties, and abandoned themselves to the indolence and delicacy of an effeminate and luxurious life. Deacons imitated their superiors, and the effects of a corrupt ambition were spread through every rank of the Sacred Order."

In treating of the progress of episcopal authority, he remarks that "the prelates of the third century imperceptibly changed the language of exhortation into that of command, scattered the seeds of future usurpations, and supplied, by scripture allegories and declamatory rhetoric, their deficiency of

force and of reason. They exalted the unity and power of the church, as it was represented in the *episcopal office*, of which every bishop enjoyed an equal and undivided portion. Princes and magistrates, it was often repeated, might boast an earthly claim to a transitory dominion; it was the episcopal authority alone which was derived from the Diety, and extended itself over this and over another world. The Bishops (it was said) were the Vicegerents of Christ, the successors of the Apostles, and the Mystic Substitutes of the High Priest of the Mosaic law.

"The same causes," he continues, "which at first had destroyed the equality of the presbyters, introduced among the bishops a pre-eminence of rank, and from thence a superiority of jurisdiction. As often as in the spring and autumn they met in provincial synod, the difference of personal merit and reputation was very sensibly felt among the members of the assembly, and the multitude was governed by the wisdom and eloquence of the few. But the order of public proceedings required a more regular and less invidious distinction; the office of perpetual presidents in the Councils of each province was conferred on the bishops of the principal city, and these aspiring prelates, who soon acquired the lofty titles of Metropolitans and Primates, secretly prepared themselves to usurp over their episcopal brethren the same authority which the bishops had so lately assumed above the college of presbyters. Nor was it long before an emulation of pre-eminence and power prevailed among the metropolitans themselves, each of them affecting to display, in the most pompous terms, the temporal honors and advantages of the city over which he presided; the numbers and opulence of the christians, who were subject to their pastoral care; saints and martyrs who had arisen among them, and the purity with which they had preserved the tradition of the faith, as it had been transmitted through a series of orthodox bishops from the apostle, or the apostolic disciple, to whom the foundation of their church was ascribed. From every cause, either of a civil or of an ecclesiastical nature, it was easy to foresee that ROME must enjoy the respect, and would soon claim the obedience, of the provinces. The society of the faithful bore a just proportion to the capital of the empire; and the Roman

church was the greatest, the most numerous, and, in regard to the West, the most ancient of all the christian establishments.

"A perpetual stream of strangers and provincials flowed into the capacious bosom of Rome. Whatever was strange or odious whoever was guilty or suspected, might hope in the obscurity of that immense capital to elude the vigilance of the law. In such a various conflux of nations, every teacher, either of truth or of falsehood, every founder, whether of a virtuous or criminal association, might easily multiply his disciples or accomplices. The christians of Rome, at the time of the persecution of Nero, A.D. 61, in which Paul suffered death, are represented by Tacitus as amounting to a very great multitude. The church in Rome was undoubtedly the first and most populous in the empire"—not first in order of beginning, but in that of influence: "and we are possessed of an authentic record which attests the state of religion in that city about the middle of the third century, and after a peace of thirty-eight years. The clergy at that time consisted of ONE BISHOP (named CORNELIUS, and of the Babylonian Mouth Order), forty-six presbyters, seven deacons, as many sub-deacons, forty-two acolytes, and fifty readers, exorcists, and porters. The number of widows, of the infirm and of the poor, who were maintained by the oblations of the faithful, amounted to fifteen hundred. From reason, it may be estimated that the Christians in Rome were about fifty thousand. The populousness of that great capital will not surely have been less than a million of inhabitants, of whom Christians might constitute at the most a twentieth part."

(To be continued.)

ONE OF THE INCONVENIENCES OF A WARSHIP'S SEARCHLIGHT.—During the late war in Egypt, some of the ships had instructions to follow the movements of the enemy by the aid of the search-light, which in every case was more than two miles from the shore. In spite of this great distance, millions of winged insects, attracted by the beam of light, travelled along the beam until they struck the glass in front of the projector and fell into the well around the search-light, where they accumulated into a seething mass two feet deep. They had to be cleared out by the free use of a hose-pipe; but these insects were such a pest that it became difficult to find a man who would stand by the projector to keep it working, owing to the attacks made upon him.

" REFRESHING FORETASTE."

AT the close of a recent lecture, brother Garside recited the following graphic lines from one of the poets, in delineation of the glories of the future age:—

O scenes surpassing fable, and yet true,
Scenes of accomplished bliss! which who
can see,

Though but in distant prospect, and not feel
His soul refresh'd with foretaste of the joy?
Rivers of gladness water all the earth,
And clothe all climes with beauty; the re-
proach

Of barrenness is past. The fruitful field
Laughs with abundance; and the land, once
lean,

Or fertile only in its own disgrace,
Exults to see its thistly curse repeal'd. . .
The garden fears no blight, and needs no
fence,

For there is none to covet, all are full.
The lion, and the libbard, and the bear,
Graze with the fearless flocks; all bask at
noon

Together, or all gambol in the shade
Of the same grove, and drink one common
stream,

Antipathies are none. No foe to man
Lurks in the serpent now; the mother sees,
And smiles to see, her infant's playful hand
Stretch'd forth to dally with the crested
worm,

To stroke his azure neck, or to receive
The lambent homage of his arrowy tongue.
All creatures worship man, and all mankind
One Lord, one Father. Error has no place;
That creeping pestilence is driven away;
The breath of heaven has chased it. In the
heart

No passion touches a discordant string,
But all is harmony and love. Disease
Is not: the pure and uncontaminate blood
Holds its due course, nor fears the frost of
age.

One song employs all nations; and all cry,
"Worthy is the Lamb, for he was slain for
us!"

The dwellers in the vales and on the rocks
Shout to each other, and the mountain tops
From distant mountains catch the flying joy;
Till, nation after nation taught the strain,

Earth rolls the rapturous Hosanna round.
Behold the measure of the promise fill'd;
See Salem built, the labour of a God;
Bright as a sun the sacred city shines;
All kingdoms and all princes of the earth
Flock to that light; the glory of all lands
Flows into her; unbounded is her joy,
And endless her increase.

Praise is in all her gates: upon her walls,
And in her streets, and in her spacious
courts,

Is heard salvation. Eastern Java there
Kneels with the native of the farthest west:
And Æthiopia spreads abroad the hand,
And worships. Her report has travell'd
forth

Into all lands. From every clime they come
To see thy beauty, and to share thy joy,
O Zion! an assembly such as earth
Saw never, such as Heaven stoops down to
see.

Thus heavenward all things tend. For all
were once

Perfect, and all must be at length restor'd.
So God has greatly purpos'd.

As a rule, conscience is truest in its first impulses; but in matters of prudence, judgment is most to be trusted in its final verdict.

THE ordering of one's own life is the greatest business of every man. He may easily miss it by filling his eye with other people who may influence him to the misdirection of his way.

"THE LAND OF THE BRAVE AND THE HOME OF THE FREE" (Alas!)—"New York city," says a United States paper, "furnishes two-thirds of all the convicts who are in the prisons of the State, and there are at least one murder or manslaughter and ten suicides a week. There are 82,000 men and women arrested every year, 22,000 of whom are arrested for drunkenness. Fifty thousand pass through the Tombs prison every year. There are 15,000 children and 60,000 men and women without homes, wandering in the streets by day and sleeping in them at night under any fugitive shelter they are able to obtain. It is said that there are 30 acres of land that have 17,000 people crowded on them. As many as 14 people are found in one bedroom. This, too, in a country unfettered by a hereditary privileged aristocracy. On one cold night of last winter, 600 human beings fought for the privilege of sleeping on the bare plank of the abominable police station lodging-houses. There are 2,000 known professional gamblers. It is impossible to form any adequate conception at all of the misery, degradation, and death caused by 'man's inhumanity to man' in this, the city of New York."

"THE DAY OF HIS COMING."

WE have had many gratifying communications in reference to the articles which have appeared on this subject. If we select the following for publication, it is only because we cannot publish all. That we publish some of them is of interest and profit to readers:—

"Those splendid articles on 'The Day of His Coming' have been to us all a source of comfort and delight not to be expressed in words. The very thought of the coming of our dear Lord (as one of your correspondents puts it), in a less number of single years than there has been thousands in the past, has completely roused the household of faith, leading us to study this glorious subject for ourselves. Like brother Dr. Welch, we believe their conclusion has been proved as clearly as it is possible to prove it (though not an absolute demonstration.) Our thanks are also due to all those brethren who have so ably assisted you to shed light upon this glorious question. Go on then, dear brother, in your noble work. Hundreds of prayers ascend daily to our Heavenly Father that He will bless and guide and comfort you in your work of faith, and that the day may speedily arrive when we shall all meet face to face in the kingdom of our Lord and Saviour, Jesus Christ."—H. H., W. L., R. N.

THE OUTLOOK FOR 1894.

"The waning year will soon expire. 1894 will soon dawn upon a troubled world. Steadily, yea, I may say remorselessly, we are approaching the final climax in Gentile affairs. All the signs which proclaim the Coming Day are taking on a more acute form.

"Not the least significant of all the many signs are the articles on 'The Day of His Coming,' which have enlightened the minds and comforted the hearts of Zion's sleepless watchers.

"The ventilation of the subject was of the Father. In His love to us, He has permitted one last loud cry to be uttered to rouse to widest wakefulness all who are faithfully waiting for His dear Son.

"I have been a reader of the *Christadelphian* from early boyhood, and during all those years I have loved its appearing and I

have loved its Editor because of his faithful adherence to, and most sublime and inspiring faith in, God's Most Holy Law. The *Christadelphian* has comforted me in sad and weary hours. It has always been a comfort and a strength to me, enabling me to rise above the pettiness of my surroundings, and to look away beyond this transient life to that bright unending life in the Kingdom of our dear Redeemer.

"And, as the years roll on, the *Christadelphian* more than ever is a loved and valued counsellor. The articles on the Day of His Coming have exhibited the prophetic dates in a most exhaustive and lucid manner.

"I was myself strongly entrenched in the Mahommedan theory, believing the Roman application to have been exhausted in the Doctor's exposition. But now I yield to the force of reason and testimony, and with joy acknowledge the Roman application to have the reason and evidence and probability very largely in its favour.

"There are several collateral reasons favouring the Roman view, which, though not perhaps strictly bearing on the point, still weigh in its favour. Take the entire scope of Daniel's prophecy. If Mahommedanism is mentioned in it at all, it is only in a verse or two. No prominence is given to it whatever. On the other hand, very great prominence is given to the Roman power. Daniel had different visions of it, and was very desirous of knowing their meaning, particularly of that phase of it which was to practise and prosper till Judah's indignation was accomplished, and which was to wage successful war against the Saints, until the coming of the Ancient of Days. Now it seems to me more reasonable on its face that prophetic dates revealing the final times and seasons should be found associated with, and have their application in, that system of things which occupies the major portion of the entire prophecy.

"The Roman abomination far transcends the Mohammedan in its unutterable iniquity, and a higher honour (?) is reserved for it, even the 'honour' of being destroyed by Christ himself. Then, if we examine Revelation, we find Romanism to occupy a most preponderating portion of the prophecy. Indeed

it is largely taken up with the varying phases and fortunes of Papalism, which it exhibits as the abomination.

"So far, then, as the Scriptures make mention of Gentile abomination—the abomination which filled the prophetic vision, the abomination which Daniel and John so largely foretold—the Mohammedan cannot compare with the Roman. Why then should the most important of all the prophetic dates find their application and true exposition in association with an abomination, that, AS AN ABOMINATION, is, perhaps, not mentioned either in Daniel or the Apocalypse, or in the entire word of God?

"The final 'situation' is not yet prepared for Armageddon. The Doctor taught on the testimony of Isa. xliii. 3, that Britain must possess Egypt, Nubia and Abyssinia. We have lived to see the first clause of the prophecy verified. England is in Egypt to remain till Gog expels her. The prophecy that makes known England's expulsion from Egypt likewise declares that Ethiopia and Libya will also be taken from England. Egypt is given to England as a ransom, Ethiopia and Seba with them. This latter clause must be fulfilled in the near future.

"When we see that accomplished, with a great reviving in the midst of the land of Israel, we may know assuredly that the final situation, as far as the merchants of Tarshish are concerned, is fully prepared. Whether the 'situations' will, or will not, take on its final form before the summons to the household, does not appear to be revealed. Neither can it be positively shewn that the King of the North will be in possession of Constantinople previous to the Advent. The Doctor's maturest conviction was, that the saints would be called away before the Gogian possession of Constantinople. And, even at this late date, no improvement on this conclusion can be reached.

"The armaments which now exist in Europe portend a mighty war, a war which must inevitably soon take place, and in its results change the political aspect of two continents. History would furnish no parallel to such a war, either in its destructiveness or in its relation to mankind. A war of such importance and dimensions we should expect to have found a *place in prophecy*. We are now living under the sixth vial, which treats particularly of the

events to take place during its outpouring. No mention is made of any world-changing war during the sixth vial, but there is mention of a gathering of the nations to war. A war such as the next one promises to be, if it were to occur under the sixth vial, previous to the Master's coming, should be described as a 'great earthquake.' ("Earthquake" is symbolically employed to signify the political change or upheaval resulting from war, rather than war itself. Thunder is the symbol for war, as war.—EDITOR.) We find mention made of three great earthquakes during Gentile times, during the time elapsing from John's day until the millennial day dawn. The first under the sixth seal, when the Pagan constitution of things passed away for ever, and 'Christianity' took its place. The next, at the time of the French Revolution, when forces were born and set in motion which have transformed the political world. Both these great earthquakes were simply great and terrible wars between contending forces in the body politic. The third 'great earthquake' is the war of the great day of God Almighty, which takes place under the seventh and last vial.

"The preparation for that war, *but not the war itself*, takes place under the 6th vial. The preparation is so far advanced as to leave little more to be accomplished, and the rumours of war are indeed very ominous. What then is the conclusion?

"The conclusion is that the 6th vial has well nigh run its course, and as the Master comes under the 6th vial, His coming must be very near. My own impression is that we will see no war before the Master calls us—certainly no great war such as the world's rulers dread. It is hard to see how in the present inflamed state of the Continental nations there could be a 'small war.' If war come, it must of necessity be a war equal to the preparations which now exist for it, and as the preparations which now exist are unparalleled in universal history, so must the war be of like unparalleled dimensions and consequences. Such a war as the war of the 7th vial war, may, and probably will take place under the 6th vial, *after* the Advent of Christ, for he gathers the nations to Armageddon. Hence the 'final situation' for Armageddon may be developed under the 6th vial *after* the Master calls his servants.

"What takes place at the expiry of the 1290? It is questionable if the 1290 ends in any one particular year. In the type of the 30 years overlapping the 400, when the children of Israel were delivered, there was a simultaneous smiting of the Egyptians, prior the final engulfing of their power in the Red Sea. Now Gog is not destroyed when the Master calls us—that is certain; and yet it ought to be near enough to our calling away to make it correspond to the type.

"Therefore the 1290 ought to have what might be termed an epochal ending, perhaps from 1894 to 1900.

"I am very glad to know that you purpose issuing the articles on the 'Day of His Coming' in pamphlet form. When the correspondence is completed, I would suggest that you review it all, shewing the force, the consistency and the beauty of the Roman view, and how it so exactly fits all the signs of the times."—JAMES LAIRD, Innerkip, Canada.

"About twelve months ago, I wrote you in reference to that most absorbing and inspiring subject, 'The Day of His Coming,' and at that time pointed out that there were three periods in prophetic chronology which were identical in their terminal signification, and that consequently they would run out at the same time. In your review of my letter, you stated that if the ending of the 6000 years could be brought down to A.D. 1943, it would be 'a strong collateral support to the idea before the readers of the *Christadelphian* for months past.' At that time, however, you demurred to the acceptance of the 480 years mentioned in 1 Kings vi. 1 as covering the period from the exodus to the 4th of Solomon; first, because it could not be harmonized with the 450 years stated in Acts xiii. 20, and also that the sum of the minor periods mentioned in the book of Judges showed that the period from the exodus to the building of Solomon's temple was considerably more than 480 years. (See *Christadelphian*, December, 1892). At that time I considered that the 480 years should be dated from the *end* of the exodus into the land, but after a more careful study, I have come to the conclusion that they should commence from the *beginning* of the exodus, as the reading obviously implies the same as in Exodus xix. 1. In your review, you pointed out that the subject was

somewhat marked by the presence of certain 'ifs.' Still, there is such a thing as the concurrence of probabilities, which when they emanate from various points more or less remote from each other, serve to establish the matter in which they concur beyond any reasonable doubt.

"The fact of three periods (and there are two or three more underlying the chronological surface) terminating at the same time, as required by the events involved in them, cannot, I think, be regarded as speculative, certainly not so in view of the character of our times; which bear a character of finality that cannot be mistaken by the scripturally enlightened.—THOMAS GRIFFITHS."

THE DAY OF HIS COMING AND THE SEPTENNARY FEATURE OF THE PROPHETIC TIMES AND SEASONS.

"That it is divinely appointed for the world to continue through a period of six days of a thousand years each, before it enters into its sabbatic rest, in the seventh millenary, is a sentiment not only found amongst the writings of many nations of antiquity, but its likelihood is strongly indicated by its analogy to the septiform character of all the divinely-appointed periods of Bible chronology. From the week in which the Deity created the heavens and the earth, throughout the Mosaic Economy, in the prophetic times of Daniel, and in the apocalyptic writings of the Apostle John, this septiform measure reveals itself in a most remarkable manner. Such a periodic characteristic appears also in nature in relation to vital phenomena in the harmony of forms, colour and sounds. From the beginning, the numeral seven was associated with completeness and rest; and whatever doubt there may be as to its etymological identity with the Hebrew word, *Sabbath*, there can be no question as to its doctrinal signification in relation to the revealed purposes of the Deity. It was revealed unto the Apostle John that the coming rest, or Sabbath, would occupy a period of a thousand years' duration, and such a statement at once decides its *cyclical* character. That it takes place at the end of a long course of unrest and misery in human history, is in harmony with the divine chronological system of the past, instituted in connection with things typical of the future glorious sabbatic age.

"It was the seventh generation from Adam which witnessed an escape from death by translation. It was when Noah (whose name is rest) had completed his 600th year that he became the head of a new creation, following, as it did, the destruction of an ungodly world. Under the law of Moses, it was enacted that ceremonial purity was only attained after the lapse of seven days. The feast of unleavened bread and the feast of tabernacles each lasted seven days. For seven days the soldiers of Israel, followed by seven priests, bearing seven trumpets, compassed the city of Jericho, and on the seventh day seven times, when the city fell. Seven sabbaths were appointed to intervene between the wave sheaf offering of the first fruits and the feast of Pentecost. The seventh year was a sabbath for the land, as well as being the year of release from servitude and debt. Seven times seven years ushered in the Jubilee, when every man returned to his inheritance and the land became free.

"Coming to the prophetic times we find that the era of the Babylonian captivity was marked by a period of seven decades (seven times ten) or 70 years. Again, seven times this period from the edict of Artaxerxes, the seventh from Cyrus measured the time of Israel's waiting for the manifestation of the Messiah, to make an end of sin and to bring in everlasting righteousness.

"Taking the period from the exodus from Egypt to the fourth year of Solomon's reign as 480 years (1 Kings vi. 1), it is remarkable that there are just seven times seventy weeks of years or 3430 years from the exodus to A.D. 1940-5. (Thus: $7 \times 490 = 3430$, from which deduct 1943, and you have B.C. 1487 as the time of the exodus).

"The 1260 years of Papal supremacy are half a great week of 2520 years, *i.e.*, 7×360 . These 1260 years have a marginal period of 30 plus 45 years, which mark definite stages in the development of the purposes of God in the latter days.

"From the foregoing, it will be observed that the long periods referred to are in harmony with the septiform character of all God's dispensations and ordinances in relation to times, actions, and things.

"There is one more period in prophetic chronology which requires attention, and that

is the 2300 years, or according to the Septuagint, 2400. This period is stated in Daniel's 8th chapter as the duration of 'the vision of the daily, and the transgression of desolation to give both the sanctuary and the host to be trodden under foot.' The event that is to mark the end of this period is stated to be the avenging of the sanctuary or holy, at which time the times of the Gentiles for the treading down of Jerusalem will have ceased.

"Analogy requires that this period should be a septenary measure of time. Taking in all the periods which may be reckoned as measures and employed in Scripture as such (the 7, 10, 49, 70, 360 and 490) the 2300 years period will be found indivisible by any of these numbers, and does not present any septiform feature, nor will it produce this result with the addition of the marginal 75 years. What can this incongruity mean?

"Apart from other reasons, it indicates that the 2300 symbolic days as found in the accepted version is not the number originally specified.

"The 2400, according to the Septuagint and some ancient Hebrew copies, yield this result to within a single year. 2401 years are 49×49 or 49 Jubilees, and the 49 years was the largest septenary measure in the Mosaic chronology. Both 49 and 2401 are square septenary numbers—the most perfect numerical symbol of perfection and completeness, the latter culminating in the grand Jubilee of Israel's redemption.

"Now the year of jubilee began on the 10th day of seventh month of the 49th year, the day of atonement, and, as the 2401st year will likewise fall in the year of Jubilee, it would not have been right to include that year in the period of the treading down of the sanctuary and the host. This, I apprehend, is why the period is stated as 2400 symbolic days, not 2401.

"The next question in regard to this period is, What year or event marks its commencement? If we date it from the first event in the vision, namely, the beginning of the Persian dynasty in B.C. 540, as suggested by Dr. Thomas, it will be found to terminate in A.D. 1860. B.C. 540 was the year which saw the return of Judah's captivity, and A.D. 1860 marked a prominent stage in the restoration of Jewish nationality. It was then that the

Universal Israelite Alliance was formed, which has for its object the promotion and completion of the emancipation of the Jews in all lands, and the colonization of the Holy Land. In that year began also the Italian Revolution, and the final stage in the downfall of the Papal temporal power. It marked the beginning of a new and most notable era in the history of Papal-dom and the down-trodden race. But it was not the end of Israel's adversity, but the beginning of the end.

"Although a very marked change has from that time taken place, the fact remains indisputable that the Holy city and Israel are still trodden down by the Gentiles.

"B.C. 540 was merely the *initial* starting point of the long period signified in the vision, related in the 8th chapter of Daniel. The final and main starting point is, however, indicated in the 9th chapter, for let it be understood that the prophecy of 70 weeks was given in elucidation of the vision of the previous chapter (compare ix. 21-3 and viii. 16). Note also the septiform and jubilee character of the 2400 years, and its conformity with the first division of 7 heptads of the 70 weeks, and I think there can be no doubt as to the epoch of the 70 weeks being also the true epoch of the 2400 years. From that epoch B.C. 455-6, the 2400 years are found to run out synchronously with the 1335 years. The latter dating from the Phocian epoch A.D. 608-10 terminates in A.D. 1942-5.

"From B.C. 540 to B.C. 456 is a period of 84 years which may be termed an epochal era, having its terminal parallel between A.D. 1860 and 1944. This epochal margin is characteristic of other periods, such as, for instance, the 70 years of Judah's captivity and the 1260 years of Papal supremacy. From the 4th year of Jehoiakin to the destruction of Jerusalem and the temple, there are just 18 years; and from the return under Zerubabel unto the rebuilding of the temple in the 2nd year of Darius the Persian, there are just 18 years. The initial start of the 1260 years of Papal supremacy commenced in the Justinian epoch A.D. 533, and latterly in the Phocian epoch 608-10. This period had its initial terminal stage in the French Revolution in 1793, and its final in 1868-70. This epochal margin of 75 years pertains also to the relative periods of 1290 and 1335 years,

all of which present a rhomboid form of initial and final stages.

"A peculiar feature of the 2400 years is that they are 2,520 years (7 times 360) minus 120, which was the duration of the warning voice of God to the antediluvian world. From the accompanying chronological summary, it will be seen that there are just 2520 years from the beginning of that warning voice to the birth of Jesus Christ, and 2400 years from the flood to the same. Hence the 2400 may be regarded as a repeating or resumptive cycle, similar to the other prophetic periods. Dating this period from the fall of Judah B.C. 610, they extend to A.D. 1789, the beginning of the French Revolution, and the initial fall of the Papal power. These are parallel events, inversely inter-related. As the 120 years marked the duration of the warning voice of God unto the antediluvian world, may not such a period of similar duration be given to Christendom? Are not the events incorporated under the sixth vial distinctly associated with the coming of the Son of Man, whose presence in the earth to tread down the wicked in indignation will be as unexpected and decisive as the great flood of Noah's day and as the overthrow of Sodom and Gomorrhah. The vial began its operation when the Euphratean waters, which had overflowed the 'pleasant land' and many countries, *first* receded *their* power by the revolt and liberation of Greece in 1822, and 120 years from that time ends in 1942, the marked termination of the Armageddon war.

"From the foregoing I think it will be seen that the correct measure of the period relating to the 'daily,' 'the sanctuary,' and the 'host' is 2400 years. The 2300 period is not a septiform measure, nor will it resolve itself into such with the addition of the marginal period of 75 years. Moreover, it does not to any approximate degree connect any two parallel events inversely or otherwise related in the initial and terminal stages of Daniel's vision, and fails to terminate synchronously from any point signified in the vision with the 1335 years, the terminal signification of which is necessarily identical. It is not found as a resumptive period in the history of the world which is a notable feature of other prophetic times. On the other hand, as I have shown, the 2400

years present these features to a very remarkable extent.—THOS. GRIFFITHS."

REMARKS.—We must acknowledge the foregoing to be a most capable and acceptable contribution to the discussion of "The Day of His Coming." It is original, perspicuous, and as nearly conclusive as the subject admits of. While it contributes many new and striking thoughts, they are all confirmatory of the main conclusion that has been reached in the discussion. They weave themselves like a beautiful and strengthening tracery work around the main structure already reared. They recognise the demonstrated pillar-dates as we may call them, namely, A.D. 533 (the initial recognition of the Papal headship by Justinian); A.D. 606-8 (the final legal transfer of the saints to the power thereof by Phocas); A.D. 1793 (the initial overthrow of the Papal power in the events of the French Revolution which affected all Europe); A.D. 1866-8 (the absolute extinction of the coercive power of the Papacy in the world); A.D. 1896-8 (the end of the 1290 reckoned from the final setting up of the desolating abomination in 606-8 and the expected return of the Lord); 1943 (the end of the 1335 days, leading to the rest and the inheritance of Daniel and all his brethren, the saints—them that fear God small and great).

Brother Griffiths' paper, recognising all these clear landmarks of chronology, shows the harmonies subsisting between them and all the prophetic and historical periods in all their relations—laterally, before and behind, and outside and in. The effort is of a very gratifying character. We feel cordially grateful for it; especially for the confirmation afforded of the 2400 reading of Dan. viii. 13. The foundations of this reading have been somewhat weakened by brother F. G. Jannaway's argument appearing last month, but have not been absolutely undermined. We are glad to see the tendency of brother Griffiths' suggestions in the direction of establishing a reading that commended itself to the judgment of Dr. Thomas.

The main object of brother Griffiths' interesting and lucid effort is to establish the view that the Adamic world will be 6,000 years old when the kingdom of God is established over the whole earth, and that this age is

reached in A.D. 1943. The unpublished half of his paper deals very interestingly with this problem. We may hope to lay it before our readers next month.—EDITOR.

To do right, you have often to be disagreeable to yourself and others: but there is more sweetness afterwards than if you consent to wrong for the sake of sweetness.

So influential is faith, even in its most ordinary sense, that in many things, confidence of success is almost success itself; while doubt is the very cause of failure.

OBSTACLES almost always disappear in the presence of determination. (But determination is itself the result of a combination of forces, of which the fear of God is the most powerful ingredient.)

AGES OR YEARS?—In a quarry near Mentone, through which a railway tunnel was being cut, a human skeleton measuring seven feet was found. How it got there is a speculation. The scientists claim "ages," but this is by no means certain. There are curious rifts and caverns among rocks sometimes, into which human beings, sometimes from curiosity and sometimes from fear when under pursuit, find their way and are blocked in—perhaps by fall of earth or inability to find the way out again in the dark.

SMOKERS.—S.J. has a shy at them thus: "A word to you! Have you ever tried will power to enable you to give up the loathsome habit? Aye, loathsome to all who are cleanly—but to the users of the vile weed, the filthy pipe seems endeared as the most congenial friend. Please do not plead that you have to use tobacco as medicine—no one is ever so fond of medicine as to take it at every leisure moment—or walking along the streets, or, in fact, when he wants to enjoy himself!!! Your companions in slavery, the drinkers, put the blame off on the devil, but Christadelphians who acknowledge not a supernatural tempter must own up to the cravings of the flesh and weakness of will. A smoker most pertinently asked a drinker, who thus blamed the devil for ensnaring him—'Is it the devil who lifts your feet and steps you into the liquor dealers and bends your elbow and raises the glass, and if it is the devil who swallows the liquid fire for you, why does not he suffer the effects instead of you? The drinker might well have asked the smoker to teach him how to overcome the fleshly cravings for gratification and to set him an example in willing to withstand lustful indulgence. Some have succeeded, why may not others? The whole secret lies in the will. The Salvation Army whose name is a mockery (so little scriptural understanding have they), are able to give up tobacco, yet we cannot claim for all Christadelphians as much zeal and respect for their religious profession. Surely, if through force of will, the alien from Christ can lay aside their bad habits, surely the race we run, the prize we aim to win, and above all the love of Christ constraining, should be motive power sufficient to strengthen our weak wills into resistance against all fleshly indulgence of whatever sort, not smoking above every other vice, but smokers not allowed a Special Licence."

SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN
ECCLESIA, No. 250.

"Exhort one another."—PAUL.

OUR reading has been from Zechariah. This is one of the prophets in whose writings there is a good deal of the obscurity and of the difficulty arising out of the employment of figure and symbol. That there should be any obscurity at all in any part of the prophets seems strange to such as think that all revelation should be as clear as the morning light. There is no ground for the thought in the subject itself. It is in perfect harmony with God's own declaration as to the character of his general communications to the prophets. "I have multiplied visions and *used similitudes* by the ministry of the prophets" (Hos. xii. 10), and again, "If there be a prophet among you, I the Lord will make myself known unto him in a *vision* and will speak unto him in a *dream*. My servant Moses is not so, who is faithful in all mine house. With him I will speak mouth to mouth, even apparently, NOT IN DARK SPEECHES" (Num. xii. 6). "Dark speeches" then is the rule in prophetic communication. They have a meaning, but the meaning is not on the surface, and it has to be sought for. It is not wise to quarrel with this fact or to ignore it. We must recognise it and adapt ourselves humbly to it—taking care at the same time not to push it beyond its own strict boundaries, as those do who claim a veiled meaning for everything, like the Swedenborgians, or a spiritual significance for literal statements, like the common run of popular religionists.

If we surmise the divine object in cloaking meanings in figure and symbol, we may glean it from two features abundantly manifest in the Scriptures and in experience; first, the unutterable Majesty of God, the Eternal Self-Subsisting Creator, and the unutterable insignificance, and weakness, and meanness, of the perishing race of groundlings to whom these communications are made. It is a marvel that God should condescend to speak to man at all. That when he does so, he does it in a veiled manner is manifest from the form of the first communication in Eden,

concerning redemption, and the first appointment of a form for fallen worship, in the offering of slain animals. That it is fit it should be so we are made to feel in all our experience of the impossibility of wisdom and folly dwelling together, and the unsuitability of open and friendly intimacies between greatness of any kind and the common shallow run of insignificant men.

That it is advantageous to "conceal a thing," while revealing it is also manifest from experience. A riddle is proverbially more interesting than an aphorism. A parable stimulates discernment. A thing seen after the search provoked by obscurity is seen much more clearly than if exhibited in a plain and direct manner in the first instance. This at least is the case with the turbid human intellect. It may be that all created mentality requires thus to be brought to a focus. At all events it is certain that concealment whets curiosity everywhere. Say even to a child, "You mustn't look in this box," that is the one box it wants to see the inside of.

On the whole, then, it is not strange, though at first it might appear so, that there should be dark similitudes in the communications of the prophets. If the darkness were complete—if the riddle were absolutely insoluble—there could be no advantage in it. But it is never so in divine communications. There is always an inkling of the meaning somewhere—a clue by which the secret can be unlocked, which those may find who are humbly anxious to find. It is so in the dark chapter we have read from Zechariah (chap. iv.).

"The angel that talked with me came again and waked me as a man that is awakened out of his sleep." Considering that this is one of the things "written for our learning," as Paul alleges (Rom. xv. 4), there must be a reason for mentioning a circumstance like this. It cannot be that the mere circumstance of Zechariah having become drowsy would be recorded. It must be that sleep in the case is sleep with a figurative meaning. That there is such a

sleep in the experience of God's people, we know from Christ's reference to the death of Lazarus as a being asleep. "Our friend Lazarus sleepeth." The disciples did not see the figure. "They thought that Jesus had spoken of taking of rest in sleep" (Jno. xl. 13). Then said Jesus unto them *plainly*, "Lazarus is dead." Thus the plain description is death: the figurative, sleep. To see Zechariah, then, being "waked, as a man that is wakened out of sleep," must be to see him in a figure raised from the dead.

This conclusion is in strict harmony with the surroundings of the incident. Zechariah had beheld (chap. iii. 4, 5) the figurative investiture of Joshua with "change of raiment" in substitution for "the filthy garments" he had upon him—which were said to represent his iniquity. This was a figurative change from the mortal to the immortal. He had heard the angel "protest unto Joshua" that he and his companions in the transaction were "men of sign," and that the sign had reference to "My servant the Branch" (verse 8), in whose day the iniquity of Israel would be removed, and "every man call his neighbour under the vine and under the fig tree." This was prophecy. Now for Zechariah to fall into a figurative sleep at this point and be wakened by an angel, what could it mean but that the next thing to be seen was to belong to the day when Zechariah and all the prophets and saints should rise from the dead and when the prophecy should be fulfilled? The conclusion becomes absolutely inevitable when we follow Zechariah in his description of what he saw. His attention was directly challenged: "What seest thou?" Before looking at what he saw, it will be advantageous to consider the hint given in the middle of the vision as to the general meaning. Having seen the vision, the question was addressed to Zechariah, "Knowest thou not what these be?" And he said, "No, my Lord." "Then he answered and spake unto me, saying, this is the word of the Lord unto Zerababel, saying: Not by might, nor by power—(that is, not by human power)—but by my spirit, saith the Lord of Hosts." Here is an interpretation to the effect that the things seen by Zechariah signified that the work to be done after the sleep-waking at the resurrection.

was to be a work of the spirit of God and not of human accomplishment.

With this clue, we look with some certainty of guidance at the things which Zechariah saw. Briefly stated, they were these: a seven branched candlestick standing between two olive trees and a connection, between the candlestick and the trees on each side by means of two branches which emptied the oil of the trees into the candlestick. Looking at these as natural objects figuratively employed, what should we say could be the meaning but this: perpetual combustion and perpetual light. If an oil lamp could be connected with an oil-furnishing tree in such a way as that the oil of the tree would be automatically supplied by the growth of the tree to the lamp, we should have an apparatus capable of everlasting light. Lamps usually burn out because of the supply of the oil giving in; this would be a lamp whose supply of oil would be perpetual, and whose light therefore would never go out. Naturally, therefore, such a figure would mean an arrangement of some kind that would secure a perpetual manifestation of light.

But now, light itself is a figure: used we know in what sense. Jesus says of himself: "I am the light of the world." Paul says, "Walk as children of the light." We read of darkness covering the earth, and of the light of the knowledge of the glory of the Lord shining in the face of Jesus Christ. The light-shedding candlestick of Zechariah's vision, then, must signify some arrangement or organisation of the Spirit for illuminating the earth after the resurrection. What that organisation is there is no room whatever for doubt. It is the Kingdom of God and nothing else. This Kingdom in its kernel, consists of Jesus and the Saints established in the Holy Land as the rulers of mankind. That they should be exhibited as a light-shedding apparatus of the Spirit is most fitting: for that is just what they are. Mortal men at first, the salvation of the world does not come by them as such, but by the power of the Spirit of God incorporate in them in the day when they are no longer mortal men, but men changed into spirit-nature, and made efficient for the work which God purposes to effect through them.

But why should the candle-stick be repre-

sented as fed by the olive trees? There is a clue to this in the fact that Paul speaks of the mortal origin of the sons of God (or the stock from which they are derived) under the figure of an olive tree. You will remember what I am referring to, viz., his question in Rom. xi. to the Gentiles. "If some of the branches be broken off and thou being *a wild olive tree*, wert grafted in among them, and with them partakest of the root and fatness of *the olive tree*, &c." It is the foremost feature of the glory to be revealed that it is preceded by and drawn from the state of evil brought into vogue among the sons of men by disobedience. This feature appears to be the one signified by the olive trees. It might seem otherwise from what was said to Zechariah. "They are the two anointed ones that stand by the Lord of the whole earth;" but this dark saying really proves it when looked into. For who are the two anointed ones that stand in the day of glory before the Lord? They are two communities that require anointing in order to be qualified to sustain that position. Anointing and christening are the same in meaning. To be covered with Christ is to be anointed. He is pre-eminently the anointed or Christ, having been "anointed with the Holy Spirit and with power" (Acts. x. 38). The two communities who stand covered with him though at that time fused into one candlestick are Jews and Gentiles, from both of whom the elements of spirit-candlestick of the future age will be derived. They will be "no longer twain." They will be "both one," the middle wall of partition having been broken down. But, historically, it will remain a fact to be recognised in the ages of perfection that they were two. It is proclaimed in the day of redemption, that the kings and priests of God were redeemed "out of every kindred tongue, people and nation." So it will be a fact that the one body of that glorious age was originally two—Jew and Gentile—both of whom required anointing before they could be qualified to "stand before the Lord of all the earth." This historic aspect of the glorious state of things prevalent in the age to come is exhibited in the two olive trees which stand on each side of the oil-combusting candlestick with which they are connected by two "olive branches which

through the two golden pipes empty the golden oil out of themselves." The two olive branches show it is only a section of the two communities as a whole that is used: and the two golden pipes, that it is on the principle of faith that any are selected from Jew or Gentile to be made use of as sons of light and power in the coming age of glory.

The vision has a powerful practical bearing on the age of darkness in which we live. It is an age distinguished among other things by much scheming for the reformation of the world by various human agencies. The vision tells us that it is all in vain: that the cure must come, and can only come from God: "Not by might nor by power, but by my spirit, saith the Lord of Hosts." The evil plight we are in is by His appointment and His causation: for so the Bible reveals; and in the nature of things, man cannot alter what God ordains. The whole "philosophy of evil," as men talk, is summed up in Paul's description of man's present lot: "*made subject to vanity*, not willingly, but BY REASON OF HIM who hath subjected the same *in hope*." The vanity to which we are subject is not an affair of human will, but of divine ordinance: yet with light in the darkness: for it is "in hope" that we are subjected to the evil. It is not without a reason, nor without a purpose, nor without a hope that mankind are in their present evil state. No system of human wisdom can solve the terrible enigma. It is solved and solved completely in the Bible: and the Bible cannot be overthrown. "Is it not of the Lord's Host that the people shall labour in the very fire and shall weary themselves for very vanity?" (Hab. ii. 13). It is God who creates evil (Isaiah xlv. 7). Man is in an evil state because he is not using his life and his power for the purpose for which God bestowed them. The words have come to pass which were specially addressed to the priests through Malachi: "If ye will not hear and if ye will not lay it to heart *to give glory unto my name*, saith the Lord of Hosts, I will even send a curse upon you, and I will curse your blessings. Yea, I have cursed them already, because ye do not lay it to heart" (Mal. ii. 2). Till this curse is removed there can be no reformation of the human lot, such as man needs and such as

his constitutional mentality leads him to desire and aspire after. Human aims and human schemes in this direction are all in vain. Men might conceivably by human effort be better clothed and fed and housed and educated (though even in these items improvement as regards the mass is not possible to any appreciable extent): but as regards the fundamental needs of man in those relations of his being and states of his nature that have to do with making "life worth living,"—man can never change the world from the hell-upon-earth state which has been the average character of its experience for six thousand years past. "Not by might nor by power, but by My Spirit, saith the Lord of Hosts." His Spirit in olive-treed candlestick manifestation, or operating through the society being developed from Adam's race during its painful progress from darkness to light—in other words, working in the sons of God in the day of their manifestation upon the earth in glory—will do the work and do it with such perfection that at last it will be said, "There is no more curse, no more pain, no more death."

Called by the gospel, we are called to be constituents of this glorious family. Our particular business at present is to prepare ourselves for this position by submission to the commandments of the gospel. It is here where the candlestick vision brings a powerful lesson to bear as regards our relation to the governments and institutions of the present evil world. It must be manifest to any man's ordinary understanding that it is no fit preparation for the doing of God's effectual work for the saints of God to take part with man in his various vain and manglorifying schemes for doing a work that man cannot do and that God has purposed to do, and which He will do at last by the hands of those who wait patiently for him. We can never too earnestly repeat to ourselves that this is a time of probation—not of effectuation. It is our part to humble ourselves under the mighty hand of God, who will exalt us in due time. The waiting may be wearying to flesh and blood, but not more wearying than the disappointments that are inevitably associated with all human schemes; and in the end, this is nothing but joy and peace, satisfaction and glory, immortality and perfection for those who,

with enlightened eye and resolute hand, accept the short-lived position of strangers and pilgrims in the journey to an everlasting place in the house of God.

EDITOR.

PONTIUS PILATE, after being dismissed from his place as Governor of Judæa, and banished to Spain, was allowed to live in Switzerland, and there he ultimately committed suicide. Such is the tradition of the early Christian Church.

A FRENCH PROFESSOR ON THE JEWS.—At a recent meeting of the French Academy of Medicine, M. Lagneau, a savant well-known, said that there was a prevailing impression that the birth-rate of the Jews was exceptionally high, but in fact this is not so. Their exceptional increase is due to a low infantine mortality, a circumstance in great measure to be ascribed to the women wet-nursing their own children. That they can do this arises from their very rarely working in factories, &c.

INCONSISTENT PRAYERS.—A correspondent reports a recent case in which a preacher said the congregation would be glad to know that their prayers on the previous Sunday on behalf of a sick member had been answered. He says, "Evidently the lady had been very ill; they had prayed for her recovery, and she had recovered. Apparently these good people imagined that, but for their intervention, the result would have been different; that God, Who is so wise that He cannot err, previously meant to afflict the young woman with such an illness that she would die, but at the instance of this congregation, changed His mind. They fail to see that they are really guilty of considerable presumption. They are setting up their petty wishes, their finite conceptions of what is best, against the decisions of infinite wisdom. They are, too, guilty of gross inconsistency, for while they are always dwelling on the joy and blessing of the life after death in Heaven, they never lose an opportunity of doing what they can to postpone the occasion of going there."

A DRINKER'S ARGUMENT.

The thirsty earth drinks up the rain,
And thirsts and gapes for drink again.
The sea itself (which one would think
Should have but little need of drink)
Drinks twice ten thousand rivers up,
So full that they o'erflow the cup.
The thirsty sun (and one would guess
By 's drunken fiery face no less)
Drinks up the sea; and when he's done
The moon and stars drink up the sun.
"Fill up the bowl then, fill it high!"
Exclaims the shallow reasoner dry.
"Should every creature drink but I?"
He shouts triumphant "Tell me why?"
The answer comes with sense enough,
If he were only "up to snuff."
No one says he should not drink,
But that he drink aright and think—
The sun and earth and thirsty sea
With all their drinking never spree!

THE CLERGYMAN ANSWERED.

THE brethren at Droylsden recently had a brush with the local clergyman, Mr. Dickinson, who attacked them in a reported public meeting. Several letters passed between them in the local papers. Finally, the columns of the paper were closed against further controversy, and the brethren printed and circulated the following reply, written by brother C. C. Walker:—

“DEAR FRIENDS,—We desire your attention to a word in reply to Mr. Dickinson’s well-meant endeavours in opposing us. He very much misrepresents us when he speaks of us as having a special theory to maintain at whatever cost, in the shape of perverting the Scriptures. The fact is that we have given up all theories because of the Scriptures; and you will find, upon careful investigation, that it is a distinguishing characteristic of our body, that its members are taken out of the various sects and denominations, against their natural inclination, their previous education, and the ties and claims of relationship, by the knowledge and belief of the Bible. The very first principle of Bible truth, is that man is mortal because of sin, and that immortality, which is eternal life manifested through an incorruptible body, is attainable only by the knowledge and love of God in the doing of His will in Christ, through Whom eternal life will be bestowed upon ‘them that are Christ’s at His coming,’ after resurrection and judgment, by the change of ‘this vile body’ into the identical nature of his now ‘glorious body.’ The first principles of popular Christianity are subversive of all this: to wit, that man is an immortal being tabernacling in a mortal body, which he puts off in death, and lives without it, ascending to heaven or descending to hell, irrespective of resurrection and judgment altogether.

“Mr. Dickinson misrepresents us as teaching that man is merely ‘a living animal,’ with absolutely ‘no pre-eminence above a beast.’ This is, of course, as he says, an absurd idea, and one which Christadelphian teaching has never presented. We recognise fully that Adam was created in the image of God, in contrast with, and in pre-eminence above the rest of creation;

but this does not affect the question of man’s nature. The phrase, ‘in the image of God,’ conveys the idea of form and capacity, but by no means immortality. ‘Adam begat a son in his own likeness, after his image, and called his name Seth’ (Gen. v. 3). This illustrates the meaning of the phrase ‘in the image of God.’ This may shock Mr. Dickinson, whose idea of the Deity, of course, is that He is without body or parts. But it is scriptural teaching nevertheless, and is further illustrated in the case of the Lord Jesus Christ and the oft recorded visits of angels. If, as Mr. Dickinson says, ‘the rational soul in man’ (meaning thereby, of course, the supposed immortal immaterial being), constitutes ‘*the me*’—the real man—is it not strange that the Creator addressed to Adam the words ‘Dust *thou* art, and unto dust shalt thou return . . . thou wast taken from the ground.’ With regard to the sentence ‘In the day that thou eatest thereof thou shalt surely die,’ the term ‘day’ is in that case used with a larger signification than the day of 24 hours. Its usage here is illustrated in the 4th verse of the 2nd of Genesis—‘In the day that the Lord God made the earth’—it comprehends Adam’s life time—his day—at the end of which, he died. Mr. Dickinson’s definition of death as ‘the change which came over that *part* of their nature which was formed in the image of God,’ meaning thereby, of course, the immortal soul, is altogether unscriptural as well as absurd, for immortal means, in plain English, deathless; and how can that which is deathless come under the influence of death? Besides, it was Adam who was to die, not merely a ‘*part*’ of him. Adam was dust (‘dust and ashes,’ as Abraham afterwards acknowledged himself to be—Gen. xviii. 27), and he returned to dust. This is the Scriptural exhibition of death, and is referred to by Paul in Romans v. 12, saying, ‘By one man sin entered into the world, and death by sin.’ Matt. x. 28, taken with its context, is unmistakeable in its meaning to a mind divested of clerical tradition. It is Christ’s word of consolation and encouragement to His disciples who were going forth in His name, some of them to a violent death. They would lose nothing by death,

for God would raise them to immortal life as He did Christ. That is the obvious meaning of the passage. With regard to Ecc. xii. 7, Luke xxiii. 46, and similar passages, it is sufficient to say that the Spirit is neither man nor man's, but God's power by which all flesh lives, as it is written, 'If he gather unto himself *his spirit* and *his breath*, all flesh shall perish together, and man shall turn again unto dust' (Job xxxiv. 14, 15). This is true in Christ's case as well as all others—'Christ's is God's' (1 Cor. iii. 23). The Spirit of Christ was 'the Spirit of the Lord.' 'Behold My servant . . . I have put My Spirit upon him,' said God (Is. xlii. 1). 'The Spirit of the Lord God is upon me,' said Jesus at Nazareth (Luke iv. 18). In His death, this Spirit returned to God, and Jesus would have turned to corruption after death, had not the Father interposed, as He had previously declared He would (Psalm xvi. 10, 11). From the point of view of popular Christianity, which regards Christ as the manifestation of an eternally pre-existent 'God the Son,' it is difficult to see any point in the promise of God, that His 'Holy One should not see corruption,' for in such a case that would be physically impossible.

"The thief on the Cross acknowledged Jesus as 'Lord,' and asked to be remembered by Him when He came into His kingdom. The answer is that he should be remembered at that time. The kingdom is to be established at Christ's appearing (2 Tim. iv. 1), and its territory will be Paradise, as the prophets testify (Ezek. xxxvi. 34-36; Isa. li. 3), and that on earth 'We shall reign on the earth' (Rev. v. 10).

"What an astounding conclusion that Paradise is in Hades! The Christadelphians do not 'quietly assume' that 'Hades means the grave.' They draw attention to the *fact that it is so*. Let anyone look up all the occurrences of the word in the New Testament (with the help of Young's or any Greek Concordance), and see if it be not so. But Mr. Dickinson thinks that the parable of the Rich Man and Lazarus precludes the possibility of 'Hades' meaning 'the grave,' since the rich man is represented as being in torment in Hades. Let him read the parable of 'the dead,' meeting the King of Babylon, and taunting him on his arrival in 'Sheol' (*Septuagint* 'Hades'), or in verse 11, 'the grave,' and he may think otherwise (Is. xiv.).

"We have never represented Christ as 'accommodating his teaching to the entirely erroneous opinions of the Pharisees,' but that he did ~~not~~ speak in parables for their enlightenment is evident from Matt. xiii. 11. They had closed their eyes, and it was not given them to know the mysteries of the Kingdom of Heaven. Of such as these, Jesus said, "I am come into this world . . . that they which see may be blind" (John ix. 39). According to Mr. Dickinson, Abraham, Isaac, and Jacob *are now living*. According to the Bible, *they are dead*. There is no knowledge in the grave (Ecc. ix. 10), and so Abraham is referred to in Isa. lxiii. 16, as "ignorant of us." He was "not made perfect" in Paul's day (Heb. xi. 40), and will not be till Christ, who is "the resurrection and the life," comes and bids him *come forth from the grave unto life* (John v. 28-29). According to Mr. Dickinson, men can live after death apart from resurrection. According to the Bible, *they cannot*. *If they be not raised, they perish* (1 Cor. xv. 18, 32; John vi. 39). Again, it is all the dead in Christ that shall be made alive at His coming, but Mr. Dickinson says they are alive already, and so makes the resurrection passed (2 Tim. 2-16). He has therefore erred from the truth.

EVERY man's mind is naturally empty. It is the putting something in that makes the difference, and this is an affair of observation and reading.

A NEW WHEEL AND ITS POSSIBILITIES.—A new wheel has been patented in England. It has neither spokes, rim, nor tyre. It is a spherical chamber filled with compressed air. The inner walls of the chamber are flexible rubber, protected by a cover of non-stretchable materials, capable of bearing a strain greatly in excess of the strength required. To make the description simpler, one cannot do better than imagine a monster football, pumped up hard, and an axle passed through its centre, with two hubs or flanges which compress each side, then reduce the rubber ball to a wheel of say 26 inches in diameter, and 6 inches in thickness. It is being applied to a new 'bus, which will be propelled by electricity and not run on rails. It will be a luxury to travel in—not having the least jar. With its general adoption on the streets, the crash and clatter of traffic in the streets of London can be reduced to a whisper. Travelling by it will be like floating on land. By this new 'bus, the passenger will feel as if he is riding on air. It is anticipated that it will revolutionise and recreate the world of road locomotion. The scheme is propounded, and the elements of it are in course of solution, if they are not really actually solved.

THE TWO TABERNACLES.

IN the book of Exodus we read of two tabernacles. One that was pitched outside the camp in chap. 33, and the other, the pattern of things in the heavens in chap. 26. Of this latter tabernacle much has been said and written about its typical or spiritual meaning, but of the teaching contained in the first tabernacle little or nothing has been heard. That it has a typical meaning like all the other types and forms of knowledge in God's word I am confident, and a very beautiful one it is to my mind. As the second tabernacle typifies Christ and his body in the heavens, or immortal state, in whom God will dwell by his spirit, the Yahweh Elohim, and will make himself known in all the earth, so the first tabernacle typifies the Lord Jesus Christ at his first appearing on earth, the "tent of meeting" between God and man, "the veil his flesh" in which the Eternal Spirit dwelt and manifested himself to Israel, for "God was in Christ reconciling the world unto Himself"—"God manifest in the flesh"—Emmanuel. As the second appearing of Christ has been so beautifully typified, is it not reasonable to conclude that his first appearing would also appear in the types? If there had been no first coming of Christ we should have no future revelation of him to look forward to, and if there had been no first tabernacle we should have heard nothing of the second. To understand this fully we must go back a little in the history of Israel.

In the 19th chapter of Exodus we see them in the wilderness, and in verse 3 it is written "Moses went up unto God, and the Lord called unto him out of the mountain, saying, 'thus shalt thou say unto the house of Jacob, and tell the children of Israel. Ye have seen what I did unto the Egyptians, and how I bare you on eagle's wings, and brought you unto myself. Now therefore if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine, and ye shall be unto me a kingdom of priests and an holy nation. These are the words thou shalt speak unto the children of Israel.'" Moses did as he was commanded, and then "all the people answered together all that the Lord has

spoken will we do, and Moses returned the words of the people unto the Lord."

Here, then, we see that Israel entered into a covenant with God. After this Moses went up into the Mount and received the ten commandments written with the finger of God on two tables of stone, and many laws and instructions of various kinds. Moses being away many days in the Mount, we read in chapter 32 "that when the people saw that Moses delayed to come down out of the Mount, the people gathered themselves together unto Aaron, and said unto him, "Up make us gods which shall go before us, for this Moses, the man that brought us up out of the land of Egypt, we wot not what has become of him." The calf was made, an altar built, sacrifices offered, the people ate, drank and played, and said, "These be thy gods, O Israel, which brought thee up out of the land of Egypt."

Here were people, after having witnessed God's wonders in delivering them from bondage in Egypt and entering into covenant relations with Him, deliberately breaking their covenant, sitting up an idol and saying of the image of a calf, "These be thy gods, O Israel, which brought thee up out of the land of Egypt," and speaking contemptuously of Moses, the honoured servant of God, in much the same way as their descendants did later on when they exclaimed of the Lord Jesus, "We found this fellow perverting the nation." Moses was sent down from the Mount to the people. God's anger waxed hot against them, and he would have consumed them and have made a great nation of Moses, but at the mediation of Moses the Lord repented of the evil which He thought to do unto them. Nevertheless, they were punished by about three thousand of them being slain. And Moses broke the tables of stone containing the Ten Commandments, symbolical of the broken covenant.

After such an act of rebellion and repudiation of God, who had borne them on eagle's wings and brought them to Himself, and would have blessed them in every way, He could no longer dwell among them, and we find in chap. 33 that "Moses took the Tabernacle and pitched it without the camp, afar off from the camp, and called it the tent of meeting (R.V.). And it came to pass that

every one who sought the Lord went out unto the tent of meeting, which was without the camp. And it came to pass when Moses went out unto the tent that all the people rose up and stood every man at his tent door and looked after Moses until he was gone into the tent, and it came to pass as Moses entered into the tent, the cloudy pillar descended and stood at the door of the tent, and the Lord talked with Moses, and all the people saw the cloudy pillar stand at the door of the tent, and all the people rose up and worshipped, every man at his tent door, and the Lord spake unto Moses face to face as a man speaketh unto his friend, and he (Moses) turned again into the camp, but his servant, Joshua, the son of Nun, a young man, departed not out of the tent."

In the figurative language of the Scriptures a tabernacle or tent is used to represent the human body. It is used in this sense by the Apostles—Paul, in 2 Cor. v. 1, "If our house of this tabernacle be dissolved," and Peter, in 2 Pet. i. 13, "As long as I am in this tabernacle." So, then, this tent represented a human body. It is said of it, "that Joshua, the son of Nun, a young man, departed not out of the tent." This gives identity at once. Joshua, all Bible readers know, is the same as Jesus, and means Lord and Saviour. Cruden states that the name "Nun" means son and eternal. Here, then, we have in Joshua a type of Jesus, the Son of the Eternal Spirit, or, in the language of the New Testament, Jesus, the Son of God. Joshua and the tent are so identified as to be one in a typical sense, and completely establishes the fact of its being a type of Christ in his mortal state, and this will be confirmed by further comparisons with the New Testament records.

The cloudy pillar descended and stood at the door of the tent, and the Lord talked with Moses and the people saw the cloudy pillar stand at the door of the tent. This cloudy pillar we know was a symbol of the divine presence, and gave shelter as well as guidance "The Spirit like a dove descended upon Christ at his baptism." He was hid in God's hand, (Isa. li. 16), and was guided by Him in all things. The tent of meeting is brought suddenly into notice, without any previous history, and where it came from is not known. Of Christ the Jews said in his day, "When Christ cometh no man knows

whence he is," and again, "As for this fellow we know not whence he is." This is significant. Then it was pitched outside the camp, far off from the camp (of sinners), consequently in the place of separation. Of Christ it is written that he was "Holy, harmless, undefiled, and separate from sinners" (Heb. vii. 26). The next thing we find is "that every one who sought the Lord went out unto the tent of meeting which was without the camp." In Heb. xiii. 12, 13, we read, "Wherefore Jesus also that he might sanctify the people with his own blood suffered without the gate. Let us go forth therefore unto him without the camp," and Christ himself said, "All that the Father giveth me shall come to me." When Moses went out unto the tent all the people rose up and looked after him. Believers are exhorted to "look unto Jesus (the prophet like unto Moses), the author and finisher of our faith."

When the people saw the cloudy pillar at the door of the tent, they rose up and worshipped. Christ was worshipped by the blind man he cured, and the disciples. "My Lord and my God," Thomas said. The Lord spake unto Moses face to face as a man speaketh to his friend. Christ said, "Not that any man hath seen the Father, save he who is of God, he hath seen the Father." Again, "I have given them the words thou gavest me," and "as my Father has taught me I speak these things," "I have given them the words thou hast given me."

Further, it is said "that Moses turned again into the camp, and corresponding with this we find Christ, although in principle altogether separate from sinful Israel, yet going about amongst them teaching and doing good in all sorts of ways. The type could not be more complete, taking it in its entirety.

In conclusion, Christ said, "Moses wrote of me." Therefore, in all these Old Testament types and forms of truth, especially in those which refer to the service and worship of God, we shall find foreshadowings of the person and work of Christ in some phase or other, and who amongst us is there who cannot admire the wonderful wisdom of God in thus expressing His mind, and making known to us the purpose He is working out through Jesus Christ?

London.

G. C. HARVEY.

ANSWERS TO CORRESPONDENTS.

BY THE EDITOR.

[Correspondents must not think their queries neglected because there is some delay in noticing them.—EDITOR.]

A. S.—The “devils that believe” were the demoniacs—the deranged men and women—whose belief was of no value to them, being by mere servile superstition and not the enlightened faith that works by love. If the word “demons” had been allowed to appear in the text (according to the wish of the American revisers), it would have presented no difficulty to you. The word “devil” is a different word, with a much larger meaning. You will find the subject amplified in the pamphlet on the Evil One, on the lecture on the Devil in *Christendom Astray*.

E.—Christ bearing sins on or to the tree (1 Peter ii. 24) is a figure of speech. Literally, sins are acts of disobedience and cannot be carried anywhere. But because the ground of their forgiveness was Christ’s submission to the death of the cross, that death is figuratively considered as a bearing of them to or on that accursed instrument of torture and execution. In this obvious sense, we can understand God laying on him sins past, present and future of all His people.

E. (G.)—It is only as to the particular form of description that there should appear to be an absence in the Apocalypse “of the mighty judgments to be visited on Gog and his great company by Christ,” spoken of by Ezekiel. The programme of events in the Apocalypse is larger and more complete. The overthrow of Gog described in Ezek. xxxviii. and xxxix. is merely an episode in the world-wide convulsions that will lay the kingdoms of this world in the dust—the opening episode, we might almost call it; and having been so fully described in Ezekiel, there was no need for repetition in a revelation of so comprehensive and extended a character as the Apocalypse.

A. S.—Heb. x. 26, 27, refers to those whose insubordination to Christ has gone so far as the attitude described in verses 28, 29, “trodden under foot the Son of God, hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite to the Spirit of grace.”

The case is paralleled with the man who “despised Moses’ law.” A man may err through weakness (in the matter of falsehood or otherwise) without “despising the law of Christ and treading him under foot.” All sin is dangerous, but “there is a sin not unto death,” as John says. “The wilful sin,” spoken of in Heb. x., and the blasphemy against the Holy Spirit, are in character the same. They are the resistance of human wilfulness to the claims of a manifestly divine law—the manifestness in the case being the works by which, in the apostolic age, it was attested.

C. O.—The command promulgated to the nations of the world at the coming of Christ to “fear God and give glory to him” implies that submission will be accepted; so also with the precept belonging to the same era. “Be wise now, therefore, O ye kings . . . Kiss the Son lest he be angry.” It is consequently probable that all who are contemporary with the arrival of Christ in the earth who submit to him will be permitted to escape the judgments that will destroy those who oppose him; and that they will be permitted to live under the kingdom as subjects to whom the door of eternal life at the close of the kingdom will be open for them to enter on the conditions of the age. But as for those who know beforehand and do not obey, there is no ground for such a hope in their case. Matt. vii. 22 (“Lord, have we not prophesied in thy name?”) refers to the myriad professors who have filled the earth during Christ’s absence, and who have made the service of Christ their ostensible work, but who have been “workers of iniquity” all the while.

ARTAXERXES’ DECREE B.C. 456: WHERE IS THE PROOF?

T. E. T.—The proof that the decree issued to Nehemiah “for the restoring and the building of Jerusalem” was issued in B.C. 456 is a little involved, but quite apparent when the details are mastered. Luke informs

us that the ministry of John the Baptist commenced in "the 15th year of the reign of Tiberius Cæsar" (chap. iii. 1.) This is declared by Mark (i. 1) to have been "the beginning of the Gospel of Jesus Christ"—a description endorsed by Jesus, when he said, "The law of the prophets were *until John*. SINCE THAT TIME, the Kingdom of God is preached" (Luke xvi. 16.) Now, the 1st of Tiberius (that is, when he began to reign conjointly with Augustus), we learn from Roman sources was in the year of the Julian period, 4725, to which, when the 14 years are added, elapsing before "the fifteenth," we have 4739, Julian period, as the time when John commenced preaching. Placing Persian and Roman annals side by side, we find this year to coincide with 483 from the decree of Artaxerxes in the 20th of his reign (Neh. i. 1.) This was exactly 69 weeks of years from the 20th of Artaxerxes, as the seventy-week prophecy of Daniel requires (Dan ix. 25), and, therefore, 456 before the birth of Christ; for it was in the last week of the seventy that the Messianic confirmation of the covenant, by his teaching and death was to take place (verse 27.) It is usual to date the 20th of Artaxerxes 445 B.C., but this is a mistake. The reigns of the kings, as given in "Rollin's Ancient History," between the 20th of Artaxerxes and the birth of Jesus make exactly 455 years and 9 months—a result which is not affected by any error that may have arisen in the fixing of the birth of Christ for the reckoning of the Christian era. Because if Dionysius, the monk, who, in the seventh century is said to have fixed the reckoning, made a mistake of four years, it is a mistake that would apply to B.C. as well as A.D. "B.C." becomes a mere form of description depending upon the correctness or otherwise of the A.D. If Dionysius commenced the reckoning four years late, the B.C. dates would have the same flaw as the A.D. ones. If the one set was four years late, the other would be the same. It does not matter what B.C. you call the decree of Nehemiah, provided you understand that the actual interval between one and the other was 455 years and 9 months. The B.C. would slide with the A.D., and make no practical difference. We have not intruded here perplexing details in the popular exhibition of the dates. Because the popularly-accepted dates are sufficiently near the truth for the main demonstration,

namely, that the words of God have been fulfilled. The discussion of minute discrepancies would only confuse the popular perceptions, already sufficiently obtuse. But, of course, in hours of quiet research, the topic has its important place.

FORGIVENESS.

C. H. B.—We regret having been unable to notice your earnest letter in the way requested. You must direct the attention of the "weak and desponding brethren" you refer to, to the explicit declaration of Christ, that "*all manner of sin shall be forgiven unto men* but the sin against the Holy Spirit." If some, in our age, think they have sinned against the Holy Spirit, they make a mistake against themselves unless they have done what the Pharisees did, concerning whom the remark was made—which is very unlikely. These men scornfully attributed to human sorcery the works of Christ, which were of the Holy Spirit. They therefore insulted the majesty of heaven in a way that Jesus says would not be passed over. The weak brethren you refer to have not done this, unless they have joined Bradlaugh in blaspheming the scriptures which are the work of the Holy Spirit; and even then it is questionable whether, in the absence of the open evidence of miracle, their responsibility would be so great as that which attached to men who saw the works of Christ, "which none other man did." The brethren you refer to have sinned in other ways. You do right to encourage them to "hope in His mercy." The intercession of Christ is all-prevailing. It is God's own provision. "He ever liveth to make intercession for us according to the will of God." Let them "confess their sins and forsake them." This is the reasonable condition of forgiveness. "Let them return unto the Lord and He will have mercy upon them, and to our God, for He will abundantly pardon." "If we confess our sins, He is faithful and just to forgive us our sins." Jesus taught the disciples to pray for this. "Forgive us our trespasses as we forgive them that trespass against us." He commands us to forgive "seventy times seven." Will the Father be less merciful? Only to the unmerciful will He show unmercy, or to the presumptuous or the godless who fear Him not; and pay no regard to His commandments. To those

who love Him and do those things that are pleasing in His sight, He is "ever merciful" and will pardon. Such will all say at last, "He hath not dealt with us after our sins nor rewarded us according to our iniquities." It is well to fear and stand in awe of His holiness; but it is never well to despair. It is better to try again—to strengthen the weak hands, and confirm the feeble knees." Tell the brethren it is better to die trying than to accept failure beforehand. Hope till the Lord himself at the judgment seat forbids. He is not likely to do this with those who love him and follow him, amid whatever weakness.

THE ROMAN POWER, THE TURKS, AND THE KING OF THE SOUTH.

"I should like to submit a difficulty I have. You make the 'he' that 'causes them to rule over many and divides the land for gain' to be the Papacy (Dan. xi. 39-40). If so, how can it agree with the view that the King of the South pushing was fulfilled in 41 by Mehemet Ali? When did any king of the South push at the Papacy? Though the doctor's view of the 'divider' being the Turk best agrees with the sense, I think yours best agrees with the context. The latter clause of verse 39 is all that we can make Ottoman if we want to, and Mehemet Ali operated against nobody else—so far as I know. I may be wrong here. The 'Mehemet Ali' exposition has always been hard to see; a vassal in rebellion against his master hardly harmonises with the idea of kingship."—O. C. H.

REMARKS.—The question is based upon a misapprehension of our meaning. And probably our meaning was hazily expressed on account of the involved nature of the subject. Our object was to show that Rome is in chapter xi. But this is not necessarily "the Papacy" in the way our correspondent puts it. Rome and the Papacy are two different things, though closely related. The Papacy is but a phase of the Roman power. The Roman power is a large affair, going back to days when there was no Papacy. We see Rome in looking at the fourth beast of Daniel. We see the Papacy in its little horn,

with eyes and mouth. Dan. xi. 36-39 shows us the advent of the Roman power in the area originally occupied by the four Greek powers succeeding to Alexander, whose movements are detailed in the previous part of the chapter. At this time there was no Papacy, though it soon came along as the "god whom the (Roman) fathers knew not," whom Roman power adopted and honoured with the utmost opulence of the empire. The Roman power in this extended sense lay from east to west—resting on Constantinople and Rome as its two central supports, but it is Constantinople that is more particularly in view in Dan. xi., by reason of its dealing with the movements of the Greek powers that sprung into being after Alexander's death. These movements were all in Greece, Asia Minor, Egypt, Syria, &c. The intrusion of the Turks in the Constantinopolitan section of the empire is a comparatively recent affair. They captured Constantinople in the fifteenth century. Rome had been there for 1,600 years (reckoning from the time when Byzantium, the original site of Constantinople, was absorbed by her). The Turkish episode is therefore ephemeral to the main situation. The subject is treated territorially, yet with a fine avoidance of political confusion. As a matter of fact (which had been foreshown in Apoc. ix.) the Turks are in possession of Constantinople at the time of the end: it is against Constantinople, while they are in possession, that the king of the north comes like a whirlwind—not against the Roman power, with whom, in the Papal form, the king of the north will be in league. This enables us to understand the "pushing" of the king of the south. Mehemet Ali, though a vassal king, was a king, and the modern counterpart of the "king of the south" described throughout Dan. xi., viz., ruler of the Egyptian section of the Greek empire. His "pushing" at the occupant of Constantinople about 50 years ago seems to have been exactly what the prophecy foreshows—viz., an attempt, an arrested enterprise—a movement on his part that would have been a success but for the interference of the powers. The fulfilment does not seem "hard to see." The irruption of the king of the north follows. Britain is not likely to push at Turkey with Egyptian consent. The earlier episode seems all that the prophecy calls for. But we shall see presently.

THE FREEDOM FROM CONDEMNATION
SPOKEN OF IN ROMANS VIII.

"What is the meaning of the 8th Chapter of Romans if we are not now free from the condemnation of Adam, and if men under this condemnation can rise from the dead?"—
(B. A.)

ANSWER.—The chapter is chiefly directed to unfolding the moral principles that regulate the relations of man to God, of which the sentence of death in Adam is but the expression. Those principles existed before the sentence. The argument has its real starting point in the proposition of chapter v., that "being justified by faith, we have peace with God," through the death and resurrection of our Lord Jesus Christ. The line of thought he proceeds to unfold is this: That while death came by one, life also is come by one, but with this difference, that the death through Adam came by one offence, whereas life through Christ comes in spite of, or prevails against a multitude of offences, which God forgives for Christ's sake.

The law, as he proceeds to say (chapter v. 20), which came after the entrance of death by Adam's one offence, was introduced expressly that offence generally might abound, so that God's kindness might have abundant scope in the forgiveness of many sins through Christ, "that as sin have reigned unto death, so grace might reign through righteousness unto eternal life, through our Lord Jesus Christ:" upon which Paul anticipates the natural question,—If sin has had this beautiful effect of providing an arena for the operation of grace, would it not be well to continue in sin that grace might abound? The answer is an emphatic negative:—How shall we that have died to sin with Christ in having been planted in the likeness of his death, continue any longer therein? Though we have only typically partaken of this death, in baptism, we are to reckon ourselves as dead really to the old law of sin which brings death, and alive to the new law which has been brought into force in Christ, to whom we are related. *The end of the things involved in the old law "is death,"* whereas by being free from sin there is *fruit unto holiness*, and THE END everlasting life. It is the two ends that Paul is exhibiting as the result of the two ways; *death as the result of sin now followed, and life as the end of*

holiness now followed. Some interpretations of this chapter obscure this point by making Paul affirm a present result.

The very object of the law was to make the sinfulness of human nature quite apparent to every son of God and to all the world. "I was alive without the law once (thinking myself not a sinner), but when the commandment came, sin revived, and I died." The law is not sin; on the contrary, it is holy, just, and good. "I had not even known sin but by the law." Its mission was to make sin manifest as exceedingly sinful, for without the law, sin was dead, and could not be apparent. "I, Paul, am naturally carnal, sold under sin; what I would not, that I do, what I would, I do not. *O wretched man that I am,*" where is my escape? I thank God for his deliverance, through our Lord Jesus Christ";—deliverance to come at "the end,"—not deliverance now, while I still carry the burden of this vile body, in which I groan, being burdened; but when Christ shall appear the second time, who has laid the basis for our forgiveness in eternal life, and through whom is preached unto us this forgiveness. "There is therefore now no condemnation for us,"—such as exists for sinners; "for in, through, or by, Christ, we are made free from the law which apart from him will condemn all sinners, and even us, if we walk not after the spirit, but after the flesh."

The Revised Version would omit the words "who walk not after the flesh but after the spirit." The structure of Paul's argument is against this alteration which would obliterate that distinction between walking after the flesh and walking after the spirit, which it is the whole object of his argument to make apparent. The identical phrase occurs in verse 4, with no suggestion of its being an interpolation; namely, that the righteousness of the law is "fulfilled in us *who walk not after the flesh, but after the Spirit.*" This is proof that the "we" and the "us" of Paul's discourse are limited to those would walk after the spirit; and further, that the statement that "there is no condemnation" is limited to such. All who are baptised do not walk after the spirit, as we too well know; but, as he says to the Corinthians, "are carnal and walk as men." Of such his language is very express, in this very 8th chapter of Romans,

verse 13, "If ye walk after the flesh *ye shall die*;" that is, ye who have been baptised; ye for whom, according to the argument of some, there is no condemnation.

It is an affair of mind Paul's argument is considering: the question of moral condition. As he says in verse 6—"To be carnally *minded* is death; but to be spiritually *minded* is life and peace;" and again, "As many as are *led by the Spirit of God*, they are the sons of God." Paul is not discussing the relation of baptised persons to Christ irrespective of their moral condition, but precisely with respect to that condition. There is no condemnation to them if they walk after the Spirit, because their sins are forgiven; they are purged from their old sins, and they are heirs of the freedom that has been wrought out in Christ; but as for such as walk after the flesh, there is nothing but condemnation, and that condemnation is a fact long before they come forth at the resurrection. The continuance of the privileged position to which the truth introduces them, is dependent upon their walking not after the flesh. If they do walk after the flesh, the condition of condemnation returns, and there is as much barrier to resurrection, according to the argument of those who would exclude the resurrection of the enlightened rejector, as if they had never been baptised; for if condemnation on account of Adam's sin would keep them in the grave, certainly condemnation on account of their own sin would be no less powerful. The wages of sin is always death.

Some contend that the "no condemnation" spoken of refers to "Adamic condemnation," and is a present actual freedom. If this is correct, baptism ought to cure our mortal nature, for our mortal nature is the one thing we have inherited from Adam, and the one thing that remains unchanged by the gospel. There is no change effected by the gospel except a change in our relation to God; whereas before time we were alienated from him by wicked works, we are now reconciled; whereas we were dead in trespasses and sins, our sins are now all forgiven; whereas we were children of wrath, we have become objects of his favour; whereas we were strangers and foreigners, we are now children. There is a present freedom, certainly, but not from the death inherited from Adam; for that will as

assuredly send us into the grave, if the Lord delay his coming, as if we had never heard of the gospel. The freedom we have, is freedom from our sins, as obstacles to a future life, and from our alienation as an obstacle to future incorporation in the glorified house of God. With this, Adam had nothing to do. From the death that came by Adam we are being slowly delivered by a process that does not end till the change to the incorruptible. It begins when we hear the gospel, but it is not complete without a variety of other steps. It is not complete without the baptism that must follow the hearing. It makes a step forward with baptism, but is not complete without that patient continuance in well-doing for which scope is afforded during the mortal life to follow; and even when that patient continuance in well-doing is finished, the process of deliverance still waits completion, for we go into the grave and would never more be heard of if we did not rise. Even when we rise, the process of deliverance requires the judgment-seat to put on the finishing touch. To ignore this progressive nature of the process of deliverance must necessarily lead to endless mistakes.

It will be found a mistake to treat the phrase "The law of sin and death" as a *specific* form of that law; it is the general law that sin leads to death. As Paul defines it at the end of chapter 6, "The wages of sin is death." We come under this law by being sinners, as he says, "while we were *yet sinners*, in due time Christ died for us." And again, "dead in trespasses and sins." In such a state, death only is our portion. This is the law which Adam brought the world under. From this law we are made free by what has been established in Christ.

But the "law of the spirit of life" is *in him*. His obedience, death and resurrection established it as an ultimately operative force towards such of the human race as he may approve. This law of the spirit of life came into force as the result of God's favour in giving us him, or, as Paul expresses it, "Grace hath reigned through righteousness by Jesus Christ unto eternal life." Christ's righteousness leading to Christ's resurrection and investiture with power to forgive sins, and raise the dead, has established *in him* the law of the spirit of life, for all sinners who avail themselves of it in the way of God's

appointment. But this law at present is in Him, and is not in us. The freedom it has conferred upon us is only prospective as regards actual results. It is a very great freedom for present purposes, for it gives us hope and confidence and joy towards God, but the freedom is not actually conferred till the resurrection. The change then to be effected is the consummation of what has been going on through the whole of life since the day the gospel was first heard. The law of the spirit of life in Christ makes us free from the law that would kill us if left to its own operation, but this law of the spirit of life requires Christ to exercise the power that God has given him for that purpose in the change of this mortal body which we inherit from Adam, and as the result of Adam's disobedience.

To say that Paul means that now, actually in this present life, the believer is made free from death in Adam, is to palpably contradict the self-evident fact that the believer dies exactly as other men die, and must do so until he receives the change in that operation which Paul refers further on in the chapter, to wit: "The redemption of our body" (verse 23). Till then they die, and it is in Adam that all die, as it will be in Christ that all will be made alive (immortally). Some allege that "All who are baptised into the sacrificial death of Christ are thereby made free from the law of sin and death." The statement requires qualification. It all depends upon whether they walk after the flesh or after the spirit. Their own sins will as assuredly bring them under the law of sin and death as the sin of Adam. It is said also that God condemned Adamic sin in the person of His own Son. This also is to be objected to. Sin was condemned in Christ in a much wider sense than this. "God hath laid on him the iniquity of us all." "He bare our sins on his own body to the tree." Adam's as well, truly; but Paul's statement covers the whole ground. He defines the meaning of Christ's death thus: "that the body of sin might be destroyed, that henceforth we should not serve sin." Again, "to declare his righteousness for the remission of sins that are past." The statement that "Christ has undergone condemnation for the sin inherited from Adam," is both too narrow and misstates the object of his death.

It was not Christ that was condemned, but sin as represented by the nature that he possessed in common with us. His death by public execution was a public exhibition of what was due to man from God, or, as Paul expressed it, a declaration of His righteousness. It pleased Him to require this before inviting men to reconciliation through the man in whom this vindication took place. With that man He was "well pleased." "The Father loveth the son."

Those who hold the theory we are combating attempt to escape from the evident dilemma of saints dying by saying that "though freedom from condemnation does not prevent them from dying, it prevents them from dying in Adam." This is a mere play upon words, for death has entered by Adam, and not by Christ, and it is in, by, or through Adam that all die, and the fact of our dying show that we are still, so far as nature goes, connected with Adam. The connection is not terminated until the old Adam nature is abolished by the change to the new. The dilemma is not softened by the remark that "to die in Adam is to go into the grave without any prospect of coming out." This makes death an affair of prospect instead of fact. Death is a fact, and the death which is a fact has come by Adam, and in coming to the saints, it comes by no other agency. We are not taken out of Adam finally until we have done with the nature we have inherited from him. In Adam all die; by Adam came death. This is the Bible declaration, and a self-evident fact. Granted that anyone dying unconnected with Christ goes into the grave without the possibility of coming forth to live for ever; He may come forth to be punished; death by or through Adam does not exclude this; it is through Adam that we are in a state of sinnership as well as condemnation, and our dying at any particular moment does not interfere with our revival as sinners if the law of God require it. A drowned man may recover consciousness; a dead man may awake to life, even if he has never been out of Adam; that he may is shown by his having done so in past cases not open to question.

DUTY lies in the circumstances nearest you. If you neglect duty there you are no servant of hers, how ever much you may sing her praise afar off.

The Christadelphian.

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

FEBRUARY, 1894.

The Matabeles, whom the English in Africa have been slaughtering with the Maxim gun, are not idolators in the sense of worshiping gods of wood and stone. They are benighted enough, however, though not more so than the majority of their European fellow Adamites. According to Dr. Carnegie, they imagine that man is unkillable, and that when the "body" dies, the living spirit enters some animal, and that said animal, so possessed, acts under the human inspiration so imparted to it, and pays back upon the living, in kicks and gorings, the piques and grievances of the dead. Under this idea, the living sacrifice to the dead in the hope of propitiating them.

Lord Wolseley has an article in the *Pall Mall Magazine* on Napoleon I., which is suggestive on a point not much taken into account by the usual run of modern writers or readers—namely, the part performed in his extraordinary career by "the decree from above." It is customary to attribute every development in Napoleon's extraordinary career to his own capacities as a peculiarly organised man. But Lord Wolseley emphasizes the fact that critical points in his history were determined by a mysterious malady which took the form of "a sudden attack of lethargy or physical and moral prostration, sometimes accompanied by acute bodily pain. Its effects, as known to lookers on, were that at some critical moment of a battle, his wonderful power of quick and correct decision seemed to desert him, so much so that for the time being he almost abandoned the reins to chance." His failure at Borodino was attributable to "an overwhelming attack of his mysterious malady at the most critical period of the battle." Lord Wolseley's explanation is that his mission was accomplished in the destruction of the rotten system which had lingered on in Europe from the Middle Ages, and that the time had come for his own depotism to pass away—that Europe once more should breathe freely. Dr. Thomas used to express this conviction strongly at a time when the editor of the *Christadelphian*, in the rawness of a strong naturalism, was unable to follow the thought.

A political writer in the *Fortnightly Review* earnestly advocates the dismemberment of Russia as the only chance of English salvation. He advises England to join Germany, Austria and Italy with this view. An ordinary defeat, he says, by sea or land would bring no change for the better. Dismemberment and dismemberment alone is what is wanted.

He warns England that the headship of Europe has passed to Russia and France, and that the triple alliance is crumbling, and must eventually succumb to the North and West, unless England earnestly give in her adhesion to it. Russia, he says, is England's one formidable enemy. She is not conquering the arid wastes of Central Asia for nothing. She is bent on India. Russian spies have exhaustively studied India. Russia has in her secret service an Indian Hannibal, sworn to ruin Great Britain. She has formed in her army an Indian legion. England has only her navy, and her navy will not save her. It might do its worst on Russian coasts and Russia not feel it. Russia can only be beaten by land forces, and these England cannot supply. This would be all very alarming if we did not know that the Russian headship is a divine appointment for a season, and will be divinely crushed at the right moment by the re-appearance of Christ to take the distracting and insoluble problem of human affairs into his own hand.

BEAUTIFUL, BUT NOT TRUE.

There is much that is beautiful in the poetry of Tennyson: pleasing to the ear, soothing to the feelings, charming to the imagination. But is it all true? There is a radical difference between beauty and truth. That is, the qualities are separable though they are capable of blending. A man may have a beautiful dream: but he wakes and finds it is not true. A man may tell a beautiful story: but at the end of the narrative, you find it is not true. Thoughts about the future may be beautiful: they may be expressed with a dogmatism that is impressive: but the question comes back: are they true? How are we to judge? If the Bible is true, we have a standard. If it is not, we have none: we are at sea in a fog. The wonderful thing is that men accepting the Bible as the standard should go into raptures over Tennyson's expression of views directly at variance with the Bible. A clergyman exclaims:—

"Think of the millions who have read the lines:—

That nothing walks with aimless feet;
That not one life shall be destroyed
Or cast as rubbish to the void
When God hath made the pile complete.

"Think of the souls that have been comforted by the assurance that

There lives more faith in honest doubt,
Believe me, than in half the creeds.

"Think of the light of hope that has come to thousands in that vision of the restored world which is always before him:—

That God, who ever lives and loves
One God, one law, one element,
And one far off divine event
To which the whole creation moves.

"Alfred Tennyson has changed the theology of England. He has brought us back to the Divine Father and to the Son, who is the Divine Brother of all hard-pressed and struggling souls who doubt their way towards faith, and find—

A Power is with them in the night,
Which makes the darkness and the light,
And dwells not in the light alone.

"The pre-eminent value of Tennyson as a religious teacher is this—that he is essentially a defender of the faith. He omits no elements of difficulty, but with what skill are they conquered! He states every doubt of the human soul, but with what vigour does he drives men's doubts away! Who has not thrilled with the cry—

If e'er when faith had fall'n asleep
I heard a voice, 'Believe no more,'
And heard an ever-breaking shore
That tumbled in the godless deep;
A warmth within the breast would melt
The freezing reason's colder part,
And like a man in wrath the heart
Stood up and answer'd, 'I have felt.'

"And as one thinks of that friendship with Arthur Hallam which passed the love of woman, how beautiful to-day become those lines, lines which, perhaps, are being fulfilled at this present hour—

I shall know him when we meet,
And we shall sit at endless feast
Enjoying each the other's good.

"'In Memoriam' is the completest impression which we possess of the temper of the nineteenth century towards religion. All our doubt and hope and fear are there, and as the poem travels to its great conclusion, see how the clouds lift one by one till only the clear light of faith is left! 'The one far-off Divine event'—what can it be but this: the perfecting of love in human life, the recognition by every human soul of God's love, the vindication of the love of God in all its varied dealings to man in things present, in things past, in things to come. That is the vision."

That is "the vision" indeed! But whose vision? It is the vision of Alfred Tennyson's own heart. It is pleasing to man, but it is not true. So far from "nothing walking with aimless feet," and not one life destined to perish, Christ teaches the reverse—that few feet have any direction whatever, and that few lives will be preserved. "Few chosen" is his repeated declaration. So also, that many go to destruction in the broad and pleasant way. "God putteth away all the wicked of the earth like dross": "All the wicked will God destroy." Such words may not be pleasing or beautiful, but they are true;—which is the terrible fact that people ignore. Sentence of death against a criminal may be an ugly utterance: but its truth is the one fact that prevents the condemned man from enjoying any beautiful picture to the contrary that an enthusiastic visitor to his cell might present. We live in a generation that prefers beautiful illusions to solid truth. There will be a terrible awakening by and by.

THE JEWS AND THE HOLY LAND.

THE JEWS FORBIDDEN TO LAND IN EGYPT—JEWS PERSECUTING JEWS—THE JEWS AT ODESSA—LETTERS FROM JERUSALEM.

A correspondent of the *Jewish Chronicle* at Alexandria reports that the Egyptian Government has issued orders forbidding the landing of the persecuted Jews from Russia. It is not the issue of the order that stirs the indignation manifest in his letter, but the influence that has procured its promulgation, namely, that of the *Jews of Alexandria!* The local Jewish Community have begged and implored the Egyptian Government to forbid the persecuted Jews to land. "This," says the Jewish correspondent, "is monstrous. Brethren repulse brethren! Jews not merely refuse assistance, but actually help to increase the misery of fellow Jews in the deepest misery, push them back, as it were, to drown in the sea of despair! It is true that hundreds of Russian emigrated Israelites are now starving at Smyrna and other parts of Syria; that there is no work for them in Egypt unless specially created, and that even if admitted here they ought, as previously, to be sent to countries where colonisation movements are already started. This, however, cannot be any excuse for the community who lose their head at the mere thought that they may have to open their purse."

"Robert C. Jenkins," in his 79th year, well says in some New Year verses to the Chief Rabbi:—

The clouds that gather round the parting year
Still darkest seem when morning light is near,
Shadows of dread o'er all the land are cast,
And dim our future hopes, and cloud the past.

Yet He who first from darkness called the light,
The Eternal God of Mercy and of Might
Is near us still—His word can clear away
The darkest cloud, and turn the night to day.

And though the chosen race still vainly cries
"To save our suffering sons, 'Let God arise!'"
It leaves with Him its long and bitter need,
His word of power and truth its cause will plead.

"THE MORE THEY WERE AFFLICTED," &c.

Notwithstanding the Jewish expulsion from Odessa, the Jewish element remains dominant in the population, according to the Odessa correspondent of the *Daily Chronicle*, who telegraphs that in the city of Odessa, of 350 doctors 250 are Jews, and of 180 private and sworn advocates 147 belong to the same race. The six newspapers of Odessa are all either wholly or in great part in the hands of the Jews. Prohibitive laws to the contrary, more than one-half of the agricultural land of South Russia is either owned or controlled by Jews, and from one land bank alone—the essarabia-Taurida Bank—about

£4,000,000 sterling has been lent on estates nominally in the hands of Russians.

LETTERS FROM JERUSALEM.

Mrs. Davis writes from Jerusalem, under date December 11th, as follows:—

"Your most kind and welcome letter with cheque came safely to-day. I wish to say at once that you are doing more to relieve the suffering in the City of Jerusalem than all the London Jews' Mission is doing with the many thousand pounds which is sent here every year. All these Missionaries (the Bishop and the paid clergymen under him) are living in palaces with every luxury. Not one of them can walk, but must have horses and fine donkeys, with a servant following, for half-a-mile ride. They help only those who accept their faith. When from starvation they do this, the Bishop lays his hand upon them and tells them that they are saved, and have through him received the Holy Ghost. Well, probably it is a *ghost*—a myth. They (the clergy) are all friendly to me, and I have charity enough to believe that they are deceived themselves. I cannot express my gratitude for all that you have done and are doing. I also thank you for the orders for pictures. I want to feel that my poor efforts are rewarded, by having something that I have earned to give. Thank God, the rain has come at last. My water held out like the "widow's cruise." All were supplied up to the last day, which was last Sunday. The terrific storm burst upon us on Sunday night, the wind howled and shrieked, and I could only sit and think of the poor souls who have little shelter, no clothes, no fire. If I did not see it, I should not feel as I do.

"Please send only coarse clothing. These poor naked people do not need fine clothes. They would not know what to do with them. Old shawls, bits of carpets, coarse petticoats, anything that the poorest people can wear, is what we need—old shoes which can be mended; this will give the poor cobblers work. And all these people would rather earn a little than receive a gift. Old stockings can be mended. These poor Jews have a most wonderful knack of mending men's very old garments, and make them look well. Their patience surprises me. I could not bear it. I think I have told you about the dear old woman who is one hundred years of age. I hope there will be a petticoat for her. She seems just like an old English grandmother. I gave her some of the under-clothing which was sent from Haifa. She is a neighbour. Sometimes I ask the Jews 'Why it is that I love them as my own?' They always reply, 'Blood is thicker than water.' One year ago, a man came here from America, he is an Irishman, honest and reliable. He is helping me. He says that he prayed that he might come to Jerusalem and work for the poor Jews. He was born a Catholic, but saw the iniquity of Catholics, and 'came out of her.' Of course all his family are enemies now. Every one likes him. The English Consul, Mr. Dickson, his wife and children, are fond of him. He can have work every day from the Mission, but he prefers to work in this cause without money. He can go about in rain and wind, as he is a strong man, and hunt up the suffering. His name is Frank Lynch, and I really believe that God sent him here for this purpose.

He was never married, and has no one dependent upon him. He gives from his own pocket what he does not need himself, and he seems to need very little. He cooks his own food, and does not mean to live better than the Jews. On Fridays, we go to the city, where we see poor old women picking up garbage, and a few sticks and old paper to make a bit of fire. Then we give them bread and rice, and a few herrings. They often try to kiss our feet. I should never forgive myself if they did. I could fill twenty pages, but this is sufficient now. I will report upon the receipt of the clothing, and we will tell you just what use we make of it. I have now four families to whom I give money every week. I expect soon to have nine or ten more, either widows or men who have no work this winter. Mr. Taylor, a Jew, whom I have known twelve years as a reliable man, has offered his services in hunting up the Russian refugees who will not beg, nor let their sufferings be known. It needs great wisdom and judgment to know how to give charity where it will accomplish the most good. Our consul will take good care of all that comes to his care."

Writing again, January 3rd, 1894, Mrs. Davis says:—"Your letter, with the bill of lading, is received. I have been to our Consul, and he will have the box sent up from Jaffa without any trouble. I shall be very glad when it arrives. The weather is cold and stormy; the houses are all wet, and without fire or beds; it is a terrible situation. Last week I gave one hundred large loaves of bread from my door. But I find that the most helpless and needy are too feeble to come in such a storm. So I have arranged to have the bread taken to them. I hope and pray that the Lord will direct me in the work of giving the clothing. There are so many hundreds of naked ones that it is the hardest matter to decide that has ever come before me. I often say, Who is sufficient for these things? There has been a most hearty response to your call, and many sacrifices must have been made by the dear brothers and sisters. I am very careful that nothing shall be given to unworthy persons, nor to those who are helped by the Mission. I think that what I have in hand will, with the clothing, help the most needy through the cold stormy weather. Of course, I mean the three colonies which are near me. There are four families, two are widows of Russian refugees. The others are a blind man with wife and two children. The other is a husband, wife and three children, of whom I wrote, I think. I am giving sums of money to them every week, and shall give clothes as I am able when they come to me. I think it is best to select a few families and help them every week, rather than to give a little to everyone. I have three old feeble people who come once every week for bread and a little money. These have been as regular as the sun for more than a year. They are always grateful for the least favour. I believe that old coarse clothing is better than money; the money is soon spent, but the clothing will be of service for years. I am glad you like the pictures. I thank you for the interest, and hope I shall be able to send the five which are ordered, and for which the money is received. I have had many orders from the people here, which have been sent to Europe as Christmas gifts. I have been very busy. I have just received a costly and most useful gift from the British Consulate.

Mrs. Dickson sent a box of artists' materials. It is very beautiful, something I never expected to have. I do not like gifts at all, but this one is so sensible, and so useful. I have also had another from Mrs. Frutigar, the wife of the German banker. It was a large package of the most useful things that I could think of. Among them were two nice warm dresses for winter, two shawls, and two nice large linen aprons. These gifts have enabled me to give some of my own clothes to my poor people. The last *Christadelphian* was full of good things. I read nearly all of it to a Jew, who came last Saturday, and can understand English. He comes now every Saturday to hear me read. He seems to think that you must be a Jew. I shall have money enough to provide bread for about 24 families through the rough stormy weather. I will not let anyone starve if I can help it. I can give something from my own earnings every week. My wants are very small indeed, and I intend to make my will, and give everything in my room to the poor."

THE SIGNS OF THE TIMES.

THE MATABELE WAR AND CONTINENTAL POLITICS—THE FRANCO-RUSSIAN MENACE
—RUSSIA'S EYE ON CONSTANTINOPLE—
RUSSIAN FRIENDSHIP FOR FRANCE AND
WHAT MAY COME OF IT.

The British war in Africa against the Matabele (resulting in the overthrow of that savage tribe and the tragic end of Captain Wilson and a picked body of 25 English gentlemen on horseback, who were caught and massacred by the savages) has no connection with the Continental field of politics in which the signs of the times are to be found. Nevertheless, because England forms part of the field, her work in Africa necessarily causes vibrations that are not are not wholly irrelevant.

England's enemies do not like to see England pushing ahead successfully wherever her flag is unfurled, especially in Africa, where France, the ally of Russia, has been so ignominiously ousted from the banks of the Nile, and England so dominantly established, a misfortune she has never forgiven—though it was her own act, humanely speaking. Consequently, it comes to pass that an out-of-the-way skirmish between English colonists and native barbarians in Matabele causes a tremor in the European system.

The British Major-General at the Cape being applied to accept the help of a hundred men from Australia, in the Matabele war, gave the following reason for declining their services:—

"Everyone, by simply reading the newspapers, can see that, with the European powers ready to commence hostilities at any moment, we may have to protect ourselves at very short notice, or possibly have

for self-preservation to be obliged to assist in maintaining the integrity of the already-menaced empire of India. When that inevitable war does begin, it will be a struggle for existence such as we have not known since the time of the last great French war. Under these circumstances, it seems to me that we must not take the chance of losing valuable Australian lives in a petty local affair, when those same lives will, in every probability, be so necessary hereafter in the active protection of the colony itself."

"The newspapers," to which the British Major-General makes allusion, are certainly full of the uneasy symptoms he speaks of. One newspaper cutting sent us is headed "War Imminent;" another "War in Europe Inevitable;" another "Russian Views of the Coming War;" another "Russia and Constantinople;" and so on. Of course, much of what the newspapers say is mere gossip. Still, as all gossip has more or less a substratum of fact, so all this newspaper talk is indicative of the fermentations that are active in those official quarters where the power of peace or war exists.

THE FRANCO-RUSSIAN MENACE.

The nature of the fermentation is manifest to all the world. The close drawing together of France and Russia is the occasion of much surmise and apprehension. One paper points out that there is nothing unnatural in this friendship from a political point of view, though at first sight it seems strange that a democratic and a despotic country should take such an interest in each other. It says:

"There is nothing more outrageous in an alliance between the French Republic and the Russian Autocracy than there was in the old days between his Most Christian Majesty, the French King and the Mahometan Sultan. France then, as now, was in the front rank of civilisation, and Turkey represented a fanatical outburst of Asiatic barbarism. The French statesmen of the last century, and the century before, recognised that the real enemies of France were the central European Powers, and consequently coquetted with the "unspeakable Turk" to create a diversion in the East whenever matters became critical on their own borders. The position of affairs is changed in some particulars. The consolidation of the German Empire and the alliance between that Empire and Austria have made Central Europe more overwhelmingly powerful than of old, and the semi-savage Ottoman State, of which France used to make a somewhat unscrupulous use, exists only on sufferance, and has ceased to be a menace to even such small States as Greece, Bulgaria, and Servia. It follows that Turkey can no longer be counted upon as an element in the maintenance of the European equilibrium.

"But as Turkey has declined, Russia has advanced in power and status, and what, then, is more natural than that France should transfer her friendship from the Sultan to the Czar? The most unfortunate result of the Franco-German war of 1870 was that it was not thoroughly conclusive. The French have never been persuaded that the verdict recorded by that

struggle may not be reversed. But it is plain enough that it would be simply madness for France to measure swords with the Triple Alliance, and that such a war could only mean the final fall of France. If the latter, therefore, is ever to strike another blow, it must be in conjunction with an ally whose military strength and geographical position will make her a formidable foe to the probable enemies of France. Russia fulfils both the requirements. She has the practical power of disturbing the European peace so long exercised by the Grand Turk, and has the additional advantage of being able to organise the Eastern hordes on European lines, and to arm them with European weapons. It is not, therefore, quite a vain thought that Russia and France in combination may act the part of a pair of nut crackers and crush Germany between them."

RUSSIA'S EYES ON CONSTANTINOPLE.

Mr. Poulney Bigelow, whose intimate relations with the highest officials in Germany are well known, and who has just returned to London after a stay of several months in Germany, writes the following on the situation in Europe:—

"Russia wants Constantinople, and is preparing to take it. Russia cannot succeed in accomplishing this desire without first fighting Austria. She cannot fight Austria without fighting Germany at the same time. Russia wants the mouth of the Danube, a desire as strange as if France should wish to reoccupy Louisiana. Russia, therefore, has one enemy particularly in mind, that is Germany, and in this hatred of Germany was born the comical friendship between Russia and France, for France means to get back Alsace-Lorraine.

"The gravity of the present outlook is not so much in the fact that Russia and France individually dislike Germany, but in the fact that they are united in a hatred that absorbs every other passion. That France is thirsting for war admits of scant doubt to those who saw the delirious behaviour of the French people in welcoming the Russian sailors at Toulon and Paris, nor is there any doubt that she is now better fitted for war than she has ever been. Russia sounded France, and was well satisfied with the result. When war is declared the two are one, army and navy. The Russian Government has now massed all its active army west of Moscow, and the great bulk in Poland.

"One of the first naval authorities of the day on the question of the defences of the Straits of the Bosphorus and Dardanelles, is (says the *Standard*) of opinion that Constantinople is to-day entirely at the mercy of Russia, whenever it may please that Power to make a sudden descent upon the capital. A couple of ironclads, out of the six of which the Czar disposes in the Black Sea could, in the darkness of the night, slip by the forts, and before the population is aware of their presence in the Bosphorus, bring from the affrighted Sultan a treaty securing to Russia the exclusive and long-coveted privilege of a free passage for her vessels through the straits now closed to them. The Turkish ironclads, dismantled and undermanned from motives of economy, are lying up in the Inner Horn without so much as a ton of coal on board for any emergency. While, then,

these important events were taking place in the Bosphorus, preconcerted action might unite at the Dardanelles the five vessels of the Russian Mediterranean squadron with the six ships of the Black Sea fleet. It may be supposed that the British Mediterranean fleet, mustering some 13 warships of the first-class, will then make, for the Dardanelles, but would their position be tenable, opposed as they would be to 11 ships of which Russia could dispose, and a French fleet of 10 battleships in their rear? Placed between two fires, outnumbered, and far removed from its base of supplies, the probability would be, according to my naval authority, that the British fleet would have to fall back upon Malta, leaving Russia in undisputed possession of the Dardanelles and Bosphorus.

THE RUSSIAN FRIENDSHIP FOR FRANCE AND WHAT MAY COME OF IT.

It has been customary on Christmas Day for the priests in the St. Petersburg churches to say a prayer anathematising the French for their invasion of Russia in 1812. A Reuter's telegram states that this traditional prayer was for the first time omitted this Christmas Day (O.S.), by direction of the Metropolitan of St. Petersburg.—*Bradford Observer*.

Two Russian officers of high standing, animated by hatred against Germany, and seeking to inflame their countrymen with a like sentiment, have published at St. Petersburg, by permission, a work in which they explain away the circumstances which on a few occasions resulted in Russia and France being opposed to each other, asserting that a feeling of hostility between the two races never existed.

According to them, the number of men which the Russian War Ministry can call into the field in the case of mobilisation ranges from 10,000,000 to 12,000,000, a number which, he estimates, will render the annihilation of the Germany army, weakened by the necessity of guarding its numerous fortresses, an easy task. Both the numerical superiority of the Russian army, with its superior readiness for war, and the excellent qualities of her soldiers, are beyond all dispute. Russia, which never before entered on a European war for which she was properly prepared, appears to have taken a lesson from the past and to be making very successful efforts to encounter every natural obstacle and make the most of her resources. Russia is in the fortunate position that she is assailable only on her western frontier, and she has taken advantage of this to mobilise nearly all her troops on that frontier in time of peace. This leaves her incomplete, but admirably strategic, system of railways free for the transport of the men necessary to bring the several regiments up to their full complement. This system of railways must not be undervalued. Eight entirely independent main lines, fed by numerous branches, pass through the heart of the Empire to concentrate themselves on Poland. By means of fortresses and natural barriers (swamps) Russia's whole western frontier is so admirably defended that the perfect mobilisation of her troops and her plan of campaign can be developed in perfect security; and

taking all these matters into consideration there is no escape from the conclusion that Russia can strike when she will, and strike, too, with all her whole force.

The outcome of the war, according to the two military writers in question, will be the march of the victorious Russian army on Berlin and Vienna, followed by a congress at Moscow or St. Petersburg, where terms of peace will be dictated. As a condition of peace Germany must relinquish the right bank of the Weichsel to Russia, the left bank of the Rhine to France, North Schleswig to Denmark, Silesia to Austria (in compensation for Austrian territory ceded to Russia). The German Empire will be dissolved, the several States declared independent; Austro-Hungary will surrender Galicia, Bukowina, Dalmatia and Hungarian Servia to Russia, together with its rights in Bosnia and Herzegovina. These provinces will be awarded to Servia and Montenegro, and even Roumania may come in for a share if she behave satisfactorily during the war. Austria must pledge herself to recognise the historic rights of the Kingdom of Bohemia, and to render it autonomous. Russia reserves the right at her good pleasure to enter into treaties with the States of the Balkan peninsula, &c.

If such a programme were realised, it would place Russia in the position of Gogian headship long anticipated, including even France in the suzerainty, as indicated by a cutting sent by brother A. Maier, of Oberturkheim. It is from a German paper, the *Kreuzzeitung*, which says that the Czar Alexander III. is highly in favour of having "the house of Orleans" (the Duke of Paris and his son) restored again to the throne of France, and that in fact, he never would consent to a treaty between Russia and France, except the latter would give him the promise of consenting to this restoration. Thus, says brother Maier, the Doctor's views concerning France and a monarchy being there at the time of the end might soon be verified."

CURIOSITY as a rule is mere vanity. Most people only want to know in order to talk, and they talk not to confer a benefit but to please themselves.

"AMICABLE AND UNCONTROVERSIAL."—Such, says the *Jewish Chronicle*, was the character of some discussion that took place at a recent meeting in London, called to consider the points of similarity between the religions of the East and West. The bulk of the audience were "Christians," but not all of the same denomination, and among the other religions represented were Judaism, Islam, Hinduism, Parseeism and so forth. A Jewish Rabbi said that one fact stood prominently forward as characteristic of modern times. It was possible to discuss religious differences without odium and without heat. So far from finding any difficulty in discovering points of resemblance between the various religions, one would have thought to hear the speakers (says the *Jewish Chronicle*) that the difficulty was to discover points of difference, as modern adherents of various religious creeds are really coming to an agreement on many matters. Yes, they are coming to agreement as Israel came to

agreement before the destruction of Jerusalem, and as all the world came to agreement when they "wondered after the Beast," and as they will all come to a singularly unanimous agreement to "make war upon the Lamb," when he manifests himself in the earth. It is the agreement resulting from unbelief towards God and unfaith towards our Lord Jesus Christ. Indifference can always agree to sink differences when there is agreement in things loved. The "various religious creeds" love the present world, and therefore they can become mutually "amicable and uncontroversial" in matters pertaining to God. It is otherwise with those who are faithful to the testimony. They obey the command to contend earnestly for the faith once delivered to the saints, and have no friendship for a God-ignoring world, knowing that friendship with such a world is enmity with God.—EDITOR.

THE HORRORS OF THE INQUISITION.—In the deep and impregnable vaults of the Inquisition, the unhappy victims were tortured in the most horrible manner, in order to make them confess their guilt, or at any rate that which the Inquisition wished them to confess, and the tortures being more, in many cases, than human nature could endure, no end of people confessed to crimes of which they had never even dreamt. A midnight in a gloomy dungeon, faintly lighted by flickering torches, these fiends, in the name of religion, tortured their hapless victims. "Whether man, matron, or tender virgin, they were stripped naked, and stretched upon the wooded bench. Water, weights, fires, pulleys, screws—all the apparatus by which the sinews could be strained without cracking, the bones bruised without breaking, and the body racked exquisitely without giving up its ghost—was now put into operation. The executioner, enveloped in a black robe from head to foot, with his eyes glaring at his victim through holes cut in the hood, which muffled his face, practised successfully all the forms of torture, which the devilish ingenuity of monks had invented." The heavy noisome air of the dungeons resounded with the cries and groans of the miserable wretches, who in those mediæval days thought they would lose their chance of heaven, peril their souls, if they recanted the faith in which they had been born and firmly believed, and were torn by cruel and horrible pains of both mind and body. But what cared Torquemada and his bloodhounds for that? They were heretics, dogs of Jews, and they must suffer, in that they did not belong to the Holy Church of Rome. So they were stretched on the rack until their strained joints were like to crack, and burst asunder; they were tied with the soles of their bare feet within a few inches of a blazing fire. They were suspended from the ceiling by their hands, which were cased in iron gloves so tightly screwed that the victim's fingers were crushed and bruised; they were placed on frames, head downwards, and scourged till the blood ran; they had pieces of their flesh pinched away with red hot irons; their toe and finger nails were torn off; their teeth dragged out; they were forced into machines that pressed the knees up to the chin, bent the head down on the breast, and cramped them in a most painful fashion; they were suspended by sharp hooks driven in, under the shoulder blades; they were nearly torn asunder by ropes and pulleys; they were prodden with red-hot needles all over the body and limbs.—*Belgravia*.

THE
Ecclesial Visitor.

FROM BIRMINGHAM (MONTHLY).

INCORPORATE WITH "THE CHRISTADELPHIAN."

"They shall make known unto you all things which are done here" (Col. iv. 9).

OUR NEXT TEA MEETING.—Tuesday, February 6th (brothren and sisters only). Tea at 5.30; Meeting, 6.30; to close soon after 9 o'clock. Suggested Subject: "Newness of Life: what is it?"

LECTURING APPOINTMENTS FOR FEBRUARY.—*Brother Roberts*, 4th, Birmingham; 11th, Lincoln; 18th, Birmingham; 25th, Nuneaton. *Brother Shuttleworth*, 4th, Balsall Heath; 11th, Hednesford, 18th, Derby; 25th, Dudley. *Brother C. C. Walker*, 11th, Birmingham; 25th, Nottingham.

SUNDAY SCHOOL.

February 4th, 1 Sam. xix. Subject for Proof: "That some will never rise from the dead." Hymns, pp. 76, 208.—11th.—1 Sam. xx. Subject for Proof: "That man is mortal." Hymns, pp. 59, 210.—18th, 1 Sam. xxi. Subject for Proof: "That the baptism is a necessary ordinance." Hymns, pp. 3, 2.—25th, 1 Sam. xxii. Subject for Proof: "That death came by Adam's sin." Hymns, pp. 5, 14.

BIRMINGHAM MISCELLANIES.

Brother and sister Matthews have, during the month, been received into fellowship from the fallible inspirationist meeting of the Masonic Hall.

Brother R. R. Jardine lectured in the Nechells Hall on Monday, January 8th, to a good audience, on "The Truth of Christ, as proved by his Resurrection."

Sister Harriet Aston, daughter of brother and sister Aston, fell asleep on Monday, January 8th, and was interred by brother Challinor on the following Sunday in the Old Cemetery.

It has been arranged to hold a Sunday evening meeting once a month (viz., on the first Sunday of each month), for the proclamation of the truth in the suburbs of Birmingham.

The visitors to Birmingham during the month, irrespective of the Christmas tea meeting, have included brother Barnett, of Oxford; sister Cook, of Abingdon; brother Davies, of Rugeley; sister Berry, of Derby; brother and sister Chandler, of Bourton-on-the-Water; brother Price, of West Bromwich.

The usual business quarterly meeting of the ecclesia was held on the first Thursday of the new year. Accounts showed a balance on the right side, notwithstanding heavy expenditures. Business being soon at an end, the rest of the time was occupied with the consideration of the day's Bible readings.

During the month three large boxes were despatched to Jerusalem, containing a great variety of "things new and old" for the use of the poor Jews there, by the hand of Mrs. Davis, to whom the boxes were consigned, carriage paid, care of the U. S. Consul in the Holy City. The boxes went by the ss. *Man he*,

one of the vessels of the Messageries Maritime, which sail from London. They would be transhipped at Port Said, and forwarded by the Austrian Lloyd steamer to Jaffa, and thence to Jerusalem by rail. One or two parcels came to hand too late for inclusion. These will wait the next despatch, which will not be until there is a sufficient quantity to forward.

The usual Christmas meeting for the Sunday scholars, was held on Wednesday, December 27th. There was a very large gathering after tea, the galleries being fully occupied in addition to the floor. After tea, the singing class sang one or two scripture pieces, and again half-way through the meeting. There was the usual exhibition of dissolving views, illustrating a journey:—1. Through Birmingham; 2. Through Warwickshire; 3. On the Thames to London; 4. Through Africa; 5. The manners and customs of the East; 6. Various animal and picture movements, and finally a number of local views which had been photographed by brother C. C. Walker. A distribution of oranges completed the pleasure of the children.

Our usual tea meeting at Christmas was a large and hearty affair—the largest, it was said, we had ever had. Among those present were:—*From Rugeley*—brother and sister Dawes; *from Nuneaton*, sister Thomas, brother Rollason, brother and sister Hands, brother and sister Gebbett, brother Lane, brother and sister Turney, brother and sister Bettany, brother and sister Muir; *from West Bromwich*, four sisters Millichamp, brother and sister Hughes, brother Holland, brother Walford, sister Webb; *from Leamington*, sister Randle, brother and sister Wood, brother and sister Weaver, brother and sister Corbett, sister Gill, brother Bagust, sister Blencowe; *from Nottingham*, brother Hemingray; *from Derby*, brother and sister Wood, sister S. Smith, sister Berry; *from Stoke*, brother Fryer; *from Ellington* sister Hetty Taylor; *from Dudley*, brethren Jakeman, Hughes, James; sister Morgan, jun.; *from Oxford*, brother Baraett; *from Abingdon*, sister Cook; *from Lichfield*, sister Chandler, brother Sykes and sister Fanny Sykes; *from Bath*, brother Thomas and sister Jane Thomas; *from Bourton-on-the-Water*, brother Chandler; *from Warwick*, brother Gunn, brother Willett; *from Hednesford*, brother Cookson; *from Sheffield*, brother Maxfield; *from Cannock*, brother J. Berry, brethren Beasley, sen. and jun., brother and sister Jackson.—The meeting was addressed upon the subject, "Dead with Christ, what does it really mean?"

AT THE TOWN HALL AGAIN.

A "Warning to Christendom" was the announcement issued on posters and cards concerning two addresses to be delivered in the Town Hall, Birmingham, by Mr. James Heath, M.A., on Sunday and Monday, January 14th and 15th. Several brethren attended. It transpired that Mr. Heath was a member of the Catholic Apostolic body, who were issuing this "warning." Though "Master of Arts," Mr. Heath gave unmistakeable evidence that he had not mastered the first principles of the oracles of God. What passed on Sunday night I know not, but the address on Monday was marred by the inevitable immortal-soul doctrine, by the exhibition of Antichrist as a future imperial development, and by the utter absence of any Scriptural evidence as to what Christ was going to do when he comes, and how we are to prepare ourselves for his coming.

Commenting on the thief on the cross, Mr. Heath said that it was referred to by people who took the view that it did not matter to them when Christ might come, for they would go to Heaven to him at death, according to the promise of Christ to the thief. He rightly argued that Heaven could not be meant by Paradise, since Christ did not ascend there that day. Christ was in Hades that day, and, therefore, he located Paradise in Hades—on the good side—the Abraham's-bosom side, where he placed Christ and the thief in the attitude of conscious waiting for the resurrection of the body. He afterwards referred to Paul as now looking forward to the same event.

The quotations made from Rev. xiii. were all applied to a future Antichrist, and could not have offended the susceptibilities of any Roman Catholic present. Indeed, Mr. Heath referred quite affectionately to the treatment received by his body from the various ministers, and to the free use of the Town Hall granted by the Mayor, a reference that was greeted with applause.

He illustrated the godlessness of modern thought by references to John Stuart Mill, Carlyle, Darwin, Emerson and others, and speculated on the development of a European Imperial Antichrist, with an international court of arbitration, and State interference in religious affairs; and said that when things became intolerable Christ would take away his people after the manner of Elijah of old.

References to the "Catholic Apostolic" organization were very few, but comprehended a claim to direct inspirations, which could not be allowed by enlightened reason in view of the matter put forth to the audience. "If they speak not according to this word," saith the Most High, "it is because there is no light in them."

Brethren present felt that they had spent an hour in the dark. How greatly "ashamed, everyone of his vision," the false prophets will be, when once Christ is really in the earth again.

C. C. W.

ON PASSING SINAI.

Brother and sister Stonehouse, who recently passed through the Red Sea in the s.s. *Westmeath*, of which brother Stonehouse is captain, transmit the following remarks on passing Sinai:—"From the bridge of the steamer, where we were standing with binoculars and

telescope in hand, we can see the Sinaitic range, about 30 miles distant, and behind the range of hills that lies nearer to the coast, in the Gulf of Suez. We are most anxious to get a view, and in this we are favoured, the day being clear enough to enable us to do so, not a very common occurrence from this distance. So many thoughts crowd themselves upon the mind at the sight, so many reflections dealing with the distant past, and the near future, so many hopes and fears—hopes of acceptance by the judge of quick and (the now) dead, perhaps in this very district of Sinai, and fears of falling short of the glory to be revealed to the approved—that we find it a difficult matter which to give expression to, and which to leave to the imagination of those who take the deepest interest in these matters. To us, who look for a gathering together, probably in this spot, to give account of our puny days under the present probation, the light of the barren sterility of Sinai and surrounding group have a fervid reality, scarcely to be attained by reading.

"With thoughts very much solemnised, we turn away after long looking at the scripturally-historical spot, to contemplate the more important fact of how we shall find ourselves at the most momentous tribunal which can ever be held in the earth—to us. We had read in the daily portion (Matt. vii. 21) that decided utterance of Christ, 'Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven,' etc. The danger of proving a mere wordy servant of Christ is great. It is easy to say—painful to do. We can deceive others and ourselves, too, greatly in this matter. If our All-knowing Judge is not even to 'judge after the sight of His eyes, or the hearing of His ears,' how hollow will sound the mere lip-service of professors. Do we realise that the judgment seat is as real—more so—than our present daily concerns? Has the certainty of it entered into our lives with the keen interest and absorption which affect our present life? God is a loving and merciful Father. He made us, and He 'remembers that we are dust.' To the diligently striving He is 'plenteous in mercy.' His word reveals this, therefore it is so—those of this character need not be unduly fearful. If we keep our lights burning, will He not pardon shortcomings? Certainly He will.

"But we must watch. Just as with ships at sea during the dark hours of the night the strong, cheery voice of the sailor on the fore-castle head keeping watch, calls out every hour, 'Lights burning bright, sir,' to be answered by the officer in charge with the satisfying, 'All right,' so we can help each other greatly, and at the same time be on the watch tower over our own journey to the haven of eternal safety and rest,

"The brethren and sisters of Christ, sons and daughters of the Almighty Father, are hoping to spend eternity together, in each other's company and that of their older brother, in the most interesting occupations. When we witness a baptism into the Christ we know that we shall also stand with the newly-baptised at the judgment-seat.

"Sinai with its past, the congregation of Israelites at its base, the trumpet waxing louder and louder, the quaking attitude of the listeners, and Sinai with its future, its waiting numbers transported thither from all lands for scrutiny and judgment, is a mental scene, brought very vividly before the natural vision,

when viewing its sacred surroundings. Its solitude is doubtless designed by God.

"May we, dear fellow-pilgrims to the Kingdom, be found acceptable, when standing there for judgment (if there it be), and not be ashamed before Him, is the prayer of one who is travelling the same route, subject to the same hopes and fears, and equally eager with yourselves not to be weighed in the balances and found wanting."

Suez.

M. S.

"CHRISTENDOM ASTRAY" AT WORK.

In various parts of the world, the *Review of Reviews* advertisement of *Christendom Astray* has been inserted in local papers—with what result is in many cases never known. But sometimes the work becomes visible, as in the interesting case disclosed in the correspondence forwarded by brother Holmes, of Dunedin, from which the following are extracts:—

Seacliff, 21st August, 1893.

DEAR SIR,—I wish to possess the book "Christendom Astray from the Bible." Please to let me know how much I have to send for it. The advertisement says, "This advertisement is no money speculation," but printing and materials cost money.

Yours truly,

C. H. ROSS.

To Mr. Holmes, Dunedin.

Brother Holmes sent the book in response.

Seacliff, August 23rd, 1893.

DEAR SIR,—I thank you sincerely for sending me the book, please accept enclosed. Please send the four (City Hall) lectures as soon as you get them.

Yours very truly,

C. H. ROSS.

Seacliff, August 27th, 1893.

MY DEAR SIR,—Up till now, I have been a constant reader of the Bible, but I found it full of mysteries. I thought commentaries would help me, and sent to England, more than 50 years ago, for Scott's Commentaries. I confess I found no satisfaction. I attributed my want of satisfaction to errors in the translation. Recently I got the new translation, but still no daylight. God in mercy has prolonged my days to send me *this volume* you sent me. I am satisfied now.

Yours affectionately,

C. H. ROSS.

Seacliff, 7th September, 1893.

MY DEAR SIR,—By your kind note, August 21st, 1893, I guess you are a brother that has entered the ecclesias of the Christadelphians.

The occasion of this my writing to you, is for you to inform me how I may enter the brotherhood and be baptized. My time is short, I am 78 and my departure is not far off.

Yours faithfully,

CHARLES H. ROSS.

Seacliff, 2nd October, 1893.

MY DEAR SIR,—Your letter of the 29th, last gave me much pleasure, particularly what you say about the sale (that has taken place) of that inestimable volume you advertise. I wish every clergyman in

the Colony had one in his hands. It would be interesting to see if their present income is more to them than their salvation.

Yours affectionately,

C. H. ROSS.

Seacliff, 24th October, 1893.

MY DEAR SIR,—I have yours of the 11th inst., accompanying R. Roberts' four last lectures and another pamphlet. I cannot express how happy I felt in receiving them. Though it was late in the evening when I got them, I read three lectures before I closed my eyes that evening. I have read every one of the smaller publications you sent me. As for *Christendom Astray*, I read it many times over, and shall not leave off reading it till I stereotype it in my mind; you will perceive by that that I am very slow. The reason is that for 70 years out of my 79 my tablet of the mind was always in use, and time brings everything to its end.

Two days after my last writing, I again attacked *Phanerosis*, and, by grace from above, I succeeded at last in grasping the concatenation of the author's sundry premises, and it banished at once and for ever those perplexities occasioned by the faulty rendering of the many distinguishing names appearing in the ancient writings into Lord and God in our vernacular version. I wish to write very soon about the day of baptism, as I greatly desire to deliver myself wholly and for ever to my Redeemer, who bought me when I was not worth the having—this week, weather permitting.

Your affectionate friend,

C. H. ROSS.

Brother Holmes, in forwarding the foregoing letters, reports Mr. Ross's immersion, and says:—

"I found him a very intelligent man. He answered with alacrity all the questions volubly and with gravity. At one point he burst into tears of joy, and said, 'I have been 54 years in this country looking for light, and never heard of Christadelphians in Dunedin, or saw your advertisement until I met the *Witness*.' He afterwards broke bread with us, and went on his way rejoicing."

THERE are people who dress their persons in the height of fashion while they let their minds go in rags.

THE PRESENT KHEDEVE OF EGYPT.—Abbas Pasha, the young Khedive Egypt, dislikes the presence of British power in the land of the Nile. His annoyance at the supremacy of the English in his own country is but ill-concealed. He is said to have gone so far as to make a formal request to his titular suzerain, the Sultan of Turkey, Abdul Hamid II., to obtain the recall of Lord Cromer, the British Minister to Egypt, and to send Turkish soldiers to take the place of the British troops which now occupy the country. The young man does not realise the situation. The removal of British soldiers from a country where they are placed by the British Government is a feat which the Sultan would certainly not undertake unless supported by other Powers, who, however, are not likely to interfere. Meanwhile, Abbas is reported to have fallen in love with Zekie, the Sultan's daughter, and a marriage is reported to have been arranged between them. Zekie is in her 23rd year.

INTELLIGENCE.

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

All Intelligence communications must be in Birmingham by 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.

Our hearts have been gladdened by the return to fellowship of brother Roper, after a long estrangement. Lectures:—December 17th, "The promise to Abraham;" 24th, "The reward of the Righteous and destiny of the Wicked;" 31st, "He is coming;" January 7th, "Aaron a type of Christ," brother Fugh and brother Hobbs.—GEORGE HOBBS.

ACOCK'S GREEN.

Public Hall, 11 a.m. and 6.30 p.m.—The public lectures for the month are as follows:—January 7th, "The Birth, Life, and Mission of Jesus," brother Allcott; 14th, "Signs and imports of Christ's coming," brother Taylor; 21st, "The Lord's Prayer," brother Hott; 28th, "Will the Earth be destroyed or not when Christ comes?" brother James Allen.—J. J. POWELL.

BELFAST.

Jane Maxwell, aged 20 years, died on the 11th of January, after a month's illness. She was baptised only two days before her death.

BOURNEMOUTH (WINTON).

We are having a special effort which was commenced by brother Roberts, on January 9th, 10th, and 11th, on the following subjects:—9th, "Will Christ come?" 10th, "For what purpose will he come?" 11th, "When will he come, and are there any signs that his coming is very near." The audiences were not large, but attentive. The brethren and sisters profited much. Our effort continues for four more Sundays, particulars of which later on.—J. WILKINSON.

BRISTOL.

Oddfellows' Hall, Rupert Street. Sunday Mornings at 11; Evenings at 6.30. To those of the household who communicate through the pages of the *Christadelphian*, and who have the ability or opportunity to answer the application now being made by brother Andrew Morris, 5, Albany Terrace, Bradley Road, Trowbridge (see cover notes), we are pleased to say they will also have the opportunity of securing the services of an able speaker on behalf of the truth.

LECTURES.—December 24th, "The Birth of Christ" (brother B. Bradley); 31st, "The four prophetic beasts of Daniel's vision" (brother W. Jenkins); January 7th, "How and when will the stone strike Nebuchadnezzar's Image? or, the Setting-up of the Kingdom of God" (brother A. Morris, of Trowbridge); 14th, "The World to Come" (brother J. Thomas, of Bath).—W. MILLS.

CHIPPING NORTON.

Sister Calcutt has removed to 19, Adderley Road, Saltley.—E. REYNOLDS.

CREWE.

We have discontinued our lectures at Haslington and Shavington on account of the lack of interest, but though no visible results have come from our efforts as yet, we are not disheartened, but comforted by the words of Paul that "If the gospel be hid, it is hid to them that are lost in whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." At Christmas we had several strangers to tea with us. After tea the Sunday scholars gave a service of song, entitled "David," under the leadership of sister May and sister Martha Atkinson. Brother W. Heath presided, and speeches were given by brothers May, Malliber, and Atkinson. We intend having a tea meeting and fraternal gathering on Bank Holiday, Easter Monday, March 26th, 1894, and we invite as many brethren from the surrounding ecclesias as can make it convenient to come. We are having a special lecture on Easter Sunday, March 25th, and we will be pleased to accommodate any who cares to come and stay the week end with us. More definite arrangements will be published in next month's *Christadelphian*. The lectures since our last report have been given by brothers May, Malliber, Atkinson, and Heath. We had the presence of brother and sister Hollier, from Whitchurch, on Sunday, the 14th inst. They are at present isolated.—ERNEST HEATH.

DALBEATTIE.

In last month's intelligence, brother Nivison, of Glencorse, Dumfries, is said to be "lately deceased." I am sure I never said that. I spoke of brother Hogg, when spoken to first by brother Nivison, as laughing at the truth, until the whey began to be pressed out of him in the press of truth, then he (brother Hogg) soon became ready for burial, that is, baptism into Christ. I am glad to say brother Nivison is still above ground and well.—S. CAVEN. [The words "lately deceased" were an editorial addition in parentheses, but the printer omitted the marks of parenthesis. The editor confounded brother Nivison with another in these parts who died recently, and whose faithfulness seemed to come into relief against the background of death.—EDITOR.]

DERBY.

On December 27th, JONA WESTMORELAND (16), daughter of brother and sister Westmoreland, was baptised and received into fellowship the following Sunday. A most enjoyable ecclesial tea meeting was held at brother Wood's house on January 3rd. Each brother present was prevailed upon to address us, and did so in an earnest and encouraging manner. At the annual meeting, on January 7th, the election of serving brethren was satisfactorily disposed of, and the reading of the past quarter's reports by the treasurer and secretary revealed a fairly prosperous state of affairs. We all fervently echo the entreaty, "Lord Jesus, come quickly."

DOVER.

Brother Brand reports the obedience of the wife of brother Robbins. Brother Hughes, who was present from Birmingham (December 18th), also delivered

a lecture on the previous day (December 17th); subject, "Wisdom, the false and the true." For some months we have been largely indebted to the South London ecclesia for help in proclaiming the truth. Our lectures for January have been as follows:—January 7th, "If a man die, shall he live again?"; 14th, "The Cross and the Kingdom"; 21st, "The paths of life and death"; 28th, "The Coming of Christ and the Battle of Armageddon; the Restoration of the Jews and Re-building of Jerusalem; and the filling of the earth with glory." The last by brother Frank Jannaway.

DROYLSDEN.

Bank Street, Fairfield Road, 2.30 and 6.0.—We have been favoured now for some time with an increased attendance at the proclamation of the truth. On Christmas Day we held our fraternal gathering, when about 80 to 90 brethren and friends from Keighley, Warrington, Oldham, Stockport, and Manchester sat down to tea. The evening was enjoyably spent in a feast on the things of the spirit and praise, addresses being delivered by brethren J. Wadsworth, Keighley; T. S. McNair and J. Harper, Warrington; E. Bellamy and G. F. Willson, Stockport; and J. E. Bamford, Oldham.—J. BATTERSBY.

DUDLEY.

We have arranged to hold our annual tea meeting on Wednesday, February 14th. Tea at 5.30. We give all brethren and sisters a hearty invitation. Lectures for the last month have been as follows:—December 24th, "The Angels—their Nature and Work (Brother Shuttleworth); December 31st, "The Events of the Past Year" (brother Taylor); January 7th, "Christ's Pre-eminence over the Angels" (brother J. Wiggett); January 14th, "Death, Hell, Judgment, and Resurrection" (brother E. Challinor).—H. HUGHES.

GAINSBORO.

Brother Sedgwick reports that the two friends mentioned about two months since have put on the saving name in the appointed way. Their names are JOHN CURTIS (43), and LENA STEPHENSON (28), formerly Church of England.

GRIMSBY.

Brother Thompson, reporting the holding of the quarterly meeting, says the brethren are not getting on very well at Grimsby, yet they hold lectures every Sunday night, at the Friendly Society Hall, Lower Spring Street, and would be glad to see any brother that might be passing.

GRANTHAM.

During the month we have been visited by brother Guest, of London, who lectured on the 17th on "The Resurrection," and by brother Kerry, of Newark, on the 31st, who lectured on "The sure word of prophecy." The annual meeting was held on January 7th, when the ecclesia was found to be in a satisfactory state. Peace and unity prevail, for which we are devoutly thankful.—W. BUCKLER.

HALIFAX.

The annual fraternal gathering was held on Christmas Day, December 25th. There was a large gathering; over 200 sat down to tea. There were visitors from Leeds, Bradford, Heckmondwike, Keighley, Huddersfield, Elland, Sowerby Bridge and Doncaster. After tea a very pleasant and profitable meeting was held. The theme proposed for consideration was "What of the Night?" and was dealt with as follows:—"Day and night: their scriptural significance" (brother Mitchell, of Leeds); "The sad history of the night of sorrow" (brother Z. Drake, of Elland); "Signs that the night is far spent" (brother J. Briggs, of Sowerby Bridge); "Jesus, the sun of the coming day" (brother D. Brown, of Bradford); "Blessings of the cloudless day" (brother William Turner, of Leeds); "Children of the day and children of the night, who are they?" (brother J. Philpots, of Keighley). The addresses were very earnest, on the importance of making ourselves ready for the glorious day that is coming.

The lectures for the past month have been as follows:—December 3rd, "Keys of hell and of death, who holds them? and when will they be used?" (brother D. Brown, of Bradford); December 10th, "The end of the millennium and the beyond" (brother Darlow, Halifax); December 17th, "Faith in Christ; its true character and value" (brother T. Wilde, Golcar); December 24th, "Ezekiel's Temple to be erected in the Holy Land: an infallible proof of the truth of the scriptures," illustrated by diagrams (brother Z. Drake, of Elland); December 31st, "The Song of the Angels" (brother R. Smith, Halifax). We have had brother Gaskell, of Birmingham, meeting with us on two occasions for the breaking of bread. On Sunday, December 24th, he spoke to us the word of exhortation.—J. BRADFORD.

JERSEY (CHANNEL ISLANDS.)

I have great pleasure in putting on record that we have added one more to our ecclesia, bringing the number up to 31. JOSEPH LOCKLEY (29), painter's labourer, was immersed and received into fellowship on Sunday morning, December 24th, 1893. He was formerly among the Baptists. Our Sunday evening discourses are better attended than formerly, and enquiry is abroad. The singing class continues to prosper.—S. G. HAYES.

Writing again, January 11th, brother Hayes says: "Although I have no further additions to our numbers to report just now, yet there a few items which I think will be found suitable for the intelligence columns of your magazine. They are the following:—There have been six immersions in the year. Last week the yearly meeting of the ecclesia was held, and our financial position found to be very satisfactory. All expenses incurred have been fully met, and there remains a balance of a trifle over £12 in the hands of the finance brother, which amount we propose to devote to the establishment of a Sunday school. The idea has been in contemplation for some time past, but we consider we are now quite prepared to carry it out. We also intend to form a book club and a Christadelphian library for the loan and sale of books and pamphlets among the brethren. This will involve the purchase of a bookcase, &c.

The printing of the rules and the insertion of the names and addresses of all the members in a book by the recording brother are other items on our programme.

LEEDS.

Great George Street.—We held our annual fraternal gathering on Tuesday, December 26th, 1893, when about 250 brethren and sisters from our own and the various Yorkshire ecclesias sat down to tea. After tea we had a good upbuilding in the truth. Brethren from other ecclesias spoke to edification. Our lectures for December have been as follows:—December 3rd, "Heirs of God and Joint Heirs with Christ: Who are they, and what is their inheritance?" (brother Cook); 10th, "The Church of God: Is it composed of Clergy and Laity?" (brother Smith, Halifax); 17th, "The saints' secure abode: Is it in Heaven or on Earth?" (brother Turner); 24th, "Good Tidings of Great Joy" (brother Turner); 31st, "Resurrection—not Death, the Gate of Life" (brother Hall).—R. W. THORP.

LINCOLN.

It is my pleasing duty to report obedience to Apostolic faith by Mrs. LENA STEVENSON, of Gainsborough (28), formerly Church of England, and daughter of brother Bilham of that place. She was immersed into Christ on January 6th. She will be a welcome addition to the few brethren and sisters in Gainsborough. We are still proclaiming the truth in this benighted cathedral city. We have a few interested strangers whom we hope to see brought into the household of faith. The lectures have been given by brethren from surrounding towns every alternate Sunday, and our own brethren between.—J. HARLEY.

MANCHESTER.

Meeting Room, 198, Brunswick Street, Ardwick, 3 a.m. and 6.30 p.m.—We cannot report much progress so far as numbers are concerned, but there are several much interested. Since our last report, sister Grimes from York has come amongst us. With the help of brethren from Oldham and Stockport, we have lectures every Sunday, but the meetings have been rather small of late owing to so much sickness amongst us. Brother and sister Smither have had great trouble this Christmas owing to the sudden death of their youngest son Walter, a promising youth of 17 years, their greatest grief being in the fact that he was not in the truth, though a regular attendant at the lectures. They have the sincerest sympathy of the ecclesia.—J. E. ASTIN.

NEATH.

We are pleased to announce an addition to our little number in the person of sister Moor, formerly of Bristol ecclesia. Also that we have had several brethren visitors from a distance. We meet as usual at 22, Florence Street, where our daily needs are ministered unto in the spirit of truth, while we wait the restoration of all things spoken by the prophets in the only hope of eternal life.—J. TUCKER.

NEWARK-UPON-TRENT.

We are now in a better position to place before the stranger the truths of the gospel which has made

us free, having taken another room in a more central part of the town, which is named "The Assembly Room," formerly used as a savings bank. We thank God for this opening, and are making a special effort during the month of January. The first lecture was delivered on Sunday, January 7th, by brother H. Fidler, of Nottingham, subject, "Man's origin, nature, and destiny," which was listened to by a small but attentive audience. Although small, it was the largest we have had for a long time. We have large posters on the walls, and are distributing small handbills each week. At the breaking of bread brother Fidler comforted and helped us by his exhortation. We were cheered by a visit in December of sister Collyer, Leicester, and on another occasion by the company of brother Frank White.—W. WALKER.

NEW ROMNEY.

Brother Whitehead reports that brother File and sister Martha Beard were united in marriage on Monday, January 8th inst. On the evening of the marriage some of us attended at our brother Beard's house, and sang Psalms and hymns together. The members of the ecclesia met on December 26th, and spent a very pleasant evening together. The subject spoken upon was "Humility." Sister Oswald, from Dover, spent her Christmas time with us; and we were cheered and refreshed by her company.

NOTTINGHAM.

Chaucer Street.—Since our last report we have had the pleasure of assisting into the name of Christ by immersion, MINNIE KING (17), daughter of brother and sister King; EDWIN KIRK and ELIZABETH KIRK, his wife (the former is brother to brother J. Kirk, of Sleaford); ANNIE ADCOCK, wife of brother Adcock; and PHILIP ELEV (20), dispenser, a young man whose appreciation of the claims of the truth has enabled him cheerfully to come a distance of four miles from his present abode at Ruddington to attend the Sunday School and the lectures. While rejoicing in this evidence of the continued advance of the truth in this locality we have the usual saddening reminder of the absence of our Master and the World's Regenerator in the amount of sickness and distress characteristic of this time. Shortness of work and disablement through illness are common in our ecclesia as in many others; but we aim at the fulfilment of the injunction, "Bear ye one another's burdens, and so fulfil the law of Christ" (Gal. vi. 2). Our tea meeting, held on the 26th December, was well attended, and the after assembly for exhortation and encouragement was considered by many to have been one of the most enjoyable and profitable we have had in Nottingham. The virtues commended in 2 Pet. i. 5-8 were chosen as subjects for the various speakers. The lectures continue to be well attended.—S. RICHARDS.

NUNEATON.

The truth seems to be making its power felt in Nuneaton. Three more have given in their names for immersion. Our lectures for the month are as follows:—December 17th, "Christ as a Man of Sorrows" (brother Chaliner); 24th, "Watching—its object and result." (brother Hands, Nuneaton);

31st, "The Rich Man" (brother Todd); January 7th, "The Earth's Future" (brother Wood, Tamworth).—W. G. HANDS.

OLDHAM.

We rejoice to announce the obedience of Miss AMY GREENWOOD (27), formerly Church of England, and who is now residing at Little Common, Bramp-ton, Chesterfield. She was immersed here on January 1st after an intelligent confession of the faith. Our new sister formerly resided near Oldham, and came to our lectures, but has been at Chesterfield for the last two years. As she will be in isolation, we pray that our Father may be pleased to bless and strengthen her, so that she may be able to overcome the evils of this life, and have an abundant entrance into the Kingdom. Our lectures are only poorly attended at present, though we advertise them freely. The subjects for month have been—"December 17th, "The Hallelujah Chorus—What does it mean? Who are to sing it? and, When is it to be sung?" (brother J. E. Bamford); 24th, "The Greatest Character in History" (brother A. S. Wadsworth, of Keighley); 31st, "The Reformation; or, Good Things to Come" (brother S. Ormerod); January 7th, "The Christadelphians: Who are they? Are they Infidels or Christians? (brother W. Cockcroft).—J. E. BAMFORD.

PETERBOROUGH.

Temperance Hall, Lincoln Road.—We are still holding fast to the teaching of the Apostles and Prophets, and endeavour to show to others that light which has been vouchsafed to us concerning the glories of the future age, but few will listen, and fewer still will give heed to the words of life connected with it, and in our efforts to enlighten those who are in darkness, we have been assisted by the following brethren:—Brother T. W. Gamble, of Leicester, September 10th, "Religious Mistakes"; brother W. Owlser, of North London, October 15th, "The Old Roman Empire"; brother F. W. Porter, of South London, November 12th, "Christ in the Earth Again"; brother Bosber, of North London, December 3rd, "The Hope of Israel"; brother Frank Jannaway, of South London, December 17th, "The Speedy Uprise of a New Power in the East." We have also to record the loss, by death, recently, of the youngest child of brother and sister Read, who have our sympathy in their bereavement.—L. HARVEY.

PORTH.

We are glad that we are able through the instrumentality of the *Christadelphian* to inform the brethren and sisters all over the world, of the return of our dear brother and sister, David Bird, and Ellen, his wife, to our fellowship. Since their return, the few that are in Porth earnestly advocating the truth as it is in Jesus, are meeting at their house, at Watts Town, about one mile and a half from Porth, rejoicing and embracing the promises, commemorating with love and sympathy the agonies and death of our Lord Jesus Christ; rejoicing also that we have been privileged to go out and meet him at his return.—PHILIP PHILLIPS.

PONTYPOOL.

Our tea meeting duly came off to the satisfaction of us all. Brethren and sisters were present from Newport, Abergavenny, and Aberdare. We were greatly edified and encouraged by the seasonable words of advice and love from brethren Jefferies, Collard, and Hauler, of Newport; James and Ralph, of Abergavenny; also brother Haines, of Aberdare, and our own brethren. "Behold how good and pleasant it is for brethren to dwell together in unity." It is our pleasing duty to report the addition to our small and humble flock of brother JAMES FEWTRELL, of Nantyglo, a mountainous district about nine miles from this, who, after absenting himself from the table for a considerable time, applied to us for fellowship. After adopting our basis of fellowship, he meets with us in remembrance of the Lord's death, "until he come." Brother Fewtrell is a very intelligent brother, and will be of great help to us in proclaiming the light and liberty of God's word in this dark and degenerate age. The lectures have been:—"Is the belief in Heaven and Hell going at death popular delusion" (brother E. Schofield, Newport.) Others by ourselves have been:—"The Gospel of Christ," "Glimpses of the Kingdom," "The Kingdom of God—what is it?" "The pre-existence of Christ," and "Hell of the Bible."—W. WHITEHOUSE.

SHEFFIELD.

We are pleased to report that two others have put on Christ in the appointed way through the waters of baptism—on December 23rd, 1893, FRANK MAXFIELD (neutral), son of brother and sister Maxfield, of Birmingham; and on December 29th, 1893, Mrs. MARY JANE TURNER (formerly Church of England), sister in the flesh to brother Scott, who recently died in London. We held our annual tea meeting on December 27th, 1893, when about 40 brethren and sisters were present. After tea the evening was profitably spent in singing and addresses by the brethren. The following day we held the Sunday school children's tea, when about 100 scholars and friends were present; afterwards, recitations and singing were rendered by the scholars, also the distribution of prizes took place. On the 29th, the young brethren of the Improvement Class held their tea meeting; after tea short addresses were given by the members.—H. W. LEAH.

SLEAFORD.

We regret having to report the loss of our sister so recently added to our little meeting, viz., Mary Ann Simmons, by removal, yet we rejoice at the fact that she is not lost to the truth. She has removed to London, N., and will meet with the brethren and sisters at Barnsbury Hall, Islington. Therefore, our loss will be their gain. Her address is 88, Angel Road, Upper Edmonton, and she would be pleased if any brother or sister living near would call upon her and make themselves known. We purpose (God willing) making another effort to spread the glorious news of the gospel at Sleaford shortly, and shall be pleased to receive any help in the shape of lecturer who can see their way to proffer help in that way.—JNO. KIRK.

SOUTHAMPTON.

On December 26th we held a fraternal tea and meeting at the Polytechnic Rooms, Hanover Buildings. We sat down with brethren from Bournemouth, Portsmouth, Salisbury, Bristol, Islington, and Sydney (New South Wales). After tea, we spent a very pleasant evening. The subject discussed at the meeting, "Our High and Holy Calling," was handled very effectively. Addresses were delivered by brothers Jarvis, Judd, Randall, Davies, Sargent, Wyatt, Barton and Burridge; brother Wylie presiding. On January 5th we held our annual business meeting. On account of the departure of brother Davies, brother Judd was elected secretary. The secretary's address is now 67, Lower Alfred Street, Derby Road, Southampton. It is with regret that we have to announce the coming departure of brother and sister Davies and brother and sister Wylie for Sydney, New South Wales. They anticipate leaving England on the 9th of March with brother and sister Barton.—JAMES JUDD.

SPALDING.

We have again to announce a loss through the removal of sister S. A. Todd to Hitchin, where, we fear, she will be in isolation. She will meet as frequently as possible with the brethren at Bedford or Cambridge, if there are none nearer.—A. WATKINS.

SWANSEA.

The brethren held their annual tea meeting on Christmas Day, when we had the pleasure of the company of several brethren from Neath, Llanelly, and Morriston. After tea, a profitable time was spent, in compliance with the command, "Exhort ye one another," addresses being delivered by brethren Morgan (Neath), Chidzoy and Palmer. On December 27th the children of the Sunday School came together for their annual Christmas treat, and after tea, a magic lantern amused and instructed them with a series of pictures of the Holy Land and Egypt. The prizes were distributed to the successful scholars. Brother J. Rees has resigned fellowship. The Secretary reported at our last quarterly meeting the year's losses in numbers, being, by removal 7, and death 1, and, in addition, by removal, brother and sister W. Jones (Mumbles), and brother and sister W. Thomas (late of Llanelly), who are now members of the Swansea ecclesia. The subjects of lectures have been:—December 3rd and 10th, "The Man of Sin: his Birth, Life and Death" (brother G. E. Palmer); 17th, "The Broad and the Narrow Way" (brother S. Heard); 24th, "The Song of the Angels—'Peace on Earth and Goodwill toward Men'" (brother A. Chidzoy); 31st, "The Second Coming of Christ" (brother S. Heard).—THOMAS RANDES.

AUSTRALIA.

ALBION PARK.—Brother D. McKinlay reports the induction by baptism into Christ of two on July 11th and one on October 9th, namely, ELIZABETH A. PARKINSON (wife of brother A. Parkinson), formerly Wesleyan; WALTER J. FERGUSON, formerly neutral; and HENRY FAUX (on October 9th), formerly Wesleyan.

BALLARAT (Oddfellows' Hall, Albert Street).—It

is with pleasure we announce that another has chosen to be numbered with the people of God in this place in the hope of ultimately being associated with the divine family in a more perfect manner than is possible during the days of our probation. Mrs. ANNIE WALKERDEN, formerly Salvationist, was baptised for the remission of sins, and now waits with us for the return of the Life-giver from Heaven.—J. C. GAMBLE.

BEECHWORTH.—We still assemble ourselves together on the first day of the week to keep in mind the things which make wise unto salvation, having also a Bible Class on Wednesday evenings, where we are now going through "The Ways of Providence," having just finished the "Apocalyptic Lectures." One of our number, sister Cathu, has removed to Sydney, where she will meet with the brethren and sisters. Our number has been increased by the addition of ANDREW BECK, formerly Seventh Day Adventist, who was led to see that the keeping of a Sabbath at this time is but a mere "tradition of men," and therefore to be given up. He was immersed on October 4th, and rejoices in the truth. Brother and sister McCaw have also returned from New Zealand, where they have resided for some time, and again meet with us. We are having a number of your "City Hall Lectures" reprinted for sale and distribution. I think the sowing time must be nearly over. "Confusion worse confounded" seems to be rapidly overtaking the affairs of our "world rulers of this darkness."—A. LADSON.

GOODWOOD PARK.—"I was very pleased with the letter by brother Irwin in the October number, and the remarks on holiness among the brethren, and I fully endorse them. I often wish that I could meet and converse with brethren who write for the *Christadelphian* from time to time, but as that is impossible, I prefer to do the next best, and that is by sending my mite towards the *Christadelphian*, and so help to spread the truth, in this day of darkness. As we read the *Christadelphian*, though we cannot see one another face to face, we can read of our welfare in the Lord. How our hearts go out after Christ when we read of his glorious promise, "I will come again and receive you unto myself, that where I am ye shall be also." Does not every true brother long for his coming.

MELBOURNE.—*M. U. Hall, off Library, Melbourne. Sundays, 11, 5, and 7; Tuesdays, 8.*—Since last writing, brethren Barlow and McGibbon (as ecclesially appointed), delivered four special lectures in Collingwood, on Christ's two appearances, the attendance of the stranger being respectively 40, 90, 40, 30. The results are yet unseen. The ordinary lectures have been:—"The Bible"; "The Bible's Inspiration"; "The Kingdom of God, as it was in its beginning, as it is now, and as it ever shall be"; "The Trinity of the Bible"; "Paul's Answer to the Philippian Jailer"; "The Lion of the Tribe of Judah." We have also to record the removal of brother Unsworth and family to Lilydale, and of sister Slade, jun., to New Zealand. We have had the pleasure for two consecutive Sundays of the company of brother Captain Stonehouse and his sister-wife, during their stay at the port.—H. ROBERTSON.

NORTH GOOLWA.—"This is Sunday, and having got from post yesterday our beloved *Christadelphian*, I made a greedy attack upon it, having hungered for it for days (as I usually do) previous to its arrival

On page 388 you inquire, "Is it worth going on with?" and I answer, surely it can never cease with our hearts stirred to the very core by the 'Day of His Coming.' Surely the faithful will strain every nerve to have that continued from which we derive such help and comfort. I trust each one will do in this matter what his hand findeth to do. Well, I read on till I came to the one thousand pounds bid for the capture of Mr. Editor to be caged, At this I could not repress a hearty laugh. 'Well,' I thought, 'we have at last discovered your value, at least to the world that lieth in wickedness.' But, please, sir, we cannot let you go at that price. Even if it were permitted, your experience would only be that of your former brethren in tribulation, who were captured, and no such price was offered for them. We are told they sang in their cage, as all that class of birds can, and I have no doubt you could too, if the powers that be possessed the power to take that much care of you. But this is a small matter compared with perils among false brethren, of which you have had considerable experience. But really this is no laughing matter in view of such a deplorable exhibition of darkness. We thank the great covenant-keeping God that His promise is, 'I will never leave nor forsake thee,' and who are they that can harm us if we continue 'followers of that which is good.' So, rejoice in the Lord always."—E. SMITH.

TINTENBAR.—"So far we are unable to report any additions to the truth in these parts, which perhaps is because we are not anxious enough to cause our light to shine before men, and too much given to taking part in the affairs of this world. Oh, may we feel our obligation to preach the Word of Life to all men more. May we take advantage of every opportunity to say 'come,' and may we ourselves be ready with well-trimmed lamps and a wedding garment, so that we be not ashamed in the presence of our Lord at his coming. We often have the pleasure of brother H. Fletcher's company at the breaking of bread since he has come to Byron Bay to live. I send you a paper with the *Review of Reviews* advertisement in it. I have it in for 12 months. I was surprised when the editor accepted it! It is very unusual."—GEO. A. GARDNER.

CANADA.

ELKHORN.—We are pleased to send word that another has entered the race of life. It came upon us a surprise. After giving us a satisfactory reason for the hope within him, we baptised him into the only name given amongst men whereby they may be saved. His name is SAMUEL BOYER (26), formerly neutral, the son of brother Henry Boyer, of Doon, Ontario.—J. W. ELLAM.

ST. JOHN (N.B.).—Since our last report we have lost a regular attendant at our meetings by the removal of sister A. M. Raleigh to Boston, Mass., but we have had two additions. The first was T. HERBERT GREGG (31), formerly Episcopal, who was immersed on June 14th. The other was Mrs. LILLIAN CHAMBERLAIN (20), formerly neutral, who put on the sin-covering name on August 30th. The great enemy, death, has also been at work in our midst. On September 22nd brother George W. Elston, aged 49 years, fell asleep, after about ten days' illness.

He left a wife (sister Elston) and five small children. Brother and sister Elston lived at Westfield, about eighteen miles from St. John. Quite a number of the brethren and sisters went up to the funeral on Sunday, the 24th. The day was fine, and there was a large attendance of neighbours and friends, who gave great attention to the word that was spoken. After the service at the house, we laid our brother away in a pretty burying lot on one of the beautiful hill sides of the river St. John, to await the coming of the Master. Brother Peebles, of Moncton, has had a severe trial by the death of his youngest daughter, aged 14. She was brought here for burial. Our visitors during the summer and fall have been as follows: From Boston, sister Sewell, brother John B. Raleigh, sister Annie Raleigh, sister Mary McKellar, and brother Fairbrother; from Moncton, brother and sister Hayward, brother Peebles, brother Townsend, and sister Stratton. Our Sunday evening lectures are only fairly attended.—B. J. DOWLING.

TORONTO.—Brother Smallwood reports the immersion of ALBERT WILLIAMS, brother in the flesh to sister Scott, who put on the sin-covering name in the appointed way on December 7th.

NEW ZEALAND.

DUNEDIN.—Brother Holmes announces the obedience of CHARLES HENRY ROSS (79), after questions which, notwithstanding his great age, he answered with alacrity and gravity. He was buried in water and rose again to walk in newness of life on the 21st November, 1893. He has resided for 54 years at Seacliff, near Dunedin. He was born in Trieste, a seaport of Italy, was educated at the Roman Catholic Academy, and left Trieste at 25. Some interesting particulars will be found elsewhere.

TIMARU.—Brother Seward reports better progress this year than at any time heretofore. "We have been sowing for some time past the seed, and have seen a gathering which we hope will be for eternal life both to ourselves and those who have obeyed the truth during the past year. The following have obeyed the truth since we last reported:—Mr. W. HUNT and Mr. W. FURBY on February 5th. Mrs. W. HUNT and Mrs. W. FURBY, wives of the above, on February 10th. Mrs. R. G. WILSON, wife of our late brother, whose death took place during 1892. On March 3rd, Mr. J. ROWBOTHAM on March 10th, and Mr. S. SHRIMPTON on May 29th, 1893. The truth has been placed before the alien by brother King in the outlying districts at different times, but as yet no good result has manifested itself, but "the increase is of God." According then to His will we have to leave it, knowing that if we do our duty, we shall not lose our reward in whatever sphere we have laboured for Him, "whom not having seen we love."

WELLINGTON.—Brother Lesueur reports the obedience of Mrs. AGNES FOX (53), (formerly Congregational), who, after a good confession, put on the sin-covering name in the appointed way, on November 2nd. On November 15th her daughter, Mrs. MCKINLEY (Presbyterian), daughter-in-law to sister McKinley, of Christchurch, after a similarly good and intelligent confession, also went through the waters of baptism. Both mother and daughter are now with us, enabled to rejoice in the saving power of God's holy word, waiting and looking forward to

that time (viz., the second appearing of our great High Priest), when this mortal shall be clothed with immortality, and death swallowed up in victory, through our Lord Jesus Christ. On Sunday, 13th inst., brother Thomas Baker, of Woodville, lectured to a goodly number of the alien in Spiller's Hall, Boulicat Street, where we meet every first day for breaking of bread; subject, "The Times and Signs of Christ's Second Advent." Again on Monday night he lectured; subject, "Man in Life, in Death, and in Eternity." There were fewer present on this occasion, but a very attentive hearing was accorded.

UNITED STATES.

BROOKLYN (N.Y.)—"Since the organization of a lightstand in Brooklyn, our feeble endeavours to hold forth the truth as it is in Jesus have been based upon a meek and contrite spirit, and with an eye single to God's glory. Since our opening we have had added to our list of members sister BLAIR and her daughter, formerly of Omaha, Nebraska, who have taken up their residence in Brooklyn, also the husband of sister Price, who was inducted into the saving name of Jesus Anointed after witnessing a good confession for the faith under the supervision of the Jersey City ecclesia. Our lectures have been as follows:—"The Bible Salvation of Man" (brother Coddington); "The hope of the promises made of God unto the Fathers" (brother C. C. Vredenburg); "Why the Bible should be believed" (brother T. McMechan); "The Gospel of Christ" (brother H. Hartley); "They that be whole need not a Physician" (brother J. M. Washburn); "Christ as King" (brother William Ingelsby); "The Temple of God" (brother J. Coddington); "The 12 tribes of Israel constitute the Kingdom of God" (brother William Minnerly); "The Temple of God" (continued) by brother J. Coddington."—WILLIAM MINNERLY.

CONWAY (ARK.)—"Our little ecclesia here have not had any new additions this year to encourage. We have lectures as often as we could in other places, and truly glad we are to say not without fruit. At Clinton, where there was a good field for the seed of the kingdom, we work hard, and also at Choctaw, near by, we also put in some good work. The following put on the name:—H. L. JENINGS and his wife, sister Jenings's mother, Mrs. HUIE, brother L. J. POWELL and his wife. These all confess the great things in the faith and name of Jesus Christ, and were 'planted in the likeness of his death, raised to walk in newness of life.' Is not this encouraging? Sister M.E. Deloziar has visited us from Mo., but she has left us to spend the winter in Florida, with the brethren and sisters at Gainesville and Windsor. She is a power and strength to any ecclesia. We are now lecturing in this place (Conway) once every week, and hope to keep it up as long as we can."—JOHN W. TRAS.

DALLAS (TEXAS)—"To-day the December number of the *Christadelphian* was handed to me by our beloved brother S. T. Blessing, which made me sad, as the December number of 1892 was the last one that our beloved sister, my wife, Eliza M. Hough, read. She fell asleep in Jesus to-day, December 22nd, 1892, one year ago. She was always glad as well as myself to see the time for the next *Christadelphian* to see the 'Signs of the Times,' and other movements that point to the near approaching

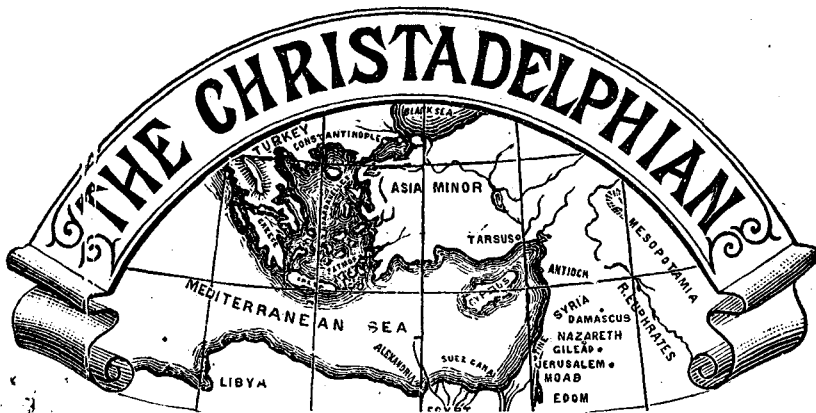
of four 'absent Lord, as has been our custom since 1882. This year has been my greatest year of trial since I put on the only saving name. At times it was all I could do to bear up, but I could always be comforted by sitting down and reading the blessed word. My beloved sister-wife was a great strength to me, she was a strong faith woman and a great Bible reader, and was always ready to give an answer for the hope that was within her. I have been very lonely without her. I know the time is not far distant when I will meet her again, never to part. Since the series of lectures, delivered by brother A. R. Miller in October, some interest has been taken in the truth; some have called on brother S. T. Blessing for reading matter of our faith."—V. C. HOUGH.

JERSEY CITY (N.J.)—"On Thursday, November 30th, the ecclesia held its semi-annual tea-meeting in the hall, where a most enjoyable season was spent. It was by far the largest gathering ever held, the number present being about 150. On Saturday evening, December 9th, we had the pleasure of assisting another to the obedience enjoined by the gospel, in the person of Mr. T. C. PRICE. He was a quick learner, and if he proves as faithful in the new life as he was energetic in coming to the knowledge of 'the way,' he will do well."—C. C. VREDENBURGH.

SAN FRANCISCO—"During the year, we have assisted five to put on the only name given under heaven whereby we may be saved, Jesus Christ, the righteous one. Their names are as follows:—Sister POWLEY, brother J. O. FOSTER, sister GLAZIER, brother and sister ZINSLEN; the two latter are Germans. We have also gained by removal, brother Cook, from Salem, On. As you would see, we lost sister L. Clark by marriage and removal to Rochester, N.Y. Brother Foster, sister Foster and sister Powley, mother of sister Foster, left us for San Diego, their ultimate destination being Arkansas. We meet every Sunday, brother W. A. Clark lectures, after which we have the breaking of bread, in California Hall, Clay Street, Oakland. We do not have many strangers attend our lectures, but it is gratifying to see there are a few more interested whom we hope to see embrace the glorious hope of eternal life."—JAMES CHEETHAM.

THE practical applications of aluminium are multiplying so rapidly that it bids fair to become the characteristic metal of the future. The so-called "new" metal is as old as the aluminiferous clay or loam from which it is extracted, and this earth of ours probably contains more of it than all the other useful metals put together.

A BEAUTIFUL BRIDGE.—A natural bridge of chalcodony has been discovered in Arizona by some mining prospectors. The bridge is formed by a tree of agalised wood spanning a canyon of forty-five feet in width. It is supposed that the tree after it fell became embedded in the silt of some great inland sea, and that the silt gradually became sand-stone, while the wood passed through all the stages of mineralisation until it became a tree of solid agate. Where the bark has been broken away, the colours of jasper and agate are seen, and under a miner's magnifying glass the brilliancy of the colour is clearly brought out.



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

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

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ROMÉ, JERUSALEM, AND PETER.

By DR. THOMAS.

(Continued from p. 51.)

IN the middle of the third century, Cornelius figures as the Roman mouth of that section of professors who now assumed to themselves the title of the Holy Catholic Church. The spirit of the lion fully possessed him, and he spoke with all the loftiness and inflation of his prototype in Babylon. A council was convened in Rome while he was in office, which decreed the propriety of excommunicating the founder of the Novatians, who could no longer tolerate the episcopal arrogance and corruption of the times. In writing to Fabius, bishop of Antioch, on the decrees of the council, he undertakes to delineate the character of Novatus, who, judged by an enemy, would appear a very disreputable person. The extracts given by Eusebius (himself also an enemy to Novatus) from the letters of Cornelius, show the latter to have been truly a wolf in sheep's clothing. He speaks of Novatus "aspiring to the episcopate" which he styles a "precipitate ambition," and a folly. He speaks of "the artifice and duplicity," "the perjuries and falsehoods, the dissocial and savage character," "the devices and wickedness," of "that artful and malicious beast."

The crime of Novatus consisted in main-

taining that the Christian ecclesia was a society where virtue and innocence should reign; and whose members, from their entrance into it, were undefiled by any enormous crime. This most scriptural position, consequently, caused him to regard every society which re-admitted heinous offenders to communion, after the custom in Rome, as unworthy the title of a Christian ecclesia. This gave Cornelius and his adherents mortal offence, which was greatly aggravated by the Novatians obliging such as came over to them from the Catholics to be re-immersed, as a necessary preparation for entering their society. By the maintaining of this impregnable position, the nominally Christian body in Rome and elsewhere was rent in twain. There was now a large minority who . . . renounced all allegiance to the episcopate of the apocalyptic "Synagogue of the Satan." The Novatian minority regarded Cornelius as the Prince of this synagogue in Rome, denied the christianity of what he called "the Holy Ecclesia," and claimed that the true apostolic faith and discipline was with the Novatians or Puritans, and with them alone.

This being the issue between Cornelius and Novatus, and knowing, on credible testimony, the awful corruption of morals

that prevailed, we are at no loss to perceive the bitterness and malignity that inspired the epithets of Cornelius. A man who was contending earnestly for purity would be careful, for the sake of consistency, if for no other reason, to avoid such offences against morality as Cornelius accuses him of. "We have seen," says he to Fabius, "within a short time, an extraordinary conversion and change in Novatus. For this most illustrious man, and he who affirmed with the most dreadful oaths that he never aspired to the episcopate, has suddenly appeared a bishop, as thrown among us by some machine!" Novatus, doubtless, affirmed the truth, that he did not aspire to the Roman Episcopate, as constituted by the novel episcopal system of church law; but he had no objection to act as bishop, presbyter, or elder, with others, upon a pure and scriptural foundation. The means by which he was appointed such, the jealous Cornelius likens to "some machine" projecting him into their midst. The appearance of Novatus, claiming to be Bishop of the Only True Ecclesia in Rome, ordained an elder by three sympathising elders from an Italian province, would create quite a sensation; especially when his presence there was hailed, and his ordination endorsed, by a large minority of the original community. We can imagine how Bishop Cornelius felt by supposing what would be the feeling of Pius IX., the present successor of Cornelius, if a second Novatus were now to appear in Rome, endorsed by nearly half the Catholics of St. Peter's alleged patrimony, as the only true successor of the Apostle! Bishop Pius would no doubt be in a foaming rage, and open his lion-mouth in the most orthodox Babylonian style. He would defame and curse his rival in the fashion and phraseology peculiar to Roman holiness, which claims universal and absolute authority over all.

Cornelius though neither universal nor absolute, yet spoke as an episcopal lion's whelp who felt the spirit of future greatness moving within, and said, "this dogmatist, this pretended champion of ecclesiastical discipline, when he attempted to seize and usurp the episcopate *not given him from above* (whence Cornelius claimed to have received it) selected two desperate characters as his associates, to send them to some small, and that the smallest, parts of Italy, and from thence, by some fictitious plea, to

impose upon three bishops there, men altogether ignorant and simple, affirming and declaring that it was necessary for them to come to Rome in all haste, that all the dissension that had there arisen might be removed through their mediation in conjunction with the other bishops. When these men had come, being, as before observed, but simple and unexperienced in discerning the artifice and villainy of the wicked, they were shut up with men of the same stamp with himself, and at the tenth hour, heated with wine and surfeiting, they forced them, by a kind of shadowy and empty imposition of hands, to confer the episcopate (pertaining to the ecclesia in Rome) upon him; which, though by no means suited to him, he claims by fraud and treachery." This was the roaring of the Lion-like Mouth, A.D. 251. The epithets sounded out against poor Novatus and his brethren, who were doing the best in their power to organize a scriptural association, by which the original apostolic faith and discipline introduced by the converted "Jews and proselytes" from Jerusalem, and strengthened afterwards by Paul's personal ministration for two whole years, might be maintained and perpetuated in Rome; and the Apostasy then so advanced there might be broken up, or restrained: the epithets which denounced this holy enterprise, and the unproved and reckless assertions accompanying them, are in themselves a justification of it. Cornelius claimed to be in possession of holy spirit; and therefore, when voted into office by his copresbyters, to have received "the episcopate from above;" all his sanguinary and blasphemous successors claim the same thing; but his fruits and theirs clearly evince that the only spirit that has worked in them all is the spirit peculiar to the "children of disobedience." We know, by experience, how readily "fellows of the baser sort," pretending to greater conscientiousness, and zeal for religion, busy themselves, for the promotion of their own wicked purposes, in defaming and bearing false witness against men whose lives are devoted to the propagation and defence of the truth. These were evidently the weapons of Cornelius wielded against the company of brethren convened in Rome. The wine and surfeiting story was most likely trumped up for the occasion. The author has been vilified, by so-called "elders," after

the same fashion. The same sort of accusation was circulated against the Lord himself; so that we can endorse the truth and justice of an observation of Dr. Jortin, that "we should not trust too much to the representations which Christians, after the apostolic age, have given of the heretics of their times. Proper abatements must be made for credulity, zeal, resentment, mistake and exaggeration."

It is easy to perceive how deeply Cornelius' episcopal pride was wounded, from the following words: "This asserter of the gospel then," says he, "did not know that there should be BUT ONE BISHOP in a catholic ecclesia—*εν καθολικη εκκλησια*. Novatius and Novatus both knew that, whatever there should be in a catholic church, there ought to be in a scriptural ecclesia, more than one. If the original episcopal plurality had not been departed from, there would have been no place found for an Episcopal Monarch in Rome. Cornelius was such a king in embryo. The "shadowy and empty imposition of hands," which he attributes to Novatus, had made him such; and it is the same sort of imposition, by which all bishops according to "church law" are imposed upon credulous and deceived communities. Sixteen bishops ordained Cornelius, and three ordained Novatus; the whole nineteen claiming to possess the spirit. Which was the bishop from above? Cornelius was ordained first. True; and Saul was ordained before David. Priority, therefore, determines nothing. The anointing of David was the repudiation of Saul. And so it proved with reference to the Five Episcopal Bodies in Rome. The organization of the NEW ECCLESIA in the capital of the empire was, providentially, the first step to the spuing of the Catholic Synagogue of the Satan out of the Spirit's Mouth (Apoc. iii. 16); and to the leaving it upon the Seven Heads, "a wretched, and miserable, and poor, and blind, and naked," carcass; then after to be galvanised by imperial power and authority into a political existence, the judicial termination of which is waiting at the door. It seems that Cornelius avenged his wounded dignity, in true papal fashion, upon the bishops who ordained Novatus; for he says, "one of these, not long after, returned to his church, mourning and confessing his error, with whom also we communed *as a layman*, as all

the people present interceded for him, and *we sent successors to the other bishops*, ordaining them in the place where they were." The successors sent were probably to rule catholic churches formed by the divisions endorsing the corrupt practices and lay discipline of the Cornelian church in Rome.

(To be continued.)

A HABIT of courtesy is not only a duty but a most valuable accessory to life. It acts like a delicate wrapping, which prevents one personality from rubbing and chafing against another; and prevents much of the friction and irritation of life.

IN private life, and in all life, the best motives to action are those which lie outside of self and its supposed interests. To build the ship staunch and safe and the house firm and healthful for the sake of human lives that will be entrusted to them, will lead to a better quality of work than the mere hope of personal benefit to the worker.

HOW READEST THOU?

It is one thing to read the Bible through,
Another thing to learn and read and do,
Some read it with desire to learn and read,
But to their subject pay but little heed;
Some read it as their duty every week,
But no instruction from the Bible seek;
While others read it with but little care,
With no regard to how they read or where;
Some read it as a History to know
How people lived three thousand years ago,
Some read to bring themselves into repute
By showing others how they can dispute;
While others read because their neighbours do,
To see how long it takes to read it through.
Some read it for the wonders that are there,
How David killed a lion and a bear;
While others read it with uncommon care,
Hoping to find some contradiction there.
Some read as though it did not speak to them
But to the people at Jerusalem.
One reads it as a book of mysteries,
And won't believe the very thing he sees;
One reads with father's specs upon his head,
And sees the thing just as his father said;
Some read to prove a peradopted creed,
Hence understand but little as they read,
For every passage in the book they bend
To make it suit that all-important end.
Some people read as I have often thought
To teach the book instead of being taught;
And some there are who read it out of spite,
I fear there are but few who read it right.

One thing I find, and you may find it too,
The more you read, the more you find it true;
But this to find an open eye is needful,
With often prayer, and humble heart all heedful;
The man who reads with pride or inattention,
Will only find full causes of dissension;
The man who reads with modest penetration,
Will find the joy of comfort and salvation.

THE APPARENT FAILURE OF FREE WILL.

THE subject of man's free will has much occupied the minds of thinking people on account of the evils resulting from implanted liberty of action. Superficially considered, it does look like failure certainly, and a groaning world of six thousand years seems to suggest that a Being of infinite wisdom and resource could have contrived some better plan.

In all the vast field of nature surrounding us, nothing possesses unlimited power of action. All the myriad forms that go to make up the earth and embellish its surface which have been endowed with energy have their energy subject to limits. "Thus far shalt thou go, and no further" is the divine fiat, and where spontaneity of action seems to arise from free and unconstrained power, if we trace the power far enough, we see it always results from fixed law.

The most charming results are secured by this method. Nature goes on her way unchanging and unchequered, without jar, or discord, or failure, until we come to man, God's noblest work. What ails creation here? For order, we find discord; for harmony, confusion. Instead of grand success, a stupendous failure, judging by present appearances.

Natural feeling queries from its own point of view, and says "If God's labour was such a success when He placed in nature a fixed quantity of power, why did He not follow the same plan with man? Why not have created him with fixed moral tendencies? Why create man with free will which might lead to disobedience, misery, and death? Why was man placed under restraint? Did not God thwart His own work by first giving free will, and then limit its action by bringing it under law?"

Such reasoning looks plausible, but is really very short-sighted, for as God has changed His method of dealing with man from that of His other works, He must have had some other end and aim in view for man than was intended in the mechanical direction of lower forms of matter, whose design is perfectly fulfilled in their evolution of harmony and beauty, and in their exhibition of divine power, by which they are a lasting pleasure to the Creator. But God needed something more than an exhibition of mechanical power

to make this planet a chapter of joy. There was nothing responsive to God's pleasure, nothing among all His glorious works capable of reflecting the Creator's moral attributes of joy and wisdom; nothing sensible of the fact that "the hand that made it was divine."

This lack of appreciation was a yawning abyss of deep silence intervening between God and His works. A link was needed to take hold of nature and of nature's God, which God proposed to supply in the creation of a groundling, made in the divine image, who would reciprocate the pleasure the Deity felt in all His works. In fact, a companion of His joy and wisdom, of corresponding character, and capable in himself of apprehending the same sentiment of happiness as his Maker. This, then, was the design of man, and it is here we perceive the enormous gulf between man of "free will" and nature mechanically guided. There is nothing outside man capable of the wisdom and happiness that God possesses. If these sentiments are to be perfect, they must be akin to those of the Deity, and only through the instrumentality of free will could they be attained.

When Adam and Eve were created with intellectual capacity, God-like and God-derived, they were made susceptible of happiness. But intelligence is not happiness. It is the channel of happiness. Happiness of the Divine order is character evolved from intelligence rightly directed. May we not venture to suppose that it is so with God, whose righteousness is inherent and wisdom infinite? Then there is no other method for us, for it is impossible to imagine the realisation of God-like joy on any other lines than of mind rightly controlled, which is only another way of expressing choice through the operation of "free will." The difference in this respect between the Creator and the creature lies in the fact that in the one case it flows from inherent wisdom, and in the other, the right guidance of intelligence is a development, by a process peculiar to the creature.

Keeping in view, then, that free will is the indispensable instrumentality of a moral nature, congenial to God and pleasant to man, the study of Adam's probation

as the groundwork affords the most beautiful proof of divine skill, in the subtle and delicate handling of man at the start. All God's arrangements are beautiful, but this inception of them is overwhelmingly grand. We are so used to the simple narration as to be liable to overlook the treasures of wisdom it contains.

We first find Adam and Eve, two "very good" beings in Eden with their God-like faculties, awaiting some exciting cause to bring them into exercise. Coming fresh upon the scene, they could not understand anything around them apart from its action on their sense of taste, sight, smell, &c. As their instincts were a very small proportion of the mental apparatus with which they were furnished, it was necessary that something should be provided for the action of the higher faculties. The Elohim could, and perhaps did, inform them of the respective features of the garden and of the relation of one thing to another, but this was knowledge of a very superficial kind, as all thinking minds will say, for even in our much-vaunted nineteenth century, it is universally conceded that the great barrier to complete knowledge is man's ignorance of the first cause of all things. It is not likely that the angels in charge of Eden would overlook this first principle of knowledge, or neglect to direct man to contemplate God as the Author and First Cause. It was an undertaking of no mean order to initiate perfect novices into the ways of God in such a manner as to reflect his moral attributes by a voluntary recognition and perception on man's part of what God is. If the matter had been entrusted to human hands, probably lengthy dissertations on the subject would have been philosophically delivered, but such a mode would have failed to procure a voluntary recognition of God, in the absence of a presentment of an opposing view of God's relation to all things. The method would not have sufficiently attested to the Deity's supremacy, nor have afforded scope for choice or free will, and Adam would have remained in nature an intelligent automaton. "The fear of the Lord is the beginning of wisdom." Truly it is, but how could fear be induced in the case of Adam? Look where we may and reason how we will, it is impossible to see how God could direct man to the contemplation of Himself as First

Cause and Absolute Sovereign, except by giving some command that would illustrate His supremacy in requiring Adam's obedience. No gentler command could be conceived than that which said, "Thou shalt not eat of the tree of knowledge of good and evil." How else than by law could Adam recognize the supreme authority of his Maker? The nobility of which he was capable could find no expression until he acknowledged the absolute sovereignty of God. This was the foundation stone of happiness, a key to unlock joy and make him a worshipful creature basking in the gratification of his highest faculty. It was an attitude in which he might draw near to God and God draw near to him. It was a sublime arrangement for the benefit of man.

But here we are met with a difficulty. The position is the most intricate and perplexing that can be imagined. Assuming the essence of the command to be a call on Adam to recognise divine authority, of what use was such a command where authority was unchallenged? Adam being very good could not dispute it; the angels could not question it; there was no person in heaven nor on earth to oppose it. Acquiescence under such circumstances could not be a recognition of God on the part of Adam. The command would have had no force. On the other hand, assuming that Adam was forbidden to eat, as a test of obedience and placed under law for that purpose. Of what use was the prohibition unless there was a desire to eat? Adam being innocent did not desire to eat, and being very good, his mind could not incite to disobedience, so that the law was thus far a dead-letter and useless, as law must ever be where there is no evil, for as Paul says, the law was made for the disobedient, for the ungodly, and for sinners. Up to this point, then, Adam was precluded from the advantage of choosing to obey, and was therefore denied the joy of exercising a mental endowment of far-reaching capacity for wisdom and happiness. Though he had God-like faculties he was helpless to get from them any pleasure, either to himself or his Maker. The law did not afford scope for free will nor room for choice, and left his mind in the same nondescript state in which it found it. Was it then a failure? Shall we say that God could give a law, but could not make it effective?

What a splendid device to permit a subtle beast of the field to moralise on the situation "according to its light," whose reasoning, according to appearances, made the law operative in bringing man within its grasp. The conception was sublime. It was perfect, not only as regards method, but as regards results, too, when we remember all what comes out of it. We see the absolute necessity of opposition coming from some source, if man was to have the power of choice. He could not evolve opposition, but he could perceive it, and when it appealed to his own personal advantage, he could either respond to it or restrain it, and in restraining, he would have obeyed and have bowed in worshipful subjection to the sovereignty of God. That such a result was possible is shown by the provision God made for it in the creation of a Tree of Life which was all sufficient as a means of imparting a change of physical nature. The moral nature being unsullied, needed no moral change. Adam and Eve would, therefore, have stepped to the higher platform of worshipping intelligence—nothing more—in perpetuity. This would have been to the glory of God and the gratification of Adam, and being the result aimed at in this incipient stage of probation, the success would have been commensurate with the design. It would have been a finished transaction. But it would not have been the completest form of success.

The character developed by Adam choosing to obey the simple command would have been limited to a recognition of God as a sovereign creator, and of himself as an obedient creature. Adam, as his own saviour, would worship without humility. He would admire without love. He would respect without awe. Surely this of itself is sufficient to justify the Deity's wisdom in creating Adam with a mental balance in favour of using free will to disobey.

The serpent's specious assurance of immediate advantage to Eve completely mastered the warning of death. It was easy and pleasant to accept the serpent's reasoning, because Eve was capable of enjoying just the very things the serpent offered, and her whole nature was stirred at the discovery of her power of gratification. She fell a prey to the tempter's argument; she adopted

his short-sighted view of the situation; she perceived the desirability of improving her state; she reasoned as he did, from instinct; and she gratified her selfish desires at the expense of God's command. It was a case of using her free will to surrender to that which was seen, sensual, devilish, as against the Deity's command. Two principles were enunciated in the transaction, the one of the flesh (or serpent), the other of the Spirit. Together they became the knowledge of good and evil, and Adam was driven from the presence of his Maker, a serpent reasoner, a dying rebel, with faculties aglow with aspiration, yet blighted with disappointment, with fervour for the spiritual, yet grovelling in the natural. Cannot we see in this newly-formed character more room for happiness than was possible in a state of innocence? Cannot we see in Adam a fitness for receiving that higher law of faith with its depths of wisdom whereby he was introduced to a scheme of redemption from the grave? Cannot we see how the free will of a rebel in choosing the things of the Spirit is as superior to the free will of an innocent man choosing the things of the Spirit, as the heaven is high above the earth? Cannot we trace the Creator's joy in this new unobstructed channel for his pity? What scope for mercy! What an opening for His love! What latitude for His wisdom! What a boundless field for grace! There is gladness even for the angels in this more excellent way, for "There is more joy in heaven over one sinner that repenteth than over ninety and nine just persons that need no repentance."

And as to man, his free will has found a greater and a nobler work in striving against sin than was possible in Eden. The battle fought and victory won brings joy to all eternity. A character developed by destroying sin through the eternal Spirit is worth ten thousand lives without the taint of sin. Do we not love that which is good all the more for hating evil than if we never knew evil? What sweetness comes from labour after righteousness. What humble gratitude for forgiveness. What thankfulness for mercy. What rapturous love we bear to him who serves us. And oh, surpassing all besides, is that final chord of praise which celebrates the love of God to us.

MARY G. BRABYN.

A BLAMELESS ECCLESIA.

A PERFECT ecclesia cannot exist this side of the judgment seat; for such can only be when the suffering body of the Mystical Christ becomes the Bride of the Second Adam, becomes bone of his bone and flesh of his flesh, taken out of his side by the power of the word of the truth of the Gospel and perfected at the judgment seat by being made spiritual flesh and bone like unto the Bridegroom. A blameless ecclesia may however exist in this life. That such has existed in all its elements is doubtful. The weakness, ambition, and lust of the flesh is against its existence. Although such an ecclesia may not have existed in the past and may not exist now, yet it is the duty of each and every member of the Lord's household to contribute all he or she can towards the establishment of such. To do this is but obeying the divine command embodied in various parts of the Holy Oracles.

The greatest work the truth has to accomplish in frail human nature is the bringing of every thought and act of the heart and mind into harmony with the will of God, thus making the mind and heart of each child of God obedient to the mind of the Spirit. This work accomplished in each one would make all of one mind and one spirit, a true reflection of the divine mind as revealed in the word, and would constitute all such a blameless ecclesia. There would be no ambition for lording it over the ecclesia, no backbiting, no slanderous speech, no selfish interests to be promoted, no wrongs inflicted, no bitterness or wranglings over diversities of doctrines and practices. Instead, there would be humbleness of heart and mind, brotherly love, kind words, a zealous promotion of the interests of all, guarding each one against the infliction of any wrong, and perfect harmony of doctrine and practice.

In such an ecclesia, love, pure and boundless, flowing eternal from the fountain of love through the word, would surround and cover and fill and spring forth from each and every heart in all the gladsome fullness of a common and mutual and unified joy. All would be as one, thinking according to the Spirit, acting according to the Spirit, living according to the Spirit, helping each other on towards the full fruition of love and joy and life and glory and knowledge and perfection

of being found only in the Divine Nature which is the goal of our faith, the fountain of our love, the realization of the purpose of God in our creation.

Who can listen to the following language and fail to see that it is applicable only to a blameless ecclesia possessing the characteristics aforementioned? "Do all things without murmurings and disputings; that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long suffering, forbearing one another, and forgiving one another." "Where envying and strife is there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." "Wherefore laying aside all malice, and all guile and hypocrisies and envies, and all evil speakings, as new-born babes, desire the sincere milk of the word that ye may grow thereby. . . .

Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ." "Seeing ye have purified your hearts in obeying the truth through the Spirit unto unfeigned love of the brethren, love one another with a pure heart fervently." "He that saith he is in the light and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him." "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one towards another with brotherly love; in honour preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. Bless them which persecute you: bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one towards another. Mind not high things, but condescend to men of low estate. Be not wise

in your own conceits. Recompense no man evil for evil. Provide things honest in the sight of all men."

Brethren, the things enumerated above were written concerning the "one body" (Rom. xii. 5), the ecclesia of Christ, and portray what constitutes a blameless ecclesia in the sight of God and before all men, in this the evil days of our weary pilgrimage to the rest that remaineth to the people of God, and to the perfect ecclesia of the firstborn whose names are enrolled in or for the heavens.

Ah, what joy, what comfort, what peace of mind, what rest to the soul, what revellings in love, what rejoicings in the spirit, what undisturbed feedings upon the truth, would it be to the members of such an ecclesia! It would indeed be a sweet foretaste of all the riches of that feast of love to be spread before the Bride at the marriage supper of the Lamb. But will we ever see such an ecclesia this side of the Great Feast? We may not expect it, yet each one can and should contribute his or her individual share of faith and practice towards securing such an ecclesia, and which the truth demands from each one as a reasonable service of faith and hope and love and practice.

Between the world and the ecclesia of God, a great gulf is fixed in faith and hope and practice. The world is cold and selfish and can only love its own. To come out of the world is to leave its faith, hope and practice. To enter the ecclesia of Christ is to lay hold of the faith and hope and practice set before us in the gospel of God's dear Son. One is a feast of hatred, selfishness, and death. The other is a feast of love, humbleness, and eternal life. Into one we are born by natural generation. Into the other we are born by spiritual generation, even by faith and obedience of the gospel, to be consummated at the resurrection of the dead. As spiritual beings, begotten by the Spirit of Christ through the word, we cannot be both of the world and of Christ. From the attempt to mix the two arise those troubles that militate against the establishment of a blameless ecclesia. There being no affinity between the two in faith and hope and practice, every attempt to mix them detracts from the purity of the ecclesia, and shows that the ones making the attempt are still in the flesh (morally) and not in the Spirit as the gospel

requires. Were all spiritual and none carnal, a blameless ecclesia would exist to the joy and comfort and peace of each and every member, a veritable community of the lovers of Christ and of all begotten in him by the word of the truth of the gospel. To attain to such a position is the great longing of every true Christadelphian. To hasten such a consummation is the labour of faith and hope and love of every true child of God, even suffering wrong, bearing reproach labouring diligently in all humility of heart and mind in the service of the Lord and in behalf of his household. If the fruit of such a labour of love be not apparent in this life to such an one, faith and hope point to its full fruition in the life to come, and the sick and weary heart takes courage thereby and labours on amid every evil surrounding in the work of bringing the ecclesia up to the full measure of a blameless ecclesia in Christ.

The pure in heart behold no evil in a brother who is striving to make his calling and election sure, but the selfish and evil of heart are ever seeking out real or imaginary faults in others that they may have companionship in evil deeds or else wherewith to accuse them before the ecclesia. Whoever is slow to receive or circulate an evil report concerning a brother possesses a noble heart; yet whoever has knowledge of a real fault in a brother and conceals it, wrongs that brother and the ecclesia also. A fault or wrong on the part of a brother, and unknown to the world, should be held secret within the ecclesial pale where discipline in love may secure amendment and the saving of an erring brother.

How weighty and forcible is the following language:—"But the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another. Brethren, if a man be overtaken with a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ." How full of the Spirit of Christ is that language! Will not the

observance of it by each member of the ecclesia be sure to produce a blameless ecclesia, one in which the Spirit reigns supreme? Envy, malice, talebearing, fault-finding, misinterpretation of motive, can find no place in such an ecclesia. Each considers all others as labouring unselfishly for the general welfare and promotion of the truth, and whose rule of action is love and to do the will of God.

Whoever fails to see, and therefore for want of striving, falls short of such duties in the Lord's household, has sadly mistaken the call of the gospel to purity, peace, faith, hope, humility, meekness, love and practice in this the day of our probation for the glory and prerogatives of the eternal world, in which, as the Sons of God, He rules the nations of the earth through them.

Brother, sister, let me have your eyes and your ears for a moment. Read carefully the prayer of a loving Saviour shortly before he was offered up as a sacrifice for the sins of his people. That prayer was for the complete ecclesia, and also for it in its perfect state. Listen to the following brief quotation from it; "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us. . . . Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me."

I will not judge you in this matter. I leave you to your own judgment. Do you think that any one who falls short of discharging in this life the duties laid down in the Scriptures I have quoted can have a part in the glorious consummation of that prayer of love? Look into your hearts, call up in mental review your past faith and hope and practice, as members of the body of Christ, and your present standing in the same, and judge ye where ye stand in relation to that wonderful prayer of a loving Saviour.

In calling you to that personal and self-judgment, I also call myself. How do we stand? Have we injured the brethren? Have we done despite unto the Spirit of of grace whereby we have been called unto the heavenly glory and the common salvation? Have we striven at all times, through the grace of God, to do our duty towards the

establishment of a blameless ecclesia? If not, and we are still at fault, let us hasten to put ourselves in harmony with the Scriptures quoted, and with that prayer of love that fell from the lips of our dear Lord and Master. We may deceive others. We may even deceive ourselves. But there is an eye that cannot be deceived, and that searches the secret chambers of every heart, bringing to the light every secret thought and act; and before the scrutiny of that eye we must all stand, even before the one who uttered that prayer of love to the Father.

L. B. WELCH.

PERSEVERE.—The power of perseverance is astonishing. If a spider breaks his thread 20 times, 20 times will he mend it again. Make up your mind to do a thing, and, as a rule, you will do it.

AN ORTHODOX PUZZLE.—A believer in the "Immortality of the soul," enquires: "Why do we dream in our sleep if we have no soul? and, if we have one, how is it that dreams are so incoherent and extravagant?" The puzzle is at an end when we recognise the true nature of man. We dream because we have a brain, which God has made capable of thought: and we dream incoherently because in sleep the brain is not in full action.

A COMING METAL.—We have all heard of the *blase* butler who wished some one would discover a new beast. Some have wished for a new metal. It seems to have come. It is stated that Dr. Meyer, of Berlin, has discovered a process by means of which aluminium can be produced at *twopence per pound*. In 1828, the price was £1,000 per pound. The price to-day is 4s. per pound. Here we have vast possibilities opened to us. There is said to be ten times more aluminium in the world than there is of iron, lead, copper, zinc, nickel, gold, and silver combined. It is stronger than iron, and more malleable than copper, as hard as silver, and one-fourth the weight, as white as polished steel, and is unaffected by the atmosphere.

BRITISH RULE IN EGYPT.—A few figures may be interesting to show the effect of the British rule in Egypt. In 1877, Egypt was borrowing at 30 to 40 per cent., and its bonds were at 30; it had a yearly deficit of £2,000,000; and the *corvée*, or forced labour on the canals, was crushing the fellahen. Now Egypt borrows at 4 per cent., and its bonds are at par; the revenue is £10,623,000, and the surplus, for 1892, is £788,000; taxes have been remitted to the extent of more than £700,000 per annum; and the *corvée* has been abolished, which is equal to £750,000 more. Notwithstanding this, a great part of the Egyptian Press, much of which is in French hands, is hostile to the British occupation, and seizes every occasion to throw discredit upon it. The Egyptian army numbers 14,000, and there are about 1,500 police in Cairo, most of whom are old soldiers. But the British force, numbering 6,000, located in Alexandria and Cairo, is more than a match for any force that could be raised in the country against them.

**SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN
ECCLESIA, No. 251.**

"Exhort one another."—PAUL.

WE are commanded by the Lord to attend to this ordinance of the breaking of bread "until he come." Most people think it a strange thing if you speak of Christ coming again. The strange thing really is that people professing to be Christian people should think such a thing strange. It does not seem possible for ordinary intelligence to read and believe the Bible without believing in "the coming again of our Lord Jesus and our gathering together unto him."

On the very last page of the Bible, this is what we read in the very last verse but one: "He that testifieth these things saith, Surely I come quickly. Amen. Even so. Come Lord Jesus." Let us imagine some stranger who knew nothing of Christ and nothing of the history connected with the Bible, taking up the Bible, and reading these words. His natural enquiry would be, "Who is this Lord Jesus? and what is meant by his coming quickly? Coming to where? From where? and for what purpose?" Let us try and pursue these questions from the stranger's point of view, and see on what a great rock is founded our hope of the return of the Lord whom we call to mind in the breaking of bread.

Supposing it was a New Testament in which our attention had been caught by the words in question: we should naturally turn backwards to ascertain who this Lord Jesus was. Going right back to the first page, we should find ourselves in the very first verse face to face with "the book of the generation of Jesus Christ, the son of David, the son of Abraham," and presented with a long line of ancestry traced for nearly two thousand years, from Abraham downward to the days of "Joseph, the husband of Mary, of whom was born Jesus who is called Christ." We should find that the child so born was the Son of God and not of Joseph, being conceived by the power of the Holy Spirit. If it struck us with wonder that there should be such a departure from the established ways of nature, we should be informed, "Now all

this was done *that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold a virgin shall conceive, &c."*

Here we should become aware that there had been a writing before the New Testament. Our curiosity might be aroused with respect to this, especially if on glancing through the body of the New Testament we should happen to notice that the Lord Jesus said in his day, "I am not come to destroy the law and the prophets but to fulfil," and again, "all things must be fulfilled which are written in the law of Moses and in the prophets and in the Psalms concerning me." And again the statement of Peter, "To him give all the prophets witness." We should be inclined to ask, "Who were those prophets? What was this law of Moses? To whom did the prophets prophesy? To whom was the law of Moses given?"

An enlightened friend might say to us, "If you want to know, read the Old Testament." We might ask, "Is there an Old Testament?" The answer would be, "Oh yes, it is a much larger book than the New Testament and much more ancient, and contains full particulars on the subject of your enquiries." So getting an Old Testament, we may imagine ourselves interestedly consulting it and finding the full and clear answer to all our questions. We should make the discovery that the birth of Jesus Christ was the end of a long line of operations commencing a long way back in the history of mankind. We should find ourselves indeed taken right away back to the beginning of things on earth. We should find information no where else to be found under the sun, namely, as to why it is that things are wrong with man—as to why evil rather than good, curse rather than blessing, is his portion. We should also find it revealed at the very beginning that God purposed to bring good out of the evil, and to establish blessedness in the place of curse. We should find that a foundation was laid for working out the blessing at the very start. We do not get

twelve chapters into Genesis before we read "all families of the earth *shall be blessed.*" We find the statement connected with a certain man, to whom God said "In THEE and thy seed" shall this be done. This man was Abraham, a Chaldean, to whom the word of command came: "Get thee out of thy country, and from thy kindred, and from thy father's house, and go into a land which I shall show thee." Paul tells us: "He obeyed, not knowing whither he went;" and Stephen, that "he (Abraham) came into this land wherein ye (Jews) now dwell"—1850 years ago—the land of Canaan, Palestine, the Holy Land.

Here was a very interesting — a very important man: "In THEE and in thy seed shall all families of the earth be blessed"—a promise renewed to his son, Isaac; and to Isaac's son, Jacob. Let us fix our eyes upon him—this very important man—to whom Paul informs us "the promises were made" (Gal. iii. 16), by which promises he was constituted "the heir of the world" (Rom. iv. 13). Here is the man through whom and his seed God declared His purpose to work out the purposed blessing. He comes into view at the very beginning of the Bible, namely in the 11th chapter of Genesis; and we may say, he never leaves the field, for by Christ in the New Testament, he is exhibited as the leading figure in the Kingdom of God, with Isaac and Jacob (Luke xiii. 28), and declared by Paul to be the father of all who belong to Christ, his seed (Gal. iii. 29). Indeed, you may say that the whole Bible is a history of the evolution of Abraham in the channel of God's purpose.

For what do we find? That Abraham's son Isaac had a son Jacob, who had twelve sons, who settled in Egypt, where they multiplied greatly for several generations, and became a community so numerous and powerful as to excite the jealous fears of the Egyptians, who sought to destroy them by persecution as the Russians are doing at the present day. From the terrible affliction ensuing, God sent Moses to deliver them, and in prolonged dealings with the Egyptians, visited them with terrible plagues, at last opening the sea for Israel's escape, which the Egyptians trying to cross were drowned. Safe on the eastern side of the sea which had closed over the Egyptians, Israel found themselves in the desert of Sinai, where no supplies of

food or water were to be had. In ordinary circumstances, a huge company of people so circumstanced must have perished; but the circumstances were not ordinary. God was making use of the posterity of Abraham His friend, in working out His purpose with the whole earth. So He sustained with bread from heaven, and water from the rock. The sustenance provided was barely sufficient to maintain life, at which Israel murmured. But Moses informed them that there was a purpose of mental discipline in it; that God might humble them and prove them, and that they might know that man was not on earth to live by bread alone, but by the word proceeding from God. Assembled at Sinai; they were permitted to see the manifested power and majesty of God; and Moses called to the top of the mount, received for them a law for the development of their national and individual life in the land to which they were going. This law is recorded *in extenso* in Exodus, Leviticus, Numbers, and Deuteronomy. When it is discerned in its aims, its completeness and in its harmony, it is found to be the most beneficent law ever established among men, as it is also the most ancient. Here it is in the hands of the Jews to the present day in the very form in which it issued from the hands of Moses. It has not been tinkered and altered as human laws have been in all ages and countries. It has remained unchanged, in accordance with the injunction: "Thou shalt not add thereto or diminish aught therefrom." This fact alone, when duly considered, is evidence of its divine origin.

This is the law referred to when Jesus said he had come—not to destroy but to fulfil the law. At first sight, it seems strange to talk of fulfilling a law. But the strangeness of the statement disappears when we discover from the teaching of Paul, that the law was an allegorical prophecy of Christ, as well as a system of rules for the regulation of Israel's national life.

Armed with this law, and provided with the machinery which it required, Israel, after forty years' disciplinary wanderings in the wilderness, crossed the Jordan under Joshua, to wage a war of extermination upon the Canaanitish occupants of the land. To many people this appears a shocking proceeding. All ideas of this sort disappear when it is

recognised that the enterprise was by divine command, and that the wickedness of the Canaanites (illustrated in Lev. xviii.) assumed such an extreme form as to call for their divine destruction. There is no understanding of the Bible if the participation of God in the transactions it records is ignored. God, who creates, has the right to destroy; and He is the sole judge of the right time. Where this is recognised, there is no difficulty about the command to Joshua, at the head of the Israelitish host, to "slay utterly (the seven nations of Canaan) old and young, man and woman; save nothing alive that breatheth."

The work was partly done, and Israel occupied the country in their place. From this time onward Israel occupied the land with intermissions for over 1,400 years. This was the time covered by "the law and the prophets." The nation lived under the law that had been given to them through Moses, and they received messages through the prophets. Moses had told them it would be well with them if they obeyed the law, but that if they were disobedient nothing but curse would attend them. They bitterly experienced the truth of the latter statement. Time after time they were brought very low because of their non-compliance with the law of God, till at last His patience came to an end, and they were overwhelmed in the whirlwind of His anger and dispersed to the ends of the earth, as at this day. Before this calamity came fully upon them, God sent prophets to expostulate with them. Indeed, the whole course of their history was marked by the warnings of these messengers of God. It is beautifully expressed in the last chapter of 2 Chron. Having told us that the people "transgressed very much after all the abominations of the heathen," the record adds (verse 15) "And the Lord God of their fathers sent to them by His messengers, rising up betimes and sending, because He had compassion on His people and on His dwelling place. But they mocked the messengers of God and despised His words and misused His prophets until the wrath of the Lord arose against His people till there was no remedy." You may remember that Jesus presents us with the same picture in his parable of the householder who planted a vineyard and let it out to husbandmen and went into a far country (Matt. xxi. 33).

At the fruit season, he sent his servants to receive of the fruit, but the husbandmen "took his servants, and beat one and killed another, and stoned another." And when he sent other servants, they did the same to them. Last of all, he sent his son, "and they caught him, and cast him out of the vineyard, and slew him." When the question was asked, "What shall the lord of the vineyard do unto those husbandmen," the answer was "He will miserably destroy those wicked men, and give the vineyard unto others."

Of the messages delivered by these prophets to disobedient Israel, much was by Divine command reduced to writing; and this writing it is that is so frequently referred to in the New Testament as "the Scriptures of the Prophets," which required such and such things to happen to Christ in order that they might be "fulfilled." From these New Testament references, we learn that the predictions of the prophets had much to do with him. Indeed, the angel who communicated the apocalypse of Christ to John in Patmos informed him that "the Lord God of the Holy Prophets had commissioned the revelation," and that "the testimony of Jesus was the spirit of prophecy"—that is that Christ and the prophets were not only not separate and incompatible, but that Christ was the very kernel—the inspiring principle—of the scheme of things that had been communicated through the prophets. When we come to compare the testimony of the apostles to Christ, and the foreshadowings of him in the prophets, we find that this is the case. There was to be a son of David manifested in the course of Israel's future (2 Sam. vii. 10-16; Psa. lxxxix. 35-37; Isa. ix. 6; Jer. xxiii. 5). He was to be born in Bethlehem (Micah v. 2); he was to be despised by the nation and rejected (Isa. liii. 3); but to have a momentary triumph while he should ride into Jerusalem on an ass (Zech. ix. 9), then to be smitten and insulted (Micah v. 1; Isa. liii. 7), his clothes divided, and he himself crucified in the company of vile men (Psa. xxii. 18, 16; Isa. liii. 9). All these things were realised in Christ, who was a descendant of David (Matt. i. 1; Rom. i. 3) born in Bethlehem (Matt. ii. 1); rejected by his own nation (Jno. i. 11), but was the subject of a transient ovation (Matt. xxi. 6-9), was arrested, insulted, divested of his clothes

on which the soldiers cast lots, and was then crucified (Matt. xxvii. 57 ; xxviii. 28, 31, 35).

The prophecy did not stop there. It spoke of his being raised from the dead (Psa. lxxi. 20 ; xvi. 10), and the fact of his resurrection is the chief feature of the apostolic testimony (Acts iv. 33). It spoke also of his ascending to God's right hand, to wait for a season in the presence of the Divine glory, while God's face should be hidden from Israel (Psa. xviii. 16 ; lxxviii. 18 ; cx. 1 ; Isa. viii. 16, 17) ; and nothing is more conspicuous in the apostolic testimony than the declaration that Jesus after his resurrection was "received up to the right hand of God," "ascending to Heaven itself, there to appear in the presence of God for us" (Mark xvi. 19 ; Heb. ix. 24).

Now, in all these things, there is the most tangible reality. Israel was as real a nation as the British or American. The prophets were as real men as any ambassador now living, and their writings as real documents as any despatch transmitted to London. Christ when born, in harmony with their predictions, was as real a baby as ever appeared in a cradle. He grew up with real manhood through all the stages of real childhood and boyhood as really as any of ourselves. He was a real teacher and worker in Israel for three-and-a-half years. At last he was a real prisoner in the hands of a real mob, and stood in a real court before real bearded elderly Jews, and at last, before a real Roman official, by whose order he was taken out and really executed by the dreadful process of crucifixion.

And now on the morning of the third day, the grave into which his real dead body had been placed was really empty. The clothes in which he had been buried were there all right but not himself. Where was he himself ? If nothing further was known, we should have had to say : No one can tell. But within half-an-hour of the emptying of the tomb, he was as really seen and felt as ever he had been during his ministry among the people : First to one, then to three or four, then to one, then to two, then to eleven, then to seven, then to 500, then to eleven again, during a period of six weeks, "he shewed himself alive by many infallible proofs" (Acts i. 3), exhibiting the marks of crucifixion, offering himself to be handled,

eating and drinking food provided for him (Luke xxiv. 38, 43 ; Acts. x. 46).

And then at the end of the six weeks what happens ? He leads the eleven to the summit of the hill standing to the east of Jerusalem, where the Russians have a monastery to mark the spot at the present day ; and there he takes leave of them, saying, "Ye shall be my witnesses to the ends of the earth ; but wait till ye receive power" which I shall send to enable you to give effective testimony. He had said, "I go away . . . it is needful for you that I go away," and now he goes away. "When he had spoken these things, while they beheld, he was taken up and a cloud received him out of their sight." He had said, "If I go away, *I will come again.*"

And now would not our imaginary stranger, passing all these things under his review, have an answer to his question, "Who is this Lord Jesus ? and what does it mean by his coming" ? If any doubt lingered in his mind as to the meaning of the coming (caused perhaps by the fact that sometimes the word coming is used in a figurative sense), it would for ever be dispelled by the declaration of the angels at his ascension as to the sense in which his coming should be. "This same Jesus who is taken from you into heaven *shall so come in like manner as ye have seen him go into heaven*" (Acts i. 11). He would only have to realise that his going away was personal, visible, real and literal to be persuaded that the return of Christ will be personal, visible, real and literal also. It would remain for him but to enquire the purpose for which he was coming, and the state of revelation as to the time of his coming and the signs thereof, to feel all the interest we feel while we surround this table, break this bread in remembrance of him "until he come." And he would join with us in wonderment at the strange state of things in a professedly Christian community that should permit of their thinking it strange that believers in Christ should be "looking for his appearing" according to his promise. "Take heed to yourselves lest . . . that day come upon you unawares, for as a snare shall it come on all them that dwell on the face of the whole earth."

EDITOR.

"THE DAY OF HIS COMING."

THE following is brother Griffiths' method of showing that the Adamic world will be 6000 years old in A.D. 1945, when the 1335 years are ended, according to the calculation which makes that period an over-lap on the 1290 of Dan. xii. 11:—

SUMMARY.

From the creation of Adam (B.C. 4056).

	No. of years.
(a) To the Flood (B.C. 2400) ...	1656
(b) From this to the end of Abraham's 75th year (B.C. 1933) ...	477
(c) From this to the exodus of Israel from Egypt (B.C. 1493) ...	430
(d) From this to the building of the Temple in the 4th of Solomon (B.C. 1014) ...	479
(e) From this to the accession of Rehoboam (B.C. 977) ...	37
(f) From this to the 3rd year of Jehoiakim's reign, the first of the 70 years subjection to the King of Babylon (B.C. 610) ...	367
(g) Duration of Judah's captivity, ending in the first year of Cyrus, also the <i>initial</i> starting point of the 2400 years (B.C. 539-0) ...	70
(h) To the 20th year of Artaxerxes I., the epoch of the 70 weeks and the latter starting point of the 2400 years downtreading (148 weeks of years from the exodus and 49 jubilees from the end), (B.C. 456) ...	83
(i) Remaining years to A.D. 1 ...	456
End of the 1335 years from the Phocian epoch, A.D. 608-0, the latter starting point of the 1260, 1290 and 1335 years	1945

Making the age of the world in A.D. 1945 ... years 6,000

NOTES.

(The letters refer to those prefixed to the items in the foregoing.)

(a) The Hebrew chronology yields this period.

(b) From the flood to Abraham's 75th year is commonly received as 427 years. It is here increased to 477 by reckoning Nahor to be 79 years old when he begat Terah. This is Nahor's age at that time as stated in the Septuagint and the Samaritan—not 29 years as in the received Hebrew text. It seems as if the Septuagint must be right, for if Nahor were only 29 years old when Terah was born, his age at death would be 148 years only, whereas his son lived 205, Abraham 175, and Isaac 180 years. Taking Nahor to be 79 years old at the birth of Terah, the duration of his life is brought to 198 years. That this was his age is strongly confirmed by the fact, that with this exception the Hebrew, Samaritan and the Septuagint agree exactly in the *units* and *tens* in the measure of each generation from Arphaxad to Terah, and only differ by the two latter interpolating a hundred years to each of the first six generations.

(c) The Samaritan and the Alexandrine copy of the Septuagint include within this period of 430 years "the sojourning of the children of Israel, and of their fathers in the land of Canaan" (Exodus xii. 40, 41, and Gal. iii. 17). Dr. Thomas recognises and adopts this view.

(d) This period is shewn in 1 Kings vi. 1 as 479 years. Brother Griffiths makes it out in a separate table as follows:—

	Years.
From the Exodus to the death of Moses ...	40
To the death of Joshua ...	25
Anarchy and Mesopotamian servitude ...	18
Othniel and rest of Israel ...	40
Oppressed by Eglan, King of Moab ...	18
Eliud, and rest (as per Theophilus of Antioch's copy) ...	8
Oppressed by Jabin, King of Canaan ...	20
Deborah and Barak and rest ...	40
Oppressed by Midian ...	7
Gideon and rest ...	40
Abimelech, 3; Tola, 22; Jair, 22 years ...	48
Oppressed by the Philistines and Ammonites ...	18

	Years.
{ Jephthah, Ibzan, Elon and Abdon successively judge the tribes east of Jordan, till the 9th of Eli's judgeship. }	
Remainder of Philistine servitude	22
Eli judges Israel (Septuagint years)	20
Second Philistine servitude ...	20
Samuel judges Israel, to Saul ...	12
Saul reigns... ..	40
David reigns	40
Solomon's 4th year	4
Total	480

"If, according to the authorised version of Atts xiii. 20, there were 450 years from the dividing of the land to the end of Samuel's judgeship, the period must be regarded as much longer, and it would follow that the statement in 1 Kings vi. 1 is incorrect. But it should be noted that the period of the Judges is covered by four generations only in the genealogy of David, and to assign 450 years to that period would mean an average space of 112 years between each generation. The way in which Matthew enumerates the generations from Abraham to David and so on, excludes the supposition of a missing link in the genealogical chain. This is decisive against assigning the 450 years to the period of the Judges alone. It would be nearer the mark to say it was 350 years. If, however, we accept the revised version, which is also the rendering in Tischendorf's eighth edition, and regard the 450 years, equally with the 430 years of Exodus xii. 40, as an inclusive period, from the exodus to the 14th year of David's reign, the year in which the Lord made a covenant with him and which was Paul's main theme, both the 480 and 450 years will be found to harmonise with each other, and also with the minor periods specified in the Book of Judges.

"(f) A comparison of the chronology of the reign of the kings of Judah and Israel, together with the adjustment of the sabbatical years reckoned from the first year of the exodus and backward from the 20th year of Artaxerxes B.C. 456 (which undoubtedly was the starting point of the year-weeks period) mark this section as 367 years. The total reigns

of the kings of Judah, reckoned as whole years, amount to 374 years to the 3rd of Jehoiakim, but it must be noted that in many instances incomplete years are counted as whole years. For instance, Abijam, the son of Rehoboam, began to reign in the 18th year of Jeroboam, and reigned three years, yet Asa succeeds him in the 20th of Jeroboam. Again, Jehosaphat reigned 25 years, and Jehoram, the son of Ahab, began to reign in Samaria in the 18th of Jehosaphat's. In the 5th year of this Jehoram, which was at the latest the 23rd year of Jehosaphat, Jehoram, the son of Jehosaphat, began to reign, that is, two or three years before the end of the 25th year of his father. Hence Jehoram, king of Judah, must have reigned two years at least jointly with his father. See 2 Kings viii. 16. This adjustment of the regnant years of the kings of Judah with those of the kings of Israel, ceases in the 9th of Hosea, the last king of the ten tribes, but is taken up again by the prophet Jeremiah, who computes the 4th year of Jehoiakim as the 23rd year from the 13th of Josiah, and also as the first of Nebuchadnezzar (Jeremiah xxv. 1 to 3.)

"(g) The 70 years' captivity began in the third year of Jehoiakim, that is, the year before the sole reign of Nebuchadnezzar, and terminated at the end of Cyrus' first year, reckoning the third of Jehoiakim as one year, after which Nebuchadnezzar reigned 43, Evil-merodah, 2; Nerikassolasar, 4; Nabonidus, 17; Darius, 2; and Cyrus' first year, 1; total = 70 years."—THOMAS GRIFFITHS.

"I have been delighted with the articles and letters that have lately appeared in the *Christadelphian* on the Day of Christ's Coming. Many thoughts have passed through my mind in the reading of them. How shall we receive the announcement, 'The Master is come and calleth for thee'? All depends, it seems to me, on our walk and conversation. We are not following cunningly-devised fables, but are we practising what we preach? Are we saving ourselves from this wicked and perverse generation? If Christ should really return within the next four years, how dreadful if, as readers of these things, we should not be ready. What excuse could we offer? The thought should strike into our inmost soul.

"And now I think about my brethren who do not take the *Christadelphian*, and who do not know what splendid readings we have had of late. Not one half of them have had the opportunity of knowing that our Master is so close at hand. What can be done to inform them? Something, surely. I was pleased to see that there is a prospect of the articles appearing in pamphlet form. I hope they will. Here is an opportunity of work among ourselves—to stir one another up. The brethren throughout the world have for many years been trying to enlighten the stranger upon the glorious truth, a blessed work, and we must still go on. But let us at the same time consolidate ourselves in the one faith, and help one another in the work.

. . . —D. JAKEMAN, Dudley."

"The enclosed was written for the purpose of stirring up the household of faith, that all may be prepared for the coming of the Lord, whose coming "the wise" recognize as near at hand. The time for making our calling and election sure is certainly very short now to all. While it is true that the Lord is gracious, full of mercy and forgiving, yet he has laid down laws for ecclesial and personal purity that no member of the household can disregard and expect his mercy and forgiveness. The Lord can only smile upon us if we do as commanded and form thereby the characters required."—L.B.W.

A TRUE CHILD OF GOD.

"A true child of God in this life always rejoices in the truth. Whenever he hears the truth, no matter from it comes, his heart leaps with joy at the sound thereof. He is slow to take a position of responsibility in the ecclesia, and because he thinks the truth might suffer at his hands, he being desirous of promoting others before himself, in whose labours in behalf of the truth he rejoices and aids.

"Envy finds no place in his heart, for the truth is his master, to whose admonitions he loves to yield obedience. The flesh and lusts thereof he has crucified, and he blesses God that, through His grace, he is enabled to bring every thought and act into obedience to the commands of the gospel. With levity, or light conversation, he has no sympathy, and always seeks the society of sober-minded, truth-loving persons. The spiritual welfare

of the ecclesia is always present to his mind, and his heart has no greater rejoicing than to see all walking in the truth.

"A true child of God will bring every purpose, every act contemplated, to the light of the truth that judgment may be rendered thereby as to the right to carry out such purpose or perform such act. There is to him no law superseding the law of Christ, and the only question before him is to know, by the law of Christ, whether the purpose or act contemplated be a lawful one. No other course ever occurs to him, for obedience to the law of Christ has become a part of his mental and moral being, not because of abject fear or to please others, but because it is his great joy and his very life to be obedient to the will of God in all things.

"A true child of God always keeps before his eyes the line that divides between the world and the Lord's household. With him that line never grows dim by reason of repeated crossings; yea, indeed, he loves not to see either the marks of his own footprints on it or those of any member of the ecclesia of Christ. The world and the things thereof he left behind him when he came out of it and entered the little world of God's elect. Though in the world he is not of it, and he is not ashamed to show to the world that he is not of it. Its ways are a continual vexation of spirit unto him, and from its wiles he guards his brethren as he does his own soul, patiently and with meekness, bearing the reproaches that flow from misinterpretation of his motives.

"Jealousy has no place in the heart of a true child of God, for it is a trait of the carnal mind and of the world. It was one of the works of the flesh that was put off and crucified when he became united to Christ. It is not therefore a characteristic of the Lord's household. Whoever is jealous has not succeeded in crucifying the flesh and the lusts thereof. All such would best diligently call the truth to the work of rooting out of the heart that worldly and carnal characteristic. The very fact of our oneness in Christ forbids jealousy in any member of the body of Christ.

"There is one characteristic of a true child of God that stands out very prominently. It is the fear of misjudging a brother where judgment is permissible, or of judging at all. He would suffer any personal wrong rather

than do or say anything that could be construed into judging a brother. He leaves all manner of evil towards himself, suffering it all in sorrow, rather than judge a brother. Even while suffering personal injury from a brother, he delights to do him good. It is not meant that a true child of God would be a party with a brother in wrong doing, or that he would wink at his evil deeds. He contents himself with putting into practice that great and blessed privilege of withdrawing from all who walk not according to the truth after they have been duly admonished according to Scripture rules. The parting from them is one of sorrow, even sorrow for their persistence in wrong-doing, for He loves them for Christ's sake, of whose love they had shared in the truth, and of whose precious blood they had been made partakers in the sprinkling of their consciences from past sins.

"Another characteristic of a true child of God, is that the truth and its work always has the first place in his thoughts, affections, and acts. Every other work is made subordinate and subsidiary to that of promoting the spread of the truth and the welfare of the Lord's household. He is never so well pleased as when engaged in the work of the Lord. He rejoices in the truth; its love fills his heart to overflowing. He lives in the truth; and because of his great delight in it, the world calls him foolish, and would seek to shame him as did Michæel with David in his excessive joy over the return of the Ark of the Lord to Jerusalem, or to the City of David. He knows that rejoicings in the truth look to God for approval, and not to man. A true child of God is therefore never ashamed of the truth or its true followers. When reproach is heaped upon it, he stands in the breach and valiantly identifies himself with it, both in its defence and in the defence of all begotten by it in Christ Jesus. He is, however, very jealous of the truth's welfare, even refusing to uncover its beauties, its graces, its mercies, its joys, its hope, its faith, its life, its loves, and its blessed promises, where it would be equivalent to casting pearls before swine. He knows when to speak and when to be silent in its behalf; yet always, and under all circumstances the world is given to under-

stand distinctly this his fellowship is with the truth and with its true followers.

"A true child of God is ever ready with the helping hand. He realises that all he possesses is the Lord's, and that he is but a steward of the manifold mercies of his blessed master, bestowing those mercies upon the afflicted, the needy, the distressed, the weak, and all who need the loving service of the truth. If he be possessed of wealth, he recognises it as from the Lord to be used in His service. He never permits his affections to be fixed upon this world's goods, for to him the only true riches are to know and obey the truth; and with that treasure there is his heart.

"A true child of God never spends any part of his time in idleness. He is always industrious, and the longing of his heart is that the truth and its work may profit from his industry. He recognises this great truth, that there is no room for idlers in the Lord's vineyard; that though all may not be public speakers, or public writers, or ecclesial officials, yet all can and must be workers. One uses his tongue in discourse; another, his pen; another, his private talks; another is instant and earnest in the discharge of official duties; another loaning and spreading the literature of the truth; another ministering to the afflictions and needs of the distressed and the poor of the Lord's household; another, laying by of his goods to feed the hungry, to supply the wants of the needy, and to furnish the means for the spread of the truth. Therefore, with such a recognition of duty, he is never an idler himself, nor countenances it in any member of the Lord's household. To eat the bread of idleness would be to his soul as the waters of Marah.

"Seek ye a true child of God? Then go to the courts of wisdom, to the tabernacle of the Most High, in the court of the priests in the discharge of his duties, you will find him. Seek him not in the unmeasured court without. Levity and the hilarity of the world are not his food. Amid the revellings of luxury, and the banquetings of the rich, you will find him not. In the carousals of the rabble, or in the courtly splendour of the palace, seek him not. The world and its gifts tempt him not from the tabernacle of his God, where truth and love, and the communion of the saints fill his heart and mind

with that peace and comfort and joy and holy love of which the world knoweth not and cannot receive.

"Brother, sister, whoever you are, and wherever you may be, take the foregoing with you to the Bible, and study it there. Dwell upon it intently in that light, remembering that while God is of tender compassion, of great mercy, and forgives through Christ those who forsake their sins and strive to walk obediently to all His commands, yet His judgments are terrible to the disobedient, and only those characters conformed to His own by faith and obedience of the truth will meet His approval in the day of judgment, when the full Spirit-birth of His children takes place. Faith alone will not form such a character. It takes both faith and obedience to all the Lord's commands, or it is faith and the works of faith that mould one into a true child of God."

L. B. WELCH.

"THERE is a time to be idle," but only as an interval to times of enlightened and useful activity. The sloth and the loafer have no place in this universe.

THERE is pleasure in meeting the eyes of those to whom we have done good, but do not draw too deeply on this pleasure: for it is the singular fact that those on whom you confer benefit are more likely to become your enemies than those of whom you take no notice. Well-doing for God's sake is the only rule of action that yields lasting sweetness.

TWO KINDS OF SINCERITY.—"Every honest occupation, from the cleaning of a street to the ruling of a nation, has certain objects in view which tend in various ways to promote the well-being of the community. Unless the worker has some appreciation of these objects, some sympathy with them, some desire to further them, he cannot claim sincerity in his labour. He is probably quite sincere in his desire for the gain or the fame or other benefit which he hope accrues to him as a right, and gauges his efforts with this in view, but sincere work demands that such desire be extended to the excellence and success of the work itself."

WHAT IS ELECTRICITY?—In his inaugural address, Mr. Edward Graves says much that is profoundly interesting about electricity, but he does not say what electricity is; and for the simple reason that he does not know. Nor does any other body know. Marvellous things have been revealed as to how it acts. But nothing as to what it is. There was never a mystery yet propounded from the altar of a god but was as easy for the human mind to comprehend and believe as any answer yet given to this simple question, "What is electricity?" Is it not the same with light, with heat, with time, with space, with matter?—*Newspaper Leader.*

It is more difficult to conceal the sentiments we have than to simulate those we have not. Frankness on the whole is the best rule; but there are times for self-management.

THE WONDERS OF NATURE.

All, all are miracles; each day and hour
We move in mysteries profound;
Each leaf and flower is work of power,
And every inch is hallowed ground.

The passing sunbeam doth surpass all story,
Each drop of dew is eloquent;
Through common things we see a world of glory,
And law makes marvel excellent.

POPULAR PREACHING THAT WILL "DRAW."—At a meeting of the Canadian Methodist Conference, at Hamilton, some time ago, a "Rev." Maxwell spoke as follows on "Popular Preaching for the times":—"The cuckoo cry of all denominations, was 'We must have a man that will draw.'—The accent on the *draw*. Of course there were specious arguments why this 'drawing' man is a necessity—the competition-with-other-churches argument, the heavy debt argument, the completion of the structure, the erection of an organ and a dozen other worldly excuses. There was the constant cry that the old-fashioned gospel is worn out; that new times need new methods, that the timber of the pulpit is not of the right kind. Hence, sarcastically, he said, 'We must beseech heaven to change the sample of preachers, and supply us with men that can draw, or we must train more deacons and deaconesses in the way to pull.' 'If there be,' continued Mr. Maxwell, 'a sight to extort delight in pandemonium or tears in paradise, it must be this—to see a number of church members announcing to heaven and earth and hell the failure of apostolic methods, the futility of the old gospel, and petitioning the stationing committee to secure them 'a man who will draw.' (Loud applause). The method is immaterial, but the drawing is imperative. Here the speaker excited roars of laughter by the enumeration of the special 'church' amusements common in the present day: bazaars, spelling bees, gymnasiums, base-ball, socials, theatricals, comic songs, knick-knacks, tomfooleries, and a thousand other ways of 'raising the wind' and helping on the cause of God! A popular preacher must preach a popular gospel. The old-fashioned one will not do. Oh dear, no! He must rub off its edges; pure it down; make it pleasant as a novel. With this he contrasted Paul's, 'This one thing I do: 'I determined to know nothing among you but Jesus Christ and Him Crucified.' What a slow coach, exclaimed the preacher, was the Apostle Paul, compared with the 19th century popular preacher, what an antiquarian was the Apostle Paul! Then the lecturer waxed satiric on all the scenes of Paul's labours. An art exhibition on the line of Jarley's waxworks would have been a good thing for Paul in Athens. Then there would have been no need for him to labour with his hands, or for the Christians to lay by each week according as God had prospered them, or to have taken up a collection for the poor saints at Jerusalem."

"FEED MY SHEEP."

"FEED MY SHEEP."

Dedicated to the Speaking Brethren throughout the Ecclesias.

PUBLIC speaking appears to many to be the readiest and, sometimes, the only way of serving the truth. Most people imagine it to be a very commonplace and easy matter, and think nearly all have the essential qualifications for it. There are some dangers connected with public speaking. It affords exceptional opportunities for gratifying merely fleshy tendencies and ideas. To the vain or the self-seeking, it is flattering to their self-esteem to stand before an audience and be the observed of all observers, and for the time "in possession of the house" and the centre of all attention; for British etiquette demands that a public speaker receive every respect and attention while he is speaking. The example of Christ is immensely valuable in this matter. He never spake unless for the benefit of his hearers: never for the sake of the speaker, always for the behoof of those spoken to. His instructions to his disciples also contain rich food for reflection:—

"Feed my lambs: feed my sheep," or, to translate the words into a more literal expression of their true import:—"Shepherd my lambs: shepherd my sheep." Now this "shepherding the sheep" implies very much more than is generally understood. We get a practical exhibition of its meaning in Paul's work and teaching (1 Thess. xi. 1-8). It means not merely giving admonition, imparting instruction or edification (though all this is embraced), but a deep yearning for the endeavour to promote the highest well-being of the sheep, as expressed in 2 Cor. xiii. 9. "This also we wish (or pray for) even your derfection,

We gather from these references what is involved (though not so clearly stated) in Christ's injunction as to

NECESSARY QUALIFICATIONS

for the work. The first and paramount essentiality for acceptable work in this direction is real and "unfeigned love of the brethren," and an ardent desire to do them good.

This demands self-abnegation and forgetfulness of the speaker. All speakers agree that

their most effective efforts and best attempts are when they manage to get outside themselves, and forget their own personality. This is an excellent thing to cultivate. "Nervousness" and other disturbing influences are then *non est*. In fact this is the very best (and perhaps the only), cure for nervousness, which is essentially due to self-consciousness. "Love the brethren with a pure heart fervently"; make this your leading idea and inspiration and all thoughts of self, which is generally so intimately allied with nervousness, will cease. "Shepherd the sheep" for Christ's sake, because *he* has commanded it, and not merely because it may be an agreeable occupation. "If ye love me keep my commandments." If we act on these principles we cannot love the brethren without also loving Christ, for "This commandment have we from him, that he who loveth God, love his brother also" (1 John iv. 21).

Let us not stumble and fall through setting to work without this great and necessary qualification. It is possible to "run well" if we start right. There need be no mistake on the part of any; all can know full well whether they have or not this great qualification. There are other qualifications, but this is the greatest.

The possession of this will impel us to consider, and try to supply to all, just the right sort of food needed. There is lamb's food, and there is sheep's food. "Strong meat" is not good for lambs; neither is the "Milk of the Word" the best food for sheep.

Public speaking for the Truth is a very responsible position. Do we realise this sufficiently?

Great discrimination and tact are needed. Comfort the suffering: support the weak: admonish the erring: "be kindly affectioned toward all," and at all times "preach the Word, be instant in season, out of season, reprove, rebuke, exhort with all long-suffering" (1 Tim. iv. 2).

Much mischief may be wrought by an unjudicious or non-use of these things, or an unskilful handling of the Word of Life. This leads up to another important qualification,

viz. :—Skill in rightly divining the Word of Truth.

MATTER.

Do not waste the time and patience of hearers by telling them what is apparent to all, and cannot be missed by any. Let not your efforts be shallow and superficial; dig deep and unearth the gems of wisdom. There *are* pearls below the surface if he will seek them. Do not repeat the arguments or encounters you have had with adversaries in which you have vanquished an opponent, with a view to prove your skill and your adversaries' ignorance. Remember at best the encounter is one-sided, and you have always the advantage over the unenlightened. Moreover nearly all your hearers have had similar experiences, and perhaps made better use of them. Besides this sort of thing is not always edifying.

Do not theorise too much. We should try to develop character in our hearers. The practical side of the truth can alone do this. Keep always Christ's commandments and our obligations well to the fore. Make yourself master of them, and hold them aloft with exhortation to obedience thereunto. This is the thing that alone will "make ready" the Lord's people. How distressing it is to hear a speaking brother rise to address a meeting, and begin by saying he has not had time even to read the chapter under discussion. Is not this a serious matter? Would you offer such service as this to your employer? If you did, what would you expect? I have heard others, while not confessing so much, stand up and manifest their unpreparedness in almost every idea expressed; and appear to think anything will do so long as it does not violate any of the truth's doctrines. Of course allowances must be made by you for others on the score of human frailty, lack of adequate opportunity for study, &c., but do not excuse yourself so. "Out of the abundance of the heart the mouth speaketh."

There is a Gentile saying to the effect whatever else a man preaches he always preaches himself. If you wish to know a man, and get at his character, you have only to let him talk sufficiently long, and he will reveal himself. How necessary it is then that our hearts and understanding be right. The only way to be right is to have the mind

saturated with the Word. A merely hurried reading will not accomplish this, but a patient continuance in reading and studying will. Get the vessel full to overflowing with wisdom, and wisdom will then drop from the lips as a natural consequence. Just a word on study. Not many books are needed. One will be sufficient for all practical purposes speaking generally, this one, the "Lively Oracles," will "thoroughly furnish" us, and make us "workmen that need not be ashamed."

Very little in addition is really necessary. A good concordance is very useful to enable one to more readily "compare spiritual things with spiritual things." A Greek and Hebrew lexicon, if obtainable, is often useful for deeper research. "Young's Englishmen's Concordance" is the thing. Failing this, the "Variorum edition" of the Bible is a good help to deeper research. Apart from these things little else is really necessary. Beware of commentators generally. It is an unhealthy sign for a brother to have recourse to these broken crutches. It is like going to Egyptian darkness to obtain light. Try only half a dozen of them and see how they differ, the result being they leave the mind in a greater quagmire than it was before. No; they can avail us nothing. The truth was not unearthed by them, but in spite of them leave them severely alone, and dive deeply into the spirit's depths of wisdom.

Have an eye to times and seasons. The right sort of address for a weeknight meeting may not be the proper thing for a Sunday morning exhortation, and *vice versa*. Circumstances may arise to indicate the need for a special form of address. In times of danger, warning; in times of distress, comfort; in times of gladness, praise.

The hireling shepherd fleeth when danger approaches. The good shepherd remains firm, and tries all he can to rally the flock. Happily some ecclesias have shepherds of the latter kind. Would to God all ecclesias always had them till the coming of the "Great Shepherd of the Sheep," shepherds who will stand in the breach, and suffer reproach and contumely that the flock may be shepherded.

MANNER.

Avoid all technical and hard expressions. Let our language be always easy to be under-

stood by all. Foreign quotations eschew. They are not known to all. Get clear ideas of what you wish to say before you begin, and your language will be also clear. When the brain is jaded and worn and cannot grasp or appreciate difficult or abstruse matters, and seeking for rest, how sweet and refreshing it is to turn to the simple, chaste, and yet deep and comprehensive words of Christ. What treasures of wisdom and comfort are expressed in homely, simple language, easy to grasp; the language of nature; one is never lost as to the meaning, and readily takes in the spirit and ideas of the words employed. Here is at once an illustration and exhortation. Be simple in your language, as simple as possible. Remember the greatest speakers are those who clothe their ideas in simple, easy language, which goes home to the understanding and hearts of the hearers. Be sparing of illustration. Very few can deal in it with grace or success. It is a two-edged tool which may often turn its edges against you; and the step from the sublime to the ridiculous is often very short. Christ was a perfect master of this art. How simple and telling and conclusive were his illustrations, all culled from nature and the every-day things surrounding him.

Be careful with your quotations. If you are in doubt give the idea only, without attempting to quote the passage.

Avoid all mannerisms as you would the plague. Do not copy anyone's manner. Your own is far best for you. Be natural above all things in your manner, and you will be original. Grammatical precision is desirable, though truth and wisdom is of more importance. Still, it is a pity to present pearls in ugly settings; a little study and attention will soon ensure accuracy in this. Cobbett's grammar (one of the most intelligible) read carefully through will rectify much. Do not *try* to gesticulate. This will come naturally when it is naturally called for.

METHOD AND OBJECT.

Have method in your address, but not in your manner. Learn to think methodically. It can be done. Decide what your object is—to force home some truth—then adapt your method to the best means of securing this,—step by step, logically, till the climax is reached. This is valuable exercise and produces the best results, convincing the waverer

and silencing the gainsayer. Try not to use notes; and beware of manuscript. A simple, clear plan, pre-arranged, as to the structure of your address, is by far the best; the filling in of details will be an easy work. Elocution: speak clearly and deliberately, not in a monotone, but naturally as you would in conversation, but perhaps a little slower; give every syllable its due and proper sound, without any apparent effort or straining to do so. Let your enunciation be crisp and distinct; avoid running one word into another. Cut each off sharply, and avoid provincialisms: these are the main features in elocution, which apply to reading as well as speaking.

TO THE HEARERS.

Do not be anxious to criticise. If anything really calls for correction, speak of it gently and lovingly to the speaker, between *thee* and *him alone*. If a wholesome, corrective truth is expressed, do not think “That will do for brother So-and-So,” but take it yourself: it will do you good. Look out for morsels for your own correction and instruction—not lose good and necessary things for yourself by looking for bits for others who may need them less than you.

EFFORT ON BEHALF OF THE ALIEN.

Though this may not be directly connected with the subject, yet this paper would appear incomplete without some reference thereto. The right attitude is one of modest gravity and earnestness, with every consideration for, and patience with, your hearers. Remember always many of your hearers hold firmly to what they believe as the truth, and a light, flippant, harsh or inconsiderate reference to their dogmas may seriously offend them, and be a stumbling block. We were once in their position in horrible darkness, yet many of us thought we had light even then. Earnestness and fidelity merit respect, this we expect from them, therefore let them receive it from us. If you modestly and gently show a man he is wrong, he will be far more likely to be impressed than if you throw it at him with apparent harshness, pride or arrogance. Do not make fierce attacks or denunciations. Christ did it with the Pharisees, some excuse themselves by saying. Truly, he did. But he knew infallibly what was in man. When we have the same infallible knowledge we may have

more license. Study to build up, and show by contrast the beauty and grandeur of the truth. Christ was always considerate and patient with his hearers and sunk himself in his endeavours to do them good. Emulate the spirit of his lament over Jerusalem. Let your attitude always, whether in public lecturing or debate, or more private contending for the faith, be calm, benevolent and dignified. There is no need for excitement. Keep yourself well under control, steady under fire, here is your strength and victory. You can afford to be calm, having the certainty of success. The divine arsenal is resplendent with most effective weapons, if we can but remember at our need the exact place where they are stored. Be discreet; do not present an unpleasing and repellent aspect of the truth at an injudicious juncture. True, it is truth; but we have to be wise even in administering medicine. Much harm has frequently been done in this way. A good way of presenting the truth (though perhaps not always possible) is to find some truth or idea you agree upon. Start from that and widen out to other things. At the same time do not compromise for the sake of getting a hearing, for no lasting good comes of that. If happily you are successful in obtaining fruit for your labour, do not neglect it because you think it is garnered. Keep an eye on it, and be zealous over it. It is as much to keep a brother from falling away as to "convert a sinner." Your labour must not end on their introduction to the truth. A son has some claim on his father which the father must not forget or relegate to others, if he look for the crowning reward for his labours.

B. R. O.

My opinion of the *Christadelphian*—food divine
To those who have been fed
With purest bread,
And not on husks of swine.

M. H. H.

THE COVETED PLACE.—How to get into the coveted place occupies the thoughts and efforts almost exclusively, but how to meet its responsibilities and perform its duties is a secondary consideration with the bulk of men. The result is that money and influence are eagerly employed, while qualification for the post is neglected. In the selection of men for the Kingdom of God, failure of this kind is excluded. None but the qualified will enter and the qualifications are such as involve the discipline that is needed to form true character.

You are never sure when a little thing is a trifle. The surest plan is in all things great or small to act a reasonable, a noble, and a God-fearing part.

IN the future we shall reap,
Fruits of vigilance or sleep.

'Tis the future that will tell,
If we use the present well.

M. H. H.

THE RIGHT KINDNESS.—TRUE BENEFACTORS.—

A true benefactor has been likened to a vine that is satisfied with being fruitful, and bears a bunch of grapes without expecting any thanks. A man that is rightly kind never proclaims a good turn, but does another as soon as he can, just like a vine that bears again the next season. Such men and women are never found complaining of the lack of gratitude. Without seeking it, they find it; without expecting it or demanding it, it is poured out lavishly upon them.

"THE SAD OLD EARTH."—The *Times*, in some observations suggested by the observance of Christmas, says:—If some planetary stranger were to find his way to the earth and learn that the greater part of the more progressive and intelligent of its inhabitants had for centuries been professing a faith which teaches the seriousness of life and its immense responsibilities, the brotherhood of mankind and all that it implies, the deceitfulness of riches, and the duty of caring for all that are desolate and oppressed, the promise of peace and goodwill towards men, the beauty of holiness, and the infinite solace of a conscience void of offence, how would he find his faith manifested among the leading nations who profess it? He will find in London, west and east, two societies, which a shrewd observer of both who yesterday passed away has just been describing as the one almost wholly given over to idleness and ignoble frivolity, and the other overwhelmed in the degrading and demoralising squalor of almost hopeless poverty. Crossing the Channel he will find in Paris the society, the morals, and the literature of the *Decadence* illustrated in sufficiently ghastly fashion by the popular and almost universal belief in the wholesale turbitude of public men. Throughout Europe he will find the nations armed to the teeth, devoting their main energies to the perfection of their fighting material and the victualling of their fighting men, and the keenest of their intellectual forces to the problem of scientific destruction. Beneath the surface of society, wherever the pressure becomes so great as to open an occasional rift, he will catch ominous glimpses of toiling and groaning thousands seething in sullen discontent, and yearning after a new heaven and a new earth, to be realised in a wild frenzy of anarchy by the overthrow of all existing institutions, and the letting loose of the fiercest passions of the human animal. (But if the supposed celestial visitor were to be shewn a Bible and informed of the history of the earth, he would not be surprised at the state of things, but would have to say, "It is all very sad, but it is all as it ought to be; and it will not long be as it is, because the time is near for the winding up of the drama, in the return of him whose birth gave the world Christmas, whose reign will give it every good thing at last."—EDITOR.)

“REPENT!”

“The times of this ignorance God winked at; but now commandeth all men everywhere to repent.” (Acts xvii. 30).

THE speaker of the above words was the Apostle of the Gentiles. The occasion was when the Apostle visited Athens. The congregation was composed of Gentiles, Stoics, Epicureans, Idolaters.

Paul introduced two periods of time in God’s dealing with the Gentiles, a *then* and a *now*. During the former period God “winked at,” or overlooked, the ways of the Gentiles; but at the latter, God no longer does so, but “commands” them something. Here was a great change in the attitude of Deity to the Gentiles. In what way did the change operate? Some say it operated *nationally*, and can be seen in the pouring out of the vials of God’s wrath upon the Gentile kingdoms, as detailed in the Book of Revelation. It is evident that this view of the matter is inadequate; for this would have been no change. God has always acted thus. The Sodomites, Canaanites, Ninevites, Egyptians, Assyrians, &c., are all witnesses to the fact that God has periodically poured out His wrath upon nations because of their wickedness.

It is clear that the “winking at,” or overlooking, spoken of does not mean that God was not formerly displeased with the Gentiles or did not punish them. The “winking at” the times of their ignorance could only mean that God did not hold them responsible to judgment in the life to come.

The Gentiles, whether wise or foolish, were not responsible beyond the present life. At death they were laid in the grave “like sheep” (Ps. xlix. 10). Why was this? Simply because they were “without law to God” (Rom. ii. 12). Not *the* law of Moses, but *any* law from God whatever. If Paul had meant the law of Moses only, he would have used the definite article as he did in verses 18, 20 and 26—“*the* law,” whereas, in verse 12, it reads in the original, “without law,” not confined to either the law of Moses or the law of Christ, but without law from God.

“HE SUFFERED THEM TO WALK IN THEIR OWN WAYS.”

This is what he said on another occasion.

It defines the Gentiles’ position. They had no command from God; and, therefore, He winked at, or overlooked, their wickedness, permitting their *first* destruction to be their last.

BUT NOW!

All this is changed. God has issued His mandate to the Gentiles. His law has gone forth to “all men everywhere to

REPENT.”

Never before in the history of the Gentiles were men everywhere commanded to do this. Some say the word *command* only means *declare*, and the “Revised Version says so.” There is a mistake here. The Revised Version says exactly what the authorised version says, that “God commandeth.” The *margin* of the Revised Version says “*Some ancient authorities read ‘declareth to men.’*” But the English revisers do not regard these authorities as very weighty, evidently; for both they and the American revisers reject the reading as unworthy a place in the body of their work. And so untrustworthy are the said ancient authorities that the editors of the Variorum Bible ignore them altogether.

Let us, for a moment or two, look at the Greek original for the word “command” in Acts xvii. 30. It is *parangello*, the primary meaning of which, according to Liddell and Scott, is to “announce beside.” It was a military term, in that when an army had certain standing or marching orders, any subsequent, or additional, decree was termed a *parangelia*. Surely such a decree would be as binding, and as absolute, as the decrees or orders already existing. But the way in which the Scriptures use the term shows the imperative sense of the term. It is the same word as used in Luke viii. 29. “He *commanded* the unclean spirit to come out,” and in the statement that the rulers at Philippi *charged* the jailer to take care of their prisoners.

The original announcement or command was to the Jews only, and the next, or the “one beside,” was to the Gentiles—all men everywhere. Paul said, “Lo, we turn to the Gentiles” (Acts xiii. 46.) Did Paul

turn from the Jews to the Gentiles with all the joys of the Gospel, with all its privileges, with all the benefits of the light, but with none of its responsibilities? The idea is not reasonable.

No one will deny that to know, understand, and wilfully reject the commands of God is to mock Him. We know what is written: "Be not deceived; God is not mocked: for whatsoever a man soweth that shall he also reap" (Gal. vi. 8). When is the mocker's reaping time? Not in this life, surely, for he is no more the recipient of the chastening hand of God that is the righteous, and, in the majority of cases, not so much so. National outpourings of God's judgments cannot be what Paul calls reaping, for national judgments there always have been, and therefore are not conformable to, or analogous with, a changed attitude of God in relation to all men. The reaping time, of both the mocker and the obedient, is in a day yet to be revealed. There ought to be no manner of doubt about this fact, for, immediately after saying God commandeth all to repent, Paul urges as a reason—"because He hath appointed a day in which He will *judge the world* in righteousness by that man whom He hath appointed." We are told that "judge in that verse simply means rule." That it expresses the idea of rule in certain connections is without doubt, but in connection with Christ, it goes much further than this. The word in the Greek is *Krino*, the meanings of which Liddell and Scott divide under four main headings—1st, To Separate; 2nd, To distinguish between good and bad; 3rd, To bring to trial; 4th, To pass sentence upon. So that although the word includes the idea of ruling, it is evident it goes further, especially when we look at the 99 texts, where the same word is used. Here are a sample or two: John xii. 48, "The word that I have spoken, the same shall *judge* you at the Last Day." Here Christ is referring to the Judgment Seat in particular, and not to his ruling in general. It is precisely the same term used by Paul on Mars Hill. It is said that, in the one case, Christ is speaking to the Jews, and, in the other, Paul is referring to Gentiles, and that there is a want of parallel between the two cases, because, on the part of the Gentiles, there was "no contract to serve God." I feel

inclined to cry "Shame" on such an argument. It seems to me to reduce the Almighty Creator of all things to the level of His creatures; the potter to the same plane as the clay. "No future responsibility *because no mutual contract.*"—Does responsibility then depend upon a human contract to obey? The very first recorded command of God to man shows the baselessness of such an idea: the command of God to Adam and Eve—"Thou shalt not eat of it." No invitation to them to be obedient; no asking them to enter into a covenant to perform the will of their Creator; no simple wish that they would comply with His decree; no bare desire that they would 'do as He said; no open expression of God's mind that they ought to do His will; no naked declaration that such was His behest—nothing less than a positive, distinct, imperative mandate from the Creator—and the mere knowledge of which created a privilege, and brought a responsibility that made Adam and Eve amenable to the bar of their Maker; at which place, evidently contrary to their desires, they were compelled to give an account.

So now with "all men everywhere" it is not a question of their making a contract with God that places them in a responsible position. God has "commanded" them. It is a Scriptural principle that "to him that knoweth to do good and doeth it not, to him it is sin" (Jas. iv. 17). What can be more reasonable?

If we say it is not so, but that man can, with impunity, reject God and set His law at nought so long as we keep out of a "contract," are we not setting ourselves against both reason and Scripture? If we recognise that it is so, shall we not preach it? We shall if we are faithful watchmen. Consider what was said to the prophet: "If thou dost not speak to warn the wicked . . . *his blood will I require at thine hand.*"

It seems a question of vindicating the supremacy, the righteousness and the justice of God. It is God's own principle that to him that knoweth to do good and doeth it not, to him it is sin. It is Christ's own declaration that this is the condemnation, that light has come into the world and that men prefer the darkness. It is a fundamental truth that

"GOD WILL NOT BE MOCKED."

Is it not a subversion of these principles to

preach as some do, that, so long as seekers after truth keep out of Christ, they are in no danger of the Judgment Seat? That although God has given His Son all power in Heaven and on earth, yet he has no jurisdiction whatever over those who choose to live, and die, in Adam? That with all the neglect of God; that with all the despising of His goodness implied in their non-submission to his demands, He dare not raise them to punish them, because they have refused to be baptised? Oh, brethren and sisters, this is a position of peril to be abandoned for our own sakes, for the sake of the truth generally, and, not the least, for the sake of these halting straying ones who are lulled into supineness and indifference, under the idea that the Gospel is a mere affair of offered benefit and brings no responsibility to those to whom the Creator speaks by the Gospel. We can limit neither the goodness nor the severity of God. It is our duty, like the Apostle Paul, “knowing the terrors of the Lord,” thus to “persuade men” that it is at their peril if they disregard

God's command to all men everywhere to repent.

FRANK G. JANNAWAY.

London.

A JAR of Egyptian ointment, in the museum at Alnwick, which is 3,000 years old, still retains a powerful smell.

PREPARING.—Many are the providential preparations that are going on for the age of rest that will come with Christ. Here is the latest. An invention has just been patented by which a message of any length sent by telegraph will, by the act of sending, be at the same moment set up in type and be ready for printing.

“FEAR,” “GREAT HARM,” AND BANKRUPTCY.—*Public Opinion* says concerning the trade of the past year: “The exposures of various companies have effectually frightened investors, and there must now be a combined capital amounting to millions lying idle, or bringing in very small returns. Then the coal strike did great harm to manufacturers; and threw the machinery of trade quite out of gear. The working of these and other similar causes is shown in the statistics of failures for 1893. The total bankruptcies for the whole of the United Kingdom show an increase of 282 upon the figures for the year 1892, while the increase in the way of deeds of arrangement for the same area is no less than 1,008 cases of insolvency. In other words, the grand total of public failures, for 1893, amounted to over 11,000, as against the similar total of about 10,000, for 1892, which gives the very heavy increase of 10 per cent.

AN ANCIENT CEMETERY.—Attached to the temple recently discovered by Dr. Flinders Petrie in the stepped Egyptian pyramid interior, was a large cemetery, containing many tombs, 16 of which were examined by Mr. Petrie. Two of these are most beautiful. The larger, that of Nefer-Mât and his wife Atet, is new, but that of Rahotep and his beautiful wife Nefert was partially explored by the late Mariette Pasha, and the statue of husband and wife, seated side by side, now forms one of the most valuable treasures of the Museum at Gizeh. It is the oldest portrait statue group in the world. The work is very fine, and the eyes of Nefert are very remarkable, being of rock crystal, with a silver plate at the back to reflect the light. At the far end of the chamber is a recess, covered with beautiful paintings, executed with almost Japanese accuracy. Rahotep sits at a table of offerings, clad in the sacred panther; round him in regular order are the offerings to him—incense, eye paint, wine; linen and all good foods; jars of oil and objects of gold and silver; his sedan chair, chairs, footstall, tables, writing case, and the draught board, with the men set ready should the Ka desire to play. Rahotep was a falconer, and before him, on perches, are his three favourite hawks. Below this the two central lines are occupied by a prayer. And on either side of this line are arranged the children of Rahotep—three boys, Atu, Deda, Nefer Kau, and three daughters, Satet, Nedem-ab, and Merbet.

DID THE PHENICIANS DISCOVER AMERICA?—Mr. T. S. Crawford Johnson, a graduate of the University of Edinburgh, and at present located in San Francisco, Cal., U.S.A., has published a copyright paper, in which he gives an affirmative answer to the question; and at the same time accounts for the extraordinary traces of advanced civilization to be found in the buried Aztec cities of Mexico. “Take a map of the world”: says Mr. Johnson, “follow the line from the head of the Red Sea down the Strait of Babelmandeb, and from that to the coast of India and on to Ceylon we will have before us the known track of Phœnician commerce. But if from Ceylon we will continue the line to Java and Sumatra and thence to Malgrave Island in Torres Strait, proceeding to the Caroline Islands, Tonga, Samoa, Rappa in the Austral group and thence to Easter Island, connecting there with the coast of America at Mexico and Peru, we will have located a series of islands and points on the mainland which contain remains of substructures of a character identical with those found under the remnants of Solomon's Temple and marked with those peculiarities described by M. Renan, which he demonstrates were not only a marked feature, but were indeed characteristically peculiar to Phœnician architecture. If now we follow the northern line, enter Mexico at Yucatan, we are confronted by buildings that not only contain evidence of the peculiar Phœnician method in the size and nature of the substruction, but whose composite decorations leave no doubt as to their origin.” Mr. Johnson fixes the date of the discovery of America by the Phœnicians at about 1000 B.C. He analyses the religious beliefs of the Aztecs and the Phœnicians and claims them to be practically identical. Mr. Johnston spent a year and a half amongst the islands of the South Pacific, studying the architecture and habits of the natives with reference to his most probable theory of the original settlement of America.

The Christadelphian.

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

MARCH, 1894.

The disturbed state of the times gives the Pope an argument. He points to the increasing popular violence, and attributing it to "the ruin of religion" in the Papal sense—that is, the hating and eating of the Harlot in the Apocalyptic sense, he, in a recent address, implored the governments to "retrace their steps, restore religion to the honour in which it was held, and approach with confidence and without suspicion, *him who holds from God the supreme religious authority.*" The reason he gives for the appeal is that "the words of eternal life, of which the Pope is dispenser, "have the virtue of rendering prosperous even this our mortal existence."

Meanwhile, the new English Cardinal has commenced a crusade on behalf of the Roman Catholic Church in England. In the enervated state to which Darwinism has reduced religion of all kinds in England, a writer in *The New Review* thinks Protestantism in danger. He says:—

"Should the Church of England fall, the Nonconformist is not likely to prove a very serious obstacle to the onward march of the 'Scarlet Lady.' He has no united front to present, and may have to flee to her skirts for protection from the waves of Atheism.

"The irresistible conviction one is led to in considering the future of religious England is that the unthinking agnostics and the easy-going good fellows who form such a large proportion of the Church of England from habit, will in the future either belong to no Church at all, or belong to the Church which can give them the extreme dose of dogma, discipline, and religious sentiment certain types of mind require. England is not likely to become unchristian, but as far as Churches are concerned, those who wish to preserve our National Church will have to consider her weak points. What will be the result if the Church of England falls, we must consider seriously. It may be anticipated by some that if in any way in the days of her richness and official power she 'scourges us with whips,' the Church of Rome, if it gained the ascendancy, would 'scourge us with scorpions.'"

With regard to all which it has to be observed that the only class that can calmly survey the threatening cross-currents of human affairs are those who have the happiness to understand and believe the Bible, and who therefore know that the Roman blasphemy has about run its course; that Nonconformist Laodiceanism is about to be swept off the face of the earth; and that a new era of divine re-assertion, overthrow and re-construction is about to emerge from the storm brewing in the east, from the bosom of which the Son of Man will appear "in power and great glory," to destroy the kingdoms of men, and

set up the one long-promised glorious kingdom in which God will be rationally glorified, and mankind will find the well-being and peace that they never can provide for themselves.

AN ALIEN WAIL.

Public Opinion quotes one of the rhymed productions of a recently-discovered "poet" of the name of Wm. Watson to this effect:—

Strange the world about me lies,
Never yet familiar grown—
Still disturbs me with surprise,
Haunts me like a face half-known.

In this house with starry dome,
Floored with gem-like plains and seas,
Shall I never feel at home,
Never wholly be at ease?

On from room to room I stray,
Yet my Host can ne'er espy,
And I know not to this day
Whether guest or captive I.

So, between the starry dome
And the floor of plains and seas,
I have never felt at home,
Never wholly been at ease.

We have named this an alien wail. This is what it is. But it is a wail of more than ordinary intelligence. It will evoke sympathy in every enlightened mind, as the graphic expression, in few and beautiful words, of the truth felt only by the few—that man is an orphan and an alien in the state of things now prevailing on the earth. The earth is beautiful. It bears the marks of wise and good contrivance in every fibre; yet the contriver is nowhere to be found. Job's experience is the experience of all: "Behold, I go forward, but he is not there; and backward, but I cannot perceive him. On the left hand where he doth work, but I cannot behold him. He hideth himself on the right hand that I cannot see him. . . . He goeth by me and I see him not; he passeth on also, but I perceive him not."

There is no explanation of the vexing problem but the one furnished by the Bible, and this, as a rule, is rejected by the wise of this world—poetisers and all other sorts. Man alienated from the architect and builder of "this house with starry dome and gem-like floor," cannot find Him by searching, and cannot "feel at home" where He hides Himself in displeasure. "From room to room" He will rove in vain, to find the trace of Him, unless he enter the little sanctuary of Judea, with its treasured records. Here he will find the "Host" has left a message, explaining that we are "captives" because of revolt, but that we may become "guests" by reconciliation through faith in His son, who laid down his life for us; and that being thus "justified by faith, we have peace with God through our Lord Jesus Christ," who will be

here in due course to resume possession and management of the star-domed house, in which the reconciled children will be wholly at ease and at home for ever in "the presence of His glory with exceeding joy."

A SECRET OF SEVENTEEN HUNDRED YEARS AGO.

A document has just been discovered which brings before us the persecution of Decius in the third century. This was the first persecution of Christians that was carried out in a systematic manner. Its object was entirely to extirpate Christianity, and it was part of a series of measures designed to restore the old Roman discipline and faith. Early in the year 250, an Imperial edict was issued ordering all men, with their wives, their children, and even their infants in arms, to sacrifice and pour libations to the gods and take part in the sacrificial banquet. All who refused were to be tortured and put to death. Five local commissioners were appointed in each district to assist in carrying out the edict, and strong penalties were imposed on officials who should evade their duties. The period of the persecutions is remote. We read of them in books, says the *Times*, but we hardly realise that they ever happened. They are brought vividly before our mind when there is unearthed the original petition of an Egyptian peasant, who was suspected of Christianity, and wished to evade the danger to which a bold adherence to his faith would have exposed him. The following is a translation of the document:—

"To the Commissioners of Sacrifices of the village of Alexander Island.—From Aurelius Diogenes, the son of Satabas, of the village of Alexander Island, a man of 72 years, with a scar on his right eyebrow. I have always been in the habit of sacrificing to the gods, and at the present time, in your presence, according to the Imperial orders, I sacrificed and poured libations and ate of the sacrificial meal, and I ask you to subscribe this statement. May you be prosperous! I, Aurelius Diogenes, have presented this petition."

Then follows the signature, which is almost illegible. It probably contained some such statement as this:—"We saw Aurelius sacrificing and have put our seal to the document." Then comes the date:—"In the first year of the Emperor Cæsar Gaius Messius Quintus Trajanus Decius, the Pius and Prosperous, Augustus, on the second of the month Epiphi." This corresponds to the year 250 A. D. and June 26th, and the document is an official certificate that a native of Egypt, accused of being a Christian, has complied with the requirements of the law and sacrificed.

The Egyptian saved his skin but denied Christ. His dust is scattered to the winds. What will his whole skin be worth if he has to stand before the judgment seat of Christ?

WHAT DO THE JEWS BELIEVE?

People think if they could know this, they would know something worth knowing. It is not so. The Jews have always been in the wrong from the day they wanted to kill Moses for bringing them out of Egypt to the day they killed Christ for declaring the truth to them, and even down to the present day, when they are scattered in affliction because of their persistent insubordination to the God of their fathers.

Nevertheless, "What do they believe?" excites feeble curiosity. Well, a recent report in a paper lifts the veil for a moment. A newspaper man "interviewed" the Chief Rabbi, and the report of the interview appears in the *Jewish Chronicle*. It is painful reading to those who know the Scriptures. "We believe devoutly," says the Rabbi, "in the immortality of the soul and a hereafter, and think that these truths alone can explain those grave problems which perplex us on earth, such as the existence of evil, troubles, trials, and bereavement." Moses did not teach the immortality of the soul. It is one of the doctrines of the heathen. It is nothing new for Israel to prefer heathenism to the word of their God by Moses and the prophets. The reason suggested is puerile, viz, that the immortality of the soul, &c., "can alone explain the grave problems which perplex us on earth." A heathen fiction explain a problem? Impossible. Even if it could be conceived as a truth, it would deepen and darken the problem, instead of explaining it, e.g., why should the discipline of the immortal race of Adam have been limited for many centuries to the small and feeble section of Israel's sons? And why should such infinitesimal provision be made for the spiritual culture of the teeming millions of earth's population of the present day—twelve hundred millions of whom are in barbarism? and why, why, why—many other terrible questions if every degraded man is an immortal being? Explain indeed? Nay, the reverse. It requires the fiction taking away to explain the problem. Then we have light. "All flesh is grass:" death prevalent because of sin—and only for a time—death at last abolished, and the night of earth's misery ended and forgotten in the uprise of everlasting day.

And what is the Jewish doctrine of the Messiah? "Well," said Dr. Adler,

"We hold that the Messiah has not yet appeared; that the Messiah foretold in the Scriptures is not to be a Divine being, because we hold strongly to the belief in one God; but that he is to be a gifted man, a man who is consecrated with the gift of prophecy; and we hold that the Messiah has not yet come because the prophecies in connection with him in Isaiah and the other prophets have not yet been fulfilled. Universal peace does not prevail. Nor has the ingathering of Israel as yet taken place,

which is distinctly taught as an accompaniment of his appearance."

What a mixture of fact and fancy. "The Messiah has not yet appeared"—true, not the second time. "But he has not appeared at all." What? Has he not appeared "once in the end of the (Jewish) world to put away sin by the sacrifice of himself?" If not, does Dr. Adler, a "master in Israel," mean to say that the word of God by Daniel (ix. 24-26) which required the Messiah to be cut off 490 years after the issue of the Persian edict for the restoring and the building of Jerusalem, has been falsified?

"He is not to be a divine being because there is one God." What logic is there in this? Are the angels not "divine beings?" "Ministers of" the one God during his "pleasure, hearkening to the voice of his word" (Psa. ciii. 20)? Appeared not one to Moses in the bush? (Ex. iii. 2), and to Israel in the cloudy pillar? (Ex. xiv. 19), and to Moses in the Mount Sinai? (Ex. xxii. 22-23), and to Gideon in the hour of affliction (Jud. vi. 12), and to Manoah, the father of Sampson (Jud. xiii. 3-24), and to David, in the crisis of his transgression (2 Sam. xxiv. 16-17), and to destroy the host of the Assyrian (Is. xxxvii. 36), and to rescue Shadrach, Meshach, and Abednego from the flames? (Dan. iii. 25-28).

Is he whom the angels are called on to worship (Psa. xcvi. 7) of less rank than they? Oh, Israel, has wisdom perished from the wise?

"The Messiah has not appeared because the prophecies in connection with him have not been fulfilled—peace not universal—Israel not ingathered." Are these all the prophecies "in connection with him?" Is it not written of him that he shall be born (Is. ix. 6), and born in Bethlehem (Micah v. 2), and born of a virgin (Is. viii. 14), and that he would be rejected (Is. liii. 3), and that he would wait upon God during the time that God would hide his face from you, O Israel? (Is. viii. 17).

Do you say these prophecies are not to be fulfilled? If not, why do you expect the others to be fulfilled? Or do you say they will be fulfilled when the Messiah of your expectation appears? If so, must there not be an interval between his birth and the establishment of universal peace and the ingathering of Israel? And if the temporary non-fulfilment of these prophecies is a good reason against Jesus of Nazareth, will it not be a good reason against your Messiah when he is born in Bethlehem? Oh, Israel, where is your reason?

Then Dr. Adler was asked why the Jews did not offer sacrifice, as they used to do? His answer was:

"Inasmuch as the temple does not exist at the present day, we are not bound—in fact we are not able—to keep the law of the sacrifices. Orthodox

Jews believe that when the Messiah shall appear, and the Temple shall be re-established, then the sacrifices will be restored. There is, however, a certain section of Jews who consider that the law requiring animal sacrifices was a temporary one, and the doctrine of a restoration of sacrifices is not consonant with the enlightenment of the present day."

Utterly strange must this appear to those who know the scriptures as the Jews ought to know them. The temple did not exist in the days of David or Samuel or Moses. Were they for the reason "not bound to keep the law of the sacrifice?" It is not the non-existence of the temple that is at the bottom of it. It is something deeper than this. It is written that the Messiah was to make the sacrifice and oblation to cease. Israel has ceased offering sacrifices for 1800 years. They did so in the age that Jesus offered up himself. If he were not the Messiah, how is this to be explained? It cannot be explained. The no-temple argument of the Jews is a mere make-shift, and after-thought. Jesus, of Nazareth, and he alone is the key of the situation.

What do the Jews really think of him? "We consider," said Dr. Adler, that

"Undoubtedly he was a teacher of great power and virtue, who had sat at the feet of his Hebrew masters, and taught the lessons of holiness and righteousness which he had learnt from them, such *e.g.*, as the great maxim which he learned from Hillel, 'Do not unto others what thou dost not wish to be done unto thee.'"

This is the saddest feature of the report. It violates reason in two ways—in ignoring the facts connected with Christ, and in at the same time conceding as much as condemns the Jewish rejection of him. It was part of the Jewish objection to Christ at the time he appeared that "he had never learned," which was undoubtedly the fact: and now it is made the explanation of his teaching power, that he had "sat at the feet of Hebrew masters, and learnt from them." Oh, Israel, which was it? If the former, whence did he derive his wisdom? If the latter, how was it that he turned against his "Hebrew masters," and brought their wrath and destruction upon himself.

You say he was "a teacher of great power and virtue." Is a liar a virtuous man? If he was a virtuous man, why do ye not believe him? Did he not say, "My doctrine is not mine, but His that sent me." "I received commandment from Him what I should say." But it is no use speaking in Israel's deaf ears. Those ears will presently be opened in a way that will cause both the ears of every one upon earth to tingle with astonishment and shame.

"OUR wills are ours we know not how. Our wills are ours to make them thine." (One of the beautifully said things of Tennyson that are true.)

THE JEWS AND THEIR AFFAIRS.

THE HISTORIC SUFFERINGS OF ISRAEL.—JEWISH DESPAIR.—“THE YOUNG ISRAEL PARTY” AND THEIR AIMS.—BARON HIRSCH’S SCHEME.—LETTER FROM JERUSALEM.

The most recent instance of the deadly persecution that prevails in Russia against the Jews is the poisoning of a whole (rich) family with their servants at Antopol. The household, which numbered 13 persons, were found in a dying condition in their house, and all died about a quarter of an hour afterwards. It was subsequently shown that the poison had been mixed with their food—by whom, is not known.

Lieutenant-Colonel Goldsmid (a Jew) in an address delivered at Manchester, on the 7th of January, referred to it, as

“A curious anomaly,” that in this advanced age of civilisation we should see a revival, in most of the states of Continental Europe, of the Jew hatred and persecution. This spirit, he said, has existed from one cause or another, since the dispersion, constantly changing its location, varying in its intensity and originating from various causes, sometimes religious bigotry, at another commercial rivalry, envy, &c. It existed in Rome at the time of the Romans, in England in the days of the Plantagenets, culminating in the expulsion from Spain in the time of Ferdinand and Isabella, when over half-a-million were expelled for the crime of being steadfast to their faith. On the other hand we find that in the Middle Ages in the present Russian dominions, the Jews formed prosperous communities. Thus we see that since the dispersion there has been no stability in the condition of Israel; prosperous to-day in one country the morrow sees him an outlaw and a fugitive—persecuted and enslaved in another country we find him in a later epoch tolerated, perhaps even honoured and admitted to all the rights of citizenship.

“Anomalous,” says the colonel, “that Jewish persecution should be so persistent. Not so when Jewish history is considered in the light of God’s declarations by Moses and the prophets, instead of being looked at as a merely human problem. The Jews are suffering precisely what God said they would suffer. Seasons of respite are granted here and there, only that they might not be destroyed, for God’s purpose is not to destroy them but only to correct them (Jer. xxx. 11), and then to restore and exalt them in a way that will make them forget the days of their affliction and their shame (Isa. liv. 4; Zeph. iii. 11-20).

The Jews as a whole have begun to despair of this promised restoration. To this also the lieutenant-colonel bears witness, saying that in many cases the Jews have expunged from their prayer-books all references to the return. He says it is not to be

wondered at in view of the position of the race in many countries.

“Anything more hopeless, humanly speaking, than their condition can hardly be conceived. The burdens of citizenship are imposed on them, with none of its rights. Excluded from almost every honourable calling, refused advancement in professions they are compelled to serve in, education denied to their children, they are reproached because the inevitable consequences ensue. The State casts vitriol at the face of Israel, and then reproaches him for the blemishes. In Morocco and other uncivilised States, the property and life of the Jew are unsafe. In Central Europe, although admitted to civil rights, the Jew is, more or less, under a ban of social ostracism. In England, France, Italy, America, &c., a happier state of affairs exists, especially in the British Dominions, where the last barriers have been removed.

But as regards the mass of the Jewish community, they have, says the Colonel, been practically helpless since the day their nationality was broken up. He argues that notwithstanding occasional gleams of amelioration, they must as a race continue helpless so long as they are without a political and national centre. He continues:

“For nearly two thousand years the hopes and prayers of the mass of the race have been for the restoration of Israel as a nation—and the national idea, even when almost dead in the hearts of many living in favoured lands, has yet lived upon their lips. The fierce breath of persecution in these latter days has done much to fan the sparks into a living flame, especially in those countries where Israel is denied the ordinary rights of humanity. We, the Israelites of the West, living in happier climes, especially in countries like our much loved Britain, are apt to overlook this factor. Citizens of a land of civil and religious liberty, whose joys are our joys, and whose sorrows are our sorrows, a land for which we would, if necessary, give up our lives and yield a devotion second to none of our fellow-citizens of any race or creed, we must remember that we are but a handful when compared with the members of our race and faith living in lands where their life, honour, property are unsafe. It is due to the remembrance of this fact that the Chovevi Zion has gained a strong footing in this country. Humanly speaking, how hopeless seems the fate of the mass of Israel at the present moment. In the power of Pharaohs deaf to all remonstrances, save those of physical force, what hope is there for Israel? No more hope than there was when they lay in bondage in Egypt, or when they were being ground under the iron heel of the Seleucidæ.”

He then proceeded to speak of the efforts of what he called “The Young Israel Party” in the direction of national reconstitution. The Association called Chovevi Zion had placed this idea in the fore-front of their objects. It was difficult, he said, for the prosperous English Jew to enter into the intense longing felt by thousands of their race in the East for the land of Israel. The Chovevi Zion hopes in time to be able to assist some on farms in that

country. It has already purchased a small tract of land, but has no intention of sending any out until all difficulties at present existing are smoothed away."

A proof of the Colonel's statements as to the objects of the Chovevi Association is furnished by the printed rules—a pamphlet of 44 pages, printed in Hebrew and English, a copy of which has been forwarded to us. Rule 5 says the Association is established with the following objects:—(a) To foster the national idea in Israel; (b) To promote the colonisation of Palestine and neighbouring territories by Jews by establishing new colonies or assisting those already established; (c) to diffuse the knowledge of Hebrew as a living language; (d) to further the moral, intellectual, and material status of Israel."

BARON HIRSCH'S COLONIAL SCHEME.

A newspaper correspondent has had an interview with Baron Hirsch with respect to the progress of the Argentine Colonies. The Baron said that the results obtained had so far been surprisingly good; but there were numerous difficulties. He described some of them. One of them, he said, arose from the difficulty in getting the right men to manage the enterprise.

"I had an excellent scholar as Director of the colony, but he possessed too idealistic views to be a practical administrator. Next I had a man with pronounced administrative talents; he, however, could, from personal reasons, not maintain his position. Through the special kindness of the British Ministry of War, I then succeeded in gaining one of the few Jewish officers in the British army, Colonel Goldsmid. The Colonel, who was on the staff of the Horse Guards, obtained one year's leave of absence and became head of the Colony. But soon differences on questions of principle crept in between us. The Colonel is an ardent adherent of the Zion-idea, which wishes the return of the Jews to Palestine. I, who know the East, and especially Palestine, know that that idea is an idle fancy, Palestine being a territory in no wise fit for attempts at colonization. At present the Colonies in Argentine are being managed by two directors, by two eminent pedagogues, who had distinguished themselves during their working as teachers in schools of the Alliance Israélite. One has up to the present conducted the Agricultural Institute in the vicinity of Paris; the other has worked in the school of the Alliance in Tunis. But I am getting even more to see that, as time goes on, I shall be compelled to take the matter entirely into my own hands. I am engaged in gradually familiarising myself with the subject, and I will later on devote my whole time and my whole working capacity to an undertaking, in the success of which I have a firm and unshakeable confidence."

The Baron is evidently no believer in the prophets. He is, however, none the less a tool in the hands of Providence for imparting a certain impetus to Jewish life and Jewish aspiration in preparation for the national re-birth that is at the door.

LETTER FROM JERUSALEM.

Mrs. Davis writes from Jerusalem, under date January 9th. She says:—

"To-day I went with a Jewish woman to see an old man and his wife, Russian refugees. He told me, through an interpreter, that he left Russia three years ago. He had a few pounds when he arrived here, and was doing a little business peddling, but the hardships through which he had passed had affected his head, and he became stone blind. In a short time all his money was spent, and these poor, souls, who will not beg, have sold all their clothing, and every comfort they possessed. I found him lying on a mattress groaning (they did not know that any one was coming to them), and his poor wife weeping. It was a sad sight, and I felt heart-sick. They were what they called rich in Russia, and had never known such misery before. How glad I was, and how heartily I thanked God that I, through you and the dear kind brothers and sisters, was able to promise to care for them through the cold stormy winter. I told them that 'through the kindness of the Lord's people' they should be fed. He is seventy years of age, a mild sweet-faced man, hair and beard snow white, but he is as thin as a shadow. How thankful they are, no one but God knows. His name is Moses Vendor. I intend to send you the names of all those who are benefited, if possible. Many whom I see on the street and at the Wailing-place it is impossible to get the names of. The clothing and blankets will be of great value; it will do good for years."

THE SIGNS OF THE TIMES.

RECONCILIATION BETWEEN THE KAISER AND BISMARCK—THE OUTLOOK ABROAD—ANTI-CHRIST'S DOMINION—STRAY SPARKS.

The leading event of the month has been the German Emperor's public reconciliation with Bismarck, but public opinion is perplexed as to the precise meaning of the incident. The generally-accepted view is that the Emperor, finding the political weather getting rather rough for his helmsmanship of the ship of State, has sent for the old pilot to be "handy bye" in case of need. Coincidentally with the reconciliation is the marked endeavour of the Emperor to cultivate good feeling with Russia. A commercial treaty, favourable both to Russia and Germany, has just been concluded between the two Powers, and the Emperor, at a meeting of his officers, spoke in the strongest manner of the necessity for its adoption. It is a curious turn in events. Russia and France are supposed to be in close alliance against Germany and her friends, and here are Germany and Russia making mutual advances. Some remarks in the *Review of Reviews*, copied and forwarded by sister Oswald, place a possible colouring on the situation. Recent events, say they, have

awakened on the continent the feeling that the Franco-Russian alliance is directed, not against the triple alliance, but against Great Britain. May not the triple alliance actually combine with France and Russia in a quintuple alliance against England.

Sister Oswald says, "How things are shaping themselves in the lines predicted by Dr. Thomas long ago, and how blindly politicians are discussing the future, little dreaming that God's hand is shaping all these circumstances that puzzle them so much."

"THE OUTLOOK ABROAD."

Under this heading, the *Birmingham Daily Mail* has an article from which the following are extracts:—

"There never was a time when the need of a strong Navy was more apparent. At any moment the war cloud may burst over Europe, and only our ability to defend ourselves can save us from being drawn into the bloodiest struggle in the world's history. There are sinister rumours afloat concerning the European situation. The disquieting factor is the condition of Italy. She has become practically insolvent in trying to live up to the Triple Alliance. Her bloated armaments have imposed upon her an expenditure which she can no longer bear. Unless things take an unexpected turn for the better she will have to call her creditors together and offer them the best composition that she can afford. Her position is rapidly becoming more desperate, and the most disturbing symptom is the unpopularity of the King, who is blamed by the groaning taxpayer for dragging the country into the Triple Alliance. Here is a description of the present state of Italy as set forth in a manifesto issued by the politicians who constitute the Extreme Left of the Chamber:—'Commerce is stagnant, bankruptcy general, savings are seized, small proprietors succumb under fiscal exactions, agriculture languishes, stifled under taxation, emigration is increased in an alarming proportion to the population, the municipalites squander and become penniless; the country, in taxes of various kinds, pays no less than seventy per cent., *i.e.*, four or five times as much as is paid by rich nations. The material taxable diminishes every day, because production is paralysed in its most vital parts, and misery has shrunken consumption; in a word, the whole land is devoured by military exactions and the criminal folly of a policy given over to interests and ambitions which totally ignore the true necessities of the people. The hour is come to cry 'Hold, enough!' and to oblige the State not to impose burdens, but to make atonement."

"THE VERY HEART OF ANTI-CHRIST'S DOMINION."

Sister Brabyn, in forwarding the foregoing, says:—
"The enclosed cutting on affairs in Italy is a most striking sign of the end. The *Daily Telegraph* says, in referring to the recent attempted revolution in Sicily and Italy, that a general rising of the population is inevitable under the terrible system of taxation necessitated by war preparations. Discontent is at boiling point, and when monarchical institutions are

succeeded by anarchy, it will be an evil day for the Pope and his finances. I cannot help thinking it very probable and fitting that Italy, the very heart of the dominion of anti-Christ, should be the first to exhibit the disease of consumption, so that her calamities may be prolonged as well as severe, especially as her overthrow (Rome) seems to be the first in the order of the catastrophes which destroy Christendom."

"Strange to say—and yet not strange—Dr. Thomas refers to the present state of affairs in Italy as the condition of the country at the beginning of the calamities which culminate in the entombment of Rome. After explaining 'the day' or year of the visitation of Chaldean Babylon to mean 'the time' of her visitation, Dr. Thomas says, *Eureka*, vol. 3, page 634, 'I conclude, therefore, that it will be with the Roman Babylon as with the Chaldean . . . that there will be violence in Italy, 'ruler against ruler,' that the tidings inviting people to emigrate will find the country in this anarchical condition, and that the next day or year her plagues will commence, even death and anguish and famine—death, or pestilence and anguish as the result of it, combined with famine. How long these calamities will continue after they have come into play does not appear. Her judgment is consummated by a fiery overthrow—'she shall be consumed in fire.'"

STRAY SPARKS.

In Egypt, the young Khedive, under hostile influences, tries to kick over the British traces, but in vain. The rider, Cromer, simply gets down off the box, and fastens the straps tighter than ever, after which the excited horse canters on all right again.

There has been great outcry as to the relative weakness of the British navy to other fleets. The result is manifest in a Government scheme for adding 8 or 10 first-class ironclads at a cost of several millions.

Serious Socialist riots have occurred at Vienna, and formidable outbreaks in Sicily where the populace and the military have been in fatal collision for some weeks. The rising in Sicily is attributed to the influence of the priests, who wish to bring about the restoration of the Temporal power.

In Greece the finances are all wrong. There has been a public repudiation of part of interest on public debt; an act of bankruptcy impoverishing stock-holders throughout Europe, and exciting indignation. Greece drifting into a corner. Russia sniffing round to see if she cannot take advantage of Greece's poverty to buy a Greek port in the Mediterranean.

There is smoldering trouble in Servia. The young king, unpopular since his recent *coup d'état*, sends for his father Milan, who arrives and takes part in public affairs. This is contrary to the arrangement made at the accession of his son, and is causing much political friction. Russia and Austria are intriguing in the case. European statesmen are looking on uneasily, apprehensive of the proverbial spark,

THE

Ecclesial Visitor.

FROM BIRMINGHAM (MONTHLY).

INCORPORATE WITH "THE CHRISTADÉLPHIAN."

"They shall make known unto you all things which are done here" (Col. iv. 9).

OUR NEXT TEA MEETING. — Monday, March 26th. (brethren and sisters only). Tea at 5.30; Meeting, 6.30; to close soon after 9 o'clock. *Suggested Subject*: "What is fully meant by reward according to works, as in Rev. xxii. 12?"

LECTURING APPOINTMENTS FOR MARCH.—*Brother Roberts*, 4th, Birmingham; 11th, 13th and 14th, Plymouth; 18th; Birmingham; 25th, Birmingham; April 1st, Hednesford. *Brother Shuttleworth*, 4th, Nottingham; 11th, Birmingham. 18th, Leamington. *Brother C. C. Walker*, 4th, Dudley; 11th, Hednesford.

SUNDAY SCHOOL.

March 4th, 1 Sam. xxiii. *Subject for Proof*: "That eternal life can only come through Christ." *Hymns*, pp. 6, 16.—11th, 1 Sam. xxiv. *Subject for Proof*: "That there is only one God." *Hymns*, pp. 12, 26.—18th, 1 Sam. xxv. *Subject for Proof*: "That Christ is the Son of God." *Hymns*, pp. 24, 27.—25th, Quarterly Address. *Hymns*, pp. 49, 46.

BIRMINGHAM MISCELLANIES.

Brother Hastings and sister E. A. Payne have been united in marriage.

A lecture was delivered in the Nechells Hall on Monday, February 12th, by brother Shuttleworth: "The Whole Truth."

Visitors during the month have included, brother and sister Purser (London), brother and sister Philpott (Leeds), brother and sister Rollason, and brother and sister Hands (Nuneaton), brother Jake-man (Dudley), &c.

As a number of the brethren take bicycle exercise, they have arranged to go out together at stated times so as to avoid the necessity of accepting the company of those who do not know how to take common mercies wisely.

The subject of another City Hall effort was introduced by brother Satchell, at the Shrove Tuesday tea meeting. He merely wished to take the minds of the brethren as to whether they would favour the idea of having such an effort in, say, 18 months or two years, so that he might know whether to bring it formally forward or no, and so as to give plenty of time to prepare as regards the provision of funds. A large show of hands said "Yes;" two said "No."

Our usual Shrove Tuesday tea meeting was held on February 6th. There was a fair muster (about 200), which, as was remarked, would have been considered large in some places. Brother Roberts occupied the chair. The subject was "Newness of Life," which it was shown was expressive of the change created by the truth in every man in whom

it works its effectual work. The features of the old and of the new were contrasted in the speeches delivered by the various speakers, who included brother Newman, brother Jakeman, brother Creed, brother Shuttleworth, brother Hall, brother Walker, and others.

RESURRECTIONAL RESPONSIBILITY.

Several write:—"We hope we are not going to have any division over this question." We can only say, we earnestly hope not. It will not be our act if division should come. If some brethren cannot see the full extent of the punishment that God has in store for the knowing rejectors of the claims of His truth, that does not seem a sufficient reason why their own faith in Christ should not afford a basis of co-operation and love, provided they do not exact silence on the part of those who may feel the duty of warning the wicked against the revealed consequences of the wickedness of their way. If there is any division, it will be the act of those who forbid the exercise of this duty, in the conviction that they have only those who partly obey God in baptism will be raised to be punished for disobedience. It will be a deep sorrow if it come, but experience teaches us to accept even calamity as part of the leading and guiding by which the children of God are prepared for the day of glorious use that is coming on. Such a division would mark a departure from the truth as developed in this latter day by the agency of Dr. Thomas, for nothing is plainer than his recognition of the resurrectional responsibility created by knowing contact with the attested gospel of God. It would mark the adoption of a new doctrine as to the ground of responsibility. Christ's words in Jno. iii. 19, have always hitherto been accepted as a settlement of the question. "This is the (ground of) condemnation that light is come into the world," and in Jno. ix., "If ye were blind, ye should have no sin" (to answer for). This reasonable doctrine has been affirmed in the printed basis of more than one ecclesia, and if those who have built up those printed documents should now pull them down, we could only note that it is not new in the history of the truth for men to change from one position to another.

It may be as suggested in a letter to hand from brother F. G. Jannaway, that God has permitted the question to be raised as a fitting corollary of the time of the end. "It does seem to me," says brother Jannaway, "that now, on the verge of Christ's

coming, the brethren are being forced by God to give prominence to those terrors of the Lord that may persuade hesitators to flee from the wrath to come."

THE COMING YEAR'S WORK IN THE DUDLEY SUNDAY SCHOOL.

January	21	..	What does the Bible teach concerning God? (I. Tim. 1 and 2).
"	28	..	How has God made his purposes known to man? (Ps. 50, Heb. 1).
February	4	..	Monthly Address. Subject: "The Bible."
"	11	..	What was the Covenant God made to Abraham? (Gen. 12 and 13).
"	18	..	What was the Covenant God made to Isaac and Jacob? (Gen. 26 and 28).
"	25	..	Who is the Seed promised? (Gal. 3).
March	4	..	Monthly Address.
"	11	..	Have the promises ever been fulfilled? (Acts 7).
"	18	..	When will Abraham, Isaac, and Jacob receive their reward? (Heb. 11).
"	25	..	Easter Sunday. What is its meaning? An Address (Luke 24).
April	1	..	Monthly Address.
"	8	..	What Covenant did God make to Moses? (Ex. 19).
"	15	..	How was the Covenant confirmed? (Ex. 24).
"	22	..	Who gave the children of Israel their laws, &c.? (Ex. 20).
"	29	..	Who was their first King? (II. Chron. 9).
May	6	..	Monthly Address.
"	13	..	Whit-Sunday. What is its meaning? An Address. (Acts 2).
"	20	..	Were the Children of Israel the Kingdom of God? (I. Chron. 28).
"	27	..	What land did God give them for an inheritance? (Gen. 15).
June	3	..	Monthly Address.
"	10	..	Under what Covenant did they inherit the land? (Josh. 1).
"	17	..	Were they obedient to God's Laws? (Ezek. 21).
"	24	..	What happened after disobedience? (Luke 21).
July	1	..	Monthly Address.
"	8	..	Are the Jews to be restored to their land? (Ezek. 37).
"	15	..	Who will be their King when restored? (Luke 1).
"	22	..	What great event will happen before the Kingdom is restored? (I. Tim. 4). Four Weeks' Vacation. School commences August 26th.
August	26	..	What Covenant did God make to David? (II. Sam. 7).
September	2	..	Monthly Address.
"	9	..	Who was the Son promised to David? (Acts 2).
"	16	..	Was Christ born to be a King? (John 18).
"	23	..	Where will Christ reign as a King? (Isa. 24).
"	30	..	Who will reign with Christ? (Matt. 25).
October	7	..	Monthly Address.
"	14	..	What is the reward of the Righteous? (John 3).
"	21	..	When will they receive their reward? (John 5).
"	28	..	Where will they enjoy their reward? (Ps. 37).
November	4	..	Monthly Address.
"	11	..	What will become of the present kingdoms of men? (Rev. 11).
"	18	..	What will be the extent of Christ's Kingdom? (Ps. 2 and 72).
"	25	..	How long will the Kingdom last? (Dan. 2).
December	2	..	Monthly Address.
"	9	..	Where will the Temple of the Lord be built? (Zech. 6 and 12).
"	16	..	For what purpose will the Temple be used? (Zech. 13 and 14).
"	23	..	The Birth of Christ. Was it foretold? (Isa. 7 and 9).
"	30	..	What did the Angels tell the Shepherds? (Luke 2).
1895			
January	6	..	Monthly Address. Annual Tea and Distribution of Prizes.

THE "CHRISTADELPHIAN" AND THIS TIME OF TROUBLE.

A worthy brother, who did not write for publication, and whose name we therefore suppress, says:—

"Enclosed find P.O.O. to pay for the *Christadelphian* for all the subscribers I have been able to get for the present year. I feel sorry that out of so many of us, so few should seem to take so little interest in the *Christadelphian*. I am not sorry on your account, but on *their's*, and you can readily see the reason why.

"True, 'times are hard,' and financial matters, manipulated by the Satanic Government of a world 'lying in wickedness,' will ever make them hard for the honest labouring man upon whose shoulders the burden of the rich man's prosperity, and the sufferings of the helpless poor continually rests. In the large cities of the world, the millionaire and the lesser rich parade their charitable and benevolent institutions for self-glorification, and pose before an ignorant and credulous world as the great philanthropists of the age in which they live, stone blind to the truth that 'He that maketh haste to be rich shall not be innocent'; that if we 'seek to please men we are not the servants of Christ'; 'that whatever we do should be done to 'The glory of God'; that 'The whole duty of man is to fear Him and keep His commandments'; and that it is *very* difficult for a 'rich man to enter the Kingdom of God,' because He 'hath chosen the poor of this world who are rich in faith to be heirs of that Kingdom.'

"Let such rich, who count their money by millions, go with me into the humble hamlets and squalid huts of the rural districts and witness the sickness and suffering amongst the abject poor, and if they have any hearts which could be touched by *The Truth*, I think their attitude would be different. But we can hope for no relief from existing and increasing evils in the absence of our great Deliverer. Tribulation in this world is a *necessity* for the faithful who, like their Lord, are made perfect through suffering, and can only find peace in him while they wait, and watch, and long, and pray for the fulfilment of the promise that 'the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob.' They can but be encouraged by the increasing evidences of the nearness of 'The Day of His Coming' as seen in the interesting investigations in the *Christadelphian*, from which the faithful may derive much comfort.

"I could but wish that I had the ability to make some contribution in aid of the praiseworthy investigation, but age, and weakness in mind and body, as well as the necessary duties of everyday life, forbid the effort, and mindful of the truth that living, as I am in the 7th year of my 'reason of strength'—to me, His coming is 'at the door' and I can only abide. The little strength left, after all, is but 'labour and sorrow.'

"We are trying to do the best we can in our '*ecclesia*,' or it may be '*Church*,' in setting forth the knowledge of the power of God for salvation to those who will accept it, and while some profess to believe and accept it, their interest and works are not as 'perfect before God' as should be expected of those who are rooted and grounded in the truth. Yet to this end we do not cease to use our feeble efforts,

leaving the result to Him who worketh all things after the counsel of His own will."

(Out of its place through late make-up).

LEICESTER.

Since the last report sent you, we have assisted to take upon themselves the saving name of Christ—CLARA AUCOTT, WM. HY. MCADAMS, and BENJAMIN ARCHIBALD STIMPSON. The two last named are members of our Sunday school, and, though young, have an appreciative intelligence of the truth. The lectures for the month have been as follows:—January 21st, "Having Pleasure in Unrighteousness" (brother V. Collyer); 28th, "Eternal Life and the Inheritance of the Kingdom of God" (brother Morris, of Trowbridge); February 4th, "God's Dealings with the Nations—Past and Present" (brother Sketchley); 11th, "The Bible and the People" (brother V. Collyer).—THOS. W. GAMBLE.

INTELLIGENCE.

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

All intelligence communications must be in Birmingham by 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."

ACOCK'S GREEN.

Public Hall, 11 a.m. and 6.30 p.m. The lectures for the month have been as follows:—February 4th, "Has Man an Immortal Soul?" (brother Mosley); 11th, "The future work for Jesus in the Earth" (brother C. A. H. Allen); 18th, "The history of Death" (brother Hughes, of West Bromwich); 25th, "If a man die, shall he live again?" (brother A. H. Horsley). The above subjects appear too serious for the consideration of the multitude, who prefer to have their ears tickled, but who will soon have them tingled.—J. J. POWELL.

ALDERLEY EDGE.

It is a long time since you heard from us. Since our last report we have been cheered by the obedience of MARY NORBURY (23), formerly Church of England, and who has since been united in marriage to brother Richard Garner. Also brother James Sumner, of Acton Bridge, to sister Esther Garner of this ecclesia.—JOS. GARNER.

BIRMINGHAM.

The following persons have rendered obedience to the truth in baptism during the month since last report:—on January 4th, Miss F. GRIFFIN (25), formerly Church of England. On the 18th, ELIZA GRUBB (21), formerly Church of England; FREDERICK JAMES EYRE (37), formerly Independent; and ROBERT HARRY ROUND (24), formerly Church of England. On February 1st, WILLIAM KERR (32), and ANNIE KERR (22), his wife, both formerly Church of England; also ELLEN MILES (19), daughter of brother Miles. On the 8th, JAMES MADDOCK (50), formerly Church of England; also from Nuneaton, whence they were accompanied by brethren Rollason

and Hands, the following:—CLARA CLOSE (34), formerly neutral; ELLEN BETTENAY (33), wife of brother Betteney; ANN ROBINSON (52), formerly Baptist; and JOHN HENRY BOSWORTH (25), formerly Baptist. The last-named four returned rejoicing to Nuneaton the same night.

LECTURES:—January 21st, "Sharper than a Sword" (brother Roberts); 28th, "Three Heavens" (brother Shuttleworth); February 4th, "The Throne of Grace" (brother Roberts); 11th, "Eternal Life" (brother Walker).

BURNEMOUTH (WINTON).

Our special effort is over. Following the three lectures by brother Roberts were four lectures by brother F. Jannaway, brother J. J. Andrew, brother J. W. Porter, and brother Morris. All these were well attended, and great interest was manifested. If we receive no fruit from the alien, we look for some among ourselves, for this effort has been a time of upbuilding to us. None of our contemporaries in this locality will be able to plead ignorance of the existence of a people who believed and invited others to believe that "the Kingdom of God is at hand." We have invited them from door to door to come and hear the Bible testimony, but "as the days of Noah, so shall the days of the coming of the Son of Man be," and so we find it. We are pleased to report that sister Thorne has returned to fellowship again. Brother and sister Pegg, of London, have spent two weeks here with profit to us.—J. WILKINSON.

BRADFORD.

Brother Williams reports withdrawal from brother and sister Webster and brother Norris, for their willingness to fellowship false doctrine. Brother W. Todd, from Birmingham, has settled in Bradford, and is now meeting with the Bradford ecclesia.

LECTURES.—December 3rd, "Time on Longer" (brother Booth); 10th, "Beautiful for situation, the joy of the whole earth" (brother Turner, Leeds); 17th, "Abraham the friend of God and his faithful seed" (brother Philpots, Keighley); 24th, "Christ's Message to the Churches in Asia" (brother Hayes, Heckmondwike); 31st, "The Marriage Supper of the Lamb" (brother Darlow, Halifax).

BRISTOL.

Oddfellows' Hall, Rupert Street, near Christmas Steps. Sunday Mornings at 11; Evenings at 6.30.—On January 14th we had the pleasure of an addition to our number in the person of brother Edward Jacobs, who has removed here from the Morriston ecclesia. On February 11th we received a farewell visit from brother H. Davies, of Southampton, who, with brother Wyllie, will (God permitting) emigrate to New South Wales on March 9th. Both brethren are known to most of us, and the persistent efforts on behalf of the truth they have been making in Southampton have won our esteem and affection. They accompany brother and sister Barton on their return home. Together, they will make up an enthusiastic party on board, bent on redeeming the time by (amongst other things) organised work in conducting lectures.

LECTURES.—January 21st, "Knowledge of God and Duty" (brother B. Bradley); 28th, "The res-

toration of Israel" (brother W. Jenkins); February 4th, "What are the Covenants of Promise?" (brother J. Thomas); 11th, "How do we pass from Death unto Life?" (brother H. Davies, of Southampton).—W. MILLS.

BURTON-ON-TRENT.

Although we have been long silent, we are not idle, nor have we grown weary. We are patiently and joyfully looking forward to the time when the number required shall be perfected. We still continue to hold forth the truth before the people, though few come to hear us. But we get strengthened and refreshed and upbuild ourselves, which is a great advantage. On New Year's Day we had our first tea meeting, and it was quite a success. We must endeavour to make our next one more known, so that we may have other brethren with us.—F. DALTON.

CREWE.

We have an addition to our small number in the person of LIZZIE MOSS (20), formerly neutral, who was baptised on January 26th and received into fellowship on the following Sunday. We shall hold our fraternal gathering on Easter Monday, March 26th, and we invite as many brethren from the surrounding ecclesias as can make it convenient to come. Brother Garside, of Ormskirk, has promised to lecture on Sunday, March 25th. We should be pleased if those brethren who intend coming would notify their intentions by letter to the recording brother. Address, Ernest Heath, Hungerford Avenue, Crewe.

DERBY.

On behalf of the ecclesia here, I have pleasure in reporting another addition to our number in the person of Miss KATE A. PALMER (formerly Church of England), who was immersed on January 18th.—J. W. DORRICOTT.

DUNFERMLINE (KINGSEAT).

Our hearts have been gladdened by another addition to our little number during the month, in the person of THOMAS SMITH (21), formerly neutral. Our brother heard the truth only recently, but so great has been his interest, that he has spared no effort to get to know those "divine verities" without which none need hope for the grace of God unto life eternal. In the course of a thorough examination, he showed himself not only as understanding the "first principles of the oracles of the Deity," but to be also in love with the truth in its most practical applications, which last is cause for much rejoicing. He was baptised on Tuesday, the 13th, and waits now with us at the posts of wisdom's doors, for him who is the way and the truth and the life.—W. MILLAR.

GLASGOW.

I am glad to be able to report another addition to our number by baptism, namely, WILLIAM HOSIE, whose wife's obedience is recorded in the December issue of the *Christadelphian*. They have not long been separated from each other and we trust may never be again. It is many years since our brother,

who is a brother in the flesh of brother Robert Hosie, had his attention first drawn to the truth, and it has lingered with him even while a sojourner in the New World, and at length brought forth fruit in his own and his wife's obedience. Death has taken from us sister Arthur Hall, who fell asleep after a brief but painful illness. She was yet considerably short of the prime of life, and her demise was altogether sudden and unexpected. Our sympathies go out to brother Hall, and the two little motherless ones who have been left behind; but there is a Great Sympathiser above, who, we rejoice to know, is neither ignorant of our trouble, nor deaf to our entreaties. Our sister shall rise again.—Brother Daniel Perrie, who left us in the summer of last year to seek employment in America, has found things no better there than here, and has returned to Glasgow. We are glad to have him in our midst again and we only hope he may obtain such employment as will enable him to take up his residence permanently in Glasgow.—D. CAMPBELL.

GRANTHAM.

On January 28th, brother G. Harley, of Lincoln, lectured here—subject, "Father, Son and Holy Spirit," and on February 11th, brother J. Burton, of Nottingham, lectured—subject, "The Keys of Death and Hell." Our own brethren have taken the other dates." We hope to report two cases of obedience next month if the Lord will.—W. BUCKLER.

GREAT YARMOUTH.

It is some time since you received any letter from me. I have been making some alteration in my business so as to have more time to devote to the truth. I have given up two shops I had in Ipswich, also sold one in Yarmouth to one of my managers, and one I shall dispose of in a small market town of Suffolk. We have the breaking of bread on Sunday, and we teach our own children, who work by the South London Sunday School, and writing out the proof texts every week. We are thinking of opening a hall in Yarmouth, and I hope the time is not far distant when I shall be able to inform you of our proclamation of the truth here.—T. W. KEEPENCE.

HALIFAX.

On New Year's Day we held our annual tea and meeting in connection with the Sunday School. About 140 were present, including a number from the neighbouring ecclesias. The superintendent had arranged a service of song upon the Kingdom of God, commencing with the call of Abraham and the promises, continuing with the exodus of the children of Israel from Egypt, and their sojournings in the Wilderness, in the times of the Judges, their asking for a king, the overthrow of the kingdom, the prophecies concerning Christ, his birth, ministry, death, resurrection and ascension, his revelation to John, and the final establishment of the Kingdom. The scholars recited the various portions of Scripture, which were interspersed with suitable hymns and anthems from the hymn book. We had a very profitable and enjoyable time.—F. MALLINDER.

On Wednesday evening, February 7th, WILLIE ROWELL, son of brother and sister Rowell, and

SARAH ANN MIDGLEY, daughter of sister Midgley, were immersed into the saving name. They have sought the Lord in the days of their youth. May they obtain the prize of eternal life. The Sunday evening lectures since our last report have been as follows:—January 6th, "The Invisible God" (brother Darlo, Halifax); 13th, "God has Spoken" (brother Wadsworth, Keighley); 20th, "Human Nature" (brother Z. Drake, of Elland); 28th, "Bible Immortality" (brother R. Smith, of Halifax); February 4th, "A Wonderful Land, and a Wonderful People" (brother G. Pickles, of Leeds).—J. BRADFORD.

HAMILTON.

I have much pleasure in reporting the obedience of DAVID MARTIN (16), who put on the sin-covering name by baptism on January 27th. — EDWIN HAUGHTON.

HECKMONDWIKE.

On January 7th we held our first meetings in the new Room in Oldfield Lane.

The lectures have been well attended by the alien, some of which have come every Sunday since, and also to many of the week-night Bible class meetings. Two advanced sceptics are greatly surprised and pleased with the different manner in which we treat and expound the scriptures as compared with the churches and chapels. The lectures for the month have been as follows:—January 7th, "Man, his Nature and Destiny" (brother Briggs, Sowerby Bridge); 14th, "The Kingdom of God: What is it, and where is it?" (brother Smith, Halifax); 21st, "Hell: Where is it?" (brother Wadsworth, Keighley); 28th, "The Doctrine of the Trinity Unscriptural" (brother Barraclough).—WM. COOPER.

HEDNESFORD.

We are pleased to report some fruit of our labours in three more having been immersed into the Saving Name on February 1st and 3rd. Their names are Mrs. SARAH BERRY (31), wife of brother Charles Berry, and HENRY FARMER (40), and his wife, JANE FARMER (30), all of Hednesford. There are one or two others whom we expect shortly to follow their example. We hold a Bible Class on Wednesday evenings, reading alternately the *Thirteen Lectures on the Apocalypse*, and a paper on Biblical subjects by the brethren in rotation. We find this course very profitable and upbuilding to the "new man." We held our ecclesial tea meeting on Wednesday in Christmas week, and spent a profitable time together. We have been strengthened in number by the addition of brother Bird, late of Tamworth, who has come to reside in this district. The lectures during the past month have been as follows:—January 7th, "With Christ and without Christ" (brother Jardine, of Birmingham); 14th, "Did Christ Rise from the Dead?" (brother Dawes); 21st, "What I believe and why I believe it" (brother J. Berry); 28th, "The Beginning of the Human Race" (brother Allcott, of Birmingham).—W. E. BEASLEY.

HUDDERSFIELD.

Brother Hopkinson reports withdrawal from brother Ernest Lodge for disorderly walk.

JERSEY (CHANNEL ISLANDS).

It is with great pleasure that I forward another item of intelligence for the columns of the *Christadelphian*. Only yesterday morning, we immersed and received into fellowship FREDERICK CORBIN (23), upholsterer, formerly Baptist, and a teacher for three years among that sect. His knowledge and intelligence in the Scriptures was quite satisfactory. We commenced the Sunday School the same afternoon; 15 children attended, 12 the offspring of believers, and three of the alien. Of teachers already experienced in the important work of educating the very young in the first principles of the truth we have more than sufficient. There is quite a stir among the Baptists, and also among the so-called "brethren," from the former of whom we have already drawn away ten members, and among the latter, a very old man, who has been prominent for many years in teaching and lecturing, often in the open air and the pier and other places, who now candidly and openly confesses before all that what he has so long preached as the Gospel is not the Gospel. He is attending our Sunday evening meetings regularly, and good results are expected. Yesterday evening week we had a large muster, just about doubling the ordinary number of attendants, and for which we were not prepared, having to borrow additional seats from a house opposite. The occasion was that of a lecture by brother Prigg, who took the platform for the first time in our room. The subject was "The Teaching of the Baptists, and the Teaching of the Christadelphians." There were many Baptists present, some of whom confessed that what was said about them was quite correct, and they endorsed the whole of it. Some, on the contrary, declared such things were not taught among them, and they had never heard them. Altogether there is quite a stir among the dry bones of orthodoxy.—S. G. HAYES.

KENDAL.

We have changed our meeting room. We now meet at the Farmers' Club Room, Dolphin Crown Rooms, Highgate, opposite the Town Hall, Sundays mornings at 11 o'clock, and Tuesday nights at 7.30 o'clock. We are very glad to have the temporary company of sister Lowe, from the Brixton Ecclesia, London.—JOS. WILKINSON.

LEICESTER—See page 122.

LICHFIELD.

Assembly Room, Tamworth Street. Morning, 10.45; evening, 6.30.—I have much pleasure in reporting two additions to our small number here, in the persons of GEORGE GAZELEY (23), wood carver, and EMILY JANE (23), his wife, both formerly Church of England, who, after having shown their intelligence in the first principles of the truth, were immersed into the all-saving name by the brethren at Tamworth, who kindly placed their services at our disposal on February the 6th. Our newly-made brother and sister (rejoicing in the glorious things contained in the Word of God), received the right-hand of fellowship and broke bread with us on February 11th. If the Lord permit, we hope to hold our usual tea meeting on Good Friday, March 23rd, when brethren and sisters of the surrounding ecclesias are heartily invited.—HY. SYKES.

LIVERPOOL.

On the 10th February we were rejoiced by the visit of brother F. E. Birch, of Oswestry, and his wife, the occasion being a desire to make arrangements for Mrs. Birch's examination. As the present opportunity seemed favourable, and as brother Challinor, of Birmingham, who is acquainted with brother Birch, was in Liverpool preparatory to his lecture on the following day. Mrs. Birch was examined and found to possess the requisite acquaintance with the first principles of the oracles of God. She proposes to come to Liverpool again on the 17th inst. to be immersed, and will remain and break bread with us. They inform us that there is another lady in Oswestry who is interested, and whom they hope to bring with them for examination on their return. At the instance of our brother William Davies, a number of copies of brother Porter's (London), lecture on the "Millennium" have been reprinted in a large (4to) leaflet form with advertisements at the end of the principal publications relating to the truth and our places of meeting. Though these are got up in a superior manner the cost is reasonable, and several ecclesias have purchased a number of copies for distribution, in which case their meeting addresses have been inserted. This ecclesia has purchased 1,000 copies, which are being distributed with care in places where good ground may be expected—Adult Bible classes and religious meetings, as well as a number by private efforts, and we trust that the good seed of the kingdom may find further rooting places in this large but dark city.—HY. COLLENS.

LONDON (NORTH).

Barnsbury Street, Barnsbury Hall, Islington Sundays 11 a.m. and 7 p.m.; Wednesdays and Fridays 8 p.m.—Brother Owler reports that Arthur Fitzer, who left our fellowship for the Wellington Hall, has now returned to Barnsbury Hall. The annual tea meeting of the children attending the Sunday school was held on January 10th. There was also a large attendance of brethren and sisters, including many old scholars. A powerful lantern was shown by brethren Webster, Blay and Bore, and the views were explained by brother J. J. Andrew. The prize distribution for written examination and attendance then took place, the superintendent of the school (brother Owler) presenting the books to the successful competitors. The examination was on the book of Genesis; and brother Lake, of Windsor, set the papers, examined them, and made the awards.

Since the above was written, brother Henry Bramwell has joined the brethren at Brixton, as being more convenient than Islington. Brother E. Harvey and sister Watts have been united in marriage. Sister Atkins, wife of brother Atkins, has returned to fellowship on February 4th. Sister Thompson, wife of brother A. S. Thompson, died on January 31st. She had been a sufferer for some years, but passed away in hope of a resurrection from the dead. She was buried at Finchley Cemetery in the presence of a large company of brethren and sisters, brother Boshier officiating.

LECTURES:—February 4th, "Resurrection and Judgment" (brother J. J. Andrews); 11th, "The Woes of the World" (brother A. J. White); 18th,

"The Promises made to Abraham" (brother F. W. Porter); 25th, "The Covenant made with David" (brother M. Lewin).

LONDON (SOUTH.)

Gresham Hall, Gresham Road, Brixton (near Brixton Station). Sundays: 9:45, 11 a.m. and 7 p.m.; Thursdays, 8 p.m. Since our last report, we have had the pleasure of assisting another to put on the name of Christ by baptism, in the person of Mr. GEORGE PHILIPS, engineer, of Ealing (near London), who was immersed on January 17th. Our new brother, who was previously unconnected with any of the sects, will be a member of our ecclesia, but distance will prevent his meeting regularly with us. Brother Burley, of Sheffield, having removed to London, will, in future, be meeting at Gresham Hall; also brother Bramwell from the Islington ecclesia. Our audiences since removing to the Gresham Hall have been very encouraging. Our prayer is, should our Master tarry, that many a good and honest heart may be led to rejoice as the result of the change.

Lectures for the month of February have been as follows:—Sunday, 4th, "The Trinity: A doctrine of human invention, and without Scriptural foundation: Bible teaching concerning God and Jesus Christ simple and harmonious" (brother F. W. Porter); 11th, "The Jews: God's chosen nation: Their eternal existence decreed: Christ's work in connection with them at his second appearing, involving the re-establishment of their Kingdom in the Holy Land" (brother C. Meakin); 18th, "The Keys of Hell: The purpose for which they are held by Christ: When they will be used, and who will come forth: The important bearing of the subject upon us individually" (brother F. G. Jannaway); 25th, "Times and Seasons: Human events Divinely pre-arranged and controlled: Indications around on every hand of the approaching end of the age, and the appearance of Christ" (brother A. T. Jannaway).—JOSEPH BELLAMY.

NEWARK.

At our special effort in January we had a good attendance of the stranger, who seemed much interested. We therefore determined, by God's help, to further that effort by advertising four lectures for February on large posters. We hope by this means to not only arouse an interest but to be the means in the hands of our Heavenly Father of enlightening and helping others into God's covenants. The lectures have been as follows:—January 14th, "God" (brother Clark, Derby); 21st, "Life beyond the Grave" (brother J. King, Nottingham); 28th, "Our English Bible" (brother Cave, Nottingham); February 4th, "What the earth was created for" (brother Reynolds, Nottingham); 11th, "Salvation: Why necessary, how to be obtained, and when" (brother W. A. Simper, Grantham).—W. WALKER.

NEWPORT (MON.)

On Tuesday, December 26th, 1893, we gave the scholars of our Sunday school a tea and entertainment, with lantern views by limelight. Several of the scholars took part in the recitation of pieces. The views were Old and New Testament scenes, and brother T. J. Cross conducted us through them, drawing our attention to what is written in the

Scriptures of truth from time to time, as occasion required or presented itself. Several of our brethren and sisters from Pontypool, Aberdare and Abergavenny were present. We are thankful to our Father in Heaven that we can have such a season of refreshing and fraternal intercourse. Our lectures for January have been as follows:—24th, "What is your hope?" (brother T. J. Cross); 31st, "The Second Coming of Christ" (brother E. S. Schofield); February 7th, "Can we be Saved by Morality alone?" (brother C. W. Heath); 14th, "The message to the Church at Thyatira.—The Morning Star: What is it?" (brother W. Collard).—W. COLLARD.

NORTHAMPTON.

We are pleased to report the immersion into Christ (on December 15th) of THOMAS CLEAVER (44). The case is a very interesting one. Our new brother is totally blind, and has been so from 17 years of age; yet at his "good confession" he evidenced a knowledge and spiritual perception of the scriptures quite delightful to those who heard him. Our brother has always been among the "devout," but has never found the rest he desired till now. For years he had taken refuge in Anglo-Israelism, for which he was an ardent advocate, but now he rejoices in the true "Hope of Israel," and thanks God that he can discern between things that differ. We held our annual Sunday school treat and distribution of prizes on December 28th. We have also changed our place of meeting, having obtained a more central hall in the Gymnasium Buildings, Abington Street. We are opening with a special course of lectures; the first of which was delivered on Sunday, February 11th, by brother F. G. Jannaway, of London, to a full room of interested listeners. Subject:—"The Coming of Christ." The other two will be given (God willing) by brother Powell, of Birmingham (subject:—"Death, Resurrection, and Life Everlasting") and brother T. Boshier, of London (subject:—"The Kingdom at His Coming.")—G. HANDLEY.

NUNEATON.

Since our last communication, we have had both to weep with those that weep and rejoice with those that rejoice. On Saturday, January 27th, it was our painful duty to commit to the earth the youngest child of our Brother Turney. On the same day, at 8 p.m., we assisted HENRY BLACK, formerly of the Church of England, to put on the saving name of Christ. The immersion took place at Brother Jebbett's, who kindly lent us his bath-room for the purpose. Brother Gamble acted for us in both matters. On Thursday, February 8th, we had the pleasure of witnessing the induction into Christ for the remission of sins of ELLEN BETNEY, wife of brother Betney; CLARA COX, formerly neutral; ANN ROBINSON, formerly Baptist; and JOHN HENRY BOSWORTH, formerly Baptist. God has indeed blessed the efforts that have been made on behalf of His truth in this place. We trust we may still be the means in His hands of bringing others to the light. Our lectures for the month are as follows:—January 14th, "The Great Preacher" (brother Hott); January 21st, "Tent-Pitching: Choices and Results" (brother Rollason); January 28th, "Where is the

faith of the Prophets and Apostles?" (brother Gamble, Leicester); February 4th, "The Parables of Christ" (brother Wood, Tamworth).—W. G. HANDS.

PETERBORO.

We are pleased to report another addition to the household of faith in the person of Miss EMILY CLARK (34), who was baptised into the Anointed One on February 8th. Our sister formerly belonged to the Church of England.—L. HARVEY.

PLYMOUTH.

It is my pleasing duty, after a long interval, to break silence by reporting that on January 23rd, RICHARD FAIRCHILD (56), and his wife, ELIZABETH FAIRCHILD (50), and EDWIN PELINE (32), son of brother Peline, all previously neutral, were inducted into the sin-covering name after a confession of the things of the Kingdom, and the name of Jesus Christ. It is probable that next week two more will render the obedience commanded. We are much encouraged. Sister Brabyn was with us on Sundays, December 31st and January 7th.—W. E. GRUITH.

PONTYPOOL.

Several inquiring minds have been aroused to the teachings of the Christadelphians, and a few are interested. During the month brother Collard, of Newport, visited us, and gave us an exhortation in the morning, which proved a source of great comfort in these days of "toil and sadness." He also lectured in the evening on "Eternal Torments." Other subjects have been "The Nature of Man," "The Inspiration of the Scriptures," "Pre-existence of Christ" (continued); also "The gathering together of the Jews to Jerusalem, with Christ as King." Brother W. E. Bartlett, who is stationed as signalman in the Ogmore Valley Railway, Glamorganshire, meets with us for Breaking of Bread occasionally, coming up this way to his home once a fortnight.—W. WHITEHOUSE.

PORTSMOUTH.

Since our last report we have had the addition of two sisters to our little flock, making eighteen in all. Both of them were very interested in the lectures for some considerable time. They are—ANNIE LENNARD (20), formerly Wesleyan Methodist, immersed December 9th, and BEATRICE ROGERS (22), formerly Church of England, immersed December 16th. We continue our lectures, although they are not so well attended as we should like.—WM. PEAD.

SHEFFIELD.

On Sunday, January 14th, we were pleased to have visiting amongst us brother Guest, of London, brother and sister Young, of Warrington, and brother Hayes, of Heckmondwike, in the evening. Brother Guest gave us a good lecture on the "Resurrection of the Dead," other lectures for the month having been given by our own brethren.—H. W. LEAH.

SOUTHAMPTON.

On January 29th we immersed into the sin-covering name GEORGE FOOT (26), formerly neutral; also THOMAS ARTHUR (76), formerly a Campbellite, and JULIA MARIA BULL (41), formerly Congregationalist.—JAMES JUDD.

SWANSEA.

Albert Minor Hall A.—On Sunday, January 14th, we were favoured with the presence of brother Roberts, of Birmingham, whose exhortation at the breaking of bread tended much to the edification and upbuilding of the brethren and sisters. The lecture in the evening drew a very much increased audience, and was listened to throughout with marked attention. By removal, our numbers have been increased by the addition of brother and sister Edwards, of the Mumbles, who have come to reside in Swansea permanently. Also, sister Behenna, sister Mead and sister Emily Winstone, have returned to fellowship.—We have lost through death sister Langrave (79), who fell asleep on Sunday, February 4th, and was interred by the brethren on Wednesday, the 10th inst., at the Swansea Cemetery.

Since last report the subjects of our lectures have been:—January 7th, "Thy Kingdom Come" (brother G. Palmer); 14th, "Who is the Devil," (brother R. Roberts); 21st, "War in Heaven," (brother G. Palmer); 28th, "The Kingdom of God," (brother Heard); February 4th, "The end of the world; does it mean the burning up of the earth?" (brother H. Davies).—THOMAS RANDLE.

AUSTRALIA.

MELBOURNE.—*M. U. Hall, Swanston Street.*—During December, the lectures have been on "The advent of the Lion of the Tribe of Judah a necessity for the welfare of mankind," "The Royal Road to the Kingdom," "Is a reformation in Christendom necessary? The utterly unscriptural character of modern theology demonstrated." On New Year's Day the brethren and sisters had their annual picnic, which was this year held at Darling, near Melbourne. The day was fine, and a good number of brethren, sisters and others were present. A meeting for prayer, praise, reading and exhortation was held in brother Slade's barn during the afternoon, in acknowledgment of the Father's goodness.—H. ROBERTSON.

RICHMOND.—There is a slight disturbance just now (in Victoria) amongst the Campbellite body owing to their distributing David King's *History and Mystery* each time any of their number embraces and obeys the truth. When the brethren at Tralago, Gippsland, rendered obedience to the truth the Campbellites simply spread these pamphlets broadcast, even to the handing of them to people in the streets. To counteract their efforts the brethren have reprinted and distributed Hutchison's Reply, which has caused great indignation, and given us opportunities of presenting the truth.—JNO. K. SINCLAIR.

CANADA.

ELKHORN.—Brother Ellam desires to correct last month's report respecting brother Boyer: he was not formerly neutral, but of the body known as "The Children of Zion."

EGYPT.

CAIRO.—Brother Smith, of New Hamburg, Ont., Canada, says that being in correspondence with Dr. Grant Bey, of the Palais Matatia, Cairo, on the great pyramid of Egypt, he (brother Smith), men-

tioned to him that he had something very interesting on prophecy. Dr. Bey replied that he was deeply interested in such matters, and would be glad to receive anything instructive in that direction. Among other things brother Smith, through the office, has sent *Christendom Astray*, and requests the Editor of the *Christadelphian* to write him.

NEW ZEALAND.

EAST INVERCARGILL.—Brother Mackay was summoned by telegraph to the funeral of our young sister Eusebia Campbell, of Green Island, whose immersion I reported a little more than a year ago. She had been suffering from the effects of influenza for a long time, but up to the last there was hope of her recovery. Her death to the father and mother is a severe trial, to which they bow in humble submission. All the brethren in the neighbourhood were present to express their sympathy, and hundreds of others assembled near to the open grave, testifying to the high regard in which brother Campbell is held for many miles by all classes of people, and these, too, who formerly opposed the truth proclaimed by him. Brother Mackay used the opportunity to speak of the importance of the resurrection. Some, who before-time had bitterly scoffed, declared they had never understood the matter in that light before. We have added another to our number during the last month, Mrs. JEANNIE WINDER (35), formerly Presbyterian. She is rejoicing in the knowledge of the only true Deity.—E. E. MACKAY.

UNITED STATES.

BOSTON (Mass.).—We still continue the proclamation of God's blessed truth to the Boston public. The audiences, as far as numbers go, are satisfactory enough, but, alas! how few care to accept the invitation to God's glorious kingdom. A few honest hearts are interested, and are earnest students of the Word. Lectures for December have been as follows:—3rd, "This day shalt thou be with me in Paradise" (brother A. Pinel); 10th, "A glorious age near at hand" (brother Joseph McKellar); 17th, "God the Creator of evil as well as good" (brother E. F. Mitchell); 24th, "The war of the great day of God Almighty" (brother A. Pinel); 31st, "The binding of Satan for one thousand years" (brother C. Fairbrother). I am sorry to report our withdrawal from sister Agnes Rose, who maintains the Renunciationist position with regard to Christ; also that quite a number of our brethren and sisters have separated themselves on a question which we do not consider of sufficient importance to cause a separation, namely, the right or wrong of asking or warning (but unwidrawn from) a brother who is a transgressor, to refrain from partaking of the bread and wine while in an unrepentant state. They claim that to do so would be a violation of the law of Christ in Matt. xviii. 15-17.—H. J. MCKELLAR.—[A transgressing unrepentant brother should be withdrawn from. He ought not to be asked to refrain from the breaking of bread until the rule of Matt. xviii. 15-17 has been carried out; otherwise, the door is open for condemnation without investigation. The precepts of Matt. v. 23 and I Cor. xi. 27 are for self-application. A man may

judge himself when others are not at liberty to judge him. There is no conflict between any of the precepts when rightly applied.—ED.]

CLEVELAND (O.).—"I live about seven miles out the city. The Bible and the *Christadelphian* is about the only company I have. I would there were an able brother or two in this place. My little efforts seem ever to fail. This willing indifference, this prevailing laxness, both polished and coarse, vexes one's soul from day to day. British soil, as a rule, appears better. If so, may it not have been a kind Providence that caused many of us to grow familiar with the precious sayings of the Bible from childhood up, in our native land, as it was read from day to day in the national schools and churches? Can it so be read without raising the mind and conscience of a nation, a little higher, at least, than others, like this one, where the Bible is thrown out of the public schools, and so the regard grows less with each generation? I know it is dark enough in Britain, dear brother (Yes, indeed.—ED.), even at this late day, but we wait a happier day. The sun never fails to appear at the appointed time, and dispel the mists of the darkest night, so this dark night will pass before the Son of Righteousness, who will soon arrive with healing in his wings. Oh! what a noble work lies before us (if approved), to enlighten all families, from the least to the greatest, with the precious word of the Lord, until all shall know him, and the whole earth be blessed in Abraham and his seed."—WM. SHAW.

JERSEY CITY (N.J.).—Aside from the somewhat extended effort being made in a private way in the truth's behalf, and which promises to be fruitful, there is little to report for the current month. Lectures have been as follows:—January 7th, "God in His Fore-ordinations" (brother R. W. Cranshaw); 14th, "Resurrection of the Body" (brother H. Hartley); 21st, "The Book of Job Opened" (brother J. W. Tichenor); 28th, "Jerusalem" (brother J. M. Wathburne).—C. C. VREDENBURGH.

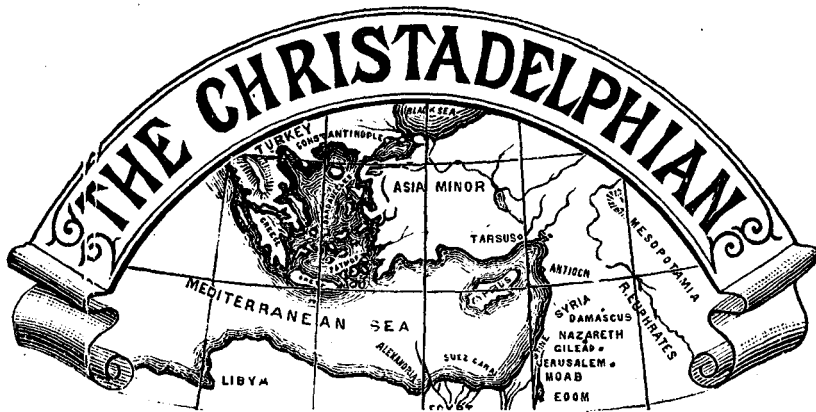
KERRVILLE (Tex.).—Brother Banta reports favourable prospects in Texas for the triumph of the truth over false doctrine introduced some time back, to the effect that Jesus Christ is not now officiating as Deity's High Priest over the House of God; that saints are not now under the New Covenant, referred to in Jer. xxxi. 31, and that the ecclesia of Christ is not now the House of Deity in its anti-typical Holy place phase of manifestation, &c. Brother Banta was solicited to return from Washington and assist in the work of showing the truth on the points in dispute. He accordingly returned to Texas in August, stopping with the brethren and lecturing at Mossy Rock, Wm., where on the way he had a four days' discussion with Mr. Clark Braden, a Campbellite preacher, at Blackfoot, Idaho, Denver, Col., and Axtell, Kan. Brother Banta and his sister-wife left Kerrville in a two-horse vehicle on the 8th day of September, and returning on December 1st. They travelled over six hundred miles, through 14 counties, namely, Kendall, Blanco, Hayes, Guadalupe, Caldwell, Bastrop, Milam, Williamson, Bell, Coryell, Lampassas, Burnet, San Saba, Llano, and Gillespie. The brethren in Blanco Co. endorsed the views set forth in the copied extracts from Dr.

Thomas's works, which brother Banta took with him, and renounced the wrong views that had been introduced, expressing their willingness also to make the truth of the Bible as expounded in the writings of Dr. Thomas a basis of reunion and fellowship with those who had separated. The same is true of the faithful at San Marco 1, at Kingsbury 2, at Cedar Creek 3, at Garfield 8, at Elgin 7, at Taylor 4, at Thorndale 3, at Rockdale 2, at Granger 3, at Salado 3, at Killeen 2, at Nix and Nauruna 4, at San Saba 2, at Llano 4, at Ingram 3, at Medina City 4, at Rockspring 2, at Verde Creek 4, at Centre Point 2, at Bandera 3, including the writer and sister Banta at San Antonio 3, in Blanco Co. 7, and in Mason 3. Many more were convinced of the truth of the matter, but could not yet see that it was their duty to stand aloof from the advocates of the wrong views. The brethren are growing tired of so much jangling and bickering over unscriptural crotchets, and are anxious to put a stop to it and go on in purity and peace as before.

PHILADELPHIA (Pa.).—Brother Cross reports the obedience of GEO. HOLSTON, husband of sister Holston, of Wilmington. Brother T. Trizise and J. U. Robertson went to Wilmington to immerse him on Thursday, January 25th, 1894, after a satisfactory conversation with him on the things which we believe. Wilmington is some 30 miles from Philadelphia. Brother and sister Holston will meet with us as often as convenient. Brother D. Perrie, who came out from Glasgow last summer, has returned. We are sorry he was unable to stay with us, as our number is small. We now number 21—twelve brethren and nine sisters. Brother J. U. Robertson gave a course of four lectures in the month of January, at Mr. Lewis Hall's, 4,820, Woodland Avenue. The lectures were fairly well attended. Subjects:—January 7th, "The Second Coming of Christ;" 14th, "The Kingdom of God;" 21st, "The Promises: What they really are, when they will be fulfilled;" 28th, "The Immortality of the Soul: A pagan fiction, seeing that immortality is the gift of God through Jesus Christ."—P.S.—The brother and sister reported as having removed to this city from Boston should have been Ostburg, not Esthburg.

SWOFFORD (Wn.).—"You will be pleased to learn that on the 2nd inst. my brother, S. J. SEAGOE (22), was immersed into the saving name of Jesus. There are now 13 of us, somewhat scattered, in this vicinity, waiting, watching, and praying for the 'day of his coming.' Be of good cheer, dear brother, the night is far spent; we can see the loom of the coming dawn. Even so, Lord Jesus, come quickly."—S. W. SEAGOE.

THE RIGHT USE OF KNOWLEDGE.—Knowledge is chiefly valuable in building up force of thought. If it do not culminate in this, it is only an encumbrance. And intellectual force is never satisfied with merely observing or noting particular facts, however numerous, but uses them as illustrations of broader and higher truths. He who possesses it is always and in all circumstances growing. A mere accumulation of knowledge without the power to wisely use it is liable to become a heap of rubbish.



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

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

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ROME, JERUSALEM, AND PETER.

BY DR. THOMAS.

(Continued from p. 91.)

SIXTY years after the death of Cornelius, who died in exile at Civita Vecchia, A.D. 252, "the Catholic and Apostolic Church, Mother of the Faithful," was invested with the sunshine of imperialism, and constituted the religion of the State. The Bishop of Rome now became a spiritual prince of the empire. Matters underwent a very great change after Christianity had received the sanction of a legal establishment.

Rome became immensely superior, both in splendour and in opulence, to every western See, would naturally dictate to the other Sees in the west. It no doubt contributed to the same effect, that Rome was the only See of very great note which concurred with several of them in language; Latin being the predominant tongue among the western churches, as Greek was among the eastern. It was natural for the former, therefore, to consider themselves as more closely connected with the Roman Patriarch than with the Constantinopolitan, or any of the other Oriental patriarchs. A similar reason, when not counteracted by other causes, operated among the Greeks, to make them prefer a Grecian patriarch before a Latin one.

"Sylvester was the Bishop of Rome, whom Constantine recognised as Patriarch of the West. The Papists reckon him as the thirty-fourth Pope. But we know from history that Popes had not yet come into fashion. The spirit of a pope, however, wrought in him mightily; and when he opened his mouth, his utterances showed what he would do when power should be given to him by the Dragon. Take the following as an illustration: The Nicene Creed having been subscribed, Constantine, the Man-Child of Sin, who presided at the council, transmitted its canons and decrees to Sylvester, who, in the thirteenth council that had been held in Rome, at which were present two hundred and seventy-five bishops, ratified them in the following Babylonian style: 'We confirm with our mouth that which has been decreed at Nice, a city of Bithynia, by the three hundred and eighteen holy bishops, for the good of the Catholic and Apostolic Church, MOTHER of the faithful. We anathematize all those who shall dare to contradict the decrees of the Great and Holy Council which was assembled at Nice (A.D. 325), in the presence of that most pious and venerable prince, the emperor Constantine.' And to this all the bishops

answered, 'We consent to it.' Nebuchadnezzar himself could not have spoken more loftily and lion-like. He that dared to call in question their utterances was deemed unworthy of all blessings human and divine; for, if Constantine be worthy of belief, their voice was not the voice of men, but of 'the successors of the apostles, who had been established as priests and *gods upon earth.*'"

This recognition of the catholic clergy by the unbaptised and imperial president of their church, as "*priests and gods upon earth,*" was very flattering to their vanity and pride of life. They had instructed their imperial patron that this was their scriptural relation to the sons of men. In their case, however, it was a mere assumption of divine honours, and undeserved. In the days of the apostles, that which was spoken to Israel, might be truly applied to them, and to those who believed into Jesus through their word, saying, "*I said, Ye are Gods.*" The Lord Jesus explained in what sense this saying was applicable to Israel, but not to mankind at large. Thus, "if He (the Spirit) called them gods, *unto whom the word of the Deity came,* and the scripture cannot be broken; say ye of him whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of the Deity?" The Jews considered this as "making himself equal with God" (John v. 18; x. 33-36).

The gospel teaches, that a people to whom the word of the Deity is sent, and who receive it, become Sons of God; and are, in this sense, gods. This word was first sent to Israel, and then to the Gentiles. All who obeyed it in the love of it, became Sons of God by adoption through Jesus Christ. This is the Scriptural status of all true Christadelphians, or Brethren of Christ. This is a great honour, and an extraordinary manifestation of love on the part of the Father, the contemplation of which caused John to exclaim, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the Sons of God:" and lest any should say, that this sonship pertained exclusively to a future state of existence, he adds concerning the faithful, "*beloved, we are now the Sons of God;* which was equivalent to saying, "*we are now gods upon the earth;*" and he continued, "it doth not yet appear what we shall be; but

we know that, when He shall appear, we shall be like Him; for we shall see Him AS HE IS" (1 Epist. iii. 1-3).

But, though it be true that such men are "gods upon earth," and also "priests," it is a mere blasphemy in the mouth of the Man-Child of Sin, when applied to the corrupt and arrogant clergy of the Laodicean Apostasy. The gifts of the Spirit had been withdrawn; and State-Church Catholics were left to their own delusions. The Spirit had raised up a testimony against them, by which He "spued them out of His mouth," as "wretched, and miserable, and poor, and blind, and naked:" for He only recognises them as "priests and gods upon earth," in the scriptural sense, who, having believed the things concerning the kingdom of the Deity and the Name of Jesus Christ, have been immersed, and walk in purity, "even as He is pure;" a condition of things that could not possibly be affirmed of Constantine and the professional ecclesiastics whom he delighted to honour.

Such, however, was the blasphemous assumption of the Catholic clergy, both Greek and Latin. Though utterly unworthy, by ignorance of the truth, by perversion of apostolic institutions, and impurity of life, they claimed to be "priests and gods upon earth." But, though nothing but the spued-out ejecta of the Spirit's mouth, they were, in a certain relation of things, "priests and gods upon earth." They were the "priests and gods upon earth" pertaining to the Laodicean Apostasy; and acknowledged by the Man-Child of Sin "*in his estate.*" According to Gibbon's authorities, there were eighteen hundred of these gods upon the Roman earth; of whom one thousand were enthroned in the Greek, and eight hundred in the Latin provinces of the empire. Episcopal thrones were closely planted along the banks of the Nile, on the sea coast of Africa, in the proconsular Asia, and through the southern provinces of Italy. The episcopal gods of Gaul and Spain, of Thrace and Pontus, reigned over an ample territory, and delegated their rural suffragans to execute the subordinate duties of the pastoral office. A god's diocese might be spread over a province, or reduced to a village; but all the gods possessed an equal and indelible character; they all blasphemously claimed

to derive the same powers and privileges from the Apostles, from the people, and from the laws. The whole body of these priests and gods of Antichrist was exempted by Sin's imperial Man-Child, from all service, private or public, all municipal offices, and all personal taxes and contributions, which pressed upon the laity with intolerable weight; and the duties of their clerical profession, deemed holy by the strongly deluded, was accepted as a full discharge of their obligations to the republic.

The gods of the catholic heaven were regularly assembled in the spring and autumn of each year; and these synods diffused the spirit of ecclesiastical discipline and regulation through the hundred and twenty provinces of the Roman world. The Archdeity, or metropolitan bishop, was empowered, by the laws, to summon the suffragan dæmons of his province; to revise their conduct, to vindicate their rights, to declare their faith, and to examine the merit of the candidates who were elected by the clergy and people to supply the vacancies of the episcopal college. The chief gods, or primates, of Rome, Alexandria, Antioch, Carthage, and afterwards of Constantinople, who exercised a more ample jurisdiction, convened the numerous assemblies of their dependent gods. But the convocation of great and extraordinary synods was the sole prerogative of the god who filled the imperial Dragon throne. Whenever the emergencies of the spiritual department of his estate required this decisive measure, the emperor despatched a peremptory summons to the episcopal deities, or the deputies of each province, with an order for the use of post horses, and a competent allowance for the expenses of their journey.

The Council of Nice was convened by this authority, A.D. 325. It was assembled by "the Mother's" imperial protector and proselyte, to extinguish, by their final sentence, the subtle disputes which had arisen in Egypt on the subject of the Trinity. Three hundred and eighteen gods obeyed the summons of their imperial creator, whom Gibbon styles "their indulgent master." The inferior gods or dæmons of every rank and denomination have been computed at two thousand and forty-eight; the Greeks appeared in person; and the consent of the Latins was expressed by the legates of the Archdeity

of Rome. The session, which lasted about two months, was frequently decorated by the presence of the imperial Man-Child, who claimed to be *God of gods upon earth*, as expressed in the title, *BISHOP of bishops*. Leaving his guards at the door, he seated himself (with the permission of the divine council) on a low stool in the middle of the hall, an eminent illustration of Satan's "darling sin," which is said to be "Pride that apes humility." "He listened with patience," says Gibbon, "and spoke with modesty; and while he influenced the debates, Constantine humbly professed that he was the minister, not the judge, of the successors of the apostles, who had been established as priests and as gods upon earth."

Of all these gods of the apostacy, those of Antioch, Alexandria, Carthage, Constantinople and Rome were the chief. They were, however, not only the chief of many, but they were rival gods, whose principle it was rather to reign in hell than to serve in heaven. Lust of power and love of contention were the ruling characteristics of them all; at least such is the testimony of a contemporary of those turbulent times. "If I must speak the truth," says Gregory Nazianzen, "this is my resolution, to avoid all councils of the bishops; for I have seen no good end answered by any synod whatever; for their love of contention and their lust of power are too great even for words to express."

In the reign of Constantine's son and successor, Rome had become a most seducing object of sacerdotal ambition. In the episcopal order, the Bishop of Rome was the first in rank among the gods, and distinguished by a sort of pre-eminence over all the others. He surpassed all his companion deities in the magnificence and splendour of the temple over which he presided, in the extent of his revenues and possessions, in the number and variety of his ministers, in his influence over the deluded people, and in his sumptuous and splendid manner of living. Ammianus Marcellinus, a Roman historian, who lived in the reign of Constantius, referring to this subject, says: "It was no wonder to see those who were ambitious of human greatness contending with so much heat and animosity for that dignity; because, when they obtained it, they were sure to be enriched by the offerings of the matrons, of

appearing abroad in great splendour, of being admired in their costly coaches, sumptuous in their feasts, outdoing sovereign princes in the expenses of their table." No wonder that Protextatus, the Pagan prefect of the city, should say, "Make me Bishop of Rome, and I'll be a Christian, too!"

(*To be continued.*)

A VISION OF HIS COMING.

'Twas New Year's Eve : the century held its breath,
Portentous New Year of the century's death !
While the star-watchers swept the heavens, lo
A Form came thro' the clouds, a vista-glow,
"What cheer, O fishers?" Hear Him kindly say,
O'er the dark waves to toilers in the craft ;
"Cast on the right your nets!" and shoals of prey
Ensilver all the waters. Gladsome draught.

He passed the wide champaign where Teutons,
Franks,
Still fed the watchfires at their midnight posts.
At His rebuke vanished serried ranks,
And like Gennesaret's waves the warrior hosts.
Proud Kaiser to proud Czar did instant beck,
Like Jacob, Esau, clasped his brother's neck !
The blare of trumpets in a breath was hushed,
And dancing harvests rose where squadrons rushed.

He nears a Lazar-house : at His behest
Distempers vanish to their darkling shades ;
Nor lingers in His realms the noisome pest,
Nor Madness nor Despair His Court invades.
The maimed renew their limbs ; as harts they run ;
The blind in ecstasy new-ope their eyes ;
They dance with rapture in the Living Sun ;
They see the world in myriad glistening dyes.

A London slum, all grimed, our land's despair,
Dissolved as a spent mist, and saints, elate,
Heard pæans vanquish curses in the air ;
Saw wasters trooping to the temple gate.
Gone are the sweating-dens, and seemingly clothed
Like daughters of a king the maidens ply
The ivory shuttle ; and taskmasters loathed
The cooling cup ambrosial fruits supply.

Red Anarchy, that sought the palace gate,
Armed with the deadly bomb, stands all transfixed.
For Princes on the sick and needy wait,
And Classes, Masses, all in Christ are mixed.
Now hand in hand each seeks the other's weal,
And laughs to scorn each old vendetta feud.
Each seeks to mend the breach, the wound to heal,
And with a heavenly gloss each deed's construed.

And Fashion's dames at routs no longer burned
By strange attire and arts to wean men's hearts.
Now calm at hearths domestic are discerned
Chaste matrons who have chosen better parts.
They fold their babes as Christs in loving arms,
Their servitors they train in godly lore.
In alabastrine breasts and pure their charms
They for their lords conserve their husbands' store.

The tainted prints from Fleet's obscene purlieu
By Christ's baptismal touch are purified.
The charlatan and empiric are gone ; in lieu
The living waters of the crucified.
The journals, vestal pure, angelic wise,
Illuminate in flowers, enwrit in love,
Raise the world's plane and wing the happy skies
As plumes of spotless angels o'er the Dove.

O, glad New Year ! O transformation blest !
Come from the far empyrean of the King !
O, Earth, prepare thee for the Sovereign Guest !
Hasten, O Christ, with Thy Millennial Wing.
Melt, frowning barriers, melt to dewy rills !
O, Earth, arise, put on thy marriage-cope !
Hence, foul Distrust, with all thy legion ills !
The Healer comes with balm of Love and Hope !
Weekly Mercury.

SUCCESSFUL SPEAKERS.—Vanity is the great foe to successful speaking. The chief thing is to forget yourself and get your mind on your subject : You will then speak well, speak easily, speak justly, and speak at the right moment, which is the whole art of acceptable speech—an art that cannot be acquired without much practice, and some goodness.

FISHING BY DYNAMITE.—Electricity has recently been utilized for purposes of fishing. A net, or sardinal, as it is called, which was nearly 1,300 feet long, and is used for catching sardines, was taken, and an electric cable, with dynamite cartridges at intervals of 50 feet, was placed upon the edge of it. The cable was connected with an electric battery upon the torpedo-boat in such a way that all the cartridges might be fired simultaneously. The net was let down at five in the morning in very deep water, and before this was done the neighbouring fishermen had been asked not to go out, in order that there might be nothing to disturb the porpoises. About a hour after the net had been let down, the porpoises came up in large numbers, and when a good many fish had been got into the net there were about eighty just around it. The cartridges were then fired, and the explosion was so effective that one only of the eighty porpoises escaped, while the boats in the vicinity felt no shock, and the water was very little disturbed.—*Invention.*

A DEAD WEIGHT—AND WHAT FOR.—It has been estimated that it costs the European nations every year not less than £200,000,000 for the maintenance of the establishments which menace day by day the peace of the world. But this is probably an under estimate. From ten to twelve millions of soldiers have to be permanently fed, clothed and lodged at the cost of the world's army of producers. They are a dead weight on the energies of the people, very much more than would be so many paupers. They neither sow nor reap, nor turn a wheel towards raising the food they eat or making the raiment they wear. It is a safe thing to say that these men cost an average of £30 each to any country which keeps them, and if we calculate only 10,000,000 men at £30 per head per annum, we have a sum of £300,000,000 which Europe pays every year in order to be ready to do murder on a gigantic scale.—*Melbourne Age.* (Yes, "in order to be ready," this is required of the world in the present era. It is an era of preparation—whose nature and object may be learnt from Joel iii. 9-13.—*Ed. Christadelphian.*)

DANIEL'S VISION OF THE RAM AND THE GOAT.

DEAR BROTHER ROBERTS,—So much has been written upon Daniel's times of late that one feels like calling a halt. Still, there is such a charm surrounding the subject that one is irresistibly drawn to its consideration time, and again in hope of getting clearer light upon points still obscure, and of making clearer those features already established as reasonably true. It is for this purpose I have been lead to a renewed review of Daniel's vision, recorded in chapter viii.

Dr. Thomas laid down this rule in the interpretation of a vision having a time measurement, to wit: That no event of which the vision treats can be excluded from the time measuring the vision. The rule is a reasonable one. Indeed, it is a rule absolutely inherent in a time vision. The question of "How long the vision?" and the specific answer of "2,200," "2,300," or 2,400 days" being given as its measure, at once implies that the first and the last events of the vision mark the beginning and the end of it. The first event is thus the beginning of the time measured.

In studying Daniel's vision we find that Daniel, as the first act, lifted up his eyes, and saw standing before him by the river a ram with two horns; that the horns were high; that one was higher than the other; and that the higher horn came up last. The natural inference to be drawn from the statement would be that Daniel was simply describing what he saw in relation to the ram and its horns, and when the inequality in height of the horns occurred, rather than that he saw the higher horn coming up after he first beheld the ram. The ram was apparently in a complete condition and preparation for further conquest. If that be the case, then the first event seen in the vision was a ram prepared for future conquests. The first active event on the part of the ram was the pushing westward for purpose of conquest. How long the ram stood before making the westward push is not given. I am constrained to believe that the first event seen in the vision by Daniel was the Persia empire at the period when Cyrus became sole ruler, or in the year 540 B.C. according to Dr. Thomas.

The question put by one saint to another

saint is, "How long the vision?" that involved the daily and the transgression of desolation and the giving of both the sanctuary and the host to a dountreading. Some think the question relates exclusively to the daily, and that the time measure given should begin to count from the time the daily was re-established after the Babylonian captivity. I cannot see why it should be so from either the question or the answer. There are some interpreters who seem to think the question relates not only to that part of the vision which involves the daily but that the measure given in the answer must begin to count when the taking away of the daily should occur. I cannot accept this view of the matter, for that event did not occur till 70 A.D. It seems to me utterly impossible to accept such a view of the vision as the starting point of the time measure; for on reading Daniel's description of the vision we come to the little horn (Roman) that grew out of one of the four divisions of Alexander's disrupted kingdom, and find it to be the one that takes away the daily, casts down the sanctuary, and tramples the Host (Jews) under foot. This, as before said, occurred in 70 A.D., and was one of the incidents in the vision. The transgression of the Jews had come to the full and the truth (as Mosaically represented) was cast down to the ground at that time. Now, it was at this juncture in the vision that one saint said to another saint that was speaking, "How long the vision?" What vision? Why the vision seen by Daniel, and which had as one of its elements, just developed at that point, the casting down of the sanctuary and the truth, and the dountreading of the Hebrew nation. Why, then, should all the preceding events of the vision or any of them be excluded from the time measure given in the answer? They should not, and it looks like a wrong interpretation that does so. If no event should be excluded from the time measure, then the measure should begin with the first event seen, even as Dr. Thomas says. As has been pointed out, the first event seen is a ram with two horns, one higher than the other, standing by the river in preparation for further conquest, which it was evidently considering in its quiescent or standing attitude before Daniel and by the

river. Dr. Thomas says this was in 540 B.C.

I have read and re-read Daniel on this subject, time and again, and pondered and weighed the matter in its own light and in the light of collateral truth, over and over, and I cannot get away from Dr. Thomas's starting point of the time measure of the vision. I can see nothing in the question or answer that will allow me to exclude any event from the time measure of the vision. To me the whole question, and the only question is, "At what period of the ram's existence did Daniel see it standing by the river in a prepared attitude for further conquests?" If it was when Cyrus had attained to the sole power as ruler, then Dr. Thomas is right in the starting point for the time measure given. If it was at a time subsequent to the death of Cyrus and during the reign of one of his successors, then we must seek a later date for the commencement. In any event the date must precede by a number of years the advent of Alexander the Great upon the scene of the vision, for decided conquest had taken place and the ram had become great in consequence of those conquests before the goat with the notable horn appears as a contestant. Reason as we may in regard to the starting point, on Dr. Thomas's principle of interpretation, we cannot get far from his point of departure in the measurement of the vision, and the measure has also been completed.

If the claim put forth is not true, and the measure is still incomplete, then we are all at sea in relation to a starting point, for any other principle of interpretation is a mere guess; and guesses never yield satisfactory conclusions to intelligent minds. In making these guesses some have taken one and some another point of departure. Some have assumed a stopping point for the measurement and then reasoned or calculated backwards to find a suitable event to start from. I do not like the guess method. However, when one has known facts or truths from which and towards which he may reason in his guesses, he may be able to reach satisfactory results. In this case the guess method is beset with many difficulties. We have in the first place three different measures, the 2,200, 2,300, and the 2,400. On the method of trying to find the starting-point of the measure by counting backward, what shall

we take as the closing point of the measure? Shall it be the time when measures were initiated which looked to the recovery of the Holy Land from its desolation and to its colonization by the Jews? Shall it be the time when the Lord returns to judge His household? Shall it be after the battle of Armageddon, and when the tabernacle of David is reared up in Jerusalem? Shall it be when the war of the great day of God Almighty is ended, and peace and blessedness smile upon all nations? Which one of these shall it be? Take whichever one you may, you cannot say to me, "I am absolutely correct in my choice." No, you cannot be absolutely certain. Besides, you are met at the very threshold of your attempt to fix the closing date with three different measures, of which you are not absolutely certain as to the correct one. True, we may, by applying the rule of exclusion, be able to make a satisfactory selection of the right measure. Still our selection will not be conclusive on the subject, or will not place it beyond the pale of controversy.

I dislike the plan of guessing a point for the close of the measure so much that it is with great difficulty that I bring myself to the point of employing it. In this case, however, we are surrounded with other and collateral truths as helps to such an extent that one may put aside his dislike and proceed to employ the method. Let us, then, take the 2,400 measure and the full establishment of the Kingdom, say in 1943, as the ending point. Counting backwards from then, 2,400 years, we reach 457 B.C. as the starting point of the measure. Is that a probable beginning of the measure, and is it a reasonable interpretation of it? What event in the vision took place then? We find that to be the time when Artaxerxes Longimanus gave the decree "to restore and build Jerusalem." Why should that be taken as the starting point of the time measurement of a vision that had other events preceding it? Is there that in the question and the answer that would lead us to make such a selection? To my mind, there is not. It is true that 457 B.C. is the starting point of another measure, the 70 weeks of Daniel; yet that is not a sufficient reason for selecting it as a starting point for the time measure of a vision grouping the 70 weeks and having other events preceding the one that begins

the 70 weeks. (For further remarks, see latter part of the article).

Let us take, with the same measure, the rearing up of the throne of David in Jerusalem, say in 1903, as the ending point of the measure. Counting backwards from then 2,400 years, we come to 497 B.C. as the starting point. What event in the vision took place at that time that could be a probable beginning of the time measure? We find that 497 B.C. is about the 28th year of the reign of Darius the second. There is nothing of a probable character. We find that Darius, in the second year of his reign, issued a decree to continue the building of the temple, upon which work had been suspended. From then to the 28th year of his reign there is nothing special, unless it may be found in connection with the temple and temple service in some way. This I have not been able to discover as yet.

Let us take (again with the same measure) as the ending point the coming of the Lord to judgment, say in 1898. Counting backwards from then 2400 years, we come to 502 B.C. as the starting point of the time measure. What event in the vision occurred then to make it a probable starting point of the measure? We find it to be also in the reign of Darius, in the 23rd year of his reign, and nothing particular occurred, unless it be something in relation to the temple and its service. Of that I have made no discovery as yet.

Using the same measure, let us take 1860, when measures were in process of maturing that looked to the colonization and improvement of the Holy Land. Counting backwards from then 2400 years, we reach 540 B.C. as the starting point of the time measure. What do we find? Before answering I will first say that we may employ the same process with the other two measures. Having done so, and weighed all, we may then apply the rule of exclusion till we find the most probable measure and most probable starting point for the measure. I leave it for some one else to work it out, as I am about satisfied with Dr. Thomas's starting point and measure.

Let us now examine the 540 B.C. starting point. It is the date when Cyrus issued the decree for the rebuilding of the temple, and therefore of the Lord's sanctuary. This makes it a very important epoch in relation

to the Lord's sanctuary and its affairs. We also find that by taking that date there is no event left out of the vision, and the measure carries us to "the time of the end" when matters were initiated that looked to the recovery of the Holy Land from its desolation and its colonization by the Jews. The Lord has His own way of cleansing His sanctuary and recovering His land from its desolation and restoring His people to it. He has His preparatory work and His completed work. There is a work going on in the Holy Land, and has been going on for a number of years, that will find its completion in the rearing up of the throne of David in Jerusalem, the complete cleansing of the sanctuary, and the restoration of the daily and the Hebrew nation. The work now going on stands in close relationship to the complete work, and is a part, a preparatory part, of the same. The work now going on bears a reasonable resemblance to what we would look for in the process of cleansing the sanctuary, which cleansing was to take place at the close of the time measure.

We are not told that the Lord would immediately cleanse the sanctuary at the close of the measure; but that when the time measure closed, the sanctuary should then be cleansed. From this we would expect to see at the close of the time given a work instituted which ultimates in that cleansing in the rearing up of the tabernacle of David, in the recovery of the land from its desolation, and in the complete restoration of the Hebrew nation to the Holy Land. This is a work of stages. Has it not begun, and is it not progressing towards the end promised? Certainly it is, and has been, and will be carried on till the work is fully accomplished. No one would rejoice more than the writer to see the time measure of the vision conclusively settled, no matter what the starting and the ending points, and no matter what the length of the vision. Notwithstanding this desire, he fails to see thus far a better or as good a disposition of the matter in any of the other interpretations that have come to his notice. The one given above seems the most reasonable of all, but it is not conclusive, nor can there be any one given that will be conclusive while the veil of uncertainty in so many features of the subject hangs over it.

It is argued by some, that since Daniel

was awakened out of a sleep to hear the explanation of the vision, the time measure must extend at least to his resurrection. I admit that Daniel's awakening out of a deep sleep was figurative of his resurrection, and that it was for the purpose of showing him that the ultimate of matters in the vision would be reached after his resurrection. It does not follow, however, that the time measure given must extend to the ultimate result of the cleansing process. It was intended simply to show Daniel that when the cleansing would be perfected he would be in the resurrection state, and not to show him that the time measure given must *necessarily* extend to the *completion* of the cleansing. It is as reasonable, in my mind, and more reasonable under the terms and features of the vision, to end the time measure at the beginning (or preparatory steps) of the cleansing process, as applied to the Holy Land and the Hebrew nation. There are certainly such steps taking place now. "At the time of the end, the vision."

Aside from the 540 B.C. starting point, the only other one for the time measure of the vision that merits serious attention in my judgment is 457 B.C. It merits attention because it is the starting point for the 70 weeks, or 490 years, the close of which was to witness the ceasing of sacrifices for sin under the law, and the bringing in of everlasting righteousness through the sacrifice of Christ. These were matters bearing upon the sanctuary, the daily sacrifices and cleansing processes. Because of this cleansing feature, brought in at the close of the 490 measure, we behold a figurative bearing towards a cleansing of the sanctuary when the tabernacle of David is reared up. It is, therefore, reasonable to make the greater time, which witnesses this latter cleansing at its close, take its start at the same time the shorter measure did. The shorter measure witnessed at its close the laying of the foundation of the cleansing process, and the close of the longer measure witnesses a cleansing built upon the former. This analogous bearing, or close relationship of the two, makes it reasonable and probable that the two measures should begin at the same time.

Further, the 70 weeks were cut off from the time of the vision previously seen by Daniel, or notched upon the measuring reed that measured the time of the vision. Were

they cut off from the beginning, or the middle part, or the closing part? They were not cut off from the closing part, so that may be excluded. The close relationship between the two features of the cleansing process afore-mentioned makes it reasonable and probable that they were cut off from the first part of the time measure of the vision.

Such is the argument that may be offered in behalf of the 457 B.C. epoch for the beginning of the time measure of the vision recorded in Daniel viii. It has force, in fact great force. It may be true. At any rate it places the whole matter in much doubt. Still it does not present itself to my mind with sufficient strength to cause me to relinquish the 540 B.C. epoch, and accept the later one. However it does not appear difficult to create doubts upon the uncertain features of Daniel's vision, and doubts from which one cannot deliver himself.

There is another feature about the 457 B.C. epoch as a starting point that is remarkable, and which gives a strong probability to its being correct, and likewise to the 2400 being the right measure. I refer to its harmonious agreement with the interpretation recently given to the 1335 of chapter xii. Allowing the 1335 to commence with the decree of Phocas, it will end in 1943 A.D., the same as the 2400 if begun at the decree of Artaxerxes Longimanus. Is this a mere coincidence in prophetic time measures, or is it an immutable fact of a providential design? At all events, it deserves careful weighing before we dismiss it as a mere but strange coincidence.

On doctrinal matters, where the Bible is explicit in teaching, or even in time measures having no obscurity, one may speak positively or may dogmatize; but, in respect to matters shrouded with uncertainty, or where a different interpretation is as reasonable, it is not only the part of wisdom not to dogmatize, but it is actually hurtful to both the truth and its children to do so.

L. B. WELCH.

GOD RULES.

"Thou cam'st not to thy place by accident,
It is the very place God meant for thee,
And should'st thou there small scope for action see,
Do not for this give room to discontent,
Nor let the time thou owest to God be spent
In idly dreaming how thou mightest be."

From the French.

SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN
ECCLESIA, No. 252.

"Exhort one another."—PAUL.

HERE we are again to call Christ to remembrance. What an extraordinary thing it is that after 1,800 years, men should be found from week to week so engaged. There have been many great men in the earth, so-called, but where is there one among them all who has a feast held every week to his honour? And this man was not in his day esteemed one of the great men of the earth. As the prophet had said: "He was despised and we esteemed him not." Augustus, Cæsar, and Antony, and Brutus and Cassius, and Herod were among the bright lights of that age: Jesus was a mechanic in an obscure village of Galilee, whom the authorities executed as a felon. Yet here, in our day, his name is above every name. All other names are in eclipse by the side of his. What is the meaning of this extraordinary fact? Investigation yields but one answer that meets all the demands of reason: The name of Jesus is now world-wide, and his memory had in reverence by believing thousands in every age since his crucifixion, because he wrought miracles while alive and after death, rose again, and sent forth to the world by the hands of his chosen companions and friends, a miraculously-attested message, affirming these facts, and calling upon them to turn to God in faith and repentance with the coming dispensation of his judgment and goodness when he should return.

This being the only rationally-admissible explanation of the undeniable ascendancy of the name of Jesus in this our 19th century, let us look at him and the meaning of him as bearing upon ourselves this morning. Looking at him, as exhibited to us in the gospel narratives, we see many wonderful things. Let us consider the one aspect in which he appears before us in the chapter read this morning. We look and see a prostrate figure under the trees in the garden of Gethsemane. Jesus has thrown himself upon his face. He is visibly convulsed in agony of mind. As we listen, we hear words come from his mouth which are those particu-

larly deserving our consideration on this occasion: "Father, all things are possible with thee: take away this cup from me. Nevertheless, not what I will, but what Thou wilt." The "cup" in question was the death on the cross to which the Father had made known His desire he should submit—the prospect of which, the chapter informs us, made him "sore amazed and very heavy." The feature that stands out so clearly is the conflict between two wills and the willing subordination of one to the other. The Father wished, willed, desired, required, that Jesus should surrender himself to the violence of cruel foes, and submit to the torture and ignominy of being nailed through hands and feet and hung up on a Roman cross in the face of the sun till he should die. From this terrible ordeal Jesus shrank with fearful apprehension. He wished not to suffer it: he desired to avoid it. It was his will to escape it, "if it were possible," that is, if the Father's objects in the case could admit of its omission. It was in his power to evade the terrible death before him if he had chose to prefer his own feelings to the Divine command. Here was where the conflict lay. It was the great historic conflict—the will of God *versus* the wish of man—brought to a focus. The conflict ended in victory, we know: otherwise we should not be here to celebrate the resurrection. But what was the nature of the victory? It was the deliberate preference of the Father's will to his own: "not what I will, but what Thou wilt." He was enabled to exercise this preference by reason of what he was, as the Son of God. Still, it was by what we may call the operation of reason in the discernment of truth. Paul informs us that "for the joy set before him he endured the cross." This shows us the power of mental view in sustaining him, and leading him to "overcome," which is the term he himself employed in afterwards describing the achievement.

It is according to our experience of human life. A strong idea will carry a man through

anything. Of course, if the idea is visionary it will lead to nothing; still, it will impel a man to action, though the action may be a plunge into the ditch, like Frederick's soldiers at the battle of Prague, who mistook a morass for a grass field, at the other side of which was the enemy. Here is where the power of the truth comes in. The discernment of its reality, resulting in conviction, renewed and strengthened by daily contact in the reading of the scriptures and prayer, will lead us to overcome where Christ overcame, as he says, "To him that overcometh will I grant that he sit with me on my throne, even as I also overcame and am sat down with my Father on His throne."

But some have the idea that we have no opportunity of overcoming as Christ overcame. They are apt to say "We have not been commanded to submit to crucifixion as he was: we have no occasion to say 'Not as I will, but as Thou wilt.'" Now, in this there is much misapprehension of a dangerous kind, of which it will be our wisdom to get rid as entirely and as speedily as possible. It is true that as regards the particular form in which Christ was called upon to submit to the will of God, we cannot imitate him. It would be no pleasure to God if we were to get somebody to literally crucify us. He has not required this at our hands. But is there no sense in which he has required us to submit to crucifixion? Those who keep close to the scriptures will have no hesitation in answering this question. We are commanded by Paul to "crucify the old man with his affections and lusts." This is a command direct to every one of us from God: for Paul said, "The things that I write unto you are commandments of the Lord." Now, what is this crucifixion of the old man but the repression and denial of every natural desire that goes against the law of God? The old man says, when any one injures him, "I will do to my injurer as he has done to me." The law of God says, "avenge not yourselves." "Say not thou, I will recompense evil; but wait on the Lord and he shall save thee" (Rom. xii. 19; Prov. xx. 22). The wise man will repress the impulse of nature; will crucify the old man and say to God, "Not as I will, but as Thou wilt." The old man says, "I hate my enemies; I am not going to put any advantage in their way." The law of God says, "Do

good to them that hate you. . . . If thine enemy hunger, feed him; if he thirst, give him drink." The wise man will quench the resentments of the natural mind. He will crucify the old man. He will say to God, "Not as I will, but as Thou wilt," and he will benefit his foes if he can. The old man says, "I love money, and I must have it. I like the pleasures of the world, and I don't see why I should deny myself any more than other people. I relish the honours of life, and I do not see any harm in putting myself in the way of receiving and enjoying them."

Here there is much positive pain to be encountered in the doing of the will of God.

God says, "Love not the world nor the things that are in the world." "Set your affections on things above." "Deny all ungodliness and worldly lust." "The love of money is the root of all evil." "Ye cannot serve God and Mammon." "How can ye believe that receive honour one of another, and seek not the honour that cometh from God only."

What can a wise man do but set himself against all these desires of the flesh and of the mind. What can he do, but, like the Apostles, "obey God rather than man?" What can he do but "crucify the old man" and say to God, "Not as I will, but as Thou wilt."

Again, the old man delights in all manner of uncleanness—libidinous thoughts, lustful exercises, impure habits, as exemplified in the whole round of worldly custom in the larger cities—smoking, drinking, theatre-going, light talk, jesting, frivolous reading, gay company—folly, folly everywhere. The old man says, "Why should not I have the liberty that everybody takes? Why should not I please myself also? Why should not I indulge in those pleasing diversions that chase away the dulness of life and open to me the solace and refreshment that the world has in all directions?"

There is an answer to the old man which the old man does not like, and which it inflicts the highest pain on him to receive. That answer is: The law of God forbids. God says, "Ye are called to holiness;" "Be ye holy in all manner of conversation—holy both in body and spirit." "Without holiness no man shall see the Lord." "Fornication and all uncleanness or covetousness

let it not be once named amongst you as becometh saints, neither filthiness nor foolish talking nor jesting which are not convenient but rather giving of thanks." "Flee youthful lusts, but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart"—"hating even the garment spotted by the flesh"—"having no fellowship with the unfruitful works of darkness, but rather reproving them."

In all these things, there is but one course for every true lover of Christ, and that is, to bear him company in the garden of Gethsemane, and say with him, "Not my will but thine be done." The conflict may be painful for the time being; but it never can be so painful as that through which he went in prospect of the prolonged agony that ended in the "loud cry" at the ninth hour. And however painful, it prepares a sweetness of victory that no language can exaggerate. Even in this present life, the results of conformity to the will of God are most precious, most noble. Who does not admire the beauty of the new man who avenges not himself, and walketh in holiness and kindness in all his ways? Who would not buy with much money, if it could purchase it, the peace of God that passeth all understanding, filling the heart and mind of those who put on the new man, and follow Christ in righteousness and true holiness? But who can adequately speak of "the end of the matter"? It is the precept of eternal wisdom by Solomon, "In everything, consider the end." The end of the world's ways—dishonour, misery, and death. The end of those who crucify the old man is exaltation, joy unspeakable, and life everlasting. There is no proportion between the sacrifices and the recompenses of holiness. Paul, with much fervour, declared that the one was "not worthy to be compared with the other." "Our light affliction, which is but for a moment, worketh out for us a far more exceeding and eternal weight of glory."

To see this clearly is part of the discernment that enables us to overcome. "For the joy set before him," Jesus was enabled to "endure the cross." A similar exercise of mind will similarly strengthen us. True intelligence will perceive that "Wisdom excelleth folly as far as light excelleth darkness" (Ecc. ii. 13). There is every high inducement to constrain us to sub-

mission. Look round on human affairs. What good is there for man in all the multifarious forms of his experience? Supposing he get his highest desires gratified? Let it be in business, in fame, in friendship, what does it amount to at last? We may not be able to give a clear answer in the case of our own affairs, because we so strongly feel in our own case that if we could just carry our point, whatever it may happen to be that is engaging our attention, it would be perfectly and substantially and satisfactorily well with us as it has perhaps never been with anybody else before. (This is how we feel). But in the case of those who have preceded us, we can see the matter clearly enough. Take the people who lived only 50 years ago—that is, those who were in their prime and in the full current of life's affairs 50 years ago. We can get a peep at them by looking up the files of, say, the *Birmingham Journal* of 50 years ago. We see in the advertising columns mention of many matters that were very urgent with the advertisers 50 years ago. In the news-columns, we read reports of public meetings at which rising politicians were cheered to the echo; or of private meetings at which testimonials were presented to successful men, or of business enterprises that were opening out in a very successful way, or of the awarding of prizes and diplomas in some educational or other competitions, or perhaps of some popular wedding in which the parties were the imagined possessors of supreme bliss. We read, and it all seems so very real—just as it seemed at the time. We take our eyes off the paper, and how does it seem when we realise that it is all gone—that all these people have got through, and that all the affairs they had in hand have disappeared as entirely as if they had never been!

Now what is the difference between their affairs and ours? Only this, that we *know* their affairs, however large and urgent at the time, were a mere phantasmagoria, and that we have to try and remember that ours are the same: theirs have passed and ours are passing. The best we can achieve in mortal life is "but a vapour that appeareth for a very little while and then vanisheth away." Is there then no abiding good for man? The answer is without uncertainty. It must be so, just as there are in nature more enduring substances than vapour; just as there

is a sun in the heavens, as well as shifting clouds in the sky, just as there are precious stones and incorruptible gold, as well as perishable grass and flowers, so there is a life higher than mortal life, and a state far beyond the experience of human life. We should have inferred this as a matter of reason if we had not been told it; but what, as reasonable beings, can we feel but enthusiastic and immovable confidence in the presence of the name and the revelation of Jesus Christ, whose influence has already remodelled the world; whose command this morning we obey to "show forth his death until he come," and for whose re-appearing we wait as for the sun that shall arise with healing in his beams, at whose bright presence darkness of all kinds will for ever flee away.—EDITOR.

FIRING BY ELECTRICITY.—A new engine of war has been invented by M. Turpin, the chief point of the invention being the application of electricity. A very light waggon, drawn by two horses, contains two groups of projectiles, and, with the aid of four gunners, four charges can be fired off in a quarter of an hour, each throwing 25,000 missiles over a surface of 22,000 square metres. In spite of its extraordinary power, the invention is said to be perfectly simple in design.—*Inventions.*

— — —
"TO-DAY."

Lord, for to-morrow and its need I do not pray;
Keep me, my God, from evil's way to-day.
Let me both diligently work and pray,
Let me be kind in word and deed to-day;
Let me be slow to teach my own poor way,
Let me be prompt to do Thy will, to-day.
Let me no wrong or idle word unthinking say,
Set Thou a seal upon my lips to-day;
And when to-day is done and all my way,
Give me, O give me, place with Thee, I pray.

THE HUMAN MACHINE.—The human body is a machine which is worked by nerve force, and is endowed with powers of keeping itself in repair. If insufficient nourishment or a too-stimulating food is taken, the power of keeping itself in repair and in health is weakened or lost. There are high-pressure and low-pressure engines, and we have also different human constitutions. The human engine is at present being worked at a very high pressure, like the Mississippi steamboats during the racing days, and it is not to be wondered that so many human engines go wrong. The steam-generating parts of an engine correspond with the brain, and the boiler and firebox with our digestive organs. Engines go wrong in different parts, and so it is with our systems—some go wrong in the brain and nervous system. But it is all from the same cause; we are living in a high-pressure age on a high-pressure diet.—M.D.

A SERENE sky: always pure; which clouds do not stain, though they may fly across: such is the Bible.

A CURIOUS ANTI-CLIMAX.—A Jew-hating editor recently said in a Russian paper in answer to a correspondent: "May God preserve you from a Jewish lawyer who would betray you. We advise you to address yourself to the legal Councillor Theodorowsky, who is a highly-esteemed and respected gentleman and a thorough believing Christian." Five days afterwards, the following announcement appeared in the Warsaw *Police Gazette*: "By order of the Chief Burgomaster, the legal Councillor Theodorowsky has been arrested upon a charge of fraud and embezzlement, and his office is closed."

DANIEL, A WONDERFUL BOOK.—The world teems with histories of the rise and fall of empires and kingdoms, covering a period of about twenty-five hundred years, reaching from the King of Babylon down to the present time. In the Book of Daniel there is written out in *advance* the whole outline of those same histories in short book of twelve chapters, with all the symbols and explanations. These having been fulfilled in the most literal way down to this time, why may we not expect the literal fulfilment of what remains? Yes, the Book of Daniel is a wonderful book. It must be infallibly inspired.

E. J. T.

WHAT IS LIFE?—Dr. Andrew Wilson says, in "Science Jottings," in the *Illustrated London News*: It is a problem as old as humanity itself. The question, "What is Life?" has been asked by the best and wisest of men, and the best and wisest of men have given up the riddle in despair. You may define what life does, but that is a different thing from being able to express what life is. When I was a student, and a very junior one at that, definitions of life were hurled at me by the half-dozen. Life was "organisation in action"; it was the "sum total of organised activity"; it was the "perpetual adjustment of internal to external relations"; it was "adjustment to the environment," and so on. Life may or may not be the result of the properties or qualities or conditions which go to form protoplasm. It may, on the other hand, be some separate entity which uses protoplasm simply as its medium or conductor. It may be one mystic force or a combination of many. We only know living protoplasm in animals or plants as the result of pre-existing living matter. Nowhere does living protoplasm spring *de novo* into existence out of non-living materials. It needs the magic touch of vitality to give life to that which is not living; and there the matter ends. It is better to own up to our ignorance than to indulge in self-deception about our knowledge. In the sea certain creatures which are mere specs of protoplasm, make shells, some of flint and some of carbonate of lime, fabricated often with wondrous complexity of design, from the minerals of the water. Each species has its own shell-pattern, and reproduces it rigidly. Why one particle of protoplasm should select lime, and another flint, and through the ages go on building the same shell-types, is just another mystery of the life we know. It seems to me that the contemplation of the animalcule and its kind furnishes the best proof that, even in its simplest guise, life is as full of insoluble mysteries as is the higher and more complex vitality we call our own."

AMUSEMENTS—TO YOUNG BELIEVERS AND SOME OTHERS.

AT one time or another, the question of entertainment and amusement is raised by young believers. Living at a time when society is greatly given to the lighter frivolities from which coarseness and vulgarity have been somewhat removed, it is not strange that young believers, and some others, regard some of the modern forms of amusement as comparatively, if not altogether, harmless. The theatre, where the play is not too coarse, and occasionally the ball-room, are not thought to be especially compromising. Without the loving restraint of the truth, the laxity of the times is felt strongly, and steps toward worldly enjoyment are easily taken.

It is not the purpose of this writing to deprive the young saint, or anyone, of legitimate enjoyment, but simply to draw attention to things that should be avoided. Music, art, in its higher forms, nature everywhere and in every form teaching of God, instructive and profitable miscellaneous reading, the association of intelligent brethren, the end of whose conversation is "Jesus Christ—yesterday, to-day, and for ever" (Heb. xiii. 7) should be sufficient sources, not only of amusement, but entertainment for every intelligent believer of the gospel (or even those who are seeking to know the truth) who is at all disposed to heed the words of the Master "If ye love me, keep my commandments." Nor should it be felt a real cross to keep oneself from "fleshy lusts that war against the soul," from "foolish and hurtful lusts which drown men in destruction and perdition" (1 Tim. vi. 9).

Solomon truly said, "There is a time to laugh." When is the time? Is it the time while we are striving "through much tribulation to enter the kingdom of God?" for "thereunto were we called." Is it the time to laugh at the follies that belong to the theatre, where God's dear and hallowed name is had in no reverence, either by those who are playing mere counterfeits or by those who gaze at them? Is there anything in Shakespeare (who is the best by far) or in the work of any other playwright, to lead you, dear one, to God? Is it not true that when the mind becomes absorbed in the play "God is not in all your thoughts?" How, then, can you say God is near you? Do not deceive

yourself. You are most seriously deluded if you think God is near you or with you when your thoughts are far from Him. Let it never be forgotten that the Heavenly Presence is with you and near you *only* as you have Him in your affections and in your thoughts. And if God be absent from your thoughts, can you truly say you are not being hurt? Can there be any more certain evidence of hurt, and most serious, too, than that the things of God are neglected *because* there is more thought and love for pleasure? O, how sadly such statements carry their falsity right on their face. And be assured God will not divide your service with Him. He will have all or none.

Now, is the time any better spent on the floor of a ball-room; for it is spent, not in thinking of God and His goodness to you, but in the enjoyment of the empty things which at the best bring but a passing and fleeting pleasure, and like so many other things of a similar nature which serve no good purpose, the end of it is death.

Where the cares of life and its necessities demand our attention day-by-day, if the nights are devoted to this mild form of dissipation, what time will you have, dear young brother and sister, or friend, to give to Him who has done so much for you, and whose word is with you and in you, to guide you? Detriment? O is there anything but detriment in such things? The danger lies in the fact that a vitiated taste is cultivated, and this will invariably be found to be to the necessary exclusion of other and better things. Where this exists surely there can be no thought of God, much less of the holiness He enjoins upon *His* children, who can only prove their love for God, and their thought of Him, in keeping His commandments. Divested these sins may be of some of the grossness and vulgarity characteristic of the swinish multitude, but they are none the less offensive, and "naked and open to the eyes of Him with whom we have to do." Nor are they less displeasing to God because they receive the approval of a perverted society which is *respectable only* from its own imperfect point of view. Where such a society creates its own standard of morality, it is certain not to be elevating, but debasing.

What a solemn word is this that comes to us from John, the dear disciple whom Jesus

loved. He says: "Love not the world, *neither the things* 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*, the *lust of the eyes*, and the *pride of life* IS NOT OF THE FATHER, but is of the world, and the world passeth away, and the lust thereof; but *he that doeth the will of God abideth for ever*." With such impressive words ringing in our ears, what apology can be made for association with the godless assemblages that frequent the theatre and the ballroom? A blessing is pronounced upon him who "hath clean hands and a pure heart; who hath not lifted up his soul unto vanity" (Psalm xxiv. 4). Surely no greater vanities curse respectable society, so called, than those named.

What a picture is presented when we think of our Saviour and his suffering followers being seen in such places, and taking part in the festivities. The heart purified by the truth grows sick at the thought. Paul said, "Be ye followers of me as I am of Christ." Would he be found in such places? And would he urge, as an excuse, that he could not in such things be as his Lord? Or, worse, that he would not make the effort because of his *love for them*? To such questions there can be but one answer. But if one have a desire for such things, how noble, how like Christ, who "pleased not himself," to trample these earthly, fleshly loves under foot and take a stand once for all on a higher plane. Do not add "rebellion which is as the sin of witchcraft" (1 Sam. xv. 23) to human weakness. Paul urges the brethren to "*glorify God in their bodies*, and in their spirits (body and mind) which are God's" (1 Cor. vi. 20). Pray how can this be done with the loose, flippant, vulgar things of the theatre, or the light and empty frivolities of the ball-room? Dear young brother and sister, you who have tasted of these things in the past, *know* that it is impossible. You know it from your own experience, and yours is that of hundreds of others in whose hearts the love of God is not, nor is He in all their thoughts.

Can it be said, in any sense, if you thus fritter away the golden hours of heavenly favour and opportunity, that you are heeding the solemn warning of Paul to "redeem the time because *the days* (of human life) *are evil*?" Your answer must be no. Then

you are simply disobedient. This is the issue squarely. "Whatever ye do, do all to the glory of God," said grand old Paul, the splendid example for us all. Could even a thoughtful alien presume to think there is anything glorifying to God in the theatre or ball-room? Let us flee these "youthful lusts," ruinous alike to body and mind, of which the world holds so many sad illustrations in wrecked bodies and corrupted and perverted minds. Those who have followed such a course have found a wasted life barren of consolation in after years, peradventure they may have been permitted to live through "the vanities of youth."

The truest happiness is happiness in the truth in God; and he who makes choice of this abiding good will find it a yoke he can take with gladness of heart, and by means of it throw aside the excesses of other days. To such an one it is a pleasure, a joy to please God and to know His will. This is a delight before which all else fades into nothingness, and leaves a sweet sense of blessedness and harmony with God.

That there are earthly pleasures which may be enjoyed need not be questioned, but certainly they are not of the character the world approves of. In this it is safe to judge of the tree by its fruit. It is neither sweet nor beautiful. The things "lovely and of good report" which Paul enjoins exclude both the theatre and common ball-room with all their godlessness. Always a true guide in matters pertaining to "life and godliness," he makes clear the right frame of mind for the saint who has passed from "death unto life" in Christ.

"Let your *moderation* be known to all men. Be careful for nothing (in making provision for fleshly lusts), but, in everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God. And the *peace of God* (what incomparable joy) *which passeth understanding*, shall keep your hearts. Finally, brethren, . . . whatsoever *things are pure*, whatsoever *things are lovely*, whatsoever *things are of good report*, if there be any virtue . . . *think on these things*" (Phil. iv. 5-8). Don't, dear young disciple of Christ, or you, young seeker after the truth, think of the theatre and ball-room. They have nothing in common with the holy things mentioned by Paul. "Put off, concerning the former conversation, the old man,

which is corrupt according to the deceitful lusts, and be renewed in the spirit of your mind, and put on the new man, which after God is created in righteousness and TRUE HOLINESS" (Eph. iv. 22-24.)

J. C. B.

EARLY RISING is good, provided it is not too early. Probably the following would be considered in this category: The cuckoo gets up about one, followed by the greenfinch at 1.30 a.m., the black-cap at 2.30, the quail at 3, the blackbird at 4, the robin and wren at 4.30, the thrush about 4.50, followed by the house-sparrow, tomtit, and lark.

HOW LONG IS IT SINCE CHRIST WAS BORN?—1894 is nearly a correct answer, but not quite. The present mode of reckoning the years did not begin till long after Christianity had become a power in the world. It was established by a Scythian monk of the name of Dionysius, who is said to have began the reckoning four or five years too late. The correction is supplied by a Roman inscription in a marble temple, at Angora, which was erected in memory of the census made by Cæsar Augustus, and which gives the year of the event as 746 A.U.C., or for the provinces 747. It was in this year, as Luke informs us, that Christ was born.—(Luke ii. 1-7.) The *Graphic* says: "The conclusion of the matter is rather startling. If Jesus was born in 747 of the Roman era instead of 753, we are not four or five but six years wrong in our present reckoning, and to-day is not January 1st, 1894, but January 1st, 1900. In short we have reached the last year of the century."

CURIOSITIES OF FIGURES. — A very curious number is 142,857, which multiplied by 1, 2, 3, 4, 5, or 6, gives the same figures in the same order, beginning at a different point, but if multiplied by 7 gives all nines: Multiplied by 1 it equals 142,857, multiplied by 2 equals 285,714, multiplied by 3 equals 428,751, multiplied by 4 equals 571,428, multiplied by 5 equals 714,285, multiplied by 6 equals 857,142, multiplied by 7 equals 999,999. Multiply 142,857 by eight and you have 1,142,856. Then add the first figure to the last, and you have 142,857, the original number, the figures exactly the same as at the start. Another mathematical wonder is the following: It is discovered that the multiplication of 9 8 7 6 5 4 3 2 1 by 45 gives 44, 44, 44, 44, 44, 45. Reversing the order of the digits and multiplying 1 2 3 4 5 6 7 8 9 by 45, we get a result equally curious, 5,555,555,505. If we take 1 2 3 4 5 6 7 8 9 as the multiplicand, and interchanging the figures of 45, take 54 as the multiplier, 6,666,666,666. Returning to the multiplicand, 9, 8, 7, 6, 5, 4, 3, 2, 1, and taking 54 as the multiplier again, we get 53, 333, 333, 34—all 3's except the first and last figures which together read 54,—the multiplier. Taking the same multiplicand, and 27, the half of 54 as the multiplier, we get a product of 26, 666, 666, 667—all 6's except the first and last figures, which together read 27, the multiplier. Now interchanging the order of the figures 27 and using 72 as the multiplier, and 9 8 7 6 5 4 3 2 1 as the multiplicand, we get a product of 71, 111, 111, 112, all ones except the first and last figures, which read together 72—the multiplier.

SENDING A BALL 12 MILES. — Recently at Shoeburyness, some experiments were made, intended to investigate the conditions attending firing at very long ranges. The weight of the gun was 22 tons, that of the projectile 38,000 lbs., fired with a charge of 270 lbs. The elevation of the first round was 40 deg. The projectile fell at a range of about 21,000 yards, or nearly 12 miles. At 43 and 45 deg. elevation, a range of 21,600 yards was attained. The projectile remained in the air about 69.6 seconds, and its trajectory reached a height of 17,000 feet, or about 2,000 feet higher than the summit of Mont Blanc.

ANOTHER M.S. OF THE GOSPEL. — Professor Harris, of Cambridge, has reported to Professor Nestle, at Tubingen, that a palimpsest containing the complete Syrian text of the four gospels has been discovered in the convent of Mt. Sinai. Hitherto only fragments of the Syrian text have been known. This text is the oldest authenticated text of the gospels in existence. Professor Harris states that the discovery was made by Mrs. Lewis and her sister, Mrs. Gibbons, both expert linguists conversant with Oriental languages. Mrs. Lewis accidentally discovered the manuscript in a pile of old rubbish. It was in a dreadful condition. All the leaves had been stuck together. She, however, managed to separate the leaves with the aid of steam from a tea-kettle, when the writing was found to be comparatively uninjured. Mrs. Lewis immediately photographed the whole text of from 300 to 400 pages. Professor Harris, on hearing of the discovery, immediately went to Mt. Sinai, where he and the two women spent 40 days in the convent deciphering the manuscripts. He has sent a copy of the manuscripts to Berlin, and they are awaited with much interest.

SHADOWS.

The glories of our birth and state
Are shadows, not substantial things;
There is no armour against fate:
Death lays his icy hands on kings:
Sceptre and crown
Must tumble down,
And in the dust be equal made
With the poor crooked scythe and spade.

Some men with swords may reap the field,
And plant fresh laurels where they kill;
But their strong nerves at last must yield,
They tame but one another still.
Early or late
They stoop to fate,
And must give up their murmuring breath
When they, pale captives, creep to death.

The garlands wither on your brow,
Then boast no more your mighty deeds;
Upon death's purple altar now
See where the victor victim bleeds:
All heads must come
To the cold tomb;
Only the actions of the just
Smell sweet, and blossom in the dust.

SHIRLEY (died 1666.)

THE RECOVERED TRUTH IN THE LATTER DAYS.

BROTHER, sister, do you often, from your vantage ground in the truth, take a look upon the world of a so-called Chistendom lying in darkness profound and unlifting. All around you is this darkness and moral and religious death, involving all in one common ruin. Ignorance of the purpose of God in creation is profound, and enlightenment is refused. The light of truth is lost in that darkness and fails to enlighten that ignorance. Who will rouse them from their slumber of death? Nothing but the judgments of God abroad in the earth will be able to rouse them out of that death sleep.

A gruesome and sorrowful picture it is indeed to greet the eyes and mind of him who lives and moves and has his moral and intellectual being in the light of the truth of Abraham's God. The faith of Abraham and the hope of Israel find no place in the minds of the teeming millions who have a faith and hope bound by the cords of death. Upon such a picture with what terrible force fall these words of Jesus: "Nevertheless, when the Son of Man cometh, shall he find the faith upon the earth?" What means that language? Is it not that while there may be an abundance of abstract faith in the earth, there will be little or none of the faith that embraces the substance of the Promises, the things of the Kingdom of God and of the name of Jesus Christ, the faith of the fathers and the prophets and the apostles of the Lord? There is no other interpretation to be put upon these words. They mean that the true, and saving faith will be as scarce upon the earth as righteousness was in Sodom and Gomorrah.

With such a picture before the mind, what is the duty of him who stands in and looks out from the saving light and blessed promises of God's truth embodied in the Gospel of His dear Son? Is it not to let the light shine into the minds of a benighted people, to sound forth into their ears the things that constitute the true and saving faith, whether they will or will not hear? No one who is of the light can be silent without being disobedient. Remember the "candle" and the "bushel." Who would want to be silent when he is the possessor of such light and the world groping in the darkness of a

false faith and dead hope? A selfish and disobedient person alone could think of shutting up the light in himself before a world perishing for the want of the bread of life.

While it is true that each child of the light should be light to a world sitting in darkness and in the shadow of death, yet there is a more pressing duty resting upon each one in this "the time of the end." There is an ecclesial and a personal work to be done that is of greater moment. Whilst the enlightenment of the world should not be neglected, and the fishing in that world for children for Abraham should be pushed energetically, yet there are fish already in the net that require preparation for the assortment of the Great Fisherman.

Putting figurative language aside, let us plainly look at the work before the children of God. This is no longer a time for discovering the truth. That work has been done, even done in the days and by the labours of Dr. Thomas. Since then it has simply been a work of sounding known and established truth into the ears of all who will hear to take out of the world by its power a people for the seed of Abraham, or heirs with Christ Jesus to the promised inheritance. The day for that work is now far spent and another work is about to take place on the earth, even a work that begins with the household of Christ and ends with the nations of the earth. That work is the work of judgment.

The greatest drawback to the preparation of a people for the Lord at his coming to complete his work upon the earth is the failure of some to recognise the character of the work now being done. As a consequence of this failure, the ecclesia has been caused to pass through great turmoil and many critical phases of its existence, to the sorrow and anxious solicitude of those who have fully recognised the character and the phases of the work the Lord has been doing in the earth, during the past half-century or more.

The work the Lord has been doing is susceptible of two great divisions, to wit: The recovery of the truth to mankind and the preparation of a people for the Lord at his coming. The first was completely accomplished through Dr. Thomas and his faithful

coadjutors in his days. The second has occupied the time and labour of the faithful and wise of the household during and since the days of Dr. Thomas. Since his days it has been and is the sole aim of those who know the truth to do the work of taking out of the nations and preparing, by the power of the truth brought to light, a people for the Lord. This work has been hindered time and again by those who failed to recognise the fact that the whole truth had been recovered, and who were constantly searching out this and that crotchet to the dismay of the faithful, distress and embroilment of the ecclesia, and injury of the truth. Instead of there being that peace, communion and fellowship of the truth in the ecclesia, so essential to the development of character and the preparation from the Gentiles of a seed of Abraham to inherit the promises, turmoil, selfishness, backbiting, crotchetmongering, confusion, and all manner of evil work were brought into the ecclesia, to the sorrow of all who had the work of the truth and welfare of the ecclesia at heart. In truth, it has been a repetition of apostolic days.

Another erroneous idea has found lodgment in the minds of some respecting a journal devoted to the spread and defence of the truth and the upbuilding of the ecclesia. It is claimed that such a journal should give a hearing to both sides in doctrinal matters. The idea would be true enough if it were a matter of searching for or discovering the truth; but when the truth has been already discovered in its entirety, as is the case, it is a mistaken idea to make a journal devoted to it the battlefield of opposing views in matters of doctrine. To state a false teaching for the purpose of showing its falseness and establishing the truth to all is permissible, and often desirable, for the welfare of the ecclesia; but to permit false teaching in its pages, in the form of controversy, when known to be such in the face of established truth, is neither discharging one's duty towards the truth nor the ecclesia. The truth does not permit it. Duty does not permit it. The wise of the household condemn it. No one having a clear understanding of the truth would demand it.

When any one is now invited to enter the ecclesial fold through a belief and obedience of the truth, it is not asking him to identify

himself with an ecclesia of searchers for the truth, but an ecclesia that has found the truth and is built upon it; it is not inviting him to enter upon the arena of controversy with the members of the ecclesia in matters of truth, but to be one and harmonious with the ecclesia in the upbuilding of all in the most holy faith of known and established truth. There is no controversy in the ecclesia with the members thereof in matters of doctrine or truth. That controversy was thoroughly carried on and exhausted by Dr. Thomas, while identified with the Campbellite body, and was consummated in the discovery and full establishment of the whole truth of God as revealed in the Bible. Ecclesial controversy in matters of truth is thus at an end. This is fully recognised by those who clearly understand the truth. This fact may not be pleasant or palatable to those who dislike the idea of Dr. Thomas being ahead of them in the discovery and establishment of the whole truth revealed in the Bible. Nevertheless, they would display a commendable wisdom in submitting to it with that humbleness and joy of heart which the truth alone can beget in rebellious human nature.

A failure to recognize the foregoing duty to the truth and the ecclesia has led to much bitterness of personal feeling, and has torn and distracted numerous ecclesias. A true and humble and faithful child of God should see that the Lord will never approve a work that injures His truth and His children. To throw open the pages of a periodical devoted to the spread and defence of the truth for the airing of false doctrines and hurtful crotchets would meet the condemnation of the righteous Judge when judging the works of His people in the day appointed.

If a journal devoted to the spread and defence of the truth may not permit the entrance of false teachings and hurtful crotchets into its pages, in the form of controversy, neither may the ecclesia be a battlefield for the same; and whoever would seek to make the ecclesia such a battlefield has sadly mistaken the purposes for which the Lord called His children out of the world into an ecclesial fold. The ecclesia is the Lord's vineyard. Each of His children is a worker in it. The work is the upbuilding of all in the truth, the growing into the full measure of the stature of the Christ. The fulness of that measure is consummated at

the judgment seat. Such being the work of the ecclesia, as an ecclesia, who would wish to mar or interfere with its work by making it the arena of controversial work in the airing of crochets, false doctrines, and matters of doubtful disputation?

Let me say a few words relative to Dr. Thomas and his continued communion with the Campbellite body after he had advanced far in the discovery of the truth. I have heard condemnation meted out to him on that score, and his course offered as a plea for controversy within the ecclesia on doctrinal matters. First, it must be borne in mind that many years passed by before the Doctor discovered that his early baptism into the Campbellite faith was not a baptism into Christ. This would justify his continued identification with that body, so far as his knowledge of duty extended. This blindness of the Doctor to the validity of his baptism was essential to the work before him, as it held him in the Campbellite body. Second, he had a work to do which could only be done in that or a similar body, and by being a member of it. Had not Dr. Thomas been subjected to the terrible antagonism he experienced in his search for the truth, he would never have found it. Had not that antagonism arisen in the Campbellite body and through his continued connection with it, he would equally have failed. There was an overruling providence in the whole matter.

The peculiar mental and moral organisation of Dr. Thomas admirably fitted him for the work he accomplished. His sterling honesty, great faith, resolute will, utter disregard of human opinion, and what seemed a reckless independence of leadership of men, enabled him to do a work that would have failed under other conditions. And it was only through identification with a so-called Christian body taking the Bible alone as its rule of faith and hope and practice that the above qualifications could have full play in the discovery of the truth. There was, therefore, a providence in the whole course pursued by Dr. Thomas from the time he set out to find the truth till he discovered it in its entirety, and whoever condemns him in any part of that course condemns the providence overruling all. This is all clear to those who have attained to the same understanding of the truth.

Where the great mistake is made by those

who take the course of Dr. Thomas as a criterion of judgment, and make it a plea for the same kind of controversial work within the ecclesia, is in not recognising the fact that the conditions are now not the same. Then it was an ecclesia of searchers for the truth, and now it is an ecclesia, a true ecclesia, built upon known and established truth; then the truth could only be discovered through the channel of stubborn controversy, often spiced with acrimony, but now the need for controversy has ceased in the presence of the whole truth fully searched out and established. The work is now, as before stated, one of spreading and defending established truth before the world and the upbuilding of the ecclesia in the most holy faith of that truth. The ecclesia is therefore no longer an arena over which the storms of controversy may sweep and leave behind them angry feelings, heart burnings, bitterness of mind, divisions, and the biting frosts of enmity. No; it is now, or should be, a true ecclesia of God, all of one mind and one spirit, and all drawn together by the cords of love begotten in each heart by the sweet influence of that truth which was recovered from its burial in tradition, and recovered amid the storms of controversy bitter and long waged.

Whenever an ecclesia of Christ is not of the character stated above, a great fault lies at the door of some of its members. That fault could assume, and probably has assumed, one or all of three leading phases, to wit:—Either some have been admitted to the ecclesial fold believing it to be an ecclesia of searchers after hidden truth, and they soon proceed to introduce the controversial feature, or else some have been admitted to the fold who do not believe that the whole truth has been discovered, and soon the angry storms of controversy arise within the ecclesia by reason of their efforts to promulgate various winds of doctrine; or else there has been admitted to the ecclesia those who cannot crucify their jealousies, envies, love of pre-eminence, applause of men, and itchings for controversy, whereby they are continually disturbing the peace and harmony and unity of spirit of the ecclesia by bringing in doctrines and crotchets new and strange.

Alas, that such is the case! But why complain? Had not the ecclesia of Aposto-

lic days the same misfortune? Did they not get rid (as far as possible) of the disturbing elements after due efforts to reform them? They were certainly commanded to do so. If, after the same manner, false teachers and the disturbers of ecclesial peace and harmony and purity are withdrawn from, who will complain save themselves and those of like mind? A true child of God will never complain. Purity in doctrine and practice is greater than any man, yea, greater than all men, for it is from and of God.

In conclusion of this article, let me press home to each heart and mind the preceding matter treated of. Are there some in the ecclesia who still believe that it is an ecclesia of searchers after hidden truth as revealed in the Bible? Then, if there are such, those who do not believe the truth has been discovered in its fulness, let me say that they should withdraw from the Christadelphian ecclesia and organise one built upon and in harmony with their belief, for the Christadelphian ecclesia is not such an one. It is built upon known truth and the whole truth as revealed in the Bible, and is not a searcher after unknown truth in that Book. You cannot bring the plea of Dr. Thomas's course to bear, for then it was truly the case of an ecclesia of searchers after the truth, which was completed in the finding of it.

While it is true that there is such a thing as ever learning and never being able to find the truth, yet there is such a thing as learning and finding the truth and being established, rooted and grounded in it. The latter was the case with Dr. Thomas, and is the case with those who have laid hold of the truth he found. So, if you are not in harmony with it, you would best withdraw from the Christadelphian ecclesia; and especially so if you cannot bring yourselves into harmony with it in doctrine and practice.

Surely this is not a time for searching after unknown truth, on the very eve of the Lord's coming to judge character built out of the truth. Nay, rather, it is a time for each one to be searching into his character to see of what manner it is; to see how he stands with the ecclesia of God; to see if he is in harmony with it in doctrine and practice; to see if he has crucified the lusts of the flesh, got rid of his envies, his jealousies, his ambitious fleshly desires, his hatreds, his evil surmisings, his

rivalries; to see if he loves the brethren with an unfeigned love and out of a pure heart, in honour preferring them, rejoicing with them in all humbleness of mind in hope of glory at the appearing of Jesus Christ. Let us therefore right all wrongs as far as we can, cultivate brotherly love, be of one mind in the things of the Spirit, seek to build up the ecclesia in our most holy faith as becometh faithful and true workmen in the Lord's vineyard, not disturbers of ecclesial peace and harmony and purity, that we may be prepared to give to the Lord of the vineyard a good account of our stewardship in matters of truth and love and practice, and of the manifold blessings of the Lord towards His people as they have flown to them through the ecclesia.

This is written in the spirit of love towards all who have named the name of Christ through obedience of the faith, and by one whose greatest joy would be in seeing all saved and blessed in the Kingdom of God. I have no fault to find with any particular one, as each must be the judge of his own faith and actions in this life in the presence of the truth till the Lord comes for judgment of all; for, if we judge ourselves by the standard of the teachings and commands of the truth, and be honest and faithful and loving and forgiving of heart, we will all speedily place ourselves in harmony with the truth and ecclesial peace and purity and unity of doctrine and practice. How urgent is the need of such self-judgment and obedience to all the commands of the truth in faith and practice, as we see the clear and multiplying signs of the coming of the righteous Judge for the impartial and infallible work of the judgment seat! There is no righting of past wrongs; no placing of ourselves in harmony with the precepts and commands of the truth after the call to judgment has gone forth from a descended Lord and Master and Judge. This is our day for making our calling and election sure; but then it will be the Lord's day for the purpose of that judgment which begins with His own household. If we would not be condemned then, let each judge himself now by the light of the truth, even that truth which will either justify or condemn us then. Oh, that the Lord would set His people to a self-judgment by and before His truth! To forgive and love those who wrong us is to

display the spirit of Christ; and the display of such a spirit is as much the duty of the suffering body as it was of the suffering head of the Christ of God.

L. B. WELCH.

THERE is such a persistent logic in truth that the least deviation will betray into error.

REST is for the weak; ease for the self-lover; labour for the wise, who recognise the conditional nature of life in all its ramifications.

CHARACTER.

We are building every day,
In a good or evil way,
And the structure as it grows,
Will our inmost self disclose.

Till in every arch and line,
All our faults and failings shine,
It may grow a castle grand,
Or a wreck upon the sand.

Do you ask what building this,
That can show both pain and bliss,
That can be both dark and fair?
Lo! its name is character.

Build it well, whate'er you do,
Build it straight, and strong, and true,
Build it clean, and high, and broad,
Build it for the eye of God.

Copied out and sent by a friend.

INSIDE ONE OF THE PYRAMIDS.—Who, gazing upon the Pyramids, or even reading about them, has not wondered what kind of people they were who built them? What appliance had they to lift such huge blocks of stone? Where, even, did the stone come from? The Pyramids tell us of a past civilisation, all traces of which, except its enduring monuments, have disappeared. They even give us an insight into the daily life of the Egyptians thousands of years ago. Dr. Flinders Petrie has recently made an excavation on the stepped pyramid medium. He knew from experience that a temple must be attached to the pyramid, but there was no indication of any entrance. Against the east face of the pyramid was piled a vast heap of rubbish formed of fallen denudation from the edifice, and for days the explorer walked about over it hesitating to attack so formidable a task. At last the work was begun, and the pavement at the base of the pyramid was reached, and the courtyard of an edifice. After patient search, a door was discovered, and at last the explorer stood within the oldest building in the world—the Temple of Seneferu the Good. Except for a slight weathering, it was as perfect as when the toilers of ancient Egypt put the finishing touches to it. On the wall, scratched by a reverent tourist in rude characters, is a short sentence, "Thrice beautiful is the name of King Seneferu." The writing is certainly as old as the Sixth Dynasty (B.C. 3306–3100), if not of the period of the Fourth, and written shortly after the age of Seneferu

PEOPLE who like to be told they have hearts of oak do not like it suggested that they have heads of wood.

WHEN we obeyed the truth,
'Twas SELF we sought to save;
But now we have a higher aim,
We seek to live for Jesus' name,
A fitting vessel to prepare,
His grace and honour to declare
Fit for the Master's use.

M. H. H.

WONDER IF IT IS TRUE.—It is said to have happened at Glentariff, in Ireland. During service in a Catholic church, three ladies of the Protestant faith were obliged to take shelter there from a heavy shower. The officiating priest, knowing who they were, and wishing to be respectful to them, stooped down to his attendant, who was on his knees, and whispered, "Three chairs for the Protestant ladies." The man, who was rather ignorant, stood up and shouted, "Three cheers for the Protestant ladies;" which were given by the congregation with hearty good will, while the poor priest stood dumbfounded. The ladies had presence of mind enough left to bow their acknowledgements.

THE SO-CALLED "MISSING LINK."—Professor Rudolph Virchow, of Berlin, in an address delivered at the opening of the International Congress of Prehistoric Archaeology and Anthropology at Moscow, said:—"We seek in vain for the 'missing link' connecting man with the monkey or another animal species. The human body has an animal organisation the same physiological and pathological laws rule human and animal life alike. Notwithstanding this uniformity, there exists a definite barrier separating man from the animal which has not yet been effaced—heredity, which transmits to children the faculties of their parents. We have never seen a monkey bring a man into the world, nor a man produce a monkey. All men having a simian appearance are simply pathological variants. It was generally believed a few years ago that there yet existed a few human races which still remained in the primitive inferior condition of their organisation. But all these races have been objects of minute investigation, and we know that they have an organisation like ours, often, indeed, superior to that of supposed higher races; thus, the Eskimo head and the head of the Terria del Fuegians belong to the perfected types. A single race, that of the Orang-Simaings and the Orang-Cekai of the peninsula of Malacca, still remains unstudied. The single traveller who has penetrated into the mountainous countries inhabited by them, the bold Russian, Miklukho Maklai, has ascertained that certain isolated individuals among Simaings are small, and have curled hair. A new expedition has been sent from that country to study the anthropology of the Orang-Cekai, from which I have recently received a skull and a few locks of hair; the stock is really a black race with curly hair, the brachycephalous head of which is distinguished by very moderate interior volume, but it does not offer the most trifling sign of bestial development. Thus we are repulsed at every line of the assault upon the human question. All the researches undertaken with the aim of finding continuity in progressive development have been without result. There exists no proanthropes, no man monkey, and the "connecting link" remains a phantom.

LAND MARKS FOR YOUNG PILGRIMS.

(From a map of the road.)

BY A FELLOW TRAVELLER.

PONDER the path of thy feet, and in all thy ways acknowledge Him, whose eyes run to and fro throughout the whole earth" (2 Chron. xvi. 9), "and He will direct thy path," however inscrutable to feeble mortal sense. "Lean not unto thine own understanding," "for the preparation of the heart and the answer of the tongue is of the Lord." "Let thine eyes observe His ways," trace the ramification of these interesting subtle processes to the roots, and they will be found true. The hearts of all men are in the hands of the Lord, He turneth them whithersoever He will.

Here is a strange fact; "the scorner seeketh wisdom, and findeth it not." "None of the wicked shall understand;" the proximate agencies for the acquisition of wisdom and knowledge are accessible to both classes of students, yet how the issues diverge. There is a feast prepared for wisdom, on the same table, and in connection with some institution (Prov. ix), yet the table may be "a trap" (Rom. xi. 7-10). A marvellous work, a wonderful operation (Isaiah xxix. 14; Jeremiah xxii. 15-16). There are the chaste virgins, with the sweet wine," crying "Forsake the foolish and live, go in the way of understanding." There is also in the same street other damsels, loud and stubborn, clamorous—"a strange woman"—with the attire of an harlot," perfumed, subtle of heart, her lips drop as an honeycomb, her mouth smoother than oil, saying, "stolen waters are sweet, and bread eaten in secret is pleasant;" she has a whore's forehead, an impudent face, flattering lips, bewitching manners. She has cast many down wounded, yea, many strong men have been slain by her. Harken children of faith; *her end is bitter as wormwood*, sharp as a two-edged sword, "her feet go down to death, her house is in the way to Hell."

Paul speaks to the fact that he was in his official capacity a savour of life and death (2 Cor. ii. 14-16). There are two seeds, the seed of the woman, and the seed of the serpent, irreconcilable in character and aims. In a great house, there are wanted vessels of

gold and silver and of earth, "vessels of honour and of dishonour." There is glory and shame; goodness and mercy; indignation and wrath.

Young man, behold the goodness and severity of God as hitherto illustrated in the word. Suffer not thyself to be seduced by the thought that because sentence against an evil work is deferred, therefore, evil doers are safe. "Be not hasty to go out of His sight, for He doeth whatsoever pleaseth Him, and will bring every work into judgment, every secret thing." With men this is impossible, but not with God, for power belongeth unto God, "and He requireth that which is past." "The fear of God is the beginning of wisdom, and to depart from evil is understanding." "Let him be your dread." His judgments were a terror to that just and upright man Job; Noah being warned of God was *moved with fear, and saved his home*; Paul speaks of the terrors of the Lord wherewith he would persuade men.

"Does not wisdom cry, and understanding put forth her voice and speaks of excellent things, right things, words of truth, wickedness being an abomination to her sacred virgin lips. She standeth at the top of high places (how suggestive to ambitious youth)—at the gates at the entry of the city, the eternal city, whose walls are great and high—twelve gates, twelve foundations, the wall of jasper, the city of pure gold, garnished with all manner of precious stones, "living stones"—no need of the sun or moon to shine in it, for the glory of God will lighten it, and the Lamb, "slain from the foundation of the world," "the light of the world," is the light thereof. This is none other than the city of the great king, the Holy Jerusalem, descending out of heaven from God.

Young man, climb the mountain, and behold the dazzling, ravishing sight. This picture of greatness, magnificence, richness, purity, preciousness, and perfection. Listen! The songs of the temple are like distant thunders, or "the sound of many waters." The nations walk in the light of it. She has

commerce! The kings of the earth, the immortal sons of God—His kings and priests—bring their honour into it, and the glory and honour of the nations flow into it. See her rivers of water, clear as crystal, in the midst of the street of it—on either side of it, the river, the “tree of life”—twelve manner of fruit—their fruit every month, and the leaves of the tree are for the healing of the nations—nations which for 60 centuries have been made subject to vanity and death.

Young man, “be not like the horse, or as the mule which have no understanding.” God taketh no pleasure in the strength of a horse or the legs of a man—an athlete—but His delight is in them who fear Him.

Here is a mirror, if you have any imagination. Who has not? We are made in the image of the Elohim, even if “a little lower.” Stir up the gift of God which is in thee, and look here with the object of realising in some measure the glory, honour and immortality set before thee in the gospel. Wisdom is justified in her children. “Forsake the foolish, and live, and go in the way of understanding, for her price is above rubies and all the things that may be desired are not to be compared to her. Riches and honour are with her, yea of a durable, imperishable quality. Exalt her and she shall promote thee; she shall bring thee to honour. When thou dost embrace her, she shall give to thine head an ornament of grace, a crown of glory shall she deliver or present to thee. Take fast hold of instruction; let her not go; keep her as the apple of thine eye; for she is thy life, she is a tree of life; happy is the man who findeth wisdom and happy is every one that retaineth her, for wisdom strengtheneth the wise more than ten mighty men who are in the city. Wisdom is as good as an inheritance, so that with it there is profit. Wisdom is a defence, as well as money, but the super-excellence of wisdom lies in the fact that it giveth life to him who hath it.” “What can a man say or do who cometh after the king who discovered that wisdom excelletth folly as far as light excelletth darkness?” The wise man’s eyes are in his head, but the fool walketh in darkness and perceiveth not.

So, young man, whatsoever thy hand findeth to do, do it with thy might, for there is no work nor device, nor knowledge, nor wisdom, in the grave whither thou goest.

“A 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.” “Fear God and keep His commandments, which constitutes the whole duty of man”

QUARREL—if one will not, two cannot.

PRIVILEGES unshared are blessings cursed.

A CHICAGO company makes a speciality of manufacturing sermons. It claims to have on its rolls the name of 1,000 clergymen whom it regularly supplies at a little over 4s. a week.

JERUSALEM ALTERED. —Herr Schick, in one of his reports, says that if one who knew Jerusalem, but has not recently visited it, should now approach the ancient city, he would, if coming from the west, hardly recognise it until he enters the Gate. So many new houses have been built, most of them covered with tiled roofs, that the city, and especially the suburbs, have “quite a different appearance.”

UNCERTAINTIES ABOUT HEAVEN. —The *New York Herald* says that to say that heaven is a condition of mind is a misleading use of language. Heaven is either a place or it is a hallucination. If a heavenly frame of mind is all there is of heaven, then the possession is nothing to boast of and may end with the last gasp of life; but if it is a place whose boundary line we can cross, then we have a series of motives which irradiate the present and fill the future with a glow and promise of a sunrise. Here we find ourselves groping through the darkness. (True, O American editor. Darkness is here for the present, but there is light as actual as the sun is actual while our midnight is on. Will you have it? It is not heaven, but the Son of God who is in heaven—the Light of the world—who will rise on our night presently. Recognise and preach him. You will when it is too late.—Ed. *Christadelphian*.)

35 MILES AN HOUR AT SEA. —A New York man Mr. George Sheffield, of 21, Pitt Street, has invented a new engine which he claims will drive a vessel on the Atlantic at the rate of 35 miles an hour. The motive power is neither steam nor electricity, but chemical explosion in a steel chamber, for which enough material for a voyage can be stored in a couple of flour barrels. One part of the motive power is sugar, ordinary sugar. Another barrel will contain chlorate of potash. The machinery is somewhat complicated. The steel chamber into which the piston head enters has small tubes entering at opposite sides. Through one the sugar, and the other the chlorate of potash, are ejected by air pressure. A rod, dipped in sulphuric acid, comes in contact with them. This causes an explosion which drives the piston as in a gas engine. A series of explosions is kept up by the feeding of the ingredients, and so the piston is kept working by gases, instead of by steam. No explosion can occur until the different materials are brought together in the chamber. No furnaces being required, there would be more room for cargo and passengers, and the power developed would send a 5,000-ton vessel through the water at 35 miles an hour, reducing the Atlantic voyage from Liverpool to New York to 3½ days.

The Christadelphian.

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

APRIL, 1894.

The circulation of a pamphlet from London has compelled the writing of a pamphlet in reply—viz., the pamphlet advertised on the cover—“*The Resurrection to Condemnation: who will come forth to it?*” This has made so large a demand upon time during the past month that the *Christadelphian* is lacking in several intended features. We mention the fact in explanation, not in complaint. The longer a man lives, the less is he inclined to complain about anything. “The earth is the Lord’s, and the fulness thereof.” Its very disorders and nuisances will prove part of the machinery by which the finished article will be produced at last. Patience is the order of the day. We should not have chosen disagreements on the subject of responsibility. That they have come we must regard as a necessity from the Divine point of view. God’s people are very few in this age of the world—so few as not to be worth taking into account in the world’s movements. But, however few, they are precious in God’s eyes, and it may be necessary that they should be quickened into a more living apprehension of His relation to the planet we inhabit and all that it contains. Whatever “harm” may be done, it is not harm from the Divine point of view. “The ways of the Lord are right, and the just shall walk in them; but the transgressor shall fall therein” (Hos. xiv. 9). But perhaps there will be no harm even from the human point of view. God grant it may be even so.

NUMBERS.

The smallness of the number of those who are known as “Christadelphians” is often a subject of contemptuous allusion. It is perfectly natural it should be so. The importance of a community, in all ordinary human calculations, is measurable by numbers.

It has never been so in Divine directions. The multitude has always been in an unacceptable attitude towards God, and He has always spoken disparagingly of the stress that men put upon numbers. There is even a danger connected with numbers. Men incline to glory in numbers, and this is always offensive to God. Gideon had to reduce his 32,000 to 300 before God would deliver Israel by his hand, “Lest Israel vaunt themselves against me, saying, Mine own hand hath saved me” (Jud. vi. 2). David sinned grievously in numbering Israel for the glory of the thing (2 Sam. xxiv. 10). When people have asked a census of the Christadelphians, we have always felt the powerful objection arising out of these considerations. “How many are we?” Leave that alone. Our position does not depend upon that, and might even be destroyed by that. “He that glorieth, let him glory in the Lord.”

ANOTHER SCARE.

The London correspondent of the *Birmingham Daily Post* (March 16th) writes of a “new scare,”—a scare, he adds, “of far more terrible import than that of the anarchists.” It has arisen, he says, “suddenly and without warning to crush like a thunder-cloud all life and vigour out of society, exciting a confusion amongst the highly-educated classes baffling all description.” It is the discovery of the existence of a wide-spread organization, on the basis of Freemasonry, for the destruction of Christianity and the substitution of a new worship, called the worship of Lucifer. The movement has a head who calls himself “the anti-Pope”—one Adrien Lemmi.

He “was unknown to the world in general until a few weeks ago, when his arrival in Paris from America, and the immediate exercise of his power throughout the different lodges of the Continent, roused sudden attention to be directed to his individuality. He is a man as powerfully organised as the chief of the Mormons. Charleston is denominated the Jerusalem of the Messiah Lucifer. Its Executive Committee sits at Rome, but

the direction of the whole administration is at Berlin. A certain Dr. Bataille, who had gone over to Charleston to become initiated into the doctrines of the society and receive the badge of Palladism, has returned filled with horror at the new doctrine, and is now on his way to Rome to sue for pardon, and renew his allegiance to the Pope. According to this Dr. Bataille, the doctrine of Lucifer was promulgated some years ago upon the ruins of Freemasonry, which now drags its weary weight along. Palladism, a most formidable antagonist to Christianity, has seized upon its remains, and now stands forth the adversary of both powers. The aim of this Palladism is not merely the conquest of all political power, but the possession of the entire world." Two temples dedicated to Lucifer sprung up since the return of Doctor Bataille from Charleston. The most considerable is in the Rue Rochecouart, near the Sacré Cœur, the other close to the Archbishop's Palace. It is in this second one that the service is held with great minuteness of detail, and the Holy Mass celebrated, with the observance of every ceremony reversed. On the altar, a colossal figure of Lucifer, the counterpart of Zyre's figure of the demon in his "Temptation of Christ," a young man of sad and mournful countenance, with an expression of sympathy and pity on his features as he gazes at Christ, and a most masterly gesture of hesitation in extending his hand in friendship, but as if withdrawing it on finding no response on the part of the Saviour. A manuscript of the mass printed in green letters is handed round for inspection. It purports to have been given to the anti-Pope by Lucifer himself. This manuscript is buried beneath the triangular altar at Charleston, and the tradition tells us that no human power can tear it from its hiding place. The work of Luciferians is all marked out. They are to rally round them the Anarchists, the Nihilists, and all sects devoted to destruction—for all is to be destroyed, and another order of things to be set up.

"Had such doctrines been mentioned to the world some twenty years ago, the world would have shrunk with horror and disgust, and insisted on the prosecution, even unto death, of the propagators of such foul scandal. But twenty years have made a

wondrous change, and we are led in many instances to burn the idols we once adored and adore the idols we formerly had burned."

Whatever truth there may be in these representations, their effect is to add to the already perturbed state of the public mind—the latter day characteristic foretold by Christ in the simple but graphic words: "Men's hearts failing them for fear, and looking after those things that are coming on the earth." A further, though relatively much smaller result must be to increase the satisfaction of those who have been favoured to become enlightened with regard to the true explanation of all these evil portents, and to the true hope of mankind in the promised return of Christ to take the management of a distracted world into his own hands.

ANIMAL SALVATION AND IMMORTAL SOULISM.

It is one of the inevitable results of an erroneous conception of any general principle that it leads to difficulties, dilemmas, and absurdities in detail, when the logic of the thing has time to work itself out. The human population of the earth believes itself immortal. When the reasons of this belief are considered, it is found that they are equally applicable to the animals. This has always been contended for in the modern arguments for the truth: but it has been rare for the defenders of immortal soulism to admit the fact. There have been cases where the admission has been made, but in none has the admission been made so freely as by "Canon" Wilberforce, with whom a correspondent reports an interview in the *Westminster Gazette*. He said:—

"Bishop Butler urges that every argument by which we maintain the immortality of man is of equal validity to maintain the immortality of the 'lower animals.'"

"And with that you fully agree, Canon Wilberforce?"

"Certainly. I consider that there is as much to be said for the continuity of the personality of the animals, as for man after

the phenomenon called death. I do not believe that death ends their individuality any more than it ends mine. Somehow and in some measures I believe that the lower animals are sharers in that which is called the 'fall' of man. Canon Liddon once said from the pulpit of St. Paul's Cathedral that the lower animals had a moral nature and qualities which corresponded to moral good and evil in man. Why not? And if so, and if, as we are told, the whole human race fell in one representative, Adam, what is there logical in supposing that the whole animal race fell in one representative, the serpent, that deluded Eve?"

"Then, Canon Wilberforce, you would argue that if the lower animals shared the 'fall' of man they will naturally share in the scheme of Redemption?"

"Most certainly I should. To those who love the lower animals there is a great consolation in the thought that this life upon earth is not to be the end-all of their being. When we consider the mysterious anguish which abounds in the animal world, when, for example, we contemplate the life of the average London omnibus horse, it is consoling to believe that these patient, much-enduring, pre-eminently useful fellow-creatures of ours will enjoy a compensation equivalent to the wrongs they have endured for our sakes on this earth. I believe they share with us the Eden state in the dim and distant past; I know they share with us the educative agony of the puzzle of this painful earth; and who shall dare to deny them that they shall also share the rest of the future, when all the perplexity of this world is over? I have heard Charles Kingsley say that Christ lived and died and survived as much for the minutest insect sucked into the jaws of a whale as for the most intelligent of human beings.

"I believe that if we can get people to see that our lives are bound closely by the Spirit of God with the lives of what we call the lower animals, if we can see that there is really but one life, we shall properly appreciate the standard which should be reached by the anti-vivisector. When people bring forward the argument, if it is worth being called an argument, that a lower animal has no immortal spirit—that this life ends all—it makes the work of anti-vivisectors ten times more necessary. If it be true that the

phenomenon called death, really closes the individuality of those creatures, then for God's sake and for their own sake, let them have their poor little life here free from these unnecessary tortures. At the same time I again emphatically state that I do not believe that death ends the lives of the lower animals any more than it ends mine. I can only hope that extended knowledge will fill people with that larger hope of the universe—the solidarity of all the great throbbing multitudes of beings here upon earth."

What dreadful confusion! The "lower animals" are great and small. Canon Wilberforce speaks of "horses," but there are locusts, and frogs, and lice, and myriads of creatures that no human eye can see. Are these immortal? Have they a future state? It must be all or none, for all have a common life. And if all, then, what is it that constitutes the beginning of an immortal creature? Is the merely mechanical act of pro-creation—the mere breeding of vermin—the commencement of immortality, in spite of the fact that the organisms so begotten are none of them immortal, but wither and die, and in spite of the declaration of the word of God, that God only hath immortality, and that so far as man is concerned, it is a thing of search, of contingency, of futurity?

The confusion comes from regarding man as an entitative spirit in a body, instead of an organization of the dust vitalised by the one universal spirit of God which belongs to God alone. The closing paragraph of the above-recorded utterance touches the kernel of the subject when it says, "there is really but one life." This is true, and that one life is the life-power of God, incorporate and subdivided in myriads of creatures. The creatures are not the life, but the result of the life. When the life is withdrawn, the creatures perish; God's life remains for ever, and is distributed as He wills. This is the testimony of the scriptures and the lesson of experience. It is the end of all confusion about the animals and about man. The question then becomes—not will the animals live again, but will man? Scarcely. Some

will: but the mass are as the "beasts that perish."

THE JEWS AND THEIR AFFAIRS.

The *New Weekly*, an illustrated paper of high excellence, just started in Manchester—(168 columns, not 168 pages, as misprinted last month)—asks the question:

WHAT IS TO BE DONE WITH THE JEWS?

It answers the question thus:—

Russia, with many cruelties, is driving them in great hordes from her shores, Germany is far from kindly disposed towards them, Englishmen are sick of reading of the constant immigration of the "destitute aliens" into our already overcrowded towns. What is to be the Jewish future? No one, except a fanatic, would wish to see destroyed a race with such fine qualities and such great powers as the Jews. The difficulty is to place them under circumstances in which they can make their own future without interfering with peoples who are already overburdened with problems of their own.

The melancholy condition of the exiled Russian Jews has called forth some decisive effort on the part of the more prosperous members of their family. There are two important schemes to which allusion may be made. By the generosity of Baron Hirsch, who has given two millions sterling to the cause, Jewish colonisation on an extensive scale is being tried in Argentina. But there are four or five millions of Jews to be provided for, and Argentina can only do a little with such a mass. The second scheme is one which has the strong support of sentiment—namely, to re-people those parts of Palestine which are open to such an effort with the nation which originally came from the "Holy Land." This has been the dream of patriotic Jews for centuries. Redeem the poorer Jews from the unhealthy competition of the sweating room, recall them to agricultural pursuits, place them once more upon their native mother earth, and like a second Antæus the race will spring up with a new vigour and achieve a new splendour—this is the dream. But dreams are not realised without practical work, and a *New Weekly* representative visited Lieutenant-Colonel Goldsmid, who

has been connected with both the efforts mentioned, and is now chief of the "Lovers of Zion Association for Colonising the Holy Land," to find out what is being done.

"I was in Argentina for twelve months as director-general of Baron Hirsch's scheme, and of course I have been in Palestine in connection with the movement by the Association of which I am chief," explained Lieutenant-Colonel Goldsmid.

"In Palestine we do not want proportionately nearly as much land as in Argentina, because special cultivations can be generally undertaken, such as fruits, the vine, tobacco, linseed. The strides made in Palestine of late years have been enormous. The Jaffa orange has become the leading orange exported to Europe. In the Rothschild colonies the vine is very largely cultivated, and hundreds of thousands of bottles of wine have been turned out during the last year or two. This is likely to become a very important trade. The wines are improving, and are something like the Italian wines and Burgundy."

"And how are you proceeding to carry out the colonisation contemplated by your society?" I asked.

"I think it will be probably necessary, in commencing a colonisation scheme, to employ in the first instance some Arab labour. I wish to have a good agent on the spot with power to do this, so that a certain amount of land may be broken up and subdivided, houses built, and water supplies prepared. Then and only then would I send out a few pioneer families. Under these circumstances they would be able to sow immediately they arrived and get in an early harvest. This would help to keep them, and thus a good deal of 'subsistence money' would be saved. If the colonists were sent out without these preparations being made, and being naturally inexperienced in the language and manners of the country, to say nothing of agriculture, they would waste one if not two years in preparing their houses and land and providing water supplies."

"What land have you secured for your colonies?"

"We have bought about 2,500 acres of land in Gilead, a most healthy region, and the sanatorium of the Romans in olden times. It is a magnificent corn-growing country, and will probably form one of the granaries of the world. The railway, already

commenced, from Haifa to Damascus—Mr. J. R. Pilling, a Lancashire man, by the way, is the concessionaire—will pass close to the land we have secured. The colony will have excellent markets open to it, and a good port at Haifa. One of the vessels that came up the Ship Canal on the opening day has left Manchester direct for Haifa, the head of the new railway.”

“To what extent, in the way of number of colonists, will your scheme reach?”

“Ah! that all depends on what support we get and how far we can overcome the difficulties.”

“What is your idea as to the population which Northern Palestine and Central Syria can accommodate?”

“In ancient times this country supported an enormous population. Major Conder, who is one of the greatest authorities, considers that there has been very little material change in the climate. The first rains and the latter rains still exist, and there is no reason why, under favourable conditions, a population quite as large as that in ancient times should not be supported there again. One of the United States Commissioners to Russia gave it as his firm opinion that the Czar will not rest until he has expelled five millions of Jews from Russia, so that this question must inevitably become a European one. It stands to reason that no existing country can receive anything like a proportion of such an enormous number, considering the overstocked labour markets. Even Australia is now sending large agricultural colonies to Argentina and Paraguay. The only land which lies close at hand to Russia, and to which the Jews could be sent at small expense, is Syria, and it will be for the nations of Europe to decide when the time comes whether this is not the best theatre of operations. It is certainly the most natural one. I do not mean to say that the whole of Palestine and Syria is healthy. There are tracts that are fever-stricken, but a small expenditure of money in draining them—an engineering feat of very small difficulty indeed—would pay hand over hand. The soil in these spots is marvellously rich. In the Jordan valley tropical and sub-tropical cultivations can be undertaken—such as tobacco, cotton, tea, coffee, &c. At the Dead Sea there is asphalt which would be a very paying article of export. I brought

home a small piece to England and gave it to a gentleman who is a practical chemist and does a large trade in that kind of article, and after experimenting with it he told me it had far less ash than the best specimens he had obtained from the West Indies.”

JEWISH RESTORATION BEGUN.

The following very interesting letter appears in the *Kendal and County News* for February 24th:—

Sir,—The return of the Jews to the land of their fathers is a doctrine of Holy Scripture, and its consideration seems to have taken hold of public opinion in a marvellous way, in every part of the world during the last few years. For one person who held the idea, ten or twelve years ago, hundreds seem to do so now, at least so we are told. The students of history and prophecy are doing their best to rouse the thoughts of their fellows, as to what is impending, by their utterances from the platform and the press, as earnestly and constantly as possible, and it is well that they are doing so, as the crisis seems to be near at hand, if we may judge from what is going on around us.

One of those earnest hearted students of prophecy has been holding public meetings in Liverpool, within the last few weeks, and has given utterance to facts and statements, in confirmation of his contention, which are deserving of the attention of all thoughtful persons. His name is Dr. Schor, a native of Jerusalem, and of Jewish extraction, but from the study of the New Testament, several years ago, had been led to renounce the faith of his fathers and to accept Christ as the true Messiah.

A friend has kindly sent me some notes of one of his addresses, and from them I now extract those passages which have to do with the physical aspect of the question alone, in the hope that I may, at some future time, be permitted to deal with the religious aspect of it, if quite agreeable to yourself. Towards the middle of his address he said, I am constantly asked, What do you think of the land? Can it be cultivated? Do you think all the people could settle in it? Some say the land is fertile, others say it is a dreary wilderness. Now what are we to believe? My answer is, to a certain extent, both statements are true. It is most trying for visitors to have, during the dry season of summer

and autumn, to travel for miles and miles without seeing a single tree, or shrub, or blade of grass. But we have to remember that the land is still under the curse, and trodden under foot of the Gentiles. But the curse will be removed (and is so in part already) when the times of the Gentiles are fulfilled. I am glad to say, however, that within the last ten years a wonderful change has taken place both as regards climate and occupants. I remember well when it was unsafe for anyone to go outside the city walls of Jerusalem after dark, and if any were outside they had to hasten back as soon as the sun had set, for that was the time that all the gates had to be closed, and those gates were not opened again until sunrise. But that is all changed now.

During the last few years the Jews have been returning in thousands to their native land, and are settling, not only in Jerusalem, but also outside the city walls. There was not room enough inside for all the houses needed. I remember the time, when I was a boy, when there were not more than two or three houses outside the walls, but to-day there are quite as many outside as there are within. There are now houses, and shops, and synagogues in abundance, where ten or twelve years ago there was nothing but fields. So large has the population outside the walls become that the Turks had the greatest difficulty in keeping the gates closed at night. I well remember the first time when they were left open night and day.

When I left home ten years ago, I do not think there were more than ten or twelve thousand Jews in the place, but now I am told that there are over one hundred thousand Jews in the city and other parts of the land; so you see, the restoration has practically commenced. Some people shake their heads and call me an enthusiast when I say this, but it is true for all that.

In the days of Ezra, as you will find in the second chapter of his book,—“The whole congregation (who returned from the Babylonian captivity) was forty and two thousand three hundred and sixty.” In addition to these there might be some four or five thousand servants and adherents, but all told, there could only be about forty-eight thousand persons in all, but in our own days, more than seventy thousand have

returned within the last five or six years. So I am justified in saying that the restoration has really begun.

Not only has the land been in a very unfertile and uninviting condition, but the Turks did all they could to prevent the Jews from returning to it. They were jealous about their taking possession of it. They believe that when the restoration takes place, they themselves will have to leave the lands that they now lay claim to. It is not more than some five or six years ago, the Jews, who wanted to live in the land of their fathers had to smuggle themselves into it, having first bribed the officials to let them do so. But the objections of the Turkish authorities have been for the most part withdrawn of late, chiefly through the interposition of the British power, so that the Jews can now buy land, and settle upon it, in a way they never could before. And thus we see that another great hindrance to their restoration has been removed by the hand of the God of their fathers.”

“The third point, as regards difficulties in the way, is that the Jews have not been accustomed to till the soil. They have not been allowed to own a single inch of land for the last eighteen hundred years. I am therefore frequently asked if I think they can become farmers? I could best answer that question by taking the enquirers over the twenty-five colonies at present in full force in Palestine. They would be simply astonished at the wonderful sights they would see. There are now towns, villages, hamlets and farm houses which had no existence whatever ten years ago, that are owned and worked entirely by Jews, and most of them by Jews who had not been accustomed to such work, and who were simply small traders or shopkeepers, or tailors in Russia, and the other places from whence they came. And yet, most of these colonies are wonderfully successful. These Jews are putting thousands and tens of thousands of acres of land under cultivation. Many miles of land that were lying fallow have been planted with vines, fig, almond, pomegranate, mulberry, and other trees. Those Jews believe that they will be able to do a great deal in the cultivation of silk, and hence they are planting mulberry trees in all directions. A friend of mine, who rode through those colonies a few weeks ago, tells me he was

greatly astonished at what he saw. The country all round was like a beautiful garden, the fields being covered with waving corn, and the vineyards in a wonderful state of perfection."

Again, I am often asked; "What about the ten or twelve millions of Jews now in existence? Will there be room enough for them in Palestine if they want to return to it?" In connection with this question there is a point often forgot. The Promised Land is looked upon as having its borders in the north at Dan and in the south at Beersheba. It is a great mistake, however, to limit the land to these narrow regions. The land promised to Abraham is very much larger than that. It stretches on the north-east to the river Euphrates, and on the south-east to the borders of Egypt—an extent of country equal, I suppose, to ten Palestines of the present day. So when the Jews return there will be room enough and to spare for all those who care to secure it."

But here I must stay my hand, though much remains to be said that might be said in confirmation of the thought, that the restoration of the Jews, to the land of their fathers, is not only a possible thing, but that it is even now going on before our eyes, and that ere long it will become an established fact, and prophetic scripture be once again vindicated and established as in deed and truth the word of the living God.—Yours, &c.,
February 20th, 1894. T. B. P.

LETTERS FROM JERUSALEM.

Mrs. Davies writes under date Jerusalem, February 19th:—

"I have delayed writing to you, waiting to have some good news to tell you about the box of clothing. It has been detained in the Turkish Custom House for a long time. Our Consul has done all in his power to help me, but the Turks are too strong for him. These custom officers charge one and a-half piastres a day for storage of a box of any size. At last Dr. Merrill got out of patience and demanded that the two boxes, the one from brother Tichenor and yours, should be sent at once. They came the next day. I have opened them and found many articles of good clothing, which were packed at the top of the box; then came the blankets. These nice, warm clothes will be a comfort to these poor souls for years. I have sent for Dr. D. Arbela

to come and help me in the work of distributing the clothing to the most needy. He is grateful to you, and will express himself so in a letter to you. There never came to Jerusalem a more acceptable gift. *Everything* is of use. The bill of lading for the three other boxes has arrived. I have forwarded it to our consul at Jaffa. I do not believe the boxes will be detained this time. Mr. Selling, a Jew from U.S.A., has been here on a visit, his first visit to Palestine. He was accompanied with his wife and daughter—nice, sensible people. He has left 4,000 English pounds for the old men's hospital, and to help in the work of building a home for old women."

Writing again February 20th, Mrs. Davies says:—

"The boxes No. 1 and 3 have arrived safely. No. 2 must have been left by mistake at some port when re-shipped. I was very ill with pneumonia when they arrived, but kind friends were at hand to help and the boxes were opened. It really looked as if the windows of Heaven were opened, and the promised blessings were being poured out. All these nice things will be given out systematically with the help of Dr. and Mrs. Arbela, who are as much interested as any of us. It must have taken time and effort to collect all these *sensible, useful* things. I have seen many boxes of trashy clothing sent here to the Missions, but I have never seen one which contained the useful clothing which these have. There surely must be a blessing to follow those who have done this. I have commenced the work, but am still feeble from a severe attack of influenza. I have a cough and fever every night, but go out in the daytime. My head is rather upside down, and I can write but little. Some of my visitors tell me that my room has the 'odour of a Jewish pawnshop.' Others say they think I am a 'fool' to fill my one room with old clothes. If I can make you understand the gratitude of these poor people I shall be repaid. *They* know how to be grateful. I have now eight families to help every week, besides those who come to my door for food. I feel it to be the greatest blessing ever received from Almighty God to be able to do this work, and I am deeply grateful to Him. I will inform you as soon as the second and last box arrives. We are expecting 500 English and American pilgrims next week. There are n t rooms for them."

THE SIGNS OF THE TIMES.

INCREASE OF BOMB OUTRAGES.—PROSPECTS OF THE ANARCHIC TERRORS.—THE EUROPEAN OUTLOOK. — TROUBLES AHEAD.

Bomb outrages are fast becoming an every day affair—that is, in France and other parts of the Continent. But they do not cease to alarm. Some forms of danger men become accustomed to, but the possibility of being blown to pieces at any moment has a very unstringy effect on the nerves. It is no wonder that “men’s hearts fail them for fear.” Who could have foreseen such an upshot to European history? No one suggested it but Jesus. Behind and in him was the Spirit of God. Is anything too hard of foresight for omniscience? It is one of the signs of the times.

The *Daily News* correspondent has been having a conversation with M. Mace, an ex-head of the French detective force, who takes a gloomy view of the future of anarchism. That official said:—“I should be thankful if bombs are not flung simultaneously in all the different twenty arrondissements of Paris, for a great variety of causes which it would be too long for me to enter into, but particularly from disappointment at the Republic not being what people thought it would be. There is a state of mind which is widespread that makes for anarchism.”

“THE EUROPEAN OUTLOOK.”

“The *Times* Paris correspondent reports an interesting conversation which he had on Sunday with M. Barthelemy Saint-Hilaire, now in his ninetieth year, who expressed his apprehensions as to the outlook in the next century in consequence of the embarrassments which all the Continental Powers are incurring through their gigantic armaments. He said: “Though rather an optimist, I take a gloomy view of the twentieth century. European finances are in a disastrous state. The armaments which Europe imposes on herself are leading up to catastrophe. France has a debt of nearly forty milliards, and the Budget shows a deficit. All the other States are almost crushed by their burdens. England alone for eighty years has been steadily reducing her debt, and has achieved a reduction of nearly ten milliards. I am frequently blamed for not being a partisan of Russia. Now, I have all my life been a Republican. I cannot see how France, springing from the Revolution, can be the ally of an autocratic Power like Russia. Russia covets Afghanistan, and whenever she possesses Constantinople, and shall be simultaneously at Constantinople, Moscow, and St. Petersburg, she will command 150 million souls. She is already almost mistress of Persia, and she will then be a formidable menace to the whole civilised world, which will have to resist her supremacy. If France and Russia emerge victorious from a future war, France, it is true, will have the Rhine frontier, but Europe will be vanquished, and Russia, seated at Constantinople and St. Petersburg, with 150

millions of men, will have universal sway. I cannot forget the Russian soldiers passing through Paris so laden with booty that I saw a pair of grand horses sold for 20 francs, and a donkey for a glass of brandy.”—*Birmingham Mail*.

M. Barthelemy St. Hilaire was a minister in high office during the reign of Louis Napoleon, and therefore had exceptional opportunity for knowing the drift of things in Europe. It is interesting to note how entirely his impressions of Europe’s future are in harmony with the forecast first promulgated in the writings of Dr. Thomas as the result of the study of the prophets. “Russia Triumphant and Europe Chained” was the name of one of his earliest pamphlets.

TROUBLES AHEAD.

The *Sydney Daily Telegraph* has a very striking article on the political and military situation in Europe. The following are extracts:—

“On Saturday we published a cablegram which is perhaps the most ominous of a series of recent messages concerning the internal condition of Italy. It was announced that the King is so alarmed at the prospect of revolution among his subjects that he purposes fleeing from the country, while the Queen passes her days in tears and prayers. We have been told that the King has invested all his private wealth in British securities, and if he does not think his money would be safe in his own country, it is quite possible that he may have similar doubts about his person.

“It has been said, too, that those nearest the Pope, who, it may be assumed, are well acquainted with the state of feeling in Italy, foresee an inevitable uprising of the people. Week after week occurrences are reported which show that Italy is in a state of turbulent and menacing discontent that may well fill the governing powers with gloomy foreboding. That the condition of some of the other European nations is not much more hopeful, a glance at a few of the latest notable incidents will show. France seems to be honeycombed with the underground mines of murderous anarchism.

“It is said that there are over 80,000 unemployed men in Berlin, living upon scraps and offal and fomenting riot and insurrection. The police are vigilantly guarding the doors of the Diet of Galicia, one of the Austrian provinces, because a plot to destroy it with bombs has been discovered. Seventy of the leaders of a Bohemian secret society, which is said to be extensive and powerful, are now undergoing trial at Prague for conspiracy against the Emperor. So terrible is the state of misery to which the labouring classes of Spain are reduced, that the whole strength of authority is unable to restrain them from unlawful courses. The Emperor of Russia deplores the famine-stricken condition of the peasantry owing to the failure of the crops, and declares that he has done everything possible to prevent the faithful moujiks from dying of starvation. Yet as fast as the millions of his realm can produce wealth, it is converted into armaments, strategic railways, and the food of idleness for an ever-increasing mult

tude of men held in readiness to shed blood at the bidding of insane ambition.

"The Emperor of Germany proclaims affectionate regard for his subjects and sorrow for their privations, but tells them that he is the law and must alone be obeyed. And what is he doing to lessen the distress that in his dominion is driving men wholesale to the adoption of wild political faiths or schemes of angry ruin and spoliation? Increasing taxation for military expenditure, parading troops along the French frontier, wasting, and worse than wasting, the effective wealth-producing strength of the people in drill-rooms and war-training.

"The dreadful condition of European countries, now seething with almost irrepressible revolt, is but the result of a cause visible and unmistakable, summed up in one word—militarism. The nations of Europe are dominated and driven by the desire of a small class to wear epaulettes and obtain military distinction. It is a mad, pitiful, sickening spectacle to see civilised nations thus competing in preparations to butcher each other, while their own people, in the fury of starvation, commit murder in the streets."

So far, so good, Mr. Editor, but you do not look widely enough, nor deeply enough. You discuss the affair from the limited point of view of small mortal man, who frets out a few years and disappears. Is there no God in Heaven? Has he no "point of view?" Has he no plan? Has he not spoken? When you rightly answer these questions, you will take a larger stride towards the right reading of the "mad, pitiful, sickening spectacle" you so graphically depict. It is part of a plan long ago divulged, and for ages believed and anticipated by the truly enlightened of mankind. The upshot of the plan is a revolution now at the door, when the governments of the whole world will be seized by Christ after a time of tempest and convulsion such as the world has never seen. It is all in the Bible. Search and see. "Happy is he that hath the God of Jacob for his refuge."

IF to-day is usually mocked by to-morrow, it is because to-day is usually trifled with instead of being lived in harmony with truth and sense.

BE independent when you find other people's influence is leading you the wrong way. Be considerate when you find them in need of your help. Whatever their relations may be to you, stand resolved in yourself to be what you ought to be—as invulnerable to change in this respect as the precious stone in a heap of rubbish.

BRITISH TRADE WITH PALESTINE.—This is quite a recent development, and is growing. In 1890, the British imports amounted to £17,400; in 1891, they were £22,000, and last year they rose to £50,156. The goods chiefly consisted of Manchester fabrics, hardware, coal and iron, together with rice and sugar. Jaffa sends us very large quantities of excellent oranges. A line of steamers was established last autumn to bring cargoes of this fruit direct to Liverpool, and one firm despatched a steamer laden with from 15,000 to 20,000 boxes every ten days from the beginning of the orange harvest.

THERE is a difference between a wrong statement and a falsehood. You may be guilty of the former under the idea that you are conveying truth; but you cannot be guilty of the latter without intending to deceive.

THE REIGN OF NEBUCHADNEZZAR.—Nebuchadnezzar commenced to reign B.C. 610. Jerusalem was destroyed by him 18 years after. Two years afterwards he laid siege to Tyre, which held out against him 13 years, during which period Edom, Moab, Zidon, &c. (see Jer. xxv.), were conquered, including Egypt. Twelve months after he was driven forth to herd for seven years with beasts. (Dan. iv. 29-33). On the return of reason he reigned three years. Total reign, 43 years. It is recorded that when his son, Evil Merodach, came to the throne, he promoted Jehoiachin from among the captive kings. Jerome mentions a Jewish tradition that would account for this. Evil Merodach, during his father's insanity, had administered the affairs of the Empire in so faulty a manner that after the restoration of Nebuchadnezzar to reason he was cast into the same prison in which Jehoiachin was confined and contracted a lasting friendship, (2 Kirgs xxv. 27-30). It is a remarkable fact that seven times of years calculated from the year that Nebuchadnezzar was driven forth among the beasts end in A.D. 1943—the year when the 1335 years of Dan. xii. 12 expire, according to the interpretation that commences that period with the setting up of the Roman abomination.

SO-CALLED "SACRED" BOOKS.—Men speak rashly or unadvisedly when they class the Bible with what they term the "Sacred books of the world." It is fashionable to talk in this strain now; but the man has yet to be met who can give an intelligent reason for this classification. In the so-called "sacred books" is to be found the most wretched "bosh" on subjects that modern science now proves the Bible to be amazingly clear and correct upon. What might not we have been entitled to say of the Scriptures had they said the stars were of crystal? That the fixed stars, set ablaze by the swiftness of their diurnal movement round the earth, feed the sun with their fires? That the heavens and the earth were formed by the motion of the air and the natural ascent of fire? or that the sun had only a borrowed light, reflecting down to us the light of the celestial spheres? or that the heavens were a solid sphere to which the fixed stars are attached? Open the Bible; study its 50 sacred authors, from Moses, who held the pen in the wilderness 400 years before the war of Troy, down to the fishermen son of Zebedee, who wrote 1,500 years afterwards, in Ephesus and in Patmos, in the reign of Domitian; open the Bible, and try if you can find anything of this sort there. No, none of those blunders, which the science of every succeeding age discovers in the books of those which preceded it; none of those absurdities, above all, which modern astronomy points out in such numbers in the writings of the ancients, in their sacred codes, in their systems of philosophy, and in the finest pages even of the fathers of the Church; no such errors can be found in any of our sacred books. Nothing there will ever contradict what, after so many ages, the investigations of the learned world have been able to reveal to us of what is certain in regard to the state of our globe or of that of the heavens."—*Bro.*

THE
Ecclesial Visitor.

FROM BIRMINGHAM (MONTHLY).

INCORPORATE WITH "THE CHRISTADELPHIAN."

"They shall make known unto you all things which are done here" (Col. iv. 9).

OUR NEXT TEA MEETING.—Monday, May 14th (open to interested strangers). Tea at 5.30; Meeting, 6.30; to close soon after 9 o'clock. *Suggested Subject*: "How much revelation have we as to the mode and manner of the world's life in the Kingdom of God?"

LECTURING APPOINTMENTS FOR APRIL.—1st, London (in exchange with Hednesford); 8th, Kilmarnock; 10th and 11th, Kilmarnock; 15th, Birmingham; 22nd, Huddersfield; 29th, Birmingham.

SUNDAY SCHOOL.

April 1st, 1 Sam. xxvi. *Subject for Proof*: "That Christ is the son promised to David." *Hymns*, pp. 41, 42.—8th, 1 Sam. xxvii. *Subject for Proof*: "That the dead know not anything." *Hymns*, pp. 48, 50.—15th, 1 Sam. xxviii. *Subject for Proof*: "That Christ is the appointed judge of the just and the unjust at the resurrection." *Hymns*, pp. 49, 53.—22nd, 1 Sam. xxix. *Subject for Proof*: "That the grave is meant by the Bible word hell in most cases." *Hymns*, pp. 54, 62.—29th, 1 Sam. xxx. *Subject for Proof*: "That the righteous will rise from the dead to life eternal." *Hymns*, pp. 68, 66.

BIRMINGHAM MISCELLANIES.

The meetings have been very largely attended during the month.

Sister Ward fell asleep during the month of February. She had not been an attendant at the table of late.

During the month brother R. Wiggin returned to fellowship after several years absence; also brother G. H. Cook.

Brother Creed lectured in the Nechells Hall on Monday, March 12th, on the "Stronghold" that the truth pulls down.

The monthly Sunday evening lecture at Mary Street Board School was by brother Wiggett, on "Born of water and of the Spirit."

The garden-room reading class for sisters has been resumed after a Christmas vacation of two months. It is more largely attended than before.

A tea meeting was held in the Mary Street Board School on Monday, February 19th, in connection with the lecturing efforts recently put forth there.

Among the visitors during the month were brothers Boddington and Trussler, of Northampton, the former of whom acceptably addressed the brethren at the breaking of bread.

Sister Miss Fisher has severed herself from the ecclesia on the plea that Christadelphian principles are too narrow for her, and that she is not sure as to some of their doctrines.

The increasingly large attendance at the breaking of bread has compelled the provision of extra plates and cups for the dispensation of the bread and wine—also collection boxes—so as to bring the order of procedure within the appointed time.

Brother W. Challinor, of Christchurch, New Zealand, who emigrated from Birmingham 14 years ago, is paying a visit to his native place, with some view, if possible, of settling down again in or near Birmingham. He finds considerable changes in the ecclesia, but none for the worse.

Sister Rowall, now left a widow by the lamented decease reported by brother Reynolds from Chipping Norton, paid a visit to Birmingham during the month, with some prospect of a settlement among us by-and-by. She formerly belonged to Birmingham, and used to be known as sister Perriam.

Sister Barclay, of Dunedin, who has been making a journey round the world for nine months past, looked in upon the Birmingham brethren in the middle of March. She had with her a letter of recommendation from brother Campbell. She pleased and was pleased by her visit, and passed on to London.

The brethren were much pleased during the month by a visit from sister Wilson, the widow of our lamented brother Wilson, of Leamington. It was her first visit to Birmingham, and she made many acquaintanceships which may be of some solace and help to her in her lonely waiting at Leamington, where her deceased husband desired her to remain a resident.

THERE is no teacher like experience. Her lessons are burnt into the memory with many a pang, and they are not forgotten.

NOTHING is so likely to make a man feel the indispensable condition of mind which Jesus describes as being humble as a little child, as the opening of the mind to the stupendous facts of time and space, in whose presence man is a mite and longest life a tick of the clock.

THE ONLY HOTEL IN JERUSALEM.—Several years ago, a citizen of Philadelphia, Penn., visited Jerusalem, and saw that a good hotel would pay, and put one up. Pilgrims from every land bound to Jerusalem were only too glad to find a clean, comfortable hotel so far away from home, and it is royally patronised by travellers. Guides are kept who are experts in Biblical history, and who pilot guests to all points of interest.

AIM to repair the fault caused by the thoughtlessness of others without their knowledge. You will find such a policy productive of blessing.

HAPPINESS.—It has been truly remarked that we should be much happier if we made a point of getting all the benefit out of our actual station in life, rather than seeking to alter it.

GETTING ON WITH UNPLEASANT PEOPLE.—A woman who lived with a mistress of a trying temper, got on well by carrying out the following plan:—“I study to please her; I fulfil all my duties with a smiling face, never revealing the trouble it causes me; I bear patiently everything that displeases me, and consult her on many subjects of which perhaps I am a better judge than she.”

TRYING TO FLY.—A writer in *Nature* gives an interesting account of the flying feats of M. O. Lilienthal, illustrated by excellent instantaneous photographs. M. Lilienthal's method is to run two or three steps swiftly against the wind, with extended artificial wings spread, and then soar as high as he can, descending gradually over a long inclined plane. By this safe and easy method he can fly over 250 yards; and even though continuous flight must be impossible without machinery of some kind, still the practice thus obtained in the management of wings and the art of balancing cannot fail to be of the greatest use to future pioneers of aerial navigation. There is little doubt, however, says the writer, that if the ingenious inventors who are at present at work upon the problem, venture to put their machines to a practical test, every man of them will be killed for want of as much knowledge in balancing as the merest baby bird possesses.

INTELLIGENCE.

Use note paper and write on one side of the paper only.

Do not use large sheets: write with good ink, and write proper names VERY PLAINLY.

All intelligence communications must be in Birmingham by 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."

ACOCK'S GREEN.

Public Hall 11 a.m. and 6.30 p.m.—The lectures for the month have been as follows:—March 4th, "The Keys of the Kingdom" (brother Chas. Smith); 11th, "Spirit Manifestation, Ancient and Modern" (brother Edward Allcott); 18th, "The Promised Land" (brother Chas. Ilott); 25th, "The Devil and Satan" (brother George Walford).—JNO. J. POWELL.

BATH.

Since our last report, by the assistance of brethren from Bradford-on-Avon and Bristol, we have kept up our usual witness for the truth. We are thankful we have been able to resume our Sunday school work. We have had a visit from brother and sister Barton, of Australia, and brother Davis, of Southampton. Our sister Bradley has removed to Bristol.—J. THOMAS.

BELFAST.

We are pleased to report that Mrs. DOWLING and Miss IRVINE (mentioned last month) yielded

obedience to the truth on the 17th February. We may say our two sisters are practically in isolation. They reside in Bangor, nearly an hour's journey from town by boat or rail. Our new address is 147, Cullingtree Road. We hope soon to resume the meeting room. During the month we were pleased to have brother Kostrovitski, of Liverpool, with us.—R. BAXTER.

BIRMINGHAM.

During the month, the following have obeyed the truth in baptism:—On the 8th March, FREDERICK BERSEY (19), formerly Wesleyan; on the 15th, DAVID PARDOE (26), formerly Wesleyan; ARTHUR STYLES (18), son of sister Styles now in Canada; HENRY THOMPSON (21), formerly Church of England.

LECTURES:—18th February, "Help in Time of Need" (brother Roberts); 25th, "Palestine" (brother Porter, of London); 4th March, "The Melchizedek Priesthood" (brother Roberts); 11th, "Two Hells" (brother Shuttleworth); 18th, "Building on the Foundation" (brother Roberts).

BOURNEMOUTH (WINTON).

Our numbers have been decreased by the removal of sisters Butts and Taylor to London, and brother and sister Parsons to Derby. Sister Lennard has removed from Portsmouth to Bournemouth. We have withdrawn from brother J. Randell, senr., for conduct contrary to the law of Christ. Brother Frank Witheridge has resigned through sympathy with him.—J. WILKINSON.

[A communication from those who are separated announces an immersion which the brethren had previously refused to countenance—evidently for Scriptural reasons. It cannot, therefore, appear in the *Christadelphian*.—EDITOR.]

BRISTOL.

Oddfellows' Hall, Rupert Street, near Christmas Steps. Sunday mornings at 11; evenings at 6.30.—On February 21st we sorrowfully stood aside from brother F. A. Collens for disorderly conduct arising out of complicated troubles in connection with marriage with the alien. Whilst we are dutifully compelled to measure his conduct by the inflexible rule of Christ, we hope when again he can claim our right hand of fellowship to say that kindly word of encouragement which is but little

"When we think how much our Father
Has forgiven and does forgive."

During the past month we have been privileged to assist two into the sin-covering name—Mr. EDWIN ALFRED ROUCH on March 5th, and Miss SARAH HARRIET JONES on the 8th. There is an interesting history in connection with brother Rouch's obedience which is threaded to the introductory stages of the work of the truth in Bristol, and is worth noting by those who are unduly depressed at the absence of apparent results to their labours. The credit of introducing the truth here is due to the Birmingham ecclesia. Under their auspices a course of three lectures was delivered by brother Roberts in the Old Broadmead Rooms in the months of April and May, 1872. The undertaking cost over £12, and was fol-

lowed up by other lectures in the Temperance Hall, Taylor's Court, at which (and also by reading our literature) a convert to our doctrines was secured in the person of the father of our newly-made brother. Though refusing to identify himself with the body, the persistency with which he advocated their views induced some to obey the Divine requirements, whilst others, including our recording brother, had the first seed sown in their minds which, with the help of the "Twelve Lectures" in his case, brought forth fruit in time, and now in exactly the same way his son has refused to ally himself with those who fellowship the serpent's lie, for "what communion has light with darkness"?

LECTURES:—February 18th, "The Gospel of the Kingdom" (brother A. Morris); 25th, "Baptism" (brother J. W. Swaish); March 4th, "Sin" (brother J. Thomas); 11th, "What and Where is Hell?" (brother W. Jenkins).—W. MILLS.

CHIPPING NORTON.

I am sorry to have to report the death of our brother, J. A. Rowell, at the early age of 27. He fell asleep on the 14th February, having been ill since October last, during which time he suffered great pain, but which he bore with exemplary patience, being devotedly nursed by his sister-wife. His love of the truth and hope and faith in God was very marked and edifying to witness, and the circumstances connected with his death were of a peculiarly happy character. I had been with him some little time and had read two psalms. We then united in thanksgiving and prayer, to which our brother said "Amen." This was the last word he spoke, as he immediately became insensible, and quietly passed away without a gasp or struggle. To our sister Rowell this is in truth a great affliction and an hour of trial. She has lost the company of a kind and affectionate husband and faithful brother, their three children a good father, and we a brother and friend indeed. Our brother will be much missed by the few isolated brethren of this district, including the ecclesia of Bourton-on-the-Water, to whom his exhortations to love and good works were at all times welcome. But we sorrow not as others who have no hope, knowing that "them also which sleep in Jesus will God bring with Him," and that "light is sown for the righteous and gladness for the upright in heart." Brother Roberts officiated at the funeral, speaking words of truth and comfort.—E. REYNOLDS.

COLNE.

We have been cheered by an addition to our small number, in the person of PRISCILLA ROSTRON, wife of our brother Rostron, who put on Christ in the appointed way on March 4th, after a very satisfactory confession of the one faith.—T. WATSON.

DALBEATTIE.

We have again the pleasure of reporting another graft on the true vine, in the person of Miss NIVISON, sister in the flesh to brother Nivison, of Glencorse, Dumfries, and now also in the Lord, at the house of brother and sister Robertson, Maxwelltown, Dumfries, on Sunday, February 5th, after giving assent to those things which form the foundation and the cope stone of our faith in Jehovah, our Rock, through

our Lord Jesus Christ. Sister Nivison has been a long time on the way, seeing men as trees walking, but now she sees all things clearly. The truth has led her captive at last. It is sure to win, if not hindered. Our prayer is that she may prove by her act, walk and conversation a fruitful branch, yielding those fruits of the Spirit mentioned by our beloved brother Paul in Galatians v. 22, 23. Sister Nivison and brother Hogg will add very much to the happiness and cheer of brother and sister Robertson, who have stood a long time alone.—S. CAVEN.

DERBY.

Athenæum Room, Victoria Street.—"We have been strengthened during the month by the immersion into Christ and the reception into our midst of WM. FICHERT (formerly Congregationalist) and WM. WATKIN (formerly neutral). To make our joy more full, brother and sister Parsons have arrived from Bournemouth with the intention (God willing) of settling here, and being followed by their two daughters in a few weeks' time. So far this year our Sunday evening lectures have been excellently attended by strangers. There is also a good average muster at the Wednesday night Bible Class, and Saturday night "Eureka" Class (recently started). All these things considered, and, with the spirit of Christ predominating, we are encouraged to believe that the Truth's prospects are very hopeful here."—J. W. DORRICOOT.

DUNFERMLINE (KINGSEAT).

On March 4th we commenced lecturing operations in Crossgates, a goodly-sized village two miles from here. Brother Campbell (Glasgow) was the lecturer, his subject being "The abolition of every form of evil and the establishment of the Kingdom of God." The audience was small, but this was counterbalanced by its being a very intelligent and appreciative one. The discourse was such as to gladden the hearts of all, and we believe that the seed sown will not be unfruitful. The increase is of God, and without it all effort is useless. Let us pray for the increase.—W. MILLAR.

FOLESHILL.

Brother Hands, of Nuneaton, announces the death of old sister Luckman, of Foleshill, formerly of Leicester. She died on Thursday, February 22nd, and was buried by brother Allcott, of Birmingham, at Foleshill Old Church. Several of the brethren and sisters from Nuneaton went to the funeral.

GRANTHAM.

On February 17th, GEO. PORTER and his wife, ELIZABETH PORTER, after making a good confession, were baptised into Christ. The following Sunday morning they were received into fellowship and united with the ecclesia to our mutual joy and gratitude, which we trust will be consummated in the Kingdom of God. Brother W. Walker, of Newark, lectured here on March 11th; subject, "Good news from a far country," our own brethren taking the other dates.—W. BUCKLER.

HALIFAX.

It is with deep sorrow we have to report the death of sister Smith, the wife of brother R. Smith. This

event occurred on Saturday morning, March the 10th, after an illness of only five days' duration. The interment took place in the Stoney Royd Cemetery on Wednesday, March 14th. A large number of brethren and sisters from Leeds, Bradford, Keighley, Huddersfield, Heckmondwike, Elland, and Sowerby Bridge attended to show their love for our departed sister. The service was conducted by brother Pickles, of Leeds, who spoke words of comfort and consolation which helped to sustain sorrowing hearts in the hour of trial. Our sister will be very much missed by all who knew her, for she endeared herself to all by her zeal and her devotion to the truth. She was at all times ready for every good word and work, also ever ready to sacrifice herself for the benefit of others. We have sustained a loss that will not soon be replaced, but we submit to the will of God, knowing that all things will work together for our good. We are also in trouble owing to the illness of our brother Handley, who has been laid on the bed of affliction for the past five weeks. We pray for his recovery for his family's sake.—J. BRADFORD.

HULL—(See Portsmouth).

KEIGHLEY.

Since I last wrote, the following changes have taken place:—Sister Lillian Roe has returned to us after a sojourn of two years in Liverpool. Brother and sister Philpotts have left us, having returned to Leeds. Sister A. E. Heaton has returned from Harvard, Ill., U.S.A., and is now meeting with us. We still hold forth the Word of Life, but without much apparent impression upon the minds of the alien. It seems quite clear that it will only be when God's judgments are abroad in the earth that they will learn righteousness.—A. S. WADSWORTH.

LINCOLN.

Masonic Hall, 10.30 a.m., 6.30 p.m.—We have been making a special effort to arouse the alien to a Berean enquiry into the things of the Kingdom. So far our efforts have been a success. Our room has been well filled on each occasion. Great interest has been manifested, and we hope to see some good results in the day of Christ's coming. The lectures have been as follows:—February 11th, "The Plague of Unbelief" (brother Roberts, of Birmingham); 18th, "The Light of the World" (brother J. Wood, of Tamworth); 25th, "The Doctrine of the Atonement" (brother W. Clarke, of Derby); March 4th, "War in Heaven" (brother J. Burton, of Nottingham).—GEO. HARLEY.

LEEDS.

81, Great George Street.—Brother Thorp reports an addition of three, by the immersion of CHARLES MAURICE ROWBOTHAM (27), formerly Church of England, and the return of brother and sister Philpotts from Keighley. During the month a Mr. Walton Powell, who takes a leading part in what is called the "Great Anti-Infidel Crusade," gave a lecture entitled "Impeachment of Christadelphianism." The brethren thought that we ought not to let it pass without a reply, so they invited brother Shuttleworth to reply in the same hall. On the night appointed, the hall was crowded, Mr. Powell

put in an appearance, and then ensued a regular scene of confusion and rowdiness which was kept up all the night. The chairman (brother Pickles) appealed to the audience time after time to give brother Shuttleworth a hearing, but the more he appealed the louder grew the clamour. We found out afterwards that it had been previously arranged at what they call a social tea that if the Christadelphians would not allow Mr. Powell half of the night they would not allow us to have a meeting. Their action has brought discredit upon their own heads in the eyes of thoughtful and sensible people. Brother Shuttleworth lectured in our own meeting room on the Wednesday and Thursday nights following to good audiences, some of whom had gone to hear him on the Tuesday night, and some have attended the lectures in our room since.

Brother Shuttleworth reports of the matter as follows:—"The Leeds brethren have asked me to supply some account of a meeting held on Tuesday, evening, February 20th, at which I was to have replied to Mr. Walton Powell's lecture, entitled 'Christadelphianism Impeached.' The hall secured for the occasion was the one in which Mr. Powell had been carrying on an every-night crusade against Infidelity and Spiritualism for two weeks—a hall holding, I was told, 800 people. Arrived at the place 7.50, when I found the orchestra filled with the brethren and sisters, and the hall itself crammed from floor to ceiling, the doors having to be closed presently against further ingress. The appearance of things at the moment gave little promise of a peaceable meeting. Eight o'clock reached, however, a beginning was made by the brethren and sisters singing a rousing hymn, accompanied by a powerful harmonium. This sounded grand and striking—the hall evidently being constructed on some most exceptional acoustic principles. This over, however, and prayer offered—the scene began. From that moment the presiding brother (brother Pickles) was on his feet, with little more than momentary intermissions for about two hours—it was something like the two-hours' cry 'Great is Diana of the Ephesians.' The seething mass consisted in part of Mr. Powell's more immediate friends; next to them of rowdy religionists of the political mass-meeting type; and last, of some percentage of the secular democratic element. At one point Mr. Powell appears amidst vociferous cheering, and waving of hats and hands; at another moment, he was on the bench claiming half the time of the meeting, and wanting to turn it into a debate; at another moment, he was to be seen jumping on the platform with the object of 'chucking' the chairman into the middle of the hall; at another moment, another chairman is proposed and voted into the chair, but with no effect; at another moment, a lady is proposed as chairwoman, and carried; another moment, and she is on the bench attempting to address the meeting, which so far as I could catch what she said (amidst the booing and mingled imitations of her voice) was to the effect that she had travelled much, and had had much to do with political meetings, but that this was the most beligerent assembly she had ever witnessed; another moment, and they sang the National Anthem, and at other stages of the proceedings, two other popular tunes. All the while this was going on, negotiations were incessantly being carried on between the platform and the floor, or between Mr

Powell and his chairman and the presiding brother; while others who wanted to hear, were shouting, 'Shuttleworth, go on'—to all of which I could only reply that I was in the hands of the chairman. In a while, a Methodist minister (Mr. Dalton) appeared on the platform, with a stentorian voice, and took our part, saying to the effect that the proceedings were altogether out of order; that the hall and the meeting were ours for the time being, and that they ought to allow us to proceed in our own way. But all this was of no avail; for they wanted possession of the meeting, or the liberty to control it in the interests of Mr. Powell—this latter gentleman jumping up at one point and, putting his hand in his pocket, offered to pay for the hall, or to take it after we had done; but he was simply told that he would not be allowed to do either the one or the other. This sort of thing went on till within a minute or two of 10 o'clock, it being uncertain up to 9.35 whether I should have to speak or not. Finally, the curator appeared upon the scene, and told them that as they would not give us a hearing they must now clear out, which, by and bye they did, carrying Mr. Powell shoulder high to the market place, where he further harangued the crowd, referring to 'Mr. Roberts' and others in no very complimentary terms (though he had before given us a good character); the meeting ending off with cheers for Mr. Powell and Mr. Dalton, and hoots for the Christadelphians. All this (and much more as a matter of detail) occurred under the auspices of an anti-infidel crusade; but whether such proceedings reflect any credit on its promoters, must at least be open to serious question; all I can say is, that altogether the boisterous character of the meeting surpasses anything I have witnessed in connection with the history of the truth for forty years."

Brother Suggitt reports the marriage of sister Ashby to brother J. Bradford, of Halifax, to which place she now removes with the best wishes of the brethren. Brother and sister William Thomas Miller, who for a long time associated with those in fellowship with Bedford Square, Halifax, having accepted the Leeds "statement of faith," have now united themselves with the brethren there. The lectures have been by brethren Iredale, Pickles, Shaw and Suggitt.

LONDON (NORTH).

Barnsbury Hall, Barnsbury Street, Islington, N. Sundays: 11 a.m. and 7 p.m.; Wednesdays and Fridays: 8 p.m.—Brother Owler reports that brother Josiah R. Speakman and sister Beard have been united in marriage.

LECTURES.—March 4th, "The Only True God" (brother Lake); 11th, "Christ the Man of Sorrows" (brother G. F. Guest); 18th, "Christ the King of Glory" (brother Bosher); 25th, "Christ's Kingdom and Reign" (brother F. W. Porter).

LONDON (SOUTH).

Gresham Hall, Gresham Road, Brixton (near Brixton Station). Sundays: 9.45, 11 a.m. and 7 p.m.; Thursdays: 8 p.m.—Lectures for the month of March, which have been well attended, have been as follow:—Sunday, March 4th, "The Holy Spirit; not a Personal Being, but the Power of God, &c."

(brother A. T. Jannaway); 11th, "Palestine: the Purpose of God Inseparably Connected with it: Bible Pictures of its Coming Condition of Glory, &c." (brother F. G. Jannaway); 18th, "The Devil and Satan: the Bible not Responsible for Popular Superstitions concerning them; The Bible Account of the Origin and Coming Utter Destruction of the Devil" (brother F. W. Porter); 25th, "Baptism: A Divine Command; No Remission of Sins, and no Salvation apart from a Submission to it" (brother A. J. White). We are arranging for a course of thirteen lectures, to commence on Sunday, April 1st, and the first to be delivered by our brother Roberts, of Birmingham.—JOSEPH BELLAMY.

NEWBURY.

We are grateful to God that we are enabled to report a further addition to our ecclesia by the baptism of SARAH STREET, wife of our brother Street, into the all-saving name of Christ. Our sister, who is the first we have had the pleasure of receiving, after a thorough examination in "the things concerning the Kingdom . . . and the Name," was immersed by brother H. Davies (late of Southampton, and now on the way to Australia), in the presence of sister Davies, brother Street, and myself. The lectures for the month have been [as follows:—March 4th, "The Woes of the World only curable by Christ when he comes to fulfil the Gospel" (brother C. J. White, of London); 11th, "The Hallelujah Chorus. What does it mean? When will it be sung? Who will sing it?" (brother P. E. Davies); 18th, "The Coming of Christ: Thrilling events at hand, &c. (brother F. G. Jannaway, of London); 25th, "The Seven Pillars of Wisdom's Temple" (brother G. H. Sargent, of Bristol).—P. E. DAVIES.

NEWPORT (MON.).

Brother Collard reports the obedience of J. J. PARSONS (38), formerly Wesleyan, and J. SKINNER (30), formerly Old Baptist, who were immersed into the all-saving name on Wednesday, March 7th. Sister Goodchild has removed to Abergavenny. The lectures have been as follows:—February 18th, "Signs in the Political Heavens" (brother J. Lander); 25th, "The Message of the Spirit to the Church at Sardis" (brother W. Collard); March 4th, "Does it matter what we believe?" (brother E. S. Scholefield); 11th, "The Atonement" (brother T. J. Cross).

NEW ROMNEY.

We have been visited during the present month by sister Lillie Beard and brother Robert Speakman, both belonging to the Barnsbury Hall ecclesia, London, sister Beard being sister also in the flesh to our brother Beard. Whilst with us, brother Speakman and sister Beard were united in marriage. We continue to proclaim the "Glorious Truth," and our meetings are of an encouraging character. One husband and wife have sent their children to our Sunday school, and we hope ere long that the parents will be one with us in the Lord.—W. WHITE-HEAD.

NOTTINGHAM.

We have the pleasure to report the alliance with the name of Christ by immersion of WALTER GODBER and MARY HALL (mother of sister L. Hall). The attendance at our lectures continues to be well maintained. Local brethren, assisted by brothers Wood, of Tamworth, Garside, of Ormskirk, and Warrender, of Birmingham, have delivered public addresses during the last two months.—S. RICHARDS.

NUNEATON.

On Sunday, Feb. 25th, brother Roberts, of Birmingham, visited, exhorted and lectured, reminding us of the glory soon to be revealed, and the necessity of preparation. The lecture in the evening ("Who is the Devil?") drew a good attendance. The other lectures have been:—Feb. 11th, "Popular Unbelief" (brother C. J. Allen); Feb. 18th, "Is one Religion as good as another?" (brother W. Taylor); March 4th, "As it was in the days of Noah" (brother J. Todd); March 11th, "Three Classes" (brother W. G. Hands).—W. G. HANDS.

OXFORD.

Some time ago I removed from Stadhampton to this intellectually enlightened but spiritually dark city, with my sister-wife (who formerly lived at Gosport and met with the Portsmouth ecclesia), since when we have been in isolation, though cheered by occasional visits from the brethren and sister at Stadhampton. We have kept our faith alive by the daily readings and works on the Truth, breaking bread from week to week, and have endeavoured to interest several, but without (so far) any apparent result. Last year, brother Barnett, from Abingdon, came to reside here through a business engagement, and has met with us most Sundays, and we have now the pleasure of announcing an addition in the person of Mr. ANDREW ATKINS, formerly neutral, also a resident here, to whom the glad tidings was first introduced by brother Pitt, of Abingdon, in a railway carriage, as published in the "Intelligence" a short time back. Mr. Atkins has for some months been diligently studying the Scriptures which "are able to make wise unto Salvation," and having witnessed the "good confession" was immersed into the Saving Name on Saturday, the 10th inst., at Abingdon, by brother Pitt. This makes our number four, and we meet as stated each first day at 11 a.m., at the writer's residence, 108, Walton Street, on the basis of a belief in a wholly-inspired and infallible Bible, to remember our Lord's death until he come, where we should be glad at any time to welcome visiting brethren or sisters. Brother Atkins' wife is also interested, and we hope may soon be ready to take the important step, while we trust, if the Lord will, to use efforts to sow the seed and water the plant, by literature, &c., praying our Heavenly Father to give the increase.—J. DEACON.

PETERBOROUGH.

Temperance Hall, Lincoln Road.—Brother George Read has removed to London, and will meet with the brethren at Barnsbury Hall, Islington.—L. HARVEY.

PLYMOUTH.

Kindly add to the list of those who have put on the sin-covering name, EDITH SMITH, daughter of brother Peline, and sister to our brother who was immersed on January 23rd. She gave a very satisfactory account of the faith, and was baptised on Friday, February 9th. We trust that her probation will not be a long one, and that she may receive the "Well done."—W. E. GRUITT.

PONTYPOOL.

The brethren here, though in an humble way, are still endeavouring to make known the truth as it is in Jesus, with the hope that their labours will not be in vain. On March 4th brother James Lander, of Newport (Mon.), gave an address on "The Unity of the Bible *versus* The Multitudinous Sects called 'Orthodox,'" which was listened to with marked attention. One inquiring mind questioned the lecturer at the close. Other subjects have been:—"The Spirits in Prison," February 18th and 25th; "The Rewards of the Righteous," March 11th.—W. WHITEHOUSE.

PORTSMOUTH.

Brother Charles Burrige, who for some considerable time absented himself from the ecclesia, but having again been received into fellowship, would be pleased to hear from the ecclesia nearest his residence, 136, Waterloo Street, Hull. Sister Lennard has removed to Bournemouth, and will meet with brethren there. Our lectures have been a little better attended lately.—WM. PEAD.

SALISBURY.

Pleasant results to the sowing of the incorruptible seeds of the Kingdom continue to show themselves in Salisbury. This time we are able to record the obedience of four, whom we assisted to put on the Name of Christ in the divinely-appointed way last month (February), viz., JOSEPH ARNOLD (32), and his wife, EMILY ARNOLD (28), also JOHN WILSON (15), son of brother WILSON, and ALFRED PAINTER (16), son of brother and sister Painter. These last, though "remembering their Creator in the days of their youth," proved their eligibility for the step taken by rendering an able confession of the faith, and are now striving to put that knowledge to good account by voluntarily filling the position of teachers in the Sunday school where once they were scholars. Truly, in the Lord's vineyard there is work for all, young and old, if there be the willing mind. We have been also encouraged through a considerable increase of attendance at our lectures. For two months we have been putting forth an extra effort in the truth's proclamation by delivering a detailed course of lectures on the four beasts of Daniel's vision, taking the fourth beast in its secular and ecclesiastical phases separately, leading the mind down to the condition of affairs, political and religious, in Europe to-day, and as it should be, according to the prophecies, at the manifestation of Christ and the saints; concluding with the terrible and glorious results of their belligerent operations among the powers, viz., the establishment of a divine, political, indestructible and never-ending kingdom to be co-extensive with the whole earth,

illustrated with a large map of the Eastern hemisphere. This has entailed much mental labour, but we feel rewarded by a manifestation of greater interest on the part of the alien, and much more enlightenment, and therefore appreciation, of the words of the Deity among ourselves, which I consider is so important at all times, but especially so when on the very eve of our redemption.—J. E. JARVIS.

SHEFFIELD.

We are pleased to record that on February 17th, after a good confession, ERNEST FREDERICK SHORTLAND (17), formerly neutral, son of our brother and sister Shortland, was baptised into the all-saving Name. Our young brother was a scholar in the Sunday school. Also on February 25th, we received into fellowship sister Amy Greenwood, of Little Common, Brampton, near Chesterfield. Our sister was, immersed at Oldham, on January 1st; and having to return home (to Brampton) was not able to be received into fellowship until the above date. Our sister, who is in isolation, will meet with us as often as convenient.—H. W. LEAH.

SOUTHAMPTON.

On February 26th, we immersed into the sin-covering Name JAMES VINCENT BLAKE (30), and his wife, KATE BLAKE (25), formerly Primitive Methodists. It has been our painful duty to withdraw from brother Bartlett on account of his continued absence from the breaking of bread. Brother and sister Wyllie have left us for Australia. They were to sail from London on the 9th of March with brother and sister Davies, and brother and sister Barton. Though they have gone, we still hope to let the truth shine forth in Southampton. Brother Sherry, of Winton, and brother Davies, of Newbury, have kindly offered to come and lecture for us occasionally.—JAMES JUDD.

SOUTHPORT.

It gives me pleasure in writing to report the obedience of Mrs. MARY AGNES COTTERILL. Though formerly of the Methodist persuasion, she has for many years felt the insufficiency of the "husks" (which only they had to offer her) to satisfy her spiritual requirements. She is now rejoicing in that she has found "a rich supply for all her needs." Sister Cotterill was immersed on February 17th, after an intelligent confession of the faith, and broke bread with the few (five all told) faithful ones in this place, on the following Sunday morning, at the house of sister Hobson Farrand, 35, Brighton Road, Birkdale, where we meet from Sunday to Sunday for that purpose, service commencing at 11 o'clock. We shall be pleased to welcome any brethren who may be visiting Southport during the coming season.—J. P. JENNINGS.

SWANSEA.

Albert Minor Hall.—Since last report, Miss BARTLETT and Mrs. SAINSBURY (wife of brother Sainsbury) have obeyed the truth. They were buried in the waters of baptism on February 21st. Our subjects of lectures have been as follows:—February 11th, "Religious Fables" (brother

Chidzoy); 18th, "Man Mortal" (brother Heard); 25th, "The fall of the Jews, the riches of the world" (brother G. Palmer); March 4th, "The return of the Jews, the world's emancipation" (brother G. Palmer); 11th, "The first Gentile convert to Christianity: its bearing on popular theology" (brother Chidzoy).—THOMAS RANGLES.

TREORKY.

We were visited on Sunday, December 31st, by brother George Palmer, of Swansea, who exhorted us at the breaking of bread in the morning at the Higher Grade Schools, Ystrad, and delivered two lectures on "The birth, life, and death of the devil." On Sunday, February 4th, brother A. Chidzoy, of Swansea, gave us words of exhortation, and discoursed on the following subjects—at 2.30 p.m., "The Word of God made void by the traditions of men," and at 6 p.m., "The Kingdom of God the only object of hope." Also on Sunday, March 4th, brother S. Heard, of Swansea, visited us for the like purpose, and lectured at 2.30 and 6 p.m., as follows, "Divers faiths and divers churches, which is the church of Christ?" and "The Marriage Supper of the Lamb." There was a fair attendance of the alien at each lecture, and we were much encouraged and strengthened ourselves through the efforts of these visiting brethren. We are truly thankful to God and also to them for their ready and willing service. The Lord will reward shortly those that work in His vineyard.—W. LANDER.

WEST BROMWICH.

Grammar School (New Street) at 2.30 and 6.30.—During the past month we have been engaged in a special effort on behalf of the truth in this town. We arranged for a course of four lectures on Wednesday evenings, and had the town placarded by large posters. The first one was given on Wednesday, January 24th, by brother Roberts; subject, "What the Bible has to say concerning the Nature of Man: State of the Dead;" also the second, "Is Christ really coming again? What will he do when he comes? and, Is there any signs that his coming again will be soon?" The third, on Wednesday, February 7th, by brother Challinor (Birmingham); subject, "The Kingdom of God," and on Wednesday, February 14th, by brother Challinor; subject, "An Important Question: What must I do to be Saved?" We had a goodly number of strangers at each of them. There are some interested, and we are hoping to see some fruit of our labours shortly. The lectures on Sunday nights have been as follows:—January 21st, brother Allcott (Birmingham), "History of the Human Race"; Jan. 28th, brother Smith (Acock's Green), "A Wise Master Builder"; February 4th, brother Jardine (Birmingham), "Am I with or without Christ?"; February 11th, brother Warrender (Smethwick), "Jesus Christ, the Faithful Witness."—GEORGE WALFORD.

AUSTRALIA.

BALLARAT.—Brother Gamble reports the obedience of Mrs. MARGRETA J. V. R. WILLIAM (36), wife of brother William, and Mrs. CATHERINE FEARY (22), wife of brother Feary. They were im.

mersed into the saving name of Christ on November 29th.

MELBOURNE.—“The following persons have united themselves with Christ in the appointed way, after an intelligent attestation of their faith:—Mrs. ALICE MIDDLETON (23), formerly Baptist, on 23rd January; JAMES R. S. GARLAND (27), formerly Wesleyan, on the 27th, and ALICE M. PEERS (31), on the 2nd February. The lectures to date have been ‘The Disciples of Christ in the First and Nineteenth Centuries,’ ‘Watchnight Services,’ ‘Man Historic and Prophetic, his subjection to Sin and Death; the Deliverance and its nature’ ‘From Euphrates to the Nile,’ ‘Earth or Sky.’—We would warn the Colonial brethren and sisters against the doctrines promulgated by Mr. George Cornish, late of Bristol, England, but now resident in Melbourne. The report of ecclesial withdrawal from him will be found on page 73 *Christadelphian* for February, 1891. Some of the doctrines enumerated there he professes to have abandoned, but his doctrines still are negations of the Truth. They are the echoes of Renunciationism.—[ED.]

SYDNEY (*Albert Hall*).—It is with much pleasure we report the increasing numerical prosperity of our ecclesia, ten persons having been added to our number during the quarter ending December, 1893. Their names are as follows, by immersion:—October 16th, 1893, ROBERT MCKINLAY (35), and EMILY (31), his wife, who had formerly been connected with those holding the Free Life theory. November 14th, 1893, EDWARD WOLSTENCROFT (24), formerly Salvationist. November 21st, 1893, EMMA E. CHAMBERLAIN (64), brother Chamberlain’s wife, formerly in fellowship with the “Brethren.” November 27th, 1893, Miss ELIZABETH SHEA (37), formerly Wesleyan; and ABSALOM G. CRANE (31), formerly Church of England. December 28th, 1893, JOHN WILLIAM LANE (37), ELYSEE RICHARD (34), and ELIZABETH (34), his wife. The last three had, with a few others stepped aside from other denominations, having their eyes open to some extent to discern the corrupt teaching and practice of Christendom, and had formed a meeting among themselves. Upon the truth being introduced to their notice by one of our brethren, a division occurred amongst them, the three mentioned accepting the truth and applying to our ecclesia for baptism, to which request we gladly complied, after they had made a good confession of the one faith. We have also had the pleasure of welcoming sister Ingram, from London, N. Against this addition, we have to place the loss of sisters Yardley and Salter by removal, and we deeply regret that it has been necessary to withdraw from brethren Thomas Jarvis and Edward Price for continued absence from the Lord’s table. Since peace and unity have been restored between our ecclesia and the ecclesia at Leichhardt, quarterly fraternal visits have been arranged in order to cultivate and show the love and good will that ought to prevail among brethren. These visits have been the means of drawing us closer together. Our Sunday evening lectures, and the addresses delivered in the open air, continue to receive the attention of many who are interested in the doctrines proclaimed. On the afternoon of Sunday, December 31st, prizes were distributed to the scholars of the Sunday school, which, though not as flourishing as we could wish, is well attended, and is certainly an important branch of our ecclesial work.

The Australian Colonies are now in a very depressed state financially, and the supply of labour far exceeds the demand. Much distress and poverty therefore exist amongst the working classes, consequently, we as a body, do not fail to feel the effects of the general depression. But we rest in the anticipation of the early Advent of him who alone can remedy the present evil state of affairs and bring in that state of blessedness which God has promised to all nations, through Abraham and his seed.—A. LEE.

CANADA.

GUELPH.—Since our last intelligence Miss MARTHA E. TENNENT has made profession of the Gospel, and was immersed here on 31st December. Sister Tennant is niece of sister Wilson, and lives with her near Brampton. During the present month we were favoured with a visit from brother A. D. Strickler, of Buffalo, who delivered four capable and effective lectures. Subjects:—“The Bible true, Christ’s resurrection from the dead and his coming return to the earth”; “The destiny of Russia and the outcome of the present European armaments”; “The coming Kingdom of Messiah, the only hope for the world’s troubles”; “The Temple of Ezekiel’s prophecy, a house of prayer for all nations.”—C. H. EVANS.

NEW ZEALAND.

WELLINGTON.—December 31st, 1893.—“We are strengthened in the addition to our small number of Mr. DAVID MCKINLEY (husband of sister McKinley, recently baptised), who obeyed the command and was baptised on 7th inst. We are now 13 in number, 12 of whom meet on every first day at Spillers Hall, Boulcat Street, to keep in memory the Lord until he comes.”—January 17th, 1894.—“With thankful hearts to our Heavenly Father, we have further to record the obedience of Mr. THOMAS FREDERICK ROBERTS (67), late of Reading, Berkshire, neutral, now residing in Nelson, N.Z., who, after studying the Word of God for about two years, has been led to understand the things concerning the kingdom and the name of Jesus Anointed. He crossed from Nelson to Wellington on 13th inst., and after usual examination before brethren and sisters here, he was baptised on Sunday afternoon, 14th inst., returning to Nelson on 15th, where he will be in isolation. We commend him to God, and pray that he may be kept in the narrow way unto eternal life. We have made arrangements to hold a Bible Class every Thursday evening at the homes of brethren and sisters alternately, and we trust the result may be to upbuild and strengthen each member of the body of Christ.”—A. L’FENEUR.

SOUTH AFRICA.

LAFFRINES DRIFT.—I am pleased to report obedience to the faith on the part of JOHANNES T. VISSER (35) and also FRANCIS D. TROLLOPE (32). Both were members of the Dutch Reform Church. The first-named has been a friend of; brother Laffories for many years, and during the past twelve months has read the Bible through twice to prove our brother wrong, and then to be quite convinced he was right. The second named, while journeying

on horseback and being benighted, called as a stranger at brother Laffories, and he never lets an opportunity slip. Two Wesleyan ministers also called, a short time ago (intending to stay the night). They would have been well treated and their horses stabled and fed, but had to submit to hear some truths on the Kingdom *vs* orthodox views. They preferred to continue their journey in a dark night and ford two rivers. May the day soon come when all such "false prophets" shall cease to "speak lies" in the Lord's name, and be "ashamed every one of his vision" (Zech. xiii. 4).—THOS. FISHER.

QUEENSTOWN.—I am pleased to record the addition to our number of ANNIE DE VALL (14), daughter of brother and sister De Vall, having given satisfactory evidence of her knowledge of the truth as it is in Jesus. She was baptised into the sin-covering name on the evening of the 17th January. Not knowing if the addition to our ecclesia of last year was recorded, I might mention that brother and sister Walden were immersed just twelve months ago, brother WALDEN on the 15th, and sister Walden on the 18th January, 1893. We continue to do our best to make the truth known. It is up-hill work, but we pray that our efforts may be the means of turning some to serve the living and true God, and to wait for His Son from Heaven.—GEO. GIBSON.

UNITED STATES.

BOSTON (Mass.).—"We have engaged Abbot-ford Hall, City Square, Charlestown, district Boston, just over the bridge from Boston proper. We gave our first lecture on the 21st of January, the "Kingdom of God" (brother W. J. Smith); 28th, "The Monarch's Dream, or the Image of Nebuchadnezzar (brother F. C. Whitehead.) On the 31st of January, Mrs. ADELIA KIMBALL (67) was immersed into the one name. She was formerly Salvation Army."—J. B. RILEIGH.

South Boston.—"We have the pleasure to announce the obedience of Mr. HENRY VOSMER, son of brother and sister Vosmer, late of Bermuda, but now of this ecclesia. He was immersed into the all-saving name after an intelligent confession of the things concerning the kingdom and name on which this ecclesia is built. Death, the enemy of all mankind, has claimed (for a little while) one of our number, brother Corney, late of Spencer, Mass., who died of an internal disease at the hospital. It was a great shock to us all, especially to his wife, who, we are pleased to say, is looking Zionwards, and is anxious to obey the truth. The writer spoke to a number of the alien on the morning of the funeral on the things our brother loved so well. He was buried at Spencer. The lectures for February have been as follows:—February 4th, "The Fifth Universal Empire" (brother C. Fair-brother); 11th, "The Punishment of the Wicked not Eternal Torment" (brother W. P. Hooper); 18th, "The Casting of Death and Hell into the Lake of Fire" (Jos. McKellar); 25th, "The Reason that many are Called and few Chosen" brother W. Pinel, of Quincy.—JOS. MCKELLAR.

BROOKLYN (N.Y.).—It is with great joy that we report the obedience of JOHN T. INGELSBY, son of brother and sister Ingelsby, on February 18th, who, after having witnessed a good confession of the things concerning the Kingdom of God and the Name of Jesus Christ, was immersed into the only saving

Name given under Heaven whereby man can be saved. Since our last report we have had the following lectures:—"The Temple of God" (brother Coddington); "The Israel of God Personified in the Life of Job" (brother Tichenor); "The Resurrection of the Body" (brother Hartley); "The Coming of Christ" (brother McMechan); "The Temple of God" (continued), (brother Coddington); "The Hope of Eternal Life" (brother Minnerly); "The Pre-existence of Christ according to Orthodoxy: Is it true or false?" (brother Croft).—WM. MINNERLY.

JERSEY CITY (N.J.).—During the month (Feb.) we have had with us two visitors, brother J. U. Robertson, of Philadelphia, and brother Harry Franklin, of Chicago. Brother Robertson gave us an exhortation on "Unanswered Prayers" that many will not soon forget, nor will they wish to, so full of comfort was it, directing our attention to the case of Joseph in particular. We too often forget that our prayers may not, in the wisdom of God, be answered when we would like, and we require to have the truth impressed that all our requests are under a Providence who will grant or withhold, according to His wisdom, and for our good. Beautifully expressive and to the point is the following from a recent number of the *Christadelphian*:—

"Hast thou a hope with which thy heart
Would almost feel it death to part,
Entreat thy God that hope to crown,
Or give the strength to lay it down."

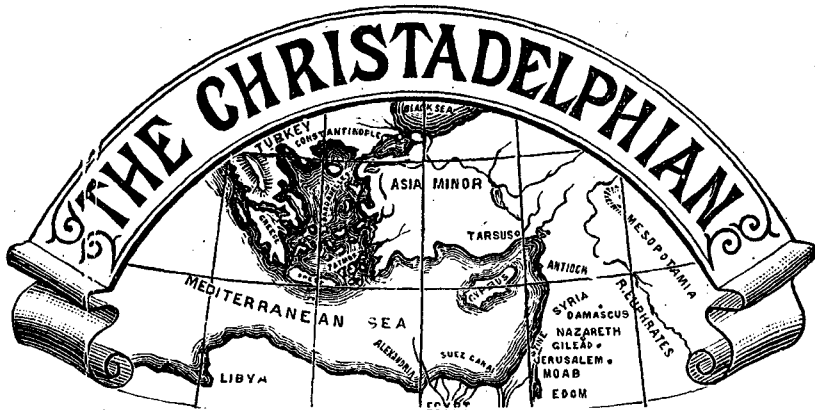
Lectures for the month have been as follows:—February 4th, "Confidence in God," by brother R. W. Cranshaw; 11th, "The Temple of God," by brother J. Coddington; 18th, "Rejection of the Word—Present Responsibility and Peril," by brother C. C. Vredenburg; 25th, "Old Hundred," by brother J. M. Washburne.—C. C. VREDENBURGH.

WORCESTER (Mass.).—Brother Hollows reports that the following were buried in baptism:—February 15th, ELSIA S. SHERMAN (44); 17th, AXEL W. CARSLON (48); SARAH C. CARSLON (48); AUGUSTA M. CARLSON (17); CHARLES E. CARLSON (19); these four all one family; 17th, CHARLES A. ALSON (20). "The last five are all Swedes, and were from the Swedish Baptist Church of this city. I am happy to say that more of their nationality are interested in the truth. We are greatly in need of literature in the Swedish tongue, the want of which make it hard for our brethren to go among them."

WEST INDIES.

BARBADOS.—"I beg to express my joy at the following cases of obedience from the hostile evangelical denominations within the last few months, viz., Mrs. ROBERT TROHMAN, Mrs. WALTER HARRIS, wife of Walter Harris previously reported, PHILIP BURREWS and N. SENHOUSE. The Truth is progressing in spite of the many unfavourable surroundings which harass and perplex us on every hand, among which I have to place the fact of having little leisure for study on account of business exigencies."—S. C. HUSBANDS.

IN offering help you make a step towards gaining a friend; in asking help, you please by this mark of your confidence.



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

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

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Vol. XXXI.

ROME, JERUSALEM, AND PETER.

BY DR. THOMAS.

(Continued from p. 132.)

AS a further illustration of the pass at which the Mystery of Iniquity had arrived in Rome. Liberius, when the bishop, died A.D. 366, a violent contest arose respecting his successor in the throne of blasphemy. The Catholics were divided into two factions, one of which elected Damasus to that dignity, while the other chose Ursicinus, a deacon. The party of Damasus prevailed, and obtained his ordination to the godship. The other party, enraged at its failure, set up separate meetings, and eventually had their favourite ordained also. This occasioned great disputes among the pious laity, as to which of them should possess the episcopal dignity; and to such an extremity was the dispute carried that great numbers on either side were killed in the quarrel; no few than a hundred and thirty-seven persons having been put to death in the very "temple of the God" itself!

Damasus was contemporary with "Theodosius the Great," who addressed a letter to the divided catholics of Constantinople, and told them that it was his pleasure that all his subjects should be of the same profession as Damasus, Bishop of Rome, and Peter, Bishop of Alexandria; that their church alone should be denominated "Catholic"

who worshipped the divine Trinity as equal in honour, and that those who were of another opinion should be deemed heretics, be regarded as infamous, and subject to other punishments. This was an imperial constitution of the Trinitarian gods of Rome and Alexandria as the standards of orthodoxy. This was an advance upon their rivals of Antioch, Carthage and Constantinople; still it was a divided glory which did not satisfy the ambition of the god upon earth residing in Rome.

Theodosius was one of the most intolerant and persecuting of the catholic emperors of the Sixth Head of the Dragon. He set up his will and pleasure as the rule of his subjects' faith and conscience. In A.D. 383, he issued two edicts against "heretics;" the first, prohibiting them from holding any assemblies; and the second, forbidding them to meet in fields or villages; and, as though this were not enough, he followed it up by a law in which he forbade heretics to worship, or to preach, to ordain bishops, or presbyters, commanding some to be banished and others rendered infamous and deprived of the common privileges of citizens. This intolerant and wicked oppressor is surnamed "the Great," and by scribes of the same super-

stitution, declared to be "very dear to the Catholic Church." It was not to be supposed, however, that the Lord Jesus at the right hand power, to whom his brethren and servants are infinitely dearer, would permit these oppressions to pass away unavenged. He, therefore, let loose the four winds against the "earth, the sea and the trees" of the empire, by which it was extinguished in its western third, and the "god upon earth," not yet become "the god of the earth" in Rome, was reduced almost to a nonentity.

The six days' pillage and slaughter of the inhabitants of the Queen City, by the tribes of Germany and Scythia under the command of Alaric, was a terrible but richly-deserved calamity, and, at the same time, a blow that prostrated her dignity and honour in the dust. A city which, with the strength of iron, had broken in pieces and subdued all things; and had boasted of her reign over the kings of the earth, was now trampled under foot of barbarians, and insolently compelled to become a sport, and to sue for peace. This was a great discouragement and check to the ambition of the Bishop of Rome. Hitherto, he had based his claim to the first rank among "*all called god, or an object of worship,*" upon the greatness of the city in which he officiated. A canon of the Council of Chalcedon expressly declares this principle of primacy in voting equal privileges to the Bishop of Rome and the Bishop of Constantinople, because the last, then called New Rome, was also *the Royal City*; Leo, of Old Rome, however, indignantly rejected this co-equality in primacy, he would be first. But the time had now arrived to pour out the divine wrath upon her which had been accumulating against her for over eleven hundred and sixty years. Her imperial and metropolitan dignity was doomed to suffer a total eclipse; so that, when it had departed, it would be necessary for the man who had "become a god," to invent some new theory whereby his dignity might be prevented from taking its departure likewise. The proud and luxurious bishop was hurled into the lowest depths of misery. Had Ammianus Marcellinus beheld him after being spoiled by Alaric, he would have seen a blasphemer smitten of the God of heaven for his sins, and there would be nothing, at this crisis, Protextatus would desire less than to be Bishop of Fallen Rome.

The following extract from a letter of Pelagius, an eye-witness of the pillage, will give the reader some idea of the change of fortune that had come over the bishop since the days of Ammianus and Protextatus, when princely magnificence and luxury were the rule of episcopal life: "This dismal calamity," says he, "but just over, and you yourself are a witness how Rome, that commanded the world, was astonished at the alarm of the Gothic trumpet, when that barbarous and victorious nation stormed her walls and made her way through the breach. Where were then the privileges of birth and the distinctions of quality? Were not all ranks and degrees levelled at that time, and promiscuously huddled together? Every house there was a scene of misery, and equally filled with grief and confusion. The slave and the man of quality were in the same circumstance, and everywhere the terror of death and slaughter were the same, unless we may say the fright made the greatest impression on those who had the greatest interest in living."

Thus, then, the glory of the city having departed, the glory of the bishop built upon it had departed also. A god located in a city of inferior rank, with no other prestige, could not expect to command the world. As the city faded into insignificance and contempt among barbarians, so would he unless he "changed his base," and commenced to operate upon their ignorance and credulity from a new position. In a hundred and thirty-six years from its sack by Alaric, Rome was to be left a dreary solitude, without man or beast within its walls for forty days and more. It was time, therefore, that some pretension should be set up that would so awe the world, that a divine supremacy should be accorded to its bishop altogether independent of the former plea. The pretension that seemed to meet the urgency of the situation was that of the Bishop of Rome being the lineal successor of the apostle Peter; and that by virtue of this successorship, he possessed the Keys of the Kingdom of Heaven, and had divinely intrusted to him the power of binding and loosing. The clergy were all assumed to be the successors of the apostles; but the Bishop of Rome claimed to be successor of "the Prince of Apostles," and that, therefore, he was the Prince-god of all clerical "gods upon earth."

But upon what could this pretension be based so as to give it plausibility? It is true that Christ promised to give the keys to Peter, whom he pronounced "blessed;" it is also true that he fulfilled the promise; and furthermore, it is true that when Peter declared his conviction, in common with the rest of the apostles, that Jesus was the Christ, the Son of the living God, the Lord said to him, that upon this rock He would build His ecclesia, against which the gates of the unseen should not prevail (Matt. xvi. 15-19). But in all this there was not a word, no, not a hint, of any one else than Peter; much less of such an ignorant, corrupt, and degraded blasphemer as the Bishop of Rome. How, then, could what was promised and fulfilled to Peter, a Jewish fisherman of Galilee, be made applicable, even plausibly so, to a proud and luxurious man of fashion in Rome? This was a work and great labour to be done! A labour which only craft and falsehood, operating upon the grossest ignorance and superstition, could finish with success.

Paul testifies in Gal. ii. 7, 8, that the gospel of the circumcision was intrusted to Peter, the ministrator of which constituted his apostleship of the circumcision. Hence, as "the strangers of Rome, Jews, and proselytes" received the gospel in Jerusalem from the Spirit through him, a relationship was established between him and them, which two hundred and twenty years after came to be styled by Cyprian, "*Petri cathedram, atque ecclesiam principalem, unde unitas sacerdotalis exorta est*"—that is, the Chair of Peter, and the principal ecclesia whence priestly unity proceeds. But is it not ridiculous to style a little company of disciples of the Spirit in Rome, Peter's Chair, because they heard the truth from his mouth? The "strangers of Rome" were only a small portion of his audience on the day of Pentecost. Besides them, there were "devout Jews" from every nation under the Roman heaven. When they returned, they would plant ecclesias in their homes, every one of which upon the same principle would be a Chair of Peter! But craft, which deceives the ignorant and the simple, has no use for reason. Assertion without proof is all that it requires. The crafty ecclesiastics of the apostasy affirmed it; and it suited the policy

of the aspiring bishops of the imperial city to adopt it.

THOSE who "rob Peter to pay Paul" are respectable people compared with those who, having robbed Peter, forget to pay Paul.

A FOOL is known by the multitude of his words. The little grain of sense he has is buried in the mountain of his verbosity.

WORDS do not make you greater or less than you actually are; but they have much to do with how you affect other people, and therefore with how they may affect you.

THE secret of true manners lies greatly in the art of realising how other people are affected by what you may do or say, and in the desire, on your part, that they should be happy.

PESTILENCE ON THE WING.—"Black Death" is said to be raging in Samarcand, in Russian Central Asia. The disease is of oriental origin, but it has at times spread into Europe, where it became, in the fourteenth century, a veritable plague, almost depopulating vast territories. The causes which co-operated to produce it are to be sought for as far back as 1333, in a series of great convulsions of the earth's structure, which commenced in that year, and which, for 26 years thereafter, continued powerfully to affect the conditions of animal and vegetable life. The precise date of the appearance of the plague in China is unknown, but from 1333 till 1348, that great country suffered a terrible mortality from droughts, famines, floods, earthquakes which swallowed mountains, and swarms of innumerable locusts, and in the last few years of that period from the plague. During the same time Europe manifested sympathy with the changes which affected the East. The order of the seasons seemed at various times to be inverted; storms of thunder and lightning were frequent in the dead of winter, and there occurred great earthquakes and eruptions of volcanoes believed to have become extinct. In 1348, the invasion could be tracked from China in its advance by the various caravan routes towards the West. The northern coast of the Black Sea sent the plague by contagion to Constantinople. By contagion it reached the seaports of Constantinople, and thence, as from many foci of contagion, it soon established itself over Europe. Its advance could be traced through Germany and France to England, whence it was transmitted to Sweden! It was three years from its appearance in Constantinople before it crept by a great circle to Russia. It is computed that in Europe 25,000,000 human beings perished. A writer says of the mortality: "Everywhere was death. Rivers were consecrated to receive corpses, for which none dared perform the rites of burial, and which in other places were cast in thousands in huge pits made for their reception. Death was on the sea as well as on the land, and the imagination is quickened to the realisation of the terrible mortality by accounts of ships without crews—the crews dead and putrifying on the decks of the aimless hulls—drifting through the Mediterranean, the Black and the North Seas, and cursing with contagion the shores on which winds or tides chanced to cast them."

THE CHANGE TO THE INCORRUPTIBLE.

THERE would never be any trouble with the 15th chapter of 1st Cor. if all were willing to accept the truth elsewhere expressed in the Bible that all must appear before the judgment seat of Christ, and there in his presence and in the presence of all, render an account which will decide whether or not the change from the corruptible and mortal to the incorruptible and immortal shall take place in relation to the one rendering the account.

To understand the chapter, it is necessary to remember that it is devoted exclusively to the righteous, dead and living, and it contains these words: "We shall not all sleep but we shall all be changed." Also we read in it: "Flesh and blood cannot inherit the kingdom of God." The dead saints are non-existent. The living alone remain, but neither they nor the dead, as flesh and blood, can inherit the kingdom. What then? Both dead and living saints must be changed to spiritual beings before the kingdom can be inherited by them. This necessitates the bringing of the dead saints into existence again like the living. The doing of this is called *anastasis*, or resurrection. Then what? Why, "all shall be changed." This change is from flesh and blood to spirit. It is called the corruptible putting on incorruption, the mortal putting on immortality. To those who were dead this change is the kind of body for (not "with") which they come forth (1 Cor. xv. 35). It is their complete re-building, the accomplishment of the purpose of the resurrection of the dead saints so far as their being or nature is concerned. Only to the last part of the process of the rebuilding are the living saints subjected; for all must be changed from flesh and blood (or mortal) nature to Spirit nature to inherit the kingdom of God.

Paul is not discussing the details of the process of rebuilding dead saints. His objective point is the end of the process, the change of the mortal to the immortal. This, he says, will take place with all; for "we shall all be changed." What is it that is changed? It is the corruptible, the mortal, or flesh and blood. Flesh and blood is not mere dust, neither is the corruptible nor mortal simply dust. It is organized body.

An organized body is what must be changed in the completion of the rebuilding process. This requires the bringing of such into existence again if it has ceased to exist, as is the case with the dead saints. Corruptibility and mortality are inapplicable terms to unorganized dust, and therefore inapplicable to the mere dust of the righteous dead in the change of which Paul speaks. They must again become body before the corruptible and mortal can be changed to the incorruptible and immortal.

Resurrection to incorruptibility and immortality, in relation to the dead, begins in the dust of the grave and ends at the judgment seat of him who rebuilds the dead. Whoever denies this is simply striving to quiet the fears of a deceived heart, is feeding his soul upon the ashes of a false hope, and laying the foundation for his rejection. How is he doing so? Because, whoever claims that the righteous dead emerge from the grave as incorruptible, immortal, spiritual beings usurps the prerogatives of the just Judge, denies the giving of an account at his judgment seat, denies the change which Paul says takes place in the resurrection, and it is all, by implication, a denial of judgment for the righteous dead. Good or evil is the seed sown in the body, and weal or woe must be reaped in or through the body, not through the unconscious dust of the grave.

"But ye are not in the flesh, but in the Spirit, if so be the Spirit of God dwell in you." This does not mean that the saints are not flesh, nor does it mean that the consequences of Adam's transgression are not still with them; for they are still flesh, still suffer the motions of sin, are still mortal or die. It expresses a state, even a state reached through obedience of the truth. Whoever puts on Christ through belief and obedience of the truth, is constitutionally righteous in him, alive in him, free from condemnation in him, a child of Abraham in him, an heir of the promises in him, a child of God in him. This is a state, as we see. Such an one is no longer in the flesh, but in the Spirit. What then? Why, let him abide in Christ by walking in him, obeying the truth, keeping in mind the words of the truth. He will then not only be in Christ but Christ

will be in him by the truth dwelling in him. He does not then walk after the flesh, but after the Spirit. The flesh is dead, and he is alive because of the Spirit, or truth, in which he walks. Such an one has no desire to go back to the flesh again, to walk according to the flesh, for he knows that to do so is death. In Christ, in the Spirit, in the truth alone, is life to be found and sin and death escaped.

Many blunders have been made over the 8th chapter of Romans. The whole chapter is written to illustrate the two states towards which a saint stands related. One state is that of the flesh, into which he was begotten and born after the flesh; the other is that of the Spirit, into which he is begotten and born after the Spirit, or Truth. When in the state of the flesh, he is in the flesh, does the works of the flesh, is not subject to the law of God, and therefore cannot please God; and the end of that state is death, even death because of sin. When in the state of the Spirit, or the truth, he is in the Spirit, does the works of the Spirit, is subject to the law of God, and therefore pleases God; and the end of that state is life, even life because of righteousness worked out in Christ Jesus. As to whether anyone shall reach the end of the state of the Spirit is conditioned upon his abiding in the Spirit, in the truth, in Christ. Will he be a mere abortion of a spirit begettal, or will he be a full born child of the Spirit? That depends upon whether he abides in the Spirit or returns again to the flesh. If he abides in the Spirit, God will surely bring him to the birth of the Spirit, which will be the adoption, the redemption of the body, as Paul says. If he returns to the flesh, God will surely appoint him a portion with those who live after the flesh.

Such is the teaching of Paul in the 8th chapter of Romans. He does not teach freedom from condemnation to anyone in Christ unless all the conditions are observed. He simply teaches the two states; one inherited through Adam, and the other inherited through Christ; that one is that of the flesh, and the other that of the Spirit; and that the latter gives freedom from condemnation only to those who abide in and walk in the Spirit, or in Christ, which freedom is consummated in the adoption, the re-

demption of the body. This side of that adoption, or change of body, the Lord's children are only begotten in the Spirit, in which they are nourished and developed, and in due time are born of the Spirit, even at the resurrection of the dead.

The subject is a deep one, and one full of consolation to a child of God. We are not in the flesh, but in the Spirit. What a consolation is that! Just think of the relation thereby sustained towards God! Is it not enough to make us tremble lest we do a work of the flesh, a work contrary to the truth, contrary to the Spirit, contrary to God who has begotten us in the Spirit, in Christ? Look at the world in the flesh, all children of the flesh, doing the works of the flesh, without Christ, without the Spirit, without God, children in whom there is no light and life, but heirs of darkness and death! What separates us from them? The law of the spirit of life, the being in the spirit, the being in Christ. They are children of darkness, we are children of light. The line of belief and obedience of the word of the truth of the Gospel divides between them and us. They are in the flesh, we are in the spirit. They can only cross that line by belief and obedience of the Gospel; and we can recross it by disobedience. The pall of death hangs over them, and the glorious light of life illumines our pathway into the Kingdom of God and eternal glory. "If ye live after the flesh ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live." "If ye do these things" (abide in Christ, doing the works of the truth) "ye shall never fall." Death is in Adam, life is in Christ. By nature we are the children of wrath; by faith and obedience we are the children of God's grace in Christ Jesus. To obey is to live; to disobey is to die. "Ye are not in the flesh, but in the spirit, if so be that the Spirit of God dwell in you."

L. B. WELCH.

SHUN, like the plague, all who think untruthfulness a trifle, or who are disposed to regard with leniency a wrong relation of the sexes.

THERE is a reputation that is worth having, but which is little valued by the ordinary run of people, namely, the good opinion of Christ and of all who judge by his principles. This will outwear all the frictions and disappointments of nature, whereas fame in the ordinary sense will vanish as completely as last year's fog.

"THE DAY OF HIS COMING."

AMONG the hundreds of letters to hand during the last four months, most frequent allusion has been made to the articles that have appeared on "The Day of His Coming"; all expressing satisfaction, and some supplying contributory material. Some of the latter have already appeared. Some are too nebulous for use. Others advantageously appear herewith. The whole will presently be digested into one pamphlet in compliance with many urgent requests.

Brother W. J. Greer, of Tex., U.S.A., writes:—"The information on the 'Day of His Coming' has given me a satisfaction that I would not exchange for a trunk of pure gold. Gold cannot be weighed for the price thereof. Brother Griffiths's piece is an unexpected treat, enabling us to see plainly some hidden secrets of God that no doubt were intended for the living of this present time. Brother Laird's article on the last phase of the sixth vial is also very interesting. I heartily agree with him that there will be no great war until after the Lord comes, and nothing beyond the unparalleled war preparations by which we know that it is the last phase of the sixth vial. Daniel earnestly sought to look into the times, but was told that the matter was closed up until the time of the end. We are only in harmony with him if we greatly rejoice and almost feel like shouting at plainly seeing what he greatly desired to see. It was revealed for us at the time of the end.

"I sometimes wonder if we are sufficiently striving to be worthy of such a revelation. Are we giving God thanks and praise for this light? Is not this the sure word of prophecy? Daniel's anxiety seemed to make him 'sick certain days.'

"Brother Roberts, I hope you will publish the Day of his Coming in pamphlet form. I would also suggest that every brother whose heart the Lord has stirred should put forth an effort to circulate it, both among brethren and strangers. I like a practical faith, a faith strong enough to affect a man's business. We ought not to preach one thing and practice another. We ought not to preach that Christ will

come in a few years and at the same time engage in a business that we know we shall not reap the benefit of within that time. With my convictions, I would not sell a place on five or six years' time; no, not on three years' time, for I believe that would be beyond my time of using it. How would it look for a brother to plant a vineyard or set out a pear orchard while teaching that he really believed that Christ would come and call him away in a year or two, and yet he says what we do we ought to do all to the glory of God? If anyone can see how he can glorify God with such an inconsistent faith, he can see farther than I can. I am aware that some may laugh at me, but I hope I have a faith strong enough to enable me to shape my temporal affairs accordingly, and strong enough to stand laughing at also. What would the antediluvians have said to Noah if, after he had got the ark nearly complete, he had gone and planted him out a 30-acre vineyard? Would they not have doubted whether Noah believed his own preaching, although even if his words might have sounded as loud as thunder? It may be said that God has not spoken definitely to us. Well, no; not as to the day or the hour, but it has been nearly demonstrated that the 1290 days-years end within two or three years of us, and the 1335 and 2400 at or about 1943, at which time the sanctuary is cleansed and Daniel stands in his lot. Such a demonstration is definite enough to base a strong faith on, at least as much so as we know that summer is nigh when we see the leaves shoot forth. Summer never did fail to come when the leaves have budded."

REMARKS.—The confident and hearty tone of brother Greer's letter is interesting and refreshing in the midst of the sceptical indifference characterising our generation. At the same time, it requires tempering with the counsels of wisdom. Two considerations must be allowed the force that belongs to them. First, "Occupy till I come," is the order of the day which "the Lord of those servants" has published. This "occupy" varies with all the varying circumstances of human life. If a brother is a fruit grower, it is his duty to be a wise fruit grower, and to

be found in the act at the last moment. It would not be wise to suspend or circumscribe his arrangements on a time hypothesis, which has only the force of a probable opinion. If the Lord had expressly revealed it, the case would be different. If He had enjoined on us, as on Israel in Egypt, to have “loins girded, shoes on feet, staff in hand, and to eat in haste,” because “this night” or in 1896-8, the Lord would do thus and so, then it would be criminal and insane to engage ourselves in any other enterprise whatever. But seeing we have received no instructions beyond the general direction to “be ready” in the wise discharge of all the duties that come to our hand; and no time revelation, beyond the general indication of historic periods whose precise commencement is a little in haze, it is manifestly the part of wisdom for every brother to so arrange his affairs as that they would suffer no detriment in case of our construction of the time period proving incorrect. No harm will arise from our affairs being in a prudent shape at the moment we are cited to appear before the Lord. There might be much harm if we arranged them on what might prove a wrong supposition of how long they would last. For example, a man having enough under his hand to last, say till 1898, ceasing to attend to the business in which he is engaged, in the conviction that nothing would be wanted after that date, would find himself in a woeful position if it should prove that the Lord’s coming is not due then. The great thing is to “Take heed that the heart be not overcharged,” that is, too much engrossed in the affairs in hand; whatever they are. Do all your business as the Lord’s servant till the last moment—not slothful in business, fervent in spirit, serving the Lord. It is an extreme probability that the Lord will come some time during the era 1896-1900. The grounds of this probability have been exhibited: but it must be remembered that it is not an absolute demonstration. The statement that “There shall be 1,290 days” from the setting up of the Roman abomination, does not definitely say more than that that period must elapse before the standing up of Michael and the resurrection of the dead. It does not say that these events will certainly occur as soon as that period is at an end. If a man say, “I will be 50 days from home from the

time the steamer sails,” it may be a reasonable conclusion that he will be home on the fifty-first day, but it does not follow. If he were 60 days away, he would not break his word. If it were said to him, “You said you would be back in 50 days from the sailing of the steamer,” he could reasonably rejoin: “I did not say so: I said I would be 50 days away. I did not say I would not be more.”

This is one of the elements of uncertainty as to the ending of the 1,290 days. It looks as if it were more definite than this, and it may prove to be so—(especially with the analogy of Moses in Egypt in view), but it is not certain that it is so. Another element of uncertainty is the time of the commencement of the period. The establishment of the Papacy was such a gradual process that it is difficult to put the finger upon any date and say with absolute certainty that that was the moment it was “set up.” The ground of confidence on this point is tolerably strong in the coincidence of two items, viz., the disappearance of the temporal power in 1867-70, and the imperial appointment of the Bishop of Rome as head of Christendom in A.D. 606-8. The currency of 1260 years between two strongly marked epochs like these, seems to leave little room for doubt that in that accomplished period, we identify the revealed lease of Papal power. It comes very near absolute certainty. Still, as it stands upon a human construction of history, and not upon the authority of an inspired interpretation, there cannot be the absolute confidence which a message from God would inspire. We make these remarks merely to show the un wisdom of acting upon a probable interpretation as if it were a divine declaration. The interpretation may turn out to be correct. Everything favours the idea that it will; but there is just the possibility we have indicated that the divine programme may hold the coming of the Lord Jesus at an unrevealed point beyond the expiry of the 1,290 days, and it is the part of wisdom to take this into account.—EDITOR.

Brother Islip Collyer, of Glenfield, Leicestershire, calls attention to what he thinks an Apocalyptic confirmation of the view that looks for the Lord in 1896-8 as the end of

the 1,290 reckoned as the overlap of the 1,260. He says:—

"It seems clear from 2 Thess. ii. 10 that the final destruction of the Papacy will be accomplished immediately at the appearance of Christ. Is it not significant then that 1866-68 saw the commencement of the fall of Babylon, and that Rev. xviii. should speak of that 'great city' being utterly destroyed *in one hour* if one hour represents 30 years? This would give 1896-98 as the time of full destruction. The only thing which bothers me is the seven times of Nebuchadnezzar. It seems from Daniel ii. that the image is to be set up in the time of the end with Russia (king of the north and representative of the Assyrian power) as the head of gold. Now, in the 4th chapter of Daniel, we read of the tree being hewn down and banded with iron (Roman) and brass (Grecian) until seven times pass over him. Ought not the seven times to end when Russia assumes the head position again?"

REMARKS.—As to "hour" representing 30 years, no doubt it has that meaning in one or two cases where it is used as a symbolic measure of time, but it is not commonly used in this way. It is most commonly used either in the ordinary sense as the 12th part of a literal day, or as signifying time generally (e.g., "This is *your hour* and the power of darkness"); or as implying a very short time—so short as to have the sense of immediately. This last sense would appear to be its meaning in Rev. xviii., where the speakers are "the kings of the earth," and the subject, their lamentation over Babylon's sudden fall. They "stand far off for fear of her torment, and say: Alas! alas! that great city, Babylon: that mighty city: for *in one hour* is thy judgment come" (verse 10). It would not be natural to suppose that they meant 30 years, or that they used the expression in any exact sense. "*In one hour* so great riches is come to nought" (verse 17). This is the contrast between immense wealth and its sudden flight. So with the expression in verse 8: "Therefore (*i.e.*, because of her offensive complacency in the midst of her crimes) shall her plagues come *in one day*": the sense is parallel with Paul's words: "When they shall say, Peace and safety, then *sudden destruction* cometh."

It is certainly a beautiful coincidence that

the appointed overlap beyond the 1260 years of Papal power to make war against the saints should be a literal period which is sometimes expressed as one hour; but this cannot be the hour of destruction, seeing it is the hour of prolongation, and seeing also that the Papal perdition is not immediately consequent on the Lord's coming. 2 Thess. ii. 10 is to be understood epochally: that is, Papal destruction will be the Lord's work at his coming; but the programme of events at his coming does not admit of the immediate extinction of the Papal imposture. There is a war of one hour (or 30 years) after his coming, during which the ten kings oppose him, and the false prophet is the Balaam of their camp (Rev. xvii. 12-14; xix. 20). It is at the end of this war that the false prophet is "taken" and "cast into the lake of fire" (xix. 20).

As to the seven times, the difficulty arises from giving too limited a meaning to the term "Grecian." This must not be confined to the ancient Macedonian Greek. It includes the Russian, which is notoriously the Greek element of the latter days—head of the Greek church, champion of the Greek nationality, and in the last crisis the occupant of the Greek (Constantinopolitan) throne and territory. The seven times, therefore, which cover the brass-banding era, ought not to exclude but to include the Russian headship. That is, if the seven times are a chronological measure of the image career, which seems highly probable and most fitting, but is not expressly declared.—EDITOR).

"I cannot help stating that I think this month's (March) *Christadelphian* is exceptionally rich. 'The Apparent Failure of Free Will,' is not a whit behind 'Marriage Indissoluble,' which completely carried me away. 'Feed my Sheep' is also very good. Brother Griffiths' 480 item is not provable. 580 seems more likely. Saul did not reign 40 years. Brother Welch's figures in Sept., 1893, No. are more sustainable. They only vary in two points from the Doctor. Brother Walker will no doubt remember my suggesting to him the very same thing, namely that 480 should read 580. Paul's enumeration of events in Acts xiii. 18-22 seems to require it. Thus:

	Years.
Wilderness sojourn	40
Conquest	5
*To death of Joshua and outliving elders ...	50
Under Chusan-rishathaim... ..	8
Othniel judged	40
Under Moab	18
Ehud, Shamgar, and ensuing rest	80
Under Jabin	20
Deborah judged	40
Under Midian	7
Gideon judged	40
Abimelech	3
Tola	23
Jair	22
Under Philistines and Amonites	18
Jephthah	6
Ibzan	7
Elon	10
Abdon	8
Philistine oppression	40
Eli judged till the year the Ark was taken and restored	40
Ark in Kirjath-jearim till the 8th of David's reign	20
Remainder of David's reign	32
Solomon reigns 3 full years to commencement of temple (1 Kings vi. 1)	3
Total	580

All the items, with the exception of the one marked with an asterisk (which is only vaguely indicated—Jud. ii. 7), are in the inspired record and amount to 530, thus allowing 50 years for the death of the survivors of Joshua. The following is the effect on the

WORLD'S AGE.

	Years.
To the Flood	1656
To Abraham's 75th year	367
From then to Sinai	430
From Sinai to Temple	580
Temple existed	430
Desolation... ..	136
From then to A.D. 1	456
From A.D. 1 to 1945	1945
	6000

While this shows the world 6,000 years old in 1945, I do not accept the 367 item unreservedly ; I am more in favour of 427, for I cannot shut my eyes to the logic of your remarks in the *Christadelphian* for December, 1892. The whole subject of chronology is so intricate that I have ceased troubling about the World's Age. One thing I feel certain of—the end is not far off."—W. H. MOSLEY.

THE 2,300 DAYS.

"I was glad to see that the 'two thousand and three hundred evening-mornings' was to come under review, and receive the earnest attention and consideration of the brethren, being persuaded the right understanding of its termination would yield further confirmation that the much-desired day of the Lord is at hand.

"If the true light has been attained as to the ending of the 1,290 and 1,335 days (of which, I think, there can be no reasonable doubt), we have inferential evidence in a general way that the end of the 2,300 is very close at hand ; that is to say, if Dr. Thomas's views as to a post-adventual and premillennial judgment period of 40 years are to be regarded of any weight.

"In common with others I had adopted the view that the 2,300 started in 408 B.C. at the end of the first seven of the seventy weeks, and culminating in 1893. but as this is now effluxing and no conspicuously appropriate event marks it, I doubt the correctness, and strongly incline to A.D. 334, the accession of Alexander the Great, as possibly the true starting point of the 'evening-morning' vision ; the more so as it synchronises with the termination of the 1,290 years.

"'Thou art this head of gold,' it was said to Nebuchadnezzar. Of Alexander the Great we may say, 'Thou art the head of the kingdom of brass.' From him the notable horn succeeded the four notable horns, and more notable still the 'Little horn of the goat,' whose destiny as the 'King of the north,' and 'King of fierce countenance,' is to be broken not with human, but with divine power, when he shall stand up against the prince of princes, and the holy shall be cleansed.

"The horns of the goat, especially three of the five, have been the bitter antagonists of Judah and inimical to the interests of Jerusalem ; Antiochus Epiphanes, in the time of the Maccabees, and later when fused with the Roman power, after the transgressors of Judah, in A.D. 70, had come to the full. Therefore the uprising of the Alexander notable horn of the goat from which they all sprang must be a date of marked importance. It seems as if it might be the possible commencement of the 2,300.

"Assuming the correctness of this view (namely, that the 2,300 has the commencement with the beginning of the Macedonian empire), one singular effect would be that it would give to each of the four beasts a prophetic time-period peculiar to itself: to the Babylonian, 2,520 years; the Medo-Persian, 490 years; the Grecian, 2,300 years; and the Roman, 1,260, for which there may exist appropriate and peculiar reasons, which some may be able to discern.

"For the two latter, the 1,260 with the addition of 30 years, the best of reasons appear to exist for the expectancy of their expiry, 1896-1900, to the very verge of which we have now come; to be followed at an interval of 45 years by the termination of the seven times or 2,520 years, also of the 1,335 years; and perhaps should be added the 6,000 years as well, certainly so according to the tables elaborated by our esteemed brethren Welch and Griffiths (whose conclusions, by the way, are endorsed by the computations of the learned Jew, Maimonides, who gives for the epoch of the creation 4058 B.C., to which if we add 1943, we get 6000). Yes! full assurance of faith points to 1941-5 as the full end of the kingdom of men, and the reign of sins, flesh with its 'oppression, lust and crime,' and the subjection of all nations to the 'sceptre of righteousness' in the hands of the 'Lion of the tribe of Judah.'

"But woe to the world and the rejected of Christ during the 45 years. In them the Gentile heavens and earth will away with a great noise of war, in blood and flame, for the seven thunders with appalling and awful effect will utter their terrible voices: in them the seventh angel in the person of the Lord Jesus Christ with his saints will outpour the *seventh vial* by which will be filled up the wrath of God, with the glorious result of the whole that 'the kingdoms of this world become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever,' and 'the glory and honour of God fill all the earth.'"—C. H. EVANS, Guelph.

"Permit me to say a few words about recent articles on 'The Day of his Coming.' Brother Griffiths' articles are very interesting. He makes the world 6,000 years old in 1945. In this he is making no allowance for the

'little season' as *part* of the last or seventh 1,000 years (namely, the millennium.) This means that he regards the 'little season' as coming on *after* the 7,000 years are finished. This is my view. I believe the 'cutting off' of the post-millennial Gog and Magog, and the general resurrection, and destruction of sin and death, and completion of the Divine earth family of redeemed, all occurs in the beginning of the eighth cycle. I believe there is proof of this in types and figures, and in the case of Christ himself, who is the beginning of the new creation.

"Brother Griffiths cannot make 2,400 a septennial number, for it is one short, 2,300 is three short. Neither are septennial numbers, but they are both jubilee numbers, 2,300 has just 46 jubilees, and 2,400 just 48. I begin to think the 2,400 the right figure in Dan. viii. It is *based* on 24 hours 1 *day*, which is a figure denoting perfection—God. Three times 8 is 24, and twice 24 is 48. Forty-eight jubilees in 2,400 years, 4 times 12 is also 48, and twice 12 is 24 day and night, one day. All these are perfect figures. They work out curiously in another way. Three symbolic days of 2,400 gives just the same as the doctor's diameter of the earth, 7,200. The doctor on the millenary week of 7,000 years says:—"This is the diameter of the cycle represented by the circumference of the earth. The actual diameter is 7,200. Taking these as 7,200 years, how many jubilees are there in it? Just 144, the square of 12 (See Rev. xxi. 12-17). Now when this *time* is reached the *whole earth* will be *perfected* and *Ail* will be manifest as one Father in all the redeemed."

"In the very *first year* of the creation, there was a mighty jubilee of 'the heavenly host' (Job xxxviii. 4-11 inclusive), and I believe just 4,050 years after there was another grand jubilee of the 'heavenly host' on the occasion of the birth of him who is 'the beginning of a new creation' (see Luke ii. 9-15 inclusive). There are just 140 jubilees in 7,000 years. What a jubilee must that be, the 141st? When 'sin and death is not,' and the divine family is complete.

"Brother Griffiths makes the world 4,056 at the birth of Christ. Now Christ, it is urged, was born five years *before* the received A.D. reckoning. If so, he must have appeared

4050 A.M. This is just 81 jubilees from the first grand jubilee, when God created 'that which is first which is the natural,' when the morning stars sang together and all the sons of God shouted for joy.' It was a rejoicing at the deliverance of the earth from 'the bondage' of darkness and waste and flood which had long enwrapt it. If there was such jubilee among the angels at the birth of the natural, need we be surprised at a similar manifestation at the birth of him who is 'the beginning of a new creation' spiritual, and just the 81st jubilee? Then again, if Christ appeared five years before A.D. 1, this adds five years to 1,945, so that this, the beginning of millennium, becomes really 1950, a jubilee of no mean order. Add 4,050 to 1,950, and we have the world just 6,000 years old and a jubilee at the beginning of millennium.

"The subject in connection with resurrection and judgment is a solemn one. We stand related to it in a manner we cannot get away from. I sincerely believe that we are on the very threshold of that 'judgment which is to begin at the house of God.' There are many things taking place now to make us think that God is providentially preparing us for that fiery ordeal, by trouble and sickness and these urgent questions, his coming to judge, and by poverty and continual sorrow on account of the unfaithful and the wicked, we are being purged from 'everything that defileth, worketh abomination or maketh a lie.' God desires us to 'be partakers of His holiness,' and that we 'be not condemned with the world.' I am very much delighted with sister Brabyn's article on Adam and Eve.—C. E. SUTCLIFFE."

MAKE it a study to be always rendering service to others, especially those who do not deserve it, and never hesitate to ask help when you yourself require it.

It is one of the virtues of method that it will enable you to double the working value of your time, and this means a doubling of values in many directions.

If men hoard what they should spend, they spend what they should hoard—the favour of God, the answer of a good conscience, and the good opinion of their neighbours.

AN electric engine has been tried on the railway between Havre and Paris. It was attached to a train of 13 carriages, and attained a speed of 75 miles an hour. The experiment is considered by engineers as a very satisfactory one.

FRAIL man needs rest, but he may take too much of it. It is not for kings to be slothful. Be up and doing.

THE error that is dangerous is the error that has a good deal of truth mixed with it, like the poison with treacle. We are in little danger from the naked article.

TRYING to push a wheelbarrow up hill with the wheel chained is about the task attempted by those who try to grow in divine knowledge while making friends with the present world.

A HUMAN being is part of a system. He is, therefore, by the nature of things born not for himself, but for all he is related to. If he disregard his destiny in this respect, there is nothing but destruction for him.

TWO SHADOWS.—On a famous sun-dial the words are inscribed:—

"I am a shadow,
So art thou,
I mark time:
Dost thou?"

THE DIFFICULTIES OF A NEW EXODUS, HUMANLY-CONDUCTED. — It is impossible in modern times to transplant any great number of people except at an expense that no Government will or can face. The Jews of Russia have their Pharaoh in the Czar, but have no country open to them within a convenient distance. The Czar cannot force his neighbours to receive them; and the committee of wealthy Jews, which is raising funds of unexampled magnificence, is already met by the difficulty that no country wishes to be swamped by immigrants—were they the best in the world—arriving in overwhelming numbers. Neither the United States nor Brazil are likely to agree to take more than a small number. Beyond this, if Brazil were open and willing to receive a million Jews to-morrow, there would be the cost of sending them from Russia, which could hardly be less than ten pounds a head, and the cost of providing for them for a year after their arrival. The mass of them, we may be certain, have been too well looked after by the Russian police to have any ready money in hand; and what they will be able to realise from forced sales of their houses and other property will be a mere trifle. Let us add that much more than twice the steamer service which is now employed to take emigrants, never numbering more than half a million, to North America, would be required to take a million Jews the much longer voyage from Riga or Odessa to Rio Janeiro or Pernambuco. It is doubtful if the ships could be procured at all, and certain that they could only be procured at enhanced rates. Meanwhile even this unlikely hypothesis, that Brazil could take a million, and that ships could be found to take them to Brazil, would leave the question unfinished. The Czar and his advisers want to get rid of all the Jews they have in the country—five millions by cautious estimate—and the withdrawal of a million would leave the problem unsettled, though it would slightly reduce the danger. When Spain expelled the Moors in the 17th century they only numbered half a million; they only crossed into France or Africa, and yet it took seven years to get rid of them, and half of their number perished in the operation. It is difficult to suppose that any modern Government would face the horrors and scandal of an expatriation conducted in this violent manner.—*Melbourne Age*.

SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN
ECCLESIA, No. 253.

"Exhort one another."—PAUL.

IT is made an objection by some concerning those who are ardently in love with the things represented by this "table of the Lord," that they are always living either in the past or in the future; that they do not live enough in the present. The complaint is not a well-founded one: it is not a reasonable one. Yesterday and to-morrow are always a part of to-day in a wise treatment of things. To-day cannot be lived wisely, in any line of things, without reference to yesterday and to-morrow. Yesterday has its facts—its obligations—its covenants—which shape and colour the proceedings of to-day. To-morrow has its hopes and aims, which can only be realised by the needful adjustments of to-day. The man who should forget yesterday, or be heedless of to-morrow even in worldly matters, would be esteemed a fool by the most worldly of people.

If this be the case in small matters, it is not less so in large matters, though it may not be so common or so easy to recognise the fact. The 19th century is part of the 18th, is so far as it is what it is by reason of what the 18th century was. You cannot explain the England of Victoria without reference to the England of the Georges. And the 19th century is part of the first century in so far as its shape and contour have sprung from the events and influences that were active in the first. These general considerations would have no urgent practical application were it not for the fact that things occurred in the first century having a governing effect on a remote future reaching to our time, and going over our heads into endless ages to come. Those things are represented by the bread and wine on the table. They centre round the man concerning whom a surging crowd in Pilate's presence fiercely shouted, "Away with him! crucify him! crucify him!" We are here to be reminded of the reality of these things. The act of breaking bread is for this very purpose: "Do this in remembrance of me." Upon this remembrance depends so much that every

help to its attainment is precious and every hindrance an evil to be avoided.

One powerful means of this valuable act of memory is not only to read the record of them regularly, but to remember as we read that we are reading words of actual truth, and not the words of imagination or fiction. They are words that have been in the hands of the world for 1,800 years. If by means of the great libraries you peep in upon the world at any time during the past 1,800 years, you find the New Testament just as we have it. They are the very words written by the men who were the Lord's companions and witnesses of the things they record, for they were in circulation during the very lifetime of the writers, and not a whisper of contradiction as to their authenticity was ever raised. It is the testimony of men whose integrity is guaranteed by the work they did in turning men to righteousness, and by their submission to death for their work; and whose capability of giving an accurate testimony is shown by the testimony itself. The people have been too easily blinded to the enormous value of the New Testament as actual evidence of the things it records. The result is due to the persistent dogmatism of unscrupulous enmity on the part of the enemies of the Bible; a predisposition on the part of the people to disbelieve, and the actual neglect of almost all people of the New Testament itself. We have been delivered from this blindness. We shall only remain delivered by walking in the light by regular reading of the apostolic testimony for ourselves, and those meditations on co-related things which the reading is sure to engender.

Familiarity is apt to prevent our getting the full benefit of our reading. There is a prevalent feeling to the effect that the New Testament is very useful for Sunday schools and "pious" people, but of no serviceableness for mature and practical people; a good sort of book to get mottoes and texts from, but of no authority as proving the truth of any-

thing. This idea is nothing more than popular infatuation. When the mind fully opens to the actual facts as they are, not only surprise, but indignation, hot to the explosive point, is the predominant feelings produced. Such feelings are of no particular use perhaps, but they are the inevitable and growing effect produced by the full apprehension of the actual situation of things with regard to this important matter. Let us say to ourselves as we read, "I am reading a true record. I am reading a recital of things that actually occurred. I am not reading cunningly-devised fables, but the sober testimony of earnest men who were EYE WITNESSES—who saw what they describe, who heard what they report; and whose very method of recording their testimony is of itself a proof of the presence of that super-human guidance which Jesus promised when he said, 'It shall be given you what ye shall say; for it is not ye that speak but the Spirit of the Father, that speaketh in you.' For who ever before wrote such a graphic story in such few and simple words, and with such majesty and chasteness of style?"

Reading in this mind, we shall read with attention and with faith, and will come under the power of the things read because believed. Many are the things having great power to help us rightly to live to-day with reference to that to-morrow of which Christ's yesterday is the guarantee. We take them by turn as they come. Let us on this occasion take the words, "When ye see these things come to pass, look up and lift up your heads, for your redemption draweth nigh." There was a moment when these words were fresh out of the mouth of Christ. That moment was when he and his disciples were resting on the western brow of the Mount of Olives, overlooking the City of Jerusalem, and the temple outspread at their feet. They had just come from the city, and in passing through the temple Jesus had said something that excited the curiosity of the disciples. When called on to admire the beauty of the buildings, instead of joining in the conventional sentiment, he said the time was not far off when the whole structure of the temple would be in ruins. As the disciples were "expecting that the kingdom of God should immediately appear" (Luke xix. 11), this was naturally a difficult inti-

mation for them to understand. So when seated together on the ascent of Olivet, they asked him about it. In answering the question, he embraced the opportunity of outlining to them in a brief way the course of events from the destruction of Jerusalem onwards to his coming again in power and great glory. He had before spoken of his absence being for "a long time." He now tells them of things that would happen at the end of the long time, and just before his coming, concerning which he makes a general remark to the effect that when they saw the budding of vegetation they knew that summer was near. "So likewise, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand."

Now, had we been there, should we not have felt strong in his words? Standing by his side, should we not have looked forward with him to a long period of confusion and darkness, at the end of which things would show themselves that would justify the saints then living in "looking up and lifting up their heads," because of the manifest approach of the kingdom of God? There is no doubt that such would have been our feelings under the influence of all that we should have seen and heard, in company with the other disciples, during the three years and a-half journeying with the Lord in Galilee and Judea. Under the shadow of Christ and his very loving presence, we should have felt very bold and confident, and regarded everything as it appeared to him. It is very certain that as we looked forward and thought of the people that should be living in the world at the end of the times of the Gentiles, that we should have felt that it wouldn't matter in the very least what they might think about Christ and the Kingdom of God. We should likely have said, "Very likely the people living then will think the Kingdom of God a dream, and the coming of Christ an impossibility; but that will only be their ignorance, however much they may know about other things." We should have looked forward expecting that that would be the general temper of men's minds in relation to the things of God, in view of what we had heard Christ say: "As it was in the days of Noah, so shall it be when the Son of Man cometh."

Now then, we are not there but here.

We are living at the end of those very times of the Gentiles that Jesus spoke of, and not in the first half of the first century looking forward to that end. We are just where Christ contemplated some of his disciples would be when events would show that the Kingdom of God is nigh at hand. What, then, is the right attitude for us? Is it not the attitude he expressly enjoins: "Look up; lift up your heads, for your redemption draweth nigh"? Has anything happened since Christ spoke these words to take away from their force? It is just entirely the other way. Everything that has happened since then has proved the truth of what he said. See the temple demolished in less than forty years afterwards: see Jerusalem laid in ashes, and its teeming population decimated by the sword: see the city "trodden down of the Gentiles" from that day to this: and see another thing that people generally little reckon of as a pledge of Christ's return.

If there is one class of prophecy that more than another proves the divinity of the predictions of the prophets and apostles, it is that in which the corruption of the work of Christ is foretold. The natural tendency of speculation would have been to anticipate progress, improvement, reform. Start a powerful civilising agency of any kind, and the ordinary probability is that it will work like the path of the just: "Shining more and more unto the perfect day." In the unparalleled performances of Christ, the words of Isaiah received an incipient fulfilment: "The glory of the Lord shall be revealed and all flesh shall see it together." What was more likely than that the word of the Gospel having received such a tremendous impetus that it would go on from strength to strength till it had brought the whole world into enlightened and happy subjection to God? Such an anticipation would have been in harmony with the universal idea of the millennium being brought about by the gradual prevalence of the Gospel principles. It is such an anticipation as the apostles left to themselves would doubtless have indulged in. Instead of this, the Spirit of God by them forecast the gloomiest failure—not only declension but monstrous abortion; not only apostasy but abomination, repudiation, and spiritual folly, comparable only to inebriation. Consider the

combined prophecies of Paul, John, and Daniel. According to Paul, "evil men and seducers"—already active in his day—were to "wax worse and worse." Believers were to turn away their ears from the truth and turn unto fables. There would be a falling away so complete that a public official would be developed who could only be fitly described as "the Man of Sin and Son of Perdition," lording it over the consciences of mankind, and giving himself out as the representative of God upon earth (2 Timothy iv. 3-4; 2 Thess. ii. 3-8). According to John, a false church (symbolised by an unchaste woman) would be established at Rome, holding close relations with the governments of Europe, and constituting in alliance with them, a destroying tyranny (comparable only to a wild beast), which should exercise power over "all peoples, nations and languages," and use that power hurtfully against the saints of God for 42 months or 1260 days or years (Rev. xvii. 1-5, 18; xiii. 5-8). According to Daniel, an ecclesiastical sprout should shoot forth from the head of the fourth beast (or Roman universal monarchy), and subvert three secular governments, and "make war with the saints and prevail against them" for time, times, and the dividing of time, which is reducible to 1260 days or years (Dan. vii. 19-25).

Nothing is more striking in the European retrospect than the fulfilment of these prophetic foreshadowings. The history of Europe has been an ecclesiastical history. The work of the apostles has been inwrought with it, in a nominal form. A church has been founded at Rome professedly on their principles, but conducted in violation of them in every particular. The names of the apostles are on all their buildings, but the doctrines of the apostles are absent from their systems, which is mainly a structure of tradition and fable. As the crowning feature of this false church's organisation, visible to all the world for ages, has been a titular head, reputed infallible, assuming the name of God (Holy Father), and exercising an oppressive secular jurisdiction in all countries for centuries, either direct or through tools, working particularly against the saints of God, whom in all ages it has described as heretics.

Here is this notable prophecy now all a

matter of history, and proclaimed to all the world as a fulfilled prophecy by this unmistakable circumstance, that the power to make war with the saints has departed from the Pope within the lifetime of the present generation, after having been possessed by him, directly or indirectly, just 1,260 years since it was accorded to him by imperial decree. But the world has no ear for such matters. Its foolish heart is "overcharged with the surfeiting and cares and pleasures" of this fleeting life. Consequently, this crying fact of the dispensation makes no impression upon it, although so far as the logic of facts is concerned, it is proclaimed with the tongue of the trumpet.

Instead of the lapse of time having weakened the words of Christ, it has greatly strengthened them. Do we not see "the things" which he said would characterise the end? Look at the roaring sea of nations, agitated democratically by a ground swell which has never before passed over the face of the political waters. See the universal distress of nations with perplexity. Note the doleful forebodings generated in every reflective mind by the endless and unappeasable demands of the people, the intrigues of anarchism, and the hellish activity of dynamiters and Nihilists. Mark the shaking of the powers of the political heaven in all countries. See the "signs in the sun, moon and stars" of the political system—the dying Turk, the dried Euphrates, the restless Franco-frogs, the portentous arming of nations everywhere, the ascendancy of England in Egypt, the beginning of revival in the Holy Land, the formation of Jewish colonies; the stirring of the Jewish question in all lands.

We see these things "coming to pass." They have been steadily coming to pass before our eyes for 40 years past. They may have various meanings, but this one meaning they do have: They are the fulfilment of the words of Christ; and we have Christ's interpretation of them. "The kingdom is nigh at hand." We have his own proclamation in connection with them: "Behold I come as a thief; blessed is he that watcheth." We have his own assurance beforehand as regards the world in general, that "as a snare" the crisis will burst upon all them that dwell upon the face of the

whole earth. What is the course of wisdom on the part of his friends but the one he prescribes when he says: "Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their lord when he will return from the wedding, that when he cometh and knocketh, they may open to him immediately. Blessed are those servants whom the Lord when he cometh shall find watching. Verily, I say unto you that he shall gird himself and shall make them to sit down to meat, and will come forth and serve them But if that servant shall say in his heart, my Lord delayeth his coming, and shall begin to beat the men servants and maidens, and to eat and drink and be drunken, the Lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware and will cut him in sunder, and will appoint him his portion with the unbelievers."

EDITOR.

ECONOMY in deeds of kindness is economy in the wrong place. A liberal crop never came from a stinted seed-sowing. The liberal soul shall be made fat. Any other policy tends to leanness.

UNPRECEDENTED IN AMERICA.—During 1893, 33,000 miles of railway have come into the hands of the receivers (that is, become bankrupt), involving bonds to the amount of 900,000,000 dols. and 650,000,000 dols. in shares. Telegrams from 119 cities report the number of unemployed to be 801,000, besides over 2,000,000 in distress. Such an epitome of a situation of stagnation and distrust is unprecedented, says a *Standard* New York telegram.

THE UNEMPLOYED CLERGY.—An Australian paper has the following remarks on the 3,000 clergymen in England who are "out of work":—"A new and perplexing feature of the labour problem has been developed in the form of an agitation for the relief of 'unemployed clergymen.' There is no lack of work that wants doing in the vineyard, and it is certainly not over-production there which is just now spoiling the clerical labour market, whatever it may be doing in other industrial fields. No one will say that because the vintage is redundant, there is no room for the unemployed labourers. The question therefore, is why need they stand all the day idle? It does not seem that anyone willing and anxious to get employment as clergyman is under the necessity of remaining out of a job. That is, if he is a genuine workman, who is content to be paid what he earns by the vineyard's owner, and not demand cheques on account from anyone else. It is only those who want too much of the latter form of remuneration who are unemployed. There is no help for them, the only thing to be done is give up the profession if it does not yield enough coin, and strike out after the filthy lucre in some other direction."

DR. THOMAS ON THE ACCOUNTABILITY OF REJECTORS.

BROTHER C. C. WALKER calls attention to the fact that five years before his death, Dr. Thomas wrote thus in *Anastasis* :—

“Christ Jesus says in John iii. 19, ‘this is the *χρῆσις* or ground of judgment, that the light has come into the world, and men loved the darkness rather than the light, because their deeds were evil.’ The light shining into the darkness and divinely attested, makes *sinners accountable* and *SAINTS responsible*; but into that region of the shadow of death where the light has not shone with divine attestation, the inhabitants of that region, who do not attain to the comprehension of the light, are not accountable to the resurrection and judgment it reveals. ‘The whole world lieth in the wicked one’—*ἐν τῷ πονηρῷ*—in sin; and, therefore, in the shadow of death; for the wages of sin is death.

“When Paul appeared in Athens upon Mar’s Hills, he shone as a bright light into the darkness of death’s shadow. The polished and learned Athenians he addressed, were the sons of a superstition inherited from a remote ancestry. They had been made subject to it by circumstances they could not control, or, as Paul expresses it, ‘made subject to vanity not willingly.’ Of the God of Israel manifested in flesh, His purposes, promises, and commands, they knew no more than their ancestors knew for ages; and had not Paul, or someone else divinely commissioned, visited them, they would never have discovered the truth concerning these things. ‘Who by searching can find out the Deity?’ No one; yet He ‘was found of them who sought Him not;’ for to a nation not called by His name He said, by Paul, ‘Behold me, behold me!’

“Thus they were under ‘*times of ignorance*’ when Paul appeared in their midst. They were not liable to be called upon to give an account for not doing what they were helplessly ignorant of. ‘In times past, the Deity had suffered all nations to walk in their own ways’ (Acts xiv. 16). This was winking at times of ignorance. Their own ways were the ways of death, in which they were hopeless and atheistic (Eph. ii. 12). To them there were neither rewards nor punishments beyond the grave. By their wisdom,

on which they boasted, they knew not God ‘Professing to be wise, they became fools,’ and, being left to themselves as devoid of understanding, they died and perished like the beasts (Ps. xlix. 12, 20).

“Such is the fate of all who die without an understanding of the truth revealed for the faith of their generation. He that understands the truth, *but declines the obedience it commands*, will be held accountable for its rejection; for ‘he that believeth not shall be condemned’ ‘in a day of judgment,’ ‘when the Deity shall judge the secrets of men by Jesus Christ, according to the gospel Paul preached’ (Rom. ii. 16; Mark xvi. 16).

“But, sinners understanding and believing the truth, and rendering the obedience it commands, in that enlightened and faithful obedience, become saints. As such, they have received the truth as a sacred deposit, for the use or abuse of which they are held responsible in the great day of account (Jude 6). Saints, who use the truth aright, styled by James, ‘doers of the Word, and not hearers only,’ are the ‘just’ or ‘righteous;’ but saints who abuse it, being hearers only of the Word and not doers, lovers of the world and the things that are in it, striving at once to serve God and Mammon, are the “ungodly’ and the ‘unjust,’ who, like Esau, sell their birthright for a morsel of the world’s meat; to whom, in the judgment, will be found no place for repentance, sought ever so carefully with tears. (Heb. xii. 16, 17).

“These three classes are indicated by Peter in the words, ‘if the *righteous* scarcely be saved, where shall the *ungodly* and the *sinner* appear?’ (1 Epist. iv. 18): the enlightened sinner, who rejects the truth; the ungodly, who disgraces it; and the righteous, who do it. Add to these a fourth class, constituted of unenlightened sinners, among whom, and into whom, the light has not shined and cannot shine, from whatever cause, and the whole race of Adam is marshalled, or arranged in due or scriptural order before the mind.

“Now, would it be reasonable to subject unenlightened sinners, illuminated sinners, and ungodly Sardinian saints, to one and the same condition? The Righteous Judge is not ‘a hard man, reaping where He hath

not sown.' Where the word hath not been sown, He will look for no result ; but, on the contrary, where He has made proclamation by 'faithful men, able to teach others,' whose teaching He has borne witness to 'by signs and wonders, and with divers miracles and distributions of Holy Spirit,' which is 'preaching the gospel with Holy Spirit sent down from heaven' (Heb. ii. 4 ; 1 Pet. i. 12), He expects to reap and gather in. This is just and reasonable, as well as scriptural. And as 'no man can come to me,' saith the Spirit, 'except the Father who hath sent me draw him,' He will not raise them up in the last day upon whom the drawing influence of the word has not been brought to bear (Jno. vi. 44). They are 'as the beasts that perish.'

"But illuminated sinners and Sardian saints are obnoxious to a perdition arrived at in different ways. These are they 'who obey not the gospel of the Deity' (1 Pet. iv. 17), or disgrace it ; and who come forth to *anastasis* of judicial condemnation. These two classes are punished on the principle that 'it is better not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them' (2 Pet. ii. 21). In the apostolic age, this holy commandment was delivered with power descending from heaven ; but now there is no such sanction confirming a faithful teacher's exposition of the word. *Nevertheless, if a sinner come to the understanding of the truth, the result being the same, he is held accountable. An enlightened sinner cannot evade the consequences of his illumination. I have known some of this class flatter themselves that they would not be called forth to judgment ; but would perish as the beasts, if they did not come under law to Christ.* SUCH REASONING, HOWEVER, IS SIMPLY 'THE DECEITFULNESS OF SIN.' When Jesus preached the Gospel of the Kingdom to this class in Israel, among them were the self-righteous Scribes, Pharisees, lawyers and priests, he told them that, in the judgment, he will say to all workers of iniquity, 'depart from me !' And then he added, 'There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the Kingdom of the Deity, and you yourselves thrust out. And they shall come from the east and the west, and from the north and the south, and shall

sit down in the Kingdom of the Deity. And behold, there are last who shall be first, and there are first who shall be last' (Luke xiii. 28.) This evidently teaches their *anastasis hriseos*, or coming forth from *sheol*, for judicial condemnation and punishment, contemporarily with the establishment of the kingdom in the Holy Land.

"But whatever the details of their punishment may be, the evils befalling ungodly Sardian saints will be more intense. Both classes will 'of the flesh reap corruption ;' but the post-resurrectional antecedents of the one leading to this common fate will be 'sorer' than those of the other. So Paul teaches in Heb. x. 26, saying, 'If we sin wilfully after that we have the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment (*κρισις*) and fiery indignation, which shall devour the adversaries. He that despised Moses' law, died without mercy, under two or three witnesses : of how much *sorer punishment*, suppose ye, shall he be thought worthy who hath trodden under foot the Son of the Deity, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the spirit of grace?' This 'sorer punishment' awaits all saints, who, like the majority in Sardis, lived in name, while they were dead in fact.—'twice dead, and plucked up by the roots' (Jude 12).

"But some will inquire, *What about Catholics and Protestants of all 'Names and Denominations' of piety in 'Christendom' so-called ? To what class do these belong ? Under what times do these of our day and generation live ? These, with the followers of Mohammed for a torment, are the all nations of modern times, upon which has been entailed 'a strong delusion that they should believe the lie,' invented for them by a remote ancestry that apostatized from the truth. The Deity sent this 'strong delusion' upon their unfaithful ancestors as a punishment for not receiving the truth in the love of it : and, foreseeing that their posterity would 'have pleasure in unrighteousness,' He permitted the 'strong delusion' to inebriate the peoples of Daniel's fourth beast dominion ; and to reign over them, until He should send Jesus Christ to dispel it with the spirit of his mouth, and the brightness, or mani-*

festation, of his presence (2 Thess. ii. 8-12). These nations, like all the heathen at the birth of Christ, are all under times of helpless ignorance; being so strongly deluded that their minds are impervious to the testimony of Scripture and reason, which are the only instrumentality extant for the enlightenment and salvation of sinners. If one show them the truth, the Deity does not now endorse the teaching by a manifestation of power. Hence, everything is resolved into opinion; and as one man's opinion is said to be as good as another's, the idea of certainty is ignored. The case of our modern world is helpless, hopeless, and incurable, by any thing short of the presence of Christ. The times of this event are predetermined and revealed. Until then, 'times of ignorance' obtain, and the nations are 'suffered to walk in their own ways.' These denominational ways are apocalyptically labelled '*Mystery, Babylon the Great, the Mother of HARLOTS, and ABOMINATIONS of the Earth.*' These are the ecclesiastical ways of death, making, in the aggregate, 'the unmeasured court which is without the temple, given to the Gentiles' (Rev. xi. 2). In none of 'the names' of the Gentiles is there any life, nor anything to make men accountable. Clergy and people are all *unenlightened sinners*, by whatever 'name' they may be called. They are 'condemned already;' and however popular and honoured by the world, being without understanding of the truth, they are like the beasts which perish (Ps. xlix. 20).

"But have they not got the Scriptures; are not these sufficient to make them accountable? It is true they have them; and so had Ptolemy Philadelphus, king of Egypt; but they understand them no better than he. They '*err not knowing the Scriptures,*' as the old Sadducees did. How can they understand them, judicially blinded as they are by the 'strong delusion?' Would it be reasonable to put a book of any kind into the hand of a confirmed sot, trembling with delirium in his cups, and expect him to read and expound it? The Scriptures testify that all the inhabitants of the apocalyptic earth 'have been *made drunk* with the wine of the fornication,' of what the people themselves style, 'the Mother of all Churches,' as drunken as they (Rev. xvii. 2, 6; xviii. 3).

Their blind and misleading clergy are more studious of Shakespeare, and of the dark-minded poets of Greece and Rome, than of the oracles of the Deity: so that their sayings and doings are more suggestive of the heathen sentiments of Plato and Horace, than of the prophets and apostles of the Lamb. And, if the national and dissenting clergies, who have so much time for the study of the Word, fall so miserably short of comprehending it, what can be expected of their strongly deluded followers, all of whose labour is for the bread which perisheth? The Bible is a sealed book to them all. Then, of what use is it in the matter of salvation? In the hands of 'faithful men able to teach others' it is primarily and principally the Father's instrumentality, whereby, in 'the times of the Gentiles,' He 'draws' from among them as many of them as He has given to His son for eternal life; and secondarily, it is a moraliser of society: and so it is written, 'They shall all be taught of the Deity. Every man, therefore, that hath *heard* and hath *learned* of the Father, cometh,' saith Jesus, 'unto me'" (Jno. vi. 45; xvii. 2).

GUILT is a thing of intention; injury a thing of act. You may mean well and do ill; and you may mean ill and do well, as when Joseph's brethren sold him. It is when intention and fact combine that the case is bad.

THE UNRELIABILITY OF SCIENTIFIC SPECULATION.—Brother C. C. Walker calls attention to a signal illustration of this. It has long been an accepted theory among scientific men that the heat of the sun is radiating into space at a rate that must exhaust it by-and-bye; also, that our own earth is "cooling" (that is, throwing its heat into space), and will soon be a cold cinder. It seems that Professor Dewar has been experimenting upon the effect of high vacua on the radiation of heat, and has found that an absolute vacuum is entirely impervious to low waves of heat radiation. Interstellar space, therefore, though transparent to light radiation, does not presumably convey heat radiation at all, and the heat waves manifest in the atmosphere are *created there*. We see in this, says the *Scientific American*, the necessity for *remodelling our theories* upon the time required to cool the earth down. At a stroke, by a simple experiment, a huge proportion of the supposed available energy of the solar system disappears. On this brother Walker remarks:—"The easy confidence in arriving at the most tremendous conclusions from the least possible data, is one of the most remarkable things in the 'scientific mind.' The above clip is interesting, as another illustration of the instability of human speculations on Creation."

REJECTED LIGHT THE GROUND OF RESURRECTION TO CONDEMNATION.

I HAVE just received a pamphlet entitled "The Blood of the Covenant." There are some excellent things in it, yet I am disappointed. The entire argument is based on two laws, or premises, to wit: "The law of sin and death," and "The law of the spirit of life," and the conclusion is drawn that resurrection for any purpose is impossible to anyone who has not passed from the first to the second of these laws. This language is used: "If resurrection at Christ's appearing will, in some cases, take place without justification from Adamic sin, it could do so in all. If it could, that part of Christ's justifying work is a superfluity; in other words, Christ's sacrificial death was required, not to remove the barrier to resurrection, but only to remove a barrier to eternal life. If this is true, he made a false claim when he said, 'I am the Resurrection and the Life'; he should only have said, 'I am the Life.'"

Brother Roberts, I have weighed that reasoning long and carefully. It is the cold and calculating reasoning of the mere logician, and yet it is not logical. It does not logically follow that if resurrection takes place in some cases without justification from Adam's sin, it could in all cases. The ground of future condemnation is light or knowledge. To limit that light in its effects and demands to the obedient, or even the Hebrew nation alone, is to me too narrow an application of Bible teaching on man's responsibility to God. The light has come, not only into the Jewish world, but also the Gentile world, to enlighten all. If a man, whether Jew or Gentile, attains to that light, he sustains a different relation to God than the man who does not so attain. He stands in the position of being able to receive and obey the light or reject it. We cannot receive and obey what we do not know; neither can we reject what we do not know. We can refuse to receive the light, not knowing it, but we cannot reject it without knowledge of it. The Bible doctrine of rejection of the light or truth implies knowledge of it, not ignorance of it. Now, can anyone coming to a knowledge of the light and rejecting it escape a call to future judgment by resurrection if dead? If so, then I do not and cannot understand those Scripture passages that teach light as the

ground of condemnation at the last day. If the light, which is the ground of future condemnation, is only applicable in the matter of judgment to the Jewish world and to that generation of it contemporary with Christ, then I cannot understand Paul at Mars' Hill where he said to his Gentile hearers, "and the times of this ignorance God winked at; but now commands all men everywhere to repent." This command to repent and obey implies a call to judgment in relation to the enlightened at that day in which Paul tells his hearers God will judge the world in righteousness by the man whom He has ordained. If Paul's words do not teach to both Jew and Gentile that whoever becomes enlightened by the light that has come into both Jewish and Gentile worlds is commanded to yield obedience thereto or suffer the condemnation to be meted out at the resurrection of the dead, then I do not understand Paul's use of the language employed.

Further, if one who has rejected the light, being still under Adamic condemnation, comes forth to a resurrection of condemnation, it does not follow that Christ made a false claim when he said, "I am the resurrection and the life;" nor that he should have simply said, "I am the life." Is Christ not also the keeper or arbiter of the resurrection and the death? Is it possible that Adamic condemnation is a complete security against bringing from death, for purpose of punishment, ending in a return to death again, a child of Adam who rejects that light that is to judge the world in righteousness in the day of which Paul spoke at Mars' Hill? If so, then why command men everywhere to repent because of that day, if an enlightened rebel against that command is in no wise responsible to the work of that day? I cannot understand such reasoning.

Surely, it is not necessary that one should be in Christ first before he can be disobedient to the light; for the light commands obedience, and whoever attains to it and refuses obedience is, by that refusal, disobedient. Surely, such an one is, by the Bible teaching concerning the light, amenable to future judgment; and, if dead, must be raised from the dead to suffer such punishment.

Resurrection comes through Christ, and life and death are also in his keeping. Light and obedience is the ground of resurrection and life; and light and disobedience is, according to my understanding of Bible teaching, the ground of resurrection and death. The Lord is not a hard master, reaping where he has not sown, and surely the enlightened rebel cannot plead the Adamic condemnation as a complete bar to his resurrection to receive the fruit of his rebellion when the vengeance of our God is abroad in the earth and being visited upon them that obey not the Gospel of our Lord Jesus Christ.

When Jesus said, "I am the resurrection and the life," he stated a truth; for the power to raise and judge the dead and give life or death to whom he pleases is given him by the Father. Resurrection can only come to any member of Adam's race through his exercise of that power. As to what extent he shall use the power depends upon the ground of responsibility to future judgment as laid down by him. If I read the Scriptures aright, he has made light, or knowledge, the ground of that responsibility; and as to the receiving of life or death at the resurrection, he has made obedience the ground of the former and disobedience the ground of the latter. The saying, "I am the resurrection and the life," is divisible into two parts. He is "the resurrection," irrespective of whom it may effect, but he is "the resurrection and the life" only in relation to the enlightened and obedient of Adam's race. If the term "resurrection" is to be extended in its signification to embrace the same result as "the life," or to be co-equal with the term "life," then, as said, it can only embrace the righteous. But such is not the case, for it is a term signifying, in that particular use of it, simply a standing in life again that the life may be given to those dead ones worthy of it, and the death may be given to those unworthy of the life.

We know the efficacy of the blood of the New Covenant, and we know that Christ cannot be "the resurrection and the life" to any one who has not been cleansed from sin by that blood; but that fact is no bar to a resurrection for judgment and a return to death. God has not, by either the law of death or the law of life, tied His hands

against future judgment and punishment of enlightened and rebellious sinners.

The question may be brought forth and presented in a score of different ways. We have lived too long not to know that there is no end to argument; and one may argue and argue in this case on the plane of the two laws with plausible logic and personal conviction, and yet God will decide in the end how far resurrectional responsibility extends to the members of Adam's race. The subtleties of logic can make sophistry plausible to the ordinary mind, but the word of God will make no mistake in calling to judgment and judging Adam's race, and will do the work by its own light; for the words spoken will condemn in the last day, the day of judgment, the day to which Paul referred at Mars' Hill, and as an escape from which (condemnation) God commands repentance.

I cannot understand why anyone should wish to argue the question in a way that excludes an enlightened sinner from a resurrection to judgment at the last day. What does he gain to the truth or the ecclesia by such an argument? He adds nothing to either: but, on the contrary, he meets with antagonism by the very words of the truth, to escape which he is forced to resort to the subtle plausibilities of the mere logician, and the ecclesia is thrown into a state of turmoil, and the enlightened sinner is enabled to smile in defiance at the words of Jesus and the words of Paul at Mars' Hill.

Why has this question been brought forward so prominently at this time? Is it a matter of trial for the ecclesia? Surely, it is dangerous work to seek to tie the hands of God in the matter of judgment where the light of His word is so deeply concerned. "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same will judge him in the last day." The argument would limit these words to the Jewish world, and to the generation of it contemporary with Jesus. While it is true that the ministration of Jesus was confined to the Jews, and his words related specially to them, yet there came a time when the Gentiles were admitted to the privileges of the Jews relative to the Abrahamic covenant. When that time came the words of Jesus would apply with equal force in relation to the Gentile who attained

to the light of his words, whether those words came through him or his Apostles. To argue otherwise is to say that man can mock God in the face of the light of His truth. To bring an enlightened sinner from the grave to judgment and punishment

ending in a return to death again, is not to release him from condemnation in Adam, but to punish him for rejection of the light, and to do it at the time appointed.

L. B. WELCH.

FEAR GOD AND KEEP HIS COMMANDMENTS.

Some serious aspects of the Responsibility Question.

No. 5, Euston Grove, Euston Square,
London, W.C.

DEAR BROTHER ROBERTS,—The apostle Paul once said, "Though ye have ten thousand instructors in Christ, yet have ye not many fathers; for in Christ Jesus I have begotten you through the Gospel." Having begotten them, it was natural his direction and guidance should be solicited and obtained when circumstances rendered it necessary; and a similar reason may explain why I have several times referred to you and obtained an answer to matters which have puzzled me.

You will remember that some time ago I addressed you somewhat lengthily on the question of the responsibility of enlightened rejectors—when I contended, as strongly as I knew how, against such being brought forth to resurrection judgment. You kindly wrote me several replies, and I "kept the sayings in my heart," but I could not at once acquiesce altogether in what you wished to demonstrate. I am, however, now thankful to say that I must regard your contention as the scriptural one. You have well answered some of my difficulties, and some things I had overlooked you have drawn attention to, so much so that between the two I have felt compelled to retrace my steps and advocate the views I would have destroyed. I had overlooked the fact that all men everywhere are *commanded to repent*, which, of itself, shows responsibility for something. I had at first regarded this command as an exhortation merely—without any scriptural warrant for doing so. Again, I had not noticed that a man once in Christ can be quit of him again; nor did I at first observe that all must needs be in Adam and in Christ concurrently; nor did I see the real bearing of the fact that Christ died for us *whilst we were yet sinners*. These items of the faith,

so ably presented of late, combined with so much other excellent matter and argument, has convinced me that to be safe I must follow in your wake and in the wake of our esteemed but departed brother Dr. Thomas.

Viewing the subject in this new light, and the question coming again prominently forward in our ecclesia, I committed my ideas to paper—as opposed to my former view. The paper was written before your expeditious reply to brother Andrew was possible to be obtained, but which I am glad to find is in no way opposed—so far as I can judge—to the conclusions I had reached. Possibly you may be interested to read my paper at your leisure.—I am, faithfully your brother,

F. C. DUNKLEY.

Mr. Robert Roberts.

EXTRACTS FROM THE PAPER REFERRED TO.

It is a grave thing, brethren and sisters, to teach that men will not be brought to resurrection judgment for their sins; it is a grave thing to teach the non-responsibility of any man to his Creator. It is a very potent way of teaching men to break all the commands of God: for whoever is not responsible to God is not responsible to man. Such as are not bound by a duty towards God are surely not bound by a duty towards neighbours. . .

The writer of Ecclesiastes says: "To fear God and keep his commandments is the whole duty of man" (Ecc. xii. 13). Of course this was addressed to Jews (as all the Scriptures were), but the word here translated "man" is "Adam" in the Hebrew—the same word as that used when God said, "Let us make man" (Gen. i.), and the same also as that describing the destruction of all men by the flood—which shows it to relate equally to all descendants of Adam—and, therefore, to all men upon the earth, because "God

hath made of one blood all nations of men for to dwell on all the face of the earth" (Acts xvii. 26). This is conclusive. All men are descended from Adam, notwithstanding some may question it, and the word "Adam" comprehends all, and is used indiscriminately to designate both men and women, Jews and Egyptians, and all other Gentiles: the sons of Ham and Japheth equally with the sons of Shem, the father of the Hebrews. "To fear God and keep his commandments is (conclusively) the whole duty of man (Adam)"—the whole duty of everyone in Adam. This being man's duty, it is fitting "that for every idle word that men shall speak they shall give account thereof in the day of judgment," and not only fitting but clearly affirmed in the 8th and 9th verses the 11th of Eccl., where, speaking of those in Adam, the writer says: "Rejoice, O young man in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart and in the sight of thine eyes; but know thou that for all these things God will bring thee into judgment, for God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil" (Ecc. xi. 9; xii. 14).

It is also written, "The Father judgeth no man, but hath committed all judgment unto the Son" (John v. 22), and thus we know that it will be at Christ's judgment-seat where all enlightened men in Adam will be judged. The time and place are also given, for we read: "When the Son of Man shall come in his glory, and all his holy angels with him . . . before him shall be gathered all nations (in the valley of the Son of Hinnom), and he shall separate them one from another as a shepherd divideth his sheep from the goats" (Matt. xxv. 31; Joel iii. 12). "All nations," not merely those of Jewish extraction and adoption.

But some are "condemned already," says one, why raise such from the dead for another condemnation? You do the work of God twice over! But not so. True some are "condemned already" (John iii. 18), and some are saved, but only prospectively. We may not conclude that the judgment is passed because of the words "condemned already," or we might say the same of the faithful because it is written, "According to His mercy *He saved us*" (Titus iii. 5), and

again, "To us, *who are saved*, it is the power of God" (1 Cor. i. 18). No one is yet condemned; no one is yet saved; no one has yet been judged. Some are free, and some are bound; some have life and some have death, but not actually before the judgment.

John the Baptist said, "Behold the Lamb of God which taketh away the sin of the world;" and our Lord, who said (Jno. vi. 51): "The bread which I give is my flesh, which I give for the life of the world." But here the new doctrine is supported by a theory that the word "world," or *κοσμος* "consisted of the Jewish nation only" (see "*The Blood of the Covenant*," p. 49). But this will not avail. A reference to Bagster's Greek Lexicon will reveal the fact that the term comprehends the "human race." Take Matt. xxvi. 13: "Verily I say unto you, wheresoever this Gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her." Now the Gospel was preached thousands of miles beyond Judea, right away from Jews: for Paul preached throughout Italy, Sicily, Macedonia, Cappadocia, Syria, and throughout all Asia; and this was the world where that which the woman had done was spoken of. Take Matt. xxiv. 14: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." It is the same word "Kosmos" in the Greek, but it is very evident the inhabitants of this world were not "Jews only." Take Rom. xi. 13-15: "For if the casting away of them (the Jews) be the reconciling of the world, how much their fulness." If "world" is synonymous with Jews, then the terms should be interchangeable, but they are not so, self-evidently. If they were, we could say, "If the casting away of the Jews be the reconciling of the Jews, what shall the receiving of them be?" which would be foolishness. Again, we are told, "The friendship of the world is enmity with God and whosoever therefore will be a friend of the world is constituted the enemy of God" (Jas. iv. 4). Are we to say "the friend of the Jews is the enemy of God?" If so, then Paul was God's enemy, and God would be a liar, for He says "I will bless him that *blesseth thee*" (Gen. xii. 3). The friend of the Jews is the friend of God—and this right clearly. Again, we read "The

world" will be "condemned" (1 Cor. xi. 32), but of the Jews: "I will turn away ungodliness from Jacob . . . and all Israel shall be saved" (Jer. xxiii. 6; Rom. xi. 26).

That the atonement effected in Christ was wider than Christ himself and his household is clearly shown by the typical atonement; for once a year atonement was made by the high priest—first for his own sins, then for his household, and then for all others (Lev. xvi. 24, 33). The high priest here represented Jesus; the priests Christ's household—who are styled "a holy priesthood"—whilst the congregation of Israel of necessity represent "the whole world."

It is said that this view of atonement, being made for the whole world, preventing the Adamic curse from having permanent power, we are committed to the doctrine of universal resurrection. This does not follow at all. We only prove the possibility of resurrection, not its actuality. We only prove that the barrier is out of the way of resurrection, if the law of God otherwise requires it. We only prove that the Son has power to raise "whomsoever He will," as he says; not that He will raise every individual that has ever lived. To prove the possibility of the resurrection of all does not prove or imply the resurrection of any; it does not necessitate resurrection. This depends upon other principles, by the operation of which many "as sheep are laid in the grave, and death shall feed on them." This is the effect of what the individuals themselves have done, or what they have failed to do and not on account of the sin of Adam. "Blessed is the man to whom the Lord will not impute iniquity." If a man perish, it is solely because he is "still in his sins."

There is a necessity that enlightened rejectors should come forth that the Lord may "Convince the ungodly of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him" (Jude 15).

If atonement could be made for us "while we were yet sinners," has not the same been done for the whole race if they choose to avail themselves of it? "When we were enemies, we were reconciled to God by the death of His Son: how much more being reconciled, shall we not be saved by his life?"

(Rom. iv. 10). If there impends a judgment, it is for those who know their duty and do it not. Such have assuredly "a fearful looking forward to of judgment and fiery indignation which shall devour the adversary."

If then these things are so, and if there is to be a resurrection of just and unjust to reward all according to their works, we show a necessity for a future judgment and second death sentence, and vindicate the doctrine of of the accountability of all enlightened rejectors in Adam.—F. E. D.

MEN who lean are liable to fall. Lean on no one but God.

BE independent, but don't forget to be kind, and don't be above accepting help if you need it.

CHEAP generosity is like the hedge rose: it looks well at a distance, but has no body or flavour when you get it to your nose.

FEW men realise how much what they are is the result of what they do. The whole body is in a continual flux. The activities of to-day determine the developments of to-morrow.

FOOD and fresh air are compounds of diverse elements—any one of which by itself would be deadly. So true religion is a mixture of opposing ingredients—not one of which is wholesome if carried to an extreme. Kindness must be tempered with firmness; devoutness, with abhorrence of evil; gravity, with cheerfulness; the love of God with humanity.

THE ALLEGED IMPURITY OF THE BIBLE.—A man must be hard pushed for argument who has to suggest as an objection to the Bible that it is impure. Surely venom has here blinded the eyes of reason. The Bible is not a physiological text book, but if it were, it could not refer to these subjects in a more chaste and dignified way—intelligible to all. Its allusions to these things are in every case necessary for our instruction, and the language always in the best taste, and the lessons wholesome and instructive. Did you ever hear of anyone becoming impure through constant study of the Bible? Nay. The contrary is always the result. There is nothing lewd or prurient anywhere through its pages. How different it is with some of the books used in our public schools—with never a protest against their use—books containing obscene and disgusting jokes, really disgraceful and degrading. Behold, in these books, the tremendous difference between uncontrolled genius and divine inspiration. These writings are counted among the very best things humanity has produced, and certainly their authors are clever; but the effect on the minds of those who read them is demoralising. Look at the works of Burns, Byron, Pope, Scott, Shakespeare and others. See the mixing of licentious depravity with human brilliance, and the sublime dulled by coarse vulgarity. How different with the Bible, which is like the wonderful works of God, full of beautiful and entrancing operations and phenomena. The imputations of impurity against the Bible are advanced by the unlearned and ignorant, who know nothing of what they affirm.—B. R. O.

THE JEWISH PERSECUTION A SIGN OF THE TIMES.

A Lecture in the Temperance Hall,

BY THE EDITOR.

IN the lectures that have been delivered, we have had something to say concerning "mountain facts." To-night's subject stands related to one of them. If there is a palpable, undeniable, unget-out-of-the-way-able fact, it is the fact of the existence of the Jews. Everybody knows there are Jews. The Jewish race, after so long a time, and after coming through such terrible experience, is one of the most gigantic, massive pillars that uphold the fabric of Divine truth. Frederick the Great once asked one of his ministers to give him in a word his strongest argument for the divinity of the Bible. The minister simply and briefly said, "The Jews, your Majesty." Oh, how much power there is condensed into that answer; for let anyone fairly tackle the question, and he will find it as that minister said. It proves God, it proves the Bible; first, as regards their present position, everyone knows that the Jews are scattered in all lands, and despised everywhere. Why is that a proof that God is in their history? Because Moses, who brought them out of Egypt, told them 3,000 years ago, that it would be even so as the result of their departure from the laws that he gave them from God. That God would scatter them in all lands, and bring them into unparalleled suffering. Let me quote just two fragments on that head (Deut. xxviii. 64). "The Lord shall scatter thee among all people. . . . and among those nations, thou shalt have no ease, but in the morning thou shalt say, would God it were evening, and in the evening, would God it were morning." Three thousand years ago these words were written, and they are fulfilled at this day. The Jews are in the very position, in the very condition predicted. How is that to be explained? Every man's judgment must be left to supply the answer. It is never known in any nation, land, or age, that man is able to prophesy. We live in an age when if there were a latent gift of prophecy, it would be developed very keenly, for there never was an age of so much betting, and so much speculation in business. There never was an age when it was so important for man to

know the events of the future; and yet never an age in which there was less ability to read it. Where is Darwin's theory of evolution here? According to him, the need for a faculty develops the faculty. On the Exchange and race-course there is fierce need for the faculty of penetrating the future, but not the smallest scintilla of it. Let those who think that by ghosts or otherwise the future can be read, take their knowledge to the race-course, where it will be of some use, and put to some practical test. Nothing of the sort. The future is a blind wall to man; no one can say what to-morrow will bring forth. Yet here is Moses telling us what would be 3,000 years after his own day; and it is even as he said. What is the explanation? Christ gives the answer: God spoke by Moses, and to Moses; "Moses wrote of me." I submit to every reasonable person that this is a reasonable explanation; Moses was able to foretell the future because God disclosed it to him. If you will read the xxxi. and xxxii. chapters of Deut., you will see that Moses does not give the prophecy as his own at all, but makes it a matter of record that God spake to him. If that is the right version, oh, what a stupendous truth is this, that God is in the history of the Jewish nation, and that God, therefore, is in the mouth of all the prophets. . . . Oh, how stupendous is the power of this fact upon the future! It is not only that we are enabled to trust the Bible's forecast of general events, among mankind, but we are able to trust that promise of all promises, that God will give unto us everlasting life and joy when this troubled term of mortal life shall have gone for ever. By this truth, we learn that the state of things upon the earth now is merely transient; that it never is the state of things the earth was made for. The Bible reveals what the earth was made for, and God being the Author of the Bible, we can trust to it. Immortal life, perfection, joy, in the whole earth to every living soul at last. That is, every living soul that survives the process by which the world is brought to God—not everyone that now lives and dies. "Narrow

is the way that leadeth to life ; few there be that find it. Wide is the gate that leadeth to destruction, and many there be that go in thereat," says Christ. "Many are called, few chosen," saith he. Let us have the whole truth, not a bit only. The whole truth is made up of bits. The popular habit is to take particular bits and put away others. True wisdom takes the whole, for the whole Bible is of God, and not of man at all.

Now, then, who are these Jews? The Bible gives us a complete answer ; far more complete than people realise who do not make themselves acquainted with the Bible. It gives us the whole affair from the very beginning. First of all, it gives us this general statement by Isaiah the prophet (43rd chap.), "This people have I formed for myself . . . they shall be my witnesses." He says by Amos, 3rd chap., 2nd verse, "You only have I known of all families of the earth." That is a general representation of the matter ; now we ask for a particular one. It might be said, Has not God formed and chosen all peoples? In a sense, yes, but not in the sense in which He has formed Israel. He formed the people of Israel by laying His hand upon one man, Abraham, in Ur of the Chaldees, and saying to him, "Come out of thy country . . . and go into a land that I will tell thee of." And he came, and He then said to him, "I will make of thee a great nation, and in thee and in thy seed shall all the families of the earth be blessed." Then we have his family history for several generations ; he was succeeded by Isaac, Isaac by Jacob, and Jacob by his twelve sons. They go down into Egypt under very interesting circumstances. They multiply there, and come into great tribulation. Then God sends Moses, and by his hand brings them out without the use of sword or bow, an inorganic rabble of serfs delivered from a mighty military nation by a shepherd ; for Moses had been 40 years a shepherd in Midian. He brings them into the wilderness, where there is no sustenance, where even a party of tourists could not live unless they took provisions with them. A nation lived there 40 years by a God-provided supply of daily food. Then by-and-bye God gave them the law, which Christ and the apostles give us to understand was more than a mere national code. It had to

serve the purpose of a national code, but was also a spiritual foreshadowing. That law has never been altered from that day to this so far as the Jews are concerned. In this respect, it is unparalleled. There is no constitution like it : where is there another nation that has a law which is to-day what it was at the start? There is not one. All their laws are of slow growth because human in their devices and design. They are the result of exigency pressing upon human frailty and fallibility from time to time. Our own British law is never finished. It is tinker, tinker, tinker, all the time : seven months in every year, Parliament sits and jangles, and the law is being everlastingly amended. But here is a nation that had its law complete at the beginning, and which they dare not change. There was a clause in it to this effect, "Thou shalt not add thereto, nor diminish aught therefrom." Being of God, this was intelligible, as also the peculiarity of its having conditions specified in it beyond the control of man. Of such a nature was the threat that if disobedient, God would bring them down, and exalt the nations over them, and scatter them among all lands, and bring them into affliction. What power on earth could carry out threats like that? Yet they are fulfilled before our eyes. The Jews are to this day, in all lands, in the very position described. There is nothing wonderful in this when we realise it is God's law, and the Jews God's nation. He has cast them off for a time, as Hosea said, "My God shall cast them away, and they shall become wanderers among the nations, because they harkened not to His voice." Christ was a Jew ; people forget that when they despise the Jews. He was more than a Jew ; still, he was a Jew, the son of David. He evidently looked like a Jew, for the woman at the well of Samaria said to him, "Thou being a Jew . . ." He himself said, "O Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee. . . . The days of vengeance spoken of by the prophets will come." You can read that in Luke xxi. The root and basis of the whole matter is that the Jews are God's nation ; they were created by Him in a special manner and dealt with in a special manner for 1,000 years,

during which divine messengers came from Him, till at last Christ came. Christ's parable of the vineyard illustrates this. A certain man planted a vineyard, referring to the planting of the Jewish nation, and at the time of the fruit, he sent messengers to the keepers of the vineyard, and asked for fruit. But they rejected the messengers, and beat them and killed them, time after time. And then the owner of the vineyard said, I have one son, perhaps they will reverence him. But they killed him also, that they might seize upon his inheritance. Then the lord of the vineyard would come and miserably destroy those wicked men. The bearing of this you will see. The very dispersion and sufferings of Israel amongst the nations of the earth are evidence of all these things. Consider the meaning of Amos. iii. 2 :—"You only have I known of all the families of the earth ; therefore I will punish you for all your iniquities."

The Jews have been away from their land ever since the destruction of Jerusalem by Titus, 1,800 years ago, which Christ foretold 40 years before. They have been in great suffering all the time since, more or less. Are they to continue in that state? There is nothing upon which the Bible speaks more plainly than upon this. It not only tells us of the dispersion and the trouble that would come upon Israel, but also of the regathering and the blessing that was in the purpose of God. Look at Jer. xxx. 8 : "Hear this, O ye nations,"—it is a message to all the world in a sense—"declare it in the isles afar off,"—that is, Britain for she is among the isles, of course—"he that scattered Israel will gather him, and keep him as a shepherd does his flock." A child can understand this, that the scattered race is to become a gathered race. Did you notice the statement in Isa. xi. read at the beginning of the meeting,—“I will assemble the outcasts of Israel, and gather together the dispersed of Judah,” in connection with the happy day when the Root of Jesse is to stand up, and the Gentiles are to find rest under his shadow, and the whole earth to be filled with the glory of God? Therefore, it is a first principle of subject, that this scattered, down-trodden, despised and dispersed race is not to be for ever under the Gentile heel, but is to be regathered, and made a great nation—

in fact, God's nation again, but changed, purified, fitted for the position of being Christ's nation, as they were David's nation ; when Christ shall sit on David's throne, as the angel said to Mary.

And now the question is, what bearing the present times may have upon the matter? I will first indicate that bearing generally by reminding you of the message addressed to Daniel when he was an old man, in the third year of Cyrus. We learn that Daniel was acquainted with the prophets so far as they had spoken up to his day, and was a student of them. That comes out in his writings, because Daniel as the result of that acquaintance was expecting Israel's restoration, and praying for it. For God had said that at the end of 70 years he would bring them again from Babylon, and Daniel imagined probably that this bringing again would result in the final triumph that God had promised from the beginning. He had a number of visions, all bearing more or less on the subject. In the one in chap. x. 14, the angel says to him, "I am come to make thee understand *what shall befall thy people in the latter days.*" Also, in chap. xii. 1 : "At that time, thy people shall be delivered." This deliverance of Daniel's people covers details that do not affect the bulk of Israel according to the flesh ; still Israel after the flesh are involved. Deliverance from what? Apart from special information, we should have said, deliverance from the down-trodden state which they have been in for centuries. But we have special information which enlarges the answer ; delivered not only from dispersion, but from special trouble that is to immediately precede their deliverance. We get to know that from Jer. xxx., a chapter which has a peculiar preface. The preface is this, verse 2, "Thus speaketh the Lord God of Israel, write thou all the words that I have spoken unto thee in a book. For lo, the day will come that I will bring again the captivity of my people Israel and Judah, and I will cause them to return to the land that I gave to their fathers." You may enquire, What is there peculiar in that preface? Well, this : it is bright and brilliant ; it speaks of favour and prosperity, and return, and you would expect after an introduction like that that the picture to be exhibited would be of

corresponding character, instead of which it is a picture of inky black. It immediately proceeds: "These are the words, &c." "Thus saith the Lord, we have heard a *voice of trembling, of fear and not of peace*. Ask ye now and see whether a man doth travail with child. Wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great. It is even the *time of Jacob's trouble*, but he shall be saved out of it. . . . They shall serve the Lord their God, and David, their King, whom I will raise up unto them"—"in the latter days," as added by Hosea.

One of the most prominent features of public life at the present moment is the day of trouble upon Jacob. When we look at the details of that trouble as reported in the papers, we see that the imagery of the prophecy is not too highly wrought in depicting the agony into which the Jewish race would be plunged before their deliverance. It reminds us of what happened to them in Egypt before their deliverance by Moses (Ex. i.), "And Pharaoh said, Behold the children of Israel are more and mightier than we. Come on, let us deal wisely," and he ordered all the male babies to be destroyed, and set the fathers to oppressive toil in the hope that they might be exterminated.

The time for their deliverance from their wide and long dispersion has drawn near, and accordingly we see unparalleled persecution. It principally affects the Jews in Russia, but the effects are also seen in other countries, where waves of Jewish emigration have been sent abroad in all directions as the result of what is going on in Russia. Why should Russia be prominent in the matter? There are two answers, but to-night we will confine ourselves to only one of them.

The bulk of the Jewish population of the world is in the Russian empire. There may be, according to a rough calculation, about eight millions of Jews in the world, and it is reckoned that about six millions are in Russia, so that whatever affects the Russian Jews, it will be manifest at once, affects the bulk of the Jewish race. How are they affected? To see that, we must go back a little. The mass of the population now Russian were originally Polish. They can

be traced historically to their present position. There is no doubt that we have in the Russian-Jewish population, the descendants of the lost ten tribes. There is reliable information that they wandered from the regions where Shalmaneser placed them in Assyria and in Media. They have left numerous marks in the Crimea and Roumania and adjacent countries. They finally settled in Poland which, about 150 years ago, was taken possession of by Russia, and divided up between Prussia, Austria and Russia. . . . The slice that Russia got included the mass of the Jewish population, and she deemed it necessary to make it one of her laws that the Jews should remain there, and not migrate to other parts of the Russian empire. The result was the Jewish pale of settlement, which perhaps might be a territory about as large as England, roughly speaking, only not so roundly shaped as England, more in the nature of an elongated strip, forming at the present day the south-west boundary of the Russian empire where it joins on to Europe.

This decree continued in force many years. It was a very great disadvantage to the Jews to be cooped up in one part of the country. The Russian people were not forbidden to go into the Jewish pale, though the Jews were forbidden to go out, so it was a kind of closed furnace of affliction for them, until Alexander II. of Russia, successor to Nicholas, a mild monarch, not only emancipated the serfs, but removed this interdict from the Jewish pale, and allowed any Jew to go and settle in any certain parts of the Empire specified. The Jews availed themselves very largely of this liberty, settling in Moscow, Odessa, and the leading towns of the Russian Empire. Being a vastly superior race to the Russians, they soon got a superior footing everywhere; acquiring land, getting hold of commerce, and even beginning to control the secular Press. The Russians did not like this, so the hue-and-cry was raised against them. Count Ignatieff took a leading part against them, and said that Russia would be slowly eaten up and that the Jews would slowly found an empire over their heads. The present Emperor shared this view, and allowed it to be understood that the Jews were not popular. That understanding crept through the populace, and about ten or twelve years ago there was a great outburst on the part of the

people against the Jews, in which many towns and villages were burnt, Jewish property confiscated, and the people driven from the country. A protest came from all civilised countries against these proceedings. The Russian Government disowned the acts of the people, and the thing quieted down, but the idea of getting rid of the Jews was never lost sight of. Decrees were issued which did not look bad, but which in the working out were terrible. First of all, the permission under which the Jews of the pale had come out of the pale and settled in other parts of the empire was withdrawn, and every Jew was ordered to return thither. Then all Jews were to be disqualified for certain trades and occupations in which they were flourishing. A time was fixed for the decrees to come into effect; and when the time came they were enforced. The details are awful. They harrow the soul with the contemplation of the sufferings involved. They are all matters of public notoriety. They appeared in the London papers, at the time. The Jews in London sent a petition to the government, in which they say, "At this very moment three millions of our brethren are plunged in the deepest misery. The waters are come in to their soul, they sink in deep mire." A band of them passed through Vienna. "No one," says the correspondent of the *Times*, "could behold these poor wretches unmoved. Driven back at the point of the sword:—Into the pale they are allowed to go; but when they get there, what then? An over-crowded ghetto, a hell upon earth. Under the stress, thousands fled the country. But they did not improve their position. This remains to complete the agony, all nations except England have closed their doors against them. Even the empire in the west, supposed to be the land of the free and refuge of the oppressed, said, "You must not land here." They have said so with the public sanction, and there are heart-rending descriptions of thousands of Jews, after having landed, being pent up in buildings like a crowd of beasts, and then sent back to the ports from which they had sailed. Even Australia raises the same cry, "No Jews here." Germany and Austria the same. Israel is allowed neither to live nor to die.

What is the meaning of it? What is the

effect of it? The meaning is that redemption draws nigh. The effect is that they are going where they can, and as there is no other place for them, they are going, many of them, to Palestine. A petition was presented to Lord Salisbury asking him to interest himself with the Sultan to allow them to go to the Holy Land; he said he would find out whether it were agreeable to the Turkish Government, and would report by-and-bye. As a matter of fact, they are going back—on a limited scale, it is true, but still they are going. The significance of that fact lies here that from various parts of the Scriptures, we discover that just before Christ's coming, Palestine is partly re-peopled by the Jews. When Christ comes, it is revealed he finds the nucleus of a Jewish nationality in the Holy Land, and he finds it under British auspices and protection; and by-and-bye it becomes the object of effort on the part of that same persecuting power, Russia, to seize it from England's hands, and Russia succeeds. The British Lion is worsted in the Holy Land, and Israel's night seems likely to return with a denser darkness, when light breaks from an unexpected quarter. "The redeemer shall come to Zion." A time of tempest ensues. Russia is expelled the country. England's ships enlisted in Israel return; all nations overthrown; and the Kingdom of God established in Jerusalem. Then shall the glorious 60th chapter of Isaiah have its full illustration. Then shall Israel arise and reflect the glory of the Lord to the end of the earth. May we be there to see the great salvation.

To be kind at other people's expense is the high-water mark of some people's benevolence.

ALL men are weak. No man can stand much. The true law of social adjustment is for each to aim at the well-being of his neighbours. In this way all are served.

It is what you are to other people that settles what they are to you. If you give them pleasure they will want more of you. But if you lean on them for your own pleasure, you will be found a bore, and they will avoid you.

THE OLDEST CHAIR IN THE WORLD.—What is probably the most venerable piece of furniture in existence has recently been deposited in the British Museum. It is the chair of Queen Hatasu, who reigned in the Nile Valley some 1,600 years before Christ, and 29 before Moses. This now dilapidated object seems to be of lignumvitæ, the carving of the legs being inlaid with gold, and those of the back with silver.

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.—Monday, May 14th (open to interested strangers). Tea at 5.30; Meeting, 6.30; to close soon after 9 o'clock. *Suggested Subject*: "How much revelation have we as to the mode and manner of the world's life in the Kingdom of God?"

LECTURING APPOINTMENTS FOR MAY.—*Brother Roberts*, 6th, Stockport; 13th, Birmingham; 20th, Portsmouth (brethren have written to defer, so take Birmingham instead); 27th, Birmingham.—*Brother C. C. Walker*, 6th, Halifax; 13th, Leamington; 20th, Matlock; 27th, Acock's Green.

SUNDAY SCHOOL.

May 6th, 1 Sam. xxxi. *Subject for Proof*: "That the Holy Spirit is the power of God." *Hymns*, pp. 70, 69.—13th, 2 Sam. i. *Subject for Proof*: "That the devil is the personification of sin and not a supernatural being." *Hymns*, pp. 72, 73.—20th, 2 Sam. ii. *Subject for Proof*: "That only few will be saved." *Hymns*, pp. 85, 78.—27th, "Recapitulation." *Hymns*, pp. 101, 100.

BIRMINGHAM MISCELLANIES.

Some of the young men are specially exercised on the subject of qualifying themselves as useful servants of Christ, and making some arrangements with that view.

Amongst our visitors has been sister Sicklemore, of whose return to Birmingham there is a gratifying prospect; also sister Mayes, from the Fen country (originally of Leicester, and later of Dudley).

There have been several lectures in the Board Schools and Nechells Hall during the month as usual, including one by brother Horsley on "War Preparations," and one by brother Shuttleworth on "The Land Question."

There were two specially interesting cases of obedience from Oswestry during the month, the Misses Van Soest, two sisters in business, intelligent women, whose previous experience prepared them to appreciate the truth when it was introduced to their notice.

A tea meeting was held in the Dixon Street Board School on Monday evening, April 16th, in connection with the week-night lectures occasionally delivered there. Brother Wiggett presided, and addresses were delivered by brother Powell, brother Creed, brother Creding'on, and others. About a hundred would be present.

On the last Sunday in March, brother Roberts, having spoken in the morning and addressed the children in the afternoon, took advantage of brother Whitehead's (of New Romney), presence to enjoy the

luxury of the hearer's position. Brother Whitehead took the subject that had been advertised for brother Roberts, and spoke with great acceptance to all the brethren.

The usual quarterly business meeting of the ecclesia was held on Thursday, April 5th. The accounts showed all demands met, with a small balance in hand—as usual. The decision of the arranging brethren to have another City Hall effort by-and-bye was endorsed; and it was resolved to raise a special fund to defray the cost, by placing boxes at the door on Thursday nights for voluntary offerings.

There was the usual Bank Holiday tea meeting on Easter Monday, March 26th, at which there was a very large muster of brethren and sisters from divers parts—including brother and sister Whitehead, of New Romney. The other places represented were Bradford, Coleshill Derby, Dudley, King's Cliffe, Leamington, Lichfield, Northampton, Nuneaton, Oswestry, Warwick, West Bromwich and Wolverhampton. Brother Roberts presided, and the leading topic ("What is fully meant by reward according to works?") was variously and edifyingly treated by 10 or 15 speakers. The idea was clearly brought out that men would not only reap according to good or bad works (acceptance or rejection), but that the accepted would be rewarded in the ratio of their good works after the type of David's list of worthies—some reaping bountifully and some sparingly according to their sowing: the practical form of which would probably be differing positions of honour and power in the kingdom.

A BIRMINGHAM MURDER.

Some time ago, a young Birmingham desperado, of the name of Fenton, shot a female companion in a public-house. He was arrested, tried, and condemned. During the imprisonment that preceded his execution, he was subjected to the usual chaplainary attention, with the effect of causing him to think himself "converted," and to write to his mother that he was going to meet his Saviour in heaven, &c. Whereupon a puzzled "Thinker" wrote to the papers. He wanted to know how it was that a condemned murderer got saved, while the victim of his lawlessness (cut down without notice) got presumably sent to hell for want of preparedness. Sister Brabyn, on the suggestion of brother Walker (not C. C.), answered his enquiry as follows:—

To the Editor of the *Birmingham Daily Mail*.

SIR,—I see in your issue of Saturday last a letter from a writer signing himself "Thinker," who asks pertinently enough some solution of the difficulty which surrounds the question of a future life for murderers and their victims. It appears that Fenton, in consequence of the consolations of religion received at the hands of a servant of "holy orders," expressed satisfaction at his approaching translation to his Heavenly Father's Home, where he would meet his dear Saviour face to face. "Thinker" asks what about the future of Fenton's victim, who had no time to prepare to meet her Saviour? This seems to be a question suggested by common sense. If Fenton's expectation were to be realised, few would care to be religious, and the most benevolent-minded person must shrink from the contemplation of a divine appointment so lacking in that justice, beauty, and harmony which pervade all the divine works of Nature.

The sentimental aberrations of a murderer are of small importance, except as they reflect the principles of a religious system, whose doctrines, when carried to their logical issue, must send Fenton to heaven, and, perhaps, his victim to hell. That such doctrine outrages reason goes without saying. Now, it is a fundamental law of our mental being to seek knowledge as to the destiny of our race. Every man is intensely personal to himself, and while moving along with his fellows in one long human funeral procession, he becomes increasingly anxious to settle that moot point concerning a hereafter. This is not a desire of modern origin. It is an inherent faculty of man, a part of his nature, and can be traced back through all races to the borders of pre-historic times.

If, then, this instinctive eagerness is a part of the human intellect, it can only be satisfied with an answer in harmony with its own powers of reason. The human mind is not constituted to excuse and believe doctrines of religion inconsistent with each other and mutually destructive, any more than it is constituted to believe that two and two make five. That doctrines mutually destructive are widely held is no proof of their truth or reason, but only that the accumulated tradition of ages beclouds the eyes of common sense, and that credulity usurps the place of reason. The teaching of the Bible and the teaching of the Church are supposed to be identical, and so it comes that the Scriptures are credited with the doctrine of a never-dying soul. This gives rise to endless variation of thought in regard to its nature, capability and destiny. Confusion mounts the throne and reigns supreme.

I may ask, Is it likely that a Divine Being capable of creating a universe and of imparting to it mechanical laws of perfect harmony, would give a revelation which would stultify at every step that power of reason in man which is God's top stone of creative skill? It is God's own declaration of Scripture that it is perfect. It nowhere teaches that man has an immortal soul to go to heaven or hell, but that man is a creature of the dust, who dies and returns to dust on account of sin. That Jesus Christ, who is "the resurrection and the life," will at his coming bring the just and the unjust from their graves to appear at his judgment-seat to receive their just reward, when the righteous will have eternal life

and the wicked will suffer a punishment which will end in "the second death."

If "Thinker" would follow the system of righteousness laid down in the Bible, he would see that none of the Fenton type will be found worthy of an endless life of joy, nor, indeed, of an endless life of torment, but that such will "remain in the congregation of the dead." The Bible from beginning to end concerns itself in perfect harmony with the two principles of sin and righteousness, their respective workings and their destiny.—Yours truly,

April 1st.

BIBLE READER.

JOURNEYINGS BY THE EDITOR.

For several months I have been unable to make any record of these, through the pressure of other occupations. But they have been coming off as usual.

On JANUARY 7TH, I was to have been at Southampton, but the brethren there changed their arrangements in consequence of circumstances leading to the emigration of brethren Davies and Wylie.

Two days afterwards I paid my first visit to Bournemouth, or rather to Winton, which is a suburb of Bournemouth. My visit was on the invitation of the ecclesia there, an interesting and flourishing body of about 20 brethren and sisters, meeting in quite a commodious hall, living in the unity and love of the gospel, yet not free from the troubles incident to the activity of the flesh: who is? They were making a special effort on behalf of the truth, and I had to give three lectures in their meeting place (Tuesday, Wednesday, and Thursday, January 9th, 10th, and 11th). The weather was unfavourable, and the meetings were only of moderate size. The topics were of the usual, but never stale, character—perennial like the everlasting forces that have their fountain in the Author of the Bible—the beautiful truth about Christ, past, present, and to come. I stayed with brother and sister Sherry, who keep a bakery and confectionery. Their success in a business point of view is quite wonderful in view of their very open and bold profession of the truth, which as a rule drives customers away, especially clerical customers. In this case they are not driven away, but drawn—some even coming out of Bournemouth to patronise them. The secret lies in a law that works well everywhere, if it get a fair chance—especially in eatables. People like a good article; and in these days, when almost everybody adulterates for the sake of extra profit, they will go where they can get the genuine thing, and where they can rely upon getting it always. Two things are essential to this—perhaps more, but two certainly: skill and honesty always at work. They both involve trouble—occasionally very severe: but in the end, they repay in a thousand sweetesses. How beautiful will the life of the world be when Divine wisdom prevails in all the works of men. Meanwhile, saints ought to be known, and will be known, for excellence in all their commonest ways. "A good report among those that are without" is one of the corollaries of a righteous course.

On SUNDAY, JANUARY 14TH, I spent a pleasant day at Swansea under brother and sister Randle's hospitable roof, whose ways in Christ are a continual

"odour of a sweet smell." Christ will own and reward his servants presently. There was a large meeting in the evening. The subject I forget : Oh, yes, it was "The Devil"—unpleasant but indispensable in its place, like a great many other unpleasant things. In the ecclesia there is a steady and growing life. It will be seen from intelligence this month that there has been a considerable accession from the other meeting, whose existence dates from the inspiration crisis. God prosper the right.

JANUARY 24TH and 31ST found me at West Bromwich to assist the brethren there in their faithful endeavours to exhibit the light in the midst of the great darkness.

JANUARY 28TH, Warrington. It was two years since I had been here—an interval owing to a mere slip of memory. For many years I have gone once a year in January to Warrington. Last year I forgot to enter it in making up my diary, so when the January *Christadelphian* appeared, Warrington was not in the usual list of appointments. The brethren exclaimed though the post : "Hallo, brother Roberts, what is the matter?" I had to explain that nothing was the matter but human weakness. It is so easy to put matters right when they are not wrong. I found the brethren meeting in another and a better meeting room, with every indication of improving ecclesial life. Of course, man can only judge by the outward appearance. Still, sometimes, even this is discouraging. How pleasant when it is otherwise. Brother Geo. Waite, who is now located at Warrington, presided. There was a very agreeable meeting at the breaking of bread. In the evening there was a full room on the same subject as at Swansea. Next week quite a good report appeared in a local paper. It is not often that a newspaper report of a lecture on the truth is so readable ; there is generally a sad lot of muddling.

On FEBRUARY 11TH I spent a very pleasant day with the brethren at Lincoln—marred, however, by the discovery that a muddling *Investigator* had muddled the mind of a young brother who had given great promise at one time of vigour and usefulness in Christ, but who now professed to be uncertain about everything, as the result of reading the *Investigator*. There may have been other influences at work, but the *Investigator* was the plea (I never knew any good, but only evil, done by that publication). I questioned the young man at an interview which I was asked to have with him in the presence of the others. He was made to appear very foolish, but there was evidently some worm which the operation did not succeed in killing. When a man begins to love the present world he easily finds causes of stumbling. I mention no names, in the hope that God may grant recovery.

On SUNDAY, FEBRUARY 25TH, I was at Nuneaton—a day of tempest in the natural heavens, but of peace and love in the little company of believers meeting at the Town Hall—not so little either, considering the size of the town and the recent advent of the truth therein. The progress of the truth in so short a time is something surprising. It is due, without doubt, to the faithful activity and enterprise of those who embraced it in the first instance. They have been instant in season and out of season for two or three years, and have made unsparing use of the help of all brethren from other places whom they

could enlist in the work. "He that soweth bountifully reaps bountifully" even now. Brother Rollason was away from home, unwell, yet on duty. I was glad to hear afterwards he was better again.

SUNDAY, MARCH 11TH, found me at Plymouth along with sister Roberts. Plymouth is a long way off, and out of the ordinary travelling thoroughfare, and the company of the brethren is small, and in means feeble though not in faith. Consequently, they do not so often receive the visits of the brethren as places more favourably situated. It would be eight or ten years since I was there last—(the occasion of the "Working Holiday Trip" of which I indulged in some pleasantries at the time in the pages of the *Christadelphian*). Sister Roberts was with me on that occasion as on this. The brethren, though so few, did their work handsomely. They paid travelling expenses liberally ; housed us in private apartments, considerably, which we were not allowed to pay for ; and liberally advertised a course of lectures in one of the public halls besides—all this by a community so few and feeble, made us almost feel sorry for them. Yet, turning our face away from the immediate present, it inspires another sentiment. "I know thy works," said Jesus to more than one ecclesia in the first century. This was written for those who should come after. Why should not a poor community redeem their poverty by a liberal service of the truth ? As Paul expresses it, "the abundance of their joy and of their deep poverty abounding to the riches of their liberality." It is one of the best "works" they can perform in an age when the truth is everywhere a despised outcast, however much it may stir the bile or excite the envy of a meagre-minded class who seek their own glory and cannot see the glory of the truth for the obscuring size of their own small selves. It was not Mr. and Mrs. Roberts that the Plymouth brethren did this service for ; it was for that work to which they have addicted themselves : therefore they did well to do diligently and liberally what their hands found to do. There was little change visible in the community for the eight or ten years that had elapsed since our last visit. What change there was, was for the better. God has greatly blessed them in the addition of brother Williams, chemist, whose quiet, gentle and enthusiastic ways in Christ must be a source of comfort and strength to all ; also in the return of brother Sleep, after several years' absence in another part of the county.—The weather was unfavourable during our stay, which interfered somewhat with its comfort ; but such things mortals make their calculation for in a state of things that has more good mixed with the evil than might have been expected in an age of so much neglect of God, and of the casting of His word behind the back.—One address at the breaking of bread and three lectures to the public constituted the effort for this occasion, in addition to the writing labour that dogs me everywhere. Safely made the long journey home on Thursday, March 15th.

LONDON.

I was to have been at Hednesford on April 1st, but London made an urgent request for that day, and Hednesford considerably released me. The occasion was painful as well as urgent. London (North) has been convulsed by the controversy resulting from brother Andrew's denial of the knowledge of the will

of God as the ground of human responsibility, and from the contention that a disobedient man is not liable to be treated as a rebel deserving of punishment at the resurrection until he have made some endeavour to do the will of God in submitting to the baptism required by the gospel. This contention goes directly in the teeth of the printed basis of the ecclesia—a basis which was drawn up in whole or in part by brother Andrew himself. Consequently, the issue was one which could not be ignored, particularly as the doctrine hitherto recognised as the truth was now denounced by him as error, and assailed by him in an elaborate pamphlet, recently published, to which, in compliance with urgent solicitation, I published the reply announced last month, viz., *The Resurrection to Condemnation: who will come forth to it?* The brethren adhering to the original truth, brought forward a proposal that the existing basis of fellowship should be re-affirmed. This proposal had been under discussion for several weeks. Meanwhile, I had been requested to meet brother Andrew in debate before the two ecclesias. A more unwelcome proposal could not have been made to me—for many reasons which will instantly occur to all. I replied that such a thing would be most painful to me, but that if both ecclesias united in the request, and brother Andrew concurring, I should consider it. Time went on: the issue grew sharper: and finally something like a joint wish was signified to me, accompanied by a representation that such a meeting would be of great help to the brethren who were struggling to maintain the original truth in London. What could I do but consent, though with the extremest reluctance? Arrangements were accordingly made for two debate-meetings, in Essex Hall, Essex Street, the Strand, at which the unseemly spectacle was to be exhibited of two men opposing each other who for nearly 30 years have been working together in the service of the truth. There was no help for it: and I had accordingly to “gird up the loins of my mind” and go forward to a most painful duty. Sister Roberts preceded me by a day, and my daughter Sarah Jane accompanied me to London on Saturday, March 31st. There were pleasant meetings at Gresham Hall, Brixton, morning and evening, at which the supreme endeavour was to forget the vexations of the hour and fix attention on the historical verities of the work and person of Christ as pledging the reality of the glorious future associated with his mission. There is no better remedy for the foul air of human strifes and misunderstandings than a good strong breeze of pure gospel truth. Men starve themselves on technicalities and abstractions—neglecting the marrow and fatness of the Gospel—raising a great cry over invented phrases, which amount to a mere “darkening of counsel by words without knowledge.” The debate duly came off. At the close publication was requested. Brother Andrew had reserved the right to put his veto upon this, and would not consent without time to consider. In a week or so he acquiesced with conditions, and I suppose in due course the debate will appear, to our shame. What can we do but bear it? The truth has survived many assaults from within, and it will not be overthrown by this. Rather, in all probability, will it be purified and strengthened.

On SATURDAY, APRIL 7TH, I went to Kilmarnock,

in Ayrshire, Scotland, on a pleasing visit to the earnest company of brethren and sisters scattered about in the West of Scotland. I spent four days with them, but saw very little of anyone privately, owing to having so much writing work with me. I paid one or two visits to the cemetery, and realised among the tombstone inscriptions the transient nature of the life we now live. On the other hand, the Scriptures in hand, and the lofty heavens overhead, opened the mind on the hillside among the dying-living, to the vast and subtle reality of the Divine unity, which, while upholding all things in power and wisdom, can deal with the small affairs and small creatures of the small yet noble earth in which we dwell. Brother Macdougall has reported concerning the meetings in the Intelligence Department.

[I should seem ungrateful if I did not acknowledge the bountiful arrangements of the brethren, which were quite on a scale with those of the brethren at Plymouth spoken of before. Where the truth is “received in the love of it” and not in the love of debate (which is a mere subsidiary and occasional necessity), envy and evil speaking die, and the fruits of the spirit prevail, “in all lowliness and meekness, each esteeming others better than themselves.” It is not often that so gratifying an illustration of this is to be seen as at Kilmarnock. It is more common to feel the chilling air created by the “I-am-as-good-as-you” spirit of modern democracy—which is not the spirit of the fear of God and the love of man].

INTELLIGENCE.

Use note paper and write on one side of the paper only.

Do not use large sheets: write with good ink, and write proper names VERY PLAINLY.

All Intelligence communications must be in Birmingham by 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.”

ABERGAVENNY.

We are doing our best to spread the truth in our neighbourhood. Lectures have been delivered during the winter by brothers James Ralph and myself, alternately, and we have had visits from the Newport brethren, brothers Lander, Cross, Collard and Schofield having lectured here—brothers Lander and Cross twice. Brother Lander had a splendid audience the last time, some interest having been awakened in the people by the orthodox preaching of a converted Jewess. We have not added to our numbers lately, but we stand together very firmly. Should any speaking brethren pass this way, we should be glad if they would speak for us. By dint of advertisements and handbills, we could generally, get an audience.—H. C. EDWARDS.

ACOCK'S GREEN.

Public Hall 11 a.m. and 6.30 p.m.—The public lectures are as follows:—April 15th, “Eternal Life” (brother Challinor); 22nd, “The Heritage of Lies” (brother C. J. Allen); 29th, “The Land of the Bible” (brother C. A. Bower).—J. J. POWELL.

BARNESLEY.

Temperance Hall, Pitt Street, 2 p.m.—We have been cheered by additions to our small ecclesia, of

which particulars will be found in the Sheffield intelligence.—JOSEPH BLAKEY.

BATH.

During the month, we have held our usual meetings assisted by the brethren from Bristol and Bradford-on-Avon. We had a tea meeting on Bank Holiday, when we had some 16 brethren and sisters from Bristol after tea. Brethren Holder, Sargent, Miller, Bradley, and Morris spoke to our edification and comfort. We are sorry to report the withdrawal from brothers E. and G. Daniels, also sister G. Daniels for continued absence from the Lord's table. While we regret this, we are encouraged by the addition of sister BEATIE PRATTEN (18), who made an intelligent confession of the faith, and was immersed into Christ on Sunday, April 8th.—J. THOMAS.

BELFAST.

With sincere gratitude for God's mercies in this time of evil, we record the obedience of another to the requirements of "the truth," namely, WILLIAM LOGAN. He had previously been baptised by those from whom we are obliged to stand aside because of renunciationist affinities, but on perceiving the unsoundness of his position, he surrendered without murmuring, and we assisted him into the sin-covering name on March 25th, in sister Dowling's house.—ROBT. BAXTER.

BRADFORD.

Brother Williams reports the addition of two more, namely, R. WILLIS, formerly neutral, and T. SKELTON, formerly Methodist, who after having confessed the faith once delivered to the saints, were baptised into the saving name of Jesus Christ.

BRISTOL.

Oddfellows' Hall, Rupert Street, near Christmas Steps. Sunday mornings at 11; evenings at 6.30.—Our annual tea took place on Good Friday. The after meeting was considered to be the largest meeting of brethren and sisters ever held in Bristol, and described by our visitors as one of the most spiritually enjoyable gatherings they had ever attended. The presence of brother and sister Young, senior, from Radstock, cheered us much. Quite a troop of brethren and friends accompanied them. Nearly all of the Bath ecclesia came over with brother Thomas. Among our many visitors was brother A. Sutton, of Frome, who took the first address on the programme. The subject selected for consideration was the exhortation of Paul in Col. iii, 16. It had been systematically divided into 13 parts, and the composite speaker had a constituency of as many brethren. The loving aim of the speakers was to erect a spiritual edifice, part after part in natural order, until the whole became a complete structure of substance, strength and beauty. On Easter Monday we returned the visit of the Bath ecclesia, and our numbers formed the largest half of their gathering. Brother H. Green has removed to Lower Largo, in Fifeshire. He had just finished a written discussion with the "Reverend" Arthur W. May, of Chew Stoke, who in three attempts to defend the Trinitarian doctrine of the Church of England, syllogistically argued that as the faith was delivered to the

Church before it was recorded in the New Testament, and that as she has divine authority, it is, therefore, the duty of all men to submit their Bible opinions to her teaching when she pronounces judgment. But brother Green very effectually showed that the Church's doctrines "cannot be proved from Holy Scripture," to which came back the vigorous reply, "They can, when men will take the Holy Scripture in a natural sense, and not explain it away." On Sunday afternoon, April 29th, we are anticipating a good hearing for the truth in one of the most popular places of worship in Bristol. Brother Frank Jannaway will speak then.

LECTURES:—March 18th, "The Temple of Wisdom" (brother G. H. Sargent); 25th, "The Power of the Air" (brother A. Morris); April 1st, "Punishment" (brother W. Jenkins); 8th, "Faith" (brother J. Thomas); 15th, "How the Destiny of Russia and Turkey affects Israel's Land and Nation" (brother B. Bradley). Through removal to Bungay, in Suffolk, we are deprived of brother Morris's services.—W. MILLS.

DROYLSDEN.

Bank Street, Fairfield Road, 2.30 and 6.30.—Our efforts to circulate and proclaim the truth as it is Jesus have again been rewarded by the obedience of faith of WM. WILSON, and his wife, ELIZA (formerly Church of England). We have a few more who are "almost persuaded."—S. BATTERSBY.

DUNFERMLINE (KINGSEAT).

On Sunday, the 1st April, brother Campbell lectured here on "Pilgrims, true and false." Two of the latter class have been here for over a month, "by reason of whom the way of truth has been evil spoken of." Hence the lecture. A great number of people attended, and we have reason to believe that a few of them possess "honest and good hearts." In the evening, we proceeded to Crossgates, where brother Campbell lectured again, subject, "The Promised Land." The audience was so small here that we have decided to abandon operations in the meantime and to confine our public efforts to Kingseat. The day of great things is surely coming. We patiently wait for it.—W. MILLER.

GLASGOW.

I regret to have to chronicle another death in our midst, namely, that of brother Andrew Kennedy, which took place on Monday morning, the 9th April. Our brother was 72 years of age. He was one of the oldest members of the ecclesia and amongst the oldest of the Christadelphians in Scotland. His contact with the truth dated back to the days of Dr. Thomas, whom he heard lecture in Ayrshire, whence he came to Glasgow. He was a man of quiet and unpretentious demeanour; but an uncompromising adherent of the truth in its purity and entirety. We laid him to rest on Wednesday, the 11th inst., against the great day of awakening, a large number of of the brethren and sisters being present on the occasion. His wife, sister Kennedy, survives him, and will sadly miss the companion of so many years. But there is a great day of permanent re-union for those that be Christ's indeed, and by this knowledge are we consoled in these days of severance and sadness. We are removing—shall have removed ere this

appears in print—our meeting place from the City Hall Saloon to the Mid City Hall, Albion Street. The change is rendered necessary by a re-arrangement of the suite of halls, to which both the Saloon and the Mid Hall belong; but, although compulsory, it will, it is thought, prove beneficial. The new hall is a much more comfortable one than the old, and its capacity more nearly approximates to our requirements. Albion Street, I may add, adjoins the street in which our present hall is situate.—D. CAMPBELL.

GRIMSBY.

Brother Thompson reports the obedience of C. H. GREYER (35), formerly neutral, and E. H. GREGORY (23), also formerly neutral. The latter Gregory is the son of brother Gregory. They put on the sin-covering name on Sunday, March 18th. In a later communication, brother Thompson reports the holding of the quarterly meeting at which lecturing arrangements were made for the next four weeks. "We meet every Sunday morning at 11 o'clock, for the breaking of bread, and in the evening at half-past six for lecture, and would be glad to see any brethren or sisters who might be passing. Our meeting room is the Friendly Society Hall, Lower Spring Street."

HECKMONDWIKE.

During the month, we have been cheered by the addition of ANNIE WHARTON (19), daughter of sister Wharton, who was baptized, March 20th, into the saving name of Christ. God willing we purpose holding our annual school tea meeting on May 5th, in our new room, Oldfield Lane.—WM. COOPER.

HUDDERSFIELD.

It is with deep sorrow I report the death of brother Ed. Edwards, who fell asleep March 20th, 1894 (a worthy brother, who was immersed at Halifax on Christmas Day, 1871); also brother Poppleton, who died April 4th, 1894, who had only been in the truth a few months. He rejoiced greatly when he had found and embraced it. Sister Poppleton is left with three children, who are not strong. It will be a hard struggle for her to bring them up. May the Lord help her and our sister Edwards to bear their trouble. We have been cheered by two additions, namely, brother and sister Brotherton, formerly of Sowerby Bridge. We are glad to have them with us.—FRED HOPKINSON, 34, Hawthorn Terrace, Calton Street.

JERSEY (CHANNEL ISLANDS).

We regret to announce the death of our dearly beloved brother, Dr. S. G. Hayes, who died on Saturday, March 17th, in his 78th year, and was buried on Tuesday, the 20th inst., our brethren, Allen and Prigg, conducting the funeral service, which was most solemn and impressive. All the brethren were present except myself who was unavoidably absent, also some of the sisters and a few of the alien. Our brother Dr. Hayes is the first Christadelphian buried by the brethren in this island. Subjoined is a paragraph which appeared in the *Jersey Evening Post*.—P. C. GALLICAN. "It is with regret that we record the death, which occurred on Saturday afternoon at his residence in Grove Place,

of Dr. Hayes, the well-known Christadelphian lecturer. He had been weakly for a considerable time past, but had only abandoned preaching at the meetings of the Christadelphian Society a few Sundays back. He had been closely identified with the movement for the past forty years, and, being a profound scholar of the ancient biblical tongues, was looked upon by members of the Christadelphian Society as a sure referee in case of any disputed interpretation of the scriptures. Dr. Hayes took his title from a medical degree, and in the exercise of his profession had travelled in various parts of the world. The funeral takes place to-morrow morning at Almorah Cemetery. At the usual meeting of the Christadelphian Society last night, a splendid address on 'The Papacy' was delivered, but the lecturer made no remark on the sad event. In the morning, however, at the usual 'breaking of bread,' reference was made in touching terms to the esteem in which the deceased was held."

KILMARNOCK.

A course of three lectures were delivered here by brother Roberts, of Birmingham, as follows:—Sunday, April 8th: Subject, "Watchman, what of the Night? The gloomy outlook among the nations of the earth, and its meaning from a Divine point of view." Monday, April 9th: Subject, "Bodily Resurrection; is it a Divine purpose? If so, what are its objects? and what, if any, its difficulties? and how can it be reconciled with popular theology?" Wednesday, April 11th: Subject, "The Earth, its place in the universe and in the scheme of human salvation; its adaptability to human needs, and to the Divine object in creating it as manifest when the vengeance of God has suppressed human wickedness, and the goodness of God has given Divine constitution to human affairs."—The demands of the truth does not admit of much relaxation for brother Roberts, who straight from his labours in another part of the country, arrived among us on Saturday evening, April 7th. Brother Dick and others were at the station eager to see him on his arrival, and saw him to quarters for the night. Sunday morning brought us together the largest company of the sons and daughters of God that to our knowledge ever assembled in Kilmarnock. We had those of like precious faith from Irvine, Beith, Hamilton, Strathaven, Dalbeattie, Glasgow, and Belfast. The exhortations were from brother Roberts and brother Caven, of Dalbeattie. One there is to be remembered above all others on this day (and other days too), and we ate bread and drank wine in remembrance in Him. This done, at the close of our meeting tea was provided in the hall. A comforting sight it was to see so many to whom God had extended His mercy by inviting to His kingdom. But an afterthought comes. Shall we all meet there? Who can answer this? All that we can do is to apply ourselves to the means, in the quiet hours of private life, nourishing the roots with the Word of God and prayer. There is no surer way of laying hold upon eternal life than this. Other duties will follow, but without this we are mere shells without a kernel. In the evening the hall was filled. We had an instructive lecture, but the closeness of the hall prevented some hearing, and making it a laborious task for the lecturer. At the close the duties of this life caused

many to take their leave of brother Roberts. Monday night saw us together again with but few strangers. Still the Lord may have sent one there, and our brother did his duty again and spoke to us of the resurrection. As we have before remarked, the truth well set forth in *any* of its subjects is a treat, but specially comforting is that part of it which proclaims Jesus alive. When speaking of the Lord's resurrection and the infallible proofs of its occurrence, how pleasant must it have been even to *him* in his "calm retreat" to hear so sweetly told his heart-warming conversation on the way to Emmaus, and to listen to a rehearsal of those facts which to him were but as yesterday. During the lecture brother Baxter and sister Dowling had to leave for Belfast, leaving behind sister Dowling's niece, sister Irvine, the pleasure of whose company we have for a few days longer. Wednesday evening found us together again to hear about the earth and the purpose of God in its creation. Instructive, edifying and comforting, this was delivered to a similar audience. This closed our present engagements with the public, and the time had come for us to part. Whether any may obey the truth as a result of our lectures we cannot tell, but this much we know that altogether it has been a refreshing season to ourselves. Indeed, this was a feature in the lectures, enlightenment to the stranger richly blended with comfort to the household. We thank God and brother Roberts for his visit.—ALLAN McDUGALL.

LEAMINGTON.

We purpose holding a tea-meeting on Whit-Monday (if the Lord will). Tea at 4.30, in the Albert Hall, Kenilworth Street. The evening will be spent in the usual way. We give a cordial invitation to all the brethren and sisters, hoping to have the pleasure of the company of a goodly number. We had present at our meetings on Sunday, March 25th, sister E. Roberts from Birmingham, and also brother E. H. Tipping from Stadhampton.—F. W. WILLITTS.

LEEDS.

81, Great George Street.—I have to report another addition, viz., MARY SOPHIA STELL, niece of brother and sister Mitchell of this Ecclesia. The household of brother Mitchell are now all in the truth. We have lost brother and sister Fidler by removal to Wakefield. The lectures for March have been as follows:—March 4th, "The Jewish Nation, past, present and future" (brother Wimpenny); March 11th, "The Covenants of Promise: their Confirmation and Realization. When and where?" (brother Holdsworth); March 18th, "Man: Natural and Spiritual" (brother Philpotts); March 25th, "Baptism: what it is, who it is for, and to what end" (brother Turner).—R. W. THORP.

Wellington Road.—It is with regret we report our withdrawal from brother Steel on account of continued absence from the table, &c. Our Sunday evening discourses have been fairly well attended lately, and we hope the feeble efforts which we make may be of service for the Master's cause. The lectures have been by brethren Geo. Pickles, Turner, R. Smith, Suggitt, and Iredale. I have also to report a loss to our number by sister Clement being united in marriage to brother Grimes, of York.—G. B. SUGGITT.

LEICESTER.

We held our tea-meeting on Good Friday, and had perhaps the most successful gathering ever held in Leicester. Lunch was provided in the hall for brethren and sisters coming from a distance, of which about 50 availed themselves. The day was spent in pleasant fraternal intercourse, and over 100 sat down to tea, including visitors from Huddersfield, Leeds, Nottingham, Nuneaton, Northampton, Kettering, Birmingham, and Leamington. The subject for remarks was "Faith, Hope, and Charity," and the speeches of both visiting and local brethren were well qualified to stimulate to more active and faithful service in the work of the truth. The interest of the day was increased by an immersion after tea, the subject of it being EDWARD HUNT, who had previously satisfied the brethren that his knowledge of the truth was clear and good. Lectures have been as follows:—March 18th, "Yea and Nay" (brother N. Collyer); 25th, "The Messiah, Our risen Lord" (brother Weston); April 1st, "Social Evils, How and when they will be Removed" (brother Gamble); 8th, "Casting the Devil out of Heaven" (brother Clarke, of Derby).—THOS. W. GAMBLE.

LINCOLN.

Masonic Hall, 10.30 a.m., 6.30 p.m. Since our last report, brother and sister Draup, who for some months past have been meeting with the Partial-Inspirationists, have again returned to our fellowship, having declared for a wholly-inspired Bible, and expressed their willingness to abide by our basis of fellowship. The lectures for the past month have been as follows:—March 11th, "Prophecy concerning the Kingdom of God: and its King" (brother Thomas Harley); 18th, "The Altar Service" (brother T. Heaton, of Sheffield); 25th, "The Rich Man and Lazarus" (brother George Harley); April 1st, "Angels, their Nature and Office" (brother H. Fidler, of Nottingham).—GEO. HARLEY.

LIVERPOOL.

The immersion of sister EDITH BIRCH, of Oswestry, whose examination was referred to in our last report, duly took place on the 17th of February, and she was received into fellowship the following day.—MR. FREDERICK H. WORTH, husband of sister Worth, was also immersed on the 6th of April.—Brother and sister Watkinson, of British Columbia, have come to reside in this city.—A fraternal gathering, at which there were about 100 present, including children, was held on March 23rd (Good Friday). Brethren and sisters came from Birkenhead, Warrington, Stockport, Droysliden, Sheffield, &c., and a profitable evening was spent in considering the "Prophet like unto Moses."—HY. COLLENS.

LONDON (NORTH).

After a long series of controversial meetings on the new doctrine introduced by brother Andrew, the ecclesia was invited to re-affirm the basis of fellowship heretofore in vogue among them, in which the doctrine of light being the basis of resurrectional responsibility was avowed. A majority refused to do so, in consequence of which, brother Lake issued a circular, of which the following is the principal portion:—

"Dear Brethren and Sisters,—You are aware that at the business meeting on Sunday last, when the Ecclesia was asked to re-affirm its basis of fellowship against the false theories introduced by brother Andrew, it refused to do so. We, therefore, who maintain the truth as it has always hitherto been held and taught in the London meeting, have withdrawn from the meeting at Barnsbury Hall. We invite you to meet with us upon the old basis of fellowship. Our first meeting will be held on Sunday morning next, at the Temperance Hall, Church Passage, Islington (entrance by the Church in Upper Street, or from Cross Street). We meet at 11 o'clock for the breaking of bread, when all who uphold the truth in its purity, as hitherto taught among us, are cordially invited to attend."

[The refusal to affirm a doctrine is equivalent to its repudiation; which is a much more serious thing than inability to see it, especially when combined with avowed antagonism to it, as in the present case. The decision of the assembly left brother Lake and those who act with him no alternative but the course they have adopted.—ED.]

LONDON (SOUTH).

Gresham Hall, Gresham Road, Brixton (near Brixton Station). Sundays: 9.45, 11 a.m. and 7 p.m.; Thursdays: 8 p.m.—Last month we failed to announce the union in marriage of our brother Miles with sister Elcombe.—Our usual tea and fraternal meeting was held on Good Friday, together with what has become now our annual entertainment for, and distribution of prizes to, the children of our Sunday school. Our little ones (some big ones) assembled at 3 p.m., and were for about two hours amused, and we have no doubt edified, by dissolving views, mostly calculated to impress Scripture history upon their young minds. This being over about 250, including children, sat down to tea, and was enjoyed very much in each other's company. Now came the prizes, which made the faces of our young friends look brighter and their hearts beat faster than usual. These were, as on previous occasions, distributed by our beloved brother Boshier, of Islington. Then followed our own more sober gathering for the purpose of exhorting one another in regard to the great prize of eternal life. What a precious gift of God. Who will lay hold of it? Through much tribulation the kingdom is to be entered. Who will go through it? We have been favoured with another visit from brother Roberts, of Birmingham, who in speaking to us at the Lord's table, and in lecturing in the evening, made us feel the reality of those things upon which our hopes are set. Lectures for the month of April, viz.:—April 1st, "Christ in the Earth Again: The only remedy for an afflicted world" (brother R. Roberts, of Birmingham); 8th, "The Resurrection: Marvellous but true: No future life without it: Its nearness" (brother F. W. Porter); 15th, "Unending Life: Not man's natural heritage; Offered by God upon conditions: To be the lot of the righteous only" (brother F. G. Jannaway); 22nd, "Where are the Dead? Not in heaven: Not in conscious existence anywhere: The Bible not responsible for the strange and contradictory notions abroad in the religious world" (brother A. J. White); 29th, "Paul before Agrippa: Items in the apostle's defence

which show that he was no believer in 19th century theology" (brother A. T. Jannaway).—JOSEPH BELLAMY.

Brother G. H. Phillips, of Ealing, writes:—"I have found the truth. I was baptised last January. I only wish I had known the truth sooner. I went to Sunday School 16 years, but I learnt more in one hour from your book than I did all those years at school. Every day the more I read the more beautiful the "word" is. I have been told by men that call themselves Christians that I am being ruined, but when I reason with them on the Scriptures, they are only too glad to back out and make some feeble remark or other. But by the grace of God it only makes me more firm in the faith, waiting for the second glorious appearing of Christ unto salvation."

In view of the refusal of a majority of the North London (late the Islington) ecclesia to re-affirm the basis on which they have hitherto existed, the Gresham Hall (late the Camberwell) brethren have issued a circular addressed "To the brethren and sisters of the North and South London Ecclesias," in which they say:—"We deem it advisable to call attention to the fact that the South London Ecclesia adheres to the doctrine of the judgment as expressed in its basis of fellowship, viz:—

"That resurrection affects those only who are responsible to God by a knowledge of His revealed will; that all these, whether just or unjust, faithful or unfaithful, will be raised from the dead at the second appearing of Jesus Christ, and will, with the living, appear in a corruptible nature before the judgment-seat of Christ, to give an account of themselves, and to receive in the body according to that which they have done, whether it be good or bad."

"The South London Ecclesia, therefore, invites the fellowship of those only who assent to this doctrine in its entirety, including that feature of it which recognises a knowledge of God's revealed will as the ground of responsibility." (*Signed by the 12 official brethren: A. T. Jannaway, F. G. Jannaway, Chas. Meakin, F. W. Porter, A. J. White, J. A. Bonds, G. Brett, J. L. Green, J. M. Evans, H. E. Purser, J. Bellamy, and J. Barker.*)

MANCHESTER.

198, Brunswick Street, Ardwick. Sundays, 3.0 p.m. and 6.30.—On Good Friday afternoon we had a tea meeting of an enjoyable and profitable character—singing hymns and speaking words of exhortation and comfort to each other, which sent us on our way rejoicing in the good things we have in the Gospel. We have resolved, if the Lord delay His coming, to have a larger gathering next year, by extending our invitations to other ecclesias, which we were not able to do this time. We have recently commenced a Sunday School, and have hopes that good results will come from it. The interest in the lectures still keep up, and there are several promising cases of interest.—J. E. ASTIN.

NEWARK.

Our brother and sister Kerry have left for Sheffield, at which we are extremely sorry. Our loss will be gain to the ecclesia with which they will in future meet, if the Lord will. We have been encouraged

by the obedience to the truth, on March 21st, of FLOREY WHITE, daughter of our brother W. W. White, but she also has been taken from us by having got a situation at Grimsby. We commit her to the care of the brethren and sisters there, and ask our heavenly Father to guide and keep her in the narrow way. We still continue our lectures to small audiences, endeavouring to place the truth in its simplicity before the minds of the alien, and praying that our efforts may be found well pleasing to Him in whose hands our breath is.—W. WALKER.

NEWPORT (MON.)

Brother Collard reports the obedience in baptism during the month of his brother, ERNEST W. COLLARD (19), formerly Wesleyan; AMY HILLMAN (22), sister Heath's sister in the flesh; ALICE JENKINS (22), brother Jenkins's daughter; also FRANCES GRIMES (21), daughter of brother E. Grimes, of York, who is here on a visit to Newport for the benefit of her health.

The lectures for the month have been as follows:—March 28th, "Signs in the political heavens" (brother J. Lander); 25th, "The message to the Church at Philadelphia" (brother W. Collard); April 1st, "How shall we escape the impending judgments of God?" (brother T. J. Cross); 8th, "The Restoration of Israel" (brother E. S. Schofield).

NORTHAMPTON.

Since our last communication we have had the pleasure of assisting Mrs. DEAN and Miss FOWLER (daughters of brother and sister Fowler) to put on the sin-covering name. They were immersed on March 8th, and were formerly of the Church of England. We are sorry to say we shall not have their company, as sister Dean lives at Harlesden, London, and sister Fowler's occupation is taking her from the town. We also deeply regret the removal of our brother and sister Boddington, who have gone to reside at Yarmouth. We trust that the few believers in fellowship there will profit by their presence.

Lectures for the month have been as follows:—March 11th, "The Bible and the People: Is the Bible Popular?" (brother Viccars Collyer, of Leicester); 18th, "If a man die shall he live again?" (brother Handley); 25th, "God's Anger" (brother P. Hall, Birmingham); April 1st, "The Signs of the Times" (brother Cort).—G. HANDLEY.

NOTTINGHAM.

On the 7th April, ELIZA ANN KIRK (22), formerly Congregationalist, was immersed upon an intelligent confession of faith, and on the following first day was received into fellowship. The customary tea meeting was held on Easter Monday, when we had the pleasure of the company of the following visitors:—Brother W. Walker, sister Froggatt, and sister White, from Newark; brother Morgan, from Derby; brother White, from Castlesford; brother and sister T. Fidler, from Wakefield; and brother F. Alcock, from Hereford. A series of short addresses upon important commandments left by our Master for our fulfilment occupied a two hours' meeting acceptably and profitably. On Sunday last,

April 8th, a very large audience gathered to hear an address by brother Gamble, of Leicester, on "Bible teaching concerning the soul." Brother King, brother H. H. Collyer, of Leicester, and brother Burton have lectured during the month.—S. RICHARDS.

PLYMOUTH.

Brother Roberts, of Birmingham, lectured here on March 11th, 13th and 14th. 1, "Has God spoken? or the evidence that the Bible is the word of God;" 2, "What God has said; or, Bible foreshadowings of the future in store for the earth and man;" 3, "The times we live in; or, the reasons for believing that the re-appearance of Christ is not far off." We had very fair audiences on each night, and they were very attentive and interested. Whatever may be the result with regard to them, the brethren were much built up through the effort, which has also been the means of bringing a few strangers to our Thursday night's Bible Class and also to our Sunday evening lectures, and also of stimulating some enquirers. Brother Roberts was accompanied by sister Roberts. The joy of the visit was somewhat marred by the intrusion of the enemy of mankind, "death." My dear mother who, with us, was looking forward to it, was cut off after 14 days' painful illness, aged 76. She had been in the truth about 40 years, and had lived to see all her children in the way that leadeth unto life. She said she died in the hope of meeting us all in the kingdom. "I shall be only resting," she said, "and it will not be long; I have kept the faith, and I hope I can say, with Paul, that there is laid up for me a crown of life." We buried her on Sunday morning, March 11th, on the very day of the first lecture. All the brethren and sisters were present, brother Peline reading from Job xiv. and 1 Thess. iv. I have heard through a relative, who is a passenger with brother Barton, brother and sister Wyllie, and brother and sister Davies, that they are utilising their leisure hours by propagating the truth among their fellow-passengers. May God bless their efforts. You have not yet announced the immersion of ANNIE PELINE, wife of brother Peline, jun., which I notified when I last wrote. If any brethren are coming this way, our meeting place is Foresters' Hall, Octagon, Union Street, Plymouth.—W. E. GRUITT.

PONTYPOOL.

The brethren are still giving lectures every Sunday evening at 6.30, with the hope that their weak and humble efforts may be crowned with success at the appearing of our Lord and Master. On Sunday, April 8th, brother Ernest Heath, of Crewe, met with us for the breaking of bread.

LECTURES:—March 11th, "The Reward of the Righteous;" 18th, "The Second Coming of Christ;" 25th, "The Promises made to the Fathers;" April 1st, "Is Christ the Saviour of the World?"—W. WHITEHOUSE.

RADSTOCK.

I am pleased to be able to report additions to our number by the return to our fellowship of sister Young, jun., also sister Tucker, who has been living at Liverpool and Bath, is back with us again, being at present out of a situation. Also brother Suttan, of

Frome, is often with us, and considers himself a member of our ecclesia, since he has been left alone at Frome.—J. YOUNG, JUN.

SHEFFIELD.

We are pleased to record that on March 18th, HARRIET ELIZABETH ALLEN (17), neutral, daughter of brother and sister Allen, and LOUISE BLAKEY (15), neutral, daughter of brother Blakey, both of Barnsley, came over to Sheffield for examination, and after witnessing a good confession, concerning the Kingdom of God and the name of Jesus Christ, were baptised on Sunday morning (18th). Afterwards they were received into fellowship. Our young sisters will meet with the brethren at Barnsley; and will be a welcome addition to the little faithful number there.—On March 25th, we were very pleased to have amongst us brother and sister Kerry, of Newark, who, having removed to Sheffield, will meet with us here. They will be a great loss to Newark—but a great gain for us.—H. W. LEAH.

STOCKPORT.

We intend holding our annual fraternal gathering on Saturday, May 5th (if the Lord will). We shall be pleased to have with us any faithful brethren and sisters who can make it convenient to be present. We are expecting brother Roberts to be with us, and also to lecture on Sunday evening, May 6th. Tea will be provided at 4.30. If any wish to stay Saturday night, arrangements will be made. It has been necessary for us to withdraw from brother Jones for continual absence from the table.—S. F. WILLSON.

SWANSEA.

Albert Minor Hall.—Brother Randles reports that an unsuccessful effort has been made during the month to unite the two meetings in Swansea, but as the result of it, the following have applied for and been received into fellowship at the Albert Minor Hall from Shaftesbury Hall, after endorsing and signing our basis of fellowship, viz.:—*Brethren* Tilling, Williams, Davies, Spiller, Willimont and John Rees (Hafod); *Sisters* Tilling, Williams, Davies, Spiller, Lucina Tilling, Wiggen and Apseth.—The effort at the re-union took the form of a proposal from the Shaftesbury Hall meeting to “act upon entirely independent grounds with respect to the question of fellowship,” leaving members “at liberty to use their own discretion with whom they fellowshipped when visiting out of Swansea.” It was pointed out by the Albert Minor Hall brethren that this left matters precisely in the position which they had occupied all along—a position that could not be accepted by any one resolved upon a course of absolute fealty to the Holy Scriptures.

In consequence of the hall being engaged on Good Friday, the usual tea-meeting was held instead on Easter Monday, when the largest gathering of brethren and sisters for some years met together, including visitors from Morriston, Neath and Llanelly. After tea, stirring addresses were given (interspersed with singing) by six brethren on “Things hoped for and believed and not to be ashamed of.” Also the importance of being prepared to meet the great Judge of all who is so very near. A most profitable evening was enjoyed. Since last report the subjects of lectures have been as follows:—March 18th, “Divers

Faiths and Divers Churches; which is the Church of Christ?” (brother S. Heard); 25th, “Inspiration; Is the Bible the Word of God?” (brother G. E. Palmer); April 1st, “Inspiration” (continued); some difficulties answered (brother G. E. Palmer); 8th, “The jailor’s question answered, ‘What Must I do to be Saved?’” (brother Chidzoy).—THOMAS RANGLES.

WEST BROMWICH.

Grammar School, New Street, 2.30 and 6.30.—Brother Walford reports the death of sister Ada Millichamp (aged 23), who fell asleep on Wednesday, March 28th, and was buried in West Bromwich Cemetery by brother Gregory, of Birmingham, on Monday, April 2nd.

Brother Mosley, also writing, says:—“It is a sad case. Brother Millichamp himself appears in the last stages of dread consumption, and now his daughter, Ada, will to-day at 10 45 a.m. be examined by jurymen with the probability of a post-mortem examination ensuing on account of the suddenness of her death, and the agonizing pains in her head, throwing her into dead swoons on several occasions. She was taken ill while out walking with my children in the park, and before she was too far gone, gave a boy a penny to fetch a cab. Our next door neighbour luckily coming on the scene and recognising my two children, but not knowing Ada, had the cab driven to my home. Ada was then driven to her own home not many yards away, and in spite of every thing that could be done, gradually died, being quite dead before the doctor arrived.”

The subjects of lectures for the month have been “The Second Coming of Christ;” “Palestine and the Jews;” “Has Man an Immortal Soul?” “Religious Perplexity;” “Born Again.”

WARRINGTON.

During the past month we have had the privilege of assisting two more to put on the name of Christ in baptism, namely:—Miss BECK, of Chester, on March 24th, who came to Warrington for the purpose, and broke bread with us on the following day, Sunday; and Mrs. JENNINGS, mother to sister Barns and brother Jennings, on March 27th. A less pleasing item of intelligence is our withdrawal from brother Dale, for prolonged absence from the table.—J. HARPER.

AUSTRALIA.

BALLARAT.—The seed of the kingdom has again brought forth fruit in this place in the persons of Mrs. ANN P. SMITH (55) formerly Presbyterian, and EMMA T. MARTIN (34), formerly Wesleyan, the mother and wife respectively of our brother Martin, who recently removed from Melbourne to Ballarat. Our two sisters were immersed on February 26th, and now have their eyes fixed on the mark for the prize of our high calling of God in Christ Jesus.—J. C. GAMBLE.

BEECHWORTH.—With the beginning of 1894 I accepted the duties of secretary to our small ecclesia. I have now the pleasant duty of recording the first-fruits of the New Year. On February 21st ELLEN CATHRO (18) and AMY LADSON (18) were immersed into the saving name, after an intelligent confession of the truth as it is in Jesus. These young sisters have been close friends from childhood, have studied

the Word together, and are now setting out together on the narrow way. May their journey be short. The state of the world is dark with the impending change. But a little while and the Sun of Righteousness will rise and the darkness will flee away.—C. A. LADSON.

MELBOURNE.—After an absence of some years, Sister Schneider has returned to fellowship, with desire to renew obedience to the appointment of the Master. On the 5th March, Mrs. GEORGINA SEALES, mother of the brethren Seales, of Pyramid Hill, put on the sin covering name in baptism. The following day she returned home to Birregurra. The subjects of lectures to date have been: "Are Christadelphians Bigots?" "On the eve of some great change"; "Accursed Christendom"; "Scriptural Baptism."—H. ROBERTSON.

SYDNEY. — *Leichhardt Town Hall Ecclesia.*— "Since last writing to you obedience has been rendered to the truth by ANNE MARIA KEILLER (63), formerly connected with the Christian Brethren. She was immersed into the saving name of Christ on the 22nd November, 1893, but shortly left Sydney for Beechworth, Victoria. We do hope that the brethren and sisters there will strengthen her in her race for life. Also, on January 31st, 1894, MAY HAWKINS (18), the daughter of brother and sister Hawkins, who was found strictly intelligent in the Holy Scriptures. She was one of the Sunday scholars.—On the other hand, I have to record that the 'one event' that happeneth to all has removed sister Hawkins, sen. (the dearly beloved mother in the flesh of brother Hawkins) on January 17th last, at the age of 78 years. She was buried at Byron Bay Cemetery, where the luxuriant vegetation of the region is in its virgin beauty. Three of her sons, one daughter, one grandson, and one granddaughter are all in the faith. At her interment they read the passages of Holy Scripture which our beloved brother, Dr. Thomas, directed to be read at his own burial, viz., Job xix. 25-29; Rom. xiv. 7-12; 2 Cor. v. 10; 1 Cor. xv. 1; 2 Tim. iv. 7-8. 'Then,' he said, 'cover me up, and without sorrowing leave me to a brief repose until I hear the voice of the Archangel and the trump of God, when the earth will cast me out, and I shall awake to sleep the sleep of death no more.'—On the 11th inst. we had a fraternal visit of several brothers and sisters from the Albert Hall Ecclesia, two of them addressing us from the Word of God.—A debate took place at Parramatta on the evenings of the 16th and 17th of January last, between brother E. Killip, of the Fairfield ecclesia, and a Mr. Picton, of the Christian Brethren. The subject of debate on the first evening was 'The Kingdom of God as preached by Jesus Christ and his Apostles: has it already been set up on earth?' Mr. Picton affirmed, and brother Killip denied. On the second evening the subject was 'The Soul as understood: is it immortal and a separate entity?' Mr. Picton affirmed; brother Killip denied. There were some four or five hundred people in attendance, and I must say that our brother did very well for his first attempt against an old debater. This was the outcome of brother Killip's preaching on Sunday afternoons on Parramatta Park. Since then we have had a special course of lectures. We do hope that the seed will be sown in good ground and spring up into eternal life."—J. D. STROUT.

CANADA.

ELKHORN. — "We take pleasure in recording that another has rendered obedience to the faith; it takes some a long time to see the truth. Such has been the case with WILLIAM H. BARLOW (21), formerly of the church by law established."—J. H. ELLAM.

NEW ZEALAND.

STRATFORD. — "It is with rejoicing that I report obedience rendered to the requirements of the gospel of the kingdom by Mrs. MARY AGNES BLAIR (52), of this place. She was immersed in the clear waters of Patea River on February 1st by our beloved brother Baker, of Woodville. When meeting with Mrs. Blair some months ago, I found her well advanced in knowledge on many points essential to salvation, and she readily received the glad tidings of the kingdom. She has for many years been connected with the Christian Brethren. I rejoiced that I had found a companion in my isolation and have great hopes that we will have some more soon. The narrow way has been very dark and dreary for me for years, but things begin to brighten. I am so glad that God has heard my prayers."—CAROLINA ANDERSON.

WANGANUI. — We are few here that are striving to make ourselves ready for our Lord's return, and not only ourselves but would help others to make ready also, and with that hope have just concluded a course of three public lectures upon: "Man in Life, in Death, and in Eternity"; "Christ, the Coming Universal Monarch of the World"; "The Punishment of the Wicked: Is it Damnation, Annihilation, or Restoration?"—which were delivered by brother T. Baker, of Woodville. Unfortunately, the weather was bad all through, and consequently the attendance was poor, but improved each evening. The *City Hall Lectures* have been read here with some interest, and the inquiry has been made by some for them of the agent of the English Bible and Tract Society. He (not knowing the author was a Christadelphian) has obtained a supply from Birmingham, and has them on sale. Also, *Christendom Astray* has been sent for. May it open their eyes, although they will not have the truth from us personally.—T. DEXTER.

WELLINGTON. — "On behalf of the Wellington ecclesia, I have to record another addition to our number (in the voluntary submission to God's all-powerful and convincing word), namely, Miss FLORA HUTCHINGS, who, after the usual examination on the first principles, put on the saving name in the way appointed on February 27th instant, and is now rejoicing in the blessed hope of eternal life through Jesus the anointed. Our earnest prayer is that our Heavenly Father may keep her and each one of us faithful unto the end to the praise and glory of His name."—A. LESUEUR.

WHANGAREI (Auckland). — On the 1st of May last we were cheered by the submission of Mr. J. A. COLE to the command to be baptised. Brother P. McKay helped him through the water. Brother Cole now meets with sister Clarke and myself at our home to remember our absent Lord. May he win the race; it is a hard one. Occasionally we have a visit from brother James Ayton. We have amongst us some who are always investigating, and never able to attain to a sufficient knowledge of the truth to keep the impulse of the flesh in subjection. May

the anticipation so fervently and lucidly expressed in the articles on "The Day of his Coming" be realised, is the prayer of your brother in tribulation, W. CLARKE.

UNITED STATES.

ELGIN and other places in Texas.—"The Christadelphians of Texas have decided to hold their meetings in five different places this coming summer, instead of one fraternal gathering as heretofore, namely, 1st, near Marble Falls, in Burnit Co.; 2nd, near Elgin, in Bastrop Co.; 3rd, near Nix, in Lampasas Co.; 4th, near Salads, in Bell Co.; and 5th, near Medina City, in Bandera Co. The time for holding them is not yet decided on. The public speakers will go from one place to the other."—JOHN BANTA.

CHEBOYGAN (Mich.).—"I have been three months without the *Christadelphian*, which gives me a feeling of isolation, although trying to fill its place with the re-reading of *Elpis Israel*, &c. I look upon it as a link that connects me with those loved ones whose ideas and writings have gained my confidence and esteem. No one here takes much interest in our kind of reading. Even my own look upon it as a "narrow, bigotted way of viewing matters," which has troubled me very much. When I first embraced such truths I felt happy in the belief that my own special friends would soon be won over. Maybe I worked with a zeal without knowledge. Within late I have thought that something more sensational and beguiling is better adapted for such. This reminds me of a friend, who years ago asked Ingersol why he was so superficial in his denunciations of the Bible. His reply was, "Because I have not the intellect to deal with it otherwise." With all our educational advantages, there is not much depth of intellect. Then there is such a craze for popularity. It saddens, but at the same time strengthens the wish to cling to those whose greatest aim is to be found amongst the redeemed. The renewing of the *Christadelphian* may be the only external proof I may ever be able to give of my love for the brethren."—JESSIE MCARTHUR.

JERSEY CITY (N.J.).—It is our pleasure to record the loving and intelligent obedience of another soul to the requirements of saving faith. On Sunday, March 18th, Mrs. HANCOCK, of Brooklyn, yielded herself a "living sacrifice, holy and acceptable," by dying unto sin, and in the waters of baptism buried the flesh that "the body of sin might (at last) be destroyed." This "fruit unto holiness," has been the outcome of the faithful labours of sister T. Price, of Brooklyn, who has lost no time in the two months' instruction that has led another soul out of darkness into light. A goodly number of others are inquiring chiefly through the several Bible classes which are held every week in Newark, Jersey City and Brooklyn. Brother and sister MacKellar, of Boston, have been visitors during the month. Lectures for the month (March) have been as follows:—4th, "The One Hope and the Blood of the Covenant" (brother R. W. Cranshaw); 11th, "Unto the Upright there ariseth Light" (brother H. Hartley); 18th, "The New Life" (brother C. C. Vredenburgh); 25th, "In the Face of Jesus Christ" (brother J. M. Washburne).—C. C. VREDENBURGH.

[To C. C. V.: Yes, we have seen brother Gunn's

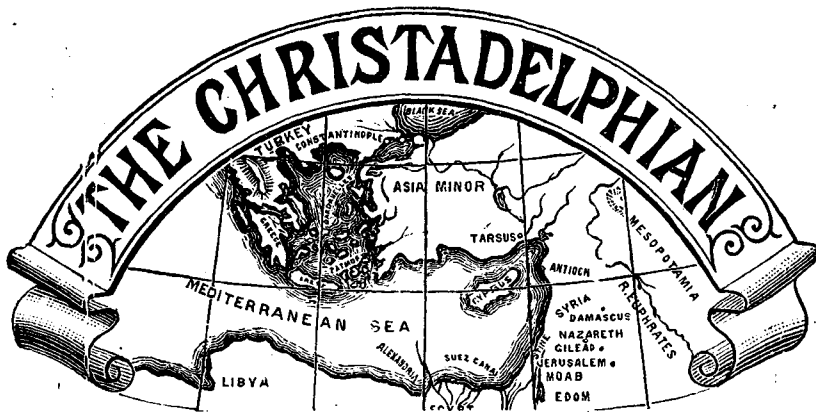
book, and feel the regret you express that so much energy should be expended in the vain attempt to displace Christ from his place as the Prince in the glorious priestly dispensation of the age to come. Many contradictions will doubtless be forgotten and forgiven in the healing morning that will shortly dawn. Patient endurance and cheerful hope will pull us through the dark and bitter night at last.—ED.]

MAHANOV CITY (Pa.).—Brother C. E. Kirchner reports five additions to this ecclesia here, namely, brother Hugh Brown and his sister-wife, of Hamilton, Scotland (but later of Hamilton, Canada), who have removed to Mahanov, and the three following who have put on the name of Christ in the appointed way:—Mrs. WETZELL, Mrs. HILL and Miss EDITH RICHARDS. "The work of the truth continues, and there are some interested persons of a sterling character looking into the kingdom and name, who we hope will soon relinquish their position in the apostacy and come and fellowship the truth. Brother Brittle is remarkably well adapted to building up, strengthening and edifying those of the one faith, and his efforts in that direction are very sincere."

PITTSBURGH (Pa.).—The good work here is still going on. Since the 1st of October, 1893, we have been giving lectures on "First Principles" at 42½, Sixth Street, Curry University, advertising the subjects every Saturday in seven daily papers. Through our advertisements we have had the pleasure of adding to our numbers, brethren James and Charles Dyer, who came here some six years ago from Barrow-on-Furness, England. We have had several visits from sister Welch, of Elizabeth, Pa. There are 12 of us here, but all suffering on account of the hard times. If work does not soon improve, we may have to give up our hall. We ask brethren able and willing to send us what leaflets they can spare; also, some help to keep our meeting place. This will be received with many thanks, and will greatly encourage us to do with our might what our hands find to do. Address HENRY CORNMAN, Forward, near Shady Ave., Pittsburgh, Pa., U.S.A.

We have a splendid hall in the best part of our city, and have two good lecturers, and being myself acquainted with many who have been drawn to the Russell Party, of Zion Watch Tower fame, our giving up the hall at this time would be very much deplored. We expect soon to hear from brother Welch, of Shire Oaks, and try and secure his services for a lecture now and then.—HENRY CORNMAN.

QUINCY (Mass.).—On December 25th we held our annual Sunday school meeting, in which we were joined by the Boston ecclesia. Hymns were sung and exhortations given by several brethren, which were very edifying. Many interesting and instructive pieces were spoken by the Sunday school scholars, and then refreshments were served, after which the presents were distributed. The Sisters' Improvement Class brought forth their usual good supply of useful presents, which were greatly appreciated. The day was spent in an enjoyable manner, and much profit was derived by meeting those of like precious faith, also witnessing the growth of the scholars in the things pertaining to the Kingdom of God. We believe that we should take as much interest and care in training up our children as the "natural Israel" were commanded to do. (*Finish next month.*—ED.)



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

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

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ROME, JERUSALEM, AND PETER.

By DR. THOMAS.

(Continued from p. 171.)

IF it were conceded that the church in Rome was Peter's chair, would not the man that occupied it as chief bishop of the church be Peter's successor? and if Peter's successor in office, must he not officially inherit all that is predicable of the Peter? He would be "Vicar of the Blessed Peter"—Peter in every respect, save in personal identity.

This was the position assumed by "the Name of Blasphemy upon the Heads of the Beast;" and ultimately conceded by the Horns, which the judgments of the first four trumpets upon the Catholic West developed, when they gave in their adhesion to that Name; in evidence whereof the following gleanings of Mr. Elliott from divers sources will amply show.

He styles it, "the mighty fact" first privately spoken out by Boniface I., A.D. 419-22, to the Thessalian and Illyrian bishops. "The Blessed Peter," says he, "to whom the height of priesthood was conceded by the word of Jesus Christ:" "on whom, we read, was placed the foundation of the universal ecclesia:" "on whom its government and supreme power rested:" "this, therefore, by ecclesias spread over the whole world, is established to be as the Head of its own

members; from which whosoever cuts himself off, becomes exiled from the Christian religion."

After this the Legate of Celestine, the bishop of Rome, A.D. 431, in the Council of Ephesus before all Antichristendom, said, "It is a thing undoubted, that the holy and most blessed Peter, the Exarch and Head of the apostles, the pillar of the faith, the foundation of the catholic Church, received the keys of the kingdom; and to him was given the power of binding and loosing sin; *which Peter still lives* and exercises judgment in his successors, even to this day and always." In the same style, bishop Leo's deputies, some twenty years later, in the Council of Chalcedon, proclaimed him "Head of all Churches;" and this evidently because, as the Council itself said, "Peter spoke in Leo!" On similar grounds the headship of the Antichristian Body and the world was claimed by Leo himself, in his letters and orations. In a sermon of St. Peter's day, he thus expressed himself before his Roman audience: "There are those, O Rome, who advance thee to this glory as a holy nation, an elect people; a sacerdotal and royal city complete through the Holy Seat of the Blessed Peter, *Head of the World*; thou

hast a wider rule by the divine religion than by earthly domination." In these words he evidently applies 1 Peter ii. 5, to the Roman See and people in communion with it. This is a specimen of the blasphemy of the Name, which perverts what the apostle says to the saints concerning their spiritual status, and applies it to the basest of mankind. Leo said that he, as Bishop of Rome, was officially "both the guardian of the catholic faith, and of the traditions of the fathers."

Leo's immediate successor was Hilary. The spirit of Leo had passed with the office to him, so that what Leo had affirmed, he readily accepted as his rightful prerogative. In the estimation of these men, "whoever disputed the primacy and authority of the Roman See, as being that rock on which by Christ's own ordinance Christ's universal church was built, was none other than the Devil or Antichrist." Hence, the incense of the Tarragonese bishop's reference to him as officially the "*Vicar of Peter*; unto whom, forthwith from after the resurrection of Jesus Christ, the keys of the kingdom belong, for the illumination of all," was an odour of a sweet smell. From A.D. 492 to 496, Gelasius figured as Bishop of Rome, which was then the throne of the Seventh Head, the Gothic Kings of Italy. But though subject to Theodoric, he strenuously asserted his divine supremacy over all kings and emperors. In a letter to Faustus, he wrote: "Things divine are to be learned by the secular potentates (the Horns of the Beast) from bishops, above all from the *Vicar of the Blessed Peter*:" and in a letter to the emperor in Constantinople, whom he excommunicated, A.D. 494, he writes: "There are two authorities by which the world is governed, the *Pontifical and the Royal*; the sacerdotal order being that which has charge of the sacraments of life, and from which thou must seek the causal of thy salvation. Hence, in divine things, it becomes Kings to bow the neck to Priests; specially to the Head of Priests, whom Christ's own voice has set over the universal church." But, to be Vicar of Peter was to be only the Vicar of a Vicar. There was a step still higher on the ladder of episcopal ambition, which the Blasphemer of Rome was ready to mount when opportunity presented. Two consecutive councils at Rome, held A.D. 494 and 495, recognized and accepted his words as

those of the VICAR OF CHRIST: "The Holy Roman Church," says he, "is preferred to other ecclesias by no synodical canons; but it obtains the primacy by the evangelical voice of our Lord and Saviour Jesus Christ, saying, *Thou art Peter*. The Roman Church is therefore the chief seat of the apostle Peter, not having spot, nor wrinkle, nor any such thing:" "having authority over the whole church for its general superintendence and government." This same Gelasius, as if determined indelibly to affix the character of blasphemy to the Name he represented, styles the apostle, "our Saviour the Blessed Peter," because of the words spoken to him, "whatsoever thou shalt bind, etc.; so that none living are excepted from the church's authority of the keys; but only the dead." But, in after times, not even the dead were excepted. At the close of the Council in A.D. 495, when Gelasius had finished, the assembled bishops shouted, six times repeated, "We see that thou art the VICAR OF CHRIST"

There was more in the significance of the words of those episcopal shouts than they intended. VICARIUM CRISTI *te videmus!* was in effect saying, "We see that thou art ὁ Αντιχριστος, the Antichrist!" Vicarius answers to the word *avri*, that is, *instead*, or *supplies the place of another*; hence, as a substantive, a deputy, a substitute, a vicegerent, locum-tenens, vicar. "We see that thou art a substitute for Christ!" and a substitute for Peter! And that thou art above every thing called god or is worshipped! *Anti-Christos* is the Greek for *Vicarius Christi*. This "was blaspheming those who dwell in the heaven;" it was injuring greatly the reputation of the Father and the Son among men, for an ignorant and profane Gentile, who proclaimed in council the words *noster Salvator Beatissimus Petrus*, "our saviour the most blessed Peter," to announce himself as their substitute and all-powerful representative upon earth. A Vicar-Christ is Anti-Christ; and though they did not mean to make that application, yet in shouting what they did, they for once proclaimed the truth to the world from the Seven Hills.

This same Gelasius at the Council of A.D. 494, had authoritatively drawn up a list of the Scriptures to be received as Canonical and Divine. The first list is headed, "The

Order of the Books of the Old Testament, which the Holy and Catholic Roman Church receives and venerates; digested by the Blessed Father Gelasius, with seventy Bishops." This includes the *Apocryphal Books* of Wisdom, Ecclesiasticus, Tobit, Esdras, Judith and 1 Maccabees. The second list gives the books of the New Testament as still received. In a fourth list the writings of "the Fathers;" as Cyprian Gregory Nazianzen, Basil, &c. : and ending, "the rest, which are composed by heretics or schismatics, the Catholic and Roman Church by no means receives." A list of about one hundred of the Apocryphal writings, not to be received, is then subjoined; among which are the *Opuscula* of Tertullian and Lactantius, and of the Apocalyptic Commentators, Victorinus and Tychonius. All these, with their authors, the concluding clause consigns to eternal damnation: "with their authors and admirers of the authors we declare to be damned to an indissoluble bond in eternity." Thus, like his predecessor Leo, he set himself up as the supreme arbiter and judge in all matters of faith!

At the opening of the sixth century, Symmachus was the official Antichrist and Antipeter. The Bishop of Rome was called PAPA, or English, *Fope*. "He was declared," says Gibbon, "in a numerous synod to be pure from all sin, and exempt from all judgment." Nevertheless, this self-deceiver and liar, as Paul styles all such, 1 Eph. i. 8, was a *subject* of Theodoric, King of Italy. Though he claimed an ample dominion in heaven and earth, he had not yet been able to exalt his Troneterian Holiness above an Arian King. He was a turbulent and unruly subject, and made himself obnoxious to his royal master. Theodoric in consequence, summoned a council to meet at Rome, A.D. 501, to judge of certain charges against him. But, when convened, the Council demurred to entering on the matter, on the ground of incompetency; considering that the party accused was supreme above all ecclesiastical jurisdiction. And a little after, as the climax of blasphemy, another Roman Synod, with Symmachus himself presiding and consenting, in the most solemn manner, adopted a book written by Ennodius in defence of the resolutions of the former synod; in which it was asserted, "that the

Pontiff is judge in the place of Deity, and can be judged by no mortal."

Assuredly there can be no mistake that we have before us an Order of Men, or a Name, and to Daniel's "god of guardians, exalting himself and magnifying himself above every god, and speaking marvellous things against the God of Gods;" to Paul's Man of Sin, Son of Perdition, and Lawless one;" and to John's "Name of Blasphemy, and Mouth like the mouth of a Lion, speaking great things and blasphemies." No person or succession of persons, could be more like Lucifer of Babylon, more arrogant, more proud, more blasphemous, or more lawless. The falsehood lying at the bottom of all these blasphemous assumptions, is, that the clergy, as they style themselves, are the successors of the apostles and ambassadors of Jesus Christ; and that, consequently, all that is affirmed of the apostles, the true ambassadors of Christ, is truly affirmable also of them! Ignatius spoke of bishops as *εἰς τὸν Θεόν*, in the place of God; and Cyprian says, that every bishop within his own diocese, is a priest of God, and a judge appointed in the place of Christ. But there were professors of christianity in the apostles' days, who, in effect, claimed the same things. The Spirit speaks of these as men "who say they are apostles (*sent ones*) and are not, but are liars—Apoc. ii. 2; and Paul styles them, "False apostles, deceitful workers, transforming themselves into apostles of Christ—the ministers of Satan, transforming themselves as ministers of righteousness, after the example of their master."

A PLAUSIBLE man is usually a false man. Only evil ends need sweet disguises.

WHEN men walk among barrels of gunpowder, they have to be careful of sparks of fire. So it is in dealing with men.

PETER'S PENCE.—The official account of the special subscription sent to the Pope on the occasion of his Jubilee, contains curious items. France, supposed to be irreligious, sent his Holiness, £90,000; Austria, the pious, £60,000; Great Britain, which is Protestant, £48,000; Germany, which is mixed, £14,000; Turkey, which is Mussulman and Greek, £2,000; and Ireland, which is "servently Catholic," seven hundred and fifty pounds. The Irish did not venture to propose that Parliament should vote the money to "conciliate our down-trodden land;" and as to subscribing it themselves, they want it to purchase their own farms. Keen people the Irish when money is concerned, but perhaps a little secular.—*Spectator*.

"THE DAY OF HIS COMING."

THE year and the hour, and the place of his (first) coming were revealed in the Prophets, though there were not many sufficiently enlightened in the Scriptures to discern them. Dan. ix. showed the year: the passover, the day and hour, of his crucifixion. Micah v. 2 showed the place. But it was all hidden, though plain enough.

Some one has said the year and the day of his second coming is hidden somewhere between the lids of the Bible. Many reasons have been shown within the last 24 months for expecting his coming in 1896-8 and the full establishment of the kingdom in 1941-3. Brother C. H. Evans, of Guelph, now calls attention to the curious fact that when the three overlapping periods upon which that expectation is founded are added together and then halved, the result shows the year on which the full setting up of the kingdom is anticipated, thus:—

$$\begin{array}{r} 1260 \\ 1290 \\ 1335 \\ 2 \overline{) 3885} \\ 1942\frac{1}{2} \end{array}$$

Of course, there is no stress to be laid upon this, because no reason can be shown why the adding and the dividing should be performed. But it is curious, and if concealment in revelation was aimed at, this is one of the ways in which it may have been accomplished. The result curiously coincides with another deduction (connected with the open date 1866-8). As all students are aware, that date is open, because the date of the decree of Phocas, setting up the Papacy as lord of all in spiritual things, is a little uncertain as between 606 and 608. When the Pope's power was taken over by the French in 1867, Dr. Thomas said: "We may now know that the date of the decree of Phocas was 607." Suppose we take this as correct, then the 1260 (reckoned from 607) would end in 1867; the 1290, in 1897; and the 1335, in 1942, with an overplus of some months, harmonising with 1942½ as above.

Curiously in harmony with this, is the title of a tract we have received: "Thoughts as to 1897." The "thoughts" themselves are not conclusive by any means: but by one inge-

nuity and another, the writer makes all the periods—2300, 1260, 1290 and 1335 end in 1897, which is naturally very agreeable to those whose strongest wish would lead to the fathering of such a thought. But reason, God's highest gift, must prevail, and therefore the writer's applications of the periods must fall.

1. The angel did not say to Daniel (in Dan. xii. 7) that after, or at the end of "time, times and a half," the things prophetically exhibited to him would be "finished," but that the finishing would be when the scattering of Israel should be accomplished, for which no period was given.

2. The "scattering of the holy people" must not be limited to the act of scattering; but to the state in which the scattering continues.

3. The 2300 of Dan. viii. cannot be reckoned from the advent of Alexander the Great in Asia Minor, against Persia, seeing the vision begins with the Persian ram and its exploits.

4. The seven times of Israel's afflictions are evidently not chronological but the measure of their intensity, and, even if chronologically computed, could not be made to begin with the beginning of Babylon's empire, seeing that Israel's punitive afflictions began before then, with Shalmaneser's deportation of the tribes.

5. The 1290 is not a measure of time lying between "the taking away of the daily sacrifice" and the "setting up of the abomination that maketh desolate," but the measure of a period elapsing from the completion of both those related events, to the culmination of the whole vision in the standing up of the Great Prince, the resurrection of the dead, and the deliverance of Daniel's people.

6. The 1335 is not merely another measure of the days of evil, beginning before 1290 and 1260 (in which there would be no object), but a measure reaching beyond the period to "the rest that remaineth," in which Daniel will stand along with all his fellows, and for whose manifestation the whole sublunary creation unconsciously waits, in "groaning and travailing."

These things have been proved in the

various articles that have appeared for two years past. Because of this, the suggestions of the new tract are to be rejected. Nevertheless, its pointing of the clock finger on the dial of time to 1897 is comforting so far as it goes.

Brother H. W. Hudson, of Plymouth, Mich., U.S.A., has sent several communications, which we judge it has been a pleasure to him to write. They are in a cozy colloquial style, and not wanting in a piquancy that is pleasant. But we have not felt we could use them. We assure brother Hudson that our decision inflicts upon us a pain which perhaps it does not upon him. His loyalty to Dr. Thomas, and his unaffected, terse, and independent diction, make us feel he is the right sort of man (we hope we may be permitted presently to salute in the Kingdom.) But in the matter of what is written down on paper, we are obliged to consider what is lucid and easy for readers to follow. Otherwise, we should give headaches and weariness where we aim to confer refreshment of spirit. Some parts are quite usable. We should use wholesale if all were so, for one brother is the same as another in the literary department if he write lucently. Some of his sentences are quite pleasant reading. We give a few of them (premissing for brother Hudson's information that the two beginnings and two endings of the three periods of Dan. xii., now suggested by him, were fully debated about two years ago):—"When did the time of the end begin? We answer in 1793, the beginning of the vial periods. It may be asked again, when will the vial periods end? We answer in 1943, or thereabouts. The whole period of the vials is 150 years. We are now living in the 6th vial period, which commenced 1823, and must continue to do so till 1913, or thereabouts.

"My conviction is that Russia will not get possession of Constantinople in this century. If she does, it will not of necessity end the 6th vial. The Ottoman could retire to the east of the Bosphorus, and there, energized by Britain, could keep up the semblance of a government till the last vestige of its political waters were dried up. The probability is, that the Ottoman desolator will continue his hold on Palestine till he finally expires. The great consolation now is, that the wise shall

understand. We are now rapidly passing the initial endings of Daniel's chrono-mystical numbers, and there will be no resting and standing in our lots with Daniel till all the 'ends' are past: this was unmistakably intimated to him in the last verse of his prophecy. Dr. Thomas lived to pass four of the prophetic endings, and he had hoped that the resurrection would be a reality in his lifetime, but our Lord saw fit to have it otherwise. The objector, says Dr. Thomas, was wrong on 1866-8. I am not so sure of that. True, he hoped the resurrection would take place then. It did not (but something else took place, which showed he was right, the downfall of the temporal power, which was the basis of the other hope).

"We are now nearing another of those chrono-mystical ends: and we are hoping the resurrection will take place then; but suppose God in His wisdom keeps us waiting even beyond 1898, does that of necessity make us wrong? I think not. Finis."

Brother C. E. Sutcliffe, of Haworth, Yorkshire, writes several long papers that are somewhat speculative in the logic of their conclusions, and intricate and uncertain in their details. We make some pleasant extracts:—

"Daniel's 1335 years certainly bring us to the beginning of the millennium, as evident from the phrase, 'Thou shalt rest and stand in thy lot at the end of the (1335) days.' This is in keeping with the statement in the Apocalypse, 'They rest from their labours, and their works he goeth with them,' and again, 'They shall come from the east . . . and sit down (rest) with Abraham.' There is a full Sabbath (Heb. iv. 7) of rest 1,000 years, the Devil being in a bound condition 1,000 years. Some might think the binding process (45 years) is included in the 1,000 years. If this were so, the Doctor's chronology would be about right, but can we admit such a suggestion? No, I think not. The six days' creation week, and rest on seventh day, forbid it, and also the Mosaic six days, work and rest on seventh. I think it will be found that God works on perfect figures in the consummation of things—round numbers, when we fairly understand Him. His arrangement of the ages shows a wonderful

likeness, and close relationship one to the other.

"I have been having some thoughts on the birth of the 'One body' of the 'latter days. A people prepared for the Lord.' Dr. Thomas was baptized into 'the one faith' in 1847. He was the first 'in his generation' to be so, so far as we know, because he was the first to discover 'the one faith and practice' of the Apostles, after generations of darkness. Now, the Church in her youth brought forth Constantine just 280 years after the manifestation of Judas Iscariot. Constantine (the man child of sin), forsakes his mother (the true Church) and is joined to an 'Harlot' (the Church). The forsaken true church prophesies before him: for 1260 years 'clothed in sackcloth,' reaching to 1572—the extinction of dissent in the massacre of the Huguenots. Here her 'testimony is finished'; here 'the truth has fallen in the street'; $3\frac{1}{2}$ lunar days are occupied in the slaying of the witnesses, and $3\frac{1}{2}$ more they lie unburied in the 'broad way' reaching to 1789-94. At this date there is a quickening to life, and the year after (1795) the 3rd woe begins, and 'the Earth' is in travail, and, 52 years after, reaching to 1847, John Thomas is 'born out of water,' having been 'begotten by the word of the Lord' at the age of 42. He died 24 years after, 'having borne the burden and heat' of one symbolical day of 24 year-hours. The writer of this is persuaded that he will sleep just 24 years more one symbolical day, and then the Lord will come and 'arouse him as a man awoke out of his sleep.' This brings us to 1895 (true era 1900), which I believe to be a Jubilee year from the creation, and a Jubilee from Christ's creation in his birth, as the saviour of men. 1900 will just be 48 (or twice 24) years after the Doctor's baptism, and should the judgment occupy two years or one full year, then the Doctor would experience that final birth into spirit nature, 'mortality swallowed up of life,' just 50 years after his water birth, reaching to 1902 (or 1897 common reckoning).

"Again, look at the resurrection of the political witnesses in 1789; does it prefigure the resurrection of the true 'Holy City' witnesses? From 1789 to 1894 is just 105 years. The political witnesses lay dead 105 years and then awoke; may not the

resurrection happen next year? Let us look at it in another way: Robespierre, the mouth-piece of the political witnesses, *was slain* almost in the *act* of giving glory to God in his proclaiming the existence of the Supreme Being. This finished the second woe in 1794. Will 105 years see the resurrection and ascension to power in Teman of the Holy City witnesses? I venture to think it will. This would give 1899 as that glorious yet solemn moment.

"If it is *proved* that Christ was *actually* born A.M. 4050, it fits with Daniel's times perfectly, the 1335 just gives 1950 (45 old style) and it fits with a great many things. From 1650, six years before the flood, to 4050 is just one long evening morning of 2400 years to the birth of Christ. Next it would show that it was in the year B.C. 600 when Ezekiel had visions of God, which was 30 years after Josiah's great feast. As Ezekiel was a man of sign, may not the 30 years be a representation of 30 years beyond the 1260, giving us Daniel's 1290 as 1260 (like Josiah's feast) was cause for feasting and gladness when the temporal power fell? This would mean that 1900 (30 years more than 1870) will see Ezekiel's vision realised."

KEEP the balance level. Never sacrifice one duty in the name of another.

If you have fallen into a fault, do not double it by denying it. Confess and forsake. It is like the sound healing of a wound.

If you are in debt, put its discharge in the front of your endeavour. Don't wait to be dunned. Those who do this rob repayment of nine-tenths of its virtue.

LONG reckonings strain friendship, which may weary under the process, even if it does not break. It is like leaning against a friend for a long time in one position. Short reckonings are in every way the best.

A FORECAST.—A book has lately been published in London with the following title, "The Great War of 189—: a Forecast, by Rear-Admiral P. Colomb, Colonel J. F. Maurice, Captain F. N. Maude, Archibald Forbes, Charles Lowe, D. Christie Murray, and F. Scudamore."—(William Heinemann.) It is very improbable that any of the authors draw their knowledge from the only source open to mankind at this time, for knowledge of the future, viz., the Bible. We may be sure that, however respectable their names, their joint production is only so much mere human conjecture. Its appearance, however, at this time indicates the prevalent conviction that the present "peace" is but an armed truce, during which the nations of Europe are arming more and more, both by land and sea, and will ultimately become so unbearable, that a state of actual war will be preferred.—E. G.

REFLECTIONS ON THE TRUTH.

BY DR. WELCH.

"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 central idea of the parable is love of the truth for its own intrinsic worth. The next idea of prominence is the desire to possess it at the sacrifice of all things hitherto deemed valuable. Let me ask the reader and myself a very pertinent question. When you laid hold of the truth, what was the leading motive governing your act? Was it a chaste holy love of the truth because of its intrinsic worth, or was it simply a strong desire to secure your personal salvation? If the former, then you clearly comprehended the parable and the call of the truth to holiness and salvation in Christ. If the latter, then you had not a clear comprehension of the parable, and your selfish desire was more valuable than the truth in your eyes. This is plain talk, but nevertheless it is true talk.

Whoever seeks the truth with self pushed to the front lacks humility, undervalues the truth, and does not honour God. With such an one submission to the truth in baptism is after the Pharisaical form, for his leading motive is simply personal salvation. The real beauties and glories of the truth are but dimly seen by such an one. His eyes scarcely penetrate beyond the horizon of his own being. He values the truth only as it serves and saves him. Were it to save others and not himself, he would neither value it according to its true worth nor love it as he should. With him it is all a question of the truth's ability to save him.

How different it is with the one who loves the truth because it is truth, because it is God's truth, and because of its purity, its power, its intrinsic worth. He loves it though it should slay him, though he himself falls short of its saving power. Self is entirely lost sight of in his love of the truth, in its presence and power, its holiness and priceless value. He seeks to make it his treasured possession. He throws his whole soul into it, becomes wrapped up in it, treasures it up in his heart, guards it with his life, and to lose it would be the agony of death.

Reader, is such your love of the truth, your value of it as compared with self. What is our miserable self as compared with the truth. All that is of any worth about you or me is the amount of truth in us, and even that will avail us nothing unless it dwell in us as a loved and priceless treasure, commanding and receiving our full and humble and loving obedience, thereby bringing body, soul and spirit in subjection to the mind of the spirit. God is not deceived. He knows the value we place upon His truth, our love of it, our obedience of it, and the full measure of its work in our hearts. Ah, reader, can you say, "what matters it as to my fate if God's truth is only made to triumph in the earth and among the children of men that God may thereby be glorified!" Would your heart leap with joy at the judgment seat of the Righteous Judge in beholding his approval of some brother who had been faithful to the truth and had suffered much in its behalf, even though your own case might hang in doubt.

True, we wish to be saved. That is commendable. It is an imperative duty, owed to the truth and to God by every one who attains to an understanding of the truth. Our salvation, however, is a matter of God's grace, a loving service of His truth in His beloved son. Let salvation therefore be sought on our part, with all humbleness of heart, loving reverence of the truth, and complete abasement of self; for such a seeking will be well-pleasing to God, exalting to the truth, and in the end will bring to us the fruit of His saving grace in Christ Jesus. There is glory to God and the truth when a strong mind and independent will loses sight of self in love of the truth and a voluntary and humble submission to the will of God, and all flowing from the value placed upon the truth.

Ah, who can place a true value upon the truth? God alone knows its value, its purity, and its power; but man may rejoice in its love, realise the sweetness of its holiness, participate in its rich knowledge, and glory in its power to save. Who would not humble himself to the very dust to attain at last to an eternal companionship with the

truth? "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 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 a parable that shows good and bad gathered into the Gospel net. It should create in each mind great anxiety and strict obedience, lest one be among those cast away. For many months the subject of Christ's coming has been prominently before us. Knowledge of Daniel's times has increased. "The wise" are coming to an understanding of that which had been closed up and sealed from them during the past ages. The signs of the Lord's coming are multiplying on all hands. The foreshadowings of His presence are being intelligently felt by those who love his appearing. They are looking to their house to put it in order. They are closely scanning their characters by the light of the lamp of truth. They are seeing to it, that the oil of truth is abundant in their vessels, and their lamps well-trimmed. They are waiting and watching, yet busily doing as becometh the unslothful servants of the Lord. Ah! what a stirring up there has been in hope of hearing the cry, "Behold the Bridegroom cometh," or the angelic announcement that the Lord calls his household to judgment.

But all are not watching; all are not seeing to their lamps; all are not setting their house in order. "In a great house there are not only vessels of gold and silver, but also of wood and earth; and some to honour and some to dishonour." The day of the Lord's coming will also be the day of the cleansing of the house, and likewise the sorting of the fish gathered from the sea of human life into the Gospel net. Therefore all are not watching; all are not well supplied with the oil of truth and burning it in well-trimmed lamps; all are not vessels of honour in the Lord's house. There is wood and earth to be found in that house. The fire of judgment will try all, but gold and silver will alone abide the fire and come forth purged of all dross and

purified. Wood and earth will not abide the fiery trial of judgment, but will be consumed.

Where is the scoffer who says, "where is the sign of the Lord's coming? All things continue as they were. Let us eat, drink and be merry, and lay aside all watchfulness, rejoice in the things of this life, and feed upon the fat of the land, for the Lord's coming is afar off." He smiles at the simplicity, the easy credulity and hopeful trust of the earnest and anxious watcher who sees the day of the Lord about to dawn. With him the day of the Lord's coming is always afar off, never near by. To him the world is not so bad that he has a longing to escape its associations, its riches and friendships. He can bear them longer, even delighting in the extension of time. True he would not say so in so many words, but the secret of his heart, if laid bare, would tell such a tale, to his shame and the sorrow of all who wait longingly for the coming of the Lord and for the courts of our God. With the faithful and humble and trusting, the mind is weary with the long waiting, the soul is sick, and the heart pants for the Lord and the kingdom.

But if that servant say in his heart, my Lord delayeth his coming; and shall begin to beat the menservants and maidens, &c, &c.

This reaches deeper and grasps more than some seem to think. It is not necessary to beat with a stick or with the lash in order to come under the category. An humble, trusting child of God, labouring in His vineyard, can be beaten with cruel words, with dark insinuations, with malicious reports, with the stings of misrepresentation of motives by an envious heart and slanderous tongue. Whoever speaks disrespectfully of a brother or sister administers a stripe thereby. Whoever brings reproach upon the character of a brother or sister wrongfully, is guilty of beating the servants of the Lord. Jealousy, envy, malice, raillery, evil surmisings, tale-bearings, false accusations, all of these are weapons with which a brother or sister may be beaten. Whoever uses such weapons has not the fear of the Lord in his heart, nor can he believe the coming of the Master is nigh at hand. We cannot be too careful in bridling our tongues and weighing our acts in

all our dealings with the household of the Lord.

How true is the saying that "the heart is deceitful above all things," and that "he that is of a proud heart stirreth up strife." A proud and deceitful heart will be found at the bottom of every evil work in the ecclesia. An envious heart always frets the soul of its possessor and is always seeking an object upon which to display its envy. A jealous heart is always digging pitfalls for the object of its jealousy. If every one would but realize that the Lord searches the heart of man before He passes judgment upon him, he would look more deeply into his heart to see that all envy, jealousy, hatred, malice, deceitfulness and pride are rooted out. One may be meek without being weak of nature. One may be humble of heart without being weak of mind. One may delight in and praise the deeds of others, the good deeds, without being a sycophant or fawner. One may express great faith in and obedience of the truth without being a hypocrite. One may make great personal sacrifices for the welfare of others and for the truth and no one may know it but himself and God. A truly wise and great man will hide self behind the truth and exalt the truth to the glory of God before men. A weak and little man will push self to the front and seek to make mankind think that the truth shines at its best through him. But, in the end, it is God who searches the heart of man.

Out of God all is poverty; in God all true riches are found. All deeds wrought out of God come to naught, whilst all deeds wrought in God are abiding; for every good deed, all beauty of character in man, is a waste of life, a bubble before the winds, if God be not in it. Apart from the truth there is no character that will outlive death and the grave. Even with the truth as a foundation upon which to build character, the character so built will perish from off the earth and fail of a mansion in the House of God if it stands not the test when the light of the truth, or word, is thrown upon it at the judgment seat. Hence, only that one who is closely scanning his character can lay claim to wisdom, and to true wisdom only when the light by which he scans it is the truth. A doubter has hard work before him in his search for the truth, but a credulous person

needs to listen only to God's word, and the truth is quickly found and with joy. A scorner will scarcely attain to an understanding of the truth, for it does not take root in such soil; but to an humble heart the Lord delights to show his truth. A cowardly member of the Lord's household will often remain silent when the truth is being abused and where reproof is proper, because he is afraid to share with the truth in the open shame to which it is being put. The eyes of the Lord are upon all such, and He remembers it in the day that reveals the secrets of the heart.

It is a good thing for the weak to lean upon the strong and faithful brother, when witnessing for the truth, but let it be no longer than is necessary for him to become strong himself, lest he be simply a parasite and never rise above his weakness; for the truth alone can give strength and wisdom to man so that he may be strong in Christ Jesus. Hypocrisy in the things of the truth is the brand of a fool, for however much it may profit him in worldly things, it is the food of death to his soul. Jealousy takes away all peace from the mind of its possessor and causes him to sit in judgment upon his brother. Envy can take root and flourish only in a selfish heart, but the righteous rejoice that it is not a fruit of the truth. Malice and righteousness cannot both reign in the same heart at the same time, for when malice enters, righteousness at once departs.

The wisdom of this world says that we live in an age of great Gospel light, and points to "Christendom" for the proof. It is not possible to convince men that all the faith and good deeds of "Christendom" will bring forth no fruit unto righteousness and salvation in the day of Christ's coming. All argument falls upon heedless ears, and the best that man can do is to bear a vigorous testimony in behalf of the truth and leave the result to God. If a man keeps the door of his heart continuously shut against our efforts to enlighten him, it is not wise in the Lord's witness to force an entrance to his heart, for that is the work, the silent work, of the truth alone. A man may be silent in the presence of our witnessing for the truth, because he cannot find words wherewith to answer us; and when we leave him, straightway he turns to his neighbour and jests in

sportive raillery against the truth heard. Let us not, therefore, when we leave him, take joy to our heart that he is certainly interested in the truth; for the human heart is very deceitful and delights in cunning ways. In all cases, however, let us rejoice in this, that the Lord cannot be deceived, and that He is pleased that we have borne witness to His truth whether others will or will not hear. We discharge our duty to God and the truth, and with a joyful heart that we may and can do so. The hearer is either the great gainer or loser through our labour. It rests with himself whether he will feed at the evil of wisdom, or upon his former food—the husks of “Christendom.”

Nearly a quarter of a century ago, I received a lesson in witnessing for the truth that has been as frontlets to my eyes ever since. I was then young in the truth. Its various features were new to me, and crowding each other in my mind in seeking public expression when engaged in lecturing. On a certain occasion I delivered a lecture into which I crowded a multitude of different features of the truth and a prolixity of Scripture proofs. Being young in the truth and very zealous, I thought I had done well on that occasion. Afterwards, and in private, an elderly brother took me to task, and administered to me a lecture for which I have never ceased to thank him. The lecture to me, in few words, was as follows: “When speaking in behalf of the truth never drag in a multiplicity of features, but take up one or two points of the truth and establish them by the strongest Scripture testimony bearing on those points. You will thereby avoid producing confusion in the alien mind, and will establish that much of the truth at least into the minds of some who might otherwise have departed with a confused idea of the subject matter of the lecture.” That was a golden lesson to me, and it is equally so to all bearing witness.

There can scarcely be a greater mistake made than an effort to carry with one a great many points of doctrine in discoursing upon the truth. No doubt there is not one of us who has not experienced such a difficulty in private witnessing for the truth with the alien. Have we not time and again experienced the tact, the cunning strategy of our opponent to drag into the argument a multitude of points

of doctrine? If we yield to his effort then nothing will be established clearly, but all will be confusion. That is seemingly the object of such an opponent in order to trip us. Let us not be caught in such a trap, but, rather, let us hold him tenaciously to the one point of doctrine till it be conclusively established and all opposition ends, or till he refuses to listen further. Then it will be time enough to take up and discuss another point. Never let us suffer ourselves to be driven from point to point at the caprice of our wily opponent. We wrong the truth in doing so, and we discover to our opponent our want of wisdom in yielding to such a shifting policy in our witnessing for the truth. One point of doctrine conclusively established by testimony is better than a dozen points touched upon and still left open to argument, for that one established point becomes a barrier to any contrary teaching on other points of Scripture doctrine. As point after point is thus conclusively established, the great strength and unity of the truth becomes strikingly apparent to our opponent. True it requires careful study and some skill to select our points in proper order and employ them in mutual support. The truth, however, not only makes us wise unto salvation, but it fortifies us against the wiles of the adversary, if we but allow it to speak for itself and in the words of its own simplicity.

To bring forth things new and old requires one to be well instructed in the things of the kingdom of God and the name of Jesus Christ, lest our new things be departures from the truth. The strong meat of the word presented to an alien will be sure to incur his opposition, for he cannot bear it. Therefore it should not be offered him, for it is the food of a robust child of God. There are two points of scripture teaching that the simplest rational mind may grasp comprehensively, and they are the very foundation of the Gospel of our salvation. They are the Covenant with Abraham and the Covenant with David, and Christ Jesus is the heir of both of these Covenants of promise. An understanding of them is essential to a comprehension of the whole truth, for upon those Covenants all else is built. To make them clear to the alien mind is clearly our first duty in a witnessing for the truth. All other

points of the truth will then become apparent to him who has attained to an understanding of those two Covenants of promise, and the true relation of Jesus to God's purpose and the work of salvation in and through him is then clearly shown. Having such a foundation, the learner may go on from strength to strength in the things of the truth, and our work may not be in vain.

When we first learn the truth and obey it, our joy is so great that we think it is only necessary to show it to others and they will straightway receive and obey it with a like joy. Ah, 'tis a pleasing illusion while it lasts? It is dispelled with, perhaps, our first effort to enlighten others. Let us not be discouraged, however, for the truth is not a thing of joy nor a matter of ready faith to all who hear it. It looks plain and of easy understanding and a treasure of great value to the heart whose soil is good, but we must remember that all hearts possess not such soil. Sin and the pleasures of the world have corrupted the good soil of many hearts, yea, of nearly all hearts, and left them as the barren waste of human life. Between the world and the truth there is eternal enmity. Therefore the more diligent and earnest one is in behalf of the truth the more numerous and bitter are his enemies. Let us fear them not, for the truth is God's and not man's, and it is a delightful thing to be in the Lord's hands in matters of the truth. Happy indeed is that one who, when the Lord looks upon him, is found covered with the sacrificial robe the Lord prepared amid the agonies of Calvary. That robe cannot be put on without belief and obedience of the Gospel. The Gospel cannot be believed nor obeyed where there is ignorance of the Covenants of promise. The Covenants embrace the things of the Kingdom of God and the name of Jesus Christ. Christ will refuse to be a covering for sin to him who did not abide in him by continuing to be obedient to the truth. What then does it profit a man if he believe and obey the truth in baptism and at the end be found naked because he did not continue to walk in the light of the truth? Better had he never known the way of truth and holiness.

What a consolation to know when we take up the Bible that it is all true. Whether the

words we read be those conceived by the Spirit, or whether they be words conceived by others and selected by the Spirit, they are true words, true ideas. We need no corroborating testimony as in the case of human production. We rejoice that it is so, for then we rest in absolute faith on the words of the Bible. They are sweet to the soul, cheering to the heart, comforting and satisfying to the mind, and in them we delight with a joy and faith that knows no doubt. There is no leanness where the words of the Lord dwell in love, but the soul is made fat with them. Hungering and thirsting after them is never satisfied, nor will be until their fulness obtains in the immortal nature and the rest and glory of the perfect day of the eternal world.

Yes, the Bible is the word of God, truly the word of God. It is His message to man. When we take up the Bible let us do so with great reverence. Let us recognize it as the work of the Holy Spirit, exclusively the work of the Spirit. When reading and studying it, let us do so with the impression full and strong upon us that God is speaking to us, and not man; that we are as it were in His presence, and listening to what He is communicating to us. Yea, let us entirely lose sight of the writers and speakers, through whom the Lord spoke, and feel in our hearts that God is speaking. What a feeling of awe, of reverence, that gives us. He has spoken through the prophets, His Son, and the Apostles. Nature speaks to man, 'tis true, but what does she reveal as respects God's purpose in creation? She speaks with a true voice in displaying the power, intelligence, and wisdom of her Almighty Author, but she is silent as to man's existence upon the earth and the object of his creation. Destroy the Bible, and unless God would speak to man again, coming generations of Adam's race would be in utter darkness. What a prize, then, is the Bible! Yet, even with it in existence, darkness covers the face of the earth, and gross darkness the minds of the people. This is not because the Bible brings to man an uncertain message, but because man will not believe it.

The Bible is a wonderful book, because it is God's. Reader, just think of that. Reflect, consider that it is God's book! Eat it, brother, eat it! You know what it is to eat it! It is to incorporate it in your mental

and moral being by mental digestion and assimilation. Eat, therefore, the words of the Lord, and you will be wise and live for ever: for if His words be in us, and the rule of our life, we cannot die. Eat them and act them out in faith and works, and live for ever! "Thy words were found, and I did eat them." "How sweet are thy words to my taste! yea, sweeter than honey to my mouth!" Eat them then, brother, for they are the only food that can nourish and develop you into an immortal child of God. They invite faith, give hope, and they are life, even that life that is beyond the grave and in Christ.

A child of God could not live without the Bible. It is to the new man of the heart what bread and water are to the physical body. Therefore let us rejoice when we see a brother or sister hungering and thirsting after the words of God, for then we know where the heart of such an one is, and we also know that love of God, love of Christ, and love of the brethren reigns in that heart. Where love reigns no evil work can abound.

Let us remember that God honours them who honour Him. We honour God when we honour His word, the Bible. We cannot honour the Bible if we cast the least semblance of doubt upon it. We cast doubt upon it when we deny it to be absolutely the work of the Holy Spirit through human agency. No one can truly love the Bible and stab it at the same time. It is a terrible thing to call the Bible the Word of God, and then bring against it the charge of possible error in its teaching.

EQUIPOISE is the law of the universe and the law of character.

A STRONG passion is a weak point in a man's character. It is like an unbarred gate in a fortress through which the enemy may force an entrance when every other part is impregnable. Place double sentry there.

WRITING BEFORE MOSES.—Mr. Boscawen, in a recent lecture at the British Museum on Arabian antiquities, said Minean inscriptions showed their civilisation to be earlier than had been supposed, and that they possessed the art of writing at least a century before the Exodus. It was even possible that the forms of the characters in these inscriptions might cause us to change our views as to the origin of the Phœnician alphabet. The Hebrew characters did not agree with their names; but the old Minean inscriptions resembled their names much more closely than did those of Phœnicia. Great light was also thrown on the Book of Job by these recent discoveries.

"ONE GUN" AT CONSTANTINOPLE.—When we recollect the important part which one great gun, mounted on a raft, played at the taking of Constantinople by the Ottoman Turks in 1453 A.D., we may form some idea of the ease with which the Russians will capture the city when they become possessed of a powerful ironclad ram which they are building for the Black Sea, supplemented as it will be by a numerous fleet of smaller vessels, and at an opportune time when the attention of the other Powers of Europe is diverted away to Egypt and elsewhere.—E. G.

STANDING ITS GROUND.—In an interview with a reporter, described in the *Christian World*, Hall Caine was asked what he thought was the net result of the "higher criticism" to which the Bible had been subject. He said: "I am no authority: but I hear that the result of Bible criticism on the side of scholarship is, that the New Testament has stood its ground, but that the Old Testament has not." If Mr. Caine knew the New Testament sufficiently, he would know that such a thing as the New Testament standing its ground and "the Old Testament not" is an impossibility. Prove the New Testament and you prove the Old; for the New Testament is one prolonged recognition and endorsement of the Old Testament as writings of Moses and the prophets by the power of the Spirit of God. If the New Testament "stands its ground," then all doubtful questions that may be raised concerning the Old are, by that very circumstance, settled in favour of the Old Testament.—ED. *Christadelphian*.

GRAVE SUBJECTS.—The late Sir John Trollope caused his grave to be dug some years previous to his death; and at the head, a stone was placed perpendicularly with the following lines:—

I, Sir John Trollope,
Made this ground roll up
When God shall call my soul up,
My body shall fill the hole up.

On a disorderly fellow named Chest:—
Here lies one Chest within another,
That Chest was good
Which was made of wood,
But who'll say so of t'other?

On a person named Cave at Barrow-on-Soar, Leicestershire, there is the following epitaph:—

Here, in this Grave, there lies a Cave,
We call a Cave a Grave.
If Cave be Grave and Grave be Cave,
Then, reader, judge, I crave.

Whether doth Cave here lie in Grave
Or Grave here lie in Cave.

If Grave in Cave here buried lie,
Then Grave, where is thy victory?
Go, reader, and report, here lies a Cave

Who conquers death, and buries his own Grave.
In Peterborough Cathedral, to the memory of Sir Richard Worme, ob 1589:—

Doth Worm eat Worme? Knight Worme this
truth confirms,
For here, with worms, lies Worme, a dish for
worms.

Does worm eat Worme? sure Worme will this
deny,

For Worme with worm, a dish for worms don't
lie.

'Tis so, and 'tis not so, for free from worms,

'Tis certain Worme is blest without his worms.

RESURRECTIONAL RESPONSIBILITY—EXTRACTS FROM LETTERS.

“WHEN I wrote that letter which I asked you to forward to brother Andrew I had not seen your reply to his pamphlet. I have just read to top of page 24. Well done! Thank you. You deserve the thanks of the brotherhood, and a ‘Well done’ from the Lord.”—W. BRITTLE, Mahanoy, Pa.

“Many, many thanks for your excellent reply to brother Andrew’s pamphlet. How glad I am to find you so soon to the front in defending the truth from one of those dangerous attacks which come from quarters so unexpected. I have read both pamphlets a third time, and can better see the contrast between them. I know some who were captivated at first by the new views, but were soon put right by your logical and scriptural reply.

“I have heard of the debate and the division in London. It is very sad. Really, after this, one must not be surprised at *anyone* departing from the truth as brought to light by our beloved brother Thomas. Like yourself, I am very, very slow to take up with anything opposed to the Doctor’s conclusions. All sound here, I am happy to say.”—J. E. BAMFORD, Oldham.

“I have read the answer to brother Andrew with the greatest interest and delight. It is a complete rejoinder to him on that matter. He has wandered into many strange statements, which are opposed to the truth, and he has done it in a manner which is most beguiling. The character of his argument has deceived himself. If Gladstone was intoxicated with the exuberance of his own verbosity, as Disraeli once said, I understand, then I may say that brother Andrew has in the same manner been induced to surrender his reason to the extreme subtleness and redundancy of his well-turned expressions. His book I have very carefully read twice; the first time wondering what it was all about, so delicately and studiously has he avoided coming out, as they say in this country, ‘flat-footed.’”—J. U. ROBERTSON, Philadelphia, Pa.

“Please accept of our sympathy at Merthyr

in the attitude you have been forced to assume in the ‘defence of the gospel.’ Your ‘debate’ in London was truly a ‘spectacle to men and angels,’ and must have made the hearts of faithful brethren ache to see two brethren who had fought side by side in loving sympathy for the ‘one faith,’ now opposed to each other on such a vital doctrine as the ‘supremacy of God;’ for, to my mind, the whole controversy is reduceable to that one sentence. But ‘He that walketh in the midst of the candlesticks’ had long foreseen the necessity of ‘that meeting,’ and of all the preliminaries that led up to it, for, like a canker, it has long been festering in ‘the one body.’ It seems ‘wonderful to our eyes,’ that such an able brother as the author of ‘The Blood of the Covenant,’ whose very name was loved for ‘his work’s sake,’ should be the one ‘singled out’ to lead the enemy to attack. He who has said ‘All things shall work together for good to them that love God;’ knowing that ‘the Judge of the quick and the dead,’ standeth at the door, ‘has given all an opportunity of setting thine house in order’ before He summons them to His judgment seat, and to uproot that bitter weed, which was never ‘of the Lord’s planting,’ and cast it out of His vineyard before His arrival. Your ‘reply’ enables the reader at once to distinguish the wheat from among the chaff; and many will have reason to thank God for it. Some of ‘the lambs of the flock’ might easily have been led astray. There is a passage which ought to make the ‘ears tingle’ of every one who would ‘limit the power of the Holy One of Israel.’ “He that believeth not God hath made him a liar: because he believeth not the record that God gave of His son” (1 John v. 10), and part of the record is that He will bring rebellious sinners who know His will to account in the day of judgment. I pray this last shaking up of the ‘household’ will have the effect of making them ‘all speak the same things, and those things that make for peace.—S. JONES, Merthyr.”

“This question of responsibility seems to be creating some feeling amongst the brethren in the States. I cannot see why it should,

only where brethren have more partizan feeling than love of the truth. Some have dropped their subscription for the *Christadelphian*, 'I believe for no other reason than because of its advocacy of responsibility. I have always held to the affirmative, but since the recent agitation of the question, I have seen there is a greater responsibility resting on those who profess the faith than is usually perceived, in that they should warn the enlightened of their danger, when occasion requires, and thus clear their skirts of 'the blood of all men.' How will it stand in the judgment with those who either in attitude or words say to the enlightened, 'If you fear you are unable to be faithful to the word of God, or if you cannot sacrifice all to be Christ's disciple, then do not be immersed, you will not be worse off than if you had not known the truth?' How will brethren who take such an attitude appear at the judgment? Are they not unfaithful to Christ in teaching such a doctrine? May the Omnipotent Ruler soon come in His majesty, when all questions will be settled, and all the faithful will share in His glory."—
H. J. MOORE, Pomona, Cal.

"When the pamphlet entitled 'The Blood of the Covenant' first came to hand, I read it carefully and at once wrote a reply, partly for practice and partly with the object of seeing whether there was really anything in the contention. I soon discovered that the new position was entirely untenable, and that the evidence in favour of our previous convictions was far stronger than I had supposed—indeed, absolutely conclusive.

"Your reply contained most of the points I had made, and a great deal more besides, but there were one or two arguments of which you made no use, so I thought I might submit them to you.

"It is an argument of the pamphlet that if resurrection is possible outside of covenant relationship with Christ, he 'made a false claim' when he said 'I am the resurrection and the life;' he ought only to have said 'I am the life.'

"Now, a mere child in the truth knows that resurrection means a great deal more than a simple renewal of mortal life; for we read 'The dead shall be raised incorruptible,' 1 Cor. 15, and Paul, a circumcised, baptised

believer, said, 'If by any means I might attain unto the resurrection of the dead.'

"The writer of the pamphlet attempts to forestall this obvious rejoinder by saying that the word 'life' in this passage evidently means immortality, and if we take resurrection to mean the same, it would read 'I am the immortality and the immortality,' which would 'reduce the matter to an absurdity.' That argument is hopelessly bad, for we read that 'Christ brought life and immortality to light by the gospel,' the writer therefore accuses Paul of 'absurdity.' But take the other side of the case. If when Christ said 'I am the resurrection' he simply referred to a raising from the dust to a renewal of mortal existence, he did 'make a false claim' since some unjustified sinners had been so raised. Thus the argument is shown to be entirely illogical.

"By far the strongest point in the pamphlet is the quotation from Psalm 1, but it is hopelessly inadequate.

"I quite disagree with the writer's conception of the word saint. All saints have made a covenant with God, but all who have made or attempted to make a covenant with Him are not saints. In Psalm cxlix. we read of the judgments meted out on the nations at Christ's second appearing, and we find the words, 'This honour have *all* the saints.' It is therefore evident that the word saint, although used in a general sense, in the mind of God applies only to those who will finally attain to immortality. The fiftieth Psalm is therefore referring only to the important part of those who will be gathered together and like 1 Cor. xv. does not take the unjust into account.

"So far as proof of the correctness of our position is concerned, most of it has already been adduced, during the controversy, and so it is not necessary to refer to the declaration of Paul on Mar's Hill; or the passage, 'this is the condemnation that light is come into the world.'

"As regards Felix trembling at Paul's argument concerning 'judgment to come,' we need only ask how any rational man can seriously contend that Felix, being a Roman, trembled on hearing that his countrymen would be successful in overthrowing Jerusalem.

"The writer of the pamphlet makes a great point out of the converse of passages.

This argument on that score has been shown to be wrong and due to his narrow understanding of the word resurrection, but we might just point out a certain declaration concerning some who are not responsible. 'Man that is in honour and understandeth not is like the beasts that perish.' The converse of this is, 'man that is in honour and does understand is not like the beasts that perish,' but he is responsible to resurrection, which the beasts are not.

"As regards the contention that those who have been baptised are free from Adamic condemnation, it has already been shown to be absurd; but sufficient attention has not been called to the fact that even from the standpoint of the new theory, it is knowledge that begets responsibility. If not, what does? A baby might be circumcised on the eighth day and die on the ninth. Would it be raised? Or, if it be contended that under the old dispensation, it was the offering of sacrifice that made men responsible, how about those who became idiots? Or, how can it be contended that those Jews utterly without understanding would be raised for judgment in the face of the declaration concerning such in Psalm xlii?

"Then again we have the explicit statement of Christ that the Pharisees of his time would be raised. How could the fact that they offered sacrifice free them from condemnation in Adam when they rejected the one who ratified those sacrifices?

"If the mere offering of animal sacrifice and the rejection of the true Messiah could free from condemnation, then in the present time baptism, while rejecting Jesus as the Christ, would free from condemnation! What a position!

"If the Pharisees, who held such grossly incorrect ideas, would be raised simply because they had offered sacrifice, is it not logical to suppose that at the present time a man who believed in the immortality of the soul and other kindred abominations, if he were baptised into a trinity of imaginary co-equal Gods, would also be raised? So far as I can see, this is the inevitable conclusion. But the Pharisees would not be raised because they had offered sacrifice, but because 'light had come into the world'; and when we understand this, all difficulty vanishes.

"One more argument, absolute, final and crushing. Christ said to the Pharisees 'If

I had not done among them works which no other man did, they would not have had sin.' Then would they have been raised? Would men be raised to the resurrection of condemnation when, being ignorant, they had no sin? No one would contend for anything so monstrous, and yet Christ said, 'Ye shall see Abraham, Isaac, and Jacob in the kingdom of God and ye yourselves cast out.' They would be raised because Christ had done those mighty works; in other words, because 'Light had come into the world,' and that was the condemnation.

"This question is made so serious by the change of position which it involves. What a dreadful predicament we should be in if we had to contend that every human being by the accident of birth was condemned to a violent death on the eighth day! When it is inquired why the heathen live, the writer of the pamphlet replies, 'They live by God's mercy.' So then, while the people of whom God said, 'Thee only have I known of all the nations of the earth' had to stave off a violent death by constantly renewed sacrifice, those nations whom God had not known at all lived by his mercy!

"Really if the arguments of everyone else fail to convince brother Andrew of his error, my strongest and best advice to him is that he should read his own book."—ISLIP COLLYER, Glenfield, Leicester.

"I speak for the entire brotherhood in Texas, being well acquainted with them, and having heard them express their views frequently, and on different occasions. We believe, just as all true Christadelphians have believed from the beginning, with Dr. Thomas, that the scriptures plainly teach the resurrection and judgment at the second coming of Christ of all who have had the law of God written in their hearts or minds, and have heard God's command addressed to them by the Prophet like unto Moses, 'Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins,' &c., whether they obey or disobey these commands.

"The Spirit of God in Paul in Rom. ii. 7-12, 16, makes it plain that the parties arraigned for inspection on the day of account will be those who in the present life had been taught the law of God, and whose 'thoughts the meanwhile accuse or

else excuse them.' When they hear and understand the message sent by Yahweh to Israel by the Moses-like prophet, and hear his command addressed to them, 'Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins,' and wilfully disobey them, they become sinners in a higher sense than they were before, and have rendered themselves obnoxious to the sorer punishment—than that of the law of Moses—to be inflicted by the prophet like unto Moses at his second coming—which will be the second death.

"As James expresses it, 'He that knoweth to do good and doeth it not, to him it is sin' (Jas. 4, 17).

"Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved: but he that believeth not shall be damned.' Compare this with Jno. iii. 18: 'He that believeth on (Gr. *eis*, into) him is not condemned; but he that believeth not is condemned already' (not because he is a son of sinful parents) but, 'because he hath not believed in (Gr. *eis*, into) the Name of the only begotten Son of God.'

"Why is he condemned? Answer: Because he has not believed into the name of Christ. How can he believe into the name of Christ? Answer: 'For as many of you as have been baptized into Christ have put on Christ' (Gal. iii. 27). No one can believe into the name of Christ without being baptized into his name. It is for not believing into the name of Christ that enlightened sinners are condemned.

"This harmonizes with Jno. xii. 48: 'He that rejecteth me and receiveth not my words hath one that judgeth him, the word that I have spoken—the gospel—the same shall judge him in the last day.' And also with Jno. iii. 19: 'And this is the condemnation, that light is come into the world and men loved darkness rather than light, because their deeds were evil.' Also with Christ's concerning the Jews. 'If I had not come and spoken unto them they had not had sin, but now—that he had spoken to them—they have no cloak for their sin.' Also with the parable of the marriage of the King's son, Matt. xxii. 11-14: 'One of the guests who had been bidden to the supper had neglected to provide himself with a wedding garment, and was bound

hand and foot and cast into outer darkness.'

"The idea that the Jews will be held amenable to a future judgment for rejecting Christ and his word, but not the Gentiles, is out of harmony with Paul's statement that after the middle wall of partition was broken down at the crucifixion of Christ there was 'no difference between the Jews and Gentiles,' but God had *concluded them all, under sin*. When the law of Christ was promulgated on Pentecost the Jew and Gentile were both alike under condemnation.

"There are some who argue that because foreigners are not entitled to the rights and immunities of a human government until they are naturalised citizens, so men must be baptized into Christ before they can be raised from the dead for condemnation. It seems to us out of place to measure God's dealings by the ways of sinful governments.

"As to the claim that because the Jews entered into a covenant with God and promised to obey His laws before He organised them into a kingdom, therefore men must be baptized into Christ before they can be raised from the dead to be judged. Those who use this argument seem to overlook the fact that Israel was required to obey the law of the Passover, and of circumcision on pain of death before they entered into covenant.

"Some quote Rom. vi. 5 to prove their view of the subject, 'For if we have been planted in the likeness of his death, we shall also of resurrection' (omitting italics). They think this makes resurrection depend on baptism. But it seems clear to my mind that Paul is here speaking of a symbolic resurrection in the case of believers who figuratively die to sin, and are buried in the watery grave of baptism to rise in newness of moral life as Christ rose from the grave to walk in newness of spiritual life (see verses 6-12). Again they quote 1 Cor. xv. 22, 23, 'For as in Adam all die, even so in Christ shall all be made alive, but every man in his own order. Christ the first-fruits, afterwards they that are Christ's at his coming.' Any discerning mind must see that none but the righteous are spoken of in this text, and also that the making alive spoken of does not mean the mere reviving of dead bodies from the grave to natural life, but the making of them alive as Christ the first fruits was made alive, *i.e.*, to die no more.

The living saints will be made alive like the first fruits, as well as the dead saints. (See 1 Cor. xv. 51-55, and Rom. viii. 11, and Phil. iii. 19-21.)

"It is clear from the texts already cited—Acts ii. 38, and x. 48—that the law of Christ speaks in its commands to enlightened sinners before they are baptized, for it is to them that the command 'believe and be baptized' is addressed; therefore they are under it to that extent. Those who willfully disobey render themselves obnoxious to Aionian judgment at the second coming of Christ, as expressed in 2 Thes. i. 8. 'In flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ.' And in 1 Peter iv. 17-19, 'For the time that judgment must begin at the house of God, and if first at us—the house of God—what shall the end be of them that obey not the gospel of God? . . . where shall the ungodly and the sinner appear?'—JOHN BANTA, San Antonia, Tex., U.S.A.

"I desire to thank you very much for your pamphlet on the *Resurrection to Condemnation*, in reply to brother J. J. Andrew on *The Blood of the Covenant*. You can guess my astonishment at what the latter contains. I did not know till the other day, that he had anything to do with the 'non-resurrection of the enlightened rejector' doctrine. I had not read his pamphlet through, when I remarked to sister Sutcliffe, 'This will give rise to a heated discussion.' I did not know that you were preparing a reply. I have always stood by the 'sound doctrine' that 'resurrection affects those only who are responsible to God by a knowledge of His revealed will,' as expressed in 'the gospel of the kingdom and the name of Jesus anointed.' When men know this it is 'light' enough to save the believing and the obedient, and therefore 'light' enough to 'condemn' the 'unbelieving and disobedient' to a resurrection to condemnation' to perish in Gehenna fire. As for me, this is what I shall always maintain, and woe be to Christadelphianism when it ceases to believe and be always exercised by this wholesome truth, which is founded on the declaration of God's goodness and love, and His mandate (to those whom He visits by the gospel). The

vast majority of mankind from the creation have not been visited by this saving light, therefore they pass helplessly away, under nothing but a 'sentence of death.' 'They shall not rise,' as the scriptures declare. But Christadelphians, and those immediately around them, who become enlightened by them, have cause to 'fear and tremble' since they are accountable to God, without a shadow of a doubt, whether baptized or not. They must be 'justified' or 'condemned' by their own 'mouth' in making confession, personally, before the Judge of 'quick and dead.' How can any one receive His punishment and judgment in this life since there is no judge here for the purpose of hearing him 'condemned out of his own mouth.' Christ comes to judge 'just and unjust ones' at his appearing and kingdom.' It is 'the light' that creates these two classes, for 'whatsoever makes manifest is light.' The third class are in helpless darkness, and there is nothing to judge them for, any more than the beasts. Christ's own rule is unerring. 'To whom much is given of them will much be required.' This is absolutely just. We can rejoice in the justice of God as in the mercy of God. Blessed be God. We have faith in Him, without which we could not 'please Him.' All men will yet 'glorify Him' and say 'verily, there is a reward for the righteous, verily He is a God that judgeth the earth' (Psa. 58, 11.) God 'knoweth how to reserve the wicked unto the day of judgment, to be punished' (2 Pet. 2, 9). It is strange reasoning to represent God has having tied His hands so that He may not suspend the operation of death, while he punishes the 'hard and impenitent hearts' who, 'by wicked works,' have 'despised his goodness' and cast His word behind their backs notwithstanding the imperative 'command to repent.'

"There are too many who have 'the spirit' (or disposition) 'that worketh in the children of disobedience,' and think 'they shall escape the judgment of God' to 'be revealed' 'at the last day.' They that work iniquity are even 'delivered' and 'set up' and are 'happy in their pride tempting God' (Mal. iii. 15); how are they then 'punished in this life' piecemeal, as they go off the scene? Surely this is not the judgment intended for the refusers of gospel light.

"If belief in the promised grace unto salvation is so pleasing to God, must not 'he that believeth not' be just as displeasing to God? and, therefore, condemned to 'resurrection to Gehenna fire.' There is a 'second death' in store for 'unjust ones' (not necessarily baptized ones), simply because there has been an interference with the first natural death by resurrection. This is common sense, and as plain as two and two makes four.

"Dear brother Roberts, your answer (once more for 'the truth') is unanswerable; let us hold fast a little longer, and 'the judge of all the earth' will soon be here.

"There is a danger that, amid all the talk about coverings and baptizings, and types, and figures, and shadows, we may be found not having on the wedding garment—'the true righteousness of saints.'"—C. E. SUTCLIFFE, Haworth.

"Your reply to brother Andrew's pamphlet on *The Blood of the Covenant* comes down upon his teaching with crushing weight. Never in all my experience have I seen a more crushing and a more humiliating answer to erroneous teaching. It is the terrible power of living and eternal truth falling upon the puny effort of mere man. When I read the reply, I felt a great wave of sorrow roll across my heart. What possessed him to write as he has? There was no need for it. Even if he held the belief of such a restrictive judgment, why did he not hold it privately? To sit in judgment upon enlightened rebels is God's prerogative, and not ours. To determine the degree of light and action essential to give personal responsibility to future reckoning is God's right, not ours. It seems to me to insult God when we usurp this prerogative of His, and we seek to be wise above His Word and our own deserts if we assert that God will not bring the rebellious to judgment if they are not baptised. God will do no wrong to man, but may we not do wrong to God by denying the resurrection of those who knowingly mock Him? The terrible stab brother Andrew gives the truth in his wild search for proof is the most grievous feature of his wanton work. What will the end be?

"It is said that the man who mocks God by knowingly rejecting His truth, being still in Adam, is punished in this life. This

suggests the question: What is he punished for? Is it for that mockery? Why should he be punished in this life for rejecting the command of God to yield obedience, when He has appointed a day in which He punishes all who are disobedient to the truth, and, therefore, disobedient to the Covenant of the Olahm and its blood? Why did Paul urge all to whom he preached the gospel to obey it because the Lord had appointed a day for judging both Jew and Gentile? What need was there for Paul to refer to that day if a refusal to obey would secure immunity from that judgment?

"True, it is the blood of the covenant that gives responsibility to future judgment, but it is that blood illumined by the light of the truth shed upon it. It is an element of the truth of the gospel of our salvation. The word of God tells us wherein its value lies in the gospel of man's salvation. As seen through the light of truth, it cannot be trifled with, for if it can and no responsibility to the judgment of that day accrue therefrom, then the words of Jesus, in John xii., 48, and of Paul, in Acts xvii., 30, 31, are meaningless to the ordinary comprehension, being but sounding brass or a tinkling cymbal.

"The moment a man attains to that light, he knows the efficacy of the blood to effect the remission of sins that are past, and at that moment he stands face to face with the command of God to obey the light, to obey the gospel. If he refuses to obey he at once becomes a transgressor of the law of God's command (any command of God is law), becomes a rebellious sinner, despises the truth, tramples under foot the covenant and the blood thereof. To say that because the blood of the covenant did not touch him in baptism, God cannot call him to judgment at the appointed day, if he should happen to be dead when that day shall arrive, seems an extraordinary contention.

"According to this, the blood of the covenant, without reference to the truth otherwise, will either open or keep shut the grave. One single act destroys its power to keep it shut, and calls into action its power to open. That single act is baptism. Refuse baptism, and the blood will keep the grave of an enlightened sinner shut against God's power to open his grave for the purpose of calling the enlightened rebel to judgment. What a

strange argument it is, in the face of light being the ground of future judgment !

"The law of the spirit of life in Christ Jesus makes free from the law of sin and death to all in Christ. It can only do so by their abiding in Christ. It is true that condemnation at the judgment seat, in relation to one who has come under the law of life in Christ, cannot go behind one's baptism in measuring his disobedience and the degree of punishment to be administered in that day, because that disobedience has been forgiven, but can the judgment of God not deal with the unforgiven sins. The blood of the covenant is made greater than the truth embodied in the covenant. It is the truth known that gives power to the blood of the covenant, either for condemnation or acceptance.

"To talk of legal death, violent death, natural death, and other forms of death, is to confuse a simple and plain matter. The truth is, that death (the Adamic penalty) entered into the world by Adam's transgression of God's demand given him in Eden, and that Adam himself suffered it, and all his race suffer it because their nature is but a propagation of his own condemned nature. To cast a cloud of dust around these plain facts through the subtleties of technical argumentation does not seem to be a display of humble and child-like love of the truth. It is painful to say this, yet it is the sorrowful thought that arises in the mind in the presence of the cold, subtle, technical argument. We die because we are born into the world as the possessors of a nature that has been condemned to death as the penalty of Adam's sin in Eden, which was carried out in him, and is being carried out in his race. God's ownership in man must not be lost sight of, nor His right to punish him or not as He pleases. Adam's sin is simply an accident of our nature, and its penalty inherited and suffered by us. The sins of our own commission are our own to suffer for, and for them we are deserving of punishment by God in virtue of His ownership in man. Death, as the penalty of sin, is due to all personal sinners without any reference to Adamic condemnation. As to whether future punishment and death shall be inflicted upon us for our sins, depends exclusively upon how God shall view the matter irrespective of inherited Adamic condemnation. God has told us in His word that He has made

light or knowledge of His will, the ground of individual responsibility to a future reckoning for our rebellion against Him. Hence, on this ground of responsibility, if we have died Adamicly before that time arrives, He will call us from that death to answer for our personal rebellion against the command of light and knowledge of His will. Such is the whole matter."—L. B. WELCH, Shire Oaks, Pa., U.S.A.

THERE are debts and debts, some honourable, others not so. If you borrow an axe, or money to buy an axe, the axe is in your hand to return when called for. Its use is no harm to you or its owner, but may indeed be a mutual blessing. But if you borrow it to meet demands that you cannot provide for, and which there is no prospect of your being able to provide for out of your own resources, it is only an indirect way of taking that which belongs to another man.

DIVISIONS.—"It must needs be that offences (and divisions) come" (Matt. xviii 7)—they cannot be avoided. So long as heresies exist, so long will there be occasion for division—but separation from false teachers is not a division *contrary* to the doctrine of our Master and Paul—but one in harmony with both them and their doctrine. Divisions cannot be avoided—when they are the result of heresies—and Paul says: "There *must* be also heresies among you that they which are approved may be made manifest among you" (1 Cor. xi. 19). When heresy is proved, and every endeavour has been made in vain to bring a brother round, it is also clear that action must be taken by those who would be faithful to the truth. If action is not taken, it is by those who are not themselves confident of their own position, or of the standard by which they gauge the tenets of another.—F. E. D.

CHARGED WITH HERESY.—The charge must stand or fall conformably to Scripture testimony. The formulated opinions of men are no sure guide. Scripture is the only arbiter of right and wrong. Paul was charged with heresy—yet he was no heretic—though "After the way which *they* (the Jews) *called* heresy, so worshipped he the God of his fathers," whilst "believing all things written in the law and in the prophets" (Acts xxiv. 14). Paul's accusers (the Scribes and Pharisees) were themselves heretics, whilst they called Paul "A ringleader of the heretics of the Nazarenes" (Acts xxiv. 5). A man may hold much truth and be a heretic. There was, however, a time when Paul was in reality a heretic, although he held some things in common with the saints: he was a conscientious man, and believed in the coming restoration of the kingdom to Israel; he had trust in God, and was in every sense a pious and religious man, but a heretic notwithstanding. In like manner many in our day accept the truth up to a certain point; but we may not forget what Christ said, "Whosoever shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of Heaven, but whosoever shall do and teach them, the same shall be called great in the kingdom of Heaven."—F. E. D.

**SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN
ECCLESIA, No. 254.**

"Exhort one another."—PAUL.

THERE are chapters in the Bible that stand out like the events that are turning points in a man's life. Such is the chapter read in our hearing—the second chapter of the Acts of the Apostles. It marks a new trend in the current of divine affairs upon the earth. Let us devote a part of the short time we are together this morning to the endeavour to realise the momentous bearing it has on our own life and the life of the world in the final upshot of things.

It is a narrative of events, to perceive the bearing of which, we must consider what had happened during the previous two months. Christ, whose wondrous ministry had filled Judea with a new and extraordinary excitement for three years and a-half, had been publicly executed, and had been buried under a public certificate of death, and a public guarantee against the surreptitious removal of his body. On the third day, his grave had been officially certified as empty. That same day, as Acts i. 3, and other parts of the apostolic testimony inform us, "He showed himself alive . . . by many infallible proofs,"—proofs not leaving the smallest loophole for unbelief or doubt; every proof by which it was possible for a man once dead to demonstrate to his friends that he had come alive again, showing himself to them in a succession of interviews, first to one group, and then another, and then to all simultaneously, allowing himself to be handled, exhibiting marks of personal identity with which they were acquainted, talking with them of matters they were all aware of, and finally eating in their presence of food provided by them, which when he was gone was gone also.

Not only so, but he gave them instructions for their guidance when he should be taken from them (as he had often said to them he would be). The instructions were quite practical. We read in this first chapter of the Acts, that "being assembled together with them, he commanded them *that they should not depart from Jerusalem* but WAIT for the

promise of the Father which (saith he) ye have heard of me. . . . Ye shall receive power, after that the Holy Spirit is come upon you, and *ye shall be witnesses unto me* both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

There is something here deserving the deepest consideration. The apostles were to be "witnesses," because they had "seen and heard" the things which they were to bear witness to (Acts iv. 20). As Peter so frequently said afterwards in his public addresses, they were "his witnesses to the people" (Acts ii. 32; iii. 15; iv. 20-33; v. 32; x. 39; and many other places). But if they were to be his witnesses in the sense of declaring what they had been personally cognizant of, why was it necessary that they should "wait" a certain time before beginning their work? The whole narrative shews us. The object of their testimony was to create conviction with reference to the things testified. Now, had they presented this testimony in the form of their own personal knowledge merely, it is certain that their labour would have been unsuccessful. The things they had to testify were so extraordinary that the people could not have believed them on the mere assertions of any number of witnesses. The apostles were to be qualified to give an effective testimony by the witness that God should give to their witness, in the "miracles, wonders and signs," which they should be enabled to work. This is what Jesus had said: "When the comforter is come whom I will send unto you from the Father, he shall testify of me, and *ye also shall bear witness* BECAUSE YE HAVE BEEN WITH ME FROM THE BEGINNING" (John xv. 26). The words of Paul are to a like purport: "confirmed unto us by them that heard him, *God also bearing them witness* to signs and wonders and divers miracles and gifts of the Holy Spirit, according to his own will" (Heb. ii. 4).

It was for the promise of this powerful co-operation that Jesus told the disciples to

"wait." Jesus did not tell them how long they would have to wait. As a matter of fact, it was only ten days. The occasion and form of its arrival challenge the utmost admiration in view of the object to be accomplished. So far as we know, it had not been revealed that the feast of Pentecost would witness the fulfilment of the promise, nor had the apostles been apprised of the arresting and convincing form the manifestation would take. What rendered the occasion so suitable was the presence at Jerusalem at that time of "Jews, devout men, out of every nation under heaven" (verse 5). The very cream of the Israelitish race, in a spiritual sense, were brought together at such a time, in the spirit of obedience to the law; a prepared accumulation of good soil for the good seed to be sown. The city would be crowded with people at holiday leisure, and in a mood to be interested in what would be said and shewn to them. The disciples, also, when "the day of Pentecost had fully come," were "all with one accord in one place," to keep the feast in the same spirit that had brought together large numbers of devout Jews from all parts. This was a suitable moment chosen for the bestowal of the promised equipment for the apostolic enterprise, and now consider the form of it. A "sound of a rushing mighty wind filled all the house where they were sitting." This was the first token of the preternatural crisis that was upon them. By itself this would have been nothing as a sign to the unbelieving community of Jerusalem. What could a sound like the swaying of trees have signified, either to believers or unbelievers? So next, the rushing, however, concentrated itself over the heads of the twelve apostles in the form of "cloven tongues, as of fire, sitting upon each of them." But this also, by itself, would have failed of intelligible significance. Men would simply have exclaimed, "What an extraordinary thing. Whatever can be the cause? What a state these men's blood must be in to show a fiery appearance like that." But quite another complexion was given to it by the next phenomenon. "They began to speak with *other tongues*," not unknown tongues—not jabber or jargon that nobody could understand. There is much misunderstanding among the common run of people on

this point. They have the idea that what happened on the day of Pentecost was on a par with the incoherent rave of modern delusionists, who think they imitate the apostles in pouring forth a stream of inarticulate and meaningless rhodomontade. This is a terrible mistake. These fishermen spoke in the known languages of their day, which they had never learnt. One spoke in Latin, one in Greek, one in Coptic, one in Persian, others in other current dialects, all in a clear grammatical style. They discoursed intelligibly in these tongues which they had never learnt, on "the wonderful works of God." In the crowded state of Jerusalem the marvel soon got noised abroad, and the visitors from other lands, in large numbers, "came together and were confounded, because that every man heard them speak in their own language." Their curiosity was intensely aroused. The question was, "How is this?" "How hear we every man in our own tongue wherein we were born—Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judæa and Cappadocia, in Pontus and Asia, Phrygia and Pamphylia in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak *in our tongues* the wonderful works of God. And they were all amazed, and were in doubt, saying one to another, What meaneth this?"

What could it mean? It was something entirely beyond human experience or capacity. It was as if a company of working men should begin all of a sudden to lecture learnedly in French or German, or Russian, on the profundities of chemistry or electrical science. No wonder that enquiring attention was fixed. This was one of the very objects aimed at. When people are curious to know, they are prepared to listen. There were, of course, some foolish suggestions as to the meaning of it, as is the manner with a crowd. Some "mocking said, These men are full of new wine." Absurd! Drunkenness has been known to take away what sense and utterance a man has, but who ever knew of it imparting knowledge to him—whether of languages or anything else?

Peter stands up with the eleven and gives the true explanation. To appreciate the force it, we must remember that the public execution of Jesus had taken place in

less than two months before, and that the immense crowd assembled in the front of the house, knew all about it, some from report and some from personal knowledge. "These are not drunken as ye suppose." It is something else altogether. It is connected with "Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs which God did by him in the midst of you, *as ye yourselves also know.* Him . . . ye have taken and by wicked hands have crucified and slain. . . . This Jesus hath God raised up whereof *we all are witnesses.* Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, *he hath shed forth this* which ye now SEE and HEAR. . . . Let all the house of Israel know assuredly that God hath made that same Jesus whom ye have crucified, both Lord and Christ."

It is not possible to conceive a more convincing testimony to the resurrection of Christ. The conjunction between the personal witness of the apostles and the evidence of divine co-operation with them was overpowering. No wonder that the crowd was stirred to the very heart, and anxiously enquired what they were to do. They had been convicted of being the murderers of the Son of God; and the pain of the conviction would not be much assuaged by the apostolic assurance that the crucifixion was a matter of the determinate counsel and foreknowledge of God, and that "David had spoken concerning the matter. What hope could there be for the perpetrators of such a crime? Men and brethren, what shall we do?"

Peter told them what to do (verse 38) and they did it, "and the same day, there were added unto them about 3,000 souls." Thus was a beginning made to the work of planting the name and the faith of Christ in that position of world-wide acceptance and honour which they occupy in our own day. Thus was the foundation of Christendom laid and though Christendom is a poor counterfeit, having but little in common with the faith of Christ as originally promulgated by the apostles, yet its existence is of great value to us as an evidence of powerful means having been employed to establish it in the first case. The nature of the means is manifest. It is nothing short of an absolute

demonstration of Christ's resurrection. Nothing else could have caused thousands to embrace the faith of it at a time when to do so was to sacrifice everything dear to men. Having been so established, the fact remains unchanged and unchangeable to the present day, however much men may forget the fact or be weary of it. Christ has not died since he rose, nor can he die any more. It is a glorious fact in itself; but how much more when coupled with the other fact that he is coming again and that the world, in a short time, will know him as it has never known him in times past as a powerful, personal, actual ingredient in the current, visible, practical life of men in all countries.

It is not possible that God could have contrived a more convincing testimony to the resurrection of His Son. We have only to imagine such circumstances in connection with the case of any public men in our day being publicly executed, as Ravachol or Valliant was recently executed—to see the force of them in carrying conviction. Some say, "Yes, very forcible, but you see such circumstances do not happen in our day." Friends, if they would be forcible in our day, they were forcible 1,800 years ago, and their force cannot be spent by the lapse of time. Men fail to feel their force merely because they lose sight of them through engrossing attention to other things. Lift the veil of time, by means of the undeniable record of them, and there they stand in all their naked glory. It is the part of wisdom to be influenced by facts, however much our immediate surroundings may seem to shut them off. It is our part therefore to open the mind and heart without reserve to this fact of facts that Jesus rose from the dead, and was proclaimed to the nations of the earth as the ground of hope for man through reconciliation with God.

The same "some" say the case would have been more satisfactory if the resurrected Christ had been shown "to all the people," and not "to witnesses chosen before of God who did eat and drink with him after he rose from the dead." This is both an unreasonable and a presumptuous criticism. It is unreasonable because the divine object in the case required the belief of accredited testimony, as the means to be employed in working the work of salvation among men with which the restoration of Christ to

familiar intercourse with men would have been incompatible. It is presumptuous, because it is the part of created intelligence to bow in the presence of an attested work of God. True reason tells a man that whatever God appoints or enjoins must be wise and of binding force, and that a man must be a barbarian to raise the least demur. The only question in any case is—Has he appointed? To this there is but one answer in the case of the resurrection of Christ: it is the demonstrated work of God for the salvation of men who believe and obey his word in the case. Be it ours to have the wondrous appointment always before us, and the heart in that docile and loving attitude on which Christ lays so much stress when he says: "Except a man receive the Kingdom of God as a little child, he shall in no case enter therein."

EDITOR.

To incur debts that you cannot pay is a crime by the law both of God and man. It is not only a crime but an evil that will drag you into perdition both now and hereafter.

Do you owe anything? Yes, much love. It is a curious debt. Some don't pay it, and those who do never get to the end of paying. The account is never settled. It is a sweet sort of debt, both in the paying and the receiving.

PUBLIC WRITERS AND THE BIBLE.—A writer in *Wisdom* points out that Carlyle makes a mistake as to Paul's celebrated chapter in praise of charity; Dickens talks of a Second Epistle to the Ephesians; Ouida puts into David's mouth the cry, "Lord, I believe, help thou my unbelief;" Professor Jowett, in the "Essays and Reviews," confounds the pearl of great price with the lost piece of silver, and talks about sweeping the house to find it; while the Rev. C. C. Colton, author of "Lacon," speaks of the Potiphars who tempt the poor young Josephs, and turns James's Epistle right about, making faith the soul of religion and works the body.—*Cambrian Daily Leader*.

"THE STORY OF MY LIFE."—A sister hands us the following, clipped from some paper:—"I once lived in Eph. ii. 12, walked in Eph. ii. 2, and had my conversation in Eph. ii. 3; but having been brought to Eph. ii. 1, and finding my prospects at Rom. iii. 10—20 were very bad, I called at Matt. xi. 28, was conducted to Col. i. 15, and dwelt in Ps. lxxxiv. 10. I heard of One who lives at Heb. iv. 14, the house I sought for in 2 Cor. v. 1; the house has only one door, which I found in John x. 9, and one knocker, which I saw in Matt. vii. 7. My address for the present is Eph. ii. 6. Call any day at Prov. viii. 34; you will meet me and many others if you call and attend to what the servant says in Luke xiv. 17. When 1 Thess. iv. 16, 17, is fulfilled, I know my home will be in Rev. xxii. 3—5. Rev. v. 9 is the song I shall sing in that great day."

THERE is no good thing but may be too dearly purchased. The favour of God is the only exception.

"I AM only a minister in the pulpit; I am Uncle Bob at home." Thus saying, the speaker unconsciously defined the true character of the public personations that loom so large in public estimation.

It is computed that the death-rate of the world is 67 and the birth-rate 70 a minute, and this seemingly light percentage of gain is sufficient to give a net increase in population each year of almost 1,200,000 souls.

BE THOU NOT WEARY.

Be thou not weary in thy Master's cause,
Let not thy courage fail nor hope grow dim;
He worketh hitherto without a pause
Rejoice in fellowship of toil with him.

Be thou not weary, for the work is great,
And time is short, the labourers are few;
Soon, soon to all will close the vineyard gate,
Do well and truly what thou hast to do.

Be thou not weary, slacken not thy zeal,
Sow broadcast, for the harvest comes at length;
E'en now thy Master doth himself reveal,
Look thou to him for all the needed strength.

Be thou not weary, the reward is sure,
Great is the recompense, if great the strife;
And he that doth unto the end endure,
Shall from the Lord receive the crown of life.

UNITY AND WITHDRAWAL.—Paul exhorted the brethren to "be all of one mind" (2 Cor. xiii. 11): to "all speak the same things," that they might be "perfectly joined together in the same mind and in the same judgment" (1 Cor. i. 10). There is great necessity for such unity, for "How can two walk together except they be agreed" (Amos. iii. 3). Two opposite doctrines may not be held in common by us: Our attitude towards all errorists and false teachers is clearly and unmistakably defined. Our Lord himself said, "If one neglect to hear the Church (presumably a faithful one) let him be unto thee as an heathen man and a publican" (Matt. xviii. 17). Paul says—"Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them" (Rom. xvi. 17). Again Paul says,— "Now we command you brethren, in the name of the Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which ye have received of us" (2 Thess. iii. 6). Titus, in his epistle, says—"A man that is an heretic, after the first and second admonition reject" (2 Titus iii. 10). And John says—"If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed" (2 Jno. x). All this and much more goes to show that withdrawal under certain circumstances is not only justifiable, but imperative, and is a serious and laudable duty—after repeated gentle reproof, friendly counsel, and caution; in other words, "after the first and second admonition."—F. E. D.

ANSWERS TO CORRESPONDENTS

BY THE EDITOR.

[Correspondents must not think their queries neglected because there is some delay in noticing them.—EDITOR.]

S. L. V.—A brother marrying out of Christ while recognising such an act to be against the law of Christ, undoubtedly places himself in the position of a sinner. If he repent and confess his sin, the only course open to us is to receive him, leaving to Christ the question of whether his sin has been a wilful sin in the sense of Heb. x. 26. There is a sin unto death, but it is not for man to pronounce such a fearful verdict. (See remarks on forgiveness of sin in *Christadelphian* for January, 1894, page 68).

B. A. N.—Paul did not “justify himself by the law” when “he went into the temple and purified himself” (Acts xxi. 26). He merely took a step calculated to show to the Jews that the report was not true that he (verse 21) taught all the Jews that were among the Gentiles to forsake Moses: but that he himself walked orderly and kept the law—as the apostles had recommended (see verses 21, 24). The erroneous report was founded on the fact that he objected to the Gentile brethren being brought under the operation of the law. The Jews were in a different position from the Gentiles in the matter—the law having been enjoined on them.

C. H.—There is no doubt that *δι ου* is more strictly translated “through” or “by” than by the free rendering “on account of;” yet it often happens that a paraphrase is a better guide to the meaning of a foreign word than the actual lingual equivalent itself. And this seems to be one of those cases. The instrumentality expressed in the case was more indirect than the preposition “by” or “through” would suggest, as we learn from the other facts of the case. (See the point thoroughly gone into in the *Christadelphian* for January, 1893, page 19).

J. W.—The statement in 1 Samuel xv. 35 (that “Samuel came no more to see Saul till the day of his death”) undoubtedly means that he never visited him again, and not that he came to see him on the day of his death. The narrative shows Samuel in the background ever after. Saul’s visit to the witch of Endor to “bring up Samuel”

in the sense of her art, could not be considered even an interview with Samuel, still less a visit from him, since Saul saw Samuel not, but had to ask the woman’s description of the spectral figure she saw (reflected from Saul’s own brain) before he identified him. And even if Samuel had been actually there, it was not a friendly coming to visit Saul in the sense referred to in the passage quoted. Nor was it on the day of Saul’s death, for it was on the “morow” that Saul was among the slain.

B. A. N.—It is a first principle of the truth that Jesus, at his first appearing among men, was of the identical flesh of all men—the flesh derived from the condemned transgressor in Eden. His mission required that it should be so, both that he should conquer sin morally by obedience (which he could not have done in “pure flesh,” as Renunciationism teaches), and that he might nullify its hereditary condemnation by offering it up in sacrifice on Calvary as required. Those who teach otherwise unwittingly make void the sacrifice of Christ. They intend to honour Christ perhaps: but it is only as Peter honoured him in saying, “Lord, this shall not be unto thee,” which evoked the Lord’s prompt rebuke: “Get thee behind me, Satan.”

“EVERY TREE OF THE GARDEN.”

C. W. A.—That “every tree of the garden” did not include “the tree of life,” is evident from the considerations that have already appeared in the *Christadelphian*. It is evident also from a comparison of the terms of allusion. Thus in Gen. ii. 9, “every tree” is mentioned first, and then follows “the tree of life ALSO, which is in the midst of the garden”—which shows the tree of life distinct from “every tree,” and standing apart “in the midst.” This was the position of the “tree of knowledge,” as appears from Eve’s response to the first enquiry of the serpent: “Of the fruit of the tree which is in the midst of the garden, God hath said, ye shall not eat of it.” The two trees evidently stood together “in the midst”—apart—and

were not included in "every tree of the garden," of which Adam and Eve might "freely eat." Adam and Eve had not touched the tree of life, as apparent from the words, "And now lest he put forth his hand and take *also* of the tree of life, therefore." Such language would have been inapplicable if they had been in the habit of partaking of the tree of life.

SPIRIT AND POWER.

A. B.—You think that the statement in Acts x. 38, that God anointed Jesus of Nazareth with the Holy Spirit and with power is tautological if the Spirit of God and the power of God are the same thing. Yes; but they are not quite the same thing. A man might be anointed with the Spirit and not with power, as in the case of David, upon whom, on the day of his anointing by Samuel, "the Spirit of the Lord came from that day forward" (1 Sam. xvi. 13), and who was yet not endowed with power to work wonders, like Elijah and Elisha. It is not strictly accurate to say that the Spirit is the power of God. Power results from the action of the Spirit, but is separable from the Spirit itself, which can be quiescent. The Spirit is the primary and eternal element. The character of its manifestations are according to the will of God, as Paul declares in 1 Cor. xii. 2. It may take the form of power to cure disease, or to speak with tongues, or to prophesy; or it may take the form of power to discern and utter wisdom merely. Jesus was anointed with the Holy Spirit in measureless bounty, and with power to work all manner of "miracles, wonders and signs" which God did by him, as Peter declared on the day of Pentecost.

TRICKS IN TRADE.

J. C.—"Tricks in trade" are undoubtedly inconsistent with the righteousness which God looks for in His people. They are condemned in Deut. xxv. 13-14, and these explicit words are added: "*All that do such things, and all that do unrighteously, ARE AN ABOMINATION unto the Lord thy God.*" If some say we are not under the law, we must remember that it is part of apostolic sainthood to "do by nature the things contained in the law" (Rom. ii. 14), and that "the righteousness of the Lord is fulfilled in us if

we walk not after the flesh but after the Spirit."—But a servant is not responsible for all that his master may tell him to do or say or write. It depends upon the character in which the servant may act. A servant may not lie for his master in the sense of appearing to speak for himself as of himself, but he may deliver a message as from his master, or write a letter or an invoice to his dictation without reference to whether the thing said be true or not, of which the servant cannot always be judge. His part is limited to the faithful performance of the service he has undertaken. If this sometimes become connivance in wickedness, a servant of Christ would have no alternative but to refuse. If he explained his reason, it would probably increase his employer's respect for him.

"SEED AND SEEDS."

S. H.—Whatever may be thought of the stress that Paul (in Gal. iii. 16) lays on the word "seed" being used in the singular form in the promise made to Abraham, in view of the fact that the plural form of the word is never used to denote posterity, it cannot be denied that what he says is true; namely, that the plural is not used in the promise, and that the singular form employed is applicable to an individual seed, as illustrated in that other promise: "Thy seed shall possess the gate of his enemies" (Gen. xxii. 17). We may not be able to say why Paul made use of such an argument; but the argument is in harmony with the facts; and we cannot forget that his mind was, by the Spirit, so interlocked with the sense and meaning of the Spirit in its ancient recorded utterance as to be able to accurately discern significances invisible perhaps to mere outsiders. Abraham had many seeds in the family sense; for the sons of Keturah founded tribes and nations in Arabia. The singular form of the noun covered the one national seed and the one personal seed in the same way that in another prophecy, the one national "son"—"Israel my first-born"—covered the one personal son—first-fruits—who was also brought out of Egypt.—Of course, the "scholars" have a shorter cut out of the apparent difficulty. They make Paul a pedantic blunderer in the case—a conclusion which suits their carnalities well.

But it is impossible to harmonise such a conclusion with the thousand and one facts on the other side.

SINGING AT PUBLIC LECTURES.

A. McA.—There is no scriptural precedent for "singing at public lectures"; but this is not necessarily a reason for its abolition, because the scriptures have given us no guidance as to particular modes of procedure in assembly, nor have they given us illustration of apostolic habit in a state of things to which apostolic habit could not stand related. We live in a state of society in which Jesus is recognized as Lord, though his laws are not obeyed. The apostles operated in a community where he was entirely rejected. We go to the public to show the real truth of what they profess to believe, and to exemplify what they ought to do by their profession, whereas the apostles particularly aimed to prove that Jesus was Christ. There can be no hard and fast rule in the matter. It is part of the service to which God calls men by the gospel, that they should sing and pray; and where a number of His servants unite to exhibit His invitation to the unenlightened though professing public, there seems no reason why they should not, as Paul and Silas did at night among the prisoners of the Phillippian jail, "sing praises unto God" (Acts xvi. 25), and thus illustrate one branch of duty. But where at a lecture meeting, the only believers may be perhaps the chairman and lecturer, such an illustration might not be practicable—in which case, it would be well omitted. There is always the difficulty of appearing to invite the unjustified public to an exercise in which they are not qualified to take part. Still, it might be better to encounter this difficulty, and trust to subsequent understanding, rather than to impoverish the work by an entire abstinence from the refreshing privilege of praise and prayer. Much depends on the circumstances. Sometimes, it might be best to limit such exercises to the reading of a chapter and the offering of a brief opening and closing thanksgiving. We shall presently be out of this wintry weather, and see the whole earth basking in the sunshine of God's manifested favour—with praise on every tongue "when the peoples are gathered together and the kingdoms, to serve the Lord."

To be glad with people for no other reason than that they are glad, is a form of sympathy that belongs to the house of Christ alone.

BORROWING and sorrowing are nearly related. If you must make the dangerous experiment, be in haste to take out the sting by doing that which the Spirit of God tells us the wicked do not do. (See Psa xxxvii. 21.)

CEASELESS PRAYER OF THE SORT PAUL DID NOT INCULCATE.—In the Convent de Picpus in Paris, since the execution of Louis XVI. and Marie Antoinette, prayer has been offered day and night for the release of their souls from purgatory. Two nuns, who for that special purpose assume robes of blood-red colour, pray during one half-hour to this intent, being then relieved by two others; and so on day and night, without a single moment's intermission. So it is said in a paper called the *Ha'porth*.

RUSSIA IN THE BLACK SEA.—"What Power owns the Black Sea," is a question which has been lately propounded. The small Powers located on the Danube, Servia, Bulgaria and Roumania, proposed to have war vessels of their own. But to this proposal Russia decidedly objects, and declares that she will seize and confiscate any she meets with, and avers that the Black Sea belongs to herself and Turkey only. As the Turkish war vessels are lying rotting in the Golden Horn, and are never likely to be called for again, the Russian power has a clear sea for her own war vessels, which, though, for the most part small, are numerous and well equipped. For the purpose of her intended descent by-and-by upon Constantinople, however, she requires at least one large ironclad ram of tonnage and power which will be invincible. She could not get such a vessel through the Bosphorus, if built abroad, on account of a treaty which forbids it, so she is having it made and fitted and forwarded in sections and parts, to be put together on arrival at one of the Black Sea ports. The following cutting from the *York Evening Press* of 23rd November, 1892, gives some details: "There is at present on transit through Hull a set of large steel castings, manufactured at Sheffield for the Russian ironclad *Three Bishops*, which will be an extremely formidable addition to the Black Sea fleet, being of between 13,000 and 14,000 tons displacement. The ram piece has been cast in three pieces and fastened together, and weighs on the whole 40 tons; the prow piece weighs 10 tons, and the rudder, which is 14½ feet wide and 20 feet long, weighs between 10 and 12 tons, and is said to be the largest ever made in one casting. The castings were conveyed to Hull on the Midland and Hull and Barnsley Railway systems by special. The process of carrying these masses of machinery involved the blocking of both lines of rail, consequently Sunday was the only day upon which they could be carried. They were conveyed on special waggons. Although one line only was used, the great pieces of steel were so unwieldly as to overhang the opposite railway track. In order to get them to the Sheffield goods yard, special provision had to be made. Strong drays were used, and the services of as many as eight of the finest dray horses in the stables of the Midland Company were utilised in drawing each piece to the yard. The passage on the railway occupied about eight hours, and a pilot engine preceded the train to guard against accident."—E. G.

The Christadelphian.

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

JUNE, 1894.

The pressure of various matters has for several months past interfered with the usual contents of the *Christadelphian* in this department and with the commencement of the promised articles on the law of Moses. The pressure is nearly off, and, after the issue of the next (and last) number of *Good Company*, we may hope it will be entirely so.

Many matters of moment are transpiring in the political world. Next month will probably permit a return to their consideration. Meanwhile, we give the first place to the deeply interesting communications to be found below with reference to the Jews and their affairs.

THE JEWS AND THEIR SUFFERINGS.

A Russian paper, called the *Kraj* (quoted by the *Jewish Chronicle*) gives a terrible picture of the distress prevailing in the South-Western (Russian) provinces, in consequence of the influx of Jews who have been expelled from the East and Centre of the Empire. In Werouchef, for example, Jews are daily to be seen falling dead in the streets from starvation. The streets of Wilna are crowded with Jews, who do not know in the morning how they are to get something to eat, and in the evening where they are to rest their heads. How can new comers fight the battle for existence, when the artisans who have long resided in the city cannot find work, and tradesmen cannot cover their expenses? For the Jews in Wilna existence is a living death, terrible to contemplate."

A correspondent of the *Pall Mall Gazette* writes that students of the Jewish faith are not allowed to take a degree, though they may have passed the most brilliant examinations; or, if a degree is granted, they are forbidden to practice. Those who exercise a profession—doctors, lawyers, dentists, professors, &c.—have to wear Jewish prenomens, as they are registered in certificates of birth, Moses, Aaron, Isaac, Levy, &c., and what not. General Klegels has ordered, without appeal, that every Jew should wear his original name, whether in private, on visiting cards, or in public life, on signs, letter-headings, bills of exchange, &c. A non-compliance with the order involves a confiscation of illicitly stamped property, besides a heavy penalty.

Even in Canada, under the British flag, whose folds are supposed to secure equality for all people under it, this is how the Press in Quebec (the French part of it) speak of the movement among the Jews to obtain naturalization in the dominion.

"We are of opinion that it is, if not Christian, at least very wise to act in such a way that the Israelitish weed may not invade Canada. This is the time to rid ourselves of them politely and without violence; it is not necessary to wait until they are sufficiently numerous to oblige us to organise great battles, as they have done in Australia, in order to fight the scourge of rabbits. Beware of the Jew pest. Let us send these people back to Palestine."

The Monteur adds that the Jews are rapidly invading every country, and that wherever they take root, like bad herbs, they grow strong and vigorous. "It seems to us," says *The Monteur*, "that we have enough scourges of all kinds in our political affairs, and that we can do without this new pest. If it is true that here all religions are free, certain classes of individuals at least ought not to be tolerated any more than the Moguls. These are refused every civil and political right. We ought to do the same thing with people who are still more dangerous than they. If we cannot prevent all these beggars from becoming millionaires, it seems to us that we ought at least to endeavour to crush the serpent while it is young. Let us refuse them every kind of civil and political influence, and that will delay for some years at least the hatching of the tainted germ which threatens us."

AFFAIRS IN JERUSALEM.

The *Daily News*, commenting on the new firman just issued by the Sultan granting permission to make further excavations at Jerusalem, says it has a meaning beyond antiquarian interest.

"It would seem," says that paper, "that Jerusalem is in a flourishing condition. This may, perhaps, be only in a comparative way; it may not be going ahead like a town in Central Africa where diamonds are plentiful; but there is no doubt that it is progressing. The proof of this is found in the statement that building is going on rapidly without the walls, and the value of ground is, in consequence, rising. This is the case more particularly in the north and west sides of the town. The railway station is on the west, and that will cause building in that direction. Luckily, on the eastern side, where so many sacred cities exist, the deep ravine of the Kedron is a serious obstacle to houses or streets. It is this building which has led to the application for the Firman. There are a number of problems connected with the ancient typography of Jerusalem, particularly in relation to the walls, which has not as yet been cleared up; and it is important to have explorations made before the ground is covered by houses." The work has been entrusted to Mr. Frederick Jones Bliss, who has lately concluded the examination of the mound called Tell-el-Hesy, the account of which, under the title of "A Mound of Many Cities," has just appeared. He is already in Jerusalem, and will commence proceedings without delay. Letters have been received at the office of the Palestine Exploration Fund, from Jerusalem, about the large party that is now visiting the Holy Land. The Bishop of Worcester and Canon Tristram are with the party, and the Canon, who is on the Executive Committee of the Palestine Exploration Fund, has delivered

some most interesting lectures to the party at Jerusalem on its archæology. These lectures were delivered at the various sacred spots, with which the Canon is familiar owing to his many visits to Palestine."

Mrs. Davies writes to us from Jerusalem, under date May 6th, as follows:—

"I have only a few moments to write, and I want to tell you what every one is rejoicing over. Perhaps you already know that Mr. Rothschild has purchased the Jaffa-Jerusalem Railway, and will soon commence to build a branch railroad to Egypt, and also one to Haifa. Many poor starving Jews will now find employment, and be well paid. The new Damascus Railway must be finished to the Jordan by the first of September next. Baron Rothschild has purchased a large tract of land in Galilee, I believe, and when the Jews are permitted to come, they will find homes there.

"I hear that the Society called 'The Lovers of Zion' have decided to send a colony of Jews from Jerusalem to commence farming on the large tract of land which they bought last year in Bashan. There are about thirty families here who came two years ago from Kurdistan, splendid people they are, but about the poorest and most distressed people I know here. They are practical farmers, and will be rejoiced to go to Bashan to commence farming. Dr. D'Arbela will do all in his power to get these people a home in Bashan. I have offered my tent for shelter until houses can be built. The French Admiral and twenty-five officers of his suite have been here one week. They are staying at the French Hospice, the Casa Nora. They are very quiet. I met them in the street last week, when they were being escorted by the Turkish soldiers, and about a thousand people. I have never seen so much gold worn before as covered the bodies of these officers. I think they are making a great impression upon the Orientals. I am told that more than thirty French officers will visit Jerusalem after these leave. The Russians were not allowed to land at Jaffa, and were obliged to go on to Athens. No one seems to form any idea of what their business can be here. The Arabs say 'They come to look.'

"We have been having fine showers, and the crops are exceedingly good. The Bedouins are selling their wheat at a very low price, and the poor are thanking God for the blessing.

"My health is improving under the kind care of Dr. D'Arbela and his noble wife. Never have I received such kindness from anyone, and I cannot express my gratitude to God for such friends. And they are kind to every one else, *noble Jews*, Christians at heart. The doctor says 'that nothing like the Lord's prayer was ever written by mortal man.' Many Jews believe in Christ, but they have no faith in those who call themselves Christians.—I am gathering and pressing flowers, and I hope to be able to finish my work which is ordered soon. It is a great deal of work to walk many miles and take care of my flowers, but, thank God, I am getting stronger every day."

Writing on March 26th, Mrs. Davies says: "It is several weeks since I have been able to write. I have been very ill. I had only such care as my

neighbours could give me, and they were suffering also. I was alone every night. I had begun a systematic work with the clothing. I went to the houses and took the names, ages, and wants of the poor family, so that nothing unnecessary might be given. I felt a great responsibility in this work, and tried to do the best possible thing. I could trust no one to do my work. Many offered their services, but I was not in a condition to advise. Now I am better, thank God, and my dear friends, Dr. and Mrs. D'Arbela, will help me and advise me how I shall do what is for the best. I have been able to give bread and coal to seven families all winter, and have some money in hand to pay rents for the coming year. We have had more tourists during the month of March than was ever known before. There has been no place for them. Everywhere one looks one sees the white tents perched on hills and in valleys. It is said that the interest in Palestine increases every year.

"Last Sunday I went with my neighbour's children to walk a little in the back street. I sat down, and I saw a poor old woman coming. She is the widow of a once wealthy Russian Jew, who died broken-hearted. Her name is Rachael Risky. She has one son only, but he has gone to America. He has suffered much there with the starving people, and could do nothing for his family. I did not know her at first, but she knew me, and gave me a little Purim cake which she had in her hand, wrapped in white cloth, saying, 'You are my mother. You have given me bread all winter. We could not help meeting together.'"

Writing again, April 11th, Mrs. Davis says:—"The Jews have begun to believe that all the Christians in the world are *not* 'Jew haters.' They seem surprised they have such friends as the Christadelphians. I have no words to express to you the deep gratitude of the poor people who have been benefited by your labour of love. Everything has been given from the house of Dr. D'Arbela. Mr. Rothschild keeps his agents to see who the needy and deserving ones are. Nothing is wasted. It is great kindness on the part of Dr. D'Arbela and his wife to open the doors of their beautiful home for these poor naked people, and allow me to come and distribute the clothing in his sitting-room. No Christian in this country would have given me such a privilege. He has been present to talk to them all in their own language, which I cannot do. Dr. D'Arbela and his dear wife have been *more* to me than brother and sister. They have sent all my medicines, and *all my food* from their own table for weeks, and have done everything possible for my recovery. A lady who came to see me (she is at the head of the English Mission) asked what she could send me to eat and help towards my recovery. I told her that I wanted for nothing, that all my wants were more than supplied. She seemed puzzled and asked, 'Who is such a kind friend to you.' I told her who it was, and she was quiet for several minutes, and then said, 'And he is a Jew.' She appeared to be amazed, and said, 'Mrs. Davis, I think we do not *know* the Jew.' She said, 'My Saviour was a Jew, and there was never any like him. The Bible is from the Jews, and there was never a book like this.' She left me in a very thoughtful mood.

"The Russian Consul is preparing to receive

eighteen hundred Russian men-of-war and as many French. The Russian Admiral will arrive first. In the Russian grounds, which are very beautiful, they are preparing for a grand reception. Everyone is at work making it as attractive as possible.

"Many thanks for the April number of the *Christadelphian*. I read first the 'Sunday Morning.' It is all the church I have, and all I want. It is full of good things, and I always read it to my neighbours and others, who are as much interested as I am. Last Dr. D'Arbela has it and always reads it. He is a great favourite here. He says that Baron Rothschild told him when he was in Paris six months ago that 'there were in the city of Paris 50,000 Russian refugee Jews, and that he was providing for all who could get no employment. And he said he could not allow them to go about in rags as they do in Jerusalem.'

"The boxes sent to all consuls are now opened and inspected. The American Consul had a box sent from New York, which arrived at the Custom House two weeks ago. In this box was a gun, which cost £10. It will not be delivered. Mr. Wallace has sent to Constantinople to know what action he must take in the affair. Never before has such things been done. Turkish officials are suspicious of everyone. All the missions have the same trouble. I think the Russians or any other Power would be gladly received here by nearly everyone, Arabs also included. Crops are good, and the weather is fine. The work on the aqueduct is progressing well. It will be a happy day when this beautiful water reaches Jerusalem."

Writing again April 17th, Mrs. Davis says:—"To-day we have finished the distribution of the clothing to the poor naked people, and I only wish every generous giver could have seen with what thankful hearts these things were received. They were grateful for the least article. It was mostly given to poor Russian widows and wash-women with children. The shawls were a rich blessing to them, such as they never had. The only sad part was that so many poor souls went away disappointed. To distribute charity properly requires patience and hard work. But willing hands have done the good work, and there are many thankful hearts to-night. Dr. D'Arbela wished me to allow the clothing to remain with him until this Passover week, or the week before Passover, as at this time the poor appreciate such blessings more than usual. I will enclose a note which the Doctor has just sent to me and which I wish you to see. He says that most of the clothing sent will be of service for ten years. Nearly all of these poor men work for one franc a day; this will buy rice for four or five persons, but leaves not one penny for clothing. The clothing worn by men, women, and children have been worn night and day for the past two years. All are covered with vermin. They cannot be washed. They would not hold together. We see nothing but rags and patches. The men are a fine-looking people, with real Jewish features, but pleasant and mild. You see I can write about nothing else, and last night I dreamed of giving out clothing to the poor naked people all night." [Other four boxes have been despatched from Birmingham during the month.—EDITOR.]

If you are miserable, you will find a cure in trying to make other people happy.

"A MERCIFUL man is merciful to his beast," how much more to his fellow mortals.

"NOT THE SLIGHTEST HOPE."—"I have not the slightest hope that the world will ever conform to the teaching of Jesus. 'Resist not evil' is a maxim that cuts at the root of trade, and the life of nations. Tried by any such standard as that imposes, the whole fabric of what is called society must come to the ground. 'Blessed are the meek' is a word that strips society stark naked. The 'secret' of Jesus, as I understand Him, is renunciation; the secret of the world is selfishness. The things are utterly irreconcilable. As an outside observer, I sometimes find it appalling to witness the shifts and tricks and dodges by which some of the people who take the name of Christ try to rig up a truce between the two."
Hull Caine.

THE GROWTH OF HATRED.—Hatred, says M. Dumas, shows itself now in universal irony, backbiting abuse, and malicious lies. Cannons are pointed across every frontier, revolvers are in every pocket, and vitriol is ready to be slipped into the milk cans. Go into the Parliament, and you will see deputies shaking fists in other's faces. Go into the churches, and you will see faction fights. German soldiers swear to their Emperor to fire on their own brethren. The French clergy are hoping for the old Pope to die soon because he preaches peace and obedience to the civil law. They want one to be elected who will hate even as they do. Hatred is no longer kept for foreigners alone, but is vented on men of the same race, blood, and family. Married couples never before mutually hated each other as they do now. Marriage is no longer a blessed tie. The family falls to pieces. The man despises the woman, and the woman holds the man in contempt when she does not loathe him. Love has flown from the world. We have the comforting assurance that excess of evil will lead to good, and the world will wake up to see the ugliness of hatred, and love will be counted the right thing. (Poor hope, M. Dumas.—Ed.)

READING THE "CHRISTADELPHIAN."—In a recent letter, brother Caven, of Dalbeattie, says: "I had a talk with some brethren at Irvine, on the best way of seeking after truth. It was said 'why not begin at the beginning as one would do with a friend's letter?' Brother Dick, of Kilmarnock, said, 'Well there is one book I begin at the end, viz., the *Christadelphian*. Well, brother, it is the same with ourselves, we like to see how family affairs are going on first. So we begin with the Intelligence. Here we would say Amen to brother H. I. Morgan's letter of Sydenham, New Zealand (November.) Then we take 'Ecclesial Visitor,' 'Signs of the Times,' 'Answers,' 'The Day of His Coming' (oh, glorious day), then 'Thoughts and Thoughts,' by brother Welsh, very good; 'Sister to Sisters,' sometimes splendid; 'Sunday Morning,' always rich; 'Meditations,' health to the bones, and our beloved brother Thomas's articles, 'A.L.' altogether. Yes, my brother, in the words of brother Morgan, 'Go on strong in the Lord.' In the name of all that is true, pure, and lovely, and of good report, put, too, more strength, and use the broom. For, oh, the anguish of not being right in the day of his coming. Therefore, with joy we eat 'Sunday Morning,' 'Thoughts and Thoughts,' 'Meditations,' &c., as little wafers, to fill up the mental stomach when not feeding on the great joint, the Oracle, the Bible, Jehovah's glorious word to man."

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.—Monday, August 6th (brethren and sisters only). Tea at 5.30; Meeting at 6.30; to close soon after 9 o'clock. *Suggested Subject*: "Why is suffering appointed as the present lot of the brethren of Christ?"

LECTURING APPOINTMENTS FOR JUNE.—*Brother Roberts*, 3rd, Hednesford; 10th, Birmingham; 17th, Nottingham; 24th, Birmingham; July 1st, Leicester.

SUNDAY SCHOOL.

June 3rd, Recapitulation; hymns pp. 105, 110, 10th, Recapitulation; hymns pp. 111, 113. 17th, Written examination; hymns, pp. 114, 125. 24th, Quarterly Address; hymns, pp. 121, 127.

BIRMINGHAM MISCELLANIES.

Sister Bellamy has removed from Bristol to Birmingham, and is a welcome addition to the Birmingham ecclesia.

Correspondents will please take notice that brother John Todd has removed to 32, Rupert Street (Birmingham), where letters in future will find him.

Lectures were delivered in the Mary Street Board School, on Monday, April 23rd, and Monday, April 30th, by the two brethren Challinor, alternately: 1. "A Divine Government"; 2. "Life and Death."

Some changes having led to the Nechells Hall district meeting receiving notice to quit, the brethren have secured the use of the Cromwell Street Board School, at which their Monday night meetings will in future be held.

On Wednesday, April 25th, a tea meeting was held at the house of brother Davis, Moseley Road, in connection with the Stratford Road district. There was a good attendance, and a hearty enjoyable evening spent in the usual profitable way—singing and speaking. Brother Horsley presided.

We have lost sister Annie Marston through her union in marriage with brother A. Macdougall, of Kilmarnock. The marriage took place in Birmingham (not in church or chapel), and before the departure of the happy pair, about 50 of the brethren and sisters took tea with them in the Garden Room, at 64, Belgrave Road. A number of brief appropriate addresses were delivered during the evening.

Visitors at the table during the month have included sister Randles, of Swansea; sister Crawley, of London; brother Dawes, of Rugeley (who also exhorted and lectured); brother and sister Worth, of Liverpool; sister Webb and brother Hughes, of West Bromwich; sister Osborne, of Tewkesbury; brother and sister Fenn, of Sheffield; sister Thomas,

of Nuneaton, brother Chandler, of Bourton-on-the-Water, and, perhaps, others who may have been overlooked.

During the month, four additional boxes of (mainly second-hand) clothing have been despatched from the office to Mrs. Davies at Jerusalem, for distribution among the needy Jewish refugees. These boxes have been made up from parcels sent from various parts of the country. What a change from Solomon's time—for the Jews to be refugees in their own city, and having thankfully to receive cast-off clothing from the ends of the earth. Truly the words of God by Moses have been fulfilled. There are other words, however, which will bring another great change, when not only at Jerusalem, but in every land, God will get them praise and fame where they have been put to shame (Zeph. iii. 19).

The usual ecclesial Whit-Monday tea meeting was held on the 14th of May, when there were visitors from Acock's Green, Bourton-on-the-Water, Burton-on-Trent, Derby, Grimsby, Liverpool, London, Matlock, Nuneaton, Rugeley, Sheffield, Walsall, and West Bromwich. There was a large company. Brother Roberts presided, and introduced the subject, showing that there was much more revelation than the merely casual reader of the Bible was aware as to the nature of the Kingdom of God, and the modes, methods, and objects of the world's life during its coming ascendancy. A number of speakers acceptably followed in the same strain, including brother Creed, brother John Todd, brother Powell, brother James Allen, brother Hughes (of West Bromwich), brother Shuttleworth, &c.

Death has taken two of our number during the month:—Sister Clark, of 94, Great Tindal Street, and sister Newman, wife of brother T. L. Newman, of 143, Linwood Street, Handsworth—both sorely missed in their respective circles: particularly sister Newman because of her long standing in the truth and excellent reputation as a sister in all relations. Much sympathy is felt for brother Newman. All feel the loss, but none so much as he. The comfort is the same to one and all—that life as well as death is a law to which the sons and daughters of God by faith is Christ Jesus stand related.—Sister Newman was interred in the Smethwick Cemetery on the 5th of May, and sister Clark in the Witton Cemetery on the 23rd of April.

A number of the members of the Sunday afternoon Bible class (conducted by brother Hall) took tea together in one of the rooms of the Temperance In-

stitute, Corporation Street, in the beginning of the month of May. The object was to specially exercise each other in the ways of godliness, with a view to future usefulness. The members had each selected subjects, which, with their names, were put into a hat and drawn in the following order:—Brother James Hill ("Salvation"); brother Harry Golder ("Wisdom"); brother Paul Coleman ("Light of Life"); brother Arden Hill ("Children of Light"); brother Harry Thompson ("Immortality"); brother Fred Davis ("Exhortation"); brother W. Swingewood ("God"); and Mr. H. Hallam ("Future Life"). The meeting was thoroughly enjoyable (brother Hallam presiding), and the members separated with the purpose of meeting again another day, if God permit.

THE WAYS OF A "CONVERTED JEW."

Brother Campbell, of Glasgow, writes as follows:—
 "Please see the enclosed newspaper cutting in reference to brother Gensberg, the substance of which has probably been made known to you already. He was with us in Glasgow for several Sundays, but we learned that he had been preaching in a town near here under the auspices of the Methodists, and had joined in their services, addressing the people as "brothers and sisters in Christ," and finally requesting, or having requested for him, a good collection. (Vide handbill herewith.) I spoke to him on the subject, but he denied he had received any money. On a subsequent occasion the matter was recurring to, and he then became very abusive. It was thought better he should be suspended from fellowship until a more satisfactory explanation should be forthcoming; but meanwhile he appears to have been carried off to Birmingham by the police. If you think it desirable, perhaps you will mention his case in the *Christadelphian*."

The Newspaper Cutting Referred to.

THE CONVERTED JEW FROM JERUSALEM.—At the Aston Police Court, Birmingham, yesterday, Harry Gensberg, painter, 17, Brown Street, Glasgow, was charged with deserting his wife and family on 11th April, whereby they became chargeable to the Aston Guardians. It was stated that he left his wife and children in Aston without any means of subsistence, and after visiting several places he went to Glasgow and took lodgings at the address mentioned, passing himself off as a single man. During his stay in Glasgow he conducted services, describing himself on the bills as a converted Jew from Jerusalem. He was sentenced to one month's imprisonment, with hard labour.

(The handbill referred to, having blanks to be filled in with the pen when the "convert" wanted to get a meeting.)

(Blank for Church, Chapel or Hall). Mr. H. Gensberg (Converted Jew from Jerusalem), will preach in the above place, on (blank for subject).
 Morning— o'clock. Subject:—"That Jew, who and what is he?"
 Afternoon— o'clock. An address to children, teachers, and parents. Subject:—"The Conversion of Two Jews."
 Evening— o'clock. Subject:—"The Misery of the Destruction of Jerusalem." On Mr. Gensberg will deliver a lecture on Jewish Feasts, Trumpets, Tabernacles, Hamans, and Passover. The Sacrifice, Shedding of

Blood, Circumcision, Entering the Holy of Holies, Day of Atonement, and Fasts, throwing much light on the Scriptures.—These lectures are endorsed by the Clergy and the Press throughout the United States and United Kingdom. Mr. H. Gensberg is a good linguist, an able speaker, well versed in Bible subjects, and an expositor in all that relates to the Rabbinical teaching.—A collection at each service and Lecture.

FROM A STRANGER'S POINT OF VIEW.

Mr. D. M. Logan, of Moura, Albury, New South Wales, writes an interesting letter, from which the following are extracts:—

"Here are a few memorandums just to show you that there are others in the world, who, through different circumstances and training, have been led into much the same views of truth as you hold. Many years ago, I heard you in your celebrated debate with E. Hine, in Exeter Hall. . . . I heard you were a Christadelphian—I had never before seen a specimen of that denomination, and I felt a profound respect for you, when I saw you had the Bible at your finger ends, and knew how to use it to advantage. About three months ago, I went for the first time in my life to a Christadelphian meeting in Melbourne. I heard a lecture, and afterwards spoke to the lecturer. I told him I was a Presbyterian, I had never been to a Christadelphian meeting before; didn't know their special tenets; but if what he had given was a general resumé of the belief held by Christadelphians, I was to a very large extent in agreement with what he had said.

"I am in my 49th year. About 26 years ago I got started to read the Scriptures for myself, and was surprised that many things didn't turn out as I had been taught; but I determined to go on, asking Him who instructed the writers of the books to instruct me in the meaning. I was determined not to be put off it. Many a time I had to face a stone wall of difficulty, because if one asked ministers or others about difficulties one often got worse into them, or was told that these things were a mystery!

"Well, the Lord's pre-millennial advent was the first thing to come out clear; then the resurrection, and the non-immortality of the soul; the reality of the soul, spirit, &c., and many other points in connection therewith. Only lately, I read your last year's lectures on the Lord's return, and can agree with most of it, and enjoyed them immensely. . . . I'm not at one with you, so far as I can see, re the question of the devil. But I'm reading your *Christendom Astray* at present, and may be able to understand your position better when I get through it. There are several Christadelphians in Albury, headed by a Mr. Dinsmore, with whom I've had a chat. But I travel about chiefly through Victoria, and am not often at home. But my travels bring me in connection with all sorts of people, and I have many opportunities of speaking of Scripture subjects. Of course I do not believe in eternal torment, or torture either. Neither do I credit the restitution of all—universal salvation—eternal hope theories—but believe in eternal life in Christ for his own to be enjoyed in this earth, and destruction to those who are not worthy of eternal life. I think you have not

done justice to *Tartarus*, but speak of it as "the grave" somewhere in your writings.

"However, I can shake hands with you, and wish you God speed in your great work."

THE RESPONSIBILITY TROUBLE IN LONDON.

Brother Owler, on behalf of those in association with brother Andrew, sends a communication in which he says:

"The doctrine which you designate as new has been held by many brethren for the past 30 years, and was set forth in the *Declaration* (prop. xxxi.) until altered in 1893. Our basis does not contain anything explicit about 'the enlightened rebel'; the idea is imported into it, and the various sections, when taken in sequence and rightly combined, confine the resurrection to the judgment seat of Christ, to the faithful and unfaithful, the just and unjust of the household of faith."

REMARKS.—This is an illustration of the unsound reasoning by which the Scriptures themselves are forced into the service of error. We are responsible for the wording of the *Declaration* before and after 1893. We know exactly what it means, and on this point can therefore speak with authority. Brother Owler says it means (in the case of Proposition xxxi.) the doctrine now advocated at Barnsbury Hall. This is not true. The statement of the Proposition that Christ, at his appearing, will "summon before him for judgment, the whole of his professing household," was directed against the contention of those who said that *not the whole*, but only a part (and that the faithful part) of the professing household, would come forth at the resurrection. The wording of the Proposition was intended to bar the door against those who denied the judgment by representing it as a mere distribution of prizes of different value. The parenthesis with which the Proposition concludes, shows this. The Proposition was never intended to exclude the resurrection of enlightened rebels, who form no part of the household. It related only to those who are mentioned in the Proposition—not to those who are not mentioned. As to the alteration in 1893 when it came to be used for the purpose of excluding the Scriptural rule of responsibility, it became necessary to make the slight verbal alteration appearing in the edition of 1893, by which it reads, "the whole of those who are responsible to his judgment."

If any one doubts the correctness of this explanation, and is of the opinion that the paragraph was intended to exclude the resurrection of enlightened rejectors, we have but to refer them to the whole current of Christadelphian literature for 30 years past (including brother Andrew's own publications). There is scarcely a volume of the *Christadelphian* during all that time in which the doctrine of the resurrection of enlightened rejectors is not pointedly recognised as the teaching of revelation. Let a single volume suffice. In vol. 1870, page 3 (the very first one we search), Dr. Thomas, in his letter to the *Rock*, defining the teaching of the Christadelphians, says, in par. 14, "They teach that it is knowledge that makes responsible, so that man that is in honour and understandeth not is as the beasts that perish." In the same volume, page 120,

in answering a question, we ourselves speak thus: "The words quoted from John xii., on which the foregoing questions hinge, prove the resurrection of a class who are neither the faithful nor unfaithful servants of Christ, but the simple rejectors of his word, and who are therefore appropriately styled by our correspondent a third class." It would be possible to quote much in the same strain, but one quotation is as strong as twenty. It is a sufficient rejoinder to brother Owler to say that the doctrine of the non-resurrection of enlightened rejectors was not "set forth in the *Declaration* until altered in 1893," and that his deduction to the contrary from the *Declaration* recognising the presence of "the whole professing household," is on a par with the argument that extracts a similar conclusion from the command in Psalm l., to "gather my saints together unto me." We must suppose that brother Owler honestly imagines that his impression is correct, but it is not so satisfactory to hear him say, "Our basis does not contain anything explicit about the enlightened rebel: *the idea is imported into it.*" What the basis says is this: "Resurrection affects those only who are responsible to God by a knowledge of His revealed will—that ALL THESE, just or unjust, faithful or unfaithful, will be raised from the dead," &c. This is an "explicit" recognition of the knowledge of the revealed will of God as the ground of human responsibility. It was intended to mean this, as brother Andrew plainly teaches, in *Jesus Christ and him crucified*. It is now denied that men are made "responsible to God by a knowledge of His revealed will." It is now denied that men who know his revealed will and refuse to submit to it will be raised from the dead, unless they have been baptised. It is of course possible for honest men to change their minds, but it is not nice when they try to make it appear that they have not changed their minds, and that others have done so who have been of the same mind for 40 years.

The rest of the communication relates to details of the heated meeting, at which a confused vote was taken on the proposal to re-affirm the doctrine avowed in the basis. As these are unimportant, and would only lead to rejoinder on the part of those who might wish to give a different version, we think it best to withhold them.—EDITOR.

Brother Guest requests the publication of a circular which has been issued by twelve brethren and sisters who dissent from the position taken by the official brethren of the Gresham Hall ecclesia. So much of it as is of merely local application may be omitted without detriment. The principal feature of the circular is the endeavour to show that disbelief in the resurrectional responsibility of enlightened rejectors is not incompatible with the printed basis of the ecclesia. This endeavour takes the following form:—"Section 19 excludes the 'resurrection of heathen,' a term applicable to all out of Christ, and section 9 states that Christ was 'raised from the dead in consequence of his perfect obedience,' and that thereby 'a way was opened from the grave for all who avail themselves of his covering name in the appointed way.' The unbaptised do not 'avail themselves of Christ's covering name,' and therefore no 'way from the grave' has been 'opened' for them, either to reward or punishment. This is our belief."

REMARKS.—The fallacy here arises from a wrong understanding of terms. "Heathen" was never used to mean the knowing rejectors of the truth, but only the utterly benighted of mankind who having no understanding are, as the Scriptures declare, "as the beasts that perish." "Heathen" was not used by those who wrote the "basis" to mean "all out of Christ," but the class popularly expressed by that term. Many are out of Christ who were once in Christ, as Christ recognises in saying, "If a man *abide not in me*, he is cast forth," &c. (Jno. xv. 6.) Even those who deny the resurrectional responsibility of knowing rejectors must admit its applicability to men who abide not in Christ, and, therefore go out of Christ. Yet if the above paragraph were correct, they would be compelled to regard such as "heathen" and excluded from resurrection.

The next fallacy turns upon the unnatural construction put upon the phrase "a way opened from the grave." By this was meant a way into life eternal. It was never intended to mean a way back to mortal life. A man can come back to mortal life without a "way" being opened. This has been shown repeatedly in the history of mankind. Men do not require a way "opening" into mortal life, for they are in that way already. Reviving for another spell of mortal life is not coming out of that way. What they require is a way opening into immortality. This is the way that has been opened by Christ, which is a way to reward only, and not punishment at all. Men do not require a way opening to punishment, for they are "worthy of" that by nature. To say, then, that as "the unbaptised do not avail themselves of Christ's covering name, which has been given for salvation, no way has been opened for their punishment," is to state the argument in terms that allow of its absurdity to appear.

It would be far better to allow frankly that the basis does affirm that knowledge, and not partial obedience is the ground of resurrectional responsibility. If some did not understand that this was in the basis or if they have changed their minds, let them say so, and not try to make out the basis to be on their side. We are happy to think that those who have changed their mind are few in number, considering the efforts put forth. The large majority in London, a majority amounting to four-fifths, if our information be correct, adhere to the truth professed from the beginning: not that majorities have anything to do with the question of what is the truth of God. But it is some comfort to see the truth make some stand in the midst of the terrible odds arrayed against it in the present benighted-state of British society.—EDITOR.

The circular makes a further effort in this form:—

"During the past few months, many statements seriously affecting the first principles of the truth hitherto held by us have been made to support wrong teaching on this subject, some of them being equivalent to affirming that we do not pass out of Adam into Christ at baptism: that the disobedience of Adam is not imputed to his descendants, and that a sacrificial death is not necessary to cleanse them from it."

"The Bible teaches that 'by one man's disobedience' all men are 'made sinners' at birth (Rom. v. 19; Eph. ii. 3); that when believers are baptised into Christ they are 'made righteous'; that they are 'justified' (Rom. v. 1) from the 'condemnation'

under which they were born (verse 18), and 'receive forgiveness of sins' (Acts xxvi. 18); and that consequently death cannot 'reign' over them for their own previous sins or for Adam's disobedience. Brethren who say that they are not freed at baptism from condemnation for Adam's disobedience are depriving Christ of a part of his work as a Redeemer, and in so doing they are partially 'denying the Lord that bought them' (1 Pet. ii. 1)."

REMARKS.—We are of course unaware of all the statements that have been made in the controversy originated by brother Andrew's new contention (for it is certainly new with him). But so far as those we are acquainted with are concerned, we cannot recognise the truth of the allegation of the opening sentence of the foregoing extract. It seems to us just the other way round; that the statements seriously affecting first principles have been made by those who are opposing the responsibility of enlightened rejectors. We refer to our pamphlet for illustration. That we do not pass entirely out of Adam into Christ at baptism is a self-evident fact when two things are realised: our physical connection with Adam: the physical nature of Christ. The Christ we are baptised unto is a glorified Christ: baptism does not give us his glory, yet will lead to our getting it. The nature we have received from Adam is a mortal nature: baptism does not deliver us from this nature, yet it will lead to our being delivered. These are themselves "first principles" and not statements "seriously affecting first principles."

As to the charge of believing "that the disobedience of Adam is not imputed to his descendants," we own to it. To believe anything else would be to prove Christ a sinner, for he was one of those descendants. And it would be to contradict what God has declared as a principle regulating His procedure towards men, that "The soul that sinneth, it shall die . . . the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son. The righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him." "Every man shall be put to death for his own sin." (Ezek. xviii. 4; Deut. xxiv. 16). Adam sinned and was sentenced to death: and we inherit the nature on which that sentence took effect. But this is a different thing from God imputing Adam's sin to us. It is testified that "God will not do iniquity." He strongly appeals to Israel on this point all through Ezekiel xviii. What should we think of holding a man guilty of an offence he had never committed? The consequences of another man's sin may come upon him—such as where the son of a spendthrift, who has wasted an estate, is born into a state of poverty: but who would dream of "imputing" the spendthriftiness of the father to the son? "By one man's disobedience many have (truly) been made sinners"—not "at birth," as the circular says, and which the Scriptures never say. They become sinners when they are capable of responsible action, and this being the result of the "nature" they have received from Adam, is traceable to "one man's disobedience." But this is a different thing from holding them to be sinners before they have sinned, and especially for a sin they never sinned—even Adam's sin—which Paul expressly recognises they are not guilty of (of course) in saying, "Death reigned from Adam to Moses over them that had not sinned after the similitude of Adam's trans-

gression" (Rom. v. 14). The idea of imputing the sin of Adam to helpless babes is one of the old monstrosities of Papalised theology, from which we have become emancipated. We are not going back to that suffocating smoke.

As to believers just baptised into Christ, it is not these to whom Paul refers when he says, "By the obedience of one shall many be made righteous." He is referring to the completed upshot of Christ's work, of course: for the circular-writer must allow that many are baptised who are unrighteous, and remain unrighteous, like Simon Magus, to whom Peter said, after Simon's baptism, that he was still in the gall of bitterness, and in the bond of iniquity (Acts viii. 21-3), and had neither part nor lot in the way of life. The many who are "made righteous" are those who are chosen at the last; and they are made so by a double process: first, their sins are forgiven, and, second, they are so influenced by the truth as to put away all unrighteousness and become the servants of righteousness, bringing forth fruit unto holiness in walking in the righteous ways of the Lord. All this is the result of "one man's obedience"; for the operative power at all stages is the work of Christ. It is "for Christ's sake" (the obedient) that they are forgiven. It is by the love of Christ constraining them that they obey His commandments and thus become righteous. It is not the result of a mechanical imputation of the righteousness of Christ, as the sects teach. God does not impute the righteousness of Christ to other men in the artificial way taught by modern theology. He imputes righteousness by reason of their faith, that is, "their faith is COUNTED FOR righteousness," as in the case of Abraham, and He ceases to impute their sins to them. But as for the righteousness of Christ, that is the righteousness of Christ and nobody else's. By reason of it we are forgiven and invited to earn a joint inheritance with him by doing righteousness in the obedience of His commandments. This is the testimony and common sense. "Let no man deceive you; he that doeth righteousness IS RIGHTEOUS even as He is righteous: he that committeth sin is of the devil" (1 Jno. iii. 7). "The unrighteous shall not inherit the Kingdom of God." "If ye walk after the flesh, ye shall die."

These simple and glorious truths are becoming obscured by the unskillful use of words and phrases which though found in Paul's epistles are capable of being wrested hurtfully from their meaning as Peter testifies (2 Peter iii. 16).

The circular points out that "the ecclesia has hitherto made this a test of fellowship." This is true; and if it is now becoming such, it is not because of any changed attitude on the part of those who believed, but because some who believed it are now repudiating it, and inviting the brethren by a determined endeavour (by pamphlet and otherwise) to depart from it; and, not only so, but are declaring the maintenance of the truth in the case to be a work of error, and "a serious interference with first principles, &c." Perhaps we have been wrong in winking at the denial of a truth that has always been recognised as a part of the Gospel from the beginning; and it may be that God in His providence is forcing us into a more prominent assertion of the fact that He will not be mocked by any of the sons of men to whom the knowledge of His sovereign will is allowed to come; but that He will require it at

their hands in the great day of His wrath. We were invited ten years ago to unite in the attitude now being taken by the London brethren, on the occasion of an Australian ecclesia having withdrawn from some on this very subject. Our answer, which appears in the *Christadelphian* for April, 1884, page 190, was as follows:—"It seems a pity to make the fate of the rejected a cause of rupture where first principles are not compromised. It is the glad tidings of salvation . . . that is the basis of union in Christ, and not the details as to how the disobedient are to be dealt with, so long as it is recognised that death is the upshot of disobedience. Granted that responsibility should be preached, but it is a point on which there should be patience with those who do not see the full extent of the responsibility. No one can say where, among the rejectors of the word, responsibility exists. We can only recognise the general and reasonable principle that light, when seen, makes responsible." The Sydney brethren answered "The discussion had lasted three months. A continuation of the proceedings would have been destructive of the unity and peace that ought to prevail in every ecclesia: hence the action, which proceeded from no animus but from a simple desire for a Scriptural state of things and to maintain the wholesome rule of responsibility laid down by the Lord, that light having come into the world, if men knowingly refuse subjection they come under its condemnation."

The question has now been raised in a way that defies accommodation. We kept back brother Andrew's name till he himself published it to the world. Having done all we could to keep the controversy at bay, we can but sorrowfully accept the situation created, believing at the same time that the hand of God may be in it in compelling the assertion and proclamation of the whole truth—concerning the day of His anger as well as the day of His favour.—
EDITOR.

INTELLIGENCE.

Use note paper and write on one side of the paper only.

Do not use large sheets: write with good ink, and write proper names VERY PLAINLY.

All intelligence communications must be in Birmingham by 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.

Brother Pugh reports the union in marriage of brother Marshall and sister Phillips, which took place on April 30th.—All communications must in future be addressed to brother Pugh, 14, Griffiths Street, Aberdare, owing to a rupture having carried off the former recording brother and some others, under circumstances which brother Pugh describes, and which partly have to do with the doctrine which has been agitating London.

ABINGDON.

The brethren have commenced public meetings for the proclamation of the Truth. The meeting-room will seat about 120 persons, and is locally known as the "large room" at the Temperance Hotel. Lectures have been advertised as follows: May 6th,

"Christ's estimate of the Bible. His command to study it, because it is able to make wise unto salvation;" 13th, "The things concerning the Kingdom of God;" 20th, "The things concerning the Name of Jesus Christ;" 27th, "Current events which point to the speedy return to the earth of the Lord Jesus to take vengeance on them that (wilfully) know not God and that obey not the Gospel." The alien attendance was *nil* at the first two of these meetings. Of the other two, we hope to report later. The little Oxford ecclesia gladdened us by its presence at Whitsuntide. Brother Barnett is residing in this place again, having left Oxford.—E. PITT.

AMESBURY.

We are in isolation here, but are well, and holding on to the great fundamental truths that are life-giving. We send love to all, not forgetting those dear brothers and sisters at our birth place (Grantham). A. H. D. and E. DARNILL.

ASH VALE (SURREY).

I dare say you have heard by this time that we have a little ecclesia at Aldershot. It only consists of three brethren and one sister, and one desiring to put on the sin-covering name of Christ. Brother Deedman came from Newport came to reside here, and I, being a member of the Salvation Army, he spoke to me about immortality. I told him I had an immortal soul. He said, "Search the Bible and see if man has an immortal soul." I looked and failed to find. Then he invited me over to his house and expounded to me the truths of the Bible, and after a while we went to Islington, London, and I was examined and immersed: also my brother. If any brother should be coming this way, we should be very pleased if he would call at brother Deedman's (Quadrant, Ash Vale, Surrey).—ROBERT CROWE.

BIRMINGHAM.

Since last report, the following persons have obeyed the truth in baptism:—On March 29th, MARY ANN BURNES (23), daughter of sister Burnes; JANE ELLEN VAN SOEST (35), and CATHARINE ALLBERTHA VAN SOEST (33), of Oswestry, formerly Calvinist Methodist. On April 5th, ALBERT PRICE (25), formerly Church of England; 19th, ELLEN SOPHIA GRUBB (19); 26th, JAMES VINER OCKFORD HALL (16), son of brother and sister P. Hall; HARRY SYDNEY PEARCE (15), son of brother and sister Pearce; May 3rd, GEORGE DAVID PALMER (21), son of brother George Palmer, of Swansea; 10th, FRANK GOLDBER (17), son of brother and sister Golder; MARY NADIN (56), formerly Church of England; ELLEN ELIZABETH KNOX (29), formerly Presbyterian; JESSIE CAROLINE ROUND (24), formerly Church of England, wife of brother Round; 17th, JOHN BARNETT (30), formerly Baptist.

LECTURES.—April 15th, "A Strong Consolation" (brother Roberts); 22nd, "Glory of Christ" (brother Warrender); 29th, "Unbelief" (brother Dawes, of Rugeley); May 6th, "Melchizedek, Moses, and Christ" (brother Roberts); 13th, "A Better Covenant" (brother Roberts).

BRISTOL.

Oddfellows' Hall, Rupert Street, near Christmas Steps.—Sunday mornings at 11; evenings at 6.30.—On April 23rd, we assisted the following to put on the sin-covering name of Christ:—Mrs. LETTIE PICKETT (68), grandmother to brother C. G. Cookson, of the Birmingham ecclesia; Miss FLORENCE CELIA LOWE, daughter of brother E. Lowe, and Miss SARAH JANE MOORE, both coming from the Sunday School; also Mr. FREDERICK WILLIAM GEORGE SAUNDERS.

Ever since the Eternal Punishment controversy in Bristol, in the beginning of 1892, there appears to have been a growing interest here in religious subjects and a corresponding activity amongst our clergy. Their most popular preacher and debater is Mr. J. Moffatt Logan, who we were hoping would debate the question with brother Roberts at that time. However, he thought a more practical use of his ability and enterprise would be made in establishing a Men's Discussion Class, which now numbers 500, and meets in the chapel every Sunday afternoon. A few months since Mr. Logan publicly announced, through the *Bristol Mercury*, that he had decided to invite all the different religious bodies in Bristol to send a representative in turn to their meetings, for the purpose of expounding and defending their belief, the object alleged being to check the ungenerous impulses which are exercised where an imperfect knowledge of each other exists. The place of human honour was accorded to the one who volunteered an answer to the question, "Why am I a Swedeborgian?" The second place in the list was taken by the Campbellite representative, who engaged to contend for, "Why I am what I am." The next and last up to the present was filled by brother Frank Jannaway on Sunday afternoon, April 29th. He undertook to explain "What is the hope of the Christadelphians?" At 2.45, brother Jannaway, accompanied by brother J. W. Swaish, and Mr. Logan by the secretary of the discussion class, mounted the rostrum and faced a live audience of about 700 people. The chapel authorities estimated the number at 750 and 1,200 at the evening meeting, and the afternoon attendance would probably have been as large if the weather had not been unpropitious. After preliminaries, brother Jannaway was introduced as the Christadelphian representative. He spoke with clearness; too generous to needlessly criticise; and too earnest to lose a moment of time. The address commenced with an expression of gratitude for the opportunity of explaining what is the hope which buoys the Christadelphian, up, and enables them to bear affliction and adversity. The God of Abraham is their God: the Bible is their only book; and their hope makes them happy and not miserable. After depicting the evils that cause the low spirituality which generally prevails, and describing hope as meaning desire with expectation, he asked if right-thinking people would not desire that God should provide a remedy? Taking Isaiah viii. 20 as his authority, the scriptural ground for our hope was then covered. Christ would return, to sit upon the throne of David, with Jerusalem as the metropolis of the Kingdom. The earth to yield her increase, and the wolf to dwell with the lamb. The saints to be the future rulers over the nations, possessing divine power, divine

favour, and divine nature, resulting in peace on earth, goodwill among men. A graphic description of the hope of Job, Martha and Paul was shown to be the same as the Christadelphian hope, and the 30 minutes allotted to him having passed away, brother Jannaway finished a thrilling address with the pardonable remark, "I may have been zealous, but this is the Christadelphian hope, and is it not worth having?" The address was an unbroken thread of evidence, additional features of our hope being presented at the exact rate of one per minute. Thirty minutes was now allowed the audience for interrogation and discussion, the speakers being limited to five minutes each. Brother Jannaway was expected to answer all questions when asked, and to reserve his reply to the criticisms for a closing address. One critic declared that the Christadelphian was not half such a monster as the professing Christian who attended their Discussion Class, and denied the reliability of the Bible. A Christian Socialist, in scouting the idea of Christ ruling politically on the earth, expressed his conviction that kings are the remnants of heathenism, and his hope was that, at death, God might commission him as a Saviour to a mightier orb in the sky. One of the critics especially distinguished himself in boldly imputing statements to the speaker which he had not made, and upon being requested by a large vote of the meeting to debate the subject, he meekly confessed his unwillingness to meet "that gentleman" in debate. Before the meeting closed, the members of the Discussion Class offered a very hearty invitation for him to speak again, and "marshal the evidence peculiar to the Christadelphian faith." The form of the subject is not yet decided upon, but it will probably come off on May 27th. At 6-30 brother Jannaway spoke in our meeting room upon the signs of the coming of Christ and the prophetic events leading up to the setting-up of the Kingdom. The hall was crowded. In the morning he had favoured us with a very practical exhortation upon the inestimable value of correct knowledge and good habits.

LECTURES.—April 22nd, "Christ's Coming a Necessity" (brother B. Bradley); 29th, "Signs and Prophetic Events" (brother Frank Jannaway); May 6th, "Times and Seasons" (brother O. C. Holder); 13th, "The Covenants" (brother J. W. Swaish).—W. MILLS.

BROMLEY (KENT).

You will be glad to learn that a friend here is anxious to throw in her lot with the "Despised of the Earth," and has thrown open her house for the use of lectures. Brothers A. Jannaway and Porter have very kindly given us their services. We are now arranging a lecture once a month, brother Porter taking the first on May 20th. We do not expect Bromley to embrace the truth, but we feel there are some hungering for the bread which really does satisfy.—W. A. GEERE.

DROYLSDEN.

Bank Street, Fairfield Road, 2.30 and 6.30.—We are pleased to report the obedience of Mrs. JANE SPIERS, after a confession of the things concerning the kingdom of God and the name of Jesus Christ. Our sister will probably have removed to Galashiels

ere this appears in the *Christadelphian*. We are sorry to part with our sister so soon, but our loss will be gain to the few faithful ones at Galashiels.—J. BATTERSBY.

DUNFERMLINE (KINGSEAT).

We have been again favoured with a visit from brother Campbell, who lectured here on Sunday, 29th April, on "The new Jerusalem," to a small, but intelligent and appreciative audience, who listened with rapt attention while he elucidated from the apostles and prophets those soul-stirring truths concerning the presently despised and desolate city, but which, in the purpose of God, is destined to become the metropolis of the world, showing her historical relation to God's purpose, and her position in it in His past dealings with the nation of Israel, and the glorious position she will occupy in the restored kingdom of Israel, under Christ and his saints, who are apocalyptically styled the Holy City. Since then, we have been further gladdened by an addition to our number, Miss LIZZIE LISTER (26), formerly Church of Scotland, who was immersed into the sin-covering name on Saturday, 5th May. Considerable interest is being manifested in the lectures just now, which is comforting and encouraging compared with the cold indifference our efforts met with in Crossgates. I remain yours in the one faith, ARCH LIVINGSTON.

GLASGOW.

I have much pleasure in reporting the obedience of MUNGO MURRAY DEWAR (24), a nephew of sister Gordon of this ecclesia. Brother Dewar, originally a Presbyterian, had for a time been an officer in the Salvation Army in England, and had, also, been connected with the Faith Mission, or Pilgrims. He had never, however, felt satisfied that these sects were right in discouraging baptism, or regarding it as unessential, and in investigating this matter he was led to examine other Scriptural subjects, and eventually to accept and obey the Truth. No doubt he will prove a useful member of the One Body in Scotland, where the harvest is plenteous but the labourers few.—D. CAMPBELL.

HUDDERSFIELD.

I omitted last month to mention our tea meeting which took place on Easter Monday. We had a goodly number of brethren and sisters from other meetings, also friends. After tea, we had addresses from brethren Briggs, Philpotts, Wadsworth, Barraclough, and Pickles, which were very much enjoyed. We had a very pleasant visit from brother Roberts (April). He gave us two lectures, one on the Sunday night, April 22nd, one on the Tuesday following, April 24th, also a splendid exhortation on the Sunday morning. All the meetings were well attended. It was a time of great comfort to all the brethren and sisters.—F. HOPKINSON.

KILMARNOCK.

We have received into our ecclesia this month sister Ann Marston, of the Birmingham ecclesia, who was united in marriage with brother McDougall at Birmingham, on 2nd May. Before leaving Birmingham, many of the brethren and sisters had a meeting

at the Garden Room to say farewell and wish her God-speed.—ALLAN MCDUGALL.

LEICESTER.

I am very pleased to tell you that, after a good confession of the faith, we assisted GEORGE ARTHUR WARBURTON through the waters of baptism on May 29th. At the same time, we are sorry to report that brother and sister H. H. Collyer have removed to Nottingham.

Lectures have been as follows:—April 22nd, "Was Christ an Anarchist?" (brother Collyer); April 29th, "The Bible. The whole Bible and nothing but the Bible" (brother Sketchley); May 6th, "A warning from Jesus" (brother John Todd, of Birmingham); May 13th, "The Christadelphian Movement—has it a scriptural foundation?" (brother Weston.)—THOS. W. GAMBLE.

LIVERPOOL.

Tranmere.—Some few years back, by a mutual agreement with the brethren meeting in Hardman Street, Liverpool, the brethren and sisters whose names are given below, thought it expedient to form a meeting on the Birkenhead side of the water, every first day at 11 a.m., to break bread and drink wine in memory of Christ's death; and in the evening at 6.30, hold a Bible Class for the consideration of the Scriptures. They now meet in the Temperance Hall, Holthill, Tranmere, on the basis of the wholly-inspired Scriptures, without any mental reservations:—Brother R. Martin, brother Eyrce, and sister Roberts, brother and sister Stephenson, brother and sister Yearsley, sister A. McKay, brother Professor Evans, and brother and sister Eastman; the two latter now break bread with the Liverpool ecclesia. We have had an addition by two on the 19th March last, of J. V. KEARNS (44) and ANNIE (43) his wife, after a very intelligent confession of their faith in the things concerning the Kingdom of God and the things of the name of Jesus Christ.

Brother Jabez and sister Williams have decided to meet with us for the future, and no doubt brother Collins, of the Liverpool ecclesia, will write you on this matter of transfer.—W. R. YEARSLEY.

LONDON (NORTH).

Since the circular issued by brother Lake, the following has been printed and circulated:—

"*Islington Temperance Hall, Church Passage, Upper Street, N., April, 1894.*—At a business meeting on April 15th, the Islington Ecclesia refused to re-affirm its basis of fellowship against the false theories introduced by brother J. J. Andrew, which are embodied in his pamphlet entitled 'The Blood of the Covenant.' We, therefore, who maintain the truth as it has hitherto been held and taught in the London meeting, have withdrawn from the meeting at Barnsbury Hall. We invite you to meet with us upon the old basis of fellowship, which is explained in the following proposition:—'That we re-affirm our belief that knowledge is the basis of responsibility to God, and that enlightened rejectors are amenable to Resurrection and Judgment, and that we, in accordance with Rule 3, withdraw from those who deny this.' We meet at the above address at 11 o'clock for the breaking of bread, when all who up-

hold the truth in its purity, as hitherto taught among us, are cordially invited to attend. Our meetings for the present will be as follows—Sunday mornings at 11; School at 3; Wednesday evenings at 8. P.S.—The above hall is not at present available for Sunday evening lectures, and other arrangements are being made. Signed on behalf of the Islington Ecclesia, T. Boshier, G. F. Lake, A. S. Thompson, W. H. Boulton, C. W. Clark, C. F. Clements, R. C. Frost, T. Legg, E. Powell, T. M. Bore, Henry Eastwood, Secretary (*pro tem.*), 105, Sotheby Road, Highbury Park, N."

Brother F. G. Jannaway informs us that the majority are with the foregoing, though the voting at the final meeting, from various causes, appeared to indicate the contrary. Out of a muster roll of 175, only 47 are left behind.

Brother Eastwood requests denial to be given to the report circulated by some at Barnsbury Hall that the brethren represented by the foregoing circular believe that Christ had a free life, and that we are still *only* in Adam. Brother Eastwood says: "We expect to immerse two candidates on Friday next, and will report concerning same next month. We expect to commence lectures first Sunday in June, but may have to wait till first Sunday in July."

Barnsbury Hall.—The communication from Barnsbury Hall will be found noticed on page 240, also that from 12 brethren and sisters at Gresham Hall, sympathising with them.

LONDON (SOUTH).

Gresham Hall, Gresham Road, Brixton (near Brixton Station). Sundays, 9-45, 11 a.m., and 7 p.m.; Thursdays, 8 p.m.—We are gratified in having to report the baptism of Miss MARTHA CULLEY, daughter of our sister Culley, who was immersed on the 19th ult. Our new sister, whose knowledge of the Truth was comprehensive and sound, has sought the Lord in the days of her youth and found Him to the joy of her mother, and to the encouragement of the brethren and sisters who labour in our Sunday school, of which Martha was a scholar. They will also be glad to learn that there are other ex-scholars interested and anxious to be united to Christ. Lectures for the month of May, which have been well attended, have been as follows:—Sunday, May 6th, "The World's Saturday night—unmistakable signs that we are now in it—Distress, revolution, and war to be succeeded by a Sabbath of universal peace and holiness," brother Gamble (of Leicester); 13th, "The thief-like advent of Christ, Scripture testimony regarding it, &c." (brother Lewin); 20th, "The Gentiles—Salvation offered to them—Their corruption of the Truth—Their day of grace about to close" (brother Meakin); 27th, "The doctrine of substitution unscriptural and illogical—The simple, lucid Bible explanation of the death of Christ contrasted with the mystifying, unreasonable teaching of Orthodoxy" (brother A. T. Jannaway).—JOSEPH BELLAMY.

NEWPORT (MON.).

Brother Collard reports the immersion during the month of five candidates for life eternal, viz.:—BEATRICE NOAKES (16), daughter of brother Noakes; ALICE COLLARD (32), wife of brother Collard, formerly Wesleyan; FRANK LANDER (15), son of

brother J. Lander; JOHN H. COLES (31) and FREDERICK COLES (two brothers in the flesh), who were both formerly neutral. We have also immersed two brethren from Pontypool, whose names will appear in the correspondence under that heading. Brother C. W. Heath and his sister-wife have removed to Pontrhydrym, also sister Amy Stillman. We have been obliged to withdraw from brother H. Holder, who has violated the commands of Christ in marrying one of the alien. Our lectures have been as follows:—April 15th, "Neglected Bible truths" (brother C. W. Heath); 22nd, "The terror of the Lord in the time of the dead" (brother J. Lander); 29th, "The Laodicean State" (brother W. Collard); May 6th, "The Mission of Christ—its destruction, and constructive character" (brother T. J. Cross); May 13th, "Palestine—the purpose of God inseparably connected with it, Bible pictures of its coming condition and glory as the centre of the kingdom of God" (W. Collard).

NEW ROMNEY.

We have been encouraged during the past month by visits from brethren Brand and Hedgecock, of the Dover Ecclesia, brother and sister Miles, of Gresham Hall, London, and brother and sister Sayner from Harrogate, the latter being only a visit *en passant*, and all too short. We shall be glad of brethren to remain a little longer. We had one of our annual tea meetings May 14th, when the subject spoken to was "Glory to God in the Highest, Peace on Earth and Goodwill to Men." That joyful time was discoursed upon to the delight and encouragement of all present. A terrible and sore trial has happened to our brother Beard (and therefore to us who sorrow with those that sorrow). His house was entered by burglars last Tuesday night and the sum of over £70 taken from a box in his bedroom; truly the present is a day of trial for us, but thanks be to God there is a morning without clouds ahead for His people in the near future.—W. WHITEHEAD.

NUNEATON.

Since our last report we have had visits from sister Allen, of Birmingham (formerly of Lichfield); sister Gamble, of Leicester; sister Price, of Stapleton; brother Hudson, of Leamington; brother Mellor, junr., of Northampton; and brother Kinder, of Birmingham. Such visits are very refreshing while travelling Zionwards. Our lectures during the month have been as follows:—April 15th, "Bible teaching concerning the Soul" (brother Gamble); 22nd, "Bible Doctrine of Eternal Life" (brother Taylor); 29th, "The Restoration of the Jews. The World's Emancipation" (brother Hands); May 6th, "Immortality not a present possession but the gift of God through Jesus Christ" (brother Sketchley).—W. G. HANDS.

OLDHAM.

During the month, brother George Ross, sen., has been received into fellowship after being away from the meetings for several years. Our lectures have been moderately well attended of late and several are interested.

LECTURES.—April 8th, "The Hope of Israel" (brother W. Smith, of Matlock); 15th, "A Saviour

Wanted; A Saviour Promised; and some of the things we need saving from" (brother J. E. Bamford); 22nd, "Christ and His Brethren—Their Inheritance, Exaltation, and Occupation in the Age to Come" (brother W. Norman, of Stockport); 29th, "Imaginations against the Knowledge of God" (brother S. Ormerod); May 6th, "Is there a real personal Devil?" (brother W. Cockcroft); 13th, "Wanted: Proof from the Bible that Man has an immortal soul, and that Heaven is the eternal 'home' of the blessed" (brother Geo. Waite, of Warrington).—J. E. BAMFORD.

OXFORD.

By our Heavenly Father's blessing, our labours have borne fruit in the addition to the small ecclesia here of Mr. L. MORGAN (formerly Wesleyan), who on the 9th inst. was immersed into the "saving name." Having in an apparently incidental way had his attention called to brother Fredk. Barnett, he approached him with a view of testing his belief, but was himself staggered by the power of the truth through our brother's instrumentality. Mr. Morgan than assiduously applied himself to "search the scriptures," also latterly attending our Sunday and week night meetings, with the above gratifying result. The Wesleyan body has been convulsed and chagrined to thus lose a promising young Sunday School teacher and regular chapel attendant in so short a time. We, however, rejoice to have found this "good soil." Seed thus planted in one of the colleges and elsewhere may (we pray God) spring up and flourish to some effect. Having the consolation of thus leaving with us a "son in the faith" in his place, brother Barnett in leaving his business situation does so thanking God and taking courage. He is 24 years of age, and has been managing a fruit and confectionery business. He would be grateful to receive help to similar employment. His address is now 3, Bath Street, Abingdon, Berks. Our loss will for the present be the gain of the Abingdon ecclesia, to which we paid a pleasant and profitable visit this Whitsuntide, getting comfort and encouragement to strengthen us for the renewal of our labours.—J. DEACON.

SOUTHAMPTON.

Since our last report the husband to sister Hart has become obedient to the truth in baptism. We had the pleasure of a visit from brother Sherry, of Bournemouth, on Sunday, April 1st. He strongly reminded us of our position in the one faith, and lectured "Jesus as the Messiah promised to the Jews." Also brother Davies, of Newbury, visited us and lectured on Sunday, April 29th. Subject:—"When the Son of Man cometh! Signs that his coming is near." We greatly feel the loss of our brothers Willey and Davies, who are gone to Australia. Brother Wyatt, of Portsmouth, addressed a large meeting on our beautiful common. It was the largest the brethren of Christ have seen in this town.—E. SOPER.

SPALDING.

We have to report the arrival in this place of brother Baucutt, from Northampton, he having obtained employment here. He will meet with the

ecclesia here. The meeting, which for some time past has been held at the home of the writer, is now removed to the Mechanics' Institute, where the other brethren are meeting, and which was formerly our meeting room.—A. WATKINS.

STOCKPORT.

Meeting Room, Wellington Street.—Our annual fraternal gathering took place on Saturday, May 5th, when about 100 brethren and sisters assembled from Oldham, Manchester, Alderley, Warrington, Crewe, Droydsden, Liverpool, Buxton, including those of Stockport. A profitable and enjoyable evening was passed. Addresses, in addition to brother Roberts, were delivered by brother Lake (presiding brother), brother Bamford (Oldham), brother McNair (Warrington), and brother S. Willson. There was also a large assembly at the breaking of bread and the evening meeting on the following day. We have had the pleasure of a visit from sister Barlow, of Providence, U.S., who six years ago left Stockport together with brother Barlow and family, and is now over on a visit for a few weeks with her daughter Elizabeth.—S. F. WILLSON.

AUSTRALIA.

LOWER BUCKLAND (Victoria).—I have much pleasure in reporting the obedience of FREDERICK JAMES ELLEN (State school teacher), on March 2nd. He has been a most diligent searcher after truth. He belonged to none of the sects, and doubted the truth of the Bible; but after a diligent study of the scriptures, and reading all the Christadelphian works he could lay hold on, he surrendered to the power of the truth, and now he believes the Bible to be inspired in all its parts.—T. IOS. HEPBURN.

MELBOURNE.—*M. U. Hall, Sundays, 11, 5 and 7; Tuesdays, 8.*—On March 13th, HORACE SYDNEY MIDDLETON (30), formerly Church of England, husband of sister Middleton, was inducted into Christ. On the 29th, JOHN M. H. ADAIR (52) took the same step; also MARY GARLAND (27), wife of brother Garland, on the 30th. Sister Garland formerly belonged to the Wesleyans.—The lectures to date have been:—"Evidences that the Coming of Christ is near; European Affairs and the Eastern Question in the Light of Prophecy;" "The Lamb of God;" "Servants or Sons;" "The Witnessing of the Spirit;" "The Jews: their Land and King."—H. ROBERTSON.

SYDNEY.—*Leichhardt Town Hall Ecclesia.*—"On the 4th of March we had an application for immersion from JAMES SPENCER (61), and after an examination concerning the Kingdom of God and the name of Jesus Christ, he put on the sin-covering name by immersion, and was received into fellowship on the 11th. The God of our fathers is taking out of the nations a people for Himself—a few here and a few there. May the time soon arrive when the number will be complete, and when the Master will have arrived to call his bride away.—We held our second annual Sunday School out-door gathering on Saturday, February 24th. We started from Leichhardt by the 9.20 a.m. tram; reached Circular Quay in time to catch the 10.30 steamer for Manly Beech, and reached Manly Wharf about 11.15. A number of the brothers and sisters from the Fairfield and Albert Hall Eccle-

sias were with us. We numbered about 70. The camping ground was reached about 11.30 a.m. After singing a hymn and offering thanks, the children dispersed to their own particular ways of enjoyment, while others of us had the scriptures read and hymns sung. At 6.30 p.m. we embarked on board the steamer, and reached Sydney about 7.45, and our respective homes about 8.30 p.m. On February 22nd, a social gathering took place at the Albert Hall, Elizabeth Street, Redfern. The Leichhardt and Fairfield ecclesias being invited, the hall was nearly full. The speakers were only allowed ten minutes each. There was a pleasant incident during the speaking. The sisters began to stir themselves, and suddenly a large white cloth was removed and a table brought to view, burdened with large quantities of fruit. The fruit was handed round by the sisters, and a general conversation ensued for half-an-hour, when the plates were cleared away, and we resumed. The object of the meeting was to bring the different ecclesias together for mutual fellowship. The object was thoroughly attained, everyone present seemed to thoroughly enjoy the occasion, and retired to their respective homes feeling with the Psalmist, "Behold how good and how pleasant it is for brethren to dwell together in unity."—J. D. STROUT.

CANADA.

ELKHORN.—Sister Ellam reports the obedience of HANNAH ELLAM (13), daughter of brother Ellam, which took place March 11th. Though young in years, the new-born has had the advantage of instruction in the truth for the past ten years. Sister Ellam also reports the departure of the brethren from Elkhorn—brother Barlow to Kelloc, Man., brother Carrick to Hagersville, Ont., to join his sister-wife (where they will be in isolation), and brother Ellam to Hamilton, Ontario. Brother Boyes, who has returned to Manitoba, will be with the sisters Ellam as often as he can. His occupation takes him to many parts of the province.

HAMILTON.—It is reported by brother Parkin that obedience has been rendered to the truth by Mrs. LILLIUS WYATT (54), and Miss FLORENCE STYLES (16), daughter of sister Styles, formerly of the Temperance Hall, Birmingham.

NEW ZEALAND.

CHRISTCHURCH, N.Z.—Brother Percy H. Gorton writes:—"I now mourn the loss of an earthly parent and the brethren an aged brother—William Henry Gorton, aged 67. He passed away into the 'land of forgetfulness' on the 8th day of February, 1894, after several days of acute suffering, and he now sleeps unconscious of the anxieties and turmoils of this busy world. Though the natural feelings of grief under such circumstances are great, in the present case they are greatly alleviated by the comforting assurances which the truth affords. We rejoice to know that 'the time of the dead' is at hand, when 'they shall hear the voice of the Son of God, and they that hear shall live.' But while sorrowing at the loss of one we love, there is cause for rejoicing in another direction, as we behold others of our kindred and acquaintances entering the way which leadeth unto life. The following, after a study of the things of the Kingdom

and the Name, have been baptized in the appointed way, and now rejoice in the prospect of future glory, viz. :—WILLIAM FORRESTER (32), 16th September, 1893 ; JOHN FORRESTER (32), 26th November, 1893 ; MARY FORRESTER (32), and MARY FORRESTER (32), wives of the above, 17th December, 1893 ; REGINALD ARCHER (17), son of sister Archer, and ADA GORTON (19), the writer's sister, 3rd December, 1893 ; MARGARET DISHER (17), fourth daughter of brother and sister Disher, 20th January, 1894 ; JOHN STEWART (77), and WILLIAM WRIGHT (80), 27th January, 1894. A fairly representative list, comprising the three stages of life—youth, prime, and decay. The Forrester family are the first-fruits from Little River, a railway station about 36 miles distant—the outcome of brother Osmyn Kirby's energetic efforts whilst isolated there. They occasionally break bread with us in Christchurch. "We have lost an active member by the departure of brother Challinor, who ere this will have landed on your shores."

GREEN ISLAND (OTAGO).—After my long silence I have now the great pleasure of advising you of the addition to our little ecclesia at Green Island of two, after giving evidence of an intelligent understanding of the things concerning the kingdom of God and the name of Jesus the Christ, on Sunday the 11th of March, our daughter EDITH LOUISA (23) and ARTHUR MURPHY (26), ironworker, were both immersed at Woodside in the open stream. And afterwards ten of us broke bread together in memory of our absent Lord, at brother Joseph's house, and rejoicing together in the glorious hope of our Lord's early return from heaven.—R. SIMONS.

WELLINGTON.—We are again privileged to report an addition to the household of faith in the obedience of Mrs. SARAH JANE SMITH (23), daughter of brother Ephraim Ward, of Wellington. We regret that she has to return to her home in the country, where she will be in isolation.—A. LESSNER.

SOUTH AFRICA.

DURBAN.—It is my pleasing duty to report the immersion, on February 4th, of Mr. THORWALD THORVALDSEN (30), and EMIL LARSEN (26). The former was a member of the Free Baptist and the latter of the Lutheran denomination. Both made a good confession of the faith. Afterwards we returned to brother Archibald's house, where we spent the afternoon in singing and reading. Brother Archibald gave us an exhortation, after which we broke bread. Brothers Sims and Archibald, also sister McIntosh and Mrs. Thorvaldsen, witnessed the immersion. This is to us a time of rejoicing. Others are interested in the truth, and our prayer is that our Father may grant them grace to receive the truth as little children.—J. D. JACOBSON.

UNITED STATES.

DALLAS (Tex.).—It is with gratitude to the God and Father of our Lord and Saviour Jesus Christ that I report the obedience of three humble ones, taken out by the Gospel, and made heirs of eternal life, namely : on March 11th, 1894, EWING B. BEDFORD (32) ; and on April 8th, DEE RAY BEDFORD (30), wife of brother Bedford ; and Miss VIRGINIA BEDFORD (18), sister of brother Bedford. These all were formerly Baptists.—SOLOMON T. BLESSING.

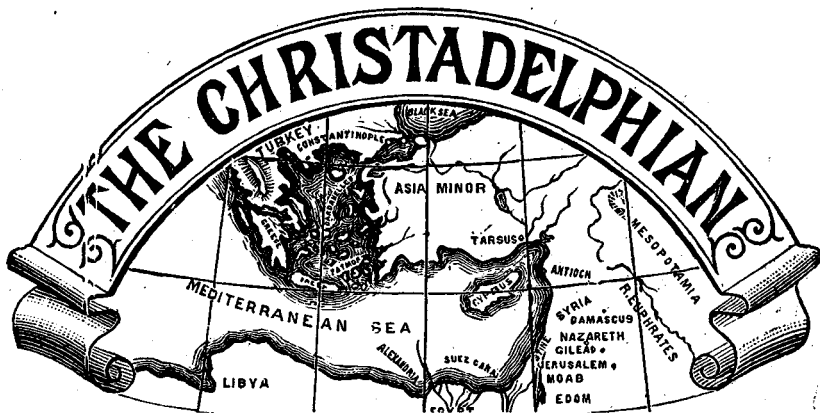
GRANGER.—Brother Blessing also requests the publication of the following notification :—"The Christadelphians will hold their annual gathering (Deity permitting) commencing Sunday, August 5th, 1894, and continue eight days at Granger, Texas, in Williamson Co., on the M. K. and T. R. R. You are cordially invited to be present, and to bring as many friends as you can induce to come. Brother W. S. Anderson at Granger, will have charge of the grounds which are located at Pope Springs, on Willis Creek, one mile south-west from Granger. The signs of the times indicate that the coming of the Lord is near at hand. Let us then meet and encourage each other in that blessed hope. And friends who are yet out of Christ, come and hear the Gospel of the Kingdom, the things concerning the Kingdom of God, and the name of Jesus the Christ and obey, that you may inherit eternal life, which is the gift of God through Jesus Christ our Lord."

MERIDEN (Conn.).—Brother Birks reports the immersion (after a good confession of the faith) of ALFRED NASH (37), formerly Baptist. Brother Nash is a sand buffer by trade, and is employed at the same firm as brother J. Skinner and brother Birks. Writing again, May 6th, brother Birks reports the immersion of Mr. WILLIAM EDWARD HARPER (27), formerly neutral, by trade a silversmith, residing at Berlin, Conn., also of ANNE (22), his wife, formerly Methodist Episcopalian. They were immersed at 10 o'clock in the evening in the Mettabasset River by lantern light, brother E. Birks going down into the water with them. They have been considering the truth about four years, having read the *Twelve Lectures, Elpis Israel, Thirteen Lectures on the Apocalypse*, etc., etc. Brother and sister Harper will be in isolation, but intend to assemble with the brethren in Meriden as often as convenient for the breaking of bread according to command given.

MAHANAY CITY (Pa.).—Brother Kirchner reports the death of brother John L. A. Thomas, from the effects of an accident in the mines, on Wednesday, March 28th. He lay unconscious till the following Saturday morning. Brother Thomas was born in Llansamlet parish, near Swansea, in 1847.

PHILADELPHIA (Pa.).—"Since our last report we have had the addition of two, in the persons of brother and sister Thilow, from Richmond, Va. Brother G. A. Cross, brother in flesh to the writer, has removed to Anderson, Ind., where he will be in isolation. Isolation may be good for a short time for the growth of the spiritual man, but the meeting with those of like precious faith is far better. We miss our brother much."—F. W. CROSS.

VALLEY SPRING (Tex.).—A most nice communication comes from brother M. B. Dabbs, of this place, in antagonism to the intelligence appearing from brother Banta in the *Christadelphian* for March. Both brethren are personally unknown to us. We should like to be in harmony with both, but how could we adjust ourselves to a sentence like this : "I am forced to the conclusion that Jesus Christ has never officiated as high priest for the called out ones nor never will." The letter is frank, candid, modest and intelligently written, but such a proposition explains the difficulties that have arisen among the professors of the truth in Texas, and compels us with real regret to leave unused a well-written production.—EDITOR.



"He (Jesus) that sanctifieth, and they who are sanctified, are all of one (Father) for which cause he is not ashamed to call them BRETHREN."—(Heb. ii. 11).
 "For the earnest expectation of the creature waiteth for the manifestation of THE SONS OF GOD."—(Rom viii. 19).

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ROME, JERUSALEM, AND PETER.

BY DR. THOMAS.

(Continued from p. 211.)

WHERE did the clergy, so-called, get their dogma of apostolic succession from? The answer is, from tradition and Scripture falsely interpreted. In the ecclesias of the first century, the Spirit shone through the appointed eldership. It was the gift of the Spirit that made the eldership what it was. It was concerning this spiritually-endowed order in each ecclesia that Paul wrote in saying, "Obey them that have the rule over you, and submit yourselves: for they watch for your souls as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable to you." The eldership consisted of many bishops in an ecclesia, not of one only. It was in the place of the Deity, as Moses was instead of God to Aaron. It was the Vicar of God, and the Vicar of Christ, in the particular ecclesia that rejoiced in its presence; and it was this, because of the Spirit being in the elders to guide them into all the truth. But the Star-Angels, which had power to abuse, as well as to use, the spiritual gifts, did not continue to be faithful stewards of the mystery of Christ; they fell away from the faith as apostolically delivered; and having become apostate, the Spirit was withdrawn, and nothing remained of the

Star-Angels but presbyteries of vain and self-conceited ecclesiastics, each presbytery being ruled by an ignorant bishop, whose wisdom shone brightest when he spoke the least. But though "the Spirit had spued them out of his mouth," they claimed the same relation to God, to Christ, and to men—a claim, which being no longer endorsed by Deity, become mere arrogance, falsehood, and blasphemy. Thus, they claimed to be traditionally without the Spirit, what they were with it—apostles, ambassadors, and vicars of Christ and of God.

But, evil men, when left to their own resources, always wax worse and worse, deceiving and being deceived. They flourish in deception. Being sensual, not having the Spirit, as the clergy have ever been even to this day, when they appealed to scripture in support of their impious pretensions, they wrested it to their own destruction. They refer to the words of Jesus to the eleven, which they ridiculously enough apply to themselves. He said to the apostles, say they, "Lo, I am with you always, even to the end of the world." Now, they continue, this must refer to us, as well as to the apostles; for they did not live to the end of the world, which has not even yet come. It must,

therefore, mean, "I will be with you, *and your successors*, to the end of time." But, some of these clergy are very learned, if not very wise and candid, men; and they know that the English version of Matt. xxviii. 20 is not a correct transcript of the original, *ιδου, εγω μεθ' υμων ειμι Πασας τας ημερας εως της συντελειας του αιωνος*. This, they know, ought not to be rendered, "Lo, I am with you *always*, even unto the end of the world;" but, "Behold, I am with you *all the days, until the end of the age*." There is nothing about "successors" in this. We are expressly told that Jesus Christ spoke these words to "*the eleven disciples*." The promise was to them, and it was strictly and literally fulfilled; for we are informed in Mark xvi. 20, that "they went forth and preached everywhere, *the Lord working with them*"; and he tells us also, how the Lord worked with them; it was by "*confirming the word*" they preached, "*by the signs following thereupon*" — *επακολουθουντων*. In this way, he was with the eleven apostles, and also with the twelfth, Matthias, and with Paul, and their co-labourers, "*all the days*" of the Mosaic Dispensation, from the Day of Pentecost first after his resurrection, "*till the end of the age*," when it was abolished in the subversion of Judah's Commonwealth by the Roman power; a period of about thirty-seven years. But, as to the clergy, apostolic successors, and ambassadors of Christ, as they style themselves, the application of the text to their Satanic Order, is a gross imposition upon the ignorance and credulity of their strongly-deluded worshippers. The scripture, and the facts in their case, are against them. The Lord's promise was to co-work with eleven men preaching the Gospel of the Kingdom and Name; he did not promise to co-work with an impious order of impostors, who are ignorant of its first principles, and therefore could not make an intelligible statement of that gospel to save their lives. Christ Jesus never promised to confirm, or bear witness to the truth of any teaching or preaching, by signs, and wonders, and divers miracles, and distributions of Holy Spirit (Heb. ii. 4), other than the preaching of "The Word." It was the preaching of this alone that he confirmed and attested; not the blasphemous and contradictory foolishness enunciated by the ecclesiastical mountebanks, and martexts, of "the times of the

Gentiles," among whom they have substituted their own traditions, which they style "divinity," for the word, which they have nullified and made contemptible thereby. The clergy do not preach the word the apostles preached, and which it was the function of the apostleship to do. No men can therefore be their successors in apostleship who do not preach the same things. Faithful men, who have learned the things Paul preached, and are also able to teach them to others, are the only apostolic succession possible (2 Tim. ii. 2). These faithful men, men full of faith, cannot be found in any of "the Names and Denominations," apocalyptically styled "Abominations" (ch. xvii. 5), of the excluded and unmeasured Court of the Gentiles (ch. xi. 2). They are only to be found in "the House of Deity;" which is not a clerical bazaar, or temple, dedicated to fictitious entities canonized by the Apostasy; but "the ecclesia of Deity": which Paul says, "is the Pillar and base of the truth"—1 Tim. iii. 15. This is neither the Catholic nor Protestant organizations; but a company of scripturally-enlightened and obedient believers, who have accepted the Deity's invitation to His kingdom and glory; of which they are all without distinction of class or order, both the heirs and heritage, or clergy, of the Lord—James ii. 5; Rom. viii. 17.

Apostolic succession, then, as contended for by all ranks, orders, and degrees of the Antichristian clergy, is a mere fiction of the carnal mind. The only succession coeval in its origin with the apostolic age they can truthfully claim to be partakers of, is, as successors of those troublers in God's Israel, who, "by good words and fair speeches, deceived the hearts of the simple." As successors of Satan's apostles, they have built upon his foundation a superstructure which crowned itself with the TIARA upon the Seven Heads. This enormous blasphemy could not have been developed apart from the Satanic dogma of apostolic succession, any more than the worship of Mary, as Queen of Heaven, and the Saints, as intercessors and mediators, could have been invented apart from the mythological dogma of the "immortal soul" in mortal flesh, separately existing after death. The one is as vain an imagination as the other.

THE LAW OF MOSES

AS A RULE OF NATIONAL AND INDIVIDUAL LIFE AND THE ENIGMATICAL
ENUNCIATION OF DIVINE PRINCIPLES AND PURPOSES.

CHAPTER I.—INTRODUCTORY.

HOW much human life depends upon law : we do not at first realise how much! We grow up under the feeling that the best thing for us is to be just let alone to follow the bent of our own sweet will. We learn at last that this is just the worst for any man or nation. Experience confounds false philosophy. Men are not as cabbage roses that will automatically unfold their blushing beauty, and exhale their fragrant odour if left alone ; they are rather as the apple trees that will grow crabs unless grafted with good slips. The dictum of Christ and Paul is found correct : "in the flesh dwelleth no good thing" (Jno. vi. 63 ; Rom. vii. 18). The resources of unaided flesh are seen nationally illustrated in barbarous races, and, individually, in the uneducated members of civilised communities. The extremest demonstration is seen when a child happens to be kidnapped and brought up in the woods away from human culture, of which there have been instances.

Modern literature is impregnated with false notions on this subject. Man is looked at as he develops under the surroundings of an established civilization ; he is supposed to be innately good and rational, requiring only a proper self-evolution to grow into the interesting being a man is when enlightened and subject to law. Disastrous results come from this theory when it is acted on in either public or family life. A lawless community, or stubborn and rebellious children bring misery for all when the hand of repressive discipline and kindly culture is absent. On the other hand, nothing is more cheering than the qualities manifested under the application of these. Human nature in itself is only a bundle of potentialities, which cannot be developed except under the wise administration of good laws. The best men of the best nations are those that have seen the most trouble, along with the possession of knowledge.

But what is law? In the abstract, it is a rule of action made obligatory ; but it is

manifest that its value must depend upon its nature. Unless a law is good in the sense of being adapted in its enforcement to evoke results of well-being, its obligatoriness will be a calamity. Its enforcement will be oppression,—which destroys instead of blessing. Who is capable of devising laws and rules that will work out for good? It evidently requires a very far-sighted acquaintance with human nature and its needs, to be qualified to prescribe a law which in all points will work out individual and social well-being. The world knows much of law of one kind or another. That it has not attained to the law that it needs, is manifest from its evil state, and the ceaseless law-tinkering and agitation for law-tinkering going on in every country.

Among all the systems of law that have appeared among men, there is only one that makes any admissible claim to be Divine ; and that is the system known as the law of Moses. Of this we have the most ample information in the Bible, apart from which we could have no reliable knowledge of it, for Jewish tradition and Rabbinical gloss tend rather to obscure than to reveal its features. We could wish for nothing fuller or more satisfactory on the subject than we get in the Bible ; and we must assume on the present occasion that the Bible is good authority in spite of all the hostile endeavours of German, French, and British criticism. That body of criticism seems a weighty affair to people who make no endeavour to master the subject for themselves. In the abstract it is a mighty mass, but reduced to its elements, it only amounts to the opinions of men groping in obscurities, who hazard suggestions in a learned style, and catch up and send round each others suggestions with the effect of holding each other up in their uncertainties. A single authoritative declaration of the resurrected Christ is as destructive to the whole mass as a spark of fire would be to a mountain of gunpowder.

We have more than a single word. Christ

says that God spoke to Moses (Mark xii. 26) and that Moses gave the law (Jno. vii. 19); and that the books containing it are his writings (Jno. v. 46-47), and that it is easier for heaven and earth to pass than for one tittle of the law to fail (1. Luke xvi. 17). This is decisive against a whole world of speculation or doubt. We may trust absolutely, on Christ's authority, to the unmixed divinity of the law given by the instrumentality of Moses. We are certain not to be deceived or disappointed in Christ's view of the case: who can say as much for the merely humanly educated critics of these late days?

If the law of Moses were not divine, there could be no object in considering it. A merely human conception of what was suitable for an age long gone by would be of no practical interest to men of our age, and of no value for guidance in a state of things so radically different. If it could be shown there were good things in it, they could only appear good on a principle that would leave us at liberty to discard or modify them according to our particular bias. Moses, in that case, would be down on our own level; and we probably should not feel disposed to submit our judgment to his on the mere score of antiquity, but probably the reverse, as we should naturally hold a later and longer experience to be a better guide than the experience of Moses at so early a time.

It is as a divine system that its study becomes so important. There is something in a work of God for us to profitably exercise our faculties on. A divine-presented rule of human action must be wise; and a ritual system that is divinely declared to be an allegory of the principles and purposes before the divine mind in His dealings with the human race, cannot but be interesting and profitable when worked out by the clues divinely supplied (as they are in the later writings of inspiration, by the apostles).

The study of the law of Moses on this basis will lead us to share the intense admiration of it expressed in various parts of the Bible—panegyrics that otherwise appear as the mere rhapsody of sentimentalism. Such for example as the language of David: "O; how love I thy law; it is my meditation all the day." And again, "The law of thy mouth is better to me than thousands of gold and silver;" and again, "I hate vai-

thoughts; but thy law do I love"; and again, "The judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb. Moreover by them thy servant is warned, and in keeping of them is great reward" (Psa. cxix. 97, 72, 113; xix. 9-11).

Moses himself speaks thus on the subject: "Behold, I have taught you judgments and statutes, even as the Lord my God commanded me. Keep, therefore, and do them: for this is your wisdom and your understanding in the sight of the nations which shall hear all these statutes, and shall say, 'Surely this great nation is a wise and understanding people; for what nation is there that hath statutes and judgments so righteous as all this law which I set before you this day?'" (Deut. iv. 5-8.) Paul in another way utters the same praise: "The law is holy and the commandment holy, just and good. . . The law is spiritual, but I am carnal and sold under sin." (Rom. vii. 12.)

That the law should be strenuously enjoined on Israel is natural in view of its divine character. One of the most interesting of all the interesting incidents connected with Israel's settlement in the Land of Promise, when they came out of Egypt, was the public endorsement of its leading features by the assembled tribes in the valley formed by the two hills of Ebal and Gerizim—as commanded, and the imprecation of a curse on those who should fail to keep it. The particulars will be found in Deut. xxvii. 2-26; Joshua viii. 33-35. In the presence of the massed multitudes, the Levites, stationed in the hollow, and within hearing of all (as travellers find who have experimented), briefly recited the principal commandments of the law in rotation, and the whole multitude, at the end of each sentence, ejaculated an endorsing "Amen!" which must have sounded like a wave breaking on the shore. It was also a commandment (Deut. xxxi. 11-13) that, always when Israel should gather at the feasts (which was three times in a year—Deut. xvi. 16), the law should be read in their hearing.

Before leaving them, Moses was very earnest in his entreaties that they should be obedient. He impressed upon them that their well-being depended upon it, "If thou shalt hearken unto the voice of the Lord thy

God, to keep His commandments and His statutes which are written in this book of the law. . . . See," said He. "I have set before thee this day life and good, and death and evil in that I command thee this day to love the Lord thy God, to walk in His ways, and to keep His commandments and His statutes and His judgments that thou mayest live and multiply. . . . I call heaven and earth to record this day against you that I have set before you life and death, blessing and cursing. Therefore, choose life that both thou and thy seed may live." (Deut. xxx. 10, 15, 19.) There is no more interesting chapter in the whole Bible than the long chapter in which He describes the blessings and the curses that were associated with the keeping or the breaking of the law (Deut. xxviii), or the similar recital in Lev. xxvi. Joshua, before his death, spoke to them in a similar vein: "Take diligent heed to do the commandment and the law which Moses, the servant of the Lord, charged you, to love the Lord your God and to walk in all His ways and to keep His commandments, and to cleave unto Him and to serve Him with all your heart and with all your soul" (Josh. xxii. 5.)

Such later sayings as the following are the natural corollaries of the subject:—"Whoso keepeth the law is a wise son, but . . . he that turneth away his ear from hearing the law, even his prayer shall be an abomination" (Prov. xxviii. 7, 9), "He that keepeth the law, happy is he" (Heb. xxix. 18) "As the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness and their blossom shall go up as dust, *because they have cast away the law of the Lord* despised the word of the Holy One of Israel" (Isaiah v. 24) "The land is defiled under the inhabitants thereof *because they have transgressed the laws, changed the ordinance, broken the everlasting covenant*" (xxiv. 5).

These things concern the law as a rule of action during the present mortal life. But we learn from apostolic teaching that there was a deeper meaning, and a more far-reaching aim. The deeper meaning is briefly expressed in the statement of Paul, that, "the law was a *shadow* of good things to come." The more far-reaching aim is revealed in the declaration that "The law

entered that the offence might abound," and "That every mouth might be stopped and all the world become guilty before God" (Rom. v. 20; iii. 19)—a statement that is unintelligible until we discover that the object was to make man feel his native powerlessness, and that he might be placed in a position in which salvation should be a gift by favour of God on the condition of faith leading to obedience.

We look at these two points a little more closely before passing on to the study of the law in its details. Their separation will simplify and help the study. We find that the "shadow" feature of the law had two aspects: FIRST, the figurative exemplification of the actual situation of things between God and man—as when Paul alleges that the tabernacle was "a figure *for the time then present,*" and explains the solitary entrance of the high priest once a year into the holiest of all with the blood of animals to be a signification by the Holy Spirit "that the way into the holiest of all was *not yet made manifest* whilst the first tabernacle was yet standing" (Heb. ix. 9, 8). And SECOND, the *foreshadowing*, or shewing beforehand in an enigmatical manner, the purpose of God as to the method by which He should open the way for free communion with Himself on the part of sinful man. This second aspect of the matter is plainly affirmed in the statement that "the law was a shadow of good things to come:" that the law was "*the form of knowledge and of the truth*" (Rom. ii. 20), and that the body (or substance) of the law-shadows "is of Christ" (Col. ii. 17); further, that the promulgated righteousness of God by faith in Christ without the law was "*witnessed by the law*" (Rom. iii. 21). This view of the matter enables us to understand how Christ could say that he had come to fulfil THE LAW and the prophets," and that "till heaven and earth pass, one jot or one tittle shall in no wise pass from the law *till all be FULFILLED*" (Matt. v. 17, 18).

Keeping carefully distinct these two elements of the typical law—which might be described as the present and the future significance of the general shadows—we shall be the better able to see what the law was designed to teach without falling into the mistake sometimes made of attributing to the law a power which it did not and never was

intended to possess. We shall find it was a shadow both of the ruptured relations of God and man and of the means by which He should restore those ruptured relations in His own time; but not in itself the institution of justifying efficacy that some in Paul's day imagined (Acts xv. 5, 24; Gal. v. 4; iv. 21-31), but, on the contrary, was a purely temporary institution destined to pass away when its mission should be accomplished in silencing man and developing God's righteousness in Christ (Gal. iii. 19-21; iv. 3-5; Rom. iii. 19-20; Heb. vii. 18-19; viii. 7-13; x. 3-4).

Our enquiry, when we come to this part of the subject (which will not be at the first), will be: which of these typical features of the law enlighten us concerning the actual position of man in his state of separation from God? and which of them tell us of Christ as the great purposed healer of the woe?

Over-arching the whole as a rainbow, is that larger mission of the law, which men are so liable to omit or fail to appreciate, viz., a clearing of the way for the manifestation of the kindness of God.

This is the last lesson we learn: the beauty we last perceive. Naturally so, it belongs to God's point of view; and our own point of view is our first, and for a long time, our only point of view. God's kindness is full and bountiful and unconstrained, but in the matter of admitting created beings to a participation in his open friendship and divine nature, it has its limitations and conditions of so strict a character that one act of insubordination on the part of Adam sufficed to put an end to it. The work of restoration is being carried out on the basis of this principle being vindicated. There must be no boasting, says Paul. Most reasonable, is it not? Boasting is barbarism between man and man who are equal. What is it towards God, who is the fountain of all being? God will be head. He is so, and it is only reasonable that the fact should be recognised. Where is there any monarch or human official of any kind who would consent to work where his authority was challenged or dignity affronted? If this is a tolerable principle of action amongst fellow-mortals, is it not absolutely indispensable with God, who is the author of our life and the strength and support and wisdom of all creation?

Yet it is a principle that man ignores in his pride. It is a principle that God asserts by bringing all men under condemnation first of all. He has done this by the law of Moses. Unless there is forgiveness, there can be no salvation. Forgiveness is favour (grace), and God requires the honour of "faith" towards Himself as a condition of the favour. "Where is boasting then?" enquires Paul; "It is excluded. By what law? of works? Nay, but by the law of faith." "It is of faith that it might be by grace"—"that God in all things might be glorified:" "that no flesh should glory in his sight. . . . that according as it is written, He that glorieth, let him glory in the Lord" (Rom. iii. 27; iv. 16; 1 Cor. i. 29, 31). The principle is perfect in its reasonableness and ravishing in its beauty: for it secures the highest happiness of which man is capable (either in his corruptible or his incorruptible state), when he bows before God in grateful and reverential submission, and at the same time it admits of the great Increase finding pleasure in His higher work. There is, therefore, a depth of true philosophy unsuspected in the words of Paul: "The law entered that the offence might abound. But where sin abounded, grace did much more abound, that as sin hath reigned unto death, even so might grace reign, through righteousness, unto eternal life, by Jesus Christ our Lord" (Rom. v. 20, 21). In a new and brilliant light appears that other Scripture: "God hath concluded them all in unbelief that he might have mercy upon them all. O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out. For who hath known the mind of the Lord, or who hath been His counsellor? Or who hath first given to Him and it shall be recompensed to Him again. For of Him and through Him and to Him are all things; to whom be glory for ever. Amen." (Rom. xi. 32-36.)—EDITOR

THERE is no power in heaven or earth equal to kindness. It is at the root even of God's anger. It will prevail at last to the "utmost bound of the everlasting hills."

A VERY thin veil of decency divides beautiful life from detestable animalism. Bravely resolve in all things to be always on the right side of the veil. In such a course, there is grace and honour and joy. In the other, destruction and ruin yawn—not a long way off.

REFLECTIONS ON THE TRUTH.

BY DR. WELCH.

A STATE of things never dreamed of by statesmen is seen by one who is able to take in the whole picture of unrest throughout civilization at the present time. Especially is this true in the United States of America. Never before has there been such turmoil and uneasiness among the masses. The human sea is becoming angry; its waves are lashing each other into fury; mire and dirt are being cast up; and all the great, the mighty, the rich are gazing upon the spectacle with fear and trembling.

It is not one thing that is causing fear, but the disturbing factors may be counted by the hundreds. There is nothing that so fitly represents the situation as that of "the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." A year ago it was a small matter, causing but little uneasiness among the rulers and the rich, but now it is a mountain in magnitude. Then, men in power laughed at the folly of a few fanatics; but now they realise a deep-seated unrest and anger springing from a thousand centres and in almost as many forms, and their laughter has been turned into the tremblings of fear, each asking the others, "What is the end to be?"

The Bible answers the question for them, not only of what the end is to be, but of the still greater troubles to come upon all nations ere the Lord's judgments are abroad in the earth in "the war of the great day of God Almighty." Could the blind leaders of the people but see they would know that the present troubles are but the prelude to yet greater troubles to come. They would see that human government is drawing near its close; that men are about giving to each other the last touches in the demonstration of their inability to govern wisely, and to demonstrate it amid such distress, disasters, fears and tremblings as the world has never before witnessed, nor ever will witness again. The end of the kingdoms of this world is at hand, and that end is being and will continue to be ushered in and carried to its full consummation by the most fearful unrest, and fears and tremblings, and wrecks of human glory, and power and riches that the human

mind can conceive of. Woe, woe, woe is the future food of the nations till the shower of blessings descend upon the escaped of the nations through Abraham and his seed in the full-established Kingdom of God!

Thicker and thicker grow the signs of the coming of Israel's King. "Behold, I come as a thief!" "The nations were angry and Thy wrath is come, and the time of the dead that they should be judged, and that Thou shouldest give reward to Thy servants the prophets, and to the saints, and to them that fear Thy name, small and great; and shouldest destroy them that destroy the earth." "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." Then what? Just the things we now see coming thick and fast; signs in the political heavens, or kingdom of men, in the sun and moon and stars of those heavens. Are these signs not present with the ruling powers, and are they not, day by day, becoming more ominous of a mighty storm in those heavens? Who so blind that he cannot see it? Look ahead as hopefully as the rulers may, and there is no ray of light, no haven of safety to human rule, nothing but upheavals of kingdoms and the thunders and lightnings of war and destruction. Is that all? No, indeed! Turn the eyes from the ruling powers to the common people, to the political earth, and what do we see? Ah, there we see the very cause that gives to the rulers their greatest alarm. With the political earth (the masses) we behold distress, "distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." Is that all? No. What causes this commotion in the political heavens, and this distress and angry condition of the political earth? Is it the rulers and the people themselves? No. They think so, but it is not so. It is the King of Israel who shakes these heavens of rulers and distresses this earth of peoples; "for the powers of heaven (ruling authority) shall be shaken (by Christ); and then shall they see the Son of Man coming in a cloud with power and great glory."

If the present commotion, alarm and distress among the rulers and the masses be but the beginning of the shaking of the heavens and roaring of the sea of peoples, what, indeed, will the end be? Who so blind that he cannot realise in the present signs, the low rumblings, the deep tremblings of an approaching political earthquake, even "a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great?" I have asked, "Who so blind that he cannot see all this coming as the ultimate of the present foreshadowings expressed in the thousand-voiced signs in the political heavens and earth of the kingdoms of this world?" Alas, blindness in these things pertains throughout all of "Christendom!" Ignorance of the truth is the veil spread over the minds of all constituting the so-called Christendom of civilised nations, and pride and fleshly wisdom sit at the portals of every heart to chase away the sure light of prophetic truth when about to enter. To such there is no sight. Unrest and fear of some terrible evil have seized upon them, and each turns to his neighbour for light, but they are all blind and leaders of the blind. The visions of the prophets are a sealed book to them, even as to Israel of old. Give the vision to the learned of "Christendom" to read it to the people, and they will say, "We cannot, for it is sealed." Then deliver it to the unlearned, and they will say, "We cannot read it, for we are unlearned." Like teachers, like people! Ah, ye blind teachers and blind people, the Lord of the prophets and of the vision is about to do a work, a marvellous work among the people of "Christendom," and a work wherein "the wisdom of their wise shall perish, and the understanding of their prudent shall be hid."

Happy is that one who knoweth the voice of the prophets, who is able to read the signs of the times, and who hath for his refuge from the impending storm the Mighty God of Jacob!

What a wonderful thing it is to meditate upon the things of the truth, to hold up before the mind the various features of God's word, and to trace out the beautiful ramifications of a multifiform but unified truth! From such a meditation upon the word of God, one arises with renewed strength of

mind and a heart filled with faith and zeal and love. There is one great truth that stamps itself more indelibly upon our minds from such meditations. It is, "that God is just and equal in all His ways."

Christendom has converted God's justice into injustice, and His equal ways into unequal ways. This is illustrated in the view taken by Christendom concerning God's condemnation of Adam's race. By that view, the race was condemned in Adam to an eternal living torment, excepting such as turned to God for salvation or died in early childhood or lived up to the light of their "ignorance" of God and His truth. According to the same view the entire Adamic race is raised from the dead for purpose of judgment. This is a very broad view in the satisfying of God's justice in relation to the human race, and outrages reason, justice, and God's word.

Again, there are some who take a very narrow and restrictive view of God's exercise of His justice, at least so far as a future judgment through a resurrection from the grave is concerned. Those who take this restrictive view do so on the strength of a mechanical working of a law originating in Eden. This law is called "The law of sin and death," under which Adam and his race was placed in consequence of his transgression. It is claimed that this law so operates as to hold every member of the race in an uninterrupted, unbroken, eternal death, unless interfered with through the operation of another law, called "The law of the spirit of life." I could understand such a construction of the sentence, if God intended to dismiss the race from His favour without any further dealings, but I cannot understand it in view of the fact that He intends to exercise authority as to the personal conduct of its members. If He intends to exercise such authority, then we would expect Him to lay down some law, or rule, or principle, governing that authority.

The whole trouble arises from an interpretation that seems to keep God out of view. Adam was sentenced to death because God made death the wages of sin. God dealt with the race federally in Adam because His holiness would not permit the perpetual living of a race in sin. He therefore sentenced the nature to death. It does not follow from this that He cannot call any

member of the race from the grave to deal with him in relation to his own or personal matters where His justice and the member's deserts require it. These personal matters are such as grow out of God's after dealings with the race, and they are matters entirely apart from anything affecting the race through Adam. Now, in this matter, it lies with Him to decide the conditions under which He will exercise His authority over the race and exercise His power over its members in relation to all acts of personal disobedience. He has said what will be the result to the race so far as the sinful nature inherited is concerned, and He said it in Eden when He sentenced Adam to death. If He had stopped at that, then every member of the race, one after another, would have found his final, uninterrupted, eternal dwelling-place in the dust. But God had a purpose to work out with the race, and all His after dealings with its members relates to that purpose. He has made known His purpose, and any future dealings He may have with members of the race will depend upon what relation they may sustain to the purpose in a personal way.

This after dealing is a matter entirely apart from anything inherited through Adam. For long centuries His purpose was hidden from the great mass of the human family, and but dimly seen by the most enlightened. As regards those who were in ignorance of His purpose, He did not hold them responsible to any future reckoning on account of their personal sins, but simply allowed them to go to the grave like the beasts, there to remain eternally. This is called "winking at times of ignorance." Since then, however, God has made His purpose clear to all peoples by the coming of the Light into the world, and He has ceased to "wink" at ignorance. He now commands acceptance of the Light and obedience thereto. Whoever attains to an understanding of it, and refuses obedience, is held responsible to a future reckoning because he is disobedient and mocks God in His offer of salvation. This is strict justice, and it is right that it should be so; for it all grows out of personal relations to God and His purpose being entirely apart from any relation Adamically created. To say that relations Adamically created hold as a barrier to any relation that may be created personally by any member of his race in connection

with God's after dealings with the race, is, to my mind, to say the least, a strange teaching in the light of God's revealed will.

These are times of great peril to the household of faith. Bold and reckless claims are abroad, and the very pillars of our faith are threatened. Old and thoroughly established landmarks of the truth are threatened, and carefully-reasoned-out and long held interpretations of the scriptures are called in question. Yea, brethren, let me sound in your ears this warning with all the energy I possess: "It is dangerous work, perilous to the household of faith and to the truth, to listen to those teachings that depart from the foundation of scripture interpretation laid down by Dr. Thomas as the result of years of study and careful weighing of scripture testimony by comparing scripture with scripture." Before you cut loose from the old foundation to accept the new, let me ask you to weigh again carefully, thoughtfully and conscientiously the testimony establishing the old and loved and soul-cheering foundation laid by Dr. Thomas as the honest result of years of deepest, most earnest, and conscientious study of the word of God ever made by man since the days of the apostles.

Brethren, Dr. Thomas was not infallible, but he was true and honest towards God's truth, and in matters of detail there may be room for difference of views by those who have built upon the same foundation; but on those great truths themselves there is no room for divergence of belief, seeing that they are so effectually hedged with the concurrent testimony of infallible scripture. A strong foundation, and a foundation buttressed upon the whole testimony of eternal truth, has been laid by him. To it, through the favour of God, we have come; upon it we have rested and built with zeal and faith and hope and love. With it, and our work of faith and love built upon it, we expect to enter the presence of the Great Judge, and hopefully trust to reap the fruit thereof in being made "partakers of the inheritance of the saints in light."

Brethren, we expect troubles, heart-burnings and sorrows, trials of our faith and chastisements. We were begotten to such when we obediently laid hold of the truth in Christ Jesus. From the world; and even in our own household, we expected such, and

they have been upon us time and again with all their crushing and sorrowful weight. The troubles that come from the world we can bear cheerfully, but those that arise within the household are laden with the keenest sorrow, making the heart sick unto death. They have, however, this advantage to us, that they cause us the more earnestly to long for the coming of the Lord to deliver us from our sorrows and distresses. In all that befalls us we behold the wisdom of God, for it is only in the school of sorrow, persecution and misfortune that the truth, and power, and love and wondrous grace of God can be personally realized in the working out of our salvation. We then behold our entire dependence upon God, our own weakness, and the strength and joy reserved in heaven for those who endure to the end. Only in such a school can flesh and blood be brought into harmony with the will of God in the forming of a faithful and humble and lively character. Let us then bear with patience every evil circumstance that may befall us in these the sorrowful days, and trying days of our sojourning, being assured that darkness, and sorrow, and all dismal differences will give way to a restful joy for the faithful at the dawning of Messiah's day.

Only those who know and enjoy the light of truth are able to weigh correctly the past, present, and future status of Adam's race. Such only, I say, have that knowledge. Did you ever pause to consider how mighty that knowledge is when weighed in the scales with the knowledge of Christendom? Only to a few is it, by the favour of God, an actual possession. Just think of it—to know—the past, present, and future status of Adam's race! Only in the Bible is that knowledge revealed. Nowhere else is it obtainable. It is there because God has spoken, and the Bible is His message. Ah, ye children of light, just think how highly God has favoured you in bringing you to an understanding of such high and mighty knowledge! But that is nothing, or but a small matter, as compared with another knowledge. That other is to know the God of Abraham, and His Son Jesus Christ. This latter knowledge is the grandest and highest of all knowledge. How highly favoured are the children of light in being permitted to attain to it! Do we all, with heart and mind, truly appreciate this wonderful favour of Abraham's God?

If we do, then we will humble ourselves, and no one will knowingly wrong his brother.

No one by searching in his own mind, or in the minds of his neighbours, or throughout nature, can find out God. God can only be known by His own revelation of Himself. He has made that revelation, yet only a few of Adam's race know Him. The world, and Christendom, too, know a God and His Son, but they know not the God of Abraham, nor do they know His Son. Since they know not the meaning of the Bible, how can they know the God of the Bible, or His Son either? The Bible is a sealed book to them. God's purposes in relation to the earth and its race is unknown to them. The present situation of Adam's race in relation to the knowledge of God and His purpose is most graphically described by the Bible in the following language: "The darkness shall cover the earth, and gross darkness the people." This language is used in connection with the light that is to come to Zion at the return of Christ, and describes the condition of all nations in relation to their knowledge of God and His purpose in the earth. It would be impossible to furnish stronger proof of Christendom's gross ignorance of the true God and His purpose than is found in the words just quoted from Isaiah. Just think of it, reader, here is language showing that the people are grossly ignorant of God, of His Son, and of His purpose, and language used in the very face of a so-called Christendom, or Christianity, that is co-extensive with the civilization of Adam's race! If the teaching of "Christendom" be true, then such language should not be found in the Bible, nor used as it is to describe the present situation of the human race. What is the explanation? Here it is. By violence of interpretation of the prophet's language "Christendom" fails to see the gross darkness, woeful ignorance, that hangs over and envelops all nations. By that interpretation the darkness is made to relate to Paganism, and the light that was to arise and disperse the darkness is made to consist of the teaching of "Christendom's Church." Is it any wonder then that the people are not alarmed at their condition in relation to spiritual matters? With them it is a case of darkness seeking to enlighten darkness, in which the result is necessarily "gross darkness."

It is difficult to imagine a sadder picture than that furnished by the trusting followers of Christendom's teachers. Blindness as to Christ and his message happened to Israel, but total blindness in respect to all features of the Gospel is the sorrowful lot of a Gentile Christianity. With what joy would we throw open the windows of their minds that they might behold that light of truth against which their teachers have closed every avenue of entrance! We find ourselves utterly powerless to reach their minds, for our testimony in behalf of the truth is but an idle tale, yea, worse than that, since it is characterized as teaching lies in the name of the Lord. Grossly dark indeed must that mind be where the truth by its own intrinsic worth and power cannot dispel the darkness and find a welcome lodgment. But such is the sad situation throughout Gentile Christianity. Therefore the prophet of the Lord hath said truly that "the darkness shall cover the earth, and gross darkness the people." It is here with us, and with us too, at the very time when Zion is about to rise out of her downtrodden condition and shine because her light has come, because her King has returned to her with healing beams, and bearing with him all power in heaven and earth to dispel the darkness brooding over all nations, and bless a perishing people in Abraham and his seed; for, of Jerusalem, of Zion, the King hath said: "O Jerusalem, Jerusalem, that stonest 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. For I say unto you, ye shall not see me henceforth, till ye shall say, 'Blessed is he that cometh in the name of the Lord.'" This coming will be the time when Zion shall arise and shine because her light is come, and when Jerusalem shall arise from her downtreading by the Gentiles.

Our work in the days of darkness, the bearing of our feeble testimony before a world too wise to receive instruction, will soon be over, and it will be ended in rapturous delight that the God of Abraham will then make known to all His mighty approval of the faithfulness and truthfulness of our witnessing for His truth, and do it by the thunders of a judgment that will sweep away the refuge of lies in which

an unbelieving and gainsaying people are resting. Since we cannot justify ourselves other than by the testimony we bear 'mid scoffs and jeers, let us calmly await God's mighty justification in the pouring out of the seventh vial of judgment, followed by the rainbow of glory spanning the heavens of the future age when the storm of God's fearful wrath has rolled away. We speak feebly for God now; there and then He will speak with power and authority for himself and for our justification. All nations will then know that we bore before them a true testimony, and that they are the last heirs to a succession of inherited lies coming down to them through the generations of many centuries. This is our hope and joy and confidence and patience in tribulation. We await it.

L. B. WELCH.

MEN of extremes are dangerous men whatever it is they have in hand.

MERCY is a quality that heals the dispenser as well as those on whom it may be bestowed. The unmerciful man is a trouble to himself if he only knew it.

It is hard work getting the old man into the divine shape. So is education: so is drill: so is learning a trade. Do men give them up therefore? Nay, they persevere against the revolt of mere feeling. Should the children of light be less wise?

LOVE is not wholly an affair of sentiment. Intellectual people are apt to think it is so. If they are intellectual enough (down deep with it), they will find it is a scientific fact (if they prefer it so described), that God is love. We see it in nature: every physical institution has beneficence at its root—including the red tooth and claw that staggered Tennyson.

THE whale swallowing herrings is not an exemplification of cruelty. It is a mere circulation of matter. If the herrings were so many Jonahs, it would be different, and even then it might not be cruelty but only needed chastisement or merited destruction. In the case of the creatures, it is the mere movement of vital mechanism. We are so liable to judge them by ourselves and to make mistakes. The creatures have not brain enough to be conscious, except in the dim degree needful for their mechanical evolutions. It is as pleasant to them to be swallowed as to breathe.

A BIBLE LEAGUE.—A league has been formed in London to resist the attempts being made all over the world to disparage the claims of the Bible. Its objects are:—1. To organise conferences in various parts of the country: 2. To arrange for lectures by capable and reliable men: 3. To recommend and supply books adapted to the needs of the time. The league will also encourage the formation of classes for the study of the Bible and its evidences. They appeal for the co-operation of all who believe in the wholly inspired and infallible character of the Bible. So far, so good, but when all is done, the question remains, what does the Bible teach? When we approach this question, the Leaguers will be up in arms against the truth. It needs the Lord's presence, and this we shall have presently.

“THE DAY OF HIS COMING.”

“YOU are getting to the dregs of the subject,” say some. Perhaps. It means that the clear liquor has been drained off. True, but sometimes thirsty people find the dregs agreeable, even when they have quaffed the cup. There is naturally great thirst for the day of rain after the scorching drought that has so long prevailed upon the earth.

Brother Sutcliffe, of Haworth, presenting some ingenious suggestions that have not solid ground enough for advancement in the *Christadelphian*, says:—

“I very confidently look for Christ being revealed in 1905 to “the remnant” in Jerusalem as pictured in Zech. xii. ; because it is then just seven times (or 2,520 years), from Josiah’s fall in Megiddo, which Zec. xii. cites as typical of the events when Christ, like Joseph, is made known to his brethren. Both being associated with a great battle of Armageddon between the King of the South (Egypt) and King of North (Assyria), as Russia and Britain in latter days. There is just the same period of 2,520 years between the captivity of the ten tribes, B.C. 726, to the consummation of the French Revolution, 1794, when the typical “remnant” gave glory to God. I consider this latter is the sure guarantee of Judah’s seven times being fulfilled. I believe the saints will be in spirit nature, safely full seven years before Gog’s fall; if so, our Lord’s coming is very near indeed.”

Brother Grimes writes : “One item in the list of events indicating the time of the end, according to Dan. xii. 7, is ‘when he shall have accomplished to scatter the power of the holy people,’ or, as it may be better rendered, ‘when he shall have finished the dispersion of the holy people, all these things shall be completed.’ About who the ‘holy people’ are who are here referred to there can be no doubt. There is no other people in the world—except the nation of Israel—the Jews, as we call them, who answer that description. That they have been scattered into every part of the earth from the time of the destruction of Jerusalem by Titus, A.D. 70-2, till now is sufficiently

notorious. They are still being “scattered” or “dispersed” and find no certain settled place of rest anywhere, although they appear to have more confidence in the land of their forefathers—Palestine—under British protection, than anywhere else. Yet it appears to be only the very poorest of the poor of the people who find their way there. Argentine or any other country seems rather to attract those who have a little wealth for a time, but there is a steady and increasing gravitation of Jews towards the ‘Holy Land.’ By and bye there will be more wealth imported by the immigrants, the land will become settled and cultivated, ‘brought back from the desolations of former generations,’ and then the cupidity of their arch enemy will be aroused to invade the land and rob the ‘holy people’ of their new homes and wealth. This, however, will be frustrated, in the manner recorded in Ezek. xxxviii., xix.”

Brother Evans, of Guelph, writes:—“A friend who is earnestly looking, from his point of view, for the coming of the Lord in 1897, has given me his conclusions and convictions, the result of much study, with permission to send you for publication in the *Christadelphian*. I send only the substance of them, and as briefly as possible. Doctor B——, as you will observe, deals with the Eastern aspect of the subject, and contends the times used by God are to be reckoned as lunar. We cannot regard the conclusion as complete and final, inasmuch as, if possible, by starting at the literal commencement of the seven times, and taking the solar reckoning, and having regard to the western and papal line of view to see an extension of 45 years beyond 1897, and which also allows for the time to be occupied by the seventh vial, the Lord coming, as we know, under the sixth, now current, and near exhaustion. The results are as follows:—

	A.D.
From the accession of Nebuchadnezzar, in B.C. 605, seven times, =	
2,575 years lunar, 2,502 solar, end..	1897
From the accession of Alexander, B.C. 336, the 2,300 reckoned as lunar years (i.e. 2,231½ solar) end	
in	1897

From the rise of Mohammedan power, A.D. 600, the 1,335, reckoned as lunar years, end 1897

The 1,260 from same date, reckoned as lunar years, expired 1822, at Greek revolution, sixth vial, and the 1,290, reckoned in the same way, ended 1852, at quarrel about Holy places, and origin of Crimean war.”

[This is, in substance, the view presented in the tract, “Thoughts as to 1897,” noticed last month. For the reasons then briefly alluded to, the view is open to objection, but interesting for its coincidence with a conclusion established by other and better lines of argument.—EDITOR.]

“Christ’s Mount Olivet prophecy, in which mention is made of ‘Earthquakes in divers places,’ has certainly a twofold application and fulfilment in some of its particulars, and it is possible that in the matter of earthquakes he spoke of both natural and political upheavals occurring in connection with the end of the Mosaic Commonwealth, and also at the time of the termination of the Gentile supremacy in the earth. But be that as it may, it is very remarkable that at this period, when the times of the Gentiles are drawing to their close, there should be such numerous displays of seismic force and activity throughout the world.

“From a source which purports to have all the authority of careful and painstaking research, I derive the following statistics, namely:—Starting from before the Christian Era 1,700 years, the record is carried down to A.D. 1850, and it is divided into five periods: (1.) Before the Christian Era, recorded 58; disastrous 4. (2.) From the beginning of this era to end of ninth century, recorded 197; disastrous 15. (3.) Thence to end of fifteenth century, recorded 532; disastrous 44. (4.) Thence to end of eighteenth century, recorded 2,804; disastrous 100. (5.) Thence to 1850, recorded 3,205; disastrous 53. Total recorded 6,795; disastrous 216. The gradual increase is remarkable, for it cannot fail to be noticed that nearly half of those recorded and one-fourth of those called disastrous are in the present century. When we take into account those recorded since 1850, even at a rough estimate, the number of earthquakes in this nineteenth century exceeds all those previously recorded, and the number of disastrous

ones nearly equals all the disastrous ones of the previous three centuries. From the reports published from all parts of the world during the past two or three months, it would appear that the earth is in a constant quiver and excitement, which forcibly brings to mind the above-quoted words of the Lord Jesus Christ, ‘Earthquakes in divers places.’

“That the times of the Gentiles are to end amid all the terrors of a natural as well as a political cataclysm, is the subject of many prophecies, and the present disturbances of the earth’s surface may be the preliminary stages of that glorious act of divine power which is to wreck the pride of human achievements and humble all man’s honourable pretensions in the dust. Present experiences in this matter will have the effect of hardening men’s minds, making them callous by familiarity, so that when, under the divinely-directed power of Christ, the Mount of Olives cleaves in the midst thereof and a very great valley is, in consequence, formed upon the occasion of the coming into his land of Yahweh Elohim with all his saints (Zech. iv. 51). The nations of the world will be none the wiser concerning so momentous an event, but will ascribe the mighty convulsion of the earth to the same natural causes with which they have become so well acquainted. Magnificent and altogether glorious will be the spectacle of the shaking earth and the dropping heavens at the presence of the mighty God of Jacob to those who are in the ark of safety. When the Law was delivered to Moses Mount Sinai itself was moved amid thunderings and lightnings and a thick cloud with the terrible voice of a trumpet which sounded long and waxed louder and louder. When the hill which God desires to dwell in, where Yahweh will dwell for ever, even Mount Zion is approached by Him in the person of His beloved Son with his thousands of thousands of angels, the high hills will leap and the solid ground reel, and the heavens drop down fire, and a mighty convulsion of nature occur, which will cause great changes to be made in the topography of the land of Palestine and in adjacent countries. This earthquake will lift the land and turn it into a plain from Geba to Rimmon, south of Jerusalem (Zech. xiv. 10). By it probably will be destroyed the tongue of the Egyptian sea; while at the same time

a mighty wind will smite the seven streams of the river Nile, so that men shall go over dryshod (Isa. xi. 15). The same earthquake, or one of the series attending the coming again into the land of Christ, still cause rivers and streams of water to break forth throughout the land, and will overthrow all the towers, every high tower and every fenced wall, and the loftiness of man shall be bowed down, and the haughtiness of men shall be made low, and Yahweh alone shall be exalted in that day (Isa. ii. 15-17; xxx. 25). So mighty and destructive will be the quakings of the earth in that day, "that the fishes of the sea, and the fowls of heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down and the steep places shall fall, and every wall shall fall to the ground" (Exek. xxxviii. 20). These are the events to occur in the land of Israel in that great and dreadful day of the redemption of the sanctuary from the hand of the defiling heathen.—J. U. ROBERTSON, Philadelphia, Pa.

"Along with this letter I send you a diagram which I have put together, as my best effort, to show the age of the world in relation to the times and seasons, and a way out of the difficulties about the age of Nahor, of Terah, and Abram; and also the 40 years from Samuel to the death of Saul. I believe the Doctor is right as to this 40 years; it is out of the question to give 40 years as Saul's reign. Paul very evidently meant from the one event to the other was covered by a space of 40 years.—C. E. SUTCLIFFE, Haverth."

[The diagram is very elaborate and full of interesting matter, but it is too extensive an affair for publication in the *Christadelphian*. The general conclusion is in harmony with the expectation established by the articles that have appeared for 24 months past. Another diagram of a simpler character has been printed and published "by J. F. Sykes, sen., Elmira, N.Y.," as a preface to his pamphlet, "The Midnight Cry." The title page bears the laconic inscription, "Buy the truth and sell it not—twenty-five cents." This diagram also fixes on 1896 as the probable year of our Lord's return, and on

1941 as the time when the Kingdom of God will have been fully established on the earth. The diagram is lucid and highly intelligible, but on some points it is open to question. What of that if it is right as to the main conclusion? God grant that the earnest desire of all His people may be realised.—EDITOR.]

MAKE it a rule never to do that which you despise in another.

LOVE and joy are the very first fruits of the Spirit. Where these reign, austerity is impossible. Austerity and asceticism belong to false religion.

"GREAT men" are only fictions of the public imagination. All men are small, weak, shortsighted, impulsive, and erring; only some are more so than others.

IN THE DICTIONARY.—Brother Cookson sends us the following excerpt from *Cassell's English Dictionary*:—"CHRIS-TA-DELPH-I-ANS, s. pl. [*Gr. Christos*=Christ, and *Adelphoi*=brethren]: a sect of Christians, calling themselves the brethren of Christ, and claiming apostolic origin.—THOMASITE—s. (pl.) A controversial name sometimes given to the Christadelphians, from the fact that Dr. Thomas (1805-71) organised them into a separate religious body."

THE "CHRISTADELPHIAN" FOR 1893.—Brother Jakeman, of Dudley, writes:—"The pages of the *Christadelphian* for the year 1893 have been filled with delightful things for which I wish to express my thanks. I am inclined to think that the present year has been much better than any since the inspiration division. No doubt we are now out of the strife and turmoil that that division caused, and are now settled down to the one thing needful. It is very evident that the brethren generally are given to closer study of Divine things. I am thankful to all those who have lately given us such glorious tidings that the 'Day of His Coming' is drawing nigh, and that ere long we shall have the message—'the Master is come and calleth for thee.' But I hope the mistake will not be made of giving too much time to looking for signs. What is really important is to prepare ourselves for that great and terrible time."

CHALDEA.—In the recent British Museum lecture, Mr. W. St. Chad Boscawen said: The geographical position of ancient Chaldea, rendered it peculiarly suitable to the cradle of an early civilisation. Its fertility, its easy means of communication with surrounding countries, had made it early the centre of civilisations. To the Arabs from the desert, it was a veritable garden, and Paradise was naturally placed here, and to the mountaineers from the East it was rich in plunder. Thus it became a land of mixed peoples and tongues. The district to the East of Chaldea was now exciting great interest, as the site of the old Kingdom of Elam and the manifest centre from which several Asiatic civilisations radiated. It was from this region that the Akkadian or mountaineer element had emerged. The inscriptions of Sargon I., B.C. 3,800, showed that the Chaldean kings had conquered Elam, and from that time till the fall of the Babylonian empire war went on between the two countries.

SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN
ECCLESIA, No. 255.

"Exhort one another."—PAUL.

HOW important is the fact that God hath spoken, and that we have here in our hands the authentic and authorised record of what He has said. We believe the fact: are we always in the mental attitude of deferential attention to what we read in the Bible, which such a belief ought to inspire? It is to be feared not. Our weak minds are so easily engrossed with the things of this life that we are often but indifferently affected by the great things presented to us in the Scriptures. So much the more need for that assembling of ourselves together which Paul enjoins, the very object of which is to refresh memory and strengthen faith in those things. Our system of progressive reading always brings some portion of the word before us with that quality of profitableness which is necessarily the result of its being inspired.

This morning it is a chapter (Isaiah xvii.), which we may find not so barren as it looks. It is headed "the burden of Damascus," but there is much more in it than this. There is burden for other places and people as well, and some things that are not burdensome, but contrarywise, lightsome and gladsome. "Burden" is that which is heavy, and, applied to a message, means heavy tidings. There is much of heavy tidings in the prophets which is one result of their message being divine; reproof and condemnation for evil ways come from God. When it is left to man he speaks pleasant things. The prophets do not deal in pleasant things, but the reverse. "Gladness is taken away," says Isaiah in the chapter before the one we have read: "and joy out of the plentiful field; in the vineyards there shall be no singing." In the chapter before us Damascus is to "become a ruinous hero: the cities of Aroer are to be forsaken: the fortress is to cease from Ephraim." Even "the glory of Jacob" is to be "made thin in that day, and the fatness of his flesh shall wax lean." The harvest of the human activities then going on would not be such as they were aiming at and expecting: it would be "a heap in the day of grief and of

desperate sorrow." In a word, as at verse 9, "THERE SHALL BE DESOLATION." Why all this terrible blackness in human prospects? The answer is in verse 10: "Because thou hast forgotten the God of thy salvation, and hast not been mindful of the Rock of thy strength."

Here we have an important teaching of revelation—one that runs through every phase of that revelation—namely, that forgetfulness of God is the ultimate cause of human ruin. The thing is true, both historically and in current experience, and whether affecting individual men or nations—although it apparently it may not be so at any one particular moment. It is a point on which the sons of God should rouse themselves. The world at large are guilty of this forgetfulness: and we are liable to be tintured by the thoughts of the world at large. If we remember what Christ has said that "we are not of this world," we also remember that this being not of the world, consists of being not of its mind—not of its forgetfulness—not of its way. Our affections are not set upon the things that engage their loves; our memories are open to those things that they have no inclination for: "They say unto God, depart from us; 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?" (Job xxi. 14). The sons of God say the very reverse: "The desire of our soul is to the remembrance of thy name and to the remembrance of thee. With our soul have we desired thee in the night: Yea, with our spirit within us will we seek thee early. . . . My soul thirsteth for thee: my flesh longeth for thee in a dry and thirsty land where no water is." (Isa. xxvi. 9: Psa. lxiii. 1).

In the day when Isaiah wrote the words we are considering, Aroer, Ephraim, and the other places spoken of were in peace and prosperity. The message was, "There shall be desolation." We look round to-day and we ask, "How is it now?" The answer is,

"Exactly as it was foretold." The glory of Jacob has become very thin; the fatness of his flesh has waxed very lean. "Gleaning grapes" are left, as the oracle foretold, "as the shaking of an olive tree; two or three berries on the top of the uppermost bough, four or five in the outmost fruitful branches." The "strong cities" are "forsaken," as fore-shown — the land a desolate wilderness where all was smiling fertility and populous occupation. Israel's state is exactly as foretold.

But there is a lifting of the veil towards the end of the chapter. "Woe to the multitude of many people which make a noise like the noise of the seas, and to the rushing of nations that make a rushing like the rushing of mighty waters." In what way this is to be considered as a lifting of the veil will appear when we consider the part performed by the nations in the affliction of Israel. They have prevailed against Israel for ages by their rushing power; and here is a glimpse of a turn in the rushing tide (verse 13): "The nations shall rush like the rushing of many waters: but *God shall rebuke them, and they shall flee afar off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind.*" The next verse justifies us in regarding this as the culminating crisis of Israel's troubles, and the commencement of the day of their deliverance. The verse reads thus: "And, behold at eveningtide trouble, and, before the morning, *He is not.* THIS IS THE PORTION OF THEM THAT SPOIL US, AND THE LOT OF THEM THAT ROB US." Here is an evening and a morning in relation to Israel; an evening marked by trouble — trouble all round; and a morning when the trouble has rolled away like a spent thundercloud. We can have no difficulty in identifying both these. The "evening tide" is the finishing season of the long day of evil that has prevailed upon the earth. It is revealed in many parts of the scriptures that the ending of this long day will be marked by "a time of trouble such as never was since there was a nation upon the earth to that same time." Jesus speaks of it as a time when "distress of nations with perplexity and men's hearts failing them for fear" will indicate that "the kingdom of God is nigh at hand." Israel were to be especial partakers of that trouble,

after the analogy of the great trouble that befel them in Egypt just before their deliverance by Moses. This is plainly revealed by Jeremiah, who, contemplating the approach of the day when God would bring again the captivity of Israel and Judah exclaims (xxx. 6), "Wherefore do I see every man with his hands on his loins as a woman in travail, and all faces are turned into paleness? Alas! for that day is great; it is even the time of Jacob's trouble; but he shall be saved out of it."

It is the saving of Israel out of his trouble that is plainly before us in Isaiah xvii., "God shall rebuke them (the rushing nations), and they shall flee far off . . . This is the portion of them that spoil us." "At evening tide, trouble; and before the morning, he (the enemy) is not." This "morning" is one of the most beautiful of scripture figures. David said, "Joy cometh in the morning:" no doubt he meant it in a general sense in contrast to the weeping that he says "may endure for a night." But it is true in the more specific sense of the chapter before us. He said of the son promised to him, "He shall be like *the light of the morning* when the sun riseth." The arrival of Christ will inaugurate "the day of salvation," whose morning must necessarily be glorious. The evening preceding this morning is an evening of blackness and darkness and trouble; but when the morning has come, the darkness has disappeared. The enemy "is not." The spoiler has ceased. "The multitude of all the nations that fight against Ariel (*i.e.*, Jerusalem) . . . and that to distress her shall be as a dream of a night vision" (Isa. xxix. 7).

The definite shape which the overthrow and dispersal of the enemy takes on this momentous occasion is revealed in Ezekiel xxxviii. and xxxix. chapters, as we all know. In the latter days, as the prophecy informs us, a stupendous military confederacy, under Russian headship, invades the land, and carries all before it. Jerusalem is taken: the inhabitants made captive, and the whole land put under bondage. It seems as if Israel's prospects were shrouded in everlasting gloom. What arrests and turns back the flood is nothing less than the interposition of the glorious arm that broke the power of Egypt at the Red Sea—"When the enemy shall come in like a flood, the Spirit of the Lord

shall lift up a standard against him. And the *Redeemer shall come to Zion*" (Is. lix. 19-20). No wonder, the Spirit of prophecy breaks out in the next chapter, into loud cheering apostrophe: "Arise, shine, for thy light is come: and the glory of the Lord is risen upon thee." For the enemy, it is a day of gloom: "Surely in that day, there shall be a great shaking in the land of Israel so that the fishes of the sea, and the fowls of heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground, and I will call for a sword against him throughout all my mountains, saith the Lord God: every man's sword shall be against his brother. And I will plead against him with pestilence, and with blood, and I will rain upon him, and upon his band, and upon the many people that are with him an overflowing rain, and great hailstones, fire and brimstone."

The chapter we have been considering, which tells us of the disaster that befalls the rushing nations at even-tide when "God shall rebuke them," is immediately followed by an address to "a land shadowing with wings" entrusted with a mission of mercy and aid to Israel. It can scarcely be an accident that such an address should be inserted in such a situation. It seems to come right into its place at the overthrow of the Russian Gog and his multitude; for that overthrow is succeeded by the work of rebuilding the Tabernacle of David which the nations had thrown down. That in this work, the Lord proposes to make use of the leading maritime power in the earth at that time, is a matter of gracious revelation: "Who are these that fly as a cloud, and as the doves to their windows? Surely, *THE ISLES* shall wait for me, and *the ships of Tarshish first*, to bring thy sons from far, their silver and their gold with them, &c" (Is. lx. 8). The situation of this passage (right in the heart of the glowing description of Israel's restoration in Isaiah lx.) narrows it's application. The mention of "the ships of Tarshish" identifies it with the power spoken of by Ezekiel xxxviii, 13, as the antagonist of Gog in the land of Israel. The verse referred to informs us that in "the latter days" (see

verse 16). On the occasion of Gog coming out of his place in the north parts "descending upon the land of Israel as a cloud to cover the land," "Sheba and Dedan and *the merchants of Tarshish* and all the young lions thereof shall say unto him, art thou come to take a spoil, &c." The two phrases "Merchants of Tarshish," and "the ships of Tarshish" point to a power trading by the sea "in the latter days" a specified epoch that gives the argument its pith. The declaration of the prophecy is that the ships of this power will be foremost in the work of bringing Israel again to their land.

We have now reached the latter days. This does not admit of a doubt. We look round at the situation, political, military and geographic, and we see a state of things exactly corresponding with the prophecy. We see the powerful Russian Gog, at the head of many vassal nations. "preparing" as commanded in Ezek. xxxviii. 7, in his place in the north parts (verse 15). And we see another power situate in "the isles," whose ships cover the sea, and who is the natural rival and antagonist of the great Russian Bear. The conclusion that the ships of this British power are "the ships of Tarshish" becomes irresistible when we ascertain that Britain was the source of the tin supply furnished to the market of Tyre by Tarshish (Ezek. xxvii. 12), and that the very name of Britain is traceable to a Phœnician (or Tyrian) word (Baratanac) signifying the tin islands. Britain is merely the Tarshish power pushed to her utmost western limits, yet exercising dominion in all the regions which formerly owned the name, east or west.

The proof is complete that this is the power addressed in Isaiah xviii., "Woe (or Ho!) to the land shadowing with wings, which is beyond the rivers of Ethiopia"—a land of extended empire, a land of wide lying protectorates. This is exactly descriptive of the British power. "That sendeth ambassadors by the sea." This can only apply to an island power as a characteristic description. Other powers might use the sea for ambassadors, but an island power must. Other powers on conterminous territories could, and in most cases would, and do, use the land: an island power cannot send ambassadors by the land. "Even in vessels of bulrushes"—this must be an in-

appropriate translation. "Vessels of bulrushes" would not live in the open sea. No doubt the original word *gome* meant bulrush, but it means other things as well, and more than one Hebrew scholar have sanctioned the idea of *whirling things* as representing the original. This would agree with the sentence that immediately follows:—"Go ye *swift* messengers." Vessels of bulrushes would not be swift messengers: but vessels of "whirling things" such as England's powerful steam vessels, are swift messengers.

Well, here, the numerous, well-appointed, swift-sailing vessels of Britain's naval and mercantile fleet are told off to the work of bringing Israel from the ends of the earth when Christ arrives to "build again the tabernacle of David that is fallen down." The divine mandate here recorded is: "Go, ye swift messengers, to a nation scattered and peeled. . . . In that time shall the present be brought in to the Lord of Hosts of a people scattered and peeled . . . to the place of the name of the Lord of Hosts, the Mount Zion." Such a work will be very humiliating to British pride: but the British pride will first be broken, as it is testified earlier in Isaiah: "The Day of the Lord of Hosts shall be . . . upon all the ships of Tarshish . . . when He ariseth to shake terribly the earth" (Is. ii. 12, 16, 19). There is intimation of a disaster to the British fleet which will make Britain sensible of the divine character of the power at work (Psa. xlviii. 7). After this, she will be the "first" to place her ships at the Lord's service.

All this is of unspeakable interest to us, placed as we are in the very heart of the power to be so divinely used. There is something beautiful in the circumstance that the power thus to be employed in the work of setting up the Kingdom of God should in advance be providentially used as the asylum of religious liberty, the defender and disseminator of the Bible, and the nursing-mother of the recovered truth in the latter days. For such is the situation. We look abroad and see no evidence of the truth being astir, or even known in European lands. Its activity seems to be confined to the British race in England and her colonies and the daughter-country of the United States. It is a pleasant thought: but let us not rest too much upon it. It will help us

nothing in the great day drawing near, if it should be found that with all our knowledge, and all our satisfaction, we are lacking in that submission to God in His worship, love and obedience, of which Christ is the highest example, and by which all the true children of God are in some degree characterised.

EDITOR.

THERE is only one great man, and that is Christ, who is inherently incorruptible, untireable, infallible, holy, wise, kind and omnipotent.

MAKE it a rule to keep out of debt. For every grain of ease, debt will give you two grains of sorrow. "Out of debt out of danger."

BEFORE you judge an argument, consider each term separately of which it is composed. By this, you will often detect sophistry where sound reason seems to reign.

EVERY literal cloud has a silver lining, of course; because it is turned toward the sun. But clouds of human woe are often pure darkness, because God, the sun and shield, is not in all the thoughts of men.

THE man who dwells in God, dwells in light and love and comfort. His distresses are all on the surface and for a very short season. To be without God is to be forlorn indeed.

AT first you think the law of God a superfluous addition to your innate good manners (as you think them to be). If you live long enough with a head on your shoulders, you will discover that, apart from the law of God, human nature is a mere bundle of blind impulses that nothing but the law of God can keep in rational shape.

FASHIONABLE CHURCH-GOING. — The *Ladies' Pictorial* says:—"It is vastly amusing [it ought to have said depressing, disgusting, and enraging] to study the manners and customs of the congregations who perform their 'religious duties' during the height of the London season. It is, above all things, most necessary that they should select as the shrine at which to pay their vows; a church which has the reputation of attracting the 'right sort of people.' It is next to useless to go to church if the congregation is an ordinary one and the clergy of the 'common or garden' status. Certain churches are affected like certain restaurants and certain places of entertainment. At one you may be sure of meeting half-a-dozen dukes on Sunday mornings, another is famous for its show of pretty women, while at yet another a speciality is made, so to say, of very smart toilettes. A week or two ago the chief difficulty experienced by the attendants at the favoured churches was to find accommodation for the 'worshippers,' whose conversation, as they greeted each other in leaving the buildings, threw powerful side-lights upon church-going as a fashionable pastime. That 'pretty Mrs. Halfmoon' was absent, or that the Duchess of Piccadilly and Lady Maud Mayfair had not 'put in an appearance,' seemed to be the only point about the morning service worthy of notice. A group of young exquisites and patrician maidens outside a Belgravian church were overheard a few Sundays ago solemnly declaring their intention to go over to St. Apollinaris' in future, as there was 'really no one here one knows, don't you know!'"

TO "THE SEED OF ABRAHAM, MY FRIEND." (Isa. xli. 10, 13-14).

"I WILL UPHOLD THEE."

"I WILL uphold thee!" Redeemed one
the greeting
Is thine from thy Father to strengthen,
to cheer:

And soft chimes of promise thy list'ning heart
meeting,

Re-echo His word who with blessing draws
near:

"For the Cross and the glory my love hath
enroll'd thee;

I will help, I will strengthen, yea, I will
uphold thee."

"Who is sufficient?" The cry reaches
Heaven

In the heat of the day from the weary with
toil;

"Our message of healing and love has been
given,

But the 'field is the world,' and ungrateful
the soil,

And our strength is but weakness!" Yet hath
not He told thee—

The Lord of the Harvest—that He will
uphold thee.

O Pilgrim, thy path through the valley may
steepen,

But strong is the arm of thy God and thy
Guide;

O mourner, though shadows and solitude
deepen,

Thou art not alone—Thou hast Him by
thy side:

"I am thine!" "Thou art mine!" There is
"no separation;"

Thine "the joy of thy Lord" through much
tribulation.

"Yea, I will uphold thee!" Right royal the
Charter

Of promise and "pow'r" in that "word of
a King!"

And hath He forgotten? From warrior and
martyr,

And pain-worn and weary the answer shall
ring—

"We take up the challenge! The word He
hath spoken—

Tried, tried to the uttermost—cannot be
broken!"

It cannot be broken, for thee it is spoken;
For working, for waiting, for grief it is
thine;

Now live out the might of thy covenant
token,

Thy light has arisen; arise, thou, and
shine!

"Fear not! for I died, for I live, I behold
thee"—

Sounds forth from the glory—and "I will
uphold thee."

Then lift up thy heart, for the day-dawn is
nearing;

Be strong for His work, and be strong in
His word;

Be watchful, as those who await the appear-
ing,

Be still, with the stillness of "rest in the
Lord!"

Be glad! when the arms of His love shall
enfold thee

Thou shalt learn all the fulness of "I will
uphold thee."

Selected.—Per S. JONES.

Do you ever weep with those who weep? If not,
there is something the matter. Sit in judgment on
yourself. We may get baked hard in the devil's fires
if we don't mind.

"CRUCIFY the old man:" the process is painful but
the upshot is sweet. The old man is a horrid master,
and an ugly neighbour, and a fatal guest. He is use-
ful only when he is put under the new man: till then,
he is a hateful nuisance who will finally go the way
of all nuisances.

NO CHRISTIANITY WITHOUT THE SUPERNATURAL.
—A correspondent in the *Christian World*, descri-
bing an interview with Hall Caine, the writer,
reports him as having said: "I am fully convinced
that it is the supernatural and not the human claim
of Christ that has, and always will have, the great
appeal for the world. Strip Christ of His divinity,
and I do not see much chance for Christianity. The
miracles seem to me a vital part of the super-
naturalism of the Christian faith. Accept the
essential thing, and the miracles are not difficult. If
I believe in the resurrection of Jesus, I shall not deny
the raising of Lazarus. If I do not believe in the
resurrection of Jesus, I do not believe that He was
the Son of God, except in the very limited sense
which he defines for Himself in one case. The first
Christians, Peter and Paul, were absolutely clear
about this."

THEOSOPHY, A MODERN REVIVAL OF ANCIENT BLASPHEMY.

THE modern uprise of a philosophy, somewhat akin to that of the Ancient Greeks, Egyptians and Babylonians, has taken the general public by surprise.

The Oriental system of Buddhism has been introduced into England, parts of Europe and America, under the name of Theosophy; a system which aims at overiding the principles of Christianity by a religion apparently founded on science and philosophy. The new system suits many minds by its novelty, which makes it attractive; at the same time it is a form of unbelief more respectable than Atheism, of which, however, it is a branch, however much the fact may be denied. "The fool hath said in his heart there is no God." The Theosophist sees that this is going out of fashion, so he does not say there is no God, but that Buddha, otherwise Ego (that is I), is the most ancient God and religion the world ever knew, and all other systems only offshoots from it.

Without attempting to dive into all its mysteries, I will endeavour to take a brief view of some of its more visible features.

MAHATMAS,

or masters, so called because they are supposed to have mastered all things connected with their system, and control its workings. Are these masters a reality or shams? If realities, why hide themselves among the inaccessible wilds of Thibet? Presumably it is to keep up a mystery which few would dare to venture on fathoming. One courageous lady, by means of disguise and friends, recently almost reached the capital, though not in search for a Mahatma, but was soon expelled the country. A man venturing on the same task would have found his death before getting half the distance inland. There are said to be Mahatmas in other parts of the world, but their locality is only known to the most deeply initiated.

To arrive at the degree of a Mahatma, a lifetime of study and practice of the secret doctrines is understood to be necessary, after which the disciple becoming a Mahatma is supposed to see and know things that are done thousands of miles away, by means of

some occult or dark science; even to hold secret communication with initiated followers by spirit agency, somewhat after the style of telegraph, by flashes invisible to others, and without visible instruments. As seers, they are supposed to know what will happen at a given time and place, but they cannot or will not do anything useful. They will not prevent a serious calamity, for example, by giving notice to those to whom it is about to happen. You must not doubt their power, because it is assumed they act for the benefit of humanity. In their isolation they are supposed to communicate with their followers on the opposite side of the globe; to precipitate messages on leaves of plants or paper. If they can do this, there must be some natural law by which to work, something superior to electricity. One item of proof would be more satisfactory than a whole string of elegant assertions.

"PRECIPITATION."

That is, the deposit of say a written message. If this is a fact, it must have proof. They assert that they have proof and vouch for it: but only interested persons are allowed to see it. Admitting that such persons are honest in purpose, the thing is a fact, or it is not. If it be a fact, that some message has been precipitated through the air from India to England, some 8,000 miles in a few seconds, or even hours, it would require some very elastic mind to believe it: assuming it be done by some spirit agency. A force is introduced to our notice in that case which is outside the laws of nature.

They try to mix up a few items from the Bible to cover their theories; such as the case of Phillip after the baptism of the Eunuch. But such a pretext fails; because it was a miracle in his case and so not natural. He was doing the work of God in the name and by the power of Christ; whereas these deny the person, and ignore the existence of a power limited to God alone.

I would suggest as a mode of proof that a qualified Theosophist and a Mahatma communicate with each other, say, one in India, another in London; that a neutral scientist of unprejudiced mind be with each to see

the thing done, and then for the witnesses to communicate the result by telegram. But say they "we do not act to satisfy curiosity; we only do it for the benefit of our society; if you wish to know for yourself, join our society, learn to practice by constant study of our mystic symbols, and then perhaps if you are earnest in the work you may become an adept in the craft by the time old age presents death to your view; then when you die, or pass away to some other state, it may help you in your re-incarnation." This sounds like the confidence trick: it would be all very well if true, but how are we to know? You cannot even use the power represented to be thus gained. You cannot use it now nor early in the life of your next "incarnation." The secret power, whatever name you may call it by, does not act on the brain, but the brain must be trained to master that; so that in a re-incarnated state he has lost all that he had learned, and has to begin again, but with a slight development of power. To be sure they say cases are known (and they are trying to get up a collection of them) where even little children sometimes have a knowledge of the life they lived previous to birth. Thus one little boy said, "When I was a man I used to drive a cab." But you mustn't ask any questions, otherwise we might want to know if there were any cabs 3,000 years back. If there is such a boy, he probably dreamt it.

To give this secret theory a religious aspect, and to render it plausible on Bible grounds, they tell us their principles are so allied to the Bible that the two are easily blended. Is it so? They refuse to show us any proof of their power or authority; if we do not choose to take their word for granted, we may reject it: they care not; they want believers, not doubters. Christ, they say, when he came as a prophet, refused on some occasions to tell "by what authority" he worked. Truly, but he did the works which no other man could do, before all the people. They were "not done in secret," as he said. They were not done for the benefit of disciples only: all the multitudes saw them, experienced them, and, as a consequence, his influence spread so that no other name can equal it. If, then, the Mahatmas have the good of the people at heart, let them prove it by the works they do: failing to do so, what can we

do but brand them as blasphemous impostors. The whole affair is a feat of

OCCULTISM,

that is, hidden mystery, or legerdemain. Many people do train themselves up to an idea to such an extent that they become subject to the grossest hallucinations, fully believing fancy to be facts. There is the recent case of a Swedish banker, who on being told that he looked like the Russian Emperor, so copied him and worked up his feelings that at last he said he was he. He has since died in a lunatic asylum. Such persons are under the influence of adepts in the art of mesmerism or

HYPNOTISM,

and when in such a state are entirely at the mercy and under the control of the person acting upon them. Mesmerism is a law of physical force and skill; and capable of being used for every species of evil: consequently the Theosophists discourage it as a dangerous weapon in the hands of the public, yet sanction it only for their own secret designs.

CLAIRVOYANCE

is another feature of their profession; Jesus Christ had the power to tell people's thoughts and actions, and doubtless could have told the history of Herod's signet, or anyone else's; but I am satisfied that no Mahatma could tell my thoughts without conversing with me or hearing me speak, yet they profess to tell the history of inanimate objects by the touch. Now, if there is anything in their claim, let them try their skill on some of the flint or bronze implements of the ancient cave men, or the Assyrian clay tablets, or ornaments of the dwarf Aztecs of America. They say they don't work to satisfy curiosity, it might fail and make them look very small.

When Moses was sent to Pharaoh to bring the Israelites out of Egypt he performed certain miracles, such as his rod becoming a serpent, turned the waters into blood, bringing swarms of frogs from the river; the magicians and sorcerers (the Egyptian Mahatmas of that day) did the same; but at the fourth item their skill failed them. 2 Timothy iii. 8, 9: "Now, as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds,

reprobate concerning the faith. But they shall proceed no farther, for their folly shall be manifest unto all men, as theirs also was."

"RE-INCARNATION."

They say before man appeared on earth in his present condition, his anterior progenitors were some kind of flesh animals without brain-power, existing presumably on vegetation, on the re-incarnation principle, for $2\frac{1}{2}$ periods, representing several millions of years. Then brain-power grew, and he learnt the "knowledge of good and evil," and "coats of skin" covered him instead of his ancient garment of "fig leaves," but now death put in an appearance and must be met somehow, so this old flesh body with its coat of skin dies, but an inner man of the name of Ego, the most important personage on earth, more generally known by a large capital letter, I. This Ego, then, assumes an astral body (we have always been taught that Astra means a star, consequently an astral body would be composed of the same material as stars, which astronomers generally agree is some solid substance similar to our earth), but Theosophists' astral bodies are invisible to the eye (by-the-by, stars are only seen in the dark, but I could never see one in the shape of a human body), and they say that meat eaters have a poor chance of getting into the astral plane. Well, this astral body, the great I, that is Ego, is divine; in fact, the only true God. Now, this Ego goes away to dreamland, or some such place, to sleep or wander about, "seeking rest and finding none" for a long night of about 1,500 years; then it says: "I will return to the house whence I came out," and then takes up its abode in a new-born baby body, and has to pass again through all the stages of development.

This mighty Ego—divine person—has no power to act apart from the human brain. It is only knowable by the arduous training of the brain; then, when success has been attained, this same brain-power can command or control the action of spirit-forces outside the human body. Presently the body dies, but the spirit slips away and leaves the brain-power to perish with the body.

Now medical science will tell us (and it requires very little to prove it) that the brain is the seat of consciousness of the human

body; prick, or otherwise injure the brain, and unconsciousness follows immediately; yet the person so injured may remain in that state for months as helpless as a babe unborn, requiring the constant attention of others to keep the body alive. During this time what has the mighty Ego been about? This Divine Spirit, God? Gone off for a holiday, or what? This wonderful Ego, as so soon as the brain power fails, becomes a mere myth. The body has been kept alive, not by brain power, but by the spirit of life, the breath passing in and out of the body by the action of the lungs, which, working by the action of the heart, keeps the blood in circulation. This wonderful machine works while the brain is at rest, but just put a damp cloth or pillow over the person's nose and mouth so that the air cannot enter, then death ensues. No more brain power, or any other power in that body. Where was that great God Ego all this time? An infant's hand, placing that cloth on the mouth and nose, was more powerful than Ego. This very fact alone proves that the air we breathe is "the breath of life," the Hebrew for which is "a living soul." It also proves that spirit force—as supposed to be connected with the human body—has no existence in our nature nor power for good or evil. To assume a theory is no proof. Simple assertion needs confirmation, and until that is produced, we are justified in saying that Theosophy in its teaching is mere juggery or witchcraft.

The term Theosophy is thus a misnomer. Nuttall says, "Theosophy is Divine illumination, the supposed intercourse with God and superior spirits," but Theosophy teaches that man's Ego, I, is God and Divine Spirit, so how can there be intercourse, which requires two.

We can see why the name Theosophy has taken the place of Buddhism. The only Divine Spirit they recognise is their own self; and the Bible of Christianity condemns it most emphatically. So, for anyone to wrap themselves up in such deceptions, is to bring upon themselves all the curses with which God has threatened all such as set themselves up in opposition to His teaching. See Rom. i. 22-28: "Professing themselves wise, they became fools; and changed the glory of the uncorruptible God into an image made like to corruptible man;

who changed the truth of God into a lie, and worshipped, and served the creature more than the Creator"; Isaiah xlv. 20, "A deceived heart hath turned him aside, that he cannot deliver his soul, nor say is there not a lie in my right hand?" 1 Timothy iv. 1, "Now the Spirit speaketh expressly, that in the latter times, some shall depart from the faith, giving heed to seducing spirits and doctrines of demons"; Matthew xxiv. 29, "For there shall arise false Christs and false prophets (teachers), and shall show great signs and wonders, insomuch that if it were possible, they shall deceive the very elect"; 2 Thessalonians ii. 8-12, "Then shall that wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of his coming, even him, whose coming is after the working of Satan, with all power and signs and lying wonders; and for this cause God shall send them strong delusions that they should believe a lie; that they all may be condemned that believe not the truth;" Rev. xiii. 13-14, "He (the beast) doeth great wonders, so that he maketh fire come down from heaven on the earth, in the sight of men. And deceiveth them that dwell on the earth, by the means of those miracles which he had power to do in the sight of the beast."

Undoubtedly most of these passages had a primary reference to the Papacy, but still they have a latitude which embraces everything having the impress of delusion and antagonism to the teaching of Christ and his apostles: and finding that Theosophy or modern Buddhism comes within the meaning implied, I must denounce it on such authority as arrogant blasphemy against God.

London.

S. SAUNDERS.

"He shall have judgment without mercy that shows no mercy." When is mercy called for? When people are faulty and in your power. Kindness to your friends is not mercy.

A BAD example is contagious. People don't stop to think whether it is bad or good, but give in at once to the mere initiative impulse or to the desire to be agreeable. It is well to consider "of your own selves that which is right," so Jesus commands.

YOU cannot cure the misery of the world: that is no reason why you should not do the little bit that lies next you. Are you going to be emancipated from the misery? It is because you act the part of those in whom all the families of the earth are to be blest.

YOU had better get out of the way of people who say the commandments of Christ are impracticable. It is a mere mud-croak that stamps the utterer as a reptile. The sons of God delight to do His will.

IT is one of the family traits of the sons of God that they take a kindly helpful interest in other people's troubles. The man who does not do this will be little the better for his knowledge. If the standard of character is high, it is because eternal life is good and long.

HUXLEY AND THE BIBLE.—A correspondent in the *Daily Chronicle* calls attention to the fact that Huxley, in the *Nineteenth Century* for April, 1889, wrote as follows:—"Greatly to the surprise of many of my friends, I have always advocated the reading of the Bible, and the diffusion of the study of that remarkable collection of books, among the people. Its teachings are so infinitely superior to those of the sects, who are just as busy now as the Pharisees were eighteen hundred years ago, in smothering them under 'the precepts of men,' it is so certain, to my mind, that the Bible contains within itself the refutation of nine-tenths of the mixture of sophistical metaphysics and old-world superstition, which has been piled round it by so called Christians of later times; it is so clear that the only immediate and ready antidote to the poison which has been mixed with Christianity, to the intoxication and delusion of mankind, lies in copious draughts from the undefiled spring, that I exercise the right and duty of free judgment on the part of every man, mainly for the purpose of inducing other laymen to follow my example."

THE END OF THE NESTORIANS.—The Nestorians, a small community of Christians established in Asia Minor, in the environs of Mossul, have agreed (says the *Levant Herald*) to embrace Catholicism and join the Chaldeans. The Nestorians and Chaldeans belong to the same race. They began as a distinct sect in A.D. 429, when Nestorius, then recently appointed to the See of Constantinople, preached a series of sermons in which he declared that the title, "Mother of God," could not be applied to the Virgin Mary. In 431 the Council of Ephesus pronounced the anathema of the Church against the Archbishop and all his followers. But the heresy flourished in Syria and the East, and the Nestorians, debarred from attaining eminence in Church or State, devoted themselves, like the Jews, at a somewhat later date, especially to medicine. A hospital, having, it is said, 300 beds, already existed in Edessa, and there they established a school of medicine and philosophy. Love of life conquered even the hatred of heresy, and Nestorian practitioners were to be found at the orthodox court of Byzantium, one of whom, Stephen of Edessa, appears to have become friend and physician to the lords both of Rome and Persia. The doctrine which the Nestorians had resisted was one singularly repugnant, as they understood it, both to Persians and Moslem: "I will cleave the skull of the blasphemer, who says the Eternal God has a mother!" is an exclamation attributed to a Mahometan conqueror; and this may have had something to do with the remarkable favour shown to those heretics, both by the Shahs and the Caliphs. Their skill in medicine, and their hostility to the orthodox Christians of the empire, would doubtless still further recommend them to the favour of their new rulers. Now they disappear.

ANSWERS TO CORRESPONDENTS.

BY THE EDITOR.

[Correspondents must not think their queries neglected because there is some delay in noticing them.—EDITOR.]

R. R.—*Who are the children commanded to obey their parents in Eph. vi. 1?*—The children of those to whom Paul was writing, who were believers. At the same time, it is according to the will of God that all children obey all parents. They are disobedient at present; but the law will be enforced in the Kingdom.

N. S. T.—Serving on a jury may be very distasteful to the children of God; but it is clearly a duty under the apostolic injunction to "Submit to every ordinance of man for the Lord's sake." In the capacity of jurymen, he is merely asked what is his opinion as to the facts submitted in evidence. There is nothing in this inconsistent with his profession as a son of God. The editor had to apply this argument to himself a few weeks back.

WHAT SINS ARE FORGIVEN AT BAPTISM?

This extraordinary question is asked by E. W. E. and others. In support of the obvious answer that the sins forgiven are "Every sin—all sins pertaining to the person baptised," brother Walker subjoins the following scripture citations under the heading of

"WASHED FROM OUR SINS."

"Then opened he their understanding, that they might understand the scriptures, and said unto them . . . that repentance and remission of sins should be preached in his name, among all nations, beginning at Jerusalem" (Luke xxiv. 45-47).

"I was before a blasphemer, and a persecutor injurious; but I *obtained mercy* because I did it ignorantly in unbelief" (Paul in 1 Tim. i. 13).

"Jesus of Nazareth . . . ye have taken, and by *wicked hands* have crucified and slain. . . . Repent and be baptised everyone of you in the name of Jesus Christ for the remission of sins" (Acts ii. 22, 23, 38).

"Arise and be baptised, and wash away thy sins" (Acts xxii. 16)

"By him all that believe are justified FROM ALL THINGS" (Acts xiii. 39.)

"You hath he quickened who were dead in *trespasses and sins, wherein in time past ye walked*" (Eph. ii. 1, 2).

"Forgiving one another, *even as God, for Christ's sake, hath forgiven you*" (Eph. iv. 32).

"Sometime alienated by *wicked works* . . . NOW RECONCILED" (Col. i. 21).

"You, being dead in YOUR SINS and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you ALL TRESPASSES" (Col. ii. 13).

"I write unto you, little children, because YOUR SINS are forgiven you for his name's sake" (1 John ii. 12).

"Unto him that loved us, and washed us from OUR SINS in his own blood . . . be glory and dominion" (Rev. i. 6).

QUESTIONS AS TO RESPONSIBILITY IN THE RESURRECTION.

A. O. puts several questions which will best be dealt with by being set forth *seriatim*, with answers appended to each.

1. "I would like to know on what basis Rom. ii. 2, 5, can be made to apply to the resurrection of Gentile rejectors of the truth, seeing that Paul is evidently speaking to Jews living in sin, while daring to accuse others for disobedience to the Mosaic ritual."

ANSWER.—It is true that Paul, in Rom. ii., is speaking to Jews living in sin; but the Gentiles enter into the issue between them. "Thou judgest another," says Paul (ver. 1). He means that the Jew judged the Gentile. He did not find fault with this so far as the bearing of judgment on a sinning Gentile was concerned. Paul and the Jew were at one here. "We are sure that the judgment of God is, according to truth, against them which commit such things;" that is, whoever they may be—Jew or Gentile—were justly condemned for the things enumerated in

chapter i. 29-31. The question at issue was the position of the Jew; there was no question as to the position of the Gentile. "Thinkest thou this, O man, that judgest them which do such things, and doest the same, that THOU shalt escape the judgment of God?" This was the point: Would the Jew escape, who, though he rested in the law, and made his boast of God, and approved the things that were excellent (ver. 17-18), was an offender against the law to the extent of bringing the name of God into blasphemy among the Gentiles? The answer is, No; the Jew, with a hard and impenitent heart, was "treasuring up wrath against the day of wrath" as well as the Gentile—the day when God would render to every man (Jew and Gentile—verse 9) according to his deeds—"for there is no respect of persons with Him" (verse ii). The question when the judgment is to be dispensed is expressly answered in verse 16: "In the day when God shall judge the secrets of men by Christ Jesus." The "basis," therefore, of the application referred to by our correspondent is evident. It is on the basis of evil-doing being displeasing to God when men know His will and do it not. It is always evil-doing that is made the reason of resurrectional punishment in the Scriptures. The universality of such punishment is shut off by the rule that ignorance brings men to the level of the beasts.

2. *If Heb. xiii. 4 ("Whoremongers and adulterers God will judge") proves resurrection to condemnation, it proves universal resurrection, for adultery is almost a universal sin.*

ANSWER.—It would prove universal resurrection if there were no other principle to limit it. But there is another principle, viz., that God is not a hard master, reaping where He does not sow. He "winks at" "times of ignorance." He does not hold men responsible where there is no knowledge. This has been proved before time. The principle extends to those who are without, as well as those who are within, as Paul expressly says: "Them that are without, God judgeth" (1 Cor. v. 13.) "God shall judge the world" (Rom. iii. 6.) We have only to ask, "When will this be?" Paul's answer is: "He hath appointed a day" for the work (Acts xvii. 30), which he also refers to as "The day when

God shall judge the secrets of men by Christ Jesus" (Rom. ii. 16.) "God will bring every work into judgment whether it be good or whether it be evil" (Ecc. xii. 14.) "Whoremongers and adulterers" that are such in spite of knowledge will be among the number to be judged. When?—*Then.* He does not judge them now. On the contrary, "they are not in trouble as other men" (Psa. lxxiii. 5.) They prosper (Jer. xii. 1): "They that work wickedness are set up" (Malachi iii. 15.) God is "angry with them every day" as testified, but the manifestation of his anger is "reserved to the appointed time," as both Job and Peter testify: "The wicked is reserved to the day of destruction: they shall be brought forth to the day of wrath" (Job xxi. 30.) "The Lord knoweth how to . . . reserve the unjust to the day of judgment to be punished" (2 Pet. ii. 9.)

3. *You quote Ephes. v. 6. ("Because of these things cometh the wrath of God on the children of disobedience.") But wrath here is on the ground of wicked conduct generally, such as foolish talking, uncleanness, covetousness and idolatry. Nothing is said about wrath on any other basis. Their rejection of the truth is not even referred to as a ground of condemnation, for probably they were blinded to it, and many were utterly ignorant of it. Hence the quotation of this is no proof of the resurrection of such on that basis."*

ANSWER.—The passage is quoted to show that judgment-wrath has its "basis" in disobedience, and not in obedience, as some contend. Baptism is obedience, and to say that wrath is limited to those who are baptised is to exclude "the children of disobedience" from its operation. If we prove, as the passage certainly proves, that the wrath of God awaits the children of disobedience, we prove that they will come forth to receive it at the resurrection; for that is the revealed time for its infliction. It is here where those other passages come in, which declare that the day of Christ is "the day of wrath and revelation of the righteous judgment of God" (Rom. ii. 5, 16; 2 Thess. i. 8; Rev. xiv. 19; xix. 15).

As to the "basis" of resurrection, nothing may be "said" as to their rejection of the truth: but it is certainly implied, for "disobedience" could not be affirmed of those who do not know what God has enjoined.

There is only one scripturally specified basis of judgment, namely, this: "to him that KNOWETH to do good and doeth it not, to him it is sin" (Jas. iv. 17). Any other basis is artificial and imaginary. We have only to imagine the Bible saying "He that is free from Adamic condemnation is in danger of the judgment," or, "He that is justified by the blood of Christ is in danger of the resurrection to condemnation," to see the unscripturalness and absurdity of such a theory. There is nothing like such language in the Bible, and nothing like such doctrine.

4. 1 Cor. v. 13. ("Them that are without, God judgeth.") *This, which you quote, is in the present tense; hence, the point of the argument is that we are not called upon to decide on the doings of those outside the household, but are called upon to judge inside, to the point of putting away from among ourselves a wicked person. Judgment in this passage has reference not to a future judgment—for Christ alone will judge His household—but to a present course of action towards our brothers and sisters. As to those outside and how they should be treated if they do wickedly, it does not concern us. That is for God, the Judge of all the earth, to decide. Therefore, I consider this passage does not prove the resurrection to judgment of those outside.*

ANSWER.—There is no exception to be taken to these excellent remarks in the main. They clearly elucidate the bearing of Paul's discrimination between those "within" and those "without" in the matter of ecclesial judgment. An ecclesia is responsible for wickedness within, but not for wickedness without. True and good; but the question at issue is, Does God ignore the wickedness "without?" Does He judge or not judge "them that are without?" The passage answers this directly in the affirmative. The only question not directly touched on by the passage is, When? The tense of the verb settles nothing, for it is indefinite—past, present, or future. But it is not indefinite in Rom. iii. 6. "How SHALL God judge the world?" This is future. And then there is the great body of Bible teaching already adduced that God has appointed a day for judgment, and does not judge the wicked now, except in the providential and national sense in which He judges Israel now, a sense

which does not (as all admit in the case of Israel) exclude the judgment waiting at the appearing of Christ. It was the doctrine of Eliphaz and his companions that God judges the wicked now (Job iv. 7-9; viii. 6-13; xv. 20, 24). It was the doctrine of Job that God did not judge the wicked now, but gave the earth into their hands, in safety and power, and reserved them to the day of wrath as "those that rebel against the light" (Job xxiv. 13; ix. 24; xxi. 7, 15, 26, 30). God condemned the doctrine of Eliphaz, and endorsed the doctrine of Job (xlii. 7). This is conclusive of the question of *when* "God judgeth those that are without."

5. Ephes. ii. 3.—"By nature, we are born children of wrath, because we are born under the law of sin and death which is in our members—but when we are baptised into the death and resurrection of Christ we are no longer children of wrath, for we have become related through him to the law of righteousness and are reconciled to God and cease to be alienated from him if we continue as children of the light. If we say that all who continue by nature children of wrath are resurrected, then again we have universal resurrection. If not, then this quotation proves nothing."

ANSWER.—This is not so clear as the remarks in paragraph 4. The emphasis of Paul's description of the Ephesians as at one time "children of wrath" lies—not in the relations that governed their natural birth, but in the principles bearing on them in the lives they lived since that time. A glance at his words will show this. Ye "were dead in *trespasses and sins* (this is not affirmable of babes, who have not yet transgressed): wherein (that is, in *trespasses and sins*), ye *walked* according to the course of this world (this is a line of conduct, and babes are not capable of any line of conduct), according to the prince of the power of the air, the spirit that now worketh in the children of disobedience, among whom also we all (Paul also, whom some doctrines of circumcision would exclude) had our conversation in time past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and *were, by nature, the children of wrath, even as others,*" that is, were in conduct and behaviour, the children of wrath, being of this behaviour by reason of what our nature is; for human nature, left to itself, is dark and

disobedient—"enmity against God, not subject to the law of God," as Paul says in Rom. viii. 7. The wrath is against the unrighteousness of men and not against the helplessness of babes, who are born into a state of evil by reason of the law established in Adam's person, and transmitted to them.

As to the second point, no discerning person would say, without qualification, that "all who continue by nature children of wrath are resurrected." The quotation of the passage is for the purpose of showing that it is against the unrighteous actions of grown men that God's anger exists, and not against a helpless relation into which they are born. The question of the form this wrath will take, or how far He holds them responsible is governed by other information—already looked at—which limits resurrectional recompense of evil to those who know His will and do it not. This is according to reason and justice, and conformable with the revealed character of God; "all whose ways are judgment: a God of truth and without iniquity—just and right is He" (Deut. xxxii. 4)

6. *"I find that Dr. Thomas in EUREKA ignores the case of rejectors standing at the judgment-seat. He says that there are before Christ's judgment-seat two classes—both technically in Christ—both classes saints, members of the household—one class faithful and the other unfaithful—and he never even suggests a third class at the judgment-seat. In your CHRISTENDOM ASTRAY, you conclude that rejectors are dealt with at the end of the millennium. I have therefore your own statement in CHRISTENDOM ASTRAY and that of Dr. Thomas in EUREKA. I would ask then, When do rejectors appear before the judgment-seat of Christ? and Why is it that whilst we have such full particulars concerning all the events to take place at the return of Christ this matter of the judging of rejectors and when it is to occur is not given to us? If you can show me that rejectors are included in the parables and are of the household and can be styled Christ's servants, then one of my difficulties will have disappeared. In ELPIS ISRAEL and THE REVEALED MYSTERY, Dr. Thomas speaks very strongly about the resurrection to judgment of rejectors, and in ELPIS ISRAEL he seems to teach that the clergy, etc., who teach lies will also come up for judgment,*

and in it he also teaches Immortal Emergence, but I am told that he changed his views not only on Immortal Emergence, which, in EUREKA, he strongly condemns, but also on the subject of the resurrection of rejectors and their standing at the judgment-seat, and I must say EUREKA looks very much like it."

ANSWER.—The question of whether rejectors will appear for judgment at the beginning or end of the thousand years is not so important as the fact that they will "receive the due reward of their deeds." It is a question which has not been so quick to settle itself in the mind of Bible students as the fact itself, because of the statement in Rev. xx., which seemed to defer it to the end. But the question of whether they would come forth to the resurrection of condemnation has never been in doubt on the part of Dr. Thomas or those in harmony with him. The doubt was raised by certain persons in the North of England some 30 years ago, and was apparently countenanced by arguments in *Twelve Lectures* which were directed against the orthodox theory of universal responsibility. It has lingered here and there in odd corners. There is no ground for the report that Dr. Thomas changed his mind on the subject. The extract quoted from *Anastasis* two months ago is conclusive on that point, if there were no other evidence. Rejectors undoubtedly come forth at the return of Christ to the earth, as proved by one of those parables in which our correspondent desires evidence of this conclusion. In the parable of the nobleman (Luke xix. 11), the concluding words of the personage representing Christ are, "Those mine enemies that would NOT that I should reign over them, bring them hither and slay them before me." These certainly are rejectors and extra to the servants whose judgment goes before. It matters not who they may stand for, they are those who refuse to submit to Christ. This is their moral characteristic and the reason of their citation to his presence for punishment. To make a difference between Jew and Gentile in the bearing of this principle is to go directly against the Word, which says, "there is no difference" (Rom. iii. 23; ii. 11). We need not say more after all that has appeared. A little more will be found in the London Debate, which will have been published before this appears.

The Christadelphian.

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

JULY, 1894.

Perplexing, saddening, distracting is the aspect of the world, apart from the understanding created by the scriptures of truth. In vast masses, ignorance : in other masses (with a certain superficiality of knowledge), unbelief,—invincible, stolid and spiritless. In a more limited class, education, but with spiritual impotence, helpless know-nothingism—agnosticism professed as a creed with a certain complacent superiority. In another section, religious faith, without much sincerity or much intelligence. In a smaller class, sincerity and even anxiety, but with little scriptural knowledge, and consequent unrest and bewilderment. A very few (oh, so few) know the scriptures, study them daily, understand them, believe them, and are able to give unanswerable reasons for their faith on all points—with the result of being disowned and detested by both "masses and classes."

In such a state of things, nothing is surprising in the way of strange things getting a hearing—such as American spiritualism and Mr. Stead's ghost stories. Greek immortal-soulism predisposes. But it does sound odd to hear Hindooism introduced by a "learned" professor to a fashionable audience in London as the "blaze" of the "sun" compared with "the feeble spark" of Greek philosophy. As brother Saunders, who calls attention to the matter, observes, "It does seem strange that Brahminism and Buddhism, which the nation has been training missionaries to overthrow, should gain such a foothold in this country." He encloses the newspaper report of a recent lecture delivered by Professor Max Müller at the Royal Institution on Brahminical philosophy, in which the lecturer spoke of the philosophy as "a great theory of the human soul and its relations to God, *although it came to us out of the darkness of from 2,000 to 3,000 years ago.*"

"The soul, he admitted, was not a popular subject with men of science. If its existence was not denied altogether, it was felt to be a subject on which it were folly to be wise. . . . There was more to be learned from the ancient philosophers of India about the 'soul' than had ever been taught by all other schools together. How did these sages, living apart from civilisation, arrive at such conceptions? They had no interests to draw them away from the problem : they lived only for themselves and the truth. As to the value of their conclusions, Schopenhauer gave it as his deliberate opinion that in the whole world no study was so elevating as that of the Upanishads ; it had been, said he, the solace of his life, and would be the solace of his death. This was a conclusion which he (the lecturer), as the first translator of the Upanishads, could wholly endorse. Sir William

Jones went so far as to declare that Pythagoras and Plato derived their sublime theories from the schools of India. Schlegel, the discoverer of the Indo-European family relationship of speech, compared the idealism of Reason of the Greeks as a feeble spark in the full blaze of Hindoo sun."

The so-called "solace" is based on the assumption that there is an entitative soul that can be separated from the body and maintain a conscious intelligent existence. The solace consists of the conviction that the religious life consists of the effort (a) to conquer itself, (b) to live charitably with neighbours, (c) and to have pity upon those who deserve pity, and after this (d) to "ponder over the great problems of life and existence, study the ultimate revelations contained in the Upanishads and prepare the mind for the conception of one eternal supreme Brahm and his relations with the life which manifested itself in men." No doubt such exercises are calculated to elevate the mind.

But suppose there is no entitative soul to survive the body, but that, on the contrary, man is a living organism whose individuality disappears in death as entirely as his organic subsistence and bodily movements, it is manifest that this Brahminism lacks its first foundation. It is not true. The "solace" it may impart is no indication of truth : it is only an indication of the believer's sincere conviction in the matter. And a man may believe a lie. "Solace" has of course a universal attraction ; but human solace is not the first aim of true religion. There is an existence before man. God made man ; and His object is the governing "factor." This object has been revealed. It embraces the "solace," but the solace is not in the first place. The pleasure that God derives from worship and obedience is in the first place. Man's solace (speaking of final results) comes out of this. "Ye shall find rest," is the promise—"no more sorrow," but "everlasting joy." Here is solace sufficient surely—but with this great difference, as compared with modern Buddhism, that the solace afforded by Hindoo philosophy is the mere result of a human thought sincerely entertained, and will die with the last gasp of the deluded man's breath. While the solace of the revelation by Christ Jesus is the gift and pledge of the Creator Himself, which will shine on and comfort the sons of God for ever. The one is a notion that, as the Professor said, "comes to us *out of the darkness of 3,000 years ago*"; the other a revelation from Him, of whom John says, "He is Light, and in Him is no darkness at all." As John said, in view of Christ's work 1,800 years ago, "The darkness is past and the true light now shineth."

THE NEXT GREAT BATTLE.

This is the subject of some grim speculation on the part of Mr. Archibald Forbes, the war correspondent,

in one of the monthly magazines. The speculation is connected with the destructive nature of the weapons now employed. He says :—

“It is virtually impossible that anyone can have accurately pictured to himself the scene in its fulness which the next great battle will present to a bewildered and shuddering world. We know the elements that will constitute its horrors; but we know them only, as it were, academically. Men have yet to be thrilled to the heart by the weirdness of wholesale death inflicted by missiles poured from weapons the whereabouts of which cannot be discerned because of the absence of powder-smoke. The soldier of the next war must steel his heart to encounter the deadly danger incident to the explosions of shells filled with dynamite, melinite, ballistite, or some other form of high explosive, in the midst of dense masses of men. The recent campaign in Matabeleland has informed us with a grim triumph of the sweeping slaughter the Maxim gun can inflict with its mechanical stream of bullets. Quick-firing field guns are on the eve of superseding the type of cannon in use in the horse and field batteries of to day. . . . Whereas the accepted estimate of casualties in modern warfare has been in the ratio of about four men wounded to one killed, the percentage in the Chilian fighting is authentically given as four killed to one wounded. This ghastly proportion will probably not maintain itself in future battles on a larger scale; but there can be no doubt that the fighting of the future will be deadlier than that of the past.”

On the subject of the wounded he says :—

“The conqueror of the future, if he accepts the old-time conventional burden of his adversary's wounded, will become its victim. He will not accept the incubus. Is it to be imagined that the victor in such circumstances will think twice even about his own wounded, let alone the wounded of the other side? No. He is in the field, not to be an hospital nurse, but to follow up his advantage by hammering on the enemy who has departed, leaving his own wounded behind, and who may come back again to-morrow to strike him, while clogged in the live and dead debris of yesterday's battle. The victor will hasten away to overtake or hang on the skirts of the vanquished army, leaving the wounded of both sides to be dealt with as may be possible by such surgeons as he can afford, in view of future contingencies, to leave behind, and to the ministrations of cosmopolitan amateur philanthropists of the Red Cross and kindred organisations. For there will be no more military learner companies; in the hunger for fighting-men the 1,000 bearers per army corps of the present will have been incorporated into a strong brigade with arms in their hands and a place in the fighting-line. The prospect seems terrible.”

Since the writing of the article, a new element has come into the problem, in the invention and public test of a military bullet-proof coat. If the soldiers cannot be killed by the bullets, the “next great battle” will not necessarily be of the sanguinary character portrayed by Mr. Forbes. Perhaps invention will get over the bullet-proof coat by a more penetrating bullet. However the ghastly problem

may work out, it is a relief to know that God has purposed the abolition of war by His own strong hand, at the right time. In the process of accomplishing his purpose, “the slain of the Lord shall be many,” because the day of peace is prefaced by the great day of judgment and purification. But faith is able to bear calmly the prospect of the terrible earth-throes that will usher in “peace on earth and goodwill among men.”

DREAMS OF SCIENCE AND THE REVELATIONS OF PROPHECY.

Men of thought perceive that human affairs are on the march. There has been much progress since the day when Noah planted his vineyard in the solitudes of Ararat. There has been much progress within the last century—within the last fifty years; and active-minded, prying, speculative men indulge in dreams sometimes as to what things will come to at last. The latest instance comes to us in the report of a lecture delivered by a chemist in Paris, on the probable state of the world in another hundred years. Two things in the speculation strike the mind that is enlightened in Bible revelation :—The grimness of the means by which future results are anticipated, and the identity, in some respects, of the anticipated upshot with what God has promised. According to the lecturer (M. Berthelot) the earth is to be “renewed by Chemistry!” It is to become “a vast pleasure garden, in which the human race will live in peace and plenty.” The result is to be achieved by sinking shafts deep enough to get near the central heat of the globe. This would give water hot enough to furnish steam to all the engines in the world, by which electrical energy would be developed that would be equal to all chemical transformations, and the manufacture of food from carbonic acid, hydrogen, and nitrogen taken from air and water. Mankind would thus be able to dispense with the slow process of agriculture, and be delivered from the fluctuations of the seasons and the ravages of microbes! The consequences would be,—(thinks the philosophic speculator)—that man would have no passion to own land, and would have no necessity to kill animals, and consequently become “milder and moral.” Not only so, but the bodies of men, released from “the ancestral necessity of eating bread by the sweat of the brow,” would grow lighter and more ethereal. “The man of the future would be nervously organised, and his activity would be chiefly cerebral.”

A pleasant dream, certainly; though on some points not so pleasant—but only a dream. It leaves out of account the fact that the earth has a Maker, and that He made it with a purpose, and that He has revealed His purpose and His methods. The methods are infinitely superior to those imagined by

the French dreamer. Fancy shafts and engines and food factories, instead of smiling fields and fruitful seasons! Fancy hot water and steam pipes from the volcanic abysses, instead of the blessing of God like rain on the mown grass (for "the Lord our God shall bless us, and the earth shall yield her increase")! Fancy artificial dough masses, concocted in steaming laboratories, served out to the million, instead of infinitely diversified and beautiful foods of creative skill! The French dream is hideous; the promised blessing is of surpassing loveliness; especially in the matter of lighter bodies. When this mortal has become immortal, and this gross natural has become the refinedly spiritual (1 Cor. xv. 53), equal to the angels (Luke xx. 36), and able, like them, to mount the flames in case of need (Jno. xiii. 20), the utmost limits of human imagination, philosophic or poetic, will be transcended, with this crowning beauty, that the glorious result will be strictly limited to those who please God in all those characteristics that make man noble and lovely.

THE POPE IN POLITICS, AND PROSPECTS FOR BOTH CATHOLICS AND PROTESTANTS.

Although the power of the Papal Beast of Rev. xiii. 5—7 to make war upon the saints is over and gone, his power as a political intriguer is great and troublesome over wide-lying regions of the earth, as the same prophecy also provides for in telling us that at the crisis of doom, the Ecclesiastical Harlot boasts of sitting a queen who shall see no sorrow (Rev. xviii. 7). Especially active is her baleful influence in America where her increasing power in politics is causing alarm to the more thoughtful in the community, and has resulted in the formation of a vast national association both in Canada and the States to check and repel Catholic progress. An able writer in one of the American magazines urges the necessity for these measures. The editor of the *Toronto Mail* calls attention to the article, in which the writer reminds readers of the claims of the Papacy, dominating the Catholic element in all lands and at all times. He quotes the following excerpts gleaned from the Canon Law, which is the undisputed and fundamental code of the Roman Catholic Church:—

"All human power is from evil, and must therefore be under the Pope.

"The Church is empowered to grant or to take away any temporal possession.

"The Pope has the right to annul State laws, treaties, constitutions, etc., and to absolve from obedience thereto as soon as they seem detrimental to the rights of the Church or those of the clergy.

"The Pope possesses the right of admonishing and, if needs be, of punishing temporal rulers, emperors,

and kings, as well as of drawing before the spiritual forum any case in which a mortal sin occurs.

"The Pope can annul all legal relations of those in ban, and can release from every obligation, oath, and vow, either before or after being made."

The purport of the Canon Law is summarized in a famous encyclical of one of the Popes, which says:—

"The Roman Catholic Church has a right to exercise its authority without any limitation set to it by the civil power; the Pope and the priests ought to have dominion over temporal affairs; in case of conflict between the ecclesiastical and civil powers, the ecclesiastical powers ought to prevail."

Catholic voters are trained, urged, and commanded through the agency of the Catholic press, and Mr. McCreary accordingly quotes from several of the most influential journals in America. From a leading article in the *Catholic World* the following passage is cited:—

"The most obvious, interesting and important view of the Catholic in his relations to the century is that of voting. We do not hesitate to affirm that in performing our duties as citizens, electors, and public officers we should always and under all circumstances act simply as Catholics."

The writer quotes from the *Catholic Review* the following explicit directions to Catholic voters:—

"When a Catholic candidate is on a ticket and his opponent is a non-Catholic, let the Catholic candidate have the vote, no matter what he represents."

How the utterances of the Pope are to be regarded is pointed out by a quotation from a sermon preached by Vicar-General Preston, in New York, Jan. 1st, 1888:—

"Every word Leo speaks from his high place is the voice of the Holy Ghost, and must be obeyed. To every Catholic heart comes no thought but obedience. It is said that politics is not within the province of the Church, and that the Church has jurisdiction only in matters of faith. You say 'I will receive my faith from the Pontiff, but I will not receive my politics from him.' This assertion is disloyal and untruthful. You must not think as you choose; you must think as Catholics. The man who says 'I will take my faith from Peter, but not my politics from Peter,' is not a true Catholic."

The writer then cites a case in which, in 1875, seven bishops of the Catholic Church in Canada threatened the electors with excommunication if they should vote contrary to the directions of the priests, and continues by saying that "it was because the Archbishop of Toronto knew that he could control every Catholic vote in Canada that he recently audaciously wrote to a British peer that his Church held the balance of power in Canada, and that it would direct that power according to its preference and that the Home Government might take notice and govern itself accordingly." Mr. McCreary then says that in 1856 Bishop Charbonnel of Toronto excommunicated four members of the Canadian Government for not voting according to his requirements.

Mr. McCreary sums up the situation as follows :—

"The ultimate purpose of all this intermeddling in political affairs on the part of the Catholic hierarchy is to secure the supremacy of the Church in this country. Dr. Brownson, a prominent Catholic authority, in his *Review* for July, 1864, said :—'Undoubtedly it is the intention of the Pope to possess this country. In this intention he is aided by the Jesuits and all the Catholic prelates and priests.' Under the direction of their wily leaders they are advancing to complete control in the nation as fast as they can. They are subjugating our cities; they are debauching our politicians; they are throttling our newspapers; they are robbing our treasuries; they are planning the destruction of our public schools; they are seeking to subvert our constitution and destroy our liberties. The past history of this mighty and merciless organisation, that is always the same, ought to convince our American people that its presence in our political arena is a menace to the public welfare and presages grave danger to the State."

So says the editor of the *Toronto Mail*.

There is help at hand from a quarter politicians and newspaper editors little imagine: and there is no true help apart from it. Jesus Christ, whom the Pope professes to represent on earth, is the Pope's greatest enemy. He stands at the door, and is about to enter the house of the Man of Sin, and destroy him with the brightness of his coming (2 Thess. ii. 8). He will destroy a great many other things besides the Papal institution and Papal things. For "the day of the Lord of Hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up: and he shall be brought low . . . and they shall go into the clefts and the rocks and to the tops of the ragged rocks for fear of the Lord and for the glory of His majesty when he ariseth to shake terribly the earth" (Is. ii. 12, 21.) There will be nothing for mere Protestants to glory in when the day of Papal perdition arrives. "Who may abide the day of His coming?" "To this man will I look who is humble and contrite in heart and that trembleth at my word."

PROGRESS IN THE HOLY LAND.

CONSTRUCTION AND PROSPECTS OF THE RAILWAY FROM HAIFA TO DAMASCUS.

Great progress has been made in the construction of the railway from the harbour of Acre, on the Syrian coast, through the ancient plains of Bashan, to the city of Damascus, and thence to the head of the Persian Gulf.—*Evening News*.

"The construction of the Akka-Haifa-Hauran Damascus Railway is a notable event of our day. Merchants and travellers in that country have for a long time past advocated the construction of railways in this fertile country, and we are now witnessing the fulfilment of their most cherished desire. The traffic

from the central plains is already far in excess of the camel-carrying power of the country, and the large difference in cost of camel transport, as compared with the cheaper charges of locomotive, operates prejudicially to commerce, both inward and outward. This railway is under British direction, which encourages the hope that it will be made an efficient instrument of quick and cheap transport, stimulating the development of the country in every direction, with corresponding increase in its inhabitants.

"Among other benefits we should briefly refer to the great advantages this railway will confer upon the various Jewish colonies already existing within easy reaches of the railway, and the increased demands for the produce and industrial accomplishments of these colonists, which will arise from increased population and traffic; especially will this be the case in the first and very important colony of the Chovevi Zion in the ancient land of Bashan. Considerable progress has been made with the construction of the line, and the directors are now making a first issue of £275,000 debentures at 90 per cent., at which price they will give an annual income rather over 5½ per cent., and from their proceeds the first section of 55 miles to the Jordan is to be opened to traffic, and a large advance made in the second portion towards Damascus."—*Jewish Chronicle*.

The company has issued a prospectus, calling for more funds, and stating that interest for the next two years has been lodged with the bankers in trust for debenture holders. In their prospectus they say :—

"The Directors anticipate that a section of 55 miles from Akka and Haifa to the River Jordan will be opened before the end of September next, and the whole line to Damascus by the early part of 1896. Several miles of permanent way on the first section have been laid, and the work is proceeding in the direction of the River Jordan.

"The railway will serve a population of upwards of a million, spread over the area covered by the line, and it is not unreasonable to assume that with cheap and rapid means of transport, the population will steadily increase, and the varied and ample resources of this rich province will be rapidly developed.

"The route has been carefully selected, and the line is being constructed on the 4 ft. 8½ in. gauge, with moderate gradients and curves, and with thoroughly substantial works and permanent way, so as to be suitable for quick passenger trains and heavy goods traffic. It will be available at all seasons of the year, and can be economically worked and maintained.

"By means of the railway, travellers from Damascus will reach the sea in about five hours, in lieu of the twelve to fourteen hours now required on the diligence route, while those from Nawâ, the centre of the corn-producing districts of the Hauran, will spend only four hours on the road instead of twenty-seven, and save about 40 per cent. on their fare. For goods, the differences are still more marked. Merchandise from Damascus, which now pays £4 8s. 4d. per ton to the sea, will only pay £1 10s. by the railway, and will be delivered in one-tenth of the time. Corn from Nawâ now paying £2 11s. 6d., per ton and upwards to the sea, will only pay 19s. by the railway; and the time will be five hours against seventy-two hours."

THE SIGNS OF THE TIMES.

THE MILITARY PREPARATIONS — THE TROUBLED SEA IN AMERICA—POLITICAL FERMENTATIONS IN EUROPE — SERBIA, BULGARIA—"THE OUTLOOK FOR WAR."

"More soldiers, more war ships, more guns:" such is the universal cry. "Prepare for war." "The nations," says Mr. Stead, "are beginning to droop and totter beneath the ever accumulating burden of military expenditure. There is hardly a country in Europe which is not at its wits' end at the present moment as to how to choke the deficit which is staring them in the face. In England, Sir William Harcourt is four millions short, which must be provided for by new taxation. In France, there is a deficit of five millions and a half. In Italy, the new Finance Minister frankly admits the existence of a deficit of ten millions to be met no one knows how. The country cannot bear increased taxation, yet any Minister who ventured to propose serious retrenchment and the disbanding of the surplus employees would be at once upset. Everywhere the statesmen are seeking with feverish anxiety for new sources of revenue, but everywhere the insatiable soldier demands more and ever more millions."

This is a standing "sign" of the nearness of the Lord's coming. So also is the unrest and agitation of the labouring population throughout the world. The "sea and the waves" are never still. Sometimes a bigger wave than usual is driven across the face of the waters to break with a loud roar on the strand. The latest instance is the march of the Coxey labour army in America, in several divisions from various directions, upon Washington, for the purpose of petitioning Government for some relief from the poverty caused by want of work among millions in that once prosperous country. The army was not large, and was not armed, but it was fairly organised under several generals, and received sympathy in the various lines of its march; and, remembering what things happened a hundred years ago in France from similar demonstrations, the authorities who at first pooh-poohed the movement, at last became alarmed, and adopted measures to repulse the army if it should arrive at Washington. A telegram from Washington stated:—

"The authorities here are beginning to think seriously of the advance of the so-called Labour Army, organised by Mr. Coxey, which is marching to Washington in sections from different districts, and will no doubt be accompanied by disorderly mobs, which, while forming no part of the demonstration, will add to the difficulties of the situation. It appears certain that the main body will reach Washington by May 1st at the latest, and the police officials are earnestly discussing the best means of dealing with so large a body of men and preventing

disturbances. The Militia and police are being prepared for every emergency, and are exercised in the riot drill daily. It is understood that the Government, as an extra precaution, intends to reinforce the Federal troops quartered in the district. The Committees on Rules in both the Senate and House have arranged to prevent the Coxeyites from entering the grounds of the Capitol in bodies, and special precautions are being taken at the White House."

New York, Tuesday.

Until within a day or two, the various Coxey armies have been regarded as a huge joke. It was not supposed that they would last long enough to reach Washington in large numbers. Their unexpected perseverance and ability to hold together begins to cause some uneasiness, but it would be a mistake to say that serious trouble is anticipated. They will not be permitted, if they reach Washington, to enter the city limits. Precautions are already being made to prevent their entrance. Wherever they have come into contact with the police authorities they have been easily subdued.

Behind the whole movement is the feeling aroused by the Socialistic preaching of certain modern economists of the Fabian School that the Government ought to do something to give the poor a share of the property of the rich; that the world owes all men a living, and that a re-adjustment of social laws and conditions ought to be made. This is what is known as the Populist movement in the west, which is behind the silver craze, and which has been greatly stimulated by the so-called ethics of Fabian economists.

There may be serious trouble before the armies are finally dispersed, but this is not likely, as people begin to realise that the matter is not a joke, and take measures to arrest it before it reaches dangerous proportions.

(Through Reuter's Agency.)

New York, April 24th.

The bands of unemployed are still advancing, and although the leaders assert that they are peaceful, some turbulence is showing itself among the lawless element accompanying the *bona-fide* workmen. Some of the Kelly contingent are deserting, despairing of getting transport when they reach Des Moines. At Butte Montana a body of 500 men seized a train with which they succeeded in reaching Bozeman.

Washington, April 24th.

The Treasury has doubled its watch, and secured an additional supply of pistols.

Later telegrams said:—

Evening.

The Coxeyites continue to converge upon Washington from all parts of the country. A small band is traversing New England, and Kelly's contingent is advancing across Iowa. A body of 860, including two women, has left Oakland, California, and a detachment numbering 940 is preparing to leave Seattle. Other parties are mustering in all the States of the Union. Referring in the course of a speech to the claims of the Coxeyites, Mr. Waite, Governor of Colorado, said that the cause of just men should be aided.

Washington, April 23rd.

The Senate by 26 votes to 17 has refused to appoint a Committee to receive the petition of the Coxeyites.

The Commissioners of the District of Columbia have issued a manifesto declaring that the right to petition does not justify methods dangerous to peace and good order, which threaten to disturb the quiet of the capital. Therefore the Commissioners, being sensible of the gravity of the situation and fully appreciating the hardships to innocent but misguided people if the present ill-considered movement is continued, appeal to all engaged therein to reconsider their intention of coming, as the capital is now taxed to its utmost with the care of its own distressed inhabitants. The Commissioners declare that suffering and ultimate disorder will certainly follow the coming of the labour contingents to Washington, and point out that every desirable end will certainly be more effectively accomplished by ordinary and lawful means. They cite the laws against meetings and parades in the Capitol grounds, the regulations against begging, and other measures warning away evil doers. The Commissioners declare in conclusion that the law is adequate for every emergency.

The movement came to an end with the dispersal of the first band that reached Washington and the arrest of its leader, Mr. Coxe. But the grave condition of things of which it is a symptom continues.

SMOKING WITH INTERNAL FIRES.

Political fermentations are in progress at various points, particularly in Servia and Bulgaria, which are smoking from internal fires. These are recognised sources of danger to the whole of Europe, through the conflicting interests involved for Russia, Turkey, and Austria. In Servia there has been a revolution. The young king has abolished the Constitution, and associated his father with himself in the Government, greatly to the anger of large classes in the country. An explosion is feared. The Vienna correspondent of the *Daily News* says:—

"I am informed that an arrangement has been made between Austria-Hungary, Turkey, and Bulgaria as to what is to be done should events in Servia take a serious turn. The three countries, which have allied themselves for the purpose of localising a Servian conflagration, would act jointly and at the same time so that the borders would be closed. Turkey acts with a view to preventing mischief at Macedonia, Austria-Hungary to preserve the peace of Europe, and Bulgaria to save its own skin, but neither of the three States will interfere in the internal affairs of Servia, whatever happens.

The Odessa correspondent of the same paper says:—

"The report is again current, and now more generally accepted, to the effect that Russia is resolved upon shortly withdrawing her representative from Belgrade, and breaking off all diplomatic relations with Servia so long as ex-King Milan shall remain in that country. From an authoritative source I learn that the Russian Foreign Office is for the moment only restrained from adopting this extreme course in order not to give opportunities to the diplomatic intrigues of Austria. It is generally accepted alike in the Russian and Austrian capitals, that the present political deadlock in the Balkan

kingdom cannot last much longer, and there is a common conviction that the issue will be one of a violent character. Milan Obrenovitch appears to be perversely and obdurately bent upon a course which must eventually lead to the overthrow of the dynasty."

In Bulgaria, there is also extreme tension, owing to a rupture between Prince Ferdinand and his Prime Minister, Stambuloff. The latter has resigned, and there have been public riots in his favour. The weak point in the situation is Russia's continued refusal to recognise Prince Ferdinand, and the possibility at any moment of a rising to overthrow an "illegal" order of things in the interests of Russia and her advance towards Constantinople.

THE EUROPEAN SITUATION AND THE OUTLOOK FOR WAR.

Russia and France are in quasi-alliance against Germany: but there are curious under-currents. Russia, while holding by France, does not want to break with Germany, because Russia would find Germany so useful in securing Russian freedom of action in the east in return for neutrality in case of Germany being attacked by France. So Russia is playing a double game, which perplexes and crows France. Russian action works against England, and therefore reconciles France, which has so many grudges against the British lion. The result is to help the keeping of the peace for the present moment. Mr. Forbes has an article which has attracted some attention, entitled "The European Outlook for War." His words throw a vivid light on the situation. He says:—

"Travelling leisurely through much of the Continent in the course of last autumn, I had somewhat exceptional opportunities for studying the signs of the times. Continental Europe seemed to me to be little else than one huge standing camp. From Ushant to Moscow there glittered everywhere the flash of steel; over the whole Continent resounded the hoarse and strident word of command. Recruits were being drilled in every barrack-yard; on every rifle-range soldiers were at firing practice with one pattern or other of the magazine rifle. So vivid seemed the indications of impending war that one kept instinctively glancing up at the public notices posted at the street corners in the expectation of seeing placarded the stern, curt intimation of the actual mobilisation. In the face of all those menacing indications it may seem strange that I should have brought home with me an all but definite assurance that there was to be no European war just yet awhile, a half-conviction that the prayer 'Give peace in our time, oh Lord,' might be answered in spite of the counter indications, and a reasonable certainty that, at all events, in the military nature of things, there could be no war before the late autumn of 1895.

THE man who enjoys his earthenware as if it were plate, and the man who looks on his plate as earthenware, are both great in their way.

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 6th (brethren and sisters only). Tea at 5.30; Meeting at 6.30; to close soon after 9 o'clock. *Suggested Subject:* "Why is suffering appointed as the present lot of the brethren of Christ?"

LECTURING APPOINTMENTS FOR JULY.—*Brother Roberts*, 1-t. Leicester; 8th, Birmingham; 15th, Swansea; 22nd, Cornwall; 29th (was to have been Dudley. Will Dudley kindly release for a day's holiday rest in another part of the country? Will make good another time if God permit).

SUNDAY SCHOOL.

Vacation during July.
Midsummer "Treat," Tuesday, August 7th; trip to Sutton Coldfield by London and North-Western. 9.35; usual arrangements, finishing up with tea at Temperance Hall, Birmingham, at 6 p.m., followed by Distribution of Prizes.

BIRMINGHAM MISCELLANIES.

The week-night meetings of No. 2 District have been suspended till October.

The Sisters' (Garden Room) Reading Class has adjourned for a summer vacation.

Brother W. J. Todd and sister Emma Golder have been united in marriage. They have gone to live in Bradford.

Our visitors during the month have comprised brother Sargeant, of Bristol; brother Watkins, of Derby; and brother and sister Clark, of South Wales.

Arrangements have been made for the meetings of the ecclesia to be held in the Temperance Institute, Corporation Street, while the Temperance Hall is shut up for cleaning.

The Mutual Improvement Society will (God willing) have their annual trip to Henley-in-Arden on July 14th, train starting from Snow Hill (Great Western Railway) at 2-7 p.m., returning to Birmingham about 8. Return fare, 1s. 10d. Tea provided in the British School in the village at 4:30; price 9l. each. Liberal plain tea. Return train starting at 7-20.

On Saturday, June 26th, the half-yearly tea meeting of the Sunday school teachers was held in the Garden Room, 64, Belgrave Road, when arrangements were made for the Midsummer treat: also various matters talked over in connection with the working of the school: among others, whether there could be a better classification of the Bible reading lessons. No decision was come to on the latter subject. It was decided to resume consideration at an adjourned meeting.

There have been several board school meetings during the month: in Cromwell Street, May 21st, "A Grand Old Parable" (brother J. Todd); in the same place, on June 11th, "Coming Changes" brother J.

Wood, of Tamworth): in Dixon Street, May 21st, "Coming Crisis in Human Affairs" (brother E. Challinor); and on May 28th, on the same subject, by brother Wood, of Tamworth. There was a large and interested attendance on all occasions, both on the part of brethren and strangers.

A "LOVE-OFFERING."

Brother Galbraith, of Traralgon, Victoria, Australia, in forwarding £5 for discretionary use in Jewish relief, says:—"It is a small love-offering to the Lord from the brothers and sisters in this place for His great mercy in leading us out of the darkness of a false theology and bringing us into the marvellous light of His gospel. No words can express the joy (yea, the ecstasy of delight) we experienced in the anticipation of the speedy coming of our own precious Saviour, the King of Glory. Our reading this morning has been John xvii. at the table of the Lord. We lingered lovingly over the tender and gracious words of the Master, "And the glory which thou has given me I have given unto them, that they may be one, even as we are one." Oh, it is wonderful that the same ineffable glory which the Father had purposed and determined for His own beloved Son, should thus be promised to the faithful believing servants of Jesus. It requires a constant and steadfast application of the verities of God's Word to our mind, to withstand the immense swing of the tide. We feel the necessity of persistently looking at 'the things which are not seen,' vouched for by the God of all grace. How else could we realize that poor feeble illiterate folk should become partakers of the divine nature, and possess with Christ the everlasting kingdom? Dear brother, here, as elsewhere, the same almost impenetrable stone wall of worldly indifference or orthodox contempt confronts us, and renders nugatory what little effort we put forth for the truth's sake. It seems as if all we can do resolved itself into just witnessing for the truth, vindicating the character of the one, true and just and holy God, whom orthodox teachers defame, no doubt unwittingly. We are debtors to you very much for the help we have received from your writings. You have had a heavy responsibility, but great will be your reward. You have put the talents entrusted to you to sanctified usury for the Master, using the simile he gave in the parable. Hundreds have been cheered and encouraged by your words to press on towards the mark unto the prize of the high calling of God in Christ Jesus. God's Word has become in-

creasingly precious to us as our knowledge increase; and its beauties are unfolded, and the promise of the coming of the Lord is nearing its fulfilment. Surely the whole creation is groaning and travailling in pain. The depression in all things worldly, even in this young country, intensifies the cry for a deliverer, and we know it will increase till Israel's king comes and takes the sovereignty of the nation. It may not be that any of us in this place will have the privilege of becoming acquainted with you further than what we learn from your writings, but the time will not be long, whether we sleep or remain awake till the Lord comes and unites us to himself."

INTELLIGENCE.

Use note paper and write on one side of the paper only.

Do not use large sheets: write with good ink, and write proper names VERY PLAINLY.

All intelligence communications must be in Birmingham by 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.

The following immersions have taken place during the last month:—On May 24th, FRANCIS HENRY HALLAM (21), fancy drapery manufacturer, formerly neutral, and JAMES NORTON BEEVOR (34), commission agent, formerly neutral. On May 31st, LEONARD CLISSOLD (19), iron turner, formerly Congregational, and HARRIET MESSENGER (46), wife of brother Messenger, formerly Church of England. On June 7th, Miss NELLIE LOUISE HILLCOX (18), jeweler's clerk, formerly Wesleyan Methodist, and on the 14th, FANNY HARRIS (26), domestic servant, formerly Wesleyan.

LECTURES — May 20th, "Christ in Type and Shadow" (brother Roberts); 27th, "Sinners drawing near" (brother Roberts); June 3rd "City of the Great King" (brother C. C. Walker); 10th "Holding fast and drawing back" (brother Roberts); 17th, "Two Lives" (brother Shuttleworth).

BOURTON-ON-THE-WATER.

We have to report the death of brother R. Collett, on Sunday May 13th, aged 77, of Naunton. He leaves a sister-wife, who has our sympathy. Brother Collett has been unable to attend the meetings for several years, and sister Collett is able to come only occasionally on account of the distance.—J. E. CHANDLER.

BRISTOL.

A full account of interesting meetings is unavoidably held over till next month, though in type. It had to be "lifted out" at the last moment.

CREWE.

Since our last report brother Samuel Yeomans, son to brother James Yeomans, and sister L. Moss have been united in marriage. We also report that brother and sister Hollier, of Whitchurch, Salop, have removed to Bristol. While at Whitchurch they have given us the pleasure of their company several times at the breaking of bread. We still continue to hold lectures

every Sunday evening, although we get but very few strangers.—ERNEST HEATH.

DALBEATTIE.

We have been called upon to sorrow with brother and sister Hamilton at the death of their son John, a lad, nearly sixteen years of age. We laid him away, to-day, in his long home. We had with us brother Robertson, of Dumfries, who was saying, "How true in every particular the word is: Man is born to trouble as the sparks fly upwards." The one is quite as natural as the other, and is the truth, but we require to learn it by bitter experience. Sons and daughters of the brethren, bestir yourselves, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." Brother C. E. Sutcliffe's words in the *May Christadelphian* are to the point, "There are many things taking place now to make us think that God is providentially preparing us for that fiery ordeal, by trouble and sickness, and these urgent questions, His coming to judge, and by poverty, and continual sorrow on account of the unfaithful and the wicked, we are being purged from 'everything that defileth, worketh abomination or maketh a lie.'"—S. CAVEN.

DEBBY.

During the month, we have mourned with our brother and sister Jackson the death of their son Edgar (aged 8 years). On Saturday, May 6th, we had a surprise visit from brother Charles Meakin, of London, who consented to give the evening's lecture, and brought the words of God skilfully to bear upon the subject, "The serpent's lie, and its effects."

DROYLSDEN.

Bank Street, Fairfield Road, 2.30 and 6.30.—We are pleased to report the obedience of faith of Mr. R. E. WRAY, who has not been connected with any of the so-called places of worship for some time. He was brought in contact with the truth by a conversation with one of our brethren, after which he searched the "Scriptures to see whether these things were so," with the above result.—J. BATTERSBY.

DUNFERMLINE (KINGSEAT).

Brother Livingston reports the addition of HARRY CARGILL (34) to the ecclesia. He was formerly Methodist, and is brother in the flesh to brother John Cargill. He was immersed into the name of Christ on Thursday, 24th May, after an intelligent confession of the faith. Brother Robertson, of Arbroath, visited and lectured on Sunday, May 27th. His subject, "The Faith, and the Obedience of the Faith, a subject for the earnest consideration of the good and honest hearted." A small but seemingly intelligent audience manifested a keen interest in the truths propounded for their enlightenment. The lecture was simple, yet powerful, and well calculated to dispel the bewildering mists of theological invention as well as the sophistical chicanery of philosophic conceit. He showed that the faith, as defined by Paul in his various Epistles, had reference to the Kingdom of God, that it was comprehended in the things concerning the Kingdom of God and the name of Jesus Christ, and was a

different thing altogether from the notions of Protestant and Papal superstition. Brother Livingston further states that brother Wm. Millar and sister Jeanie Livingston, of this ecclesia, were united in marriage on Friday, June 1st; also that brother Harry Green, late of Bristol, now residing in New Mills, near Dunfermline, Fife, is meeting in fellowship with the Kingseat ecclesia.

ETTINGTON.

I have to report the removal of sister L. Taylor to Stokeworks, in consequence of her union in marriage with brother Fryers of that place; also sister Taylor, her mother, has accompanied her daughter to her new home. It is painful to us to part with them after so many years' companionship as light-bearers. But the will of the Lord be done. As we have shared together in the sorrows of this life, may we rejoice together in the rest that remains for the people of God.—J. MALLETT.

GALASHIELS.

If you know any brother or sister that is likely to be visiting this district at any time, we would be very pleased to have a call from them.—ROBERT MCKELVIE, 46, Kirkbrae.

GLASGOW.

I have to report the removal to Wishaw, of brother Robert Dickson, who has entered into business on his own account in that town. There are two "in the faith" in Wishaw, but there is no regular meeting, and brother Dickson will, like the others, meet with the Hamilton ecclesia.—D. CAMPBELL.

GRANTHAM.

Since last report we have had lectures by brethren Hemingray, of Nottingham; Wood, of Derby; and J. Harley, of Lincoln. Sisters Cheadle and Smith, of Nottingham, have each broken bread with us one Sunday. We are sorry to lose brother and sister Cant, who have returned to Leicester. The Amiesbury intelligence gave us all much joy.—W. BUCKLER.

HAMILTON.

Brother Haughton reports that sister Nelson, after an absence of a few years, has been readmitted into fellowship.

HORBURY.

Having completed work in York, I have been ordered to this place, a large village on a hill, three miles west of Wakefield, inhabited by people most of whom find employment in the woollen factories around, and whose religious belief appears to be divided between the Church of England and two or three sects of Dissenters.—My sister-wife and daughter and I meet every first day of the week at 10.30 a.m. to remember Christ, and my son Frank has intimated his desire to be immersed into the all-saving name. Our house is in Park Street, Horbury, where we shall be glad to see any passing brother or sister.—E. GRIMES.

HUDDERSFIELD.

Brother and sister Harry Drake have removed to Leeds. We are very sorry to lose them. They have

the good wishes of the brethren and sisters here. They will meet with the Wellington Road ecclesia, as it will be the most convenient.—Brother Michelbacher and sister Emily Heywood were united in marriage on June 11th. May the Lord bless them, and keep them, and cause His face to shine upon them.—F. HOPKINSON.

LEAMINGTON.

We had a successful tea-meeting on Whit-Monday. There were brethren and sisters present from Birmingham, Nuneaton, Leicester, and Northampton, with whom a very pleasant time was spent during the day. A little over 100 sat down to tea. Some eight or nine brethren profitably addressed the meeting afterwards, the subject under consideration being "The prospects of the NEAR FUTURE." Attention was called to the many signs of the times indicating the near approach of Christ, and an appeal made to those who have not yet accepted the "truth as it is in Jesus"—persuading them so to do while the opportunity lasts.—F. W. WILLITTS.

Writing again, June 12th, brother Willitts says:—"We have commenced a course of lectures on Wednesday evenings at Warwick. The first was delivered on May 30th, when brother R. R. Jardine (of Birmingham) lectured on 'The Signs of Christ's Return to the Earth.' The subject on June 6th was 'Jesus—Messiah: His Suffering and Glory,' by brother C. J. Allen (of Birmingham). God willing, two more lectures will be delivered on the 13th and 20th of June, of which we hope to report later. We are advertising the lectures in the local paper, and also by handbills. We chose as a heading for the bills, 'Christ on the Earth Again,' which was printed, together with the subjects, in red, the remaining matter in black. At Warwick (the same as everywhere else) the majority of the people do not think that Christ will come again (and care little whether he will or not), their hopes being fixed upon other things which will never be realised. The attendance at the lectures was not very good, which is not to be wondered at, as the 'clergy' have great influence over the people here. A reporter was present at the first lecture, but the only report that appeared was a statement to the effect that the lecture had taken place. (Could we expect more?) Our numbers have been reduced by the removal of brother W. Cannaby (of Ashorne) to Worlsey. We expect he will meet with the brethren at Dudley."

LEEDS.

Great George Street.—Brother J. J. Mills reports that the year ended in April last has been for the Sunday school in almost every respect one of the most prosperous since the school was established some 13 years ago. There are now between 80 and 90 scholars, with an average attendance of nearly 70 per Sunday. Seven of the elder scholars have during the year obeyed the truth in baptism, and commenced the race for that prize of prizes, eternal life. Their names have been duly reported by our recording brother on the several occasions.—On Whit-Sunday, the annual distribution of prizes took place, when recitations were given and hymns and anthems sung by the scholars. On Whit-Monday it is usual for us to unite with the Wellington Road Sunday school

in taking the scholars for an outing in the country, but this year the weather was so unfavourable that we had to make the best of it indoors. Tea was served in the afternoon, at which about 150 persons (mostly the scholars of the two schools) sat down, and in the evening there were "magic-lantern" views on the River Thames, which were highly appreciated. It has been decided to take the children into the country some Saturday afternoon during the summer.

LONDON (NORTH).

Islington Temperance Hall, Church Passage, Upper Street, N. Sundays 11 a.m., 3 p.m. and 6-30 p.m., Wednesday 8 p.m.—As anticipated in report of last month, I am pleased to be able to report the following addition to our numbers by baptism, viz.:—Mrs. SARAH WEST, and her daughter, Mrs. ISABEL ANNIE REYNOLDS. The husband of the latter has already expressed the desire to follow his wife's example, and we expect to baptise him next week.—Will you please mention that the names attached to the circular reported last month were those of the serving brethren at Barnsbury Hall. We have the whole of the serving brethren with us, with the exception of brethren Andrew and Owler, the larger proportion of the ecclesia, and the bulk of the Sunday school. The following is the lecturing arrangement for July:—1st, "The Bible God's Inspired Message to Man, &c." (brother F. Jannaway); 8th, "The Gospel which is the power of God unto Salvation" (brother C. Meakin); 15th, "The Kingdom of God" (brother G. F. Lake); 22nd, "Israel, God's Chosen Nation" (brother Boshier); 29th, "The Coming King and Princes" (brother F. W. Porter).—HENRY EASTWOOD.

Brother F. G. Jannaway writes, "Your estimate as to 'four-fifths' in London having escaped the trammels of the new theory is about right—I hope under the mark. But on page 245, 2nd column, 2nd paragraph, you credit me with an assertion which is not mine, and, to the best of my belief, not correct. By turning again to my letter, you will see that what I stated was that on the *first Sunday* after the division, the Barnsbury Hall meeting could only muster some 47 out of a roll of 175 (their own figures), and which was less than those attending the other meeting on the same Sunday morning. But there were many absentees, who since have gone 'this way and that.'"

Brother Lake also writes in correction of the same matter, stating that the attendance on the Sunday morning referred to was no indication of total membership, and that 75 or 80 is about the number who meet at Islington Temperance Hall out of a list of 175.

MANCHESTER.

Meeting Room, Geffeory Street, off Shakespeare Street, Ardwick.—Sundays: School 10.30 a.m., breaking bread 3 p.m.; lecture 6.30.—We have removed from the old room in Brunswick Street to the above, which we have all the week, which is much more convenient, and we hope to be able to serve the truth better. We are now thinking of commencing a Bible Class on a weeknight.—J. E. ASTIN.

NEATH.

We are pleased to report another addition to our number in the person of ROBERT THOMAS, who, having witnessed a good confession, passed through the water of baptism, June 7th. We regard this instance as an exceptional proof of the power of the truth against an almost overwhelming weight of influence and prejudice. Brother Thomas was almost a Daniel in the midst of a lion's den. We are encouraged by such a case to contend earnestly for the only hope of eternal life, even if only one among a thousand is found with hearing ears.—We meet at 23, Florence Street, Neath, where brothers and sisters in harmony with the word will be welcome.—J. TUCKER.

NEWARK.

It is with pleasure that we report another addition in the person of C. GILLIATT, who, after a good confession, was baptised April 19th. He having removed to Daybrook, will meet with the Nottingham Chaucer Street brethren. We are still able to continue our lectures, and hope to report another case of obedience ere long.—W. WALKER.

NEWBURY.

We regret to say that we have to vacate our lecture room in Park Street at the end of this month (June). The owner is a Catholic, and our witness against the "mother" has been too much for him. Indeed, I am only surprised that we have been allowed to continue so long. We are now casting about for another place in which to proclaim the truth. We have made application for two or three public rooms, but as yet without success. However, the truth will not be stifled, as we have had a spontaneous offer of a large private room in which we may hold meetings in case a public hall cannot be secured. The lectures for the month have been as under:—June 3rd, "Man a decaying creature. The doctrine of the immortality of the soul a lie. The grave his eternal home apart from the resurrection and bodily transformation to be effected by Christ at his coming. None but the righteous to live for ever" (brother P. E. Davies); 10th, "The popular notions concerning Jesus; a denial that he is the 'Christ.' The fatal consequences of such denial" (brother J. M. Evans, London); 17th, "The Gospel: the good news of the kingdom" (brother G. Lethbridge, London); 24th, "Bible salvation not the salvation of popular belief" (brother F. Jones).—P. E. DAVIES.

NEWPORT (MON.).

We purpose holding a fraternal gathering here (if the Lord permit) on Bank Holiday, August 6th, 1894. We have secured the Assembly Room at the Town Hall, which is a room in every sense suitable for such a gathering. We intend laying out our own meeting room for refreshments, and a collection will be made at the table to defray the expenses. The subject for our consideration in the morning will be the question of "Resurrectional Responsibility." The subject for the evening is "Fellowship." The speaking brethren on the occasion have been selected from Bath, Bristol, and several of the ecclesias in South Wales. We hope to have a season of spiritual refreshment and upbuilding, and extend a hearty

invitation to any brethren or sisters who are in our fellowship to encourage us by their presence. Excursion trains are running into Newport from all parts on that day, which will be very convenient for any who may contemplate visiting us.—We have had a special lecture during the month from brother J. Thomas, of Bath. We are pleased to say that brother H. Edwards has returned to fellowship. Our lectures have been as follows:—May 20th, "Sin, its origin, consequences, and abolition" (brother J. Thomas, Bath); 27th, "The Mission of Christ, its destructive and constructive character" (brother T. J. Cross); June 3rd, "The resurrection, who will come forth to it?" (brother E. S. Schofield); 10th, "He (the Lord) will famish all the Gods of the earth" (brother J. Lander); 17th, "How will the wicked be punished?" (brother W. Collard).—W. COLLARD.

NOTTINGHAM.

Chawer Street.—As announced from Leicester, brother and sister H. Collyer have removed to Nottingham, and will now be reckoned as members of the Chaucer Street ecclesia. Brother Gilliatt, late of Corby, Lincolnshire, where he was in isolation, has been appointed to a post at Daybrook by the railway company who employ him, and to his evident satisfaction, and we hope benefit, is now able to meet in fellowship with those of like precious faith, being but a short distance from Nottingham. Brother R. Cave and sister Kate Lee, of this ecclesia, have been united in marriage.—S. RICHARDS.

Brother Stones reports the death of sister Eliza Phelps, on Sunday, May 27th, at the age of 37. Also the obedience of EDGAR J. BEDDALL, son of brother and sister Beddall, of Birmingham.

NORMANTON.

I have pleasure in reporting the obedience of JOHN GROVES TEAL (27), formerly Wesleyan, who was immersed at Leeds, on Sunday, June 10th. Brother Teal will meet with the brethren at Normanton. For some time past brother Frank White, of Newark, has broken bread with us, he being at present employed by brother C. Robinson, of Castleford, a place about four miles distant from Normanton. Our meeting has also been enlarged by the removal to Wakefield of brother and sister Fiddler, of Nottingham. Before coming to Wakefield, they lived for a short time in Leeds. These additions to our little company are a source of comfort and gratification to us.—G. DOWKES.

NUNEATON.

Lectures for the month have been:—May 13th, "Spirit Manifestation, Ancient and Modern" (brother Allcott); 20th, "The Lord's Prayer" (brother Hott); 27th, "Baptism" (brother Batty); June 3rd, "The Scoffer's Question" (brother Rollason).—W. G. HANDS.

OLDHAM.

We are arranging for a fraternal gathering on Saturday, July 14th, in the Oddfellows' Hall; tea at 4.30. The evening will be spent in the usual way. Brother Frank G. Jannaway, of London, has promised to attend and deliver an address, and also to lecture on the following day. We extend a hearty invitation

to all. If there are any who desire to be present at the gathering and stay over Sunday, if they will inform us in time, we shall be pleased to arrange for their accommodation. The lectures for the past month have been moderately well attended. Lectures:—May 20th, "The Unpreached Gospel" (brother G. Ross); 27th, "The Keys of the Kingdom of Heaven: who are the rightful possessors?" (brother S. A. Garside, of Ormskirk); June 3rd, "The Keys of Hell: who has them? and when will they be used?" (brother J. E. Bamford); 10th, "The Kingdom of God not the Church, not Heaven, not in the heart: what and where is it?" (brother E. Bellamy, of Stockport).—J. E. BAMFORD.

PETERBOROUGH.

Temperance Hall, Lincoln Road.—Brother Bruce and sister Slight have been united in marriage. The work of the truth is still going on; attendance varies considerably. The glories of the future age do not appeal to the sympathies of many as a reality, still, to the best of our ability, we make known that Gospel which is the power of God into salvation.—L. HARVEY.

PLUDDS (FOREST OF DEAN).

Our efforts are still being put forth on behalf of the truth, and, considering all things, we have to be thankful for the success that has so far attended our efforts. Internally, we are united in the bonds of the truth, and we rejoice in this while awaiting the Lord's return with patience. During the present year lectures have been delivered every Sunday evening, notwithstanding the indifference of the people. Brother E. S. Schofield, of Newport, delivered two lectures, May 13th, "The Old and New Covenant," "Jesus Christ and Him Crucified." On the 20th brother Brain lectured on "The Gathering in of the Gentiles"; 27th, "The Rest of the Dead" (brother Jordan); June 4th, "Judgment" (brother Wood); 10th, "The House of Many Mansions" (brother Meek).

PONTYPOOL.

It is my pleasing duty to announce nine additions to our number in this town by removal and immersion. Brother and sister Heath, from Newport, will be of great service to us in the general workings of our ecclesia; also sister Amy Hillman, whose name read *Stillman* in Newport intelligence last month. Mrs. BRYANT, wife of brother Bryant, formerly Baptist, and ELIZABETH WHITEHOUSE, daughter of brother Whitehouse, were immersed at Newport on the 13th of May, after a satisfactory confession of the faith. It should have read two sisters in the Newport report, not two brethren, as reported. Also on May 26th WILLIAM MOORE (19), formerly neutral, EDGAR MULLINS (19), THOMAS MULLINS (18), MARY HANNAH MULLINS (16), sons and daughter of brother and sister Mullins, were immersed at Pontypool, after giving satisfactory evidence of their understanding of one faith. Our hope is that they may escape the corruptions that is in the world, and eventually be accounted worthy to go forth with the called, chosen, and faithful. Since our last report we have been greatly helped by the efforts of the Newport brethren. On Sunday, April

29th, brother Lander spoke for us on "Sin: its origin, consequences, and final abolition"; May 6th, "The Kingdom of God: is it on the earth or in the sky?" (brother Jefferys, Newport); 13th, "The straight and narrow way"; 27th, "The Trinity."—W. WHITEHOUSE.

PORTSMOUTH.

We are pleased to state that our little flock has been strengthened by the addition of brother Bernard, from Cardiff, for a short time. We have met with a little more encouragement with our lectures lately. Brother Wyatt continues to hold forth the truth in the open air on Sunday afternoons. Sister Bann is getting about a little after her illness, but she is in a very dangerous state. We shall be pleased to hear from any brethren who are likely to visit our town during the summer.—W. PEAD, 46, Hercules Street.

SPALDING.

We are pleased to report the obedience of LYDIA CORDLEY (21), who put on the saving name of our Lord, December 21st, 1893. The brethren are intending (God willing) to have a tea meeting on August Bank Holiday, which will be held in brother Jane's workroom, two minutes' walk from the station. Tea at 5 p.m. They will be glad of the company of any brethren or sisters who could make it convenient to come.—A. JANE, 1, Station Street.

SWANSEA.

Since last report the following from the Shaftesbury Hall meeting have been added to our ecclesia, after endorsing our basis of membership:—Brethren Wiggan and Meade. On Bank Holiday, May 14th, we held our annual tea meeting, when a good number of brethren and sisters met together for social intercourse and encouragement in the good things most assuredly believed. After tea the evening was spent in listening to some stirring addresses by four brethren, who exhorted to a continual patience in well doing, &c., &c. During the month the subjects of lectures have been as follows:—May 13th, "Resurrection, or no future life" (brother S. Heard); 20th, "Resurrection and Judgment: Who will be subject thereto?" (brother Hughes); 27th, "New Heavens and a New Earth" (brother Davies); June 3rd, "Disestablishment and Disendowment of the Churches" (brother G. Palmer); 10th, "The Kingdom of God: Sign of its near approach, and the only solution of all human distress" (brother Chidzey).

WEST BROMWICH.

Grammar School (New Street) Sundays at 2.30 and 6.30.—I have to report the death of brother Millichamp, aged 57, who fell asleep in Christ on Tuesday, May 22nd, after a severe illness, and was buried in West Bromwich Cemetery on Sunday, May 27th, by brother Hollier. We have had our usual lectures for the month. Interest manifested very slack.—GEO. WALFORD.

AUSTRALIA.

ADELAIDE.—We are doing our best in keeping the word of truth before the public. We get very few to

listen to us, but we are not discouraged. Sometimes there is fruit. It is my pleasing duty to report the obedience of WILLIAM LUND (20), formerly Baptist. Also MARY FOALE (42), formerly neutral, sister of our brother Cobbleddick. They were buried in the waters of baptism by brother Mansfield, at his residence, Parkside. We trust that having started for the race they may press forward to the prize of their high calling, which is in Christ Jesus. We have been visited of late by our brothers Gordon and McDonald, of Melbourne, also our brother McConnell from Albury. Lectures for the month, "Christ, the Resurrection and the Life" (brother Hopkins), "Man's Nature" (brother Hodges), "Who are the Inheritors of the Promises?" (brother Hopkins), "The Hope of the Apostles and Patriarchs" (brother Hodges). Brother Lanham has removed to Armdale, New South Wales. We trust that our loss will be their gain. It is with feelings of deep sorrow that we report the death of our brother Carrol, after many months of suffering. He fell asleep on April 15th, at the house of brother Hopkins. He was buried in the presence of a number of brethren, brother Hopkins officiating at the grave. We sorrow not as those who have no hope, for we can say as Martha, "We know our brother will rise at the resurrection at the last day." Our brother thought to have lived till the Master's return, but it has pleased our Heavenly Father otherwise. We therefore say, "not our will, but Thine, be done."—H. MANSFIELD, JUN.

MELBOURNE.—*M. U. Hall, Sundays, 11, 5 and 7; Tuesdays, 8.*—Our lectures for the month have been:—"The Word made Fesh," "The Scoffer's Question," "The Coming Storm," "The Blessed Nation."—H. ROBERTSON.

SYDNEY (N.S.W.)—The brethren and sisters in England will be glad to know that brother and sister Barton, of Fairfield, N.S.W., brother and sister Wyllie, and brother and sister Davies, late of Southampton, reached here in perfect safety, and in fair health. The voyage was altogether fine, except for a day or two of tossing and consequent sickness. An effort was made to propagate the truth publicly on board, and although the first and second meetings were begun and concluded peaceably, the third one was interrupted, and had to be broken off in the middle. One address had been given by brother Davies, but very soon after brother Wyllie commenced to speak, a clergyman of the Church of England rose and began speaking, and this was a signal for a general outburst of shouting and hustling on the part of his followers. We were obliged to forego any more attempts, as it was evident that annoyance was caused to the majority of our fellow-passengers, and in a public boat the majority must have the preference. We succeeded in distributing some literature, however, and of witnessing privately for the truth. The results must be left. At Melbourne we were very pleased to see brother Slade, brother Robertson and sister Roberts, who visited us on board. The voyage occupied 43 days. We left London at noon on Friday, March 9th, and arrived in Sydney Harbour at 2 o'clock on Saturday, April 21st, feeling very thankful to God that we had reached our destination safely, and very glad to be again on dry land.—H. DAVIES.

CANADA.

GUELPH.—We announce the profession of the one faith on the part of ROBERT ABBS (43), who was assisted on the 4th instant in the Divine ordinance, baptism, after which the obedient believer of the gospel is reckoned as "alive from the dead," made "free from sin," and "justified from all things"; the great redemption *de facto* to be realised subsequent to a faithful probation, at the coming of the mighty deliverer and "Prince of Life." It is more than a year since brother Phillips introduced the truth to brother Abbs, and since that time he has steadily attended our meetings. Brother Abbs is an employé of the City Waterworks, and was formerly addicted to the delusions of Methodism. We have hope of seeing one or two more forsake the ranks of Adam and join themselves to Christ. If such is realised their probation, in view of the very near prospect of resurrection and judgment, will of necessity be brief, much more so proportionally than the eleventh hour labourers of the vineyard.—C. H. EVANS.

NEW ZEALAND.

AUCKLAND.—I have to advise you that the agreement, reported in the *Christadelphian* for January last, only lasted six months, when another rupture occurred (of which we need say nothing, seeing no one can judge without knowing all the facts). The outcome is that the Auckland ecclesia has now returned to the old standard. The statement of faith in positive and and negative aspects on the foundation of a wholly-inspired Bible, and to such we intend, God helping us, to hold fast to the end.—S. HARRISON.

UNITED STATES.

AUBURN (N.Y.).—It is with pleasure that we record that obedience has been rendered by Miss JESSE TURNER, the youngest daughter of our sister I. Turner. She was immersed in the presence of the ecclesia on March 24th, into the only name given by which man can be saved. Our elder sister Turner can now rejoice that in this family there are two brethren and three sisters. We rejoice, also, to announce the end of the division which has existed in this ecclesia. We are again united in one body, waiting for our Lord's return.—R. ROSS.

BOSTON (Mass.).—We are pleased to report that FRANK GETHRO (formerly Roman Catholic), after an intelligent confession of the things concerning the kingdom and name, has seen the necessity of yielding obedience to the requirements of the Gospel, and has been baptised into Christ for the remission of his sins. Lectures for the month of May have been as follows:—6th, "Death" (brother Jos. McKella); 13th, "Baptism" (brother A. Pinel); 20th, "Immortality" (brother C. J. Fairbrother); 27th, "The Spirits in Prison" (brother W. P. Hooper).—JOSEPH MCKELLAR.

JERSEY CITY, N.J.—It is with sorrow we have to convey the intelligence of the death of sister Ada Wilson, wife of brother Jas. Wilson, of Newark, N.J., which occurred on Wednesday, May 2nd. To the last her hope was bright, and the "sleep in Jesus" is to her but a rest in peace. She leaves a sorrowing husband and a helpless babe to journey through life without her. We weep with him, for many of us have drunk deeply of the cup that has

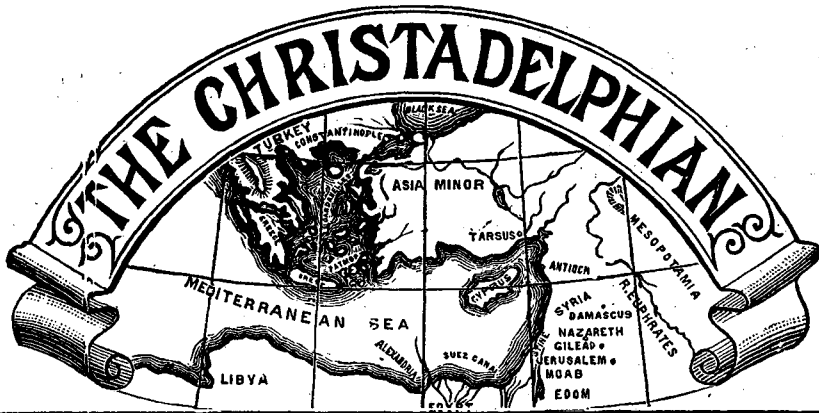
been placed in his trembling hands. O the joy of the thought that a morning is on the way that will break up the gloom of this dark night of death is most ravishing. Come, Lord Jesus. Lectures for April have been as follows:—1st, "God's Eternal Purpose which He purposed in Himself" (brother R. W. Cranshaw); 8th, "Foundation of Saving Faith" (brother C. C. Vredenburg); 15th, "The Elohim of Israel—Past, Present and to Come" (brother J. W. Tichenor); 22nd, "Modern Revivalism v. Bible Conversion" (brother C. C. Vredenburg); 29th, "The Unpardonable Sin" (brother H. L. Vredenburg). Also on the evenings of April 8th and 22nd, "The Second Coming of Christ, and why the World Needs Him," and "The Great Multitude of Sects: Which Right, Which Wrong?" (both by brother C. C. Vredenburg).—C. C. VREDENBURGH.

Brother Vredenburg writes again later as follows:—"On the 30th May, the ecclesia held its semi-annual tea meeting. There were present about 100 persons. An exceedingly enjoyable feature of the occasion was the singing of the cantata, "Under the Palms," by a number of brethren and sisters, and some of the children, under the direction of brother H. L. Vredenburg, assisted by sister Anna Scott. Lectures for May have been as follows:—6th, "The Coming Time of Peace" (by R. W. Cranshaw); 13th, "Joseph Revealed to his Brethren" (by H. Hartley); 13th (evening), "Do good men go to Heaven when they die, or is the orthodox belief a false one?"; 20th, "Responsibility of those in the Truth" (by J. W. Tichenor); 27th, "Coming Events" (by C. C. Vredenburg)."

SPRINGFIELD (O.).—"On May 12th, 1894, IDA A. PARKER (18), daughter of brother and sister T. Parker, was immersed into the sin-covering name, and on the following day was received into the fellowship of the ecclesia here. Our new sister, who has been a member of our Bible class for the past two years, evinced, on examination, an excellent knowledge of the scriptures, as well as a full realisation of the importance of the step she was taking. On May 16th, brother and sister Parker and daughter sailed for Southampton, per s.s. 'Paris,' for a three months' visit among relatives and brethren in England. We bespeak for them a cordial reception."—W. H. WOOD.

WEST INDIES.

KINGSTON (Jamaica).—Brother Blenman visited our island again, and was here for three months, during which time many books were circulated, especially *Declarations*. There was also a four nights' debate between brother Blenman and the "Rev." W. C. Murray, Methodist Wesleyan minister, Governor and Theological Tutor of York Castle High School. The subject was "The Immortality of the Soul." The whole town was stirred, and he got it properly from the brother. The parson was so confuted in the debate that he told the audience to drive such a man as brother Blenman from our shores. Afterwards he fainted. There was no restraint of feeling on either side, and the combatants had to be both protected. The first two nights of the debate was published in a daily paper, which showed to the public who had the side of truth, but the other two nights was suppressed. Three persons—RANDALL, MCPHERSON and GOODALL—have been baptised by brother Blenman, who is soon to return.—W. C. MACDONALD.



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

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

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DANIEL'S VISIONS A DIVINE UNVEILING OF THE FUTURE.

By DR. THOMAS.

DANIEL'S visions were manifested between the second year of Nebuchadnezzar, A.M. 3478 and B.C. 611; and the third year of Cyrus, A.M. 3549 and B.C. 540, a period of seventy-one years. In this period, he saw the Image he described to Nebuchadnezzar; the Tree in the midst of the earth; the Writing upon the wall; the Four Beasts; the Ram and He Goat; the Matter of the Seventy Weeks; and the Thing, whose time extended from the third year of Cyrus to the advent of the Ancient of Days, and the resurrection of the many from among the dead.

To the household of faith, and to Israelites, these visions are particularly interesting and important, demonstrating to both classes that the day of their redemption is dawning. Jews by nature and adoption have suffered long and grievously at the hand of the oppressor who has scattered and peeled them by his severities. But the day of retribution approaches, when they shall "Reward Babylon even as she rewarded them, and double unto her double according to her works: in the cup that she hath filled, double shall they fill to her." Therefore, "Rejoice over her, thou heaven, and ye holy apostles and prophets: for God will then have *avenged you on her.*"

These are the words of him who said, "Heaven and earth shall pass away, but my words shall not fail." This is the principle—*Vengeance on Babylon for his people's sake.*

Two great powers are the principal subjects of Daniel's predictions. The one is styled "THE KINGDOM OF MEN"; and the other, "THE KINGDOM OF GOD" (Dan. iv. 3). It is true that there are many symbols, such as the Image, the Tree-Stump, banded with brass and iron, the Four Beasts, the Ram, and the He-Goat; but these are signs in the prophetic heraldry, not of kingdoms distinct and independent of those which have preceded them, but of *one and the same Kingdom of Men* in the several phases of its existence.

The Kingdom of Men was founded by Nimroud, son of Cush, who was son of Ham, son of Noah. "The beginning of it was Babylon, and Erech, and Accad, and Calneh, in the land of Shinar. Out of that land he went forth into Assyria, and builded Nineveh, and the city of Rehoboth, and Calah, and Resen between Nineveh and Calah: the same is a great city" (Gen. x. 8). This Nimroudia was the Kingdom of Men in the extent of it during the lifetime of its founder, comprehending, as we see, Babylon and

Assyria. These were its roots and trunk, which in after ages came to be famous for their strength and altitude, the beauty of their leaves, the abundance of their fruits, and their wide-spreading top; so that all the nations had shadow under it, and their rulers and great men dwelt in the boughs, and all flesh were fed of it (Dan. iv. 10-12).

As a magnificent "tree in the midst of the earth, whose height reached unto heaven, and the sight thereof to the end of all the earth," *the Kingdom of Men* had become, under the proud-hearted Nebuchadnezzar, the destroying lion of his age (Jer. iv. 7; I. 17). He had grown and become strong; "for his greatness had grown, and reached unto heaven, and his dominions to the end of the earth (Dan. iv. 22). In this testimony, "*the end of the earth*," is defined by the extent of the dominion of the Kingdom of Men. It does not extend to the entire globe, for an immense proportion of it has ever been beyond the limits of this kingdom. All Europe, America, and China were beyond "the end of the earth" when Nebuchadnezzar sat upon the throne of the Kingdom of Men. But, when the brazen-coated Greeks under Alexander the Macedonian established themselves in Babylon, the limits of "the earth" were enlarged, for in speaking of the "third kingdom of brass," Daniel revealed to Nebuchadnezzar, that it should "bear rule over all the earth." When this was accomplished, "the end of the earth" advanced into Europe, and was defined by the western limit of Alexander's Macedonian Kingdom. But "the end of the earth" was not yet fixed even then; for when the Iron Kingdom annexed the brazen dominions to a considerable extent, it removed "the end of the earth" to the Atlantic Ocean. The present constitution of the Iron Kingdom has enlarged "the earth" far beyond the shadow of the Assyrian tree when it represented the greatness of the Kingdom of Men under the Chaldean dynasty. It now comprehends "*the Holy Roman Empire*," or Little Horn of the West, which includes papal Germany, of which Austria is the chief dominion. From the Indus, then (the eastern limit of the Kingdom of Men under the Macedonian Dynasty), to the German and Atlantic oceans, comprehending Afghanistan, Persia, Media, Nimroudia, the Holy Land, Egypt, Arabia, Asia Minor, the rest of the

pagan Roman Roman dominion, the Austrian Empire, and the papal states of Germany—is the territory, styled in prophetic language "the earth," upon which, since the days of Nimroud, has existed, still exists, and will continue to exist, the Kingdom of Men until it is destroyed by the Kingdom of God.

From these remarks, it will be seen that the Kingdom of Men has been diversified in its constitution, extent, and throne, since its foundation by Nimroud to the present time. It has nevertheless been the same Nimroudian kingdom, with Babylon and Assyria for its characteristics. Cyrus the Persian is styled King of Babylon, and Artaxerxes, King of Assyria. Though of the Persian stock, having no consanguinity with Nebuchadnezzar, they were as much kings of Assyria and Babylon as he. Alexander the Great, though a Greek, and the Selucidæ who succeeded him in that region, were also kings of Assyria and Babylon. When the Romans got the ascendancy in the Kingdom of Men, *they banded the stump of its tree with iron and brass* (Dan. iv. 15); and converted their own city into the "Great Babylon" of the dominion, which by the edict of Caracalla became co-extensive with the dominion itself.

(To be continued).

SLOTH in time of cold will lead to want in time of harvest.

THERE is no doubt about the benefit of early rising provided you go early enough to bed.

DELIGHTED.—That God *delights* in anything is forgotten in this age. It is a fact which God declares with emphasis. (Jer. ix. 24.) It is necessarily the highest attainment possible to mortal man, to exercise himself in that in which God takes delight to do justly, to love mercy, to walk humbly.

EMPTY CHURCHES AND NEW REFORMERS.—"Notwithstanding an immense expenditure of money and energy, the people who are wanted do not come to the churches, and the churches have to confess that their devices for influencing the masses have been exhausted in vain. This discouraging state of things has called to the front a new race of reformers. Hopeless of restoring the influence of the pulpit by the old methods, they boldly abandon the discredited teachings of the Confession of Faith and the once revered formulas which were wont to stir to its depths the heart of Covenanting Scotland, and adopt methods which cannot possibly be reconciled with Christian practice or religious feeling. Were those methods to prove successful in filling the churches it would certainly bring no gain to religion. It would simply indicate that in the Protestant world Christ crucified is out of date, and that He must now give place to more attractive divinities."—M. D. D.

THE LAW OF MOSES

AS A RULE OF NATIONAL AND INDIVIDUAL LIFE AND THE ENIGMATICAL
ENUNCIATION OF DIVINE PRINCIPLES AND PURPOSES.

CHAPTER II.—BEFORE THE LAW.

TO see the law in its right place, we must look at the circumstances going before. It would be wrong to imagine that the world was without law from God in the times before the law of Moses. The statement of Paul that "death reigned from Adam to Moses" cannot mean that the will of God was not expressed during that time: for we have the clearest evidence that law, commandment and statute were in force, and that men were righteous or wicked according to their attitude to these. Thus of Abraham God said to Isaac, he "kept my charge, my commandments, my statutes and my laws" (Gen. xxvi. 5), which was centuries before the giving of the law. So, of Abraham's contemporaries, it is testified, in the case of the subjects of Abimelech, king of Gerar, that they were "a righteous nation," and the king a man of integrity (Gen. xx. 4, 6); and, in the case of the Sodomites, that "they were sinners before the Lord exceedingly" (Gen. xiii. 13). The abstract possibility of finding righteous men in Sodom was admitted in the Lord's response to Abraham's question: "If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes" (xviii. 26), and the existence of godlessness as the prevalent quality of man at that time is recognised in the remark of Abraham to Abimelech, "Surely the fear of God is not in this place" (xx. ii.).

Indeed, the entire history of the world before that time, as given in the Bible, is a history of man's relation to God. When Adam was driven out of Eden, his relation to God was not suspended, though changed by the sentence of death affecting all mankind. Man was under command to walk in the way of God, but, at the end of over 1,600 years, "the wickedness of man was great on the earth": "all flesh had corrupted his way upon the earth": and God said, "I will destroy man whom I have created" (vi. 5, 12, 7). There were exceptions to this state of things besides Noah in his day. Not only Abel, in the day when the human race was

limited to Adam's family circle, but afterwards, in the days of Seth, we read that "men (in a communal capacity) began to call on the name of the Lord" (iv. 26). Enoch also was a prominent example, of whom we read that "he walked with God and was not, for God took him" (v. 24), on which Paul's comment is: "By faith Enoch was translated that he should not see death, and was not found because God had translated him; for, before his translation, he had this testimony that *he pleased God*" (Heb. xi. 5).

In the days of Noah, things had attained a bad development. The rule was a complete abandonment of the restraints of divine law among the population, and God saw fit to remove them by a flood, saving "only Noah." The flood was not an ending of the Lord's law among men, but the reverse. Noah's survival was an assertion of submission to God as the divinely desired rule of life for all men. The reason of his exemption from the universal destruction was expressed thus: "Thee have I seen righteous before me in this generation" (vii. 1). The continued life of himself and family was to be on the basis of submission to God: "Behold I establish my covenant with you and with your seed after you . . . between me and all flesh that is upon the earth" (ix. 9, 17).

The divine claims upon human submission as the law of human life became more manifest as men again multiplied upon the earth. They proposed to make themselves a name by building a great tower as a rallying point which should prevent their weakening through dispersal. But they were not left alone; God interfered with their enterprise, confounded their speech, and "scattered them abroad upon the face of all the earth." After this scattering, the activity of divine law becomes luminously visible in the office of "Melchizedek, priest of the Most High God," who blessed Abraham on his return from the rescue of Lot. We should not have known from the casual mention of him in Gen. xiv. 18-20 how great and real a man he was, if he had not

been referred to in Psa. cx. as exemplifying the nature of Christ's priesthood, and if he had not been the subject of extended comment by Paul in Heb. vii., where we are asked to "consider how great this man was to whom the patriarch, Abraham, gave the tenth of the spoils" . . . "first being by interpretation king of righteousness and after that also King of Salem, which is King of Peace" (verses 4, 2). We know very little as to the details of his position, his origin or his work: but there he stands before us, in the centre of human life as it was in those days, representing the claims of divine law among the descendants of Noah, who though far declined from the standard of Noah's righteousness, had yet 470 years to run before the cup of their iniquity (in the case of the Amorites) was considered "full" (xv. 16).

When we come to the case of Abraham, we do not come to the introduction of a new principle, but to the beginning of a new form of the same principle. The call to separate himself from his ancestral kindred and to leave his native country and depart to another country that God would show him; and the promise that God would make of him a great nation and should ultimately bless the whole family of man in him, required a faith special to himself; but did not begin the operation of the law of faith. Paul traces this law right back to Eden, introducing Abel as its first exemplification (Heb. xi. 4), Abraham standing only fourth on his list of illustrations. He was the root from which faith and obedience expanded into a national form, embodying the system of the law of Moses. But the law was operative towards the race generally before his time. The reason of a new start in him appears to have been that the procedure employed when mankind were few in number, and comparatively tractable, was no longer suitable when they were developing in extensive populations on all hands, and sinking slowly into a state like that which prevailed before the flood. The altering circumstances required the creation of a national kernel or basis of divine operations in order that God's ultimate purpose to bring the human race into reconciliation with himself might be accomplished. This gradual transition from a general to a national administration of divine law—this narrowing of already

active divine operations with the descendants of Noah to relations with a particular family organised into a nation—enables us to understand the apparently anomalous circumstance that there were "commandments, and statutes, and laws" before the law of Moses (Gen. xxvi. 5), and that there were "priests that came near to the Lord" before the consecration of Aaron or the separation of the tribe of Levi (Exodus xix. 22). Divine law and priesthood were in fact as old as Eden. They came into operation immediately after Adam's expulsion on account of disobedience; but in a form suited to the extremely limited circumstances of human life when Adam's family circle for centuries formed the only population of the earth. A public and official priest was not required when every obedient man offered his own sacrifice. Every obedient man was his own priest as appears in the case of Abel, Noah, Melchizedek, and Abraham. In the same way, Levi, the son of Jacob, before Jacob had become a nation, appears to have acted as priest, and to have received divine recognition in the matter, by reason of the special aptitudes referred to in Malachi ii. 5-6. His sons would be likely to take after him in the matter, and appear to have acted for the other members of the family and afterwards for the tribes before the formal separation of the Levitical tribe in the wilderness.

These considerations throw light on the lives of Abraham, Isaac, and Jacob, and on the circumstances filling up the period between the confirmation of the covenant with Abraham and the exodus of the Israelites from Egypt. They account for the appearance of Melchizedek as a priest during the life of Abraham. They account for Abraham building an altar and offering sacrifice when he came into the land of Canaan (Gen. xii. 6, 7), and for the recognition of God among those with whom Abraham, Isaac, and Jacob came in contact during their sojourn in the land, such as Abimelech, King of Gerar (Gen. xx. 4), Eliezer of Damascus, Abraham's eldest servant (xxiv. 35), Laban and Bethuel (xxiv. 50), Ahuzzah, one of Abimelech's courtiers, and Phicol, captain of his army (xxvi. 28): also for such lingering traces of the knowledge of God (though mixed with superstition) as is exemplified in the case of Balaam, and even the Egyptian priests

(Num. xxii. 8; Exodus viii. 19). There were everywhere the perverted remnants and dying memories of the law of God which had come through Noah from previous times. The very idolatries and ritualisms and sacrifices of the Egyptians, Hittites, and other nations were vestiges of the divine "way" which had again become corrupted in all the earth. Religion had degenerated from a thing of enlightenment and obedience to a system of tradition and slavish compliance. The first promulgated revelation had spent its force, so far as man was concerned, and if the race was not again to be a failure (fit only to be swept away by a second flood), the divine work had to be placed on the basis of a national organism which would generate a sufficiently constraining influence for suitable individual units, though it might not thoroughly affect the mass. Nothing was to be done with the national organisations extant. A new start had to be made: new ground cleared: a new nation made. This was done in the call of Abraham and his posterity. There was a necessary preliminary of 430 years, which gave scope not only for the multiplication of Abraham's descendants, but for the perfecting of prominent individuals among them for a part in the final and permanent upshot of the work (in the immortal age beyond)—Luke xiii. 28. Among these are Abraham, Isaac, Jacob, Joseph, Levi, and Moses, of whom we are expressly informed, and probably many others whose cases are not recorded. By faith were all these exercised and developed, but not to the exclusion of obedience, which has always been the corollary and test of acceptable faith. Of Abraham, the most distinguished of them all, James exclaims, "Seest thou how faith wrought with his works, and by faith was works made perfect!" (Jas. ii. 22). They were all of them obedient to "the (unrepealed) statutes and commandments and laws," which Abraham kept to God's well-pleasing (Gen. xxvi. 4, 5). "These all died in faith, not having received the promises, but having seen them afar off."

As regards the bulk of Abraham's posterity, by the time they had become numerous enough to be a nation for rescue from the Egyptians who enslaved them, they were in little better condition than the Egyptians

themselves. We learn this from God's message to them by Ezekiel (chap. xx. 8), from which it appears they were addicted to the worship of the idols of Egypt. God had said (verse 7), "Defile not yourselves with the idols of Egypt. But," he says, "they rebelled against me and would not hearken unto me: they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt." It is a question insoluble, on all human principles of action, why God should have redeemed Israel from Egypt under those circumstances. Human thoughts can imagine a fitness in the rescue of a deserving nation; but why should God have interfered on behalf of a nation to whom Moses said: "Not for thy righteousness or for the uprightness of thine heart dost thou go to possess the land . . . for thou art a stiffnecked people" (Deut. ix. 5); of whom David said: "Our fathers understood not thy wonders in Egypt" (Psa. cvi. 7); and concerning whom Isaiah was commanded, "Write it before them on a table and note it in a book that it may be for the time to come for ever and ever, that this is a rebellious people, lying children, children that will not hear the law of the Lord" (Isaiah xxx. 8).

There is an answer; but it is an answer whose force is not felt till the mind has learnt in the furnace of deep affliction, that man is nothing but a transient appearance, and that God is the only intrinsic reality. God gives the answer in the context of the above-quoted statement of Israel's state in Egypt: "I wrought for my name's sake that it should not be polluted before the heathen among whom they were, in whose sight I made myself known unto them in bringing them forth out of the land of Egypt." This answer is identical with what we read in the above quoted Psalm: "He saved them for his name's sake that *He might make his mighty power to be known*" (Psa. cvi. 8).

It is a first principle of the subject, therefore, that Israel's deliverance from Egypt and organization into a nation, was irrespective of Israel's state, and was wholly a measure with divine aims, with the promotion of which Israel as a nation in the first instance had very little sympathy. Yet it was needful that they should be brought into a state of willingness to co-operate, and finally into a state of fitness for use as an instrument in the work. These two objects were secured by the

admirable methods adopted. As regards the first, Israel was brought into great affliction. Egypt's jealousy was excited in reference to Israel's increase and prosperity; and Pharaoh's suggestion found a ready response among his people, that they should "deal wisely" with the alien race and set over them taskmasters to afflict them. "And the Egyptians made the children of Israel to serve with rigour, and they made their lives bitter with hard bondage in mortar and in brick, and in all manner of service in the field." Finally, they ordered the destruction of all male Hebrew babies in the hope of stopping their increase. No wonder that "the children of Israel sighed by reason of the bondage, and they cried and their cry came up unto God." The persecution continued at least 80 years, for we find Moses himself cast out as a babe under the edict for the drowning of the children, and we find the oppression in full rigour when he stands before Pharaoh at 80 years of age to demand their release.

Such a prolonged experience of extreme hardship was well calculated to humble and predispose the nation for what was to come with the arrival of Moses, and it was probably also a punishment for the state of practical apostasy into which Israel had sunk. However this may be, the moment Moses presented himself along with Aaron with the commission received at the burning bush, and the signs attesting his authority, "the people believed, and when they heard that the Lord had visited the children of Israel and that He had looked upon their affliction, they bowed their heads and worshipped" (Ex. iv. 31.)

We have in another work (*The Visible Hand of God*) considered and traced the negotiations that passed between Moses and Pharaoh on the subject of Israel's demanded release, and the stupendous displays of divine power that occurred in all the land of Egypt to compel Pharaoh to let Israel go. We need not repeat that line of contemplation here. We pass over the six months or so during which the resistance of Egypt was gradually broken in the ten successive plagues, and behold the children of Israel after the first passover, and after the appalling visitation of death in every Egyptian house, leave the country in orderly array, and march from Rameses to Succoth, and thence in a series of marches to the

shore of the Red Sea, where they are caught as in a trap, pursued by Pharaoh, and delivered by the miraculous opening of the sea, through which they march to the opposite shore, while Pharaoh and his following host are drowned.

Safe on the eastern side of the sea, they unite in the magnificent song of deliverance set forth in Exodus xv. Afterwards they pursue their way to Horeb, which they reach in about two months. Here in the rocky solitudes of the wilderness and under the shadow of the frowning heights of Sinai, they encamp at the end of what may be called the first act in the national drama. Miraculously delivered at the end of nearly a century of oppression, they are in the best circumstances in which a multitude could be placed for receiving that communication and impress of divine law which it was the object of all these experiences to prepare them for. Every measure was now adopted which was calculated to turn the situation to the best possible use for the object in view. First, Moses, the mediator or intermediary in the whole operation, is called to the top of the mount to receive a message for the mustered multitude. Nothing more appropriate could be conceived. God could have spoken to Moses in the presence of the whole congregation, or He could have spoken direct to the whole congregation, as He did presently for a particular purpose; but there were reasons against both of these modes at this moment. A message to Moses in their hearing would have been lacking in the dignity and impressiveness that always accompany well-timed reserve, and there could not indeed in that case have been any object in limiting the communication to Moses. A message direct to themselves was out of the question on many grounds. They were an assembly of unenlightened, faithless and rebellious men, though for the moment in the interested and grateful mood that is produced in the least intelligent of men by the conferring of a great benefit. They were not such as it was possible that God could have any direct dealings with. With Moses, it was different: he was "faithful in all his house," as God Himself testified a short time afterwards, adding, "With him will I speak mouth to mouth, even apparently and not in dark speeches, and the similitude of the Lord shall he behold" (Num. xii. 7-8). It was there-

fore beautiful and appropriate that the first thing done on the completion of their journey from Egypt should be to call Moses to the solemn privacy of the top of Sinai.

"And Moses went up unto God." The first communication he received was most natural to the situation. He was directed to fix Israel's attention on the events of the last nine months, with a view to their divinely-intended purport: "Thus shalt thou say unto the house of Jacob, and say unto the children of Israel, ye have seen what I did unto the Egyptians and how I bare you on eagles' wings and brought you unto myself. Now, therefore, if ye will obey My voice in deed and keep My covenant, then ye shall be a peculiar treasure unto Me above all people: for all the earth is Mine" (Ex. xix. 3-5). What a suitable opening to the most wonderful negotiation that ever took place upon the earth! Moses went down to the people with the brief but pregnant message—inviting them, on the basis of what had happened in their sight and hearing during nine exciting months, to offer a voluntary subjection of their own wills to God, as the condition of their selection. What answer could the people make but the answer they gave: "All that the Lord hath spoken we will do." Thus was the foundation of the first covenant laid, in knowledge and consent, to be presently ratified by sacrifice.

Moses took back the answer to the Lord. Next we have a step characterised by all the reasonableness and majesty that always appertain to divine procedure. God would manifest Himself in a sensible manner in the presence of the whole congregation that there might be no room for doubt hereafter as to the reality of His part in their transactions. They had seen the miracles performed in Egypt, but it had been as yet a matter of faith with them that they were the works of God. Moses had told them so, and in all the circumstances, their belief was reasonable; but God would now put the matter beyond all doubt by speaking to Moses in their hearing, so that faith in the work of Moses might not be a matter of reasonable tradition, but might be established for ever upon the actual evidence of their senses: "Lo, I came unto thee in a thick cloud *that the people may hear when I speak with thee* and BELIEVE THEE FOR EVER" (Ex. xx. 9). Not only so, but what He should say should

also be addressed to the congregation themselves, and should be a declaration of the first principles of the covenant He should make with them as a nation—a compendium of the whole law He should deliver to them—as we discover from the speech divinely delivered from the summit of Sinai in the hearing of "600,000 men, besides women and children."

THE late riser is a poor worker as a rule. GOD hates injustice, dissimulation and hypocrisy, and so do all good men and bad men, too, for the matter of that.

MAKE a strict comparison of yourself with those things that you blame in others. It will make you more charitable to other men and better in yourself, or at least it will tend that way.

BEFORE you blame, consider 1. Whether you would like to be blamed for the same thing, 2. Whether the person is really blameable—all things considered, and 3. How your blame is likely to sound when you yourself are at the bar of judgment.

GOOD ADVICE. — "My advice," says Hugh Miller, "to young men desirous of bettering their circumstances and adding to the amount of their enjoyment is: Do not seek happiness in what is misnamed pleasure; seek it rather in what is termed study. Keep your consciences clear, your curiosity fresh, and embrace every opportunity of cultivating your minds. Learn to make a right use of your eyes; the commonest things are worth looking at—even stones and weeds and the most familiar animals. Read good books, not forgetting the best of all; there is more true philosophy in the Bible than in every work of every sceptic that ever wrote."

THE MUSIC-HALL TYPE IN A PULPIT. — "This is a kind of preacher who trusts only a little to a taking title, but a great deal to an accompanying 'entertainment.' He is of opinion that the Sunday sermon will be listened to with resignation where the expectation is held out of a pleasant 'entertainment' to follow. On the 23rd November last, a sermon was advertised in the following terms:—'The Life of Garfield, with musical selections.' The next is, however, a more perfect illustration of the music-hall method. An advertisement in the papers of Saturday, 9th May last, informed the public that on Sunday the 10th the Rev. E. Young would preach on "The Lone Land, and will appear in Indian costume. Mrs. Young will sing some Cree Melodies." The terms of another advertisement are—'Azid Ahmad on the Evangelisation of India. Moslem costume.' Presumably the Moslem costume was not for sale, but, somewhat incongruously, perhaps, to adorn the Christian person of the preacher. A still further development of the music-hall type was thus chronicled in an Edinburgh paper a few weeks ago. 'The first of a series of magic-lantern entertainments was given in the Free Church, St. Andrew Square, last evening (Sunday, November 22nd). A short religious service was conducted by Mr. William Brown, and the magic-lantern entertainment was presided over by Mr. J. W. Gulland.' —M. D. D.

SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN
ECCLESIA, No. 256.

"Exhort one another."—PAUL.

WE know the truth of the popular saying, "Out of sight, out of mind." The Lord has been out of the sight of his brethren for over 1,800 years, and he would have been liable to get out of their minds also if he had not provided this ordinance of the breaking of bread by which he is in a measure kept in their remembrance. It is a most beautiful and most fitting ordinance in every way. It not only brings him specially before us once in seven days but it brings him before us in an aspect especially suited to our present needs. It is not in the aspect of power or glory that we are invited to contemplate him in this broken bread and poured out blood, but in that of suffering. We are reminded that he was a sufferer: that it pleased the Lord to bruise him. Our own part at present is very much one of suffering, and we are enabled to bear it properly by the exhibition of this body given and this blood shed. We are made to realise that the first stage of our development as sons of God is necessarily one of humiliation, and that in this stage the Lord himself has preceded us, in having been made to "learn obedience by the things that he suffered," as is testified. In these two significances, the breaking of bread has great value.

But there is another meaning which we are slow to take in, perhaps, and yet which lies at the root of the matter. Why was the Lord called upon to suffer? Why was the Holy One commanded to allow himself to be put to death by sinners? "This commandment" he said he had "received of the Father": and he prayed unavailingly in the garden of Gethsemane that the cup might pass from him. It has to do with the greatness of God and the smallness of man. He has said "I will be exalted." He has said "I will be sanctified"—(held in holy reverence and deepest and highest honour)—in them that approach unto me." He has invited man to approach. He has said "Come unto me." "Look unto me." "Draw nigh to me." "Come

out from among the unclean: and I will receive you." But between these two points—the point at which man is invited, and the point at which his compliance is accepted—lies this awful ceremony of holiness,—the condemnation of sin in the public crucifixion of one who bore the sin nature, but who was himself obedient in all things. A condemnation with which we are required to identify ourselves in the ceremony appointed for the purpose—baptism into his death. We do not "show forth the Lord's death" to any effectual purpose if we do not see the terrible majesty of God which was vindicated in it. The principle is illustrated to us in the vision of the seraphim covering head and body in the presence of God, and saying "Holy, holy, holy is the Lord of Hosts." If the angels of His presence humble themselves thus before God, what attitude becomes mortal man but the very one provided in this institution: "crucified with Christ," yet saying with Paul, "Nevertheless I live, yet not I but Christ liveth in me, and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me."

We are here also to soothe ourselves with the words which he spoke. He spoke them for all who should please to receive them. Many and precious they are—perhaps none more suited to our need than the one before us in the words which have been read: "I will give you rest." The idea of rest is agreeable to the weary: and we are all weary. We need not dwell on the physical weariness inseparable from "this corruptible." All men agree on the need for "Nature's sweet restorer"—that mysterious and healing suspension of consciousness that takes place, or ought to take place, when we lay our heads on the pillow. All are agreed as to the advantage of recurring seasons of holiday rest. But there is a weariness of which the world in general is not so directly conscious, and of which the rest that Christ speaks is the remedy. God said to Israel, in reference to their efforts to keep up style to please the

neighbouring nations, "Thou art wearied in the greatness of thy way." So it may be said to the world in general, that it is weary in the emptiness of its way. It knows nothing of the sweet restfulness that belongs to Christ. Rest naturally belongs to his ways. "Learn of me," says he, "for I am meek and lowly of heart: and ye shall find rest unto your souls." There is a "rest that remaineth for the people of God"—a rest that will, as Isaiah says of Christ's rest, "be glorious in that day"; but this is not the rest of which Christ here speaks. He is speaking of a present rest, which he otherwise speaks of as "my peace"—a peace, he says, which the world cannot give: a peace which Paul speaks of as "the peace of God that passeth all understanding, filling the heart and mind." "Let the peace of God dwell in your hearts, and be ye thankful."

"Learn of me: I am meek and lowly of heart." This belongs to rest and peace. The violent and the arrogant do not and cannot know peace. It is not in the nature of things for the service of the lower faculties to bring rest and peace, but rather the reverse—unrest, unhappiness, and fear. A contemplation of our own mental constitution will show us this (and we must remember that we are of divine workmanship—notwithstanding the abortive state in which we live.) All the faculties to which Christ appeals are of a restful action. The worship of God: what peace there is in this. The love and service of neighbour: what sweetness is like it? It is well said that "the merciful man doeth good to his own soul; but he that is cruel troubleth his own flesh." Then take the action of faith and hope: no faculties are more calming and soothing to the mental man. So with conscientiousness or the sense of duty to which the law of Christ is one prolonged appeal. There is no satisfaction so pure and lasting as that which comes from the habit of doing things because they ought to be done—because they are right to be done, and because we ought to do that which is right—quite apart from any other considerations. So also with the cultivation of the understanding—the pursuit of knowledge—the love of wisdom—there is no peace like the peace that comes with these. To all these Christ invites us in asking us to learn of him, and under the power of all these we are brought when we surrender to the full obe-

dience of his law, with the result that we "find rest." In the world there is no rest. Ambition distends the mind with mere gas: emulation is a feverish competition that leaves no joy behind: avarice is an appetite never satisfied. The life of the world as a picture may be bright, many-hued, and gaudy: but it is all a vain show that cheats and wounds the heart of every one that follows it. In Christ there is perfect peace, even in the midst of the tribulation that is inseparable from the life of faith.

But there is a higher ingredient in the "rest" that Christ offers. It relates to a heavier burden than any that belongs to the present life. Paul speaks of those that "through fear of death were all their lifetime subject to bondage." This fear, we know, arises out of sin. Solomon tells us that "fools make a mock at sin." It is no new thing, therefore, for a man to make light of sin. Sin is a terrible reality though scouted in our generation as a pious myth. Let us not be diverted from wisdom in this matter by the general folly. It is a matter of revelation that "all have sinned and come short of the glory of God," and that "the wrath of God" is operative against this state of things and will inflict "tribulation and anguish, indignation and wrath upon every (responsible) soul of man that doeth evil"—who will at last be "punished with everlasting destruction from the presence of the Lord, and from the glory of his power when he shall come to be glorified in his saints."

Now, to a reasonable man, it is a cause of much heaviness and distress of mind that he should be implicated in such a situation. We are all originally in this position. We have all to own with Paul that among the sinners that go to make up the present evil world, "we all had our conversation in time past, in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath even as others" (Eph. ii. 2.) "At that time," as he further says, "we were without Christ . . . having no hope and without God in the world." How is it possible that we could have rest and peace of mind in such a state of things? No amount of the exercise of veneration, benevolence, faith, hope, conscientiousness, observation, causality and comparison could bring peace under such a condition of alienation from God and con-

demnation by his law, any more than physical health could give peace to a man sentenced to be executed for treason. We require to be assured of God's friendship, and of our reconciliation to Him through forgiveness. Here is emphatically where we find rest in Christ. "Through this man is preached the forgiveness of sins." A forgiven man is at rest. "God, for Christ's sake, hath forgiven us," if we submit to Christ. There is no reconciliation in any other way. The reconciliation in this way is complete. This is what Paul calls "the ministry of reconciliation, to wit, that God was in Christ reconciling the world to himself, not imputing their trespasses unto them." The conditions are simple, and we have complied with them. "By him *all that believe* are justified"—that is, forgiven. "He that believeth and is baptised shall be saved." "If ye believe not that I am he, ye shall die in your sins." Christ crucified and raised is the way to reconciliation and peace for those who believe and obey, and for no other. And there is no other way, "No man cometh unto the Father but by me." "I am the way." "There is none other name given under heaven whereby we must be saved." These are the express declarations of revealed truth which compel us to stand aside from systems and thoughts around us that make human righteousness and human salvation independent of the work of Christ.

"Being justified by faith, we have peace with God through our Lord Jesus, by whom we have access into this grace wherein we stand." Thus we find rest. But there is one higher and final step. There is a future rest—a rest that remaineth—the prospect of which adds much to the rest we now enjoy in the confidence of the hope. Of the nature of that rest we learn something from Paul's treatment of the subject in Heb. iii. and iv. It comprises both locality and state. The locality comes before us in the reference to the failure of the Israelites who came out of Egypt to enter the land of promise: "To whom I swear he that they should not enter into his rest but to them that believed not? So we see that they could not enter in because of unbelief." This remark is based on Psalm xcvi., in which Paul here declares "the Holy Spirit saith" (see iii. verse 7): "I swear in my wrath that they should not enter into *my rest*." This is God's

own description of the Holy Land and all that its inheritance involves in His presence and favour. It is not the only place where the description occurs. In Psalm cxxxii. it is still more plainly said (verse 13): "The Lord hath chosen Zion: he hath desired it for his habitation. This is my rest for ever: here will I dwell, for I have desired it." So also Moses speaks of the land as "the rest and the inheritance of the Lord" (Deut. xii. 9). In the song that Moses and the children of Israel sang on the shores of the Red Sea on the morrow after the overthrow of the Egyptians, it is spoken of as "the mountain of thine inheritance,—the place, O Lord, which thou hast made for thee to dwell in; the sanctuary, O Lord, which thy hands have established" (Ex. xv. 17).

It seems strange at first sight that a particular spot on the earth's surface should be associated with the divine rest and pleasure, seeing that all the earth belongs to Him. But the thought changes when we reflect that if God indeed dwell on the earth, as He proposes to do, pitching His tabernacle among men for their deliverance at last from every curse, there must be some spots much more fitted for such a manifestation than others. The eternal snows of the North Pole, for example, would not be a suitable locality for the revelation of the glory of the Lord. Of all the places on earth, He necessarily knows which is the best, and the choice He has made shows it; for the Land of Canaan, which He has promised as an everlasting inheritance to Abraham and his seed, is the glory of all lands—in whichever way you view it. It is in the eastern and not on the western hemisphere which is less highly finished than the eastern. And in the eastern hemisphere, it is in the most favourably situated of all lands: for it is not away in a corner like England difficult of access, but at the junction of the three great continents of Europe, Asia and Africa, and within easy reach of all parts of the globe. And climatically and physiographically considered, it combines the fertility, resources and beauty of all lands, owing to its peculiar conformation as a mountainous valley, watered in the centre and gradually descending till it reaches a great depth in the neighbourhood of the Dead Sea. It produces every variety of fruit and flower, and food for man and beast. It does not require, like

England, to send to the West Indies for oranges, and to France, Spain and Italy for grapes, and to other countries for other things. It produces them all within itself, without any of those extremes of climate that make England too damp and India too dry. It is, in a word, "the glory of all lands," and well fitted to be "the rest and the inheritance of the Lord," in the day when the glory of the Lord shall be revealed, and all flesh shall see it together. "Israel," we are informed, "could not enter in because of unbelief" (Heb. iii. 19), upon which there is this suggestive comment in chap. iv. 6, "It remaineth that *some must enter therein*," and in verse 1, "Let us therefore fear lest a promise being left us of *entering into His rest*, any of you seem to come short of it." This practical application of the matter, which is utterly unintelligible on the immortal soul hypothesis of the popular religionism of the day, is perfectly apparent on the principles of the truth—the gospel of the kingdom founded on the promises made to the fathers. Instructed by the prophets, as expounded by Jesus and the apostles, we learn that the "rest" which was not attained under the law in the hands of the typical Joshua will be reached under the new covenant in the hands of Jesus, the mediator thereof, at his coming, when "His rest," as we read in Isaiah xi. 10, "shall be glorious." "In that day shall the Branch of the Lord be beautiful and glorious, and the fruit of the earth excellent and comely for them that are escaped of Israel." "Thou shalt weep no more: the Lord shall be very gracious unto thee at the voice of thy cry . . . in the day that the Lord bindeth up the breach of his people and healeth the stroke of the wound." "Your soul shall be as a watered garden: thou shalt not sorrow any more at all." "Ye shall go out with joy and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands." "For I have satiated the weary soul, and I have replenished every sorrowful soul."

These are the great and precious promises—the "fat things full of marrow"—which the Spirit of God invites men to partake of instead of the empty notions and enterprises that men create for themselves. The question will press to the very last: "Wherefore do ye spend your money for that which

is not bread, and your labour for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good and let your soul delight itself in fatness. Incline your ear, come unto me: hear, and your soul shall live." Be it ours, brethren and sisters, to respond to this reasonable and loving challenge, and to be found among those who at the last shall enter into the rest that remaineth for the people of God.

EDITOR.

If you fly from difficulties, the difficulties will fly after you. Face them and fight them, they disappear.

You are always sowing to-day the harvest you will reap to-morrow and you are always reaping to-day the harvest you sowed yesterday.

"FACE it out" is good advice when men are in the right. Skulking will spoil the best causes. Even if a little in the wrong, it is better to face it out and admit the wrong, than to make an ignominious flight.

THE DOWN-GRADE IN SCOTLAND.—"Evidently Scotch Presbyterianism is on the down-grade. Its churches turned into music-halls, its ministers advertising themselves as harlequins, and its Sabbaths given up to musical selections, to masquerades, and to magic-lantern exhibitions, give evidence of the extent and rapidity of its descent. Only one step more seems wanting to place the churches on a perfectly equal footing with their secular competitors, and that is to add to the Sunday entertainment the attraction of a promenade and a beer bar. Judging from the rate of past progress, I should say that the distance from this consummation is now measureable."—M. D. D.

THE FEAST OF PURIM.—One of the least known of Jewish feasts which is celebrated to-day is Purim, and is so called from Purim, a Hebrew word signifying lots, by which medium Haman sought to fix a propitious day for destroying the Jews. The circumstances which gave rise to the institution of the Feast are fully detailed in the Book of Esther. The story there related is one of the most picturesque and romantic in the Bible, and possesses popular elements of a kind which will not easily permit it to fade away from the memory of its traditional custodians. It has besides all the attributes of a complete drama, an interesting plot, stirring scenes, and events that move with intensely dramatic action in a perfect symmetrical mould. Israel, for the last 2,250 years, has on every recurring fourteenth day of Adar regularly rejoiced in honour of the triumph of Mordecai and the discomfiture of Haman. Although partly a religious festival, for the Book of Esther is twice read—evening and morning—in the synagogues, the occasion is essentially one for merry-making. It is one of the very rare days in the Jewish calendar when the Jew doffs his gaberline and sombre air, and arraying himself in fine cloth, walks abroad wreathed in smiles, to indulge in good humour, good deeds, good cheer and good wine. Its manner of celebration has naturally differed with the ages.—*A Jewish News Correspondent.*

RESURRECTIONAL RESPONSIBILITY—SUNDRY DEVELOPMENTS AND DOCUMENTS.

A BROTHER writes: "Oh how grieved I feel at this fresh division in our ranks, over a matter which ought not to separate us. I am very sorry to see that brother Andrew is going to publish another magazine, which will only make matters worse. At present we have not felt the trouble in Y—."

What are we to say? That we share the grief, but are powerless. It is not our doing. Is it brother Andrew's doing? Proximately, yes; but if we could see behind the scenes perhaps we would discover it is the Lord's doing, not that his doctrine is the Lord's doctrine, but that his action is the Lord's method of rousing us all to clearer and more urgent recognition of the Lord's claims upon men, and His anger at the slight everywhere cast by men upon His long suffering, and especially at the calculated rebelliousness which thinks to screen itself from His anger by refusing to come under His institutions.

A study of the ways of Providence will show us that many a human action that the Lord disapproves of in the abstract is the Lord's way of bringing about results at which the Lord aims: e.g., the sale of Joseph by his brethren; the cursing of David by Shimei; the insane answer of Rehoboam to Jeroboam, the crucifixion of Christ by Israel.

It is not for us to assume what the Lord's purpose may be in the untoward situation which an untoward action has brought upon us. But it is some comfort to know that notwithstanding its grievousness, it may be, and probably is, the dispensation of His will with the aim of rousing the men of this generation who have received His truth from the moral sluggishness unto which many have certainly sunk, through elements of truth being pushed to an extreme. It cannot be that God is on the side of a doctrine which means that witting rebels can shield themselves from His indignation by keeping clear of baptism; but He may be on the side of an agitation of that doctrine for the sake of bringing the true doctrine into clearer relief. He may wish us to recognise more strongly that men cannot mock God

with impunity, but will have to answer for it in the tribulation and anguish that waits every soul of man—Jew and Gentile—who in times of knowledge deliberately refuses submission to the known command of God to "repent."

None but a brother of brother Andrew's long standing could have roused such attention to that doctrine by attacking it. Therefore he has been used, but may be forgiven, for taking a course in which perhaps he thinks he is doing God service, but which meanwhile brings great reproach on the truth and affliction on its friends.

As for the new magazine, it may not be an evil. We shall see. Its name strikes a chord of sympathy from a certain point of view—*The Sanctuary Keeper*—though from another point of view it jars. To some it has seemed presumptuous. Our own feeling is not quite easy to express. The present age is such an age of contempt and desecration of the sanctuary that the idea of any one coming forward as its special guardian is a pleasant and a welcome idea—even if the zeal in the case may be a mistake of judgment. On the other hand, we cannot be insensible to a certain kind of outraged feeling that the *Christadelphian* should be held up to reprobation as an apostate from truth, from which it has never diverged. We are able to bear it with patience because it is so notoriously untrue. There has been absolutely no change with the *Christadelphian*. The change is with the proposed editor of the proposed *Sanctuary Keeper*. (God prosper the keeping of His sanctuary). Whereas he formerly believed that the light of knowledge is the ground of human responsibility to God, he has, under a special stress, changed his mind and now teaches that it is not knowledge, but obedience, that is the ground of responsibility. How much pleasanter the prospectus would be if this were frankly acknowledged instead of its being made to appear that the *Christadelphian*, once devoted to pure scriptural truth, has ceased to be so, "and that there is not now in Great Britain a periodical among the brotherhood" so devoted, but only periodicals in which "the thinking of the flesh" has

taken the place of "the thinking of the spirit;" in consequence of which the writer of the prospectus feels called upon to "enter upon editorial responsibilities and labour." He plainly avows his to be a work of defence against "attack" on what is contained in the written word. This defence he identifies with past efforts in resistance of error. "The character of the defence," he remarks, "depends to some extent on the nature of the attack. This varies," saith he, "at different periods" referring to past attacks on the Bible doctrine of the devil, the Bible doctrine of God manifestation, and the Bible doctrine of complete inspiration, all of which brother Andrew took his part in repelling. "So far so good," but all this would lead the reader to suppose that there was another attack on hand on what was then recognised as revealed truth. To be sure, so there is. There is an attack on the truth that times of knowledge are times of responsibility, and that only at the "times of ignorance" does God wink. Who makes the attack? Brother Andrew, who professes to be repelling attack. Instead of buckling on his armour to defend accepted truth, which has been formulated by his own pen in more than one ecclesial constitution, he draws his sword and advances threateningly, exclaiming, with a singular mental confusion, that he is only rebutting an attack such as has been made in past times. We must confess that the phenomenon is unintelligible to us except on a hypothesis which we will refuse to look at as long as possible. What would be thought of a man who should leave his own house and return with weapons of offence in his hand and knock at the door in the character of an assailant on the plea of defending the house?

Let brother Andrew take the attitude of candour, and it will be possible to regard his enterprise with respect, however much we may deplore it. Let him say, "I have changed my mind, and now see it my duty to attack what I defended, and defend what I attacked." This would at least be true and, in a manner, estimable: but he ought not to pose as a steadfast defender of the truth against the changes of other men, when the change is all with himself. Such an attitude does violence to every sense of propriety and justice.

However, we must bear it. No doubt

good will come out of the evil. It will help perhaps to secure attention to those Mosaic shadows on which he writes without clearness, but which in themselves contain a world of wisdom. The law is truly "the form of knowledge and of the truth," though there is a dangerous use of it which has been more than once exemplified in the world's history.

ON THE OTHER SIDE OF THE ATLANTIC.

Brother Andrew receives what encouragement may be contained in a somewhat excited demand from the other side of the Atlantic as to what the brethren here are doing. Brother F. G. Jannaway calls attention to an article in the *Advocate*, entitled, "What is the matter with you over there?"

EXTRACTS FROM BRO. JANNAWAY'S REMARKS.

"More than a column is devoted to arousing the natural man, by accusing the criticised brethren of "kicking, bruising, stabbing," by picturing "a bleeding victim," by calling for "a sponge and a little water," by counselling to wipe off the trickling blood, by signalling for "an ambulance," by suggesting "a Mercy Hospital" for the "trampled victim of a wild stampede."

"How is it possible for the readers of the *Advocate* (brother Jannaway enquires) to calmly consider the facts of the case when the editor prefaces his article with such a blood-curdling introduction?

"*Wait a little bit, brethren; take breath, cool off.*" The fact is, we have waited a very big bit. For two whole years have the brethren been endeavouring to persuade the author of "the Blood of the Covenant" to withdraw from the position he took; but no. As has been publicly stated, "he pressed his views upon every possible occasion, converting all our meetings into a scene of contradiction and dissension: saying that those who taught that resurrection was possible by the power of God only, and outside of the Blood of Christ, were 'blasphemous,' 'held a fatal error,' and were 'liars.'" "He commenced to introduce the matter into lectures and addresses with much denunciation, &c." "Fair Play," says the *Advocate*. Good, but where does it come in? Would it be fair play to the truth to remain silent under such circumstances?

"Oh," but says the *Advocate*, "I will remind you that this brother is one of the Lord's anointed ones." Admitted, and so was loving Peter who, with the best of feelings, revolted at the idea of his Master having to suffer, and yet what said Christ? "Get thee behind me Satan!" So *our* duty is to rebuke where necessary: mark them that cause division; and withdraw where such conduct is persisted in. "You have charged him with teaching that the Blood of Christ operates mechanically in producing resurrection." Quite so; and had the *Advocate* grasped the new theory he would have seen the justice of the charge. Let him read the debate just published, and he will see that according to such the action of the shed blood is so mechanical as of necessity to justify the enemies of Christ, who had no faith in him, who rejected him, and who were thus mechanically justified when Christ's blood was shed, and made amenable to the judgment seat on account of "the previous sacrifices they had offered up." (See questions 1—73 of the debate).

"An effort is then put forth to make Dr. Thomas endorse "the idea of imputing the sin of Adam to helpless babes," by quoting the following remarks from the "Revealed Mystery." "All mankind are born of corruptible parents into a state of sin. By this natural birth they become members of this sinful and evil state, and heirs of its disabilities. By virtue of this birth they are constituted sinners." It would have been well if the *Advocate* had noticed that Dr. Thomas uses this word *constituted* as brother Roberts uses it, as a verb, and not as an adjective. The doctor reveals his mind in further explaining the term thus—"that is, they were endowed with a nature like his (Adam's), which had become unclean as the result of disobedience," and he distinctly states "not because they were responsible transgressors." Yet some are now contending that we require forgiving for that for which we were not responsible. The word of God teaches that we need *forgiving our own sins and redeeming from our vile bodies*—(both of which are traceable to Adam's offence, but which is a different thing from our being held guilty of that offence.)

"Because brother Roberts says "that we do not pass entirely out of Adam into Christ at baptism," he is accused of "evading the

real matter." This is untrue, and shows a want of perception as to what "in Christ" really means. To be "in Christ" is to remain in him. The brother who turns traitor to the truth is not regarded by Christ as "in him" (John xv. 6; viii. 31; Col. i. 23; 2 Cor. xiii. 5; Heb. iii. 6; 1 John ii. 28). If all who have been baptised into Christ are really in him, whether faithful or unfaithful, then they will all be saved, for Christ has said, "*Blessed are the dead which die in the Lord.*"

"The *Advocate* speaks of "*Inherited wrath of God,*" from which "*we are at baptism delivered.*" This has been correctly described as jargon. Speak as the oracles of God. Bible deliverance from Adamic inheritance is future. Thus Paul exclaimed, "Who shall deliver me?" when speaking of the state into which he was born.

"*By nature children of wrath.*" True! But what does Paul mean? Does he mean that God is angry with us as soon as we are born? The very text in which the phrase occurs excludes such an unreasonable doctrine (Eph. ii. 3). He speaks of "Lusts of the flesh," "desires of the flesh," "desires of the mind," "conversation in times past," "wherein we walked," "the spirit that now worketh in the children of disobedience," all of which have to do with *nature*, but which require action superadded. Of all sin it may truly be said, "it is our nature so to do." We are truly "by nature children of wrath," but it is wrath against evil-doing; any other wrath is inconceivable."

EDITORIAL REMARKS.

The *Advocate* presentment of the matter, while racy enough to be quite readable, is inaccurate and inconsistent, yet perfectly intelligible as the unburdening of the editor's mind in a situation peculiarly embarrassing to himself. The question he propounds, "What is the matter?" requires and admits of specific answer. Brother Williams may gather it from the remarks preceding those of brother Jannaway. If the question of the fate of the enlightened rejector of the truth has not been allowed to "remain where it was for thirty years," it is because a public denial has been made of what has for thirty years been accepted as part and parcel of the professed system of the truth on the question of *what constitutes the ground of the human responsi-*

bility to God. Such a question is naturally an integral portion of the truth. We have for forty years been believing and preaching that the light of knowledge is the ground on which God holds man accountable for their actions in the great day of judgment. As it is written, "The entrance of thy word giveth light," and "This is the condemnation that light is come." This has now been publicly repudiated and denounced as "the thinking of the flesh."

This is what is the matter with us over here. Let the blame, if there is to be blame, lie at the right door. If brother Williams "does not know why brother Andrew took the course he did," he knows he has taken the course, and therefore knows what the matter is. The fact that brother Andrew has veered round to the doctrine which brother Williams holds, explains why his sympathy should be with him and why the action of the brethren here who differ with him should appear in the highly coloured and tragical aspect exhibited in the phrases quoted by brother Jannaway. But it ought not to interfere with a correct discernment as to the facts. It is not on the one side a case of "kicking, or bruising, or stabbing" at all, nor on the other side is it a case of a brother prevailed against, who "breathes a spirit of love, the most gentle and Christ-like." The London brethren have had to withstand open assault upon an avowed and professed principle of divine truth at the hands of a brother to whom they had most reason of all to look for its defence; and unhappily said brother has taken an attitude quite in contrast to the gentle ideal before the mind of brother Williams. But, of course, he is far from the scene of action, and only sees the dust raised, and not knowing what is going on, except that somebody that thinks as he thinks is getting the worst of it, imagines the worst, and naturally gets excited, and shouts and gesticulates with a vehemence that causes those on this side to wonder "What can the matter be over there?"

Some evidently have not read correctly the literature that has issued on the subject, or they would not, as brother Williams does, fix on the accessory garnishing and hypothetical corollaries of an *argumentum ad hominem* as a statement of the essence of the subject. When a man mistakes a sample

of sophistical syllogism for the statement of an opponent's actual argument, we cannot help the impression that the heat of feeling has dimmed perception. But we must make allowance. Some other matters are smart, but not accurately stated, and consequently have no relation to the implied charge of dealing untruthfully and unjustly, except such as they seem to have within the four corners of excited sentences.

Brother Williams does not sufficiently appreciate the significance of differing with Dr. Thomas on the question at issue. It is one thing to differ with Dr. Thomas as to the meaning of a particular passage, and another thing to differ with him as to a principle of divine truth. The question of *what makes men responsible to the judgment of God* is a question of divine truth; the question of whether that principle is enunciated or not in a particular passage is a question of exegetical detail. Two men agreeing on the first, might consistently disagree on the second. Both might believe one doctrine without agreeing that it was taught in the same place. Two advocates in court might disagree as to the meaning of a particular clause in an Act of Parliament without disagreeing as to its applicability to the case in court. But suppose one of them denied the authority of Parliament or the sovereignty of the Queen, an issue would be raised which would put the speaker out of court. Dr. Thomas has taught that the ground of man's responsibility to God is the knowledge of His will. If this is the truth, then differing with Dr. Thomas is differing with the truth, which is a different thing from differing with Dr. Thomas's opinions on matters not plainly revealed, such as "The Day of His Coming," or the translation or application of particular passages. These distinctions have been admitted, if we remember rightly, in one of brother Williams's debates or articles. And he cannot ignore them now for the sake of befriending the wrong side of a controversy with which he happens to sympathise. Dr. Thomas's judgment on the divine principles regulating the relations of God and man will remain of great weight after all has been said about "mortal fallible men."

There is also some suggestion that the brethren who oppose brother Andrew have changed their contention because the par-

ticular phraseology employed against orthodox heathenism years ago has been apparently modified to meet a new contention. This is not the criticism of a true discrimination. All resistances accommodate themselves to attack. If the enemy advances from the rear, the squadrons that were facing the front have orders to "right about face." In all matters of equilibrium, whether in gravitation or logic, a push too far one way leads to recoil, without exposing the recoiler to the charge of having changed his position. John, writing 40 years after Paul, has nothing to say on justification by faith, of which Paul says so much in Romans, but much concerning the denial of Jesus Christ having come in the flesh, of which Paul is silent. Shall we say the Apostolic doctrine had changed between the two times? This would be as reasonable as to say that because prominence was given to the phrase "in Christ" in times past when men denied that connection with Christ had anything to do with future life, there has been a retreat from that truth now when called upon by an extreme in another direction to ask men to remember that that phrase is a figure of relation and not a literal term of mechanics.

Brother Jannaway has sufficiently answered the suggestion that Dr. Thomas in his phrases "constituted sinners," "state of sin," &c., harmonises with the contention now raised, that God "imputes" the sin of Adam to his descendants. It is pretty much a strife of words in the way the thing is argued. Test the thing by its commonsense application, and the true state of the case must appear. If you impute an offence to a man, of course you can charge him with it. Imagine yourself charged by either God or man with eating the forbidden fruit in Eden. Would not your understanding be outraged? Is it necessary to say, "You never did eat of the fruit: that you weren't there to eat"? Adam ate: Adam sinned: Adam was condemned to death: Adam was driven out into a state of evil because of sin: you have been born into that state, or constitution of things, sharing his very being in all its relations, and therefore may be described as constitutional members of a sinful state, *alias* constituted sinners—that is, men helplessly made subject to a state of sin, from which you cannot, by your own will, deliver yourself. This is intelligible enough, and

all that Dr. Thomas meant, or could mean, by his definitions. To talk of "imputing sin" is to confuse our understanding with an unscriptural conception. "Blessed is the man to whom the Lord will not impute sin"—that is, to whom the Lord will not impute his own sin, but will forgive him his sins: the idea of imputing somebody else's sins to him is foreign alike to the Scriptures and common sense. It belongs truly to the papalised theology from which we have been delivered. It is to be feared that some of our brethren have not sufficiently known the soul-torturing horrors of that darkness to appreciate the deliverance which the truth has brought. There is no smoke with the truth, but there is a danger of the smoke being generated again by an unskilful use of its figures and technicalities.

The question of the righteousness of Christ, in relation to those who believe in him, has been misunderstood in the same way through orthodox associations. The cure for these misunderstandings lies in getting to the naked facts instead of hugging phrases with indistinct ideas. A mist is liable to be created by the figurative embodiment of abstractions. Righteousness is an abstraction. The literal fact is that Christ was obedient, and that "God forgives us for Christ's sake" when we conform to His institutions. *Our faith* is "counted for righteousness": where we had no righteousness, and we are permitted to share in the privileges that Christ achieved by his own righteousness—if Christ at the judgment seat see fit to admit us. It is not an affair of "imputing Christ's righteousness to us," but of extending to us a participation in the result of Christ's righteousness—*on conditions*, of which he is judge. All these simple and blessed matters have been much befogged through the metaphysical disputations of the schoolmen in past centuries. Their misconceptions have become current in all theological literature, and we are all liable to bring them with us into the truth with the result that an editor, under the banner of the truth, asks the question in simplicity, "Is not the righteousness of Christ imputed to us when we are baptized? . . . Of course you know it is and you teach it and cherish it, and realize that after all we have done there is much to make up for; and the righteousness of Christ is not only his

own but it is somebody else's." In all this, there is much misapprehension. The answer will be clear to those who are not down on the human plane of theological platitudes and misconceptions. What happens at baptism is the forgiveness of our sins—not the attributing to us of a righteousness that Christ performed, for in that case our salvation would be inevitable. What we have to do after that is to work out our salvation, by righteousness, in view of the solemn fact that he only that doeth righteousness is righteous, and that the unrighteous shall not inherit the Kingdom of God. When John saw the bride-elect at the final union, he was informed that the fine linen in which she was arrayed is "the *righteousnesses* (plural in the original) of the saints." It is a truth that the world in general have forgotten, and which false theories obscure, that Christ will "give to every man *according to his works.*"—
EDITOR.

VARIOUS UTTERANCES.

"We have heard with surprise and sorrow of the difficulties that are thrust upon you by those holding the new doctrine. You have our fullest sympathy. When presenting the truth to the alien I have often been met with the rejoinder that if we simply pass away that is a simple and easy solution of the future state. But it causes men to pause when we can truthfully tell them that their very position of enlightenment changes their relationship and makes them amenable. Long ago, Wisdom went forth into the street crying aloud, and uttering her voice in words of warning to the scorners, proclaiming the direful consequences of neglecting knowledge, but now brother Andrew calls her in for further instruction!"—JAMES T. IRWIN, Manistee, Mich., U.S.A."

"How exceedingly sorry I am that such a debate as that just published had become necessary. Brother Andrew's theory of 'legal guilt' through Adam, to my mind, is subversive of every principle of Divine justice. Again, it is plain that not only 'unjustified' Pharisees will be at the judgment seat but also unbelievers in the resurrection—the Sadducees, namely, 'the High Priest Ananias and all they that were with him,' who were of the sect of the Sadducees, who

deny there is any resurrection (Mark xiv. 60-63 and Acts v. 17). Such an instance as this necessarily nullifies the whole theory."—PHILIP E. DAVIES, Newbury.

"Although I have written somewhat at length on this subject in other articles treating on the responsibility question, I desire to take it up separately, and offer a few observations. With some there seems to be a rather hazy understanding of the nature of Adamic death. Some view it as a 'violent death'; others as 'an eternal, unbroken death'; and still others as 'simply a return of the sinful nature of man to dust again.' I find myself with the last class.

"A careful study of the Bible in relation to God's purpose in the creation of the Adamic race shows that He intends to have a righteous and immortal race upon the earth. Whether that race, in case there had been no disobedience in the beginning of it, should continue eternally in an earthy nature or be changed to some other nature, is not specifically revealed. On that question we can reason only from the testimony furnished by God's after work in the developing of His immortal race out of a race condemned to death on account of sin. From His after work and the ultimate estate of His children as shown in the work of salvation, we learn that there is to be a change of nature from the natural and mortal to the spiritual and immortal. We would infer from this that such was the design when man was created, and that the tree of life was placed in the garden for that purpose, so that the eating of it would effect the change. In the absence of any specific statement to the contrary, we have no right to draw any other conclusion.

"But we find that Adam sinned and brought death upon himself and all his descendants who were in him at the time of his sinning. Now, why was death the wages of sin or the penalty inflicted? Simply because, as we learn from the Bible, God is holy, and that He cannot permit a race to live for ever in sin or unholiness. He therefore sends the race to dust again. That is the whole question. There is nothing in the death passed upon Adam and his race in him at the time, beyond that 'The wages of sin is death,' and death has reigned over the race from Adam down.

"In speaking of the death passed upon Adam, why speak of 'violent death,' of 'eternal, unbroken death,' or of any other special form of death? As already said to me, in the light of Scripture teaching, it is clear that Adam and his race were simply sent to dust again because God, who is a just and holy being, could not permit a race of His creatures to inhabit the earth eternally in sin or unholiness. Why seek to extract more from death than there is in it according to Scripture light? It is 'a return to dust,' and you can make nothing more out of it from a Bible standpoint.

"The question that then confronts us is simply this: 'Shall death hold the race in the dust without any hope of escape therefrom?' It all depends upon what God's after dealings with the race may be. He could cut the entire race off from any hope of escape from the dust, and allow all, one after another, to die and go to the dust like the beasts, or He could hold out a hope of escape from what would otherwise be an eternal grave. Death is not necessarily an eternal, unbroken rest in the dust of the grave. The Bible teaches no such doctrine as that, neither does it teach that God could bring from the grave whomsoever He wishes of Adam's race; for the testimony of the Scripture is clear that when He condemned the race to death it was because He could not permit it to live for ever in sin, not because He could not, by truth and judgment, evolve a righteous race out of the race of sinners, nor call all unrighteous rebels out of the grave and before Him to judge and punish them for their personal rebellion, and then return them to dust again where they belong according to the law of His justice and righteousness.

"This talk of 'a violent death,' 'an eternal, unbroken death,' and God's inability to call enlightened rebels of Adam's race from the grave, because of that death, to judge, and punish them, and then send them back to the grave again,—I say all of this to me savours of the sickliest sentimentality, and is so nauseating to me that I spew it out of my mouth. Why will a robust child of God teach such sentimental nonsense? What has Adam's race to do with his sin beyond the fact that 'they possess his sinful nature'? It is full of sin—a wretched disease. It is a nature condemned to death. We feel in it all the motions of sin as soon as we are able

to distinguish between right and wrong. It is a nature that a child of God has a great longing to escape from. With such the whole cry is, 'Oh for an escape from it!' To him it is a 'body of death.' There is no good in it because of sin. It is full of evil, and the mind of such a nature 'is not subject to the law of God, nor indeed can be' because of sin. The way of it is the way of disobedience and death.

"The foregoing statement of what we have inherited from Adam is a Scriptural one. Personally, we had nothing to do with his sin. The effects of his sin, as embodied in the nature, are surely enough. We are sinners by nature, and much greater sinners by our own personal disobedience. We answer for Adam's sin through our nature, in what we suffer in it, and in what will be the end of it unless we avail ourselves of the only escape from it there is, even that provided in and through Christ Jesus. But our own sins, such as we commit ourselves, we must answer for according to the law of accountability God has laid down in the Bible as governing His dealings with such sins and sinners.

"It wearies me sorely to see and hear and read such fine-spun arguments on 'Adamic sin,' 'Adamic death,' and man's own grievous personal sins apparently lost sight of. 'We all die.' Of course we are all heirs of death, for our nature is a nature over which death reigns and has reigned ever since God pronounced the sentence of death upon it in Eden. God will not suffer such an unholy nature to live for ever. 'We are all sinners in Adam.' Of course we are, for we all possess his nature, and it is full of sin, the motions thereof being grievously apparent to those who wish and strive to keep their bodies under subjection to the law of Christ.

"It is certainly strange reasoning, that Adamic death is of such a nature that God's hands are tied by it. So far as Adamic death is concerned God can call from the grave whomever He pleases. He dealt with the Adamic nature in Eden, and He afterwards deals with individual possessors of the nature on personal grounds. The members of that race are responsible to God for their own sins alone. It is for such sins He holds the members of Adam's race to an account. This He can do or not as He pleases. There are circumstances under which He does not choose to hold them to an account. These cir-

cumstances are 'times of ignorance.' Again, there are circumstances under which He chooses to hold them to account. These circumstances are 'times of light,' or 'times of knowledge,' under which He will hold certain individual members of the race responsible to a future judgment. I repeat, so far as the Adamic nature is concerned, the account was settled in Eden. God's after-dealings with the race, and the personal deeds of the members thereof, bring new responsibilities to that nature of a personal character, even responsibility to a future judgment in some cases. It is on the ground of these after dealings and personal deeds that God holds certain members of the race to a new responsibility, even to judgment at an appointed time. Now, as to whether these responsible members of the race shall be brought from the grave for that judgment or not depends upon whether they have or have not died before the time arrives. It does not depend upon anything Adamic.

"All this strange talk about 'Adamic death,' 'Adamic condemnation,' 'the law of sin and death' holding Adam's personally guilty and rebellious race in the grave uninterruptedly against God's right to bring such as He pleases out of the grave for judgment and punishment, is nauseating to a robust and healthy child of God. God is the owner of the race. It cannot mock Him at its pleasure. The members of the race cannot decide for themselves whether they will or will not permit God to bring them from the grave for the purpose of judgment and punishment. This is what some say, in effect at least, when they argue that if a sinner of the race comes to a knowledge of the truth and the obedience commanded, and for his own pleasure refuses obedience by baptism, God cannot call him out of the grave to an account. Is this not the enlightened sinner deciding for himself whether God shall bring him from the grave to judgment and punishment or not? Alas, he can mock God at his own sweet will, and rebel against Him as much as he pleases, and leave, by that enlightened rebel's own action, God's hands completely tied against calling him from the grave to judgment at the appointed day of judgment! Away with such miserable teaching! I want none of it in my mental storehouse of truth.

"Reader, it must be borne in mind that

when God sentenced Adam, and his race in him at the time, to death, He simply made death the penalty of sin; that is, His holiness would not allow a sinful race to live forever. I say God made simple death, not some intricate, technical, recondite death, 'the wages of sin.' It is well expressed by the terms 'natural death,' for it is simply death of the nature. God is not such a monster that as soon as those simple, artless creatures of His sinned in Eden, He was going to seize upon them as some wild beast does its prey and violently take away their lives. No, no: they were then simply miserable, shameful, naked sinners before Him. Their consciences were defiled, and their nature was no longer 'very good,' for it was then a sinful nature, and a nature that God could not permit to live for ever; so, as He had previously told them, He passed the sentence of death upon them—'Dust thou art, and unto dust shalt thou return.' There are more wilful, defiant sinners now than were Adam and Eve. The sin is in the nature, and it is full of it. No matter where the nature is found, it is an heir of death as long as it exists.

"Now, from this we must not jump to the conclusion that God intended to leave the nature eternally in that miserable and sinful and condemned condition, or that He did not intend to have further dealings with it. It is these other dealings with the nature that bring to the members of the race other and personal responsibilities to be dealt with in God's own due time. 'Adamic sin' and 'Adamic death' have nothing to do with these other dealings and responsibilities beyond the fact that those dealings bear upon the means adopted for the saving of the race from the effects of Adam's sin in conjunction with individual sins of the race.

"But what about the blood of the everlasting covenant? Must not one come in contact with the cleansing power of that blood before he can be a subject of the resurrection of the dead? Well, it depends upon what you mean by 'resurrection of the dead.' If you mean 'a resurrection of life,' then the cleansing power of that blood must be applied through a belief and obedience of the truth in baptism, or the person must come into covenant relation by an adoption in Christ Jesus by baptism, before he can

be a subject of such a resurrection. If you mean simply 'a resurrection of condemnation,' or a 'resurrection for judicial purposes,' then it does not necessarily follow that the person must enter the covenant relation by baptism in order to be brought forth from the grave for judicial purposes. 'The blood of the everlasting covenant' is a form of words that expresses a saving institution not a condemning one (Heb. xiii. 20). It is necessary for salvation but not for condemnation. 'Is not that blood very precious?' Yes; entirely too precious to be trifled with by one who has knowledge of what was accomplished through it in relation to the everlasting covenant and man's salvation. 'Is not resurrection accomplished through the blood of Christ, and do not the Scriptures so teach?' Ah, that is a wily way of putting the question. You should have said, 'Is not resurrection of the dead, or out of dead ones, accomplished through the blood of Christ?' Yes, it is, even that resurrection to which Paul had a longing desire to attain, or that resurrection which is called 'coming forth for a resurrection of life.' But a mere standing in life again for purpose of judgment and condemnation is accomplished without being in covenant relation with that blood, even the 'coming forth for a resurrection of condemnation.' The fact of mere resurrection, or standing in life again, being accomplished without the person being in covenant, or saving, relation to that blood, is clearly evidenced in the Scriptures by several cases where such a resurrection has taken place. There is no need of the subtleties of technical argumentation to establish either that fact or a teaching contrary to the fact, for the latter is a waste of time spent upon the wise. Clearly stated facts need no argument to establish them, but the cunning of man often resorts to the windiness of words to confuse and destroy plain facts. It is wheat that catches a wise mind, not chaff. It is truth that gives strength to wisdom, not the keenness of argument on the line of error.

"But when God pronounces death upon any one, and that one departs into death, must he not remain in death undisturbed unless the sentence has been removed in some way?' This question implies that the death to which Adam and his race were subjected by his sin was pronounced in

language equivalent to the following: 'Dust thou art, and unto dust shalt thou and all descended from thee return; there to remain in an eternal, unbroken death, unless means be devised by me to release from the sentence of death.' There was no such sentence, in equivalency, passed upon Adam and his race. God simply told him, as He had previously warned him, that he would return to dust, and to dust he went. We learn from other Scriptures that his race was involved in his sin and its results. There is nothing in it to show that God could not, at any time and for any purpose, break the sleep of death by calling any member of the race from the grave. He did not tie His hands by any such sentence. The sentence simply indicates to the race that God, who is a holy and just being, will not permit anyone to live for ever in sin or unholiness. So far as the sentence is concerned, He can call any member of the race from the grave at His pleasure, and send him back again to death and dust. It is only in relation to eternal life that the sentence of death has power, and it is superseded, or lifted, through the operation of another sentence, even the sentence to eternal life because of righteousness. The means are provided for this latter sentence, and only those who come under it, through faith and obedience, can escape death and live for ever. The question should, therefore, be put in this form of words, to wit: 'But when God pronounces death upon anyone, must not that death be eternal in its results unless the sentence be removed in some way devised by God alone?' Yes, in its final, or ultimate results, the death is eternal, unless the means for escape have been provided and applied. But that does not mean that the death sleep cannot be broken by God where there is ground for doing so. We learn from the Bible that there is ground for doing so in some cases. There is ground for doing so in relation to those who have entered into covenant relation to God through the everlasting covenant and its blood. The breaking of the death sleep in this case will be an eternal breaking of it with some, and only temporary with others. There is also ground for breaking the death sleep with those who have come to a knowledge of the Gospel, but have refused the obedience it commands. In this case the break of the death sleep will be only

temporary with all belonging to that class. We also learn that there is another class with whom there has arisen no ground for breaking the death sleep. With this class death is an eternal, unbroken dwelling in the dust.

"We thus see that death will at last gather all the enlightened rebellious sinners of Adam's race and all other sinners of that race to an eternal and uninterrupted dwelling in dust, and then to be destroyed itself because there is no more sin—no more sinful nature upon the earth. Sin and death no more! Righteousness and life alone upon the earth! Happy day! happy people!

"Now, reader, if you feel disposed to doubt the truth of the foregoing argument, just study carefully the following Scripture testimonies, which form a part of the testimony upon which the argument is based:—The command:—'But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die' (or, 'dying, thou shalt die' (Gen. ii. 17). The disobedience:—'And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.' (Gen. iii. 6). This was sin. It brought woful results to themselves and unborn races. The sentence:—'In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return' (Gen. iii. 19). The result to the race:—'In Adam all die'; 'death reigned (over all) from Adam,' 'in whom all have sinned.' All are sinners in Adam on the principle of being but propagations of his nature, which is the nature of sin, or a sinful nature; and the principle is illustrated in the case of Levi paying tithes to Melchisedec because of being in the loins of Abraham when he met and paid tithes to Melchisedec. The sinning in Adam is thus a matter that affects the nature as an inheritance, and not a personal act of the descendant. God's after dealings with the race, and the ground of accountability arising out of those dealings. The Bible is full of it. Read the 18th and 33rd chapters of Ezekiel, and therein learn that God, in His dealings with Adam's race, takes account of personal sins, and

personal righteousness by obedience, and that death or life to the enlightened of the race depends, not upon Adam's sin or condemnation, but upon individual sin or obedience. All through the Bible do we find the same clear and emphatic teaching respecting all who come in contact with God's after dealings with the race in the working out of His purpose. The ground of personal accountability arising out of those after dealings is very distinctly laid down in the following testimony: 'This is the (ground of) condemnation, that light is come into the world' (John iii. 19). What is the 'light?' It is the gospel, 'the light of the glorious Gospel of Christ,' 'the truth as it is in Jesus.' 'Go ye into all the world and preach the gospel to every creature. He that believeth and is baptised shall be saved; but he that believeth not shall be condemned.' When condemned? 'In the day when God shall judge the secrets of men by Jesus Christ according to my (Paul's) gospel.' Hear Paul: 'And the times of this ignorance God winked at; but now commandeth all men everywhere to repent, because he hath appointed a day in the 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.' Also hear Christ: 'I am come a light into the world, that whosoever believeth on me should not abide in darkness. . . . 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.'

"The testimony given constitutes in part the authority for the preceding argument. There is entirely too much stress laid by some upon Adamic sin and Adamic condemnation as affecting God's after authority over Adam's race, unborn at the time of his sin and condemnation. The sin was a permitted feature in the probation for the development of character, and placed the race in a position and relation towards God better adapted to the carrying out of His purpose. This has been well illustrated by sister Brabyn in the article entitled 'The Apparent Failure of Free Will.' The sin and condemnation did not mean that God was powerless, at any time and under any circumstances and for any purpose, to call from the grave such members of the race as He pleased. The death to

which Adam and his race were condemned was simply the death of the sin-nature, not only a one, or first, death of the nature, for in some cases it may die the second time at least. It means that death is the final fate of such a nature, and because it is contrary to God's holiness and authority that it should live for ever. God alone is the owner of man. Let us give God 'the freedom to choose for Himself' the measure of responsibility to which He holds the race He owns. Some seem not to be willing to do this. Remember that God takes no man into His counsels, and whatsoever He declares will come to pass. I, at least, am one who praises God that there is ground for a future judgment, and that through His grace He has permitted me to become responsible to it."—L. B. WELCH.

"The argument of the pamphlet entitled 'The Blood of the Covenant' is in complete violation of scripture and reason. The author is unable by a single explicit testimony to substantiate his theory, and he consequently has recourse to the figures and symbols of the law, which are certainly features in the Divine Revelation; but where they are not already interpreted for us in the Scriptures, they require great moderation and caution in the interpretation of private judgment. Even where this caution is used, where our interpretations conflict with literally attested doctrinal truth, it is not sufficient on the ground of general plausibility alone to put it forward as a doctrinal basis. In this case it is used to establish a doctrine which is not only new, but which is in entire conflict with doctrines, the foundations of which are laid in plain literal testimony of the Scriptures. There is altogether too much mysticism and too much jingling of certain words and phrases. 'Law' appears everywhere like some prowling, insatiable monster seeking 'blood,' and the constant problem is how the Creator has to deal with Law, to put him off with something on account of his full demands—nay, indeed, with satisfying him without giving him his full demands. For God himself is represented to us in this pamphlet as Himself powerless against this dreadful and implacable 'law,' and we look in vain for the glorious personal God of the Bible whose will transcends all.

"That therefore none but those who have been baptised into Christ are freed from 'the law of sin and death,' and can be subject to resurrection and judgment.

"The presentation of the theory is a very elaborate process which involves the recasting of several features of the truth as hitherto held by us. The pamphlet literally bristles with inconsistencies and postulates—the writer in his endeavour to supply a *raison d'être* for every detail in God's dealings with the human race frequently not hesitating to supply the same, when the exigencies of his theory require it, by assertion merely—without logical connection with the antecedent argument or warrant in Scripture testimony. But the entire theory elaborated in the pamphlet rests upon a fundamental fallacy, and once this is overthrown the theory itself falls to pieces. The fallacy in question is connected with the use of the term

LAW.

"The writer in the use of this term in the phrases, 'the law of sin and death' and 'the law of the Spirit of life,' argues upon the assumption that law is a cause or a force. 'The law of sin and death' for instance, is treated by him as an independent force set going in Eden, and once having been set going it is inflexible and relentless in its operations, and will not be turned aside until its full demands are satisfied. God Himself is virtually represented as subordinate to this 'law.' This conception of the Deity is a very serious error. God can be subject or subordinate to nothing because He is above all—all forces emanate from Him, and there can be no agency or force to which God can in any way be subject. The necessities of language sometimes lead us to speak of God being unable to do this or the other because of this or that attribute of His being. This, however, is simply a colloquialism, which is even adopted in the Scriptures, and is permissible enough in ordinary use, but when an argument is elaborated by a mere technical use of terms and phrases, we have a right to insist that they shall be used in their right order and with correct meanings ascribed to them. Attributes cannot exist in the abstract. They must be related to something else, and in the nature of things they cannot be superior to that to which they are related. You can-

not have goodness without a being to be good. God's attributes are mere definitions of His character to us, and they must not be treated as if they were principles or forces outside of Him, to which God is in any way subject or by which he is in any way 'limited.' When important issues are involved, it would not be correct, for instance, to say that 'As perfection is one of God's attributes, therefore God is perfect.' The order must be reversed, and the proposition stated as follows: 'God is perfect, therefore perfection is one of His attributes.' This order gives a correct cast of the idea in our mind, and if it had been observed in the pamphlet under consideration, we should not have presented to us the spectacle of God struggling with this or that attribute of His being—subject to the 'must,' the 'cannot,' and the 'necessity' which figure so prominently in the work.

"Law" is a very elastic term, and has several meanings. It may mean either—

1. A rule of action.
2. A command or set of commands.
3. A legal statute or code of statutes, and it has a fourth meaning which applies to its use in the phrases 'the law of sin and death,' and 'the law of the spirit of life.'

The author of the pamphlet treats these laws as if they were physical laws of the universe, and he commits the prevalent error of construing them as causes or forces. Now law is never a cause or a force. Law, in the sense in which we are now discussing it, is a process or *modus operandi* of a force. 'The law of gravitation, for instance, speaks to science only of process. It has no light to offer as to itself. Newton did not discover gravity—that is not discovered yet. He discovered its law, which is gravitation, but that tells us nothing of its origin, of its nature, or of its cause.' The author of the pamphlet deals with 'the law of sin and death' precisely as if it were a natural law like the law of gravitation, and he builds his theory on the basis of its being a self-acting mechanical force or power independent of the Creator himself. Now, if we regard law as a process, and define 'the law of sin and death' and 'the law of the spirit of life' as 'the process of sin and death,' and 'the process of the spirit of life,' respectively—or, better still, if we use the term 'ministration' instead of 'process'; if instead of the terms,

'the law of sin and death' and 'the law of the spirit of life,' employ the terms 'the ministration of sin and death' and 'the ministration of the spirit of life,' (which are terms appearing almost identically in this form in 2 Corinthians iii. 7), all misconception vanishes, and the verbal jugglery disappears, and the theory of the pamphlet tumbles to pieces. In this connection it may also be pointed out that the author omits the words 'in Christ Jesus' which follow the phrase 'the law of the spirit of life' in Rom. viii. 2, from whence the author has borrowed it. If the author had consistently throughout his pamphlet used the full phrase, 'the law of the spirit of life in Christ Jesus,' he would not have been able to have woven his ingenious and sophistical theory. The studied omission of the important words 'in Christ Jesus' shows how careful the author has been to preserve the verbal 'jingle,' and is another indication that the entire theory is practically a play upon words. This thought suggests a quotation from 'The Reign of Law' by the Duke of Argyll, which is exceedingly appropriate: 'Words, which should be the servants of thought, are too often its masters; and there are very few words which are used more ambiguously and therefore more injuriously than the word "Law."' The pamphlet is a good illustration of this statement. The facts themselves are simple. God gives His command to Adam, and warns him of the penalty of disobedience, which penalty is death. Adam disobeys, the punishment threatened is imposed, and Adam becomes a sin-stricken corruptible being, tending to death, which is the nature inherited by his descendants; and so the race fell in Adam, and 'by the offence of one many were made sinners.' But God of His own free will and love—without breaking through any 'limitation' or resorting to any devices to satisfy an extraneous inflexible 'law'—offers to restore what was lost in Adam, on the basis of repentance, faith and obedience. This is the law or ministration of the spirit of life in Christ Jesus. The law or ministration of sin and death passes upon all men on the principle of hereditary descent, but the law or ministration of the spirit of life in Christ Jesus affects those only whom God selects for its operations. Hence, 'in times past' He confined its operations to a 'chosen

nation' and 'winked' at—or, as the revised version with much greater propriety renders it, 'over looked'—the ignorance of other nations, but He 'now commandeth all men everywhere to repent,' although, on the principle of 'how shall they believe on him of whom they have not heard,' the vast majority of mankind do not come under the operation of the ministration of the spirit of life in Christ Jesus, and consequently 'perish' under the ministration of sin and death. This, briefly put, is the truth in its beauty and simplicity."—D. J. HUGHES, Swansea. [We are obliged to leave over the rest of this excellent paper for the present.]

THERE is more peace with poverty than plenty, for he that increases wealth increases anxiety as to what he is to do with it.

THERE is no chance or magic in life. It is an affair of rigid cause and effect. People who do not recognise this are always craning their necks for outlooks that never come.

NOVELS spoil people for actual life, because actual life does not work out in the connected method of a story. It has no plot and no romance. It is furtive and disjointed, and needs the principles of truth and kindness to make it of any tolerable interest. Novels, which are manufactured dreams, do not give you this.

MORE ASSYRIAN RELICS AT THE BRITISH MUSEUM.—The Assyrian basement hall at the British Museum has just been completed. The sculptures of Tilglath-Pileser III., Sennacherib, and his grandson Ashur-bani-pal, ranging from 745 to 626 before Christ, were discovered at Nimroud and the two Palaces at Nineveh. They have been disposed in order all round the spacious hall upon the walls, and are protected by glass casing. They can be well seen and examined, as the lighting is from a central skylight, lofty, and well placed at a good angle for illuminating the surfaces of the sculptures. In the gallery above the basement there are, amongst other interesting tablets, an inscription recording the conquests of Tilglath-Pileser III., and the assault and capture of the city of Lachish by Sennacherib.

THE BIBLE IN SCOTLAND.—"Has the Bible lost all its power in Scotland now? Do the people any longer form their ideal of preaching from the Sacred volume, or is it not rather from the pages of Pickwick? Certainly, not from the Bible. St. Paul gives us in his letters, as well as in his own person, the model of the Christian preacher. Is there one point of resemblance between the Apostle and the men of the new method? Nay, they are as irreconcilably opposite as are the two poles of the magnet. Between St. Paul's method for effecting conversions and that of the new evangelists, there is all the difference that lies between the appeal to King Agrippa or the sermon in the Areopagus, on the one hand, and the sermons of the famous Mr. Stiggins on the other. Evidently Scotch Protestantism has been struck with a deadly disease."—M. D. D.

"WHAT do ye more than others?" This question looks in the opposite direction from what most people say. What a question for Christ to put to us when his standard is up.

THE EVANGELICAL CONUNDRUM.—"An excellent example of the evangelical conundrum is the following 'Come along! Do.' How suggestive it is. Men, women, and children have found in such a title as this abundant reasons for anticipating a spicy sermon. One more: "Familiar queries.—I. Who is your father?" It was well, perhaps, for the funny querist that he chose his pulpit in which to explode this suggestive firework. Had he given out a conundrum of this sort in any gentleman's private house he would, I think, have been turned to the door for violating the decencies of common life. But the new method is expected to cover any kind or number of sins."—M. D. D.

THE NEW CLERICAL METHODS.—"Those men cannot surely believe that they are doing a good work, or are contributing in any measure to the permanent filling of the churches. It is evident on the face of it that, if the people are to be attracted by 'musical selections,' they will soon discover that they can be better served in the City Hall than in the church. As to sermons on such subjects as the assassination of Garfield, the Whitechapel murders, society scandals, &c., the audiences which they can draw will not add to the membership of any Church, nor will those whose curiosity may bring them to hear how such incongruous matters can be handled in the pulpit long fail to see that the church does not answer their purpose so satisfactorily as do the society journals, the *Police Gazette*, and the penny dreadfuls. If, again, the people want to be amused by profane jests, by conundrums, and masquerades, they will make their way to the pantomime or the circus where they can enjoy the wit of the clown without having their holiest feelings wounded by the irreverence and vulgarity of the Evangelical Merry-Andrew."—M. D. D.

THE NEW PULPIT METHOD.—"Some professors of the new method deal exclusively in amatory subjects. Take this:—'Proposing, rejecting, accepting.' The young people were expected to find in this advertisement sufficient inducement to come and hear. For the adherents of the Evangelical Union, a more academical announcement of a subject of the same class was prepared—'The pleasures of friendship and love.' On 8th November last the Barrowfield Church adherents were to be edified by a sermon on 'Somebody's darling, or the true law of love;' and it so tickled the audience that it had to be preached again, 'by request,' on the following Sunday. I think that the preacher in one of the Established churches of the sermon on 'Two strings to a bow' deserved an *encore* quite as much as his brother of Barrowfield; that is if his exposition had been as happy as the title of his sermon. There is, however, some reason to doubt if he was asked to repeat his comic lubrication, for I find the same gentleman singing, on another occasion, his amatory ditty to a much more rollicking air. Here it is—'A Humbugging Wife.' The 'two strings' may have vibrated appropriately enough in Blythwood Church pulpit, but the 'humbugging wife' ought certainly to have been preached in a pot-house."—M. D. D.

The Christadelphian.

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

AUGUST, 1894.

"Fear not": how often we meet the words in the scriptures. Strange to say, it is the very existence of circumstances causing fear that leads to the exhortation not to fear. If all were perpetually serene—if never a ripple were seen on the water and never a cloud in the sky, there would be no occasion to say, "Fear not." It is when the sky darkens, and the wind rises, and the waves assume a threatening size that these cheering words are needed.

There is need now to say to many a troubled heart, "Fear not." The aspect of things inspires fear. When Jesus said "Men's hearts would fail them for fear," it was because he foresaw the uprising of circumstances that would suggest and create, and in a manner justify fear. These circumstances are widespread in the earth at the present time. We live in the time to which Jesus referred. If he were here, he would say to his friends "Fear not"; "ye see these things,—lift up your heads." The things that cause fear among ordinary men, cause joy among the friends of God because of what they portend: "Your redemption draweth nigh." This is one of the meanings of the public distress: the want of bread: the war preparations: the strifes and tumults: the hatreds and assassinations. It is the meaning of the vast war-cloud persistently overhanging the sky; and destined by and by to break with a great crash—before or after—probably after the Lord's actual arrival on the earth.

"Fear not" also needs saying to many who are distressed at the public renunciation of the truth that knowledge is the ground of responsibility to God. On the face of things, the circumstance justifies discomposure, and even the alarm and grief that some experience. But look high enough and far back enough, and deep enough, and a feeling of calm will supervene. It cannot be that God permits this without a good purpose towards those who walk humbly before Him in a full submission to the gospel in its various claims. It cannot be that the work of Dr. Thomas has been a nullity, and that it has been left to the very twelfth hour of the night to discover saving truth. It cannot be that the effective work of Bible vindication and Bible elucidation for forty years past is going to be invalidated by the defection of those who are themselves indebted for the light they have to the agency they would now overthrow. It cannot be that the profound and trenchant exegesis of the divine oracles, which God has given this generation by the hand of Dr. Thomas, is to

be superseded by the well-meant superficialities of minds not of the highest order.

There is such a class as strong men and fathers in Christ, established in the faith, who "leave the principles of the doctrines of Christ, and go on unto perfection" as apostolically prescribed (Heb. vi. 1); and there is such a thing as "laying again" and again the primitive foundations, perpetually discussing "which be the first principles of the oracles of God," ever learning and never able to come to a knowledge of the truth. There always have been these diversified activities in connection with gospel work. They are apostolically noted for us in the first century, and they need not surprise us overmuch in the nineteenth. They may wake us up, and cause us to rub our eyes and look more strongly for a moment at the ground on which we stand; but they cannot move true enlightenment from the impregnable convictions generated and justified by the events and lessons of nineteen centuries of public life—of which the publication of the New Testament is itself a leading element.

"Fear not": the tossings may try, but they cannot destroy, the foundations of faith. We stand on a basis of fact and truth that nothing can alter or interfere with. It is only where men stand upon another foundation—social complaisance, doubtful opinion, or speculative sentimentalism—that such disturbances are liable to prove destructive and even fatal. It is when the house is on the sand that the rude bluster of the elements brings down the structure in ruins. When the house is built on the rock "the rains descended and the floods came, and the wind blew and beat upon that house, and it fell not."

DREADFUL—"WHAT IS THE REMEDY?"

This is the question asked and answered at the close of a painful story which appears in one of the papers. The answer ("I don't know") is not encouraging but the reverse, leaving the question in bewilderment. The remedy wanted is for the state of things in which a few have plenty and many starve. The story is that of a man out of work who calls at a minister's house and begs, and with whom, the minister, seeing that the man is not of the ordinary worthless class, enters into conversation. The man spoke of hundreds of respectable men who were unable to get work, and the conversation turned on the meaning of Christ's commandment, "Give to him that asketh of thee." The man and the minister tacitly agreed that it was the duty of those who had to give to those who had not. The minister gave the man a loaf, and the man went away. The thoughts started by the conversation remained with the minister. Next day he went to the town authorities to see if something could not be

done to give idle men work. The answer was, there was no work to give them. "But the men are starving," said the minister. "That may be," was the answer, "but we have no work." "Then we must share," said the minister; and, next Sunday, he preached from Matt. v. 42 and 1 Jno. iii. 17, and urged the people to share what they had with those who were starving. The people were astounded. "What," said they, "share our hard earnings with tramps and idlers! Absurd!" The minister said he did not mean that; but to give the idle people something to eat while they were waiting for work. "We must," he said, "obey the New Testament." "Is that the New Testament teaching?" inquired they. "Yes." Next day, ten men out of work came to the minister's house for something to eat. He supplied their need, and had nothing left. Next day 20 came. The minister did not know what to do. He had £2 in the house—all the ready cash in hand. He sent out to buy food and divided it. Next day his house was besieged; but he had no more money and no more food, and they went away. The same day a deputation waited on him from the church authorities to give him his dismissal, on the ground that he had become a socialist and sympathised with the dangerous classes. "I am not a socialist," he replied; "I have only tried to obey the teaching of Christ." "You are a fool," said the leader of the deputation and went away. The hungry men came back, and wanted to know what they were to do. He said he didn't know. "What does Christ say is the remedy for our condition?" they cried. "I do not know," said he; and there the story stops.

It is the tragic statement of a sad case. Nothing is more distressing to benevolent and thoughtful minds than this same sad plight of things, which prevails everywhere in some form or other. It has two aspects: 1, present duty; 2, the outlook for the world.

As regards the first, the command of Christ has to be read with everything in view that belongs to the subject. Christ could not mean we are to give if we have nothing to give, nor to lend if we have nothing available for that use. His command implies that the duty of giving is governed by the prior question—ability. No one who lacked ability would be held to have broken the command in not giving and not lending. All reasonable men will allow this; and none are more reasonable than Christ, who will at last be our judge in the matter. The implied condition of ability is expressly stated in John's version of this duty. "*Whoso hath this world's good and seeth his brother have need.*" Now, if the duty of giving is governed by the question of ability to give, it must be governed also by the question of how it will affect other duties. No command must be construed in a manner that would exclude or do violence to

other duties. Christ does not intend us to obey any of his commandments in a way that would involve the breaking of others. He never intended us to part with everything and the last penny, for how then should we be able to obey the other commands that tell us to "provide for our own house," and to be "*good stewards of the manifold grace of God,*" and to "*devise liberal things*"? We should have nothing to be stewards of if without qualification or condition we gave to every man that asked of us.

At the same time, this is no reason (as some people make it) why we should never obey the commandment to give. There is a time and a place for every commandment. We are absolutely to give to every man that asketh, provided we can, which is the case with very few. An obligation is laid upon us to consider and entertain and provide for every applicant's need so far as it is in our power—as against the common impulse of animal nature to turn away. We are never to be indifferent to the needs and difficulties and burdens of others. But we are not, therefore, to do as the minister is represented as having done. We are not to give away every farthing, and bring all the beggars of the town upon us. "*Whosoever ye will ye may do them good,*" is Christ's practical application of the precept (Mark xiv. 7). A great mistake is made by the literal understanding of any precept when such an understanding would bring us into collision with other precepts or land us in palpable absurdity. "Wisdom is profitable to direct."

As for the "remedy" which the present afflicted state of man requires, that was long ago provided for, and is known to those who know the Scriptures. The world requires a strong shepherd, and one has been provided and waits the day of his work. If some ask, Isn't he wanted now? the answer is undeniable. Yes, he is wanted now, and has been wanted ever since Adam was driven out of Eden; but there is an appointed and a proper time, which is in the hand of God alone. It was not when Cain murdered Abel. It was not when the flood drowned the race in Noah's day. It was not when Jerusalem was laid in heaps. It was "when the times of the Gentiles should be fulfilled." That time is now near. If sinful mankind welter in affliction till then, it is a calamity inseparable from the law that makes evil the portion of sin. Till the right moment arrives, the command of the Eternal bars the way to Christ's interference. "Sit thou on my right hand *until* I make thy foes thy footstool." The hour for this operation is at hand, and then we shall see the "remedy" in the appearance upon the earth of a strong and wise and good king, who will enforce his law on all classes and masses and still the angry tempests of human strife, and compel men to act wisely in all their arrangements. "He shall be as the light of the morning when the sun riseth." "He shall judge for the poor and the needy, and

break in pieces the oppressor." There is nothing for it but to wait this good time in a "patient continuance in well doing." There is no other good time coming; apart from it, human affairs must remain inextricably in the present bog.

THE JEWS AND THEIR LAND.

CONTINUANCE OF THE RUSSIAN PERSECUTION—A TOUCHING POEM—THE PROSPECT OF PALESTINE COLONIZATION.

The Russian persecution continues. The town of Yalta, which has hitherto been considered as belonging to the Jewish Pale, has now been declared to be outside, and by the 29th of October next nearly the whole of the Jewish population must leave. Only those possessing university degrees are to be permitted to reside in the town, and upon the decease of such Jews, their widows and children are to be expelled. Jewish merchants of the First Guild may continue to visit the town temporarily on business, but they may not be accompanied either by their sons or their clerks. Jewish merchants of the Second Guild, students, and artisans are forbidden the town.

All other Jews are to be gradually expelled, and many have already left. A few exceptions are being made in the case of invalids who are seriously ill and who went to Yalta for medical treatment, but when they have sufficiently recovered they also will have to leave. Meanwhile they are daily examined by the official medical officers in the presence of the police.

In various places, seaside lodging-house keepers have been forbidden to let their houses to Jews.

In the town and district of Koorsk, the number of Jews residing in the district is comparatively small, and complaints against them are very rarely heard. The provincial authorities are, however, issuing orders for their expulsion, and business Russians are petitioning the authorities in favour of their being allowed to remain, as the business services of the Jews are so important to the neighbourhood. The landowners, also, are anxious for the future, as Jewish corn merchants are also to be expelled. A Russian paper says: "These Jews, on account of their connection with export houses, have always been large ready-money buyers, and their expulsion will completely paralyse the corn market. The injury to trade may be judged from the fact that over 40 of the largest local landowners have petitioned the authorities to permit the Jews to remain."

During the last two years, the houses of Jews at Kieff have been searched at night for persons not having the legal right of residence. The police have now commenced to make raids upon the Synagogues of that town, and usually during the hours of service.

Last year, the list of recruits wanted for Misyakovo

(Province of Podolsk) included the name of a Jew who died 10 years ago, but whose death had not been correctly registered. The father has now been fined 300 roubles on account of the non-appearance of the dead young man, notwithstanding the explanation.

BROTHERS IN AFFLICTION.

The *Jewish Chronicle* publishes a touching poem, of which the subject is, the visit of a Jewish tourist to Rome. A guide, who, at first unknown to him, is also a Jew, shews him the Arch of Titus, erected 1,800 years ago, in commemoration of the destruction of Jerusalem. Before they leave the arch, they discover each other's nationality:—

"Good Sir, thou didst me order
To lead thee through this border,
To view this very place;
But through this archway Roman
With free will passeth no man
Of all my suffering race.

See! with its decoration,
This arch derides my nation,
By Titus scourged and slain!
It pictures his achievements,
And all of our bereavements;
Its sight fills me with pain.

Then Sir, do not command me,
Indeed, I would withstand thee,
As all of Israel must!
Alone go through the gateway,
While I *around*, and straightway
Will meet thee, safe, I trust."

"My faithful guide: know, thy way
Is parallel with my way,"
I forthwith made remark:
"I hate the chariots gory,
But love Judea's glory—
The Candlestick and Ark."

Whereat he gazed in wonder
Upon my face,—and under
His eyelids tear-drops stole;
He touched my hand then quickly,
Half doubtfully, half meekly,
And said, "Shema Yisroel."

Then, too, my tears descended,
While I the greeting ended,
"Adonai Echod!"
Around the archway turning.
The past within us burning—
"Jehovah is our God."

PALESTINE COLONIZATION PROSPECTS.

The Jewish Chovevi Association to Promote the Colonization of Palestine have published a lecture delivered some time ago by Major Conder on colonization prospects in Eastern Palestine. A few extracts will be read with interest. The major said:—

"The change which has occurred in the last twenty years is not a physical but a political change.

The power of Western civilisation has increased; its control is felt by the Turks as well as by other Asiatics, and so the strength of European influence has increased and still continues to increase in the Sultan's dominions. Twenty years ago there was security neither for life nor for property in Syria. There was no encouragement for the introduction of capital; and native expansion was rendered impossible by bad government, injustice and ignorance. The change has been very gradual, but it has been steady and it continues to march in one direction.

"The question of colonization only became of practical importance when persecution of the Jews in Russia became unbearable. This persecution has cast adrift an enormous population, for whose reception every available outlet must be found. It is not a question of rivalry between various schemes; it is a question of friendly co-operation in utilising every possible method of preventing misery and disaster.

"The thrift and energy of the race are not their only qualifications. Those who mean to thrive in Palestine must not only be prepared to work on the land, but they must be accustomed to the harder conditions of existence which are common in uncivilised countries, and almost unknown in the west. It is true that they will have to encounter the evils due to bad government and corruption, which are mitigated by civilisation; but if the accounts received from America are credible it is doubtful if these evils are less apparent in South America than they are in Turkish dominions. A people which has not only been able to live, but which has prospered more than the native born population, under Russian tyranny, will not find it difficult to prosper as subjects of the Sultan. A people which has lived under one form of Oriental despotism will be less discouraged by another similar condition than Europeans would be. It is from the Oriental, Jewish, agricultural class, expelled from Russia for their religion, that the colonists most naturally fitted for agriculture in Syria may evidently be drawn.

"There are it appears no less than 64,000 Jewish agriculturists in Russia, who till the ground, and who have succeeded in such an avocation. In Galicia it is said that the Jewish farmers amount to 600,000 in all. If such a population is to be displaced, it is clear that abundant material exists to furnish trained agriculturists, for the colonization of such property as Jewish societies, or philanthropic capitalists, may acquire elsewhere.

"In Jerusalem, twenty years ago, it was calculated that the Sephardim numbered 4,600 souls, and the Ashkenazim 6,000, out of a total of 21,000 inhabitants of the city. According to the most recent estimates, Jerusalem has now more than 58,000 citizens, having thus nearly trebled its population in twenty years; and the Jews have increased from 10,600 to 42,000 in all: or about *four times as many as when I first visited the city*. This additional Jewish population consists mainly of Ashkenazim from Poland and Russia, who support themselves by trade and handicrafts. It cannot be said that the Jews are unwilling to enter the country, or unable to live in it when they arrive. The majority of these new comers were destitute and unsupported, yet they have not only steadily increased in number, under the ordinary Turkish laws, but have in the majority

of cases, earned their own living, and have in some instances become rich.

"It is not, however, I think, in this class that it can be expected that we should find the agricultural element. The traders and artisans, who manage by much exertion and self-denial to gain a living in the city, have for many generations been unaccustomed to till the ground. Yet even in Jerusalem I have seen Russian Jews of a very different type—sturdy and tall, broad shouldered and muscular, a very great contrast in figure and in complexion to the Polish Ashkenazim. They belonged, I believe, to the Cherson Government near Odessa, where as already stated, there is a large population of Jewish farmers. It is in this region, and in the neighbouring Austrian province of Galicia, with its 600,000 Jewish agriculturists, that the agricultural societies, which are now merging into the central organisations in Britain and America, first arose some ten years ago; and it is, I should suppose, from this region that the colonists who intend to devote themselves to tilling the land in Palestine will naturally be drawn.

"The practical basis of the idea of such colonisation exists in the fact that there is an agricultural country fit and ready for inhabitants, and an agricultural class in need of a new home. The Society of the Chovevi Zion has therefore no difficulty before it in finding colonists. It is not creating an artificial movement, nor is it actuated by any theoretical motives.

MRS. DAVIS'S JERUSALEM LETTER.

Jerusalem, June 13th, 1894.

DEAR FRIEND OF ISRAEL,—Our Consul has sent me a letter saying that the bills of lading of the boxes had arrived with a letter from you, and that he will kindly do all he can to help us. I see that this humble work is of God, and that He is raising up friendly hands to help. I went yesterday to see the excavations which are being made on Mount Zion by Mr. Bliss under the new Turkish firman. He received me very cordially, and took much pains to explain his work. He has been at work but a few weeks, but the excavations already cover a large area and many very interesting ruins have come to light. I saw rooms with mosaic flooring, bath rooms, and a splendid aqueduct which has been uncovered for the first time during many centuries. It is all Jewish work. I saw also a huge base of a tower near the present wall, near which many pieces of Jewish pottery have been found, together with piles of human bones. Mr. Bliss requested me not to write much for publication until he has made his report. He has a firman from the Government for ten years, and there is every reason to expect interesting discoveries, of which I shall (D.V.) advise you often from time to time. Hundreds are visiting this interesting place every day.

The clothing and bedding, which you are sending, will be of immense value to the colony, which we hope to fit out for Bashan. At present, the colonists are what may be called naked, but fortunately the weather is warm, and there is no suffering.

Dr. D. Arbela and his dear wife are greatly interested in *all* that you and your brethren are doing for the poor Jews. I have been astonished of late to find how many Jews there are who believe in Christ

as their Messiah. They fear to say anything about it to the world (as they have no faith in the present so-called Christian systems) and do not wish to be identified with them. The *infidel* Jews are all working for money. We know it is said they will be purged and refined. (Zech. 13 ix., Mal. 3 iii.) Who can stand this? I hope to be one of that number if I shall be found worthy. I have never yet felt able to judge myself. I think He will do this in righteousness.

May the Blessed Lord keep us and bless you for your love for Israel.

A. E. DAVIS.

THE SIGNS OF THE TIMES.

“THE SEA AND THE WAVES ROARING”—
ASSASSINATION OF PRESIDENT CARNOT—
POPULAR OUTBREAKS IN AMERICA—THE
EUROPEAN POLITICAL SITUATION.

The month has been marked by some terrible outbreaks of that underground democratic force whose threatening activity is the peculiar characteristic of our century — as prognosticated by Christ under the figure of the sea and waves roaring. Foremost is the assassination of the President of the French Republic by an emissary of the Anarchist conspiracy, in revenge for the death of Vailant and others, whose execution warrants were signed by the President. The assassination was performed in the streets of Lyons, almost in the open light of day, during a pageant, of which the President, as a visitor to the city, was the subject. He was riding in his carriage, amid the huzzas of applauding crowds, and in the midst of triumphal illuminations and decorations, when a man leaped from the crowd, and putting his foot on the carriage step, plunged a dagger in the President's abdomen. The event filled France with indignation, and has led to the passing of a law, which the *Daily News* characterises as “one of the most drastic pieces of social legislation of all countries and all times. It almost forbids people to think Anarchy; it certainly forbids them to mention it in a private letter. It tries offenders without a jury, and, on conviction sends them to solitary confinement, and possibly to Cayenne. It makes it penal to assist or shelter Anarchists, or to distribute their literature or pamphlets. Even reports of Anarchist trials in the newspapers are prohibited.”

The assassination, about the same time, of a prominent politician and newspaper editor in Italy, who had spoken and written against Anarchism, has added to the public alarm—especially following closely as it does an attempt on the life of Crispi—the Prime Minister of the country. Italy also has passed a severe law against the Anarchists.

POPULAR OUTBREAKS IN AMERICA.

Alongside the terror-inspiring doings of the Anarchists have been exhibited the no less terror-inspiring deeds of wholesale violence committed by the mob on the other side of the Atlantic, Chicago, so lately the cynosure of an admiring world, has been the principal centre of tumult. To understand how it came about, we have to realise that the trades in the United States, are not only organised into separate societies for self-defence: but all the societies are federated into a union, under arrangements which bind them to obey a central executive, headed up in a “master workman.” The object of this union is to enable them to act in concert, or to roar in one big wave all at once. And the object of the roar is to bring the power of the whole to bear in defence of any of the parts that may be wronged. Now it recently came to pass that the makers of Pullman's cars thought themselves wronged in being asked to submit to a lower wage. Their employers said that the business was being carried on at a loss; and that there must be reduction of wages. The workmen said that the employers must economise on something else, and not on the wages of the workmen, and that the workmen would not submit. So the workmen struck work, and then the executive of the workmen's union ordered all other kinds of railway workmen to strike at the same time—which many thousands did. The result was a paralysis of the railway service of the country. But this was not the worst. Thousands of men, thrown idle in Chicago, began to be mischievous. They overturned carriages and wagons; they tore up rails; they helped themselves to the eatables they found in arrested goods trains. They went further than that, and set fire to the carriage and timber yards of the railway companies. From this, they got to setting fire to railway buildings; and then to buildings of all kinds. When the firemen rushed with their fire-engines to put the fires out, the mob assailed them with brickbats and other missiles. The police tried to disperse them, but were overpowered by the numbers and violence of the mob. Then the militia were sent for, but fared no better. The mob began to use fire-arms, and there were street-fightings, in which the militia got the worst of it. The fact is, the mayor of the town was elected by the working men, and was afraid to do anything that would displease them. The mischief spread from Chicago to other places. Trains were everywhere stopped. In some places, they were sent off the rails by malice, and sent plunging over embankments and into rivers, to the destruction of life and property. In San Francisco and Sacramento, the people sympathised with the strikers, and helped to wreck the property of the railway companies. Things were getting to a threatening pass when

President Cleveland interfered, and ordered Federal troops to interfere for the restoration of order. Then there was this curious spectacle: the Mayor of Chicago and the Governor of the State, to which that city belongs, protesting against the President interfering, and declaring (1), that they were able to deal with the disorder themselves, and (2) that the President was going beyond his powers in taking part in the administration of single State affairs. However, the President, having both law and the opinion of the country on his side, was firm, and ordered up troops for the protection of trains and the repression of popular violence. Slowly the turmoil subsided, but not before it did incalculable mischief to private property, and to the trade and confidence of the country.

The following extracts from the telegrams will illustrate

THE STATE OF AFFAIRS.

"Large bodies of strikers have been actively engaged all the evening in setting fire to railroad and other property, and flames have been seen to break out at a score of points in the southern half of the city.

"Hundreds of railway cars and an immense amount of merchandise have been burned, and the glare in the sky shows that the work of destruction continues. Little water is obtainable in the burning district. The fires are confined principally to railroad property. Early in the evening an outbreak occurred in the Panhandle yards, which extends from Fifty-fifth to Sixty-third Street, and they were soon a mass of flames. Probably more than a thousand cars have been burned. The Panhandle Station in Sixty-third Street is destroyed, and the Grand Trunk yards at Elston are a sea of flames. Five hundred box cars are supposed to have been burned, and the flag shanties and other property are in flames. While directing the firemen at this point, Fire Marshal Fitzpatrick was seized by the mob and thrown into a pond. When rescued by the police, he was nearly dead. At Hyde Park, near the World's Fair grounds, forty cars have been burned.

"Intelligence has just been received that the mob have fired the Illinois Central workshops at Burnside. At the stockyards about fifty roughs, a few of whom were railway men, walked from point to point starting fires. The police being helpless to hinder them. Company after company of militia is hurrying to the turbulent district.

"The losses of the railroads are enormous, those of the Panhandle Company alone being estimated at 1,200,000 dollars. Miles of the tracks of the various lines have been ruined by the heat from the fires, and hundreds of switch and signal towers have been destroyed. Engines have been wrecked or disabled, and miles of tangled telegraph wires and poles litter the ground. The mob rifled the contents of a hundred cars before setting fire to them. Reinforcements of regular troops from Leavenworth arrived this evening. Six strikers have been killed in the conflicts during the day. A striker was shot dead

this evening by a woman whose husband he was assaulting.

"Millions of dollars' worth of property had been destroyed the previous night, and the strikers, driven almost to frenzy by the desperate situation, were ready for almost any act of violence. They had also much less fear of the militia than of the regulars, and by jeering and throwing missiles, they dared them to attack them. The point was soon reached where a volley was the only resource, and its discharge was followed by a bayonet charge which scattered the mob like a flock of sheep.

"In Forty-ninth and Loomis Streets to-day a small detachment of militia fired two volleys into a mob of 15,000 people who were throwing stones, bricks, and clubs at the troops. Twenty-five persons were injured, some of them fatally, and the mob scattered in all directions, women and children being trampled under foot in their flight.

"A squad of 36 militiamen, commanded by Lieutenant Reed, reached Forty-seventh Street to-day in charge of a train which had been despatched to repair damage to the line. They were met there by a mob 5,000 strong, who jeered and shouted as the train approached. Burke, the leader of the mob, felled Lieut. Reed with a coupling pin, and the crowd immediately made a rush at the train. The soldiers met the rush with a volley, and, as the rioters still pressed on, had recourse to the bayonet. Burke was killed, but the mob gradually began to prove too strong for the troops, and Lieut. Reed ordered a retreat. The train was backed out of the city under a shower of missiles. On its withdrawal the mob proceeded to tear up the tracks and to wreck the cars, but were eventually dispersed by a large body of armed police."

SPOKANE (Washington State), July 6th.

"A body of a thousand strikers are tearing up the lines on the Northern Pacific Road, and the city is in a turmoil."

PARIS, Sunday night.

Commenting on the strike riots in America, the *Journal des Debats* says:—"Such a formidable movement would not have been started by a simple quarrel between the Pullman operatives and the employers. The general suffering and anxiety in the United States are at the bottom of the present movement. For the last year the business life in this country, which lives amid business, has been in suspense. First there was the anxiety about the repeal of the Sherman Act. Then, when this measure was passed, the country inquired what tariff would take the place of the MacKinley one, found to be too prohibitive. It is still waiting. Everything is in abeyance. Capital lies by. Work is scarce, and discontent is increasing. This discontent is all the more justified, as people well know that the delay is not due to a desire to look carefully into the tariff. Many members of Congress are notoriously corrupted—bought by great manufacturers. Enquiries have been ordered, but the manner in which they are conducted is not calculated to edify the public. Without, like certain pessimists, believing in civil war, we think that the perils of the present strike can hardly be over-rated. One cannot suspend with impunity the life of a great country."

A RUSSIAN COMMENTARY.

A Moscow (Russian) paper says that these popular excesses are the natural outcome of the so-called popular freedom and progress of Western nations, in the vanguard of which is Great Britain. The freedom of the Western Press it describes as one of the accursed corollaries of this progressive popular freedom. The paper boasts that Russia is the only great nation who has foreseen the terrible results now accruing from the concession of unrestrained popular liberties, and she alone knows how to protect her people.

There is no question but that "unrestrained popular liberty" is liable to run into terrible excesses. But if the only alternative is stolid Russian tyranny, then indeed is the world in a woful plight. There is another alternative not yet available, but coming along presently—in which the "rod of iron" will be beautifully blended with the gentleness of morning sunshine and the descending rain on mown grass. But, of course, the scribes of the Press are ignorant or faithless of this prospect, and can only croak according to the motions in the mud around them.

OTHER EARTHQUAKES.

While these social earth-shakings have been going on in the West, there have been physical earthquakes in the East—affecting the house of the sick man. The following statement of particulars appears in the papers:—

CONSTANTINOPLE.

"The earthquake yesterday did far more damage than was at first supposed. The capital has been cut off from telegraphic communication with other places, except by cable, since it occurred. At Prinkipo numerous houses have fallen. At Helki the principal buildings of the Chief Theological College of the Orthodox Church fell down. In Stamboul hundreds of small houses fell in. A number of the bazaars were destroyed, and several portions of the seaward and landward wall. There has been considerable loss of life.

"The public gardens of Pera, the English Embassy garden, and other open spaces were crowded last night with persons who feared to sleep indoors. Nearly all the inhabitants of Prince's Island passed the night outside their houses. There is scarcely a street in the city which does not show signs of the destructive effects of the earthquake, many of the Turkish houses in Stamboul and the suburbs having been completely wrecked, especially in the quarters of Uzuntcharchi and Yenidjami. The Grand Bazaar suffered severely. The vaulted roof of the jewellers' arcade fell in, causing a scene of indescribable panic and confusion, the merchants flying for their lives in all directions, leaving their valuable stock-in-trade scattered about among the debris of the fallen masonry. Many jewellers and passers-by were buried beneath the ruins. It will not be possible to say how many lives have been lost until the debris is cleared away, but it is estimated that about

150 persons must have perished. The earthquake was felt with especial severity at Prince's Isles, in the Sea of Marmora."

THE POLITICAL SITUATION IN EUROPE.

This is ably sketched in a magazine article by Archibald Forbes, which a paper sent by brother Ladson, at the Antipodes, summarizes:—

"France stands at the very apex of her military strength; she has trained her last recruit and prepared her last cartridge, and is as bitter for 'revenge' and for the recovery of her lost provinces as she was when the face of the statue of Strasbourg in the Place de la Concorde was still veiled in crape. Germany, with her crowded battalions and accumulated war treasure, will swing into the line of battle far stronger than when in 1870 Moltke sent along the electric wires the single word which mobilised the armies of the Fatherland. Austria is a mere fascine of wrangling nationalities, and has always been singularly unlucky in war, a circumstance, Mr. Archibald Forbes holds, which is mainly due to the persistent lack of capacity in the higher commands of the Austrian army. No Austrian private carries a field-marshal's baton in his knapsack. All the higher commands are reserved for archdukes. As a fighting machine, however, the Austrian army has at least the faculties of dash and courage in an eminent degree. Italy stands on the verge of mere insolvency, but war, curiously enough, would bring to her a certain sort of financial relief. At the present moment one-half the public revenue of Italy is spent in paying the interest on the public debt, but with the first sound of the rifles it may be assumed that this expenditure would temporarily, at least, cease. Russian generals, according to Mr. Archibald Forbes, are hopelessly unintelligent, Russian contractors are unspeakably corrupt, and Russian soldiers are inexpressibly stupid; but no troops know better how to die. Napoleon said of the Russian private that 'It was not enough to kill him—you had to knock him down afterwards;' and the soldiers of the Czar still keep that quality of stolid and obstinate bravery.

"When the signal for war is given, that is, the two great political leagues which divide Europe betwixt them will launch into battle more than *ten millions* of fighting men, armed with nearly 20,000 guns; equipped, indeed, with weapons which, for range and destructiveness, resemble nothing so much as those with which Milton equipped the fallen angels in the war in Heaven. All the famous battles of history, from Chalons to Waterloo, measured by the size of the armies engaged, were but as the wrangles of children compared with the scale which war will take when next the thunder of cannon is heard in Europe. And the struggle, when it does arrive, will be certainly one of life and death, and the world will need a new political map when it is finished. If the Triple Alliance conquers there will be no longer a French nation, and Russia may shrink to the dimensions she had before Peter the Great commenced his march to the sea. On the other hand, if the Dual Alliance triumphs, then, in the words of Mr. Archibald Forbes, 'Italy will be the wash-pot of France, and over Germany will Russia cast her shoe.'"

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 6th (brethren and sisters only). Tea at 6.30; Meeting at 6.30; to close soon after 9 o'clock. *Suggested Subject*: "Why is suffering appointed as the present lot of the brethren of Christ?"

LECTURING APPOINTMENTS FOR AUGUST.—Brother Roberts—5th, Birmingham; 12th, Northampton; 19th, Birmingham; 26th, Birmingham.

SUNDAY SCHOOL.

5th, Muster for tickets—12th, 2 Samuel iii. (The Death of Abner). *Subject for proof*: "That there is but one God"; *hymns*, pp. 2, 125—19th, 2 Samuel iv. (The death of Ishboeth). *Subject for proof*: "That Jesus Christ is the Son of God"; *hymns*, pp. 3, 111—26th, 2 Samuel v. (The anointing of David). *Subject for proof*: "That the Father is greater than Jesus, the Son of God"; *hymns*, pp. 5, 71.

BIRMINGHAM MISCELLANIES.

Sister F. Betts has removed to Doncaster.

Brother and sister John Shuttleworth have removed to Lincoln.

On Monday, July 9th, brother Wiggett lectured in Cromwell Street Board School on "A Zealous Jew."

Brother E. Craddock has come to Birmingham from America; and sister Rowall from Chipping Norton.

The quarterly business meeting was held on Thursday, July 5th. It was of a routine but satisfactory character.

Brother E. H. Crompton and sister U. Shelton have been united in marriage; also brother Cookson and sister Sicklemore.

A proposal having been submitted to adopt a Palestine wine from Germany at the breaking of bread, it was resolved that there should be no change in the ("Tent") wine now in use.

On Saturday, July 14th, about 150 of the brethren and sisters went to Henley-in-Arden in connection with the Mutual Improvement Society. A pleasant and profitable afternoon and evening was spent.

There have been visits to Birmingham during the month from brother Weston (Ripley), sister Collyer (Leicester), brother Bedall (Derby), sister Jakeman (Dudley), brother and sister Jebbet (Nuneaton), sister Smith (Matlock), sister Horsley (Liverpool), brother Thorneloe (Northampton), and sister Banks (Stockport).

There having been a considerable increase of late in announcements of a quasi secular character at the interval for fraternal announcements before the breaking of bread, it was resolved at the quarterly meeting that such announcements should in future be

restricted to the Thursday evening meetings, and that those on Sunday should be confined to subjects of a fraternal or spiritual character.

During the month, the local papers in Birmingham announced the death (on Tuesday, June 20th,) of Mr. David King, the Campbellite "evangelist" and editor of the *Ecclesiastical Observer*. This is the gentleman who always tried to neutralise Dr. Thomas's efforts on behalf of the truth in Great Britain. His life is now a memory, and the work he tried to obstruct goes on. Dr. Thomas and he are alike in the dust for the time being. The evolutions of the future will be governed by the strong views of the God of Israel, and not by the watery sentiments of the children of men.

The adjourned meeting of the Sunday school teachers took place on Saturday, June 23, when the system of Sunday school lessons was revised and settled for twelve months. (The desirability of an association of Sunday schools in the truth, which has long been felt by a few, has been brought definitely forward within the last month; and steps are in contemplation to carry the idea into effect, as will be seen from the paper appearing below. A brother undertakes the secretaryship in conjunction with other two brethren, who with him, will form an executive committee. Notes on the lessons will be furnished to the *Christadelphian* from month to month.)

PROPOSED ASSOCIATION OF CHRISTADELPHIAN SUNDAY SCHOOLS.

Several brethren who have had considerable experience in the working of Sunday schools are of opinion that much benefit would be conferred on small and scattered Sunday schools if all schools were formed into an association working by the same rules, studying the same lessons, using the same books, &c. One of them in a special communication on the subject points out that many small schools are deficient in working material and scanty of organisation, and some barely able to exist, and that they would derive valuable aid and stimulus from association and correspondence with others. Even private schools with their six or seven scholars, meeting in the houses of the brethren, might be placed in almost as good a position, so far as effective work is concerned, as the larger schools; while the larger schools, kept alive by busy over-worked brethren and sisters, would gain by having

their necessary working material better adapted to their needs, and made ready for them.

Many things are possible with large numbers that are not possible for the few. "Union is strength." Disunion is weakness. By a joining of interests and concentration of efforts, many desirable results might be achieved, not at present possible.

ADVANTAGES.

For example, a printed calendar of lessons could be supplied at a merely nominal cost to the smallest schools, along with notes on the lessons month by month in the *Christadelphian*. Every school connected with the Association would be at one and the same time studying the same lessons and doing the same work. Under such a system, scholars away from home and attending another Association school, need not lose their marks. All scholars in all schools would be on a level as regards the awarding of marks, earning certificates, reward cards, prizes, &c. One series of examination papers would suffice for every school; and arrangements could be made by which all papers could be examined by one or two brethren, and awarded marks impartially on a common system, and then returned to local secretaries.

A marked advantage of such co-operation would be the saving of money and trouble in the securing of tickets, cards, certificates, and books suitable for rewards for children in the truth, &c. Magic lantern slides on suitable Bible and other subjects would be procurable at a small cost. Class registers and all books and material necessary for school work could also be supplied through the Association on better terms than would be possible for a small school acting by itself.

The question now is, What schools will join the Association? Let the answer be sent to the address below. Suggestions will be welcomed and advice tendered when applied for, for which the experience of brethren connected for many years with the largest schools in the truth, will be available.

Schools everywhere—at home or abroad—no matter how small, should co-operate in this work. A small annual subscription would be necessary to meet associational expenses, say 2s. 6d. for schools under 20 scholars and 5s. for schools over that number.

With such aid as the Association would be able to render, it would be possible to start schools in many cases where now there are none.

The associational year would reckon from midsummer to midsummer. A printed calendar for the year now commencing is being prepared and will be obtainable at 1d. per copy. Each teacher should have a calendar. It sets forth the lessons for the day, the subject for proof, and the hymns to be sung.

All communications on the subject should be addressed to:—

The SECRETARY,
Association of Christadelphian Sunday Schools,
(Care Editor of the *Christadelphian*),
139, Moor Street,
Birmingham.

MOST men are glad when they hear of things going wrong with those who hate them. A righteous man will hail an opportunity of rescue.

"THE WAYS OF A CONVERTED JEW."

In reference to the paragraph under this heading appearing in the *Christadelphian* for June, H. Gensberg writes a letter denying he ever asked or received a collection in connection with any preaching. He says: "I am now out of prison, into which I had been shamefully thrust. Though no doubt you may reply, 'We are not certain of that, as you ought to obey the powers that be,' but I am poor and unable to show to the said powers that Christ's law ought to be obeyed in respect to my private trouble. The charge of leaving my wife and children is false. My wife deliberately and of her own free will took my children away during my absence from home. I was willing to support the children providing I had them under my control, but as for my wife I will not support her, for reasons that are justifiable both in the sight of God and my brethren."

INTELLIGENCE.

Use note paper and write on one side of the paper only.

Do not use large sheets: write with good ink, and write proper names VERY PLAINLY.

All intelligence communications must be in Birmingham by 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.

Brother Pugh reports another addition in the person of THOMAS HOBBS. (65), who, having witnessed a good confession, passed through the waters of baptism on June 22nd. Also a Mr. SHEEN from Merthyr, who was immersed on the same date. Sister Miles, who has been staying in Bristol for some time, has returned to Aberdare.

ASH VALE (SURREY.)

Brother Crowe reports a visit from brother and sister Harrison, of Dorking, and brother Bartlett, of Pontyrhyll. Distributing *Pinger Posts*, casually, the brethren have got into conversation with two or three ministers, and through one friend, who is desirous of putting on the name of Christ, a private debate has been arranged with a gentleman who said he would "knock him all to pieces in a hour."—Bro. Deedman has lost a daughter, and the Vicar of the parish refused to bury her because she had not been sprinkled.

BELFAST.

We have resumed our meetings again in Foresters' Hall, Garfield Chambers, 44, Royal Avenue, which has been vacated by those we had to withdraw from. We have been favoured with a visit from sister Sampson, of London, also brother B. Hughes, of Birmingham, during the month.—ROBERT BAXTER.

BIRMINGHAM.

During the last month the following have obeyed the truth in baptism:—GEORGE WASHINGTON

RICHARDS (17), clerk, of Henley-in-Arden, formerly Church of England; SARAH MESSENGER (17), of the Sunday School, daughter of brother and sister Messenger; NELLIE SWINGWOOD (18), also of the Sunday School, daughter of brother and sisters Swingewood; THOMAS ALLEN (42), formerly Congregationalist, and NELLIE HUMPHRIES SMITH (21), formerly neutral, daughter of brother Henry Smith.

LECTURES:—24th June, "The Nature and History of Faith," (brother Roberts); 1st July, "A New Heaven and a New Earth," (brother Walker); 8th, "The Nature and History of Faith," (a continuation), (brother Roberts); 15th, "Two Worlds," (brother Shuttleworth).

BOURNEMOUTH (WINTON).

Brother Wilkinson reports the obedience of Miss M. WALLIS (42), after an intelligent confession of the Gospel. She was formerly associated with the Adventists. When the whole Truth was presented to her, she said that this was what she had been seeking after for some time. There have been visits from brother and sister Jarvis, of Salisbury, sister Bann, of Portsmouth, brother Birch and sister Bowen, of Birmingham. Brother Jarvis lectured on the first Sunday in July. In a communication, too late for insertion last month, brother Wilkinson reported the removal of sisters Ethel and Eva Parsons to Derby, also visits from sister Shelton (Bedford), sister Birch and sister Randell (Birmingham), brother and sister Fryer (Blossomgrove), also brother and sister Parker from America, with their sister daughter from Springfield, Ohio, U.S.A. A fraternal gathering was held on June 13th, at Kingwood, in the open fields. The day was fine, and a most profitable time was spent in prayer, praise and exhortation.

BRIGHTON.

Brother Pattenden (in isolation here) would be pleased for any brother, or sister, passing this way, or spending their holidays in the neighbourhood, to give him a visit. His address is 38, Shirley Street, near Hove, or West Brighton Station.

BRADFORD.

We are removing at the end of July from Grafton Street to the rooms lately occupied by the Young Men's Christian Association—33, Sunbridge Road—a much larger room and more centrally situated.—E. WILLIAMS.

BRISTOL.

Oddfellows' Hall, Rupert Street, near Christmas Steps.—Sunday mornings at 11; evenings at 6.30.—On June 10th, brother F. G. Jannaway was with us again giving us words of encouragement at the table, in the morning upon the hidden but felt hand of our Heavenly Father in hedging the ways of those who love Him; and in the afternoon publicly proclaiming the truth in answer to the question "What are the special points in the belief of the Christadelphians?"; and again in the evening speaking upon "The end of the world." The two public lectures were given in the Old King

Street Baptist Chapel, where (as reported in June *Christadelphian*), we were not only requested to speak but also provided with an audience. We were informed in "flat-footed" style that the class would not be satisfied unless we fully stated all the "peculiar" points in our faith, which, in the eyes of the world, distinguish us from the chapel and-clergy-loving Christians. The 500 members were longing to hear a declaration of all those things which we believe and which we do not believe. Brother Jannaway consented to specially touch upon the following points in the course of his 30 minutes' address:—The Godhead: the nature of man: the state of the dead: hell and the wicked: heaven and the righteous: the devil and satan: the coming of Christ: the kingdom of God: what must I do to be saved?—What a diet upon which to feed 1,000 souls! the largest audience we have had in Bristol. Brother J. W. Swaish again accompanied brother Jannaway on the rostrum. At three o'clock the address commenced. He had no learned discourse to make, but 14 important subjects to explain; no parables to interpret, nor difficult texts to handle, but definite statements to make that were not hampered by the theological spirit of the age. According to rule, brother Jannaway was pulled up punctually at 3.30 in order to allow the usual 30 minutes for critics and questioners. A large number answered the call of the chairman, some of them being local celebrities hailing from the camps of Socialists, Christians and Democrats. The matter and manner of the address was in every way suitable and adapted to the Berean character, and perhaps this may account for its power to stir up the volcanoes of evil passions. A heavy downpour of sulphurous vapour at the start portended difficulties ahead. Our "reverend" friend came under the suspicion that he was not a lover of peace, in calling the conditions imposed upon critics, "the articles of war." The fury of exasperated opponents gradually raged from the storm to the hurricane of shouting and stamping, and for some time defying the tact of the most experienced chairman (as Mr. J. Moffat Logan is considered to be) in Bristol. When it subsided, brother Jannaway conceded the whole of the remaining time to his would-be destructors, and relying on his closing address of 15 minutes to defeat what Mr. Logan called "their skillful thrusts." Rowdy critics had abused him, and now came his opportunity to quietly stand aside, and watch them frothing over the audience. Brother Jannaway's turn came, and with it an unflinching front against another determined effort to break the point of his replies. It is only fair to report that the temper and taste of a large majority of the audience were being gradually attracted by the fearlessness shown by brother Jannaway in reasoning our belief out of the Scriptures. The following is a sample of the questions shot at him, harmless in themselves, but poisoned with incorrect quotations and vulgar personalities. If the kingdom is to be here how can Christ be preparing mansions there? If there be no life in the grain it will not germinate, hence man is immortal or he could not rise from the grave? If the dead are unconscious, explain the condition of Enoch and Elijah? Does not death-bed experiences lift the veil of the future, showing that there is a spiritual part to man? Am I responsible for my evil thoughts? How was Christ tempted?

Brother Jannaway concluded his closing speech with the remark, "Visions and parables are given for a good purpose, but not to base first principles of truth upon. If the vast eternity is to be yours, you must read and think for yourselves. Ministers are only flesh and blood like us, appointed by men and not by God. "Dare to be a Daniel, dare to stand alone, dare to have a purpose true, and dare to make it known." Mr. Logan promised that after the collection he would sum up and place in contrast our belief with his. He might have truthfully added to it, errors and omissions excepted. "We believe in one God—they in three equal persons in one God. We believe that Christ was the Son of God they that he was not only Son of God, but also God. We believe that the Holy Spirit is an effluence—they, that he is a person equal with the Father and the Son. We believe that the Bible is infallible and equal in all parts—they, not that each part is infallible, but that all the parts together make an infallible whole. We believe that man is a highly-organized animal—they, that man is in very truth a son of God. We believe that at death man is somewhere in an unconscious condition—they, that those who die in the Lord are in Paradise. We believe that Christ will come to the earth and establish his kingdom by the power of the sword—they, that he will come and do it by the gospel. We believe that the essence of the kingdom is material happiness—they, that it is harmony inwardly with the will of God." Some of the brethren thought that it was a clever summing-up by one who is unfamiliar with the doctrines we teach. With the exception of two things (room and roughs), the evening meeting at our Hall was in no way behind that in the afternoon. Brother Jannaway promised that before delivering the lecture he would publicly answer any questions on Bible matters that may be put in writing and handed to the doorkeeper before 6.30. Twenty-two questions were handed in, 10 of which were unavoidably left over for want of time, the remaining 10 occupying 50 minutes to answer. The replies were very concise, but the questions big, such as "Who is the man of sin?" "Explain the different characters in Rev. xx., 2?" The attendance was heart-cheering. The room was packed. Every available standing place was occupied. Even the rostrum was besieged. The lecture, which commenced at 7.40, was curtailed by the questions into a 25 minutes' address.

LECTURES.—May 20th, "How do we pass from death unto life?" (brother G. H. Sargent); 27th, "Universal Salvation" (brother B. Bradley); June 3rd, "Baptism" (brother J. Thomas); 10th, "The End of the World" (brother F. G. Jannaway).—W. MILLS.

CRIMSCOTT.

Brother Mallett reports with sorrow that the Ettington Ecclesia is now no more, owing to the removals reported last month. So few are left, and these living so far apart, they cannot continue to hold the room they have occupied so many years. "We submit to circumstances over which we have no control, knowing that all things are in the hands of God, who cannot err. We humbly say, Thy will be done, and leave Ettington, like Capernaum of old, to meet her fate in the Day of Judgment. Few know the amount of time and labour spent in this place in

proclaiming the Truth, and warning the inhabitants of the judgments that are coming. The scoffers are saying, "Where is the promise of His coming?" But the time is drawing near, and we hope and pray that our labour may be accepted of the Lord in that day. We have on hand some furniture of the room, which might suit some young ecclesia in want of such things—chairs, &c. We shall have to dispose of them by the 29th September next.—Address: JOHN MALLETT, Crimscott, near Ettington, Warwickshire.

DERBY.

Athenaeum Room.—"We rejoice to record that, after witnessing a very intelligent confession of the faith, Miss ELLEN STORER was immersed, on June 29th, and received the right hand of fellowship the following Sunday. The Sunday evening lectures are still attended in an encouraging manner, and we have strong hopes of further good results from our labours, remembering always that to God belongs all the glory, and the praise."

DUDLEY.

Brother Hughes reports the addition of brethren Round and Bennett, who were meeting with the separated brethren. The lectures continue fairly attended. On June 17, brother Taylor, "Is Rome or Jerusalem the Eternal City?" 24th, by brother J. Ford, "The Devil." July 1st, by brother H. Allen, "Paul—His Life Work and Hope." July 8th, by brother W. H. Mosley, "The Resurrection."

DUNFERMLINE (KINGSEAT.)

Brother Livingstone reports that brother Campbell again visited and lectured here on Sunday 1st July, his subject being "The Bible *versus* the Catechism, or Divine Truth against Human Error." "He demonstrated his propositions with such lucid clearness, the scripture teaching concerning God, that one would think the meanest mind in the audience could not fail to understand it."

GOLCAR.

Brother Wild reports a further addition by the obedience of RUTH LIVESEY (27), formerly Church of England who was baptized on May 19th, at the residence of our brother Smith, of Milnsbridge; we now number 12.—G. WILDE.

HEDNESFORD.

During the month of June we had two visits from brother Roberts. Sunday June 3rd. Subject: "The popular doctrine of the immortality of the soul a pagan myth and opposed to Bible teaching." This was advertised in our local newspaper; also by the circulation of handbills, which resulted in a fair audience coming together. For the second visit we secured the public hall (a good-sized room), and were rewarded by a larger audience than on any previous occasion in this district. The date was Thursday evening, June 28th, the subject being "Coming trouble foretold in the Bible." The people were very attentive while the prophetic testimony was exhibited, not only concerning the coming troubles but also the setting up of the Kingdom of God

upon the earth. We have had an addition to our number by the removal of brother and sister Pardoe and sister Heffard from Birmingham, to reside in this district. Other lectures have been as follows:—June 10th, "The restoration of Israel" (brother J. Berry); 17th, "The Gospel" (brother Ryder); 24th, "Angels" (brother Warrender, of Smethwick); July 1st, "Some things hard to be understood" (brother J. Berry); July 8th, "The Saints and their inheritance" (brother Creed, of Birmingham).—M. E. BRASLEY.

HIGH WYCOMBE.

Brother Tilley reports the loss sustained by brother J. Money, of 29, Hughenden Road, High Wycombe, in the death of his wife. After years of severe suffering from cancer on the liver, she died on Monday, July 2nd, and was interred July 4th, in Wycombe Cemetery, Priory Hill, by her friends.

HORBURY.

It gives me much pleasure to report that my son, FRANK T. GRIMES (16), put on the sin-covering name in the appointed way at Leeds on 23rd June, 1894, at the house and by the hands of our brother G. H. Cook, in the presence of several brethren and sisters, one of whom was our aged brother Coghill, of Hull, then on a visit to Leeds, who gave us a brief and edifying exhortation on the promises of God and the obedience He requires from us if we are to find acceptance at the hands of our Lord and Christ when he will shortly appear to gather his saints together unto him.—E. GRIMES.

HUDDERSFIELD.

Brother Hopkinson reports the death of sister Fleming (June 24th). She was a great sufferer, but her faith was strong to the last.

LEAMINGTON.

There was a better attendance at the lectures delivered at Warwick on the 13th and 20th of June than at the preceding ones reported last month. "A Good Time Coming" was the subject on the 13th by brother Taylor (of Birmingham); 20th, "The Gigantic War Preparations of Europe, and the meaning thereof in the Light of the Scriptures;" (by brother E. Challinor, of Birmingham.) We sent an outline of the lecture by brother Challinor to the local paper, and succeeded in getting it inserted. It was headed: "WAR PREPARATIONS," and was three-quarters of a column in length. We are continuing the lectures, and are getting very fair attendances. Several strangers have attended regularly from the first, and appear deeply interested. The following have been the lectures:—June 27th, "Christendom Astray" (brother J. J. Powell, Acoc's Green); July 4th, "If a Man Die Shall He Live Again?" (brother A. H. Horsley, Birmingham).—F. W. WILLITS.

LEEDS.

Wellington Road.—We have to report the death of sister Encell, who died, aged 70 years, on June 28th, and was interred at the Burmantofts Cemetery, on July 1st. Soon we hope the last report of such losses will be sent, and the Master in

our midst again.—On Sunday, July 8th, brother and sister Suggitt, who were visiting Blackpool, along with brother and sister Briggs, of Sowerby Bridge, who were also visiting there, went to see brother and sister Booth, who reside a little distance out of Blackpool. We all broke bread together, and enjoyed remembering him who said to those who followed him, "Do this until I come." Brother Booth, who is getting somewhat feeble (being 75), is always glad to see and talk with those of like faith, and takes a delight in things concerning the day of the Lord's coming again. His address may be useful to those who may visit Blackpool. It is as follows:—West View, Bisphan Hawes, South Shore, Blackpool.

On July 8th, the two Leeds ecclesias met together for united fellowship as is the custom every three months. There was a good company of brethren and sisters present. Brother Pickles gave the exhortations and lectured at night, brother Holdsworth lecturing at Wellington Road.—We have obtained a licence for marriages to be solemnized in the Great George Street meeting room, which may be a convenience for brethren and sisters. The lectures for July were:—1st "There the wicked cease from troubling, there the weary be at rest. Where?" (brother G. B. Suggitt); 8th, "The covenants of promise" (brother J. Holdsworth); 15th, "Not this man, but Barabbas" (brother Geo. Pickles); 22nd, "Rome, Jerusalem, and the Holy City" (brother J. W. Wipenny); 29th, "Zion's glad morning" (brother W. H. Iredale).—G. B. SUGGITT.

St. Great George Street.—Brother Thorp reports the obedience of SUSAN AYRES (20), formerly neutral. She had attended the meetings at Peterborough. The meeting room, 81, Great George Street, is now registered for the solemnization of marriages. The lectures for June have been:—3rd, "Jerusalem, shortly to become the Chief City of the World" (brother Hall); 10th, "To be made like Christ" (brother Smith, Halifax); 17th, "The Rich Man and Lazarus" (brother Wadsworth, Keighley); 24th, "Daniel's Prophecy" (brother Holdsworth).

LIFCESTER.

We are pleased to report an increase to our number by the return of brother and sister Cant from Grant-ham, and sister Clarke from Foleshill. We hope that brother Clarke will shortly be with us also. Sister J. S. Dixon has returned to fellowship after an absence of nine years. Our lectures for the month have been as follows:—June 17th, "Divine Promises versus Human Hopes and Expectations" (brother Weston); 24th, "Baptism" (brother Clarke, of Derby); July 1st, "Rest" (brother Roberts, of Birmingham); 8th, "When Jesus Comes,—" (brother Gamble); 15th, "An Evening with the Prophet Isaiah" (brother Weston).—THOS. W. GAMBLE.

LINCOLN.

Masonic Hall, 10.30 and 6.30.—Brother Harley reports the removal of brother and sister J. Shuttleworth from Birmingham to Lincoln, whereby the Lincoln ecclesia received a welcome addition. The truth continues to receive a good hearing. Lectures for June have been as follows:—June 3rd, "Way I

left the Primitive Methodists and became a Christadelphian" (brother Myhill); 10th, "Death and Life" (brother Hemingray, of Nottingham); 17th, "The Restoration of the Jews: An element of the Gospel" (brother John Harley); 24th, "A Refuge from the Storm" (brother J. King, of Nottingham.)

LIVERPOOL.

As already reported by brother Yearsley for the Tranmere ecclesia, brother Jabez Williams and his wife, who reside on the other side of the Mersey, have decided for greater convenience to meet there instead of in Liverpool. The vacancy caused by their removal has been filled numerically by the transfer to this ecclesia of brother and sister Waterhouse from Sydney (Australia.) Brother E. S. Wollen has left our fellowship, having embraced the doctrine that eternal life will not be bestowed upon any who lived under the Mosaic Dispensation.—HY. COLLENS.—P.S.—"We have just returned (July 14th) from New Brighton, where the Sunday school children have had a pleasant day's outing, accompanied by their teachers and a few of the brethren and sisters."

LLANELLY.

"The little company in this place has decreased through the loss of two faithful brethren, whom necessity has compelled to go elsewhere in search of employment—brother John Thomas to Maesteg; brother William Green to Cardiff. Brother Green's services will be much missed; he was our recording, lecturing and exhorting brother. We are now three brethren and six sisters."

LONDON (NORTH).

Islington Temperance Hall, Church Passage, Upper Street, N. Sundays, 11 a.m. 3 p.m., and 6.30 p.m.; Wednesdays, 8 p.m.—We are pleased to announce another addition to our number in the person of Mr. REYNOLDS, who was baptised on Sunday, the 24th June. Our new brother is the husband of sister Keynolds, whose immersion was reported last month. On Sunday, the 1st July, we held our annual meeting, at which reports were made by various brethren holding offices. The state of the finances was shown to be satisfactory, and serving brethren were elected for the ensuing year. On Saturday, the 7th July, the annual excursion of the Sunday school took place to Rye House, Herts, where a company of close upon 120 spent a very enjoyable day. We were pleased to have the company of several brethren and sisters from the Brixton meeting, besides that of brother and sister Parker and daughter, of Springfield, Ohio, who are on a visit to England.

Brother Owler (of Barnsbury Hall) writes:—"The correction of our figures in the July number requires further rectification. The membership of the ecclesia in Barnsbury Hall never amounted to 175. It was reported in July, 1893, to be 157. During the subsequent nine months, nine removed or died, and eight were added, which left the number almost the same. Of these, 79 have remained in fellowship with us."

LONDON (SOUTH).

Gresham Hall, Gresham Road, Brixton (near Brixton Station). Sundays, 9.45 11 a.m. and 7 p.m.; Thursdays, 8 p.m.—With much pleasure we announce the following cases of obedience to the truth:—On May 17th, ALEXANDER CULLEY (son of sister Culley), and JOSEPH LENG (son of brother and sister Leng, of Weybridge, and brother in the flesh to our brother Charles Leng) on May 29th, ALEXANDER BAYLES (son of our brother and sister Bayles), and Mrs. E. BOTTEN (formerly Baptist, wife of our brother Botten); and on June 12th, IRENE JOSEPHINE BELLAMY (daughter of brother and sister Bellamy). All of the foregoing, with the exception of sister Botten, are ex-scholars of our Sunday school. Let those who patiently labour therein, and who therefore have helped to this result, be encouraged, and join with their parents in thanking our Heavenly Father. We are greatly cheered by the increased attendance at our Sunday evening lectures at Gresham Hall, which during the month of June have been as follow:—June 3rd, "Romanism and Protestantism—both systems astray from the truth—Their uprise foretold—their downfall certain, &c." (brother Lake, of Windsor); 10th, "The Jews: their God: their Book: their Land: their Messiah, &c." (brother F. W. Porter); 17th, "The future of the Earth—Not veiled in mystery—Not destruction—The earth to be delivered from curse and transformed into a delightful abode, &c." (brother F. G. Jannaway); 24th, "The politics of the Bible soon to be put in force throughout the earth, &c." (brother Meakin).—JOSEPH BELLAMY.

Writing again on a later date, brother Bellamy says:—"At our quarterly business meeting held on Thursday evening last, July 12th, the following resolution was passed:—'That in consequence of the stand taken by the Barnsbury Hall meeting in avowing and teaching that unbaptised enlightened rejectors of the Gospel are not amenable to resurrectional judgment, a stand which denies that knowledge is the basis of resurrectional responsibility—the Barnsbury Hall meeting be regarded as out of fellowship; and that any brother or sister fellowshipping that meeting be regarded as infringing Rule 7.—(i.e., Rule 7 in our basis of fellowship).' We cannot find words to express the grief it causes us in having to separate ourselves from brother Andrew and those whom we confidently regard as being led astray by him; we could see no alternative left us in the matter, the more especially as we were given to understand by brother Andrew himself that we must accept his new teaching or cease to walk with him."

Brother F. G. Jannaway writes:—"In the *Frater-nal Visitor* for June, it is reported that four members have left us on account of being 'dissatisfied with the spirit that prevails at Gresham Hall.' The following are the facts: Brother A. Clements was unanimously withdrawn from by our ecclesia over two years ago (April 10th, 1892), at a business meeting, the minutes of which are now before me. 'We are commanded to withdraw from every brother who walks disorderly' (2 Thess. iii. 6). As to brother and sister J. Smith, they left us on Sunday, May 20th, without any intimation whatever. I immediately wrote asking if such were true, and if so, why they had left us. His reply is also now before me, and the very first paragraph

states they were 'unable to accept the theory of inspiration as held by those meeting at Gresham Hall,' and therefore 'have no right to be in fellowship there, unless we could still continue and keep silent on the matter, but such an attitude we consider would not be honest.' Brother Smith added, 'It is a wrench to leave those whom we love, because they are also long for Christ's return. We can and must still esteem them. We must meet with those at Kennington as we did this morning; you will not allow us to meet at Gresham Hall.' The extracts speak for themselves."

MERTHYR.

In order to "lay hold of the hope set before him in the gospel," as well as not to be found among the rejectors of Christ (John xii. 48), THOMAS LABAN SHEEN (38), formerly Baptist, after a good confession of the "things of the kingdom and name of Jesus Christ," was baptised for the remission of sins at Aberdare, on 22nd June, brother Pugh rendering the necessary assistance. Brother Sheen meets with us at Merthyr, where he resides, and where he first heard the joyful sound about four years ago, the last twelve months being devoted to a close Biblical investigation of the strange things brought to his notice, resulting in his obedience as reported. We are now seven in number but like the disciples of old, we would be inclined to ask, "What are they among so many?" did we not know that out of the "many called few are chosen" to so "walk," as to be found at last among the "chosen few" is our "heart's desire and prayer to God." While "sowing beside all waters," we do not like to "cast our pearls before swine;" our sad experience of such efforts has proved the truth of the Master's words, "they turn again and rend you." The "soil" we have to sow upon is so soaked with the wine of the "Mother of Harlots" that the seed of the kingdom has no chance. The truth is denounced as a lie, and those who believe it as infidels; so do "darkness cover the earth and gross darkness the people," while we exclaim, "Oh, that the salvation of Israel were come out of Zion."—S. JONES.

NEWBURY.

The subjects of lectures for July have been as follows:—1st, "The Resurrection of the Dead: marvellous but true, no future life without it" (brother P. E. Davies); 8th, "Thy kingdom come" (brother F. Jones); 15th, "The Day of the Lord" (brother G. H. Lethbridge, London); 22nd, "Paul before Agrippa" (Acts xxvi.); "Items in the Apostle's defence which show that he was no believer in nineteenth century theology" (brother P. E. Davies); 29th, "Where are the dead?" (brother A. J. White, London).

NEWPORT (MON.).

We have been visited recently by brother Captain W. Browne, brother and sister Waite, of Barry, brother James, of Abergavenny, and brother F. Walker, of Bristol, who have broken bread with us. Brethren James and Walker delivered a few words of exhortation, which we appreciated very much. We are looking forward to Bank Holiday, August 6th,

and are hoping to see a goodly number of brethren and sisters present from all parts; they will receive a hearty welcome from us. Our lectures have been as follows:—June 17th, "Is there a Bible test of true Christianity; if so, what is it?" (brother T. J. Cross); 24th, "What must I do to be saved?" (brother E. S. Schofield); July 1st, "The gross inconsistency of the 'Pious' in regard to the Bible" (brother J. Lander); 8th, "The Temple of Ezekiel's Prophecy," illustrated by diagrams (brother W. Collard).—WM. COLLARD.

NOTTINGHAM.

Chaucer Street.—I have pleasure in reporting the obedience to the truth of ELIZABETH KIRK (19), daughter of sister E. A. Kirk, who was immersed on the 2nd July.—S. RICHARDS.

OLDHAM.

I regret having to report our withdrawal from sister Moore and sister Lees for prolonged absence from the table; also that brother Moore ceased to be in fellowship with us some months ago. There are several persons deeply interested in the truth whose obedience we hope shortly to have the pleasure of announcing. Our lectures have been:—June 17th, "Impending Changes in the World's Affairs" (brother J. Clafford); 24th, "The Truth is in Jesus" (brother S. Ormerod); July 1st, "ONE GOD—An Elementary Scriptural Truth, *theoretically* admitted but *practically* denied by all Christendom" (brother J. E. Bamford); 8th, "The Kingdom of God that is to be upon the Earth: its relation to the despised Jew" (brother G. Ross).—J. E. BAMFORD.

PLYMOUTH.

We have nothing to report as regards numerical progress of the truth, but are thankful that we endeavour to the best of our ability to set forth the light of the truth to those who will hear. We are sound on the Responsibility question.—On Sundays, June 17th and July 8th, we had the company of sisters Cumberbatch, Locke, and Kate Jannaway, from the Gresham Hall, London, ecclesia. The lectures for the past month have been:—June 3rd, "The Rich Man and Lazarus" (brother W. Gruitt); 10th, "The Beasts of Daniel 7th chapter" (brother W. Finemore); 17th, "The Gospel" (brother J. Peline); 24th, "The Destiny of the British Empire" (brother A. Sleep).—W. E. GRUITT.

PORTSMOUTH.

Brother Pead reports another addition in the person of AMELIA PAYNE (21), formerly Baptist, who became acquainted with the truth in Newport (Mon.). She was immersed on Thursday, June 28th. Brother Walter Jannaway has been visiting.

SCARBOROUGH.

Kindly intimate that we are still endeavouring to serve the truth at the Friendly Societies' Hall, top of North Street, the other end from the Temperance Hall, which is now a military drill room. I hear that some brethren visiting Scarborough have not been able to find the meeting this season, which is to us a very great disappointment.—G. H. KIDD.

SHEFFIELD.

We are pleased to record the addition, on June 21st, of MARY ELIZABETH WRAGG (19), daughter of brother and sister Wragg; ADA GREGORY (18), daughter of sister Brobson, of Hucknall Torkard (while on a visit here); and on July 2nd, ANNIE WHARF (26) daughter of sister Shotland, who, after good confessions, were baptised into the all-saving name of Christ. Brother and sister Skinner, and brother Percy Skinner, having returned from Meriden, Conn., U.S.A., will meet with us here. We are very grateful to our Heavenly Father for having spared them to come amongst us again. The brethren are warned against having anything to do with brother Matthew Kellam. Reasons will be furnished on communicating with brother H. W. LEAH, 11, Woodstock Road, Machon Bank, Sheffield.

SPALDING.

Brother Jane reports the obedience of EDA BLUNT (17), daughter of brother and sister Blunt, of Cambridge (formerly of Leicester). She was immersed July 7th. With reference to our tea meeting for Bank Holiday, we would remind the brethren and sisters that there will be excursions to Spalding on that day from all parts of the neighbourhood.

TREORKY.

The truth has been proclaimed in the Board Schools at Pentrd Ystrad by the following brethren who have visited us monthly to exhort and edify us:—1st April, brother E. S. Schofield, Newport, two lectures, at 2.30 and 6 p.m.; 6th May, brother J. Thomas, two lectures; 3rd June, brother W. Callard, Newport, two lectures; 1st July, brother George Palmer, Swansea, two lectures. The subjects have all been interesting to ourselves as well as to the stranger, of which there has been a fair attendance.—WM. LANDER.

WARRINGTON.

The baptism by one section of the ecclesia here of a young lady objected to by another (and larger) section, has caused a disagreement which we hope may be composed. We withhold particulars until an effort in that direction has been made.

AUSTRALIA.

BALLARAT.—On May 17th we assisted two more to put on the saving name of Christ by immersion—namely, RICHARD RICHARDS (63), formerly Wesleyan, and his wife, SARAH RICHARDS (55), formerly Church of England—parents of sister M. Tonkin. We still devote our Tuesday evening Bible Class to the consideration of first principles, and our Thursday evenings to the Apocalypse.—J. C. GAMBLE.

CEDAR POCKET, QUEENSLAND.—On the 16th of December last, ANN BUTLER (46), wife of brother Butler, rendered obedience to the truth in being baptized into the name of the Father, and of the Son, and of the Holy Spirit. She was formerly of the Church of England.—On the 14th of February last a very sad accident happened our brother Guard. While descending a ladder in one of the gold mines, the ladder broke, causing him to fall to a great depth

in the cutting, where he lay for two hours before he was missed. His head and his body were un hurt, but his legs were broken, one of them in several places. He was unconscious for a little while; on recovering he took off his belt and fastened it tight round the thigh that was most broken to hold it together and prevent the loss of blood. Some of the broken bone had been forced two or three inches through the flesh. In this state our poor brother was taken to the hospital, where three doctors decided that the case was hopeless, and that therefore it was useless to take off his legs. After sawing off about two inches of the bone and otherwise squaring him up, it was thought best to give him a chance with his two legs. To the surprise of doctors and everybody else our brother now bids fare to stand again upon his feet before very long. Oh, how glad we shall be to see him again in his place at our little meetings. We hope now that our prayers for him are to be answered and our present grief turned to joy.—Brother and sister Reid and brother Alfred Robinson and sister Ruth Weldon, all from Ipswich, are now up here.—As it is impossible for all to get to the Gympie meeting on Sunday morning to break bread, we have a meeting for the purpose at the same time on the Deep Creek as well, at brother Weldon's house. Through the influence of brother Anderson and another farmer or two, who are interested in the truth, we have the use of the new school-room for lecturing, which has recently been built. We use it for the purpose in the afternoon about once in three weeks.—R. WELDON.

FAIRFIELD.—“Sister Jane McLellan, of Paramatta (aged 73), fell asleep on the 24th April, and was buried at Paramatta, many of the brethren and sisters from Sydney being present. Brethren Killip and Bell spoke at the grave. She had only been immersed a few months. It is a great loss to brother McLellan, who is 79 years old, and very deaf. His great comfort is reading. Most of us attended the quarterly fraternal meeting at the Albert Hall, Sydney, and were edified. Brother Killip continues to lecture in Paramatta Park on Sunday afternoon, and we continue the lectures in the evening at the Friendly Societies' Hall, Church Street, Paramatta. Brethren Bell, Bennett and Waite, from the Albert Hall, have been the lecturing brethren. We are glad to see brother and sister Barton again, who have returned from England. We were also pleased to see brother and sister Wylie and brother and sister Davis, from Southampton (England), who came out in the same boat. They met with us two Sunday mornings, and each gave us an address. They have gone to live near the Leichhardt ecclesia, where, I believe, they intend to meet, and there will be work for them to do there.”—F. N. WOOD.

LEICHHARDT.—We are very pleased to inform you of the arrival here, on the 21st April last, of brother and sister Wylie and brother and sister Davies, from Southampton, who have joined in with us for the present; also the arrival of brother and sister Barton, who returned from England on board the same steamer. Our usual Sunday evening lectures are attended by a good number of strangers, who appear to be very interested in the subjects which are, from time to time, put before them, which are as follows:—April 15th, “The world's Saturday night or the end of Gentile Times;” 22nd, “Jehovah's promises to be fulfilled on earth;” 29th,

"Behold the Devil shall cast some of you into prison" (Rev. ii. 10); May 6th, "Why Jesus died;" 13th, "Are we approaching the end of Gentile Times?" We continue to hold our Bible-class meetings, on Wednesday evenings, at brother Hawkins' house. Open-air meetings are held at Leichhardt, on Saturday evenings.—J. D. STROUT.

NEW ZEALAND.

WELLINGTON.—In order to suit the convenience of all brethren and sisters in Wellington, we have removed from Bonecote Street, to a hall, corner of Bank's Terrace, top of Tory Street, where we meet every Lord's Day at 11 a.m. to 6.30 p.m.; also on Thursday evenings at 7.30 for Bible-class. We were recently cheered by the immersion of Mrs. SMITH, the daughter of brother Ward. There are several strangers interested, who we trust may, in due time, fully realize their position and render obedience.

The steady current of our ecclesial life has been broken into by an unexpected attack from the "Rev." John Hosking, a methodist preacher of considerable celebrity, on account of his fame in debate. He has been touring in the North Island on behalf of his church. One of his usual lectures was entitled "Religious Quacks or Worthingtonism: Theosophy and Christadelphianism exposed." We had been apprised of his coming by brother T. Baker, of Woodville, where the "Rev'd." traducer had just been pretty considerably handled by our brother in a two nights' public debate, at which several hundred persons were present. Several of us attended. For an hour-and-a-half the lecturer delivered a tirade on Worthington (a profligate and pious wife-deserter who has a large following) and Theosophy, neither of which interested us. "And now for Christadelphianism," said the lecturer. He then stopped short, looked at the time, and instead of proceeding with his exposure, said: "Well, I must now close as the time has gone," and the meeting concluded. But while the people were dispersing we met the lecturer in the church, and invited him to finish his lecture on the following night, or meet us in public debate. To the latter course he consented, whereupon we wired to Woodville, which is over 100 miles away, for brother Baker to come. Our brother promptly came, and the debate came off in the church before an audience of about 250. The proposition of debate was entitled, "Is a Belief in the Immortality of the Soul Rational and Scriptural?" The attention throughout was remarkably good, and it was evident, from the applause of the audience, that we had many sympathisers. After the debate, it was arranged that brother Baker should give four lectures on four consecutive nights. In spite of rain on two evenings, the lectures were attended by encouraging numbers. The incident has given great stimulus to our ecclesial life. The local brethren have decided on a continuance of Sunday night lectures.—A. LESUEUR.

UNITED STATES.

BOSTON (MASS.)—Brother Rileigh reports the obedience of Mr. SAMUEL N. SILVER (41), pattern

maker, who, on June 3rd, was buried in the waters of baptism. It is four years since brother Silver entered the employ of the firm brother Rileigh works for and received his first introduction to the understanding of the Scriptures. Brother Rileigh also reports the return of the sisters Way (mother and daughter) from Springfield, Ohio. The lectures in Abbotsford Hall, City Square, Charlestown, have been as follows for the month of June:—3rd, "Nebuchadnezzar's Image" (brother C. McLachlan); 10th, "The faith of God's elect" (brother W. J. Smith); 17th, "The Trinity: is it Bible doctrine?" (brother W. J. Smith); 24th, "The destruction of the earth by fire: is it a scriptural doctrine?" (brother C. McLachlan).

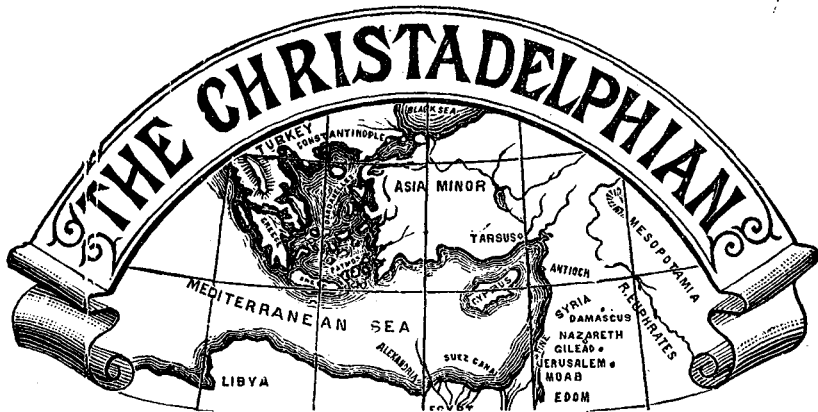
QUINCY (MASS.)—"We are still proclaiming the glad tidings of that Divine Kingdom which is so soon to be established upon this earth. Several are interested. We have been reduced in numbers by the removal of brother and sister Burgess and sister Alice Hubert, who have returned to their home in Jersey (Channel Islands), where they meet with those of like precious faith; also brother E. W. Adams and brother J. B. Cranshaw have gone to live at Marshfield, near brother and sister Holmgren, who were in isolation heretofore, but who now rejoice at having the company of brethren.

Recent lectures have been as follows:—"The age to come" (brother Collins); "A promise made nearly 4,000 years ago soon to be fulfilled" (brother A. Pinel); "Is there to be a resurrection of the dead?" (brother Biggar); "The Kingdom of God in the past, and what became of it" (brother Jos. Mackellar). Hoping that the Lord Jesus will soon appear.—R. J. CRANSHAW.

JERSEY CITY (N.J.)—It gives me pleasure to state that two more have been added to the Name, they having put it on in the manner divinely appointed on June 24th. The immersion took place in Newark, N.J., in the Fairmount Baptist Church, whose officers have treated us most courteously in permitting the use of the church. This work to the glory of God is due very largely to the class at Irvington, N.J., as well as the private effort brought to bear. The names of the newly-begotten children of God are Mr. and Mrs. WOOD, both middle-aged.—C. S. VREDENBURGH.

MERIDEN (CONN.)—Since writing last May, we have had brother Richard Thomas (late of Llanelly, Wales), meet with us to the breaking of bread. He is in isolation where he is (Ansonia, Conn.). Brother and sister Skinner and their family have left us, to return to England (Sheffield). We lose our only speaker in brother J. Skinner, whose efforts in working for the truth have in the main produced our little ecclesia. We continue the breaking of bread and our work for truth, meeting as before at brother Birks', East Main Street.—EDMUND BIRKS.

SPRINGFIELD (OHIO).—"Our little ecclesia is cheered by the obedience of another member of our Bible class. On June 24th KATE M. GROVE (27), formerly Lutheran, after an earnest profession of her faith in the things concerning the kingdom of God and the name of Jesus Christ, was immersed in Lagonda River, and now rejoices with us in the hope of the gospel. Our new sister is the eldest daughter of our brother James J. Grove, who is much cheered at this fruit of the Spirit in his own family. Several others in Springfield are enquiring."—W. H. WOOD.



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

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

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DANIEL'S VISIONS A DIVINE UNVEILING OF THE FUTURE.

BY DR. THOMAS.

(Continued from page 290).

THE different forms which the kingdom of men has assumed since the overthrow of Nineveh are represented in the before-named symbols of the book of Daniel. The metallic image is that Kingdom as it will exist when Gog comes to fall upon the mountains of Israel. If the observer take up a position contemporary with that crisis, and view the Kingdom of Men as it will then have existed from the beginning of its ascendancy over the House of Judah or of David, he will perceive *five* distinct forms; such as the Chaldean, the Medo-Persian, the Macedonian or Grecian, the Roman and the Russian; represented in the order of their enumeration by the gold, the silver, the brass, the iron, and the clay. But all the important characteristics of the Kingdom of Men in relation to the House of David and the saints (the Heirs of the Divine government styled the Kingdom of God) and Judah, could not be exhibited in a compound metallic image of a man: it was, therefore, necessary to introduce other symbols for its elucidation. In the third chapter of Daniel, we are presented with an interesting illustration of the impiety and blasphemy of the Kingdom of Men; of its hostility to the people of the House of

David or the Jews, whether such by nature, or by walking in the steps of the faith of Abraham, or by adoption; of the furnace of affliction through which they would have to pass in rejecting the superstitions of the Kingdom of Men, and in adhering to the truth of God; of their meeting with the Deliverer in their extremity; of the destruction of their tormentors; of their final deliverance; and of the ascription at last of blessing, and honour and glory, and power to the God of Israel by the assembled nations, when God's people shall be promoted to the direction of human affairs, and the Kingdom of Men shall be no more.

Nebuchadnezzar, in referring to his dream, and to the wonderful deliverance of Shadrach, Meshach, and Abednego, and to the Tree-Stump banded with Brass and Iron, styles them "*signs and wonders* that the High God hath wrought towards me." He might well exclaim, "How great are his *signs*! and how mighty are his *wonders*! His Kingdom is an everlasting Kingdom, and his dominion from generation to generation." By the Image-sign, Nebuchadnezzar learned for the first time that the God of Israel was above all gods and kings; and that He intended, notwithstanding the Chaldeo-Babylonish

conquest of Judah, and reduction of their city and temple to ruin, to have a kingdom among the generations of men, which in turn should destroy their kingdom, originally founded by Nimroud.

By the fiery-furnace "wonder" he was taught, that God would deliver his servants that trust in him with a salvation which would make them invulnerable to human power, and fit to possess the kingdom "which shall not be left to other people,"—and, by the sign of the Tree, and the wonder, of which he was the subject in his own person, he learned that the rulers in the Kingdom of Men could not do as they pleased: that those who attained to high places in it (as in his own case) were such as He sets up as the most fitting instruments to work out his own purposes: and that the only kingdom that will be everlasting on earth is His Own, which is to grind to powder and bring to an end all the kingdoms of the Babylonish Confederacy of the Latter Days. These signs and wonders greatly enlightened the mind and subdued the pride of Nebuchadnezzar. He came to know that "*the Heavens do rule;*" or, as Paul expresses it, "The existing powers are subjected to the Deity;"—*ὑπο τοῦ Θεοῦ*; an elliptical expression for *under the Angels of the Deity who do his commandments*. (Heb. ii. 5, 8-10; Psa. ciii. 20).

The fifth chapter informs us how the Chaldean Royalty was finished, and the Kingdom of Men transferred to the Medes and Persians; whose dynasty is represented in the seventh and eighth chapters by a Bear with three Ribs between its teeth, and by a Ram with horns of unequal height. The Medo-Persian Royalty of the Kingdom of Men is represented in the Image by the Breast and the Arms of Silver; and as the Image is to exist complete in the Latter Days, Persia must be a constituent of the dominion represented by it. Persia will, therefore, be certainly confederate with Russia at the overthrow of Gog.

But an interesting announcement was made to Belshatzar, styled by Isaiah "Lucifer, son of the morning," before he fell from heaven to go down to the sides of the pit (Is. xiv. 4, 12, 15). It was, that *his kingdom was numbered*, and, as far as his family was concerned, "finished." It was

relatively finished, not absolutely so; because this finished kingdom was to "be divided, and given to the Medes and Persians." The kingdom was numbered, and his tenure of it likewise. His occupation of the throne as a member of the golden dynasty had been limited to the seventieth year from the first of Nebuchadnezzar's reign (Jer. xxvii. 7; xxv. 12). The seventy years were filled up by Nebuchadnezzar's reign of forty-four years; Evil-Merodach's, of two years; Usurpers, of four years and nine months; and Belshatzar's, grandson of Nebuchadnezzar, of nineteen years and three months. The Scripture takes no notice of the usurpers; I have therefore divided the twenty-six years remaining after the death of Nebuchadnezzar in the thirty-seventh of Jehoiachin's captivity, between Evil-Merodach and Belshatzar in my chronology of the end of Eureka II.

But the Kingdom of Men, which passed from the golden into the silver constitution of the empire, had been numbered, as well as the duration of its Chaldean dynasty. Nebuchadnezzar was not only informed that the Kingdom of Men should fight its last battle with the Kingdom of God "*in the latter days,*" but a sign and a wonder were given him by which he might know *how far remote from his times* those appointed days should be. The decree of the Watchers concerning the duration of the kingdom, or Banded Stump, is, "*Let seven times pass over him.*" When these *seven times* should approach their termination, the latter days of the Kingdom of Men would have arrived; and with them the time for the final overthrow of it by "THE STONE cut out of the mountain which was not in hands."

(To be continued).

A LITTLE mutton goes a long way with some people. All the more reason why they should have it occasionally.

THE DEEP OCEAN.—Apparently the Pacific is no longer to hold the position of the deepest ocean of the world. A sounding in the South Atlantic has given 7,706 fathoms, or nearly nine miles. The pressure of such profound depths is enormous, and the consequent friction on the sounding line causes it to run out very slowly. There are different forms of deep-sea sounding machines, nearly all of which are contrived to release the sinkers on touching bottom, to save the difficult work of hauling them up again.

THE LAW OF MOSES

AS A RULE OF NATIONAL AND INDIVIDUAL LIFE AND THE ENIGMATICAL
ENUNCIATION OF DIVINE PRINCIPLES AND PURPOSES.

CHAPTER III.—AT SINAI.

IT was fitting that there should be due preparation for the stupendous event of an audible address from the mouth of Almighty God (personated by an angel—Acts ii. 38; Heb. ii. 2) to a mustered nation at the foot of Mount Sinai. There had been a measure of preparation in all that filled up the interval since the selection of Abraham and the appointment of circumcision as the token of the covenant and the condition of their choice. Their deep affliction in Egypt, following the pure prosperity of Joseph's time (like the seven years of famine after a similar period of great plenty), prepared them to give themselves up willingly into the hands of the deliverer when he appeared. And the observance of the Passover in anticipation of the last and most crushing plague on the eve of their departure from "the iron furnace of their affliction, even Egypt" (Deut. iv. 20), enabled them to feel they were under the protection of the God of their fathers. (*Circumcision and the Passover, preceding the law, were afterwards incorporated in the law, and will most naturally engage our attention when we meet them there*). But now they were actually to "meet with God" (Ex. xix. 17). So they were commanded to "be ready against the third day; for on the third day the Lord will (not only speak but) come down in the sight of all the people upon Mount Sinai." They were to "wash their clothes," and abstain from the common defilements of domestic life, and to keep at a respectful distance from the mount at whose base they were encamped. The terrible penalty of death was attached to non-compliance.

The people were entirely compliant; and on the morning of the third day, there were awful tokens of the promised interview between God and a nation. The top of the mountain was concealed in dense cloud, intermittently illuminated by the play of lightning. From the cloud ascended thick volumes of smoke as from a furnace. Roars of thunders pealed forth at intervals, the earth trembled under their feet. In the

midst of all these terror-inspiring manifestations, the steady strident sound of a loud trumpet note was heard from the summit, "sounding long and waxing louder and louder." On a sudden the tumult ceased, and in the silence, "the Lord spake unto all the assembly out of the midst of the fire and the cloud and the thick darkness WITH A GREAT VOICE" (Deut. v. 22). The whole assembly heard the pealing words which filled the air to the following effect:—

"I am the Lord thy God which have brought thee out of the land of Egypt out of the house of bondage. Thou shalt have no other gods before me.

Thou shalt not make unto thee any graven image or any likeness of any thing that is in the heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them nor serve them, for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and shewing mercy unto thousands of them that love me and keep my commandments.

Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh His name in vain.

Remember the sabbath day to keep it holy. Six days shalt thou labour and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day. Wherefore the Lord blessed the sabbath day and hallowed it.

Honour thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.

Thou shalt not kill.
 Thou shalt not commit adultery.
 Thou shalt not steal.
 Thou shalt not bear false witness against thy neighbour.
 Thou shalt not covet thy neighbour's house : thou shalt not covet thy neighbour's wife, nor his manservant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbours.

Moses, in rehearsing these impressive circumstances forty years afterwards, says the Lord spoke these words "with a great voice, and *he added no more*" (Deut. v. 22). This cannot mean that he added no commandments after the ten commandments, for he immediately proceeds to narrate that the ten commandments having been delivered, the Lord ordered Israel to their tents, and said to Moses, "But as for thee, stand thou here by me, and I will speak unto thee *all the commandments, and the statutes, and the judgments which thou shalt teach them*" (Deut. v. 30, 31). It means, then, that the voice that proclaimed the ten commandments stopped abruptly at the prohibition of covetousness. Nothing was added to the oral delivery from the mount, tapering off—no peroration—no gradual and ornamental finish, as there had been no exordium or appropriate introduction—no rounded periods—none of the mere arts of rhetoric : nothing beyond solemn substance and meaning. There must have been something very impressive in this sudden cessation of "the great voice," as there was in its sudden commencement in the pause after the terrific overture. The whole method of their communication seems to mark off the ten "words" or commandments with a special emphasis, as possessing a peculiar and leading importance : for not only were they rehearsed in the hearing of the whole assembly but immediately afterwards, as Moses records, "the Lord wrote them in two tables of stone and delivered them unto him" for special preservation.

It is customary to speak of these ten commandments as "the moral law." This is an objectionable description on two grounds : it takes for granted a false theory of "morality," and it ignores the divine estimate and description of the ten commandments.

The false assumption of human philosophy is that "the moral law" is as natural and spontaneous a thing as the physical laws of the universe. It is assumed that the ten commandments are as natural as the law that you must have air to breathe and food to eat before you can live, and that their obligation arises from the constitution of things, and not from their having been enjoined by divine authority. The "moral law" is thus thought of as a part of nature, and not as the appointment of God. This view will upon study be found a fallacy, and like all fallacies, it works confusion in the applications of knowledge. If the so-called moral law were an element in the nature of things, it would be found asserting itself like the law of gravitation or the law of eating and drinking. Instead of that, man left to himself is an ignorant savage, who kills and steals with as little scruple as a lion or a tiger. He has no idea of wrong in these acts. He never exhibits the conception of moral restraint till the idea has been introduced to him by some process of instruction. Even Paul (in Rom. ii. 12-15), where he is supposed to sanction the idea of an instinctive sense of right and wrong among "the Gentiles which have not the law," recognises that men are only "a law unto themselves," and "do by nature the things contained in the law," when "the work of the law" has been "*written in their hearts*" (see verse 15). It is very few Gentiles who have been the subject of this operation. His testimony of the world in general harmonises with experience to this day, that "the carnal mind is enmity against God, and is not subject to the law of God" (Rom. viii. 7), and that the Gentiles unilluminated "walk in the vanity of their mind, having the understanding darkened, and are without God and have no hope" (Eph. iv. 18 ; ii. 12). Those who had had "the work of the law written in their hearts" had had it so written by the pen-
 ministration of the Spirit of God by the instrumentality of the apostles, as Paul says : "Written not with ink but with the spirit of the living God ; not in tables of stone, but in fleshy tables of the heart" (2 Cor. iii. 8). These were "the Gentiles" of whom Paul writes in Rom. ii. The rest he speaks of as "other Gentiles who walk in the vanity of their minds" (Eph. iv. 18).

If the ten commandments were the moral law, and the moral law were "a law of nature," killing could never be right, whereas the killing of the Canaanites became Israel's duty (Deut. xx. 15-17), and the killing of the Amalekites, Saul's duty, for failure in which Saul was ejected from the kingship (1 Sam. xv. 3, 23). It is the wrong view of the subject that creates what are called "the moral difficulties of the Old Testament." People holding it read of the slaughter of the Canaanites and many other things with a shock which there is no ground for at all. Duty is the obedience of the commandments of God, and not the following of a supposed natural bias. Natural bias may be whim and darkness. The keeping of the commandments of God is the following of the light, whatever the commandments are. He makes alive and has a right to kill, and when he says "Kill," it is wickedness to refrain. The slaughter of the wicked Canaanites was by the order of God, and became an act of righteousness. So with all the other so-called "difficulties." They are difficulties that vanish with a right understanding.

The ten commandments are only to be rightly estimated by God's own description of them. He calls them (Ex. xix. 5) "My covenant." Moses says: "He wrote upon the tables *the words of the covenant*, THE TEN COMMANDMENTS" (Ex. xxxiv. 28). Also in his rehearsal to Israel on the plains of Moab, at the end of the forty years, he said: "The Lord spake unto you out of the midst of the fire. . . . And He declared unto you *His covenant*, EVEN TEN COMMANDMENTS, and He wrote them upon two tables of stone." The rest of the law is treated as an appendix to these: "And he commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it" (Deut. iv. 13, 14). The "sanctuary" and "ordinances of divine service," prescribed in what is called the ritual and ceremonial law, in its detail, are scripturally treated as mere appurtenances and amplifications of "the first covenant" promulgated from Sinai in the ten commandments (Heb. ix. 1). Of the allegorical significances contained in these, it will be our duty to enquire by-and-by.

The Mosaic view of the ten command-

ments as God's covenant with Israel agrees with the historical allusions they contain, and with the fact that they were addressed exclusively to Israel. A "moral law," in the sense of modern parlance, would be as much the concern of the Chinese and the Babylonians as of the Jews: it would be of universal application—and it would not start off with a circumstance so local and historical as the Exodus, which is the substance of the first commandment and the basis of the other nine: "I am the Lord thy God, *which have brought thee out of the land of Egypt.*" It is, in fact, unsuitable and unjust to the subject to regard the ten commandments in any other light than that in which the Mosaic record exhibits them: namely, as a speech from God to Israel, defining the leading maxims on the basis of their consent to which, He would choose them as His people: "Ye have seen that I have talked with you from heaven." "Now, therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people, for all the earth is Mine" (Ex. xix. 22-3-6).

This view is also in accord with the undoubted and otherwise extraordinary declaration of the New Testament that this covenant, "written and engraven on stones," has been *done away*. Paul calls it "the ministration of death, written and engraven on stones," because a curse was pronounced on everyone that should infringe any of its enactments (Deut. xxvii. 26). James's application of this curse is so stringent as to make a man an offender against all who transgressed one of the commandments. His argument is (Jas. ii. 10): "Whosoever shall keep the whole law and yet offend in one point is guilty of all: for He that said, Do not commit adultery, said also, Do not kill. Now, if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." Because, therefore, the Mosaic law condemned to death those who should disobey any of the ten commandments, or their engrafted corollaries, and because no man was capable of a spotless obedience (save Christ), they were in their totality a "ministration of death, written and engraven on stones"; and had they continued in force against men, their condemnation would

have been inevitable and their salvation impossible. Consequently, it was necessary that they should be "done away," as Paul three times expresses it in 2 Cor. iii. 7-14; or "taken out of the way," as he has it in Col. ii. 14—not taken out of the way, in the sense of being abandoned as a rule of acceptable behaviour before God, but taken out of the way in the sense of Christ discharging their whole claims in every sense and then dying under the curse of the law of which they formed the kernel or foundation—a law which in another clause enacted "Cursed is he that hangeth on a tree," and therefore cursed Jesus who so hung: as Paul declares, "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree" (Gal. iii. 13). When Christ rose after thus bearing the curse of the law, the law had expended its cursing power on him, and was therefore "taken out of the way" in him, so that all who put on his name and came under his authority in faith and baptism were "free from that law." This is Paul's argument in Rom. vii. 1-4, to which the reader is referred. The pith of it is in the assertion of verse 4, "Ye are become *dead to the law by the body of Christ* that ye should be married to another, even to him who is raised from the dead" . . . and in the further statement in verse 6, "We are *delivered from the law*, that (law) being dead wherein we were held." Therefore, as he says in Rom. vi. 14, and substantially in Gal. iv. (the whole chapter), "Ye are not under the law, but under grace" (or favour), being recipients of the kindness of God in the forgiveness of sins for Christ's sake, and participating jointly with Christ in the heirship of the good things wrought out by the righteousness of Christ.

But though the covenant of Sinai is thus "done away in Christ," it is not done away in the sense of abolishing the excellent rules of action which that covenant enjoined. The new law in Christ, which believers come under, revives them in a stronger and more efficient form. Paul is very clear on this point, in which he is supported by the highest demands of reason. He enquires "Shall we sin (that is, shall we do the things that the law forbids), because we are not under the law but under grace?" (Rom. vi. 15.) He meets the suggestion with an emphatic "God forbid."

"Being made free from sin, ye became the *servants of righteousness*" (verse 18). The new form of God's wisdom in Christ is that "the righteousness of the law might be fulfilled in us, *who walk not after the flesh, but after the spirit*" (Rom. viii. 4). The meaning of this is practical, and not mystical and ceremonial as some people make it. Paul interprets for us thus: "Love one another, for *he that loveth another hath fulfilled the law*; FOR THIS (the ten commandments), Thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, thou shalt not covet:—and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. *Love worketh no ill to his neighbour*: THEREFORE *love is the fulfilling of the law*" (Rom. xiii. 8-10.)

The position of the matter is therefore perfectly clear. The law, so excellent in itself, would have given life, if men had been able to keep it, as Christ and Paul unitedly declare (Luke x. 25-28; Rom. vii. 10), but because they were unable to keep it in the absolute perfection required, it condemned them, and stopped every boasting mouth, and made all the world guilty before God (Rom. iii. 19), establishing such a situation that if salvation was to come, it could only come by the kindness of God, in the particular form he might appoint, which indeed was the result aimed at, as Paul declares in Rom. v. 20-21. The law was unable to confer life because men were unable through weakness to keep it; it became instead a cause of death (Rom. vii. 10, viii. 3; Gal. iii. 21). Salvation, therefore, could not come by the works of the law, but had to come in another way, namely, by forgiveness through grace (or favour); but not unconditional forgiveness. Through Christ forgiveness was preached and offered: that is, "By him, *all that believed* were to be justified from all things from which they could not be justified by the Law of Moses" (Acts xiv. 38).

When we say "through Christ," we bring into view the fact that the law has been made operative in him. He was "made under the law" (Gal. iv. 4), to which he was obedient in all things; and for his obedience "even unto death" he became "the end

of the law for righteousness to every one that believeth" (Rom. x. 4). Thus the law was made effectual through Christ. The law was not a failure; God's word never "returns to Him void." It accomplished its mission in two directions. It condemned Israel, who were disobedient—every man of them, more or less—"stopping every mouth," and it bestowed its blessing on Christ, who "magnified the law and made it honourable" (Isaiah xlii. 21). The mode of his death brought him under its curse, but without the surrender of his righteousness, since his submission to that mode of death was in itself an act of obedience. It was necessary that he should bear its curse away "to redeem them that were under the law." It was therefore necessary it should come upon him, yet that it should come righteously, that all the ways of God might be consistent one with another.

The law was a rule of procedure towards mortal men. It ceased to be a rule of procedure towards Christ when he died and rose again. As a rule of procedure towards all others, it could only condemn them, because they are all transgressors. Therefore, righteousness for transgressors in the sense of forgiveness unto life eternal cannot come by the law. This was Paul's great contention against the Judaism of his day. His argument is drawn to a focus in the statement of Gal. ii. 21, "If righteousness come by the law, then is Christ dead in vain." But he has not died in vain. He died to declare the righteousness of God as the ground of invitation for sinners to receive forgiveness. He died to remove the old covenant as a rule of procedure towards men.

The ten commandments are no longer a rule of procedure towards them. They are done away with, with the reservations already indicated; done away as a ground of title to life eternal, but not done away as illustrating to us the will of God as to what men ought to be. All men who walk obediently in Christ walk according to these most excellent rules.

The "learned" of this world misconceive the subject altogether. While they truly recognise the limited or tribal character of the Sinaitic enunciation, they draw wrong conclusions from it through the effects of a wrong theory in another direction. They

assume that all men are immortal, and on a footing of equal acceptability to God, and that therefore a system like the Mosaic system, which limited its proposals to a particular nation, and ignored the rest of mankind, must have had a human origin. The argument really turns the other way: that the Mosaic limitations being divine are a confutation of popular views as to the nature and position of the human race.

The ten commandments as the authentic formulation of divine will concerning the deportment of individual man are of unspeakable moment. They embody the fundamental principles that regulate human life.

YOU never get near to some people till you have either quarrelled or eaten with them,

ALL men know the difference between goodness and badness in others even if they fail to distinguish the one from the other in themselves.

THE bag of gold round a man's neck and throw him in the river. Such is practically the position with most men in life who have means. They cannot swim for the mental load of mammon. They sink in the stream as seen from the divine point of view.

EGYPT BIDDING FOR EMIGRANTS.—An advertisement appears in the papers setting forth that splendid lands can be now had on most favourable terms adjoining Ramleh, near Alexandria, in Egypt, of the finest quality, well drained, and irrigated by gravitation water from the Nile. Reached by roads, railways and canal, near the sea, and a ready market for live stock, vegetables, fruit and all agricultural crops. Instead of total expatriation and the hard drudgery of farm labour, which is too often the lot of the colonist, there will be found in Egypt a healthy and enjoyable climate, specially suitable for invalids, only six days from England, abundant cheap labour. Full particulars will be given on application to Mr. John Wade, Secretary of the Aboukir Company, Limited, 134, Palmerston Buildings, Bishopsgate Street, London, E.C.

THE CONFESSION OF FAITH.—"The Confession is not an authoritative record of revealed truth. It is, emphatically, not a record of objective truth at all. It is only an authentic exposition of what certain divines in the year 1643 believed to be the true interpretation of Scripture teachings. It has, in this view, only an antiquarian value, but is of no little interest to those who desire to trace the progress of the human mind and watch the development of doctrinal systems. Authority, however, over the churches of the present day it has none. 'The great charm,' says Dr. Taylor, 'of the Confession is that it is an exact photograph of the theological opinion of the period.' The Free Church has grown out of it now, and her members can soar on a free wing into the boundless expanse of religious speculation, and look down with grateful complacency on the creed of their fathers which they have left behind.—M. D. D.

SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN
ECCLESIA, No. 257.

"Exhort one another."—PAUL.

WHAT an extraordinary thing the truth is! What other thing on earth is there that would stand such constant handling without wearing out? Here we are, after many years, speaking of it Sunday after Sunday, still talking of it one to another, without any loss of interest. Its power to comfort, to purify, to make strong in the battle of life—abates not in the least from year to year. It is perennial—inexhaustible. It suits all weather and all circumstances. The bright sunshine that streams in at the window on this midsummer morning does not eclipse or dim it. The dark and cold of winter, which we have often seen, when it seems difficult to live, only increases its glory. It is the moderating and sweetening element in prosperity, such as David was permitted at last to see: it is the soothing and sustaining power in the dark hours of affliction.

Is there anything like it among all the busy occupations and schemes, and pursuits, and affections of men? We see many activities among them: in the upper walks of life, they are absorbingly busy, either in politics, business, fame, art, or pleasure: do any of these endure the constant handling which we find the truth can stand? There is but one answer, and it is the answer supplied in the words of Peter: "The glory of man is as the flower of the field." Flowers don't last. They bloom in great beauty and fragrance for a season, and then they disappear: politics are a weariness and a vexation after the novelty and glory have worn off. Men want to get out of them in broken health after the first few years. Business becomes a spiritless drudgery; and even when its highest prizes are secured, and the successful competitor retires upon the fruits of his labour, it is only to find that life is a burden when the activities of business life are withdrawn. Fame is a mocking mirage whose pursuit is a consuming fever: art is but a hobby based upon too limited an action of the mind to give permanent satisfaction. As for "pleasure," no flower

withers so soon, no impostor cheats more thoroughly, no enemy wounds more fatally.

In contrast with all these, Peter declared that "while all flesh is grass, and the glory of man as the flower of the field," *"the word of the Lord endureth for ever."* The statement is true in all senses, and it is of the utmost benefit to us to see its truth. Its highest truth we instinctively recognise, namely, that while human nature is a vanishing form of life, the creative energy of which it is a blossom, is eternal: also that while the highest good attainable in the present life is transient, the life offered in the Word of God is perfect, and will endure for ever. But it is true in the experience of mortal life—that while everything else dies in our hands as the years roll on, the Word of the Lord remains an ever-living treasure whose preciousness only increases with the efflux of our vain life. This is inevitable from the nature of it. It appeals to the highest needs and capacities of man. It gives us God and we need him, whether in our first ignorance we know it or not. It gives us a Mediator, who is essential to us, for without a Mediator, we cannot come into relations of friendship with the upholder of heaven and earth. It gives us hope, and without hope the human mind cannot develop to the full beauty of which it is now capable. We need the infinite and everlasting light of hope on the horizon, and this the gospel alone gives us. It gives us a standard of duty, without which man is as a rudderless ship in the ocean currents of inclination and whim. It imposes on us the constant obligation to be worshipful of God and mindful of man. It requires prayer without ceasing and well-doing without weariness at our hands. It commands us with a daily monition to "Love the Lord with all our heart and our neighbour as ourselves." It asks us to forsake folly and to seek understanding with industry. For these reasons, it touches the perennial springs of human mentality, and explains the wonderful fact before us, that we can go on reading and talking about the truth all the year round,

year after year, without the weariness and sense of satiety that belongs to every other form of human activity.

How good it would be to see the whole world in this beneficent line of action. We have been singing the well-known psalm, "All people that on earth do dwell, sing to the Lord with cheerful voice." This is not only a divine adjuration to mankind, but a divine adumbration of what is coming. If we sang it merely as a piece of advice to the world, it would be a vain exercise. We might as well whistle to the wind. "All people that on earth do dwell" have no mind to sing to the Lord at all. They are in Pharaoh's mood: "Who is the Lord that I should obey him?" They are like Belshazzar: they are not aware that their very power to breathe, upon which all else depends, is in the hand of God. They are like those of whom Job speaks: "They say unto God, depart from us: we desire not the knowledge of thy ways." But, nevertheless, "God hath appointed a day," in which there will be a great change. God hath decreed: "Unto me every knee shall bend and every tongue confess." His appointments and his decrees stand fast. They cannot be set aside. His words shall not return unaccomplished. Whatever men think or do, the purposes of God will be fulfilled in their due season. "I, the Lord, will hasten it in his time." It is well to plant this fact deeply in our hearts—that the effectuation of the purposes of God in no way depends on us. It is with the spiritual sun as with the natural. The sun will rise without our co-operation. We go to sleep and are wrapped in the unconsciousness of helpless slumber, but the machinery of this mighty universe rests not a moment. At the due moment—(to a second by the watch), the morning's sun will show on the horizon whether we are awake or asleep. If we die, it will make no difference. We cannot help and we cannot hinder the ways of God. God exists without us. Christ lives whether we think he does or not. He will come again, whether we are believing or unbelieving. The times of the Gentiles will end, whatever schemes they may have in hand for their continuance, or whatever steps they may take to carry them out. "The God of heaven shall set up a kingdom," however extensively republicans may organise or anarchists plot. They shall all of them—

republics and monarchies—be "broken to pieces like a potter's vessel," however skilfully they may strengthen themselves with formidable rifled artillery, iron-plated battle-ships, destructive torpedoes, or bullet-proof coats. "Many are the counsels of a man's heart; but the purpose of the Lord, that shall stand." "The Lord of hosts hath purposed to stain the pride of all glory, and to bring unto contempt all the honourable of the earth"—"to bring down the high looks of man." "The day of the Lord shall be upon everyone that is proud and lofty, and upon everyone that is lifted up . . . the loftiness of man shall be bowed down and the haughtiness of men shall be made low: and the Lord alone shall be exalted in that day . . . They shall go into the holes of the rocks and into the caves of the earth for fear of the Lord and for the glory of his majesty when he ariseth to shake terribly the earth." So has the prophet declared by the Word of the Lord.

We cannot alter or retard the purpose of God. One thing we can do, and this is all we can do: we can fasten on to it. This we are invited to do—commanded to do. Those who comply with this command will see the glory of God in the land of the living. The Kingdom of God will be established: and they will be there, with Christ as the glorious head over all upon earth. Of others, it is said, "They shall not enter in," "They shall not inherit," "They shall be cast out." Do we want to be among these? Where is the man who does not desire to be rather among those whom God shall select, and spare as "his jewels"? as saith God by the prophet, "They shall be mine in that day when I make up my jewels." The question is, How are we to be included? One thing is certain: the privilege is open to all if the conditions are complied with. There will be no favouritism in the matter. There is no respect of persons with God. "Whosoever" is their constant description: that is, whosoever pleases God. He has made known how we can please him. There is no obscurity about this part of the subject. We must know him: we must love him: we must obey him: we must be interested in those things in which He delights. The house of the wicked, at present established upon the earth, has the reverse of all these character-

istics. He purposes to build a house to take their place when the house of the wicked is with violence overthrown. He has laid the foundation in Zion, as he said: and he has got ready in advance many of the stones that are to be built on the foundation. Indeed, the materials of the house are nearly all provided. We live in an age when the work is nearly done. It is not an interesting work to mere natural sense, because mere natural sense unenlightened does not know the purpose of God, and is only interesting in what it can see and hear,—which is all very well so far as it goes, but a very limited and transient affair for mortals. No house in the first stage is interesting to those who do not know what is going on. There is a mere display of heaps of sand and mortar and stone and brick, and piles of timber, with perhaps a little bit of the framework beginning to show in the middle. To the architect or the destined proprietor, these heaps are interesting. In the present case, the house is not only in its rudimentary stage, but it is invisible. The stones are not literal stones, but men who are passed away and long forgotten, so far as man is concerned. Most of the men who will surround Christ in the day of his glory are in the dust. They reach back in a long line—even to the gates of Eden. The work of their preparation has been, and continues to be, a rough work, which is one reason why it is a work not attractive to natural men. We see it illustrated in the case of Jeremiah who was one of them. We have him before us in the chapter read in a position profitable for us to contemplate in our evil day. What is that position? A position of single-handed antagonism to all the inhabitants of Jerusalem. He was commanded to deliver a most unpalatable message to them—viz., that if they would not reform their ways, and live in harmony with the law which he had given them, he would destroy them and make the temple a ruin, and Jerusalem a curse to the whole earth (Jer. xxvi. 1-6). Jeremiah was earnestly enjoined to be thorough in his communication. He was not to soften or trim the message in any way. "Speak all the words that I command thee to speak unto them, *diminish not a word.*" Let us note this. It implies that Jeremiah was under some kind of temptation to keep back the

message. So he was. He tells us so, earlier in the book, viz., that because the word of the Lord was made a derision to him daily, he was inclined to hold his peace (chap. xx. 8-9). The command now was "Hold not thy peace." "Cry aloud and spare not." The point has an importance for all who would do the will of the Lord in our day and generation. We have not received a message such as Jeremiah received, nor a command such as he was laid under. But we have received a message and a command, nevertheless. The message and the command laid upon believers in the first century retain their force for all believers till the Lord come. "Let him that heareth say, come": "Shine as lights in the world": "Hold forth the word of life."

Now this obligation may be discharged in a pinched and niggardly way, or it may be done with open-handed and energetic thoroughness. We may hold back the profession of faith through fear of unpopularity, or we may do the work as Paul did, who said, "I have not shunned to declare the whole counsel of God." As to which is the right method, reason cannot falter. The word of God to Jeremiah gives us the right cue. "Diminish not a word." "He that hath my word, let him speak it faithfully." Professors who are only half enlightened, or who are in bondage to their wordly interests which they fear to put in peril, are very liable to "diminish" the truth exceedingly, so that in their hands, it shrinks to a mere variation of the popular superstition. The influence of such faint-hearted professors is not good. They are liable to demoralise fellow-soldiers. They would be better as out-and-out enemies. No good comes from a half-and-half profession of the faith. Even present interests are not protected by it. There is a very fair illustration of this in the same chapter.

Jeremiah obeyed the command to be thorough. He went and took up his position openly in the court of the temple, and delivered the message fully and without running away. The result was his arrest and threatened death. It seemed likely he would die, for "all the people were gathered against him in the house of the Lord," (verse 9). But a turn in circumstances delivered him and placed him under the

protection of a powerful prince. But in the case of another man, "Urijah, the son of Shemaiah, of Kirjathjearim, who prophesied against the city: according to all the words of Jeremiah," matters worked out differently. Whether he received a message direct from the Lord, or merely re-echoed the words of Jeremiah, does not appear; but at all events, when the King heard of his words, he ordered his arrest and execution, which Urijah hearing of, Urijah "was afraid and went and fled into Egypt" (verse 21). He thought he had made himself safe by running away. It was not so. The king despatched messengers in pursuit, "and they fetched Urijah out of Egypt and brought him unto Jehoiakim, the king, who slew him with the sword and cast his dead body into the graves of the common people," whereas, "the hand of Ahikam, son of Shaphan was with Jeremiah that they should not give him into the hand of the people to put him to death." Jeremiah, who did his duty and braved death was preserved: while Urijah, who did his part in a timid hearted way, and fled from danger, was overwhelmed in the peril he feared. The way of faithfulness is the way of safety—sometimes even now: for God can preserve his servants in the midst of danger without appearing to interfere. Certainly, at last, there is no other way of safety: for the words of Christ, will be absolutely true, in this as in all other matters, that "he that loseth his life for my sake, the same shall save it." Let us, therefore, "endure hardness as good soldiers of Christ Jesus"—"contending earnestly for the faith once for all delivered to the saints." The enterprise is the most bootless and unwise and dangerous to which we can put our hands from the present point of view: for there is nothing so detestable to all classes of the people as the truth of God as testified in the scriptures. But in the end, it will prove the most honourable and advantageous work in which the sons of men can engage: and in such a work we are on God's side, and he has promised that he will not forget those who are faithful to him in the day of evil. He will give them an everlasting place in his house, in which are pleasures for ever more flowing from the deep fountains of eternal wisdom, and life that never ends.

EDITOR.

THE man who is glad at calamities will come to grief at last.

LAW is the preservation of life—but not always lawyer's law.

KINDNESS is the oil of life's machinery: but it is apt to run dry if you do not (in the reading of the Bible) allow God to renew the supply at the joints.

EVIL, RATHER THAN GOOD, THE RULE AT PRESENT.—*Pearson's Weekly* says:—The statistics of crime and disease go to show that evil qualities, no matter whether physical, intellectual, moral, or an intermixture of all, are far more readily and generally transmitted to offspring than the opposite good qualities. It is an almost invariable rule that the child of the habitual drunkard has an almost invincible tendency towards drink; the child of the criminal is similarly disposed to crime, and the records of mental disease are overwhelming in their testimony as to the fatal ease with which the slightest taint of insanity is not only transmitted to, but intensified in, the offspring. It may almost be said that, just as disease and not good health is catching, so evil qualities are hereditary while good ones are mostly individual and isolated.

THE SENSATIONAL PREACHER.—"He is ever anxiously looking out for startling occurrences which may form stirring subjects for the Sunday sermon and furnish attractive titles for Saturday's posters. Years of practice have made him a proficient in the art of 'improving the occasion.' Sad experience, too, has made him aware that the worn-out commonplaces of the evangelical pulpit can no longer bring a respectable audience together. His daily newspaper furnishes him with a never-failing supply of suitable matter. His stock of subjects is of infinite variety—just as miscellaneous as the contents of the accident, the criminal, and the variety columns of the papers are from which his supplies are drawn. Nothing comes amiss to him. He can make a telling discourse on any event which may chance to have excited the interest of the public during the week."—M. D. D.

THE FUNNY MINISTER.—"It has struck him that if fun can fill theatres and music-halls, why not churches? It is true, there is no Scripture warrant for this method, but so little is Scripture or Scriptural authority regarded now as binding on either intellect or conscience that the funny minister thinks he may, in fairness, be allowed to be a law unto himself in such matters. Accordingly, he provides fun for the Sabbath, and asks the public to come to his church and patronise the entertainment which he has provided. Sometimes the fun is found in the subject of the sermon. Thus 'Landladies and their lodgers—what they think of each other.' This opens up a field for infinite jest, when the funny man is really up to his business. At other times, the fun lies in the peculiar form in which the sermon is cast. Let it take the shape of a conundrum, for example. This is a form which is very much in favour. It piques the curiosity of the young especially, and brings them out in expectant crowds. Here are a few examples:—'Why temptation?' Or take this—'Who's the gentleman?' Or this, very much to the purpose—'Why so many non-church-going?' Conundrums of this sort have been found more efficient in filling the parish church on Sunday than any other form of words contained within the boards of the Bible could have been."—M. D. D.

MEDITATIONS.—No. XLII.

GATHER my saints unto me; those that have made a covenant with me by sacrifice" (Ps. l. 5). Who are the saints, and for what purpose is the gathering? Is it a gathering of good and bad for judgment?; or is it a gathering of the righteous for the consummation of their blessed hope—the eternal and all-glorious union with Christ? The psalm sets the scene with Christ in the earth in power and glory, working overwhelming disaster on Yahweh's enemies; and then the Spirit is made to say, "Gather my saints unto me." The Spirit does not call such men as Judas, Annanias, and Alexander the coppersmith, saints. The word used in the psalm is *chasiḏ*, which means, says Young, "kind, pious, virtuous." This rendering is confirmed by Ps. xxx. 4; xxxvii. 28; cxvi. 15; where the same word occurs. The saints are those whom God preserves, not those whom He destroys (Ps. xcvi. 10). The wicked are never gathered to God in the sense of Psalm l. 5. Their temporary appearance whilst the saints are in process of being gathered is a mere passing incident of which no notice is taken in this passage, and many similar ones (Matt. xxiv. 31; 1 Thes. iv. 16, 17; 2 Thes. ii. 1; Rev. xiv. 4). The gathering is a gathering of faithful ones to be ever with the Lord. The time is that when the "saints" shall be "joyful in glory. This honour have "all His saints" (Ps. cxlix. 5-9).

Shall we fear to confront Christ? It is possible to do so unnecessarily. It has been argued that the uncertainty of Christ's verdict, coupled with the terrible pictures which the Scriptures give of the rejected, warrant fear. This is an unfortunate mistake. Bible revelation is intended to inspire earnest, truth-loving men with confidence. Let us look at a few of the many beautiful Bible promises and assurances: "They shall never perish," "They shall be mine," "Shall change our vile body," "When he shall appear we shall be like him," "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Of what value are such promises and assurances if the friends of Christ are going to shiver at the prospect of seeing him? Under no circumstances can this fearing be accept-

able to Christ. As to uncertainty concerning the judgment verdict, this is a fault resting with ourselves, and is remediable. If it is a question of not knowing whether we keep all Christ's commandments, then let us give greater study to the book of his law. Is it anxiety lest we keep not sufficiently these commandments? Let us set the mind at rest by remembering that Christ will cast off no one whose life is characterised by a desire to know and to do his will, however feeble and imperfect the result. It is only the idle, non-effort-making, wilful sinner that the Scriptures deprive of hope. Let us cheer up in the matter of the coming of Christ. To the fearful heart God says: "Be strong, fear not." Misgiving means the loss of strength—strength which no one can afford to lose in the struggle for life.

The simple accident of death, in relation to those who are to be raised, does not provide a condition in which men are neither cursed nor saved. The resurrected are not spoken of as having undergone any change. The Bible refers to them as having been simply sleeping. They awake under the same conditions as when they fell asleep. The Scriptures draw no distinction between the nature and needs of the living and the resurrected. They will all stand to give an account of the things done in the body, and will all equally stand in need of redemption or salvation. That the resurrected will appear at the judgment in their mortal condition is necessitated by Paul's many references to salvation. He speaks of salvation as a deliverance from the bondage of corruption (Rom. viii. 21); as the redemption of the body (Rom. viii. 23); as a changing of the vile body (Phil. iii. 20). The same truth is taught in the Apostle's longing to be clothed upon with his house from heaven, that mortality might be swallowed up of life (2 Cor. v. 2, 4). Also in his argument that victory over the body of death comes through Jesus Christ in the day of immortalisation (Rom. vii. 24, 25; 1 Cor. xv. 54-57). To say that these references do not apply to the resurrected, or to limit them to those who never pass through death, is, to say the least, a very unskillful handling of the Word. Mortality is the Edenic curse, and freedom

from that curse means salvation, and salvation has to be preceded in the case of every one by the judgment. "To him that overcometh will I give to eat of the tree of life."

Christ told his enemies that they would have to answer for their sins in "the last day" (John xii. 48). How can they do this, if, as is wrongly alleged, the blood of Christ is needed to unbar, even temporarily, the gate of the grave? Is the blood of Christ available for wilful sinners? The thought is monstrous. Such a contention is sufficient of itself to condemn the theory which necessitates it. Some, by way of ridding themselves of this obstacle, maintain that these enemies of Christ had at some time or another, through a recognition of God's requirements, been reconciled or justified, and thus had had the Adamic sentence of death removed, and resurrection made possible. This idea is equally untenable. The Scriptures tell us that the enemies whom Christ so scathingly and severely denounced were bad from start to finish. As they had rejected Christ, so had they rejected John, his forerunner—the man appointed to arouse them from their sins. They were not baptised of John (Luke vii. 30), and they feared lest Christ should ask, "Why did ye not believe John?" (Matt. xxi. 25). The rejectors of Christ are to be raised because they wilfully sinned—sinned against light. This being so in the case of the Jew, why not so in the case of the Gentile? Let us answer this question honestly. Unjustified men of the last or present dispensation might be raised twice ten thousand times without violating in the slightest any principle that God has attached to Christ's sacrificial blood.

Whether Christ come to-morrow, or in a hundred years time, it is ours to patiently wait and watch. "What I say unto you I say unto all, watch!" It is easy to be deluded by the thought that watching is vain unless Christ come soon. Watching is as needful for those who have to die, as for those who have not to die. Death is nothing more than an instantaneous introduction to the day to which the watching relates. In this connection think of two typical first century brethren: Paul and Demas. These

both knew the truth; both commenced to watch; one continued to do so until he fell asleep in death; the other through love of the present evil world, forgot Christ and gave up watching. Let us go forward to the time of their awaking. The angels awake them with the announcement that Christ is here, and calleth for them. Imagine the men! As they went off to sleep so they awake. Paul's mind is full of Christ, and is now overwhelmingly rejoiced that the day of waiting is over, and that the day for praise, honour, and salvation has actually come! As he is escorted to the judgment seat he is cheered and encouraged. If the situation calls for any misgiving, it is promptly met by a "Fear not." But what about Demas? He gave up watching, and now what? No comfort from the angel. In hopeless anguish he realises his folly. He gave up watching, and now naught remains but a fearful looking for of judgment and fiery indignation. Dear brethren, let us be wise. Are we watching? To watch is to anticipate Christ's coming—to walk so that the announcement that Christ is here will not create confusion and alarm.

The statement that Christ was brought again from the dead through the blood of the everlasting covenant (Heb. xiii. 20), refers not, as some say, to mere renewal of mortal existence, but to his attainment of unending life. This is evident from a variety of considerations. 1. Christ's resurrection, in Bible references, implies his immortalisation: "Christ *being raised* from the dead *dieth no more*" (Rom. vi. 9); Christ is raised, therefore he will judge the world (Acts xvii. 30); is raised, therefore our hope is not vain (1 Cor. xv. 17-20); is raised, therefore will fulfil the sure mercies of David (Acts xiii. 33). In every case Christ's attainment of eternal life is implied. 2. The faithful are to be planted, says Paul, in the likeness of Christ's resurrection (Rom. vi. 5; Col. ii. 12). What benefit would this be if resurrection simply meant a resumption of mortal life. Admit that Christ's resurrection includes glory and life evermore, and Paul's statement is full of point. 3. The Scriptures always speak of Christ's blood as connected with, not a renewal of animal life, but salvation (Rom. v. 9; Heb. x. 19; Rev. v. 9, &c.). 4. The everlasting covenant is a covenant pertaining to eternal life; there-

fore, to speak of Christ as having been brought from the dead through the blood of that covenant, is equivalent to saying that Christ attained to the blessing involved in the covenant, viz., eternal life or salvation. Many will be brought again from the dead, in the sense of awakening to mortal existence, who have never been associated with the blood of the everlasting covenant. The Jews of Christ's day, for instance, who, though convinced of the truth, would not for selfish reasons obey it (Jno. xii. 42-48).

Recreation is good. To ignore this is to court ill-health. We are only flesh and blood, and must, if we would make the wisest use of our little lives, study and heed the laws which govern it. God sometimes allows our fidelity to place us in health-destroying situations, as in the case of Jeremiah and the filthy pit. He may even commend us when in our zeal for His truth we unthinkingly violate nature. But He does not call upon us to voluntarily seek such experiences. With disease and death-producing circumstances we should, as with destroying persecutors, when practicable, flee from them. There is a possibility of our presuming on nature's laws, on the supposition that our love for the truth will safeguard us against evil results. This is wrong. The words of Christ to his tempter are here applicable: "Thou shalt not tempt the Lord thy God." To many a hard-toiling brother it might, now and again, with divine sanction be said, "Why shouldst thou destroy thyself before thy time?" In taking recreation we must let the Word govern. There are legitimate and illegitimate forms of recreation. Amongst the former we may include: country outings, boating, bicycling, cricketing, swimming. Exception has been taken (in but few instances, fortunately) to such recreation, on the ground that the time might be better spent in preaching the gospel. This is not the objection of a thoughtful man. To take means to get or maintain health for use in God's service is no more wicked than the occupation of time in eating and sleeping. The thing we have to see to is that wisdom shall direct in the kind and amount of recreation. The tendency is for those who need and deserve the most recreation to take the least, and *vice versa*. All that can be said

on this point is that God demands honesty at our hands, and that our talents are to be accounted for in a day that is rapidly approaching.

London.

A. T. J.

WHAT a man is, is how he acts. A tree is known by its fruit.

SOCIETY would dissolve if all righteousness and kindness were withdrawn.

WHAT more odious than to hear glib talk about the virtues where none of them are practised.

THE SPIRIT OF THE AGE.—"The spirit of the age is grown restive under the yoke, doctrinal and moral, which former generations patiently bore. There is inquiry, there is doubt, there is an unsettling of the foundations on which Protestantism used to think it was firmly built. Many are turning away in despair of finding any solution of their religious difficulties; many also are casting about for some secure haven where their souls may find rest and be satisfied. Many are simply leaving themselves to drift about in a boundless ocean of doubt, and not a few have sunk into the abyss of acknowledged Agnosticism. A few are beginning to fear that the Reformation went too far. The fact is, it did not go far enough. Let the Bible stand forth in its true understanding, and all churches will vanish as the spectral illusion of dreamy men."—M. D. D.

SPIRITUALISM RIGHTLY CATALOGUED.—There are realities about spiritualistic performances, but they are not supernatural nor are they immortal-soulistical. It sometimes happens they are put in their right place. This happened some months ago, when a professor of the magical art (a "Professor" Baldwin) was interviewed by a newspaper man at Newport (Mon.) A extract or two from the report will be interesting:—"My first experience of the mysterious was at a *seance* I attended as a reporter on behalf of a New Orleans paper. They came near throwing me out—I was too inquisitive. I then began to study the occult. I did not believe in spiritualism then, and I don't now; but I believe there are certain forces in nature which are perfectly natural, but which the bulk of the public don't understand. I have never found anything to give me the slightest belief in the supernatural; and I don't claim for my performance that it is spiritual at all. I put the difference this way. Hezra Colbourne, the child mathematician, if you put down twelve figures and told him to multiply it by twelve others would give you the correct result in 30 seconds by mental arithmetic. No man on earth could multiply twelve figures by twelve others on paper under five minutes. With Hezra Colbourne it is a gift; but no one claims that it is supernatural. Patti's voice is abnormal, but it is not supernatural. Now Mrs. Baldwin's work shows that she has what I may call the faculty of intuition developed to its highest power. I don't call it clairvoyance. I don't believe there is anything supernatural about it. Most people believe that thought is immaterial—I don't know of anything immaterial. I believe if the people in my audience are thinking intensely about a thing, that they are likely to affect Mrs. Baldwin's thoughts, but I don't think there is anything supernatural about it."

THE RESURRECTIONAL RESPONSIBILITY QUESTION.

THIS will follow its course, and then subside, as all other agitations and ferments have done and must do, from their nature. It does not affect a very wide field. In London, it naturally glows with a fierce heat. In other places, except at a few points, it is regarded more as a distant spectacular phenomenon, challenging curious attention for a moment, but not exciting the personal perturbations that are stirred by proximate perils.

It would sooner subside, no doubt, if there were not brother Andrew's new magazine in the field, but the interest of this is bound to fail presently. The mind cannot live on windy words and sterilising abstractions, marshalled with however much logical method and rhetorical skill. There are minds, no doubt, of narrow horizon, that can be dunned into any view by persistent pounding away if there is the least semblance of sense in the words and phrases used. This is shown in every agitation among the boasted Britons, who "never shall be slaves," and yet who are enslaved in organised gangs in all directions. You cannot go through London without seeing the brass plates and sign boards of "societies" and "associations" of every hue and description; and if you chance to attend their meetings or read their leaflets and literature, you will not be long in seeing the effects of "pounding away." The devotees in each gang are convinced that theirs is the only "doxy" worth a thought. Even the temperance people, under the exhaustless and exhausting prolixity of a Dr. F. R. Lees, and similar "advocates," disperse from their pounding away meetings, with an eye-gleaming confidence sublime, that the very gospel consists of the renunciation of alcohol.

It need not distress or surprise anyone if some honest souls should be ensnared in the maze of words, words, words. They daze and bewilder and may even, in a manner, convince, where experience in such things may be limited. As one of our correspondents remarks, "Every cause has its followers." What is wanted is the sharp eyes of the understanding to thread the way through the tangle of organised verbosity,

and find the substance of fact and truth among the mocking shadows.

Under the plea of a crusade for truth, the brethren are invited to a discussion that must degenerate to an empty war of words—the hair-splitting exploits of verbal thrust and parry. This suits some minds to a nicety, who may be considered as the crustaceans of the intellectual world—we do not say the spiritual world, for the true spiritual world has no place for such. The true spiritual world is composed of those who are enamoured with the aims rather than the modes of divine wisdom, though the modes also are not outside the range of their delighted study. Full assurance of faith, based upon conviction for a clear reason, is their characteristic. The crustaceans delight in uncertainty and cloud and debate. They find their chief joy in the onset of their armour-plates and the snap of their aggressive pincers. We do not say brother Andrew belongs to this class altogether, but we do say the enterprise he proposes will be to the delight of this class throughout the world—a numerous and an ancient class to whom the sons of God do not belong. The apostle, Paul, was not unacquainted with them. His warning against them and their ways are frequent, of which his words to Timothy may suffice as an example: "The end (or object) of the commandment is charity out of a pure heart and of a good conscience and of faith unfeigned, from which some having swerved, have turned aside unto vain jangling, desiring to be teachers of the law, understanding neither what they say nor whereof they affirm. . . . Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers. . . . Shun profane and vain babblings" (1 Tim. i. 5-7; 2 Tim. 14, 16).

So far as we are concerned, we mean to observe the course recommended by Paul. We have given to every man sufficient reason for the conviction that God will bring into judgment every man who knowingly rebels against his promulgated summons to repent. We have disposed of every argument brought against that conviction. If some, who are

unable to see, are disposed to reiterate and persist in exploded argument, it is what happens in every controversy on every subject among every class of men. It is no reason why we should dance with them and make sport for the Philistines. We are long past the stage of discussing what the truth is. Our business is to make the truth influential in its work of "purifying a peculiar people, zealous of good works." All who sympathise with this work will approve of this policy. The disapprobation of others, we have long been accustomed to endure, though we never expected to have to bear it from the new quarter.

Before subsiding into the smooth current of usual work, it may be expedient to notice some things in the first number of the new magazine (which we had not seen at the date of our last issue, and which we have only now seen at the last moment through the kindness of a long-tried friend). We notice a further display of the feature on which we animadverted last month: namely, an endeavour to make out that the teaching of the *Christadelphian* has changed, rather than a confession that the author of *The Blood of the Covenant* has changed. This is a poor beginning for a magazine professing to be a keeper of the Sanctuary. There is no keeping of the Sanctuary without righteousness. It is not righteous to bear false witness against our neighbour. We do not say, because we cannot believe, that brother Andrew intentionally or consciously bears false witness, but the fact remains the same. It is a false allegation that the teaching of the *Christadelphian* has changed in the least degree. We object to be bound by brother Andrew's paraphrase of what he alleges to be the teaching of the *Christadelphian*, or by the words of others which may have appeared in the *Christadelphian*. We bind ourselves absolutely by our own words. All the quotations that are made from the *Christadelphian* to show that we have changed we absolutely endorse in every line and particular, both in 1875, 1878, and 1893-4. We had forgot, as regards the earlier utterances, that we had so clearly defined the matter. The only apparent ground for the allegation of change turns upon the use of the word "legally": but to "make a man an offender for a word" belongs to a class

to whom we are sure brother Andrew has no desire to belong. In the debate, on the spur of a sudden question, we had forgot having used the term; but we do not repudiate the term when properly defined. We have given this definition in the preface to the debate. "Legal" is that which is appointed by law. A thing might be appointed by law and not carried into effect. This would be the difference between the legal and the actual—the difference which lawyers express by the phrases *de jure* and *de facto*. No such difference is possible in the case of the sentence of death passed upon Adam; because the law ordering his mortality took effect upon him at once, and he went from the presence of Elohim in the garden a mortal man, as Gehazi went from the presence of Elisha a leper. He was after this a mortal man—ordered to be so and having become so; and it is because of this that his posterity are mortal. The sentence became incorporate in his flesh, and was therefore transmissible (and inevitably transmissible) to every one who should inherit that flesh; for how could a mortal man do otherwise than propagate mortal posterity? Hence Adam, and therefore his posterity, are in law and fact mortal.

But the two things become separable under the gospel. A man continues in fact mortal, but in law, ordered to be immortal—with an "if." The condemnation of Adam comes to us through the nature of Adam, but is not against us as persons. If it were otherwise, we should have the extraordinary anomaly that persons are condemned who never existed, and never can exist; for where are the descendants of the antediluvians? If they had not been drowned, an innumerable posterity would have come from them, more numerous than that which has come from Noah; and they would necessarily have been mortal men and women, "condemned in Adam" according to the phraseology. They certainly were in him in the germinal sense, for they would have come out of him if the door had not been shut against them by the Flood. But to think of them as having "sinned in him" is to give us the absurdity of persons sinning who have no existence, and never will exist. All this is obvious enough, and shows that Adam only was condemned in the personal sense, and that

the condemnation extended to his posterity through the propagation of his death-contaminated nature, and not as persons held guilty of a sin they never committed. This we have always maintained, as anyone may see by consulting the back volumes of the *Christadelphian*. There is nothing difficult in it to understand when it is recognised that the sentence of death is physically propagated, and has dominion in law and fact through Adam's offence. It is only when mystical terms are introduced, that do not represent intelligible ideas, that confusion is created in the way illustrated by this extraordinary endeavour to screen the disobedient from the judgment of God.

It is impossible to believe that such an endeavour can be well pleasing to God. For what is its practical upshot? To confirm rebels in their insubordination. There is no good in it whatever. There is much evil. It is a total obscuration of the justice of God. It represents Him as working by machinery. It teaches that He will bring to judgment and give over to the agonies of Gehenna the unsuccessful man who makes some endeavour to conform to His promulgated command to all men to repent, but will leave unvisited the wickedness of that same man's brother, who equally knew of God's claim, God's purpose and God's command, but resolved to have nothing to do with the institutions of God because they would interfere with his unholy convenience. It teaches that the wrath of God exists blazingly against helpless babes, but has not the least vibratory motion against the hardened and deliberate rebel who defies Him to His face. It admits that the reason of the resurrectional punishment of the rejected in the day of judgment is "because they deserve it," and also that the enlightened man who refuses to submit to God is in this position (see question 204, *Debate*, page 16), and yet denies that God will inflict what is deserved in one case equally with the other, because the one is mechanically "justified from Adamic sin" and the other not. It denies the declaration of Christ that "he that believeth *not* shall be condemned," or else, in contradiction of Paul's declaration, it holds that a different gospel was preached to the Jews from what was preached to the Gentiles; or else that

there is a difference between the Jews and Gentiles in the matter, when Paul says "there is no difference" (Rom. iii. 22-23). It further alleges that unbelieving Jews were justified by the law of Moses, though Paul declares that only all who believed were justified, and that the law of Moses could not justify them (Acts xiii. 39). It also holds Christ to have been a "sinner in Adam," and an object of God's displeasure.

A tree is known by its fruits. No theory that yields such moral enormities can be of God, however much it may be supported by logical finesse and fluent argumentation. Brother Andrew suggests God is bringing us new light by him. We can only in sorrow regard the suggestion as an outrage upon reason. We hold the conviction that instead of giving us new light, he is leading into darkness all who receive his doctrine. Dr. Thomas expressed to us his fears on the subject, and they are verified. In the providence of God, Dr. Thomas confided his work to our keeping. For 23 years we have maintained it against all assaults so far as such a thing has been in the power of a feeble mortal without power or authority, and we shall not now diverge from a policy which not only Dr. Thomas prescribed but which we can see all the Scriptures sanction, and of which presently we hope to give account to the Lord himself "at his appearing and his kingdom."—EDITOR.

(I feel it a little humiliating to have to notice the charge of unfairness which brother Andrew makes against me for reviewing his MS. as well as his published pamphlet. The two things (pamphlet and MS.) were one and the same in substance, though technically and legally separate; the one had been submitted to me and the other had not. I wrote an extended reply to the MS., which was a work of great labour in the midst of so many other occupations, and I told brother Andrew in one of my letters that I would publish it in case of need, which, I said, God forbid, and had thrown it into the formal shape in which I had written it with that view. Had brother Andrew retired from his position, I should gladly have com-

mitted my reply to the flames; but I felt no obligation to have my work thrown away by his merely saying, after reading it, that he withdrew his MS. without changing his mind. It looked like an artifice to escape the weakness of his own position. Had I not stated in my review (see page 5) that he had withdrawn it as inadequate, there might have been ground for the charge of unfairness. But having stated this, and having before me the fact that he adhered to his argument, I could not feel there was anything to debar me (seeing the necessity for publication had arisen) from using what I told him at the beginning I would use in case of need. I cannot wonder at his mortification in the case: but the cause is with himself. From the beginning of this unhappy matter, he has behaved like a man who had made up his mind to championize a certain contention, reason or no reason. He reminded me of nothing so much as of a person under hypnotic influence who follows reason up to a certain point and then obstinately stops. At our first interview, he was perfectly nonplussed, and could not touch the difficulties I placed before him in questions relative to his theory of typical atonement. Under ordinary circumstances, a man logically paralysed as he was, would have confessed there was something faulty in his position. But he was immovable. At our second interview there were modifications of argument compelled by my previous criticisms, but no reasonable accommodation. So it has been with the literary effort following. When an argument has been demolished, he has gone to work and twisted it into another shape. When he has admitted a proposition that has conceded the whole argument, and there was reason to expect surrender, he has maintained his attitude unabashed, with manifest inconsistency, but without visible recognition of the fact on his part. At my last interview with him I obtained his assent to several propositions (some of them in writing). One of the propositions was this: "That God can raise men from the dead to mortal life again, notwithstanding the presence of the Adamic sentence, if he have a sufficient reason for doing so." He answered, "Yes, but I don't think refusal to

obey is a sufficient reason." So that the real argument against the resurrectional punishment of enlightened rejectors, so far as brother Andrew is concerned, resolves itself into this, that in brother Andrew's opinion, refusal to obey God is not deserving of punishment; but failure after trying to obey, is! It is too childish for grave confutation. We submit to a sorrowful necessity in speaking of the matter at all.—
EDITOR.)

EXTRACT FROM A LETTER BY THE EDITOR.
—"I cannot say that I am surprised at the bewilderment experienced by S. D., and liable to be felt by many others at the spectacle of two brethren differing on first principles after years of co-operation. The questions raised are of the kind in which the judgment is liable to be enslaved by mere phrases to which the mind fails to attach a defineable idea, and yet which pass current as representing a settled truth. As for the personal element of the situation, there is no argument in it, but it has some weight in the scale. It is not simply a case of brother Andrew *versus* brother Roberts, but brother Andrew *versus* himself (till recently), and *versus* Dr. Thomas and brother Roberts as well. S. D. ought to think of this, and to consider whether it is not more probable that brother Andrew should have gone wrong under a special bias within the last year or two than that Dr. Thomas, brother Andrew and I should have been mistaken students of the Scripture for so many years. As to the special comments on the debate, S. D. misapprehends some of my answers. I do not wonder at it, because answers given off on the spur of the moment are not necessarily of that exact and lucid character that pertains to deliberate composition. When I said "men are not sinners by birth but by acts of transgression," there are two points to be separated and seen in the unreasonable relation. We are sinners by transgression, but there is a prior cause. We have been made sinners (that is, such as transgress) by what Adam did and was done to. His sin and his condemnation brought about a state of things resulting in the propagation of a generation of sinners. Thus the two truths combine, that we have been made sinners by Adam, but are not sinners till we trans-

gress, which all men do, Christ alone excepted, and he was an exception by Divine interposition in the begetting of a son in Adamic nature direct by the Spirit. As the wrath of God is against all sin, and all men as the result of their nature are sinners, they are all "children of wrath" by nature, but with the due discrimination implied in these remarks. S. D. is shocked at my saying that babies were not particularly considered in the Adamic sentence. What I said was, they are not individually considered, which reason must maintain, for if it were otherwise, then we should have the absurdity that babies were considered that never will exist. Young fathers and mothers drowned at sea, would have children if they lived and children's children. Shall we say that these potential children were under sentence of condemnation? The fact is, the sentence of condemnation was on Adam, and became written in his flesh, and because we are his flesh, we inherit his condemnation: that is we are mortal to start with, and sinners to end with—and all because of his sin. All this is simple and in harmony with divine intelligence, however astounding they may be to some. It is the sober truth which I have ever held, and which Dr. Thomas has always taught. They involve the reverse of what is wrongfully attributed to me; I have never said that babies are not alienated from God. As unconscious bits of mechanism, they are the subjects neither of alienation nor reconciliation, but are sinners in the germ, inheriting the sentence of death from Adam. To speak of them as being the subject of the wrath of God, is not to speak as the scriptures speak. To speak of their being sinners in Adam is not to speak as the scriptures speak. It is meanings rather than phrases we should have in view. Phrases that violate meanings are hurtful. What is the meaning of "sinner in Adam," except in the sense of being a descendant of Adam, who sinned and was condemned? Baptism is never proposed to us as the means of getting rid of Adam's sentence. If you know of a case, quote it; it is always for the remission of our own sins. Search the New Testament through and see if this is not the case. To talk of being "worthy of death because we are sinners in Adam," is to talk phrases and not sense.

We must have sense above all things; if we use phrases that outrage sense, it shows that our understanding is at fault.

"S. D." thinks the view I advocate makes baptism a meaningless ceremony. How far is this from being the case, when we realize that the wages of sin is death, and that we are all in our sins. S. D. speaks of being "worthy of death for Adam's sin." This is the language of Ashdod, and not of Jerusalem. Much more might be said, and if I knew the points that you particularly desire to be noticed, I might say more, but the pressure of multitudinous engagements compels me to limit myself to what I suppose you have before your mind. I will but add, that the real issue is: on what ground does God hold men to be deserving of resurrection punishment? The Bible says it is because they know His will, and do it not; this is according to reason. The idea that they are deserving of punishment because they have attempted to obey Him and failed, is outrageous. I do not see that much more can be said in the controversy. Each one must be left to weigh the matter for himself. I unspeakably regret the distress caused to many earnest minds by the uprise of this contention. We ought to be feeding on the fatness of the Word, and not wasting our strength on legal quibbles. But so many things are as they ought not to be, that we can only sadly accept one more and await the arrival of the Lord, before whose presence all fogs will fly away, and perhaps many differing friends will be reconciled."

B. M.—It is a total misapprehension on the part of the *Advocate* to allege or suggest that we have altered our position with regard to the sacrifice of Christ. We hold absolutely by all we wrote 20 years ago at the time of the Renunciationist controversy. It is all on record for inspection, and the London debate will be found in absolute harmony with it. Where it might for a moment seem otherwise is where we refused to consider the case of Christ apart from the race for whose salvation he was brought into being. The reason for this is explicitly stated in the answers 393, and from 706 to 724—namely, that if there had been no human race to save, there would have been no Christ; and if there had been, he would

not have been in the position he stood in as a member of that race. Even in the Renunciationist tussle, we recognised this reasonable distinction (see article in *Christadelphian* for March, 1875 page 139, the very heading of which is "For himself *that it might be for us.*") Run through the *Christadelphian* for 1874 or 1875, and you will find abundant corroboration of what we now say. If you want particular reference, see *Christadelphian*, 1873, pages 402-409; also 434 to 468; *Christadelphian* for 1874, page 139; also 140-2; and many other places too numerous for citation.

S. R.—It is not quite the proper thing for brother Andrew to publish a private letter without the consent of the person to whom it is addressed. However, let it pass. No doubt he will perform the justice of publishing also the answer we wrote to it—which he has in his possession.

THE SUPREME BEAUTY OF SACRIFICE.

"DEAR BROTHER ROBERTS,—I have read the debate between you and brother Andrew, and have been struck with the extraordinary ramifications of this responsibility question into other departments of spiritual truth. Among the many points elucidated the one of supreme beauty is, I think, that of Christ's shed blood being a declaration of the righteousness of God. We are too liable to think that the main aspect of it is its advantage to us, and this gives a circumscribed idea of its purport. It seems to me that it is here where brother Andrew's mistake comes in. Half a truth, when wrested from its other half, is error, and I never saw this more exemplified than in the present agitation. It is well that you have pressed the both halves of the meaning of Christ's shed blood into the service of the question of sacrifice. While of untold advantage to the race, the essence of sacrifice is the exhibition of the supremacy and righteousness of God. The declaration of the righteousness of God is a phrase profoundly philosophical, and yet unique in simplicity. It follows then that a correct understanding of the sacrifice of Christ hinges on the correct understanding as to how the event was a declaration of the righteousness of God. In what way does

Christ's death inform us of God's righteousness? We must first find in what God's righteousness consists, and then see how it is expressed in the sacrifice of Christ. The only two moral attributes of God exhibited in the Lord are justice and mercy.

"In His dealings with man His character in all its complex unfolding is but an amplification of these two principles, which we find to be indelibly stamped on the institution of sacrifice as the embodiment of the righteousness of God. How does this apply to sin and to sacrifice in relation to Adam and his race?

"When Adam sinned and was sentenced to the penalty previously threatened, it was right on the part of God to give practical effect to the sentence.

"The human sinful nature evolved by disobedience with its inherent rebelliousness to divine law ought to be destroyed, and God alone could do it. The nature belonged to God as His property, and it defied Him. Its existence was no advantage to itself nor to its owner, and therefore should not be perpetuated. To destroy it was strict justice, but to leave the matter there would have been justice without mercy. To revoke or compromise the sentence would not have been just, but to have left Adam without a chance of rescue out of death would not have been mercy. In the provision of sacrifice, we see the blending of justice with mercy. The death warrant on Adam was allowed to take its course as the result of a broken law, but meanwhile sacrifice was offered, which, while embodying the consequences of the broken law, became the exponent of a higher law, even the law of faith, by which he might recover from death.

"The death of the animal was a portrayal of the destruction of sin by death. It was not the means of revoking any of the consequences of sin: it was a continual reminder of them rather. It never even pointed to the mere restoration of life from the grave: it contemplated the destruction of mortal life. In this we see justice. Sacrifice, while representatively condemning the carnal mind, was an arrangement for showing that the carnal mind must really be condemned by being diverted to a new centre of knowledge, which would require the strictest

vigilance on the part of man to keep in mind and obey its principles and commands. It symbolised the 'way' of eternal life and foreshadowed the 'name' or expressed formula of Deity's wisdom in relation to man. It was these parabolically expressed principles which would grip the carnal mind and strangle it during a life-long struggle. In this we see the mercy of God.

"Animal sacrifice was an allegorical exhibition of justice and mercy. Christ's sacrifice was the real and open manifestation of it, and thus became 'the declaration of the righteousness of God.'

"If brother Andrew's theory is right that the meaning of sacrifice is the violent death of an animal, in which Adam representatively died a violent death, whereby his sinful nature suffered its punishment, and was exonerated from real death, I do not see where either justice or mercy comes in. This view makes sacrifice an empty ritual, a mere form which has entertained the minds of the uninstructed for all ages.

"Understanding that Adamic sin means the inherent tendency of our moral nature to oppose God's laws, how can this tendency to evil be destroyed by either sacrifice or baptism? Sacrifice or baptism, instead of destroying the tendency to evil, only excites it by subjecting it to the higher law of faith or knowledge.

"Brother Andrew says that coming under law by sacrifice and baptism justifies from Adamic sin, whereas its real effect is to make Adamic sin more sinful.

"The judgment seat of Christ will be a scrutiny of the operations of Adamic nature under the law of light and truth. There is nothing else for the judgment seat to deal with, and it will then be rewarded according to its works. If at baptism Adamic nature is condemned, the position is simply this: a living, thinking constitution in which dwells no good thing, but whose propensity it is to do evil continually, whose name is the devil, receives its complete punishment and destruction in the act of our receiving all the innumerable advantages which Christ acquired by the sacrifice of himself. If this is the condemnation of the old Adam, why do we proceed to crucify 'the old man'? Why should we go on to make him 'die daily'? Why should we further proceed to

mortify him? Surely such a course is a work of supererogation, and it is—to borrow a phrase from *The Blood of the Covenant*—like 'slaying the slain.'

"Is Christ's justification handed over to us as one man pays another man's debt? It is, if we rise from the waters of baptism justified from death. But Christ does not stand as a substitute: he is the prototype of the race. With him justification was, as brother Hughes aptly describes, a process, a ministration of the spirit of life. It is our identity with that process that secures us justification. Christ's destruction of Adamic nature can only be applied to us by our assimilation to that work, and consequently, we must wait till the work is done for justification to be complete. We must, like Christ, endure to the end; like him, we must die daily. There is no difference in the method of justification between Christ and his brethren. Christ was not 'justified in spirit,' Paul's phrase (1 Tim. iii. 16), till he rose from the dead and presented himself as the wave sheaf of the harvest for the Father's acceptance. Christ's brethren are similarly perfected when they rise from the dead and are presented the first fruits of the harvest for the Father's acceptance. So it all seems to me.—Faithfully yours in Christ, MARY G. BRABYN."

SUNDRY EXPRESSIONS ON THE SUBJECT.

"If it is right to warn the enlightened rejector of the truth to 'flee from the wrath to come,' then to refrain from doing so is to neglect our whole duty as servants of him who has most expressly said, 'Go ye into all the world and preach the gospel to every creature; he that believeth and is baptised shall be saved, but he that believeth not shall be condemned.' This cannot mean a 'universal coming forth to judgment' as is contended, nor can it mean that it is only the obedient transgressors, for if we take one or the other view, we cannot make sense of the passage, as it is evident those cannot believe who have no knowledge. Then it must mean those who are enlightened in this matter, those who do know God's will, but do it not. To say this is limited to those who have obeyed the command, and they alone, is to go in face of this and many other

obvious declarations to the contrary. I should like you to deal with the summary given on pages 7 and 9 of *The Sanctuary Keeper* as an elaboration of the teaching of the *Christadelphian*. I feel sure they are misleading, and require a stretch of the imagination to turn the extracts given to such an account. I have gone through most of them with their context, and I find when we take the whole of the articles from which they are culled, we gather quite another conclusion from that sought to be drawn by brother Andrew, and not only so, but all seems so clear and reasonable that it contrasts strangely with the foggy matter in *The Blood of the Covenant* and *The Sanctuary Keeper*. But all may not be able to see through the fallacy of brother Andrew's summary. This is why I think a right summary of the teaching of these articles should be given; it would be of advantage as to condensing the whole in few words. This may not seem necessary to you, dear brother, but to me it seems so."—JOHN KIRK, Sleaford.

[The summary referred to is so inaccurate and misrepresentational of what we have written, that we think it sufficient to categorically repudiate it, as we have done a page or two back, referring readers to the articles themselves. This, for a correct understanding, discerning readers like brother Kirk will either do without suggestion, or perceive without reference that brother Andrew strains our words as he does the Scriptures.—EDITOR.]

Brother Andrew having stated in the new magazine that a certain brother has always held his present belief (that unbaptised rebels will go unpunished), and that other brethren in London have been of the same mind for years, brother Jannaway writes an "open letter" to brother Andrew to ask where they were some 12 years ago when he (brother Jannaway) argued before a full meeting of both London ecclesias against the resurrectional responsibility of the alien? "I stood alone," says brother Jannaway, "and had to fight the battle single handed the whole evening. The brother you refer to, and the other brethren who say they have always 'openly advocated' the theory were conspicuous by their silence. Was this

silence because you yourself were my stoutest opponent, taking up the position which you are now vainly trying to make shipwreck of? Your replies upon that occasion showed that my arguments were only inferential, and that being such, they ought to be bent to palpable principles, and not *vice versa*. Subsequent study of the subject convinced me that you, brother Roberts, Dr. Thomas, and the brethren at large were supported by the Scriptures, in teaching the resurrectional responsibility of the enlightened alien, hence I abandoned my unscriptural doubts, whilst you have embraced them.

"This is my twentieth year as a London Christadelphian, and as such, and as one who has held every office in the ecclesia, from door-keeper to examining brother, I assert, without fear of contradiction, that your present theory has never been (till now) openly advocated, nor has it ever been looked upon ecclesially as an open question. Brother Boshier confirms this, with the additional weight of some 8 or 10 years longer experience.

"What surprises me most is, that you, instead of candidly admitting that you have changed (as you were forced to admit when face to face with brother Roberts in debate), should endeavour to make the brethren believe that the change is on the side of others.

"P.S.—I have just found the Bible Class programme referred to—it reads: "January 18th (A. W. Austin, chairman). Address.—F. G. Jannaway.—'Are the enlightened alien amenable to the judgment seat of Christ?' Followed by discussion."

"The brother you refer to was a member, and his name occurs on the same programme. Where were those who "made no secret of their belief in London or Birmingham?" (Birmingham knew nothing of it one way or other. A man may make no secret of a matter and yet not let it be known.—EDITOR.)

"I am sure that the present controversy will be helpful to a large number of brethren who, like myself, have been in the habit of constantly using the phrases 'deliverance from Adamic sin' and 'deliverance from Adamic condemnation' without properly realising their meaning, or ever intending the definition which is placed upon those theo-

logical terms by brother Andrew, as you will see in the question I asked you, 'Death through Adam,' in 1892 *Christadelphian*, page 262. Brother Andrew defines them to mean deliverance from evil desires, and to involve accountability to the Edenic judgment seat by those who have not eaten of the forbidden apple. Christ was not 'alienated from God' when the voice said 'This is my beloved son, in whom I am well pleased.' If the condemnation we are delivered from at baptism is primarily Adamic, and that which alienates us from God, and such deliverance cannot be effected apart from the shed blood of Christ, how was the 'alienation of Christ' (God pardon the expression appearing in the *Christadelphian*.—EDITOR) removed prior to his crucifixion?

"To assert that the blood was shed because he was responsible for the sin committed by Adam, must be wrong. Was his death a punishment? How can that be a punishment which is purely a matter of choice? A syphilitic will sow the germs of disease in his son. If the consequences reaped can be removed by an operation, is it not absurd to insist that the son requires forgiveness for his father's sins? The suffering, too, under which the operation is performed would be a matter of choice. Christ did not require forgiveness for 'Adamic sin,' but deliverance from the consequences (death) which he in common with the race reaps.—I hope the Bristol ecclesia will keep the right side on this question. There are so many young brethren and sisters amongst us, and we are all more desirous of building ourselves up in the joyful faith than of discussing distractive questions."—W. MILLS, Bristol.

"I have been an interested reader of what has appeared in the *Christadelphian* on the subject of 'Responsibility.' When I first obeyed the truth I believed (as Dr. Thomas taught in all his writings) that responsible rejectors of the truth would be raised to judgment. Yet whenever I came to 1 Cor. xv. 22-23, that seemed a stumbling block in the way. It seemed to teach so plainly that none but those who were in Christ could be raised at the first resurrection, at least. So I concluded they were 'the rest of the dead that lived not again till the thousand years were finished.' I was finally converted over

to the belief that they would never be raised, though it was hard to reconcile that view with my idea of justice, when I thought of those who tortured and murdered the saints. I explained it as being God's way of dealing with nations. As he said, all the righteous blood shed from that of Abel down would be required of that generation. So the righteous blood shed in 'Babylon the great' would be required of the generation living when the Lord commands His people: 'Reward her even as she rewarded you. But when you wrote, in 'Answers to Correspondents,' that Paul was speaking in that chapter of those only who would be raised to immortality, I could see that it was so. And that cleared away one difficulty. But there remained another. Wherever the gathering to the judgment seat was spoken of in the Bible, either by parable or otherwise, it was always 'my elect,' 'my servants,' faithful and unfaithful. No third class mentioned. Though Luke xix. 27 might include all 'enlightened rejectors,' yet it looks plainer to me that it meant the Jews, 'His citizens' of verse 14. It was them who said: 'Away with him; crucify him. We have no king but Cæsar.' 'He came unto his own and his own received him not.' But one day, when pondering over the difficulty, the thought came to me that their being raised from the dead did not make it necessary that they should be gathered to the judgment seat with the saints. They could remain among the nations where they came out of their graves and be judged with the world of which they are a part. Jesus said of His disciples: 'They are not of the world.' But these enlightened rejectors are of the world, and it is very plainly declared in Psa. cxlix. 5-9 and 1 Cor. vi. 2, 'That the saints shall judge the world.' So now I believe that enlightened rejectors of the truth will be raised to judgment, and perhaps at the first resurrection. But I am quite firm in my belief that they will not be gathered to the judgment-seat with the saints." — ANNA M. BYRNES, Waunda, Kansas, U.S.A.

"'No doctrinal departures allowed from Dr. Thomas's expositions,' is on my banner (and banner in scriptural heraldry signifies war—1 Tim. 1-8), thrown to the breeze for the

last 40 years. All departures from Dr. Thomas (unless repented of) are sure to bring to grief. See the Andrew's speculations on "Covenant," "Rest of the Dead," "Who are Responsible to Judgment," &c., &c., &c. The little giants of the flesh have always been exhuming from the depths (Apoc. ii. 24) for 4,000 years past, and will continue 'prosperring' to the end.

"What is the matter with brother Williams' on page 277, June *Advocate*. It seems to me that brother Williams misunderstands brother Roberts all the way through. Passing to page 279, I am afraid brother Williams has got into a muddle here that it will be very hard to extricate him from; he quotes Dr. Thomas without understanding Dr. Thomas himself. Brother Williams nor J. J. either one understand Dr. Thomas half the time.

"While writing this, a document is handed in called *The Sanctuary Keeper*, by J. J., London. I am surprised, and then I am not surprised. Nevertheless, when the Son of Man cometh shall he find faith on the earth? 'This has been ringing in my ears for years.' Remember, brother Roberts, that every party gets its followers. Where the genuine article will be found when the angels gather us to judgment, our blessed Lord only knows. Things have got narrowed down to Birmingham. The *Christadelphian* seems to be the only document that has moral courage to keep Dr. Thomas to the 'front.' I saw eight years ago that if A. and J. J. Andrew were right, then I would have to learn the Gospel over again. This, I intimated to you. Now, then, what is this prospectus handed in, but an invitation to learn the Gospel over again. Will brother Roberts clear up the mystery? . . .

"The new school is now teaching us that there are physical sins, which to me is a 'physical absurdity.' When Jesus was arrayed in the 'purple robe,' that robe was emblematic of the 'sins of his brethren'; all of his brethren whoever lived, or ever will to the end, or as long as Mediatorship exists. When Jesus stood before Pilate arrayed in the purple and bleeding, he was also the 'ram of consecration.' J. J., in *Atonement* book, asks how could personal transgressive sins be carried up to the tree, before they were committed? We ask, how could personal sins be carried up to the tree after they

were committed? We answer, if any were carried up then all were carried up, committed and non-committed. Where do we read of physical sins? And so much *avoirdupois*.

"On p. 280 *Advocate* a monstrous question is asked, viz., 'I ask you is there anything from your standpoint, that we are delivered from in baptism, except our own individual transgressions? If an infant, &c.' Now, brother Roberts, I will let you dispose of this. On p. 281-2. Dear me, what reasoning.

"Well, brother Roberts, I see you have given us the first instalment on the law of Moses, 'so called.' If brother Roberts can make it out to be anything else than a huge Will or Testament fully brought into force through the death of its Mediator, then he can outdo Dr. Thomas. *Elysis*, p. 283. If Israel could cross the Jordan, and draw the sword of ejection before the death of Moses. (My servant, says Yahweh), then my education has been defective through life, and Dr. Thomas's also, for he has never taught anything else through life. God has no other way of legalising His covenants only through the death of His Mediators. This is made as clear as the noonday sun in the last 127 p.p. of *Eureka*, 3rd vol., and, furthermore, no other interpretation of Daniel can be given than is found in these pages. The wretched work made on covenant by the Andrews makes me nervous.

"I have taken this little trouble to write you again on the deep things of the spirit. I am striving more and more to cultivate the Divine attributes of long-suffering and mercy. I believe you are in earnest, so we will wait till the Judge comes, and, according to the state of society at this present time, it can't be long."—H. W. HUDSON, Plymouth, Mich., U.S.A.

"I have read the responsibility debate twice. I must say that brother Andrew's arguments are surprising. How can ordinary intelligence believe in the justification of those who had no faith in 'Christ?' (Gal. iii. 11; ii. 16). The law could not justify, the only means ever extant being 'faith' (faith without works being dead). It is opposed to the Scripture's teaching to say that we are still servants of Christ whether we serve him or not. It is said we continue to be the

servants of Christ in a legal sense. Let us look at the fact which is much better than a word. The Corinthians (1 Cor. vii. 23) were exhorted by Paul not to be the servants of men, and in Romans vi. 16, he says, 'Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness,' and in the 22nd verse he says, 'But now, being made free from sin and become servants to God, ye have your fruit unto holiness, and the end everlasting life.' There is no 'legal' mystification about this. If we yield ourselves servants of sin we are not the servants of Christ, of righteousness, of God. Why? 'His servants ye are to whom ye obey.' This seems to be overlooked entirely by brother Andrew in his preface to the debate. It absolutely disproves his contention as to the contention that justification at baptism is from Adamic sin. Nothing is said in the Apostolic writings of such a justification at baptism, and is only inferred from passages ingeniously contorted." — WILLIAM MARSHALL, Aberdare.

(Concluded from last month.)

"The punishment threatened upon Adam in Eden was, according to the Blood of the Covenant, immediate to violent death. The author bases this contention upon the words: 'For in the day that thou eatest thereof thou shalt surely die.' The interpretation that has hitherto been commonly accepted by the brethren is that, in harmony with the marginal rendering ('dying, thou shalt die'), it means the initiation of a process which would continue until it led unto death—is inadmissible. A similar marginal rendering is given to the phrase, 'thou mayest freely eat,' appearing in the preceding verse. Surely it cannot be contended that in the words 'of every tree of the garden thou mayest freely eat,' we have permission extended for only one single act of eating! On the contrary, the meaning is that permission was granted to Adam to continue to eat of every tree of the garden, with the exception of the one prohibited. Besides, assuming for the moment that any ambiguity does attach to the meaning of the sentence threatened to Adam, surely it must be obvious that the correct interpretation is to

be found in the events which ensued upon the sentence being brought into operation. Surely the punishment carried out upon Adam was nothing more nor less than the punishment threatened. Conversely, the punishment threatened was precisely the punishment imposed. This principle is recognised by the author himself when he says: 'However much His (God's) laws may be broken by others they are not broken while in operation by Himself. The certainty of His action in their fulfilment is stamped in some form on every page of His inspired word.' We think, therefore, that we shall do well to adhere to the view hitherto held by us, that the punishment threatened upon Adam was not immediate and violent death, but the punishment which has actually come, namely, condemnation to return to the dust of the ground from whence Adam was taken.

"As to Circumcision, the author of the pamphlet is not content to accept the significance ascribed to this rite in the scriptures, namely—that it was a 'token' or a 'seal' of the covenant which existed between God and Abraham and his seed; but he ascribes to it some fanciful and mystical meanings which are utterly without scriptural warrant. And the way in which the author elaborates these meanings affords a very fair specimen of the postulatory and illogical method adopted by him in his pamphlet, and which is apparent on almost every page. On page 12 the author asks 'Of what was circumcision a "sign"?' The word 'sign' is placed by him in quotation marks to indicate that it is quoted from Rom. iv. 11, which verse had just been cited overleaf. We turn to Rom. iv. 11 and we read thus:—'And he (Abraham) received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised, that he might be the father of all them that believe though they be not circumcised, that righteousness might be imputed to them also.' Now, it is obvious that the term 'sign' is here used as a synonym for 'mark,' and that the import of the rite was that it was a seal of the righteousness of the faith which Abraham had yet being uncircumcised. The author next says that 'to cut off' a piece of human flesh (Exod. iv. 25) signified the future cutting off of the Messiah by death (Dan. ix. 26).

Let anyone turn up these passages and all he will find to justify the author's contention is the mere coincidence of the term 'cut off,' a term which is to be found in hundreds of other passages of scripture, as anyone can see by referring to a concordance. The next postulate used by the author is 'that as Christ died "to put away sin" (Heb. ix. 26) circumcision was necessarily related to that object.' No proof is given in support of this proposition—simply the author's gratuitous assertion. And so one might go on right through the pamphlet rejecting link after link of this ill-conceived theory.

"The main use made by the author of the rite of circumcision is that 'it spared from premature death,' the idea being that it was an act of 'blood shedding' to pacify 'the law of sin and death,' and that in fact it 'justified' the circumcised child from that 'law' until it committed its next act of sin, when sacrifices under the Mosaic Dispensation would have to be resorted to. All the evidence the author gives for this opinion is in the following words:—"In circumcision God provided a ceremony which warded off premature death, for in decreeing that the uncircumcised son of Abraham should be 'cut off from his people,' He in effect promised that the circumcised one should not be so 'cut off.' By this singular process of reasoning, the author contends that circumcision was a ceremony which God provided for warding off premature death! There is no end to the theories which could be built up by this mode of reasoning. To be 'cut off' was the punishment which God threatened for disobedience to his command as to circumcision. The same punishment was threatened for disobedience to a multitude of other requirements under the Mosaic law, and by similar process of reasoning they also were provided by God to ward off premature death! The author's contention is falsified by experience. If circumcision warded off premature violent death, how comes it that the entire female sex among the Jews was not cut off? How comes it that the whole nation of Israel, who for nearly 40 years in the wilderness completely neglected the rite of circumcision, were not cut off? And how comes it finally that the surrounding nations—who did not practice circumcision, but who of course were equally

under 'the law of sin and death'—were not cut off, but were quite as long-lived as the Jews?

"Similarly extraordinary is the author's view of baptism. He speaks of this ceremony as if it were a mechanical operation, bringing the subject into 'contact with Christ's blood,' with the effect of lifting him 'out of Adam into Christ.' This is utterly and mischievously wrong. The phrase 'out of Adam into Christ,' applied to baptism is totally inadmissible. Until 'this mortal shall have put on immortality' he will still be 'in Adam'; all metaphysical mystifications to the contrary notwithstanding. Paul was 'in Christ,' yet was not 'out of Adam,' for he says 'I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O, wretched man that I am, who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind, I myself serve the law of God, but with the flesh the law of sin' (Rom. vii. 23-25). Here we have the pamphlet's 'law of sin and death,' and 'law of the Spirit of Life,' both in operation in the same person at the same time, although the pamphlet contends that this is an impossibility. Here we have an apostle 'in Adam' and yet 'in Christ' at one and the same time, in a different sense. He was 'in Adam' through the flesh, he was 'in Christ' through the mind or Spirit. But speaking prospectively, the Apostle could say that 'the law of the Spirit of Life in Christ Jesus hath made me free from the law of sin and death' (Rom. viii. 2); 'Who walk not after the flesh but after the Spirit' (verse 4). For 'if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you' (verse 11). 'For . . . if ye through the Spirit do mortify the deeds of the body, ye shall live' (verse 13). The primary importance of baptism is that it is God's command; its primary signification is that of washing away sins; and it is absurd to suppose that the early Christian converts—composed chiefly of the lower classes, the poor of this world, not learned in philosophy—perceived in the ordinance the recondite

and metaphysical meanings, the 'moral' and 'legal' differentiations, by which the author of the pamphlet so wearisomely and elaborately attempts to support a self-invented theory, and obscures a beautiful and simple rite.

"The truth of this matter in its positive aspect is impregnably founded in Scripture and reason. I mean the view hitherto held by us as to the basis of Resurrectional Responsibility. John xii. 48 is of itself decisive, 'He that rejecteth me and receiveth not my words hath one that judgeth him, the words that I have spoken, the same shall judge him at the last day.' The author of the pamphlet contends that this only applies to the generation of Jews then living, and is not applicable to Gentiles at all. What an amazing contention! It fairly startles one by its recklessness, and shows to what extreme lengths a wrong theory drives a man. One can almost say, in the words of a certain writer, that 'we really do not know how to refute such arguments except by stating them.' If on the score that the teachings of Jesus were addressed to 'contemporary' Jews, none others are to be affected by same, where are we? The Old Testament scriptures were originally delivered to Jews. Are they therefore shut out from us? Is the revelation made to the Jews of 'The Lord, the Lord God, merciful and gracious, long suffering and abundant in goodness and truth,' utterly inapplicable to us? Was not 'whatsoever things' which 'were written aforetime, written for our (Romans—Gentiles) learning, that we through patience and comfort of the Scriptures might have hope' (Rom. xv. 4). The 'Sermon on the Mount' was delivered to Jews. Are we Gentiles therefore shut out from its teachings? Are we to be excluded from the 'Blessed are they which do hunger and thirst after righteousness for they shall be filled'? Is it one faith for the Jew and another for the Gentile? Is it not rather 'One faith, one hope, one baptism' for Greek and Jew, circumcision and uncircumcision, barbarian and Scythian, bond and free, 'for all have sinned and come short of the glory of God'? The contention of the author is self-evidently false. If carried to its logical lengths it would undermine our whole position as founded on the Scriptures.

It cannot be maintained that the words of Christ in John are confined to the Jews without involving a similar restriction with regard to all his other teachings. But the contention is perfectly gratuitous and unfounded. John xii. 48 is part of the statement forming general principles in the gospel which Christ preached first to the Jew and afterwards to the Gentile (by the apostles), and which 'is the power of God unto salvation to everyone that believeth, to the Jew first and also to the Greek' or Gentile. This same Apostle John in concluding his narrative of the sayings of Christ—(a narrative, be it remembered, primarily intended for Gentiles)—says, 'And many other signs truly did Jesus in the presence of his disciples which are not written in this book. But these are written that ye might believe that Jesus is the Christ the Son of God, and that believing ye might have life through his name' (John xx. 30-31).

"What is the teaching of the truth on this subject of responsibility? What is the basis of resurrectional responsibility? Let the following quotations answer this question:— 'And this is the condemnation, that light is come into the world, and men loved darkness rather than light because their deeds were evil' (John iii. 19). 'And the times of the ignorance God overlooked (R.V.), but now commandeth all men everywhere to repent' (Acts xvii. 30). 'Jesus said unto them, if ye were blind ye should have no sin, but now ye say we see therefore your sin remaineth' (John ix. 41). 'If I had not come and spoken unto them they had not had sin, but now they have no excuse (R.V.) for their sin' (John xv. 22.) These passages affirm in positive terms that the basis of responsibility is light; so that when anyone becomes enlightened by the gospel, he incurs the responsibility attaching to it whatever that may be. Helpless ignorance is a state of things which God 'overlooks,' for 'How shall they believe in him of whom they have not heard?' (Rom. x. 14.) Whilst, on the other hand, knowledge of God's will, without obedience resulting, will not be 'overlooked,' for 'To him that knoweth to do good, and doeth it not, to him it is sin' (Jas. iv. 17), and sin unforgiven necessarily leads to punishment, which introduces the proposition that 'The punishment of the wicked though they be not "in Christ," nor have made any "cove-

nant" with God, is not always consummated in this life.' There are punishments that belong to this life. We have it scripturally recorded that the calamities which befel the Canaanites, Ammonites, Moabites, Syrians, Babylonians, Persians, and other nations of the historic past, were punishments visited upon them by God for their iniquities. Yet, He had sent them no message, no prophet (the case of Jonah excepted), no priest, no king. The living voice of inspiration did not dwell amongst them. They never heard God's mighty voice pealing forth out of the midst of the fire on the quaking mount, with dread accompaniment of thunder and lightning and thick darkness! Still, God held them accountable for their actions and visited them with His anger. There were 'times of ignorance.' The apostle tells us that 'the times of this ignorance God overlooked!' Yet, He punished them according to their measure. Think of the lesson we have taught here. If God's 'overlooking times of ignorance' involves the limitation to this life of punishment for sin, what must the altered circumstance be when God 'now commandeth all men everywhere to repent.' Is not this an advance in God's disciplinary treatment of mankind, carrying with it a far greater measure of responsibility which can only be discharged in another life?

"Solomon, who was a keen observer, noticed that the punishment of the wicked was not always imposed in this life; and we find him declaring that 'Because sentence against an evil work is not executed speedily therefore the heart of the sons of men is fully set in them to do evil' (Ecc. viii. 11.) David also, previous to him, had said, 'I was envious at the foolish when I saw the prosperity of the wicked. They are not in trouble as other men, neither are they plagued like other men. Their eyes stand out with fatness, they have more than heart could wish, and they say how doth God know and is there knowledge with the Most High? Behold these are the ungodly who prosper in the world: they increase in riches. When I thought to know this it was too painful for me. Until I went into the Sanctuary of God then understood I their end' (Ps. lviii. 3-17.)

"Wilful and rebellious sin will not go unpunished. It is true the punishment in the

great majority of cases is imposed in this life, in various ways which may appear to men perfectly 'natural,' just as the punishment of the nations of the past seemed the result of 'natural' causes; but where the needful enlightenment exists, the punishment for wilful disobedience to God's will is not confined to this life, and we have it specifically stated in the words already quoted from Christ that the rejectors of Christ will be resurrected for judgment.

"Nothing could be more explicit than this testimony—nothing more fatal to the theory of the pamphlet. Good may come out of this controversy. It will refute the callous, rigid, absolutely automatic mode of salvation enunciated in the pamphlet. It will serve to bring out into due prominence the doctrine of man's accountability to his Creator for his actions. In our efforts to dispel from men's minds the horrid fiction of the God of the universe delighting with fiendish cruelty in the everlasting torture of writhing masses of humanity in flames of fire, we may have been prone to go too far towards the other extreme, and to have omitted to show that although the hell torment of orthodox theology is a figment, yet 'our God is a consuming fire' and 'it is a fearful thing to fall into the hands of the living God.' Is it reasonable to suppose that this message of the salvation which God has been evolving throughout the ages, for which such tremendous sacrifices have been made, can be spurned and trodden under foot with impunity? Is it reasonable to suppose that God's offer of grace can be contemptuously rejected and the rejector go free by avoiding the clutch of automatic self-acting 'law'? Such teaching is a self-proclaimed and frightful mistake. It is condemned by Paul's solemn words, which, though addressed to believers, affirm a general principle: 'Be not deceived, God is not mocked. Whatsoever a man soweth that shall he also reap.' 'For 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.' It is not for us to say to what extent of enlightenment is necessary to entail resurrectional responsibility; but this we can say, that the Judge of all the earth will do right, and there the matter can be safely left."—D. J. HUGHES, Swansea.

"I see by the June *Christadelphian Advocate* that brother Williams deemed it a duty to administer to you a very severe rebuke for your treatment of brother Andrew and his new doctrine. Brother Williams has made just as serious a mistake in his castigation of you as that for which he arraigns you in relation to brother Andrew. He, like many others, is governed too much by his sympathies. Conversations with him during my recent visit at Waterloo revealed to me the fact that he is in full sympathy with brother Andrew in his new teaching.

"Brother Williams is not just in his criticism. He does not know all the circumstances, as he confesses. The letter that constitutes the preface to your pamphlet shows that there is an untold history of the matter, which if fully made known would show that brother Andrew was persistent in his efforts to foist his new teaching upon an unwilling ecclesia, and that, in spite of every brotherly appeal, he cast his new views abroad as a fire-brand in the durable form of a pamphlet. In the face of such facts, brother Williams takes it upon himself to rush into a hasty public criticism that makes brother Andrew a martyr and brother Roberts a criminal in the sight of God and the ecclesia of the Lord. This is why I say his criticism is unjust, and an unwarranted stab to a brother who is faithful to the truth and who desires the welfare of the ecclesia, though every tie of friendship be broken in the promotion of ecclesial welfare and preservation of purity of doctrine.

"It is not a difficult thing to play the rôle of a critic, but it is no easy thing to be a true critic. A criticism, to be just, must not ignore a single circumstance affecting the matter criticised. One of the prime prerequisites of a fair and just critic is an impartial mind. If the criticism relates to a difference of views between two persons, the critic cannot well deal justly should his own views agree with one or the other of the parties criticised; for it is human nature to see all things through the spectacles of our own belief, and ascribe wrong or error to whoever or whatever is opposed. It seems to me that brother Williams is in about that position. He has, at least, disregarded many weighty and grievous circumstances that surrounded the publication of the

pamphlet in answer to brother Andrew's fire-brand, that was so flagrantly thrown into the ecclesias. The attitude of brother Andrew, both before and at the time of preparing his new doctrine in the form of a pamphlet, was of such a character that, when his firebrand was hurled into the ecclesial fold, he deserved the very rebuke he got in the pamphlet published to quench the fire he had started. It is a matter of much grief that the course had to be pursued. As to myself, it is impossible for me to believe otherwise than as I have expressed myself in the last two articles. If I am in error, then it is not possible for me to comprehend the truth of the matter as unfolded in the Bible. I cannot see how there can be two opinions on the subject with those who love and desire the truth above self and all things else. It seems to me that there is no point of Scripture doctrine more clearly expressed. It is only when technical and specious reasoning is brought to bear that the subject possesses a single atom of uncertainty. I have no love for such reasoning. I can understand Dr. Thomas, easily, in his deepest reasoning, and with joy; but I cannot follow these fine-spun technical pleadings of word-splittings and word-weavings, making darkness darker.—L. B. WELCH, Shire Oaks, Pa., U.S.A.

[Brother A. D. Strickler, of Buffalo, N.Y., forwards a lengthy paper on the same subject by brother R. J. Jones, of Montavilla, Orgn., U.S.A. It seems an excellent contribution so far as we can judge from a hasty scan; and should a thorough reading confirm first impressions, we shall have pleasure in making some use presently. For one month, the foregoing may suffice.—Ed.]

SOME say that mental worry is the chief cause of cancer. The fact is nobody knows. One thing is certain, that whatever be the proximate cause, the curse of God is at the root of all human maladies.

DRUNKENNESS can be cured by eating apples at every meal, says a physician. They possess properties which entirely do away with the craving that all confirmed drunkards have for drink if taken in sufficient and regular quantities. The doctor says that in many bad cases which have come under his notice he had been able to effect a cure by this means, the patient gradually losing all his desire for alcohol.

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, November 18th (brethren and sisters only). Tea at 5.30; Meeting at 6.30; to close soon after 9 o'clock. *Suggested Subject:* "To what extent ought our lives to be affected by the truth in view of Rom. vi. 11-13; xii. 1-2; 2 Cor. v. 16; and how is earnest dedication to be prevented from degenerating to fanaticism?"

LECTURING APPOINTMENTS FOR SEPTEMBER. — Brother Roberts—2nd, Birmingham; 9th, Glasgow; 18th, Kingscote (Dunfermline); 23rd, Birmingham; 30th, Birmingham. Brother Walker—2nd, Dudley; 9th, Hednesford; 10th, Matlock.

SUNDAY SCHOOL.

The Calendar for 1894-5 is now ready, and may be obtained, PRICE ONE PENNY, from the Secretary of the Association of Christadelphian Sunday Schools, care Editor of the *Christadelphian*, 139, Moor Street, Birmingham. Its publication renders unnecessary the monthly notification of readings, &c., that usually appears in this place.

BIRMINGHAM MISCELLANIES.

Brother and Sister Pardoe and sister Hefford have removed from Birmingham, and expect to meet with the Hednesford ecclesia.

During the month, the Temperance Hall has been closed for cleaning, and we have had to hold our meetings in the lecture room of the Temperance Institute, Corporation Street.

Our visitors during the month have included brother and sister Cole, of Leicester; sister Nutting, of Leamington; brother Worth, of Liverpool; brother and sister Yeomans, of Crewe; sister Lewis, of Burton-on-Trent; brother Hemingray, of Nottingham; brother J. Shuttleworth, of Lincoln; brother Battersby and brother Stewart, of Droylesden.

We had our usual Bank Holiday tea meeting, when various addresses were delivered on the question: "Why is suffering appointed as the present lot of the brethren of Christ?" The attendance was not so large as usual on account of many holiday absences, still there was a large meeting. Visitors were present from Abermule, Burton-on-Trent, Crewe, Dudley, Leamington, Leicester, Liverpool, Neath (South Wales), Nottingham, Nuneaton, Walsall, and West Bromwich.

The young men held a tea meeting during the month, when the presence of sisters added an extra element of pleasure. After tea and a walk, the following programme was observed:—1, Hymn; 2, Prayer; 3, Reading; 4, President's Address; 5, other Addresses as follows:—Brother Hallam, "Friendship"; brother J. Hill, "Destiny of the Wicked"; brother P. Coleman, "The Crown of

Life"; brother F. Davies, "Friends of Christ"; conclusion, hymn and prayer. Next tea meeting, October 2nd.

Brother C. A. Bower (10, Brookfield Road, Birmingham), notifies that a few of the Birmingham brethren are desirous of arranging for a special effort on behalf of the truth in Coventry, where it appears from remarks made by brother Rollason at the bank holiday tea meeting, there are several cases of interest, but no ecclesia as yet. Brother Bower appeals to the brethren in Nuneaton, Leicester, Leamington, Tamworth, and neighbouring towns, to unite in the endeavour to get up a thorough effort. He will be glad to receive communications on the subject at the address given above.

A Jew who applied for immersion having immediately after examination applied for relief, it was considered likely that what another Jew said was true, viz., that his object was loaves and fishes. It was therefore considered proper to act on John's challenge to the Pharisees who came unworthily to his baptism: "Who hath warned you to flee from the wrath to come? Bring forth, therefore, fruits meet for repentance" (Matt. iii. 7, 8). To give him time, his application was deferred six months. If defective knowledge is a disqualification for immersion, certainly defectiveness of purity in aim is no less so. Peter told Simon Magas, who was after money, that he had neither part nor lot with the disciples, though baptised. The Finance brother suggests a rule that no one should receive from the public funds till after a twelve months' membership at least, leaving private munificence to do its will.

The annual Sunday School treat was held on Tuesday, August 7th. The children and friends, to the number of perhaps 300, mustered at the Temperance Hall at 9 o'clock, and walked to the New Street railway station, from which they were conveyed by train to Sutton Coldfield. Here they walked to the park, where a tent had been pitched among the woods ready to receive them. Mustered in the tent they sang a hymn, and buns were then distributed to make up for the scanty breakfasts caused by excited anticipation; after which the company broke up and scattered for various engagements in the extensive and varied grounds. At 1 the bell was rung, and the company came together for dinner. After dinner, the children had rides in batches in a brother's horse and trap round the park, greatly to their delight. The weather was favourable to the last moment, and then

rain came, and we hurried to the station, got into the train, and arrived at the proper hour at Birmingham, where a welcome tea awaited the company at the Temperance Hall. After tea, the prizes were distributed, and so ended a happy day for the children.

THE PROPOSED ASSOCIATION OF CHRISTADELPHIAN SUNDAY SCHOOLS.

Several schools have intimated their intention of joining the proposed Association. We are not in a position to furnish particulars, as the secretary is for the moment out of reach. He will give names and extracts from letters next month. Meanwhile, he wishes to explain, in answer to enquiry, that the annual subscription is not per individual scholar, but per school—that is, a school under 20 would pay one half-crown, not twenty half-crowns; a school under 50 would pay 5s., not 50 five shillings. This point seems to have been obscure to some.

The calendars are now ready. Next month, prospective notes on the lessons will commence, and be continued from month to month, if God permit.

The secretary remarks that it will naturally take time for the arrangement to develop to its full limits. He, nevertheless, expresses the hope that every school disposed to adhere to the scheme will intimate its purpose without delay. The larger the operations of the Association, the more advantageous will they be to all its members.

A SOLITARY VOICE FROM INDIA.

A Mr. W. James (care of Burma P. W. D., Rangoon, Burmah), who has been in India 17 years, writes to say that he read *Christendom Astray* when he was a student in England, and he has been pondering the matter ever since. His life has been a hard one, and he cannot provide the means for himself, but he would gladly lend himself gratuitously to the work of distributing literature if it were provided for him. He especially desires that the lectures in *Christendom Astray* could be printed in separate numbers for distribution. Some things he does not like about *Christendom Astray*—lacking in simplicity, he thinks, but he is convinced of its truth, as many of his clerical friends were when he was in England.

INTERESTING DEVELOPMENTS IN SOUTH AFRICA.

Brother Thorvaldsen writes from Port Natal, South Africa, an interesting letter, from which we make the following extracts:—"The truth here seems to have entered upon a new and promising era. In the beginning of this year, there existed a small meeting of four persons, viz., brother and sister Sims, sister Mackintosh, and brother Jacobson. There was also a fifth, brother Archibald, who lived too far away to be able to attend the meetings. As none of these were able to lecture, they did the next best thing, they lent out books and tracts.

"In Durban, and Natal and Zululand as a whole, there are a great many Scandinavian, mostly Norwegian, people. These are, as the world at large, divided into no end of names of blasphemy. There is the established Lutheran Church of Norway, somewhat like the evangelical portion of the Church of England; there are the Independents, the Baptists,

&c., &c., and then there are some (and they are many in Scandinavia) who have left the sects altogether, looking upon them all as more or less contaminative with harlotry, who also have given up most of what traditional theology teaches, and who, in short, are very near the truth. They are not numerous in Natal, but what is better, they all seem to turn their faces towards the light.

"The few of this class that were to be found in Durban, were all connected with a kind of nondescript congregation, who owned a small chapel. In this congregation, they were very well liked, as they were among its best supporters. The man who acted as a minister for the congregation at times when his own work, as a missionary among the natives, allowed it, was the Rev. O. Wettergreen, who was sent and supported by a society in Norway as a missionary to the Zulus. He was chiefly instrumental in developing the above-mentioned class in Durban, and was immensely popular among the so-called Free Christians in Natal. This is the name the above-mentioned nondescript congregation has given itself.

"About two years ago, I met brother Jacobson. I had at that time already seen some of the great truths of the gospel, although not discerning that they made part of the gospel. From brother Jacobson I obtained *Christendom Astray*, *Eureka*, and several smaller books, which were studied by me and some others. This led to a perfect revolution among the nondescripts, especially when the minister publicly declared that he sided with the heretics. His popularity was now gone, and he left and went to resume his work on his station, after having immersed several who knew the truth, but who, from evil reports, wanted to avoid the Christadelphians. After Mr. Wettergreen's departure, things grew calmer, until Sunday, the 4th of February, when brother Emil Larsen, 26 years of age, by profession a photographer, and the writer, Thorvald E. Thorvaldsen, 29 years of age, clerk, were immersed and received into fellowship, at the farm of brother Archibald, at Claremont. In the beginning of April, the meeting was diminished by the departure of brother Jacobson, followed in the end of the month by the departure of sister Macintosh. Both went to Johannesburg, Transvaal.

"In the beginning of May, news was received from Mr. Wettergreen, from Ekutandaneni mission station, that he had to give up all and follow the command to work with his own hands and eat his own bread. He had for some time seen the necessity of immersion, and the committee of the society at home had given him the choice of returning to orthodoxy, or to leave. He came to town the 10th, and was present at the meetings until the 10th of June, when he and two other young men, brother Brown and brother Ludwig Larsen, put on the sin-covering name of Christ. As a curiosity may be mentioned, that about three years ago, the writer, who immersed the three brethren, was immersed into nondescriptism by (the then Rev.) brother Wettergreen,—a fact which has caused a great deal of head shaking among our old friends, who seem to think that they have settled the 'Filadelphians,' which some of them persist in calling us, by telling enquirers that 'The parson first baptised him, and then he baptised the parson.' The same

Sunday, two of those who were immersed into the name, as mentioned above, but who had wanted to keep away from the name 'Christadelphian,' came by invitation, and were received into fellowship. The third, the wife of the writer, was not content with her immersion, and will soon be re-immersed. Our meeting now consists of the following members:—Brother Olaf Wettergreen, Norwegian; brother Charles Sims, carpenter, formerly of Dudley, England; sister Elisa Sims, wife of above; brother Emil Larsen, photographer, Norwegian; brother Sigvard Larsen, photographer, brother of above; sister Marie Larsen, mother of above; brother Victor Knös Brown, baker, Swedish; brother Ludvig Johnsen, carpenter, Norwegian; brother Thorvald E. Thorvaldsen, clerk, Norwegian, son-in-law of sister Larsen; brother Archibald, English, Natalian. The latter lives several miles from town, and does not meet with us on account of the road.—You will see from the above that the Norwegian element has a decided majority in the ecclesia, but thanks to our God, we are all one in Jesus. There are one or two interested among the companions of brother Sims, and also a lady who has charge of the station that brother Wettergreen left. She is very interested, and we hope that it will not be long before she will decide to do the right thing. We hope, before long, to be able to start a purely Norwegian meeting, as we want to press on the work among the Scandinavians, which at present seems to promise the best results. We are sadly in want of books and tracts in the Norwegian language, and we hope to find out through you whether there are any publications among Christadelphians in America in the above language. [We understand there are some Norwegians in the truth in Brooklyn, N.Y. (U.S.A.), who will no doubt be seeing this letter, and will communicate with brother Thorvaldsen.—EDITOR.] We have translated the *Declaration, Book Unsealed*, and some of the *Shields and Finger Posts*, but have not yet been able to get anything printed. We have also made a start with *Christendom Astray*, but I am afraid it will take us another year before we will get it ready for the press. The want of money will be the greatest hindrance against getting anything published among our countrymen. We meet for breaking of bread at the studio of brother Larsen, West Street West, every Sunday at 3 p.m.

"We hope shortly, when brother Wettergreen comes down and is settled, to be able to publicly proclaim the glorious Gospel of the Kingdom in English, Scandinavian and Zulu.—THOMAS E. THORVALDSEN, care Mr. W., Storm Point, Durban, Natal, South Africa.

"P.S.—If ever any of our good lecturing brethren in England should have the time and opportunity to travel for the truth's sake, they might remember that there is a cry from South Africa, 'Come over and help us.' The brethren here would go to any sacrifice to attain competent assistance." [But beware of false prophets who are on the road in sheep's clothing.—EDITOR.]

THE pleasure of excess and the indulgence of envious feeling are too dearly paid for in waste of body and mind. Moderation in all things is best.

THIRST.—Cold drinks are not necessary to relieve thirst. Hot drinks relieves the thirst and "cool off" the body when it is in an abnormally heated condition better than ice-cold drinks. Hot drinks also have the advantage of aiding digestion, instead of causing debility to the stomach.

SELF-DRESSING FISH.—The ocean contains several fish which clothe or adorn themselves, the most conspicuous of them being the antennarius, a small fish frequenting the Saragossa sea, which literally clothes itself with sea-weed, fastening the pieces together with sticky, gelatinous strings and then holding the garment on with his fore fins. So it is said; is it true?

INTELLIGENCE.

Use note paper and write on one side of the paper only.

Do not use large sheets: write with good ink, and write proper names VERY PLAINLY.

All intelligence communications must be in Birmingham by 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.

Brother Marshall (27, Bute Street), reports the return of brethren, Eynon, and Jones, who went out some time back as reported. They have no sympathy with the new doctrine of responsibility. As for brother Roper, he declares himself "not a Christadelphian." On Monday, August 6th, the annual tea meeting was held in connection with the Sunday School, when 50 sat down to tea. A short time was previously spent in an adjacent field, after which there were invigorating exhortations.

ABERGAVENTNY (MON.).

Brother Edwards reports that brother and sister Horton and their son and two daughters have returned to fellowship after holding out for a time because of the haste as they thought, with which we declared for the inspiration of the Scriptures; also that sister Roberts, wife of brother Roberts, has been received back after a period of separation. He also announces the union in marriage of brother Ralph and sister Goodchild, late of Newport. As regards the local operations of the truth, a few young men and strangers are interested. He likewise reports that most of the Abergavenny brethren went to the fraternal gathering held at Newport on Bank Holiday, and were entertained by the Newport brethren with the warmest hospitality. The gathering was, in their opinion, a great success.

ASH VALE (SURREY).

Brother Crowe reports the debate, referred to last month, did not come off, but ended in a little talk together. There is a prospect of some addition to the small company of the brethren.

BARNESLEY.

Brother Blakey reports another addition in the appointed way (see Sheffield Intelligence), and also that sister H. E. Allen, daughter of brother and sister Allen, has removed to Huddersfield, where she will meet with the brethren there.

BRADFORD.

Brother Williams reports that on August 5th the brethren and sisters met for the first time in their new room, No. 33, Sunbridge Road, which had been for a number of years occupied by the Young Men's Christian Association. The lecturer for the day was brother Holdsworth, of Leeds, who also gave a very comforting exhortation at the breaking of bread. On August 12th brother Booth lectured on "The Heavenly Country of Scriptures. Can we localise it?" Some of the brethren are giving a course of open air lectures before very attentive audiences.

BOURNEMOUTH (WINTON).

Brother Wilkinson reports the return of sister Emma Witheridge. There have been several visitors during the month, including brother Morris, of Trowbridge, who lectured on Sunday, August 5th, on "Times and Seasons"; and brother Parker, of Springfield, O., U.S.A., who on Sunday, August 12th, lectured on "Faith and Obedience."

BRISTOL.

Oddfellows' Hall, Rupert Street, near Christmas Steps, Sunday Mornings at 11; Evenings at 6.30.—Brother and sister Hollier, have removed here from the Crewe ecclesia. Our Sunday School outing took place on August 9th. The day was spent at the New Passage, a point on the Channel. In the course of the day, the children were suitably addressed by brother E. Lowe and brother Holder. The outing was undoubtedly the largest, most elaborately arranged and successful the Bristol Sunday School has ever had. During the past month, we received intelligence that brother Roberts was staying at Clevedon, a quiet watering place, about 15 miles distant from Bristol. An invitation was forthwith sent to him, and we even went so far as to publicly announce that he would probably lecture for us on July 29th. Our hope on this score was soon taken away by a prompt telegraphic reply—"Sister Roberts and daughters say I must not. See July *Christadelphian* lecturing appointments"—referring to his appeal to the Dudley ecclesia.

LECTURES:—July 22nd, "The Intermediate State" (brother O. C. Holder); 29th, "The contrast between Popular and Scriptural Conversions" (brother G. H. Sargent); August 5th, "The Soul of Man" (brother Holder); 12th, "The Spirit of Man" (brother W. Jenkins).—W. MILLS.

CAMBRIDGE.

I have the pleasure of reporting the immersion of JOHN BLUNT (15), on August 5th, on a profession of his faith in the things concerning the kingdom of God and the name of Jesus Christ. He is son of our brother and sister Blunt, formerly a scholar of the Leicester Sunday School.—Sister Emma Brand, of London, has met with us the last two Sundays. She is spending her holidays with her friends.—A. SIMPER.

CREWE.

One or two very much interested. We are only few and feeble here, and have to sustain each other by readings and prayer. We are anxiously waiting

the return of our Lord and Master, who will bring "every secret thing into judgment." We took our school children to Beeston Castle on July 27th, some very ancient ruins some thirteen miles from here. Needless to say, they thoroughly enjoyed themselves. The lectures have been divided since our last report between brothers Atkinson, Heath and May.—ERNEST HEATH.

DERBY.

On July 19th, Miss M. GODFREY allied herself with Christ by baptism, and now rejoices with us in the hope of his appearing.—Sister Brooks, after a long absence, has come to reside in Derby again, and now meets with us.—NO NAME.

DROYLSDEN.

Bank Street, Fairfield Road, 2.30 and 6.30.—We are pleased to report the obedience of Mrs. E. JAGGER, on July 17th, after a good confession of the things of the Kingdom and name. Our sister had her attention drawn to the truth by our bi-weekly distribution of *Finger Posts*, and being like those of Berea, search the Scriptures to see whether those things were so. On July 24th we assisted Mrs. C. FRITH to put on the saving name in the appointed way.—J. BATTERSBY.

DUNFERMLINE (KINGSEAT).

"I am glad to report the addition of JOHN ALLAN (30), formerly Established Church, who was immersed into the saving name of Christ on Monday, August 6th, after giving a satisfactory confession of his faith. I have also to report the sudden death of brother Thomas Smith, aged 21, who died on Thursday night, August 2nd, after an illness of about 29 hours. The brethren and sisters have felt much sorrow on this account, but have been comforted by Paul's words to the Thessalonians concerning them which are asleep."

ELLAND.

I am pleased to report the obedience by confession and immersion of Mrs. SARAH FIELDING (40), of Elland, formerly Primitive Methodist. Of late we have had good meetings, which we hope will continue.—Z. DRAKE.

GAINSBOROUGH.

We continue to meet every first day for breaking bread and drinking wine in memory of our Lord. Our meetings are at three o'clock in the afternoon at No. 19, High Street. We would be pleased to see any brother coming this way. Our brother Burton has left here for Market Raisin, which thus reduces our number.—A. SEDGWICK.

GALASHIELS.

We are pleased to report that we received into our ecclesia in the month of June sister Jane Spiers, of Droylesden, and also a visit from brother James Alexander, from Nottingham, who gave us an exhortation at the breaking of bread (on July 8th). We had also a visit from brother B. Hughes, of Birmingham, who had occasion to be in this district on business, and seeing our announcement in the *Christadelphian*,

he gave us a call. He gave us an exhortation on the 15th July. We are greatly in need of someone coming this way to help us, seeing that there are so few of us here, and none of us is gifted with speaking publicly.—ROBERT MCKELVIE.

GRANTHAM.

We have been cheered by a visit from brother and sister Sulley, of Nottingham, on July 15th. He gave an encouraging address in the morning, and lectured to a good audience in the evening. Subject: "The approaching end of this world and the beginning of the next." Sisters Bocoock, of Newark, and Godfrey, of Derby, have also been here, and have broken bread with us. The ecclesia has a welcome addition in brother John Cope, agreeing with our basis of fellowship and uniting with us. We had a tea meeting at the hall on Bank Holiday, the brethren and sisters uniting with the Sunday school scholars. In the evening there was an enjoyable meeting addressed by a number of the brethren.—W. BUCKLER.

JERSEY.

We are making a great effort to instruct the Jersey people in the truth. There are three lecturing brethren. We advertise the title of our subject for the Sunday evening in the leading local paper on the Saturday, in return for which we are allowed the privilege of a Monday evening's report, as per enclosed cutting. A month ago we commenced outdoor services, and lecture to large and attentive gatherings, after which we distribute *Finger Posts*. A Sunday school was inaugurated on the first Sunday in February, 1894, which now numbers 17 scholars and 10 teachers and officers, though of so recent formation. Several of the scholars have already committed to memory the 100 questions and answers at the end of the *Instructor*. We held our summer outing on Monday, August 6th (Bank Holiday), at a beautiful little bay called Anne Port. The party (50 in number) consisted of brethren and sisters, scholars, and a few friends who are enquiring after the truth.—N. J. PRIGG.

LEEDS.

Wellington Road.—Brother Suggitt reports that brother Wm. N. Kinghorn and sister Gertrude Day were united in marriage on Thursday, July 19th. The speakers for August were brother Pickles, brother G. H. Cook, brother D. Hall, brother Suggitt.

LINTHWAITE.

The following persons rendered obedience to the faith in baptism on August 11th:—MARY EMMA SHAW (25), ELLEN SHAW (40), ANN SHAW (43), all formerly Baptists.

LONDON (NORTH).

Istington Temperance Hall, Church Passage, Upper Street, N. Sundays, 11 a.m., 3 p.m., and 6.30 p.m.; Wednesdays, 8 p.m.—On Sunday, July 29th, after a careful and satisfactory examination, we had the pleasure and privilege of immersing the following into the saving name:—Misses MARANATHA CLARK (19), ANNIE FITCH (20), ALICE FORD (17), all relatives to members of this ecclesia. This is largely fruit from the Sunday School,

and tends to shew that the efforts of those who take part in school work are not in vain.—Our lectures for August have been as follows:—August 5th, "Man—a creature of the dust having no immortality, &c." (brother W. H. Boulton); 15th, "The time of the dead" (brother A. T. Jannaway); 19th, "Everlasting punishment not eternal torment" (brother A. J. White); 26th, "Sin and the Devil" (brother G. F. Lake).

Brother Andrew requests the insertion of the following note:—"In the London Intelligence of the August number the Secretary of the Gresham Hall meeting says, in support of their disfellowship action, 'We could see no alternative left us in the matter, the more especially as we were given to understand by brother Andrew himself that we must accept his new teaching or cease to walk with him.' If the reason given in the resolution is sufficient, this reason is superfluous; and if not sufficient, the latter reason is no justification. The expression 'given to understand' implies either a verbal or written communication to the Gresham Hall meeting, or some of its members, or a report of such a communication to others. As to the former, there has been nothing of the kind. I offered in January last to meet the presiding brethren in South London calmly to go into the evidence of the question in dispute, but they declined. If 'given to understand' has reference to a report or rumour, Scriptural principles require that it should be verified, and if found true, that reasons should be asked for such a statement. As far as my knowledge goes, no steps of this kind have been taken. I certainly have said that I would not fellowship with those who denied foundation principles hitherto recognised by the brotherhood generally, but I have not said that brethren 'must accept' what is called my 'new teaching, or cease to walk with me.' Attempts were made by some who have left Barnsbury Hall to extract such a statement from me, but I did not see my way to make it.

"The same number of the *Christadelphian* (p. 301) contains a portion of the preface to 'The Resurrection to Condemnation: who will come forth to it?' When that preface first appeared I wrote to its author and also to you impugning its accuracy, and I have since put into print a brief reply, which the brother who sent you the extract had full opportunity of seeing before he did so. It is not correct to say that I 'converted all our meetings into a scene of contradiction and dissension.' The usual meetings were conducted with decorum, and I merely contravened what I deemed to be false teaching in a perfectly legitimate and orderly way, as I have done on former occasions when circumstances required it. Anything like disorder was at the special meetings, most of which were held subsequent to the writing of the said preface, and this was produced chiefly by those who opposed me. The charge that I called those who taught resurrection outside of 'the blood of Christ' 'liars' is untrue. I merely quoted Rev. xxii. 15 at the close of an address dealing with several items of the truth—not wholly relating to the point in dispute. The terms 'blasphemous' and 'fatal error' were, according to the admission of the brother who reports them, uttered upwards of two years ago. The exact circumstances I do not remember, but I know that I had, at that time, to combat some erroneous statements of an extreme character which had a nullifying

effect on vital parts of the truth. Opprobrious expressions, not a few, were applied to me in connection with this conflict, but I ignored them when spoken, and I shall not now condescend to repeat them. I can patiently wait for the day of Divine vindication, when my conduct will appear in a very different light from that represented by opponents who apparently need to be reminded that misrepresentation and abuse do not constitute refutation."

[This note we insert merely out of courtesy. There is no real need for it. It will be observed that it does not really deny the things ostensibly controverted. Brother Andrew's hostile intentions referred to by brother Bellamy were not matters of rumour. He had given public and printed notice of an amendment to the constitution which in the event of its adoption would have excluded all who affirmed the resurrection of rejectors; and in the event of rejection would have compelled him in consistency to withdraw. Why chide the action of the London brethren in recognising notorious fact as if they had been influenced by mere rumours? They had been "given to understand" brother Andrew's intention by brother Andrew himself in the way referred to.—As to brother Lake's challenged statement, brother Andrew's correction is merely another version of the same thing. To allege a thing "inaccurate" is not to deny its truth. A mere wholesale affirmation of inaccuracy cannot be recognised in the absence of details, especially against the statements of a man of known probity and impartiality. It is natural for brother Andrew to seek relief for his feelings in these contradictions, but they are not contradictions of any weight. They are contradictions in form, but not in substance. They virtually allow the things contradicted. It would be far better to fairly face the truth of the case—that brother Andrew, by his change of position, has thrown the London ecclesias into confusion—than to try to make it appear that the cause lies with those whom his action has put upon the defensive.—EDITOR.]

LONDON (SOUTH).

Gresham Hall, Gresham Road, (near Brixton Station). Sundays 9-15, 11 a.m., and 7 p.m., Thursdays 8 p.m.—Since our last report we have had the pleasure of baptising three more into the name of Christ, viz.:—On June 21st, Mrs. MARY M. SHIPWAY (not previously connected with any of the false systems by which we are surrounded); on July 3rd, Miss MAY HUMPHRIES (Church of England); and on July 9th, Mrs. JANE EDWARDS (Baptist). Each of the foregoing will be meeting with us at Gresham Hall. In the midst of our sorrow over a few that have left us, having adopted the new teaching set forth in the "Blood of the Covenant," we are cheered by these signs of God's favour. Lectures for the month of August have been as follow:—Sunday, August 5th, "The Times of the Gentiles. The expiration of this period fast approaching. The end of Gentile supremacy, and the coming ascendancy of the Jews" (brother Meakin); 12th, "The Throne of David. Its establishment, overthrow, and future restoration. Its everlasting continuance declared" (brother F. G. Janaway); 19th, "A temple on Mount Zion. The re-establishment of the temple an important feature in the Kingdom of God. The

purpose it will serve in the redemption of the world. All nations to worship in one house of prayer" (brother F. W. Porter); 26th, "A Form of Godliness. Paul's prophecy of an apostacy from the truth fulfilled in the present day. A multitude of sects opposed to God's will. A belief of the truth essential to salvation" (brother A. J. White).—JOSEPH BELLAMY.

[We have a communication from the few who are separated from Gresham Hall, and who are assembling at the old meeting place in Camberwell. They cannot expect its insertion in the *Christadelphian*. It will be more in place in brother Andrew's magazine, where no doubt it will be welcome, like the omitted parts of their last circular which were duly emphasised by italics. (By the way, is it fair to make us appear blameworthy in having omitted parts? If we had professed to publish the whole, and given only parts, no doubt it would be very proper to hold up our obliquity in the emphasis of italicised lines; but when we openly declared that we omitted parts, where is the offence? Is an editor obliged to publish the whole of everything sent him? Has he no power of omission? Where then would be editorship? Or must the contributors be the editors and the editor merely a letter box to receive their MS.? No doubt such an arrangement would suit some very well; but this editor would not consent to edit on those terms. And he is quite sure that none of the critics would do so either. Let reason prevail.—EDITOR.]

MANCHESTER.

Geoffrey Street, off Shakespeare Street, Ardwick. Sunday School, 10.30 a.m.; Breaking Bread, 8 p.m.; Lecture, 6.30 p.m.—It gives me much pleasure to report the obedience to the faith of my wife, SARAH ANN ASTIN (33), formerly neutral; also JOHN KING (42), commercial traveller, formerly Presbyterian, and for 18 years a teacher in the Sunday school. We are also glad to say that others are much interested.—J. E. ASTIN.

NEATH.

Brother Tucker reports a renewal of united and special effort in this place. Six years ago the public meeting room was closed and public lecturing ceased, owing to the departure of those capable of carrying on the work. The remaining few have quietly ministered to each other in faith and patience in a private way until now. We have now opened another room (on July 22nd), when Brothers Williams and Tilling, of Swansea, addressed a small gathering of brethren and sisters. "Thus cheered by the necessary kindness and consideration of distant brethren, we once more move forward to the front." The table is well attended by those who seek to renew their strength in the appointed way. Our new meeting-room will be found in the back of Alfred Street, near the Turkish Baths:—Sunday morning, at 11 a.m.; evening, 6 p.m.; Wednesday evening (Bible Class), 7.30 p.m.

NEWBURY.

After a lengthened period of enquiry we have at last succeeded in obtaining another room for our meetings, which though not quite so well situated for

the general public as the Assembly Rooms in Park Street is, yet for the brethren better in some respects, not the least being that it is ours for use exclusively all the week. It has been an old Baptist Chapel (of the "Hyper" section), and to the large majority of the people quite unknown. We have had it done up nicely and the "chief seat" removed, well lit up, and our removal there thoroughly advertised, beginning the meetings there Sunday, August 5th, under very encouraging circumstances, several strangers being present at the evening lecture, an addition of six scholars to our little Sunday School, and last but not least, the reception of one newly-baptised brother into the ecclesia at the breaking of bread. Our address in future will be accordingly, "Christadelphian Meeting Room, Wharf Road, lately known as Ebenezer Baptist Chapel." The newly-baptized brother referred to above is Mr. HIMMONS, lately belonging to the Salvation Army. He was baptized in profession of his faith on Thursday, August 2nd. This addition we very thankfully record, especially so, as we are losers, this month, of one brother by removal. Our brother Frank Jones goes to Banbury, where he will be, as far as we know, in isolation. Brother Jones was just beginning to be very useful to us in exhorting and lecturing, and, being so few, we can, seemingly, ill afford to spare him. Doubtless, however, the Lord "hath need of him" in that place, and we must cheerfully submit to His will, praying that God may bless him and keep him, with us, unto life eternal. The lectures for the past month have been as follows:—August 5th, "The Gospel according to Moses and the Prophets" (Mr. R. H. Ford); 12th, "Jerusalem: The City of the Great King" (Mr. F. Jones); 19th, "Forty Years of Fulfilled Prophecy: A guarantee that the remainder of the Programme culminating in the Return and Personal Reign of Christ on the earth is certain to be realised" (Mr. J. M. Evans); 26th, "Baby Sprinkling not Bible Baptism, but a man-made invention of the Papal Church. The attitude of God toward all who substitute human traditions for Divine doctrines and commands" (Mr. P. E. Davies).

The brethren here have backed their bills with the following:—

HARD NUTS FOR BIBLE STUDENTS TO CRACK.

Immortality.

1.—IF Eternal Life or Immortality be the possession of men—WHY do the Scriptures present it as a matter of HOPE (Tit. i. 2; iii. 7), and PROMISE (2 Tim. i. 1; 1 John ii. 25), and exhort believers to SEEK for it (Rom. ii. 7) and to LAY HOLD of it? (1 Tim. vi. 12-19).

2.—IF the record be that "God hath given to us Eternal Life, and this life is in His Son" (1 John v. 11), and that "he that hath the Son hath Life, and he that hath not the Son of God hath not Life" (v. 12), IS IT NOT perverting the Scriptures to say that all men must live for ever?

3.—IF the Bible says "the SOUL that sinneth IT shall die" (Ezek. xviii. 4-20), HOW CAN the SOUL be deathless, as taught by the clergy?

4.—IF Eternal Life, or Immortality, be "the GIFT of God" through Jesus Christ (Rom. vi. 23; John iv. 10), HOW can it be the natural birthright of all men?

5.—IF all men POSSESS a life which will continue for ever, WHY did Jesus come to the Jews "that THEY MIGHT HAVE Life?" (John x. 10).

6.—IF God "gave His only begotten Son, that whosoever believeth in Him should not perish, but have Everlasting Life" (John iii. 16), HOW can anyone obtain THAT LIFE excepting through Jesus? —AND DOES IT NOT nullify Jesus Christ's Mission to say that all men possess everlasting Life?

Death and Resurrection.

7.—IF "the dead praise not the Lord" (Ps. cxv. 17) and "know not anything" (Eccl. ix. 5) HOW can the departed be NOW singing to God in heaven, or cursing Him in hell?

8.—IF Jesus said: "Thou shalt be recompensed at the Resurrection of the just" (Luke xiv. 14), WHY do the clergy teach that the righteous are recompensed at death?

9.—IF Paul looked forward to the Resurrection at the coming of Christ as the ONLY time of his reward (Phil. iii. 11; 2 Tim. iv. 1-8), and declared that "if the dead rise not . . . then those that are fallen asleep in Christ are perished" (1 Cor. xv. 16-18), HOW IS IT that those professing to be guided by His teaching make the Resurrection unnecessary, by affirming that the dead are NOW glorified?

10.—IF David, the "man after God's own heart," be "both dead and buried," and "is NOT ASCENDED into the heavens" (Acts ii. 29-39), IS IT LIKELY that any other of the faithful have gone to heaven?

The Time of Reward.

11.—IF Paul said that "Jesus Christ shall judge the quick and the dead AT His Appearing and His Kingdom" (2 Tim. iv. 1), HOW CAN any be rewarded or punished BEFORE Jesus returns to this earth?

12.—IF the Thessalonians, when converted to the truth, "turned to God from idols, to serve the Living and true God, and TO WAIT for His Son from heaven" (1 Thes. i. 9, 10), HOW IS IT that Protestants and Roman Catholics are waiting to be taken to Christ in heaven?

13.—IF the Bible says there is but "one hope" (Eph. iv. 4), and that THIS is "the Hope of Eternal Life," to be bestowed AT the Second Appearing of Jesus Christ (Tit. i. 2; iii. 13; iii. 7), WHAT RIGHT have any to say that men NOW have Eternal Life, and that the coming of Jesus is a matter which does not concern His disciples?

Punishment of the Wicked.

14.—IF the "wages of sin" be "DEATH" (Rom. vi. 23), HOW CAN the punishment of sin be eternal LIFE in misery?

15.—IF the Mission of Jesus Christ be to "DESTROY the devil" (Heb. ii. 14), and "works of the devil" (1 John iii. 8), HOW CAN the existence of sinners and of sin be never-ending?

16.—IF it be recorded that "the Lord preserveth all them that love Him, but all the wicked will He DESTROY" (Ps. cxlv. 20), and that "the enemies of the Lord shall be as the fat of lambs; into SMOKE shall they CONSUME AWAY" (Ps. xxxvii. 20), WHAT RIGHT have any religious teachers to say that the wicked, as well as the righteous, will LIVE FOR EVER?

The Scriptures.

17.—IF Paul preached "none other things than those which the Prophets and Moses did say should come" (Acts xxvi. 22), HOW IS IT that the Old Testament Scriptures are so much ignored by those who profess to be his successors?

NEWPORT (MON.).

We are pleased to report the obedience of Mr. W. F. SKINNER (23). He was immersed in the "all-saving name" on Wednesday, July 18th. He was formerly neutral. Also Mrs. E. PARSONS (36), wife of brother J. Parsons, and formerly "Wesleyan." On July 19th, we gave the scholars of our Sunday school their annual outing. On this occasion we took them to "Goldcliffe," where we partook of tea at the Temperance Hotel—our little company numbering nearly 70, including visitors. We adjourned for recreation (which was of a "spiritual" and "physical" character) to a neighbouring field, kindly lent for that purpose by a Mr. J. Taylor. We returned safely to Newport soon after nine p.m., and on Sunday, July 29th, prizes were awarded for the highest number of marks in the various classes, and for the written examination. We have hitherto been guided by the "Christadelphian Instructor" with good results. We have now joined the "Association of Christadelphian Sunday Schools," which we consider will be a great advantage, and will doubtless prove a source of great strength to all having to do with it. On August 6th we held our fraternal gathering, which was in every sense a great success. We were edified and built up, and thoroughly enjoyed the brief interval for "fraternal intercourse." How delightful it will be to mingle in such congenial company in the immortal state! The following ecclesias were represented at the gathering, viz., Bath, Bristol, Abergavenny, Pontypool, Treorky, Swansea, Neath, Morriston, Huddersfield (Yorkshire), Hereford, Portsmouth, Cardiff, and Barry. We numbered 105 at the morning meeting, and 120 at the evening meeting.

Our lectures have been as follow:—July 15th, "The Temple of Ezekiel's Prophecy" (brother W. Collard); 22nd, "Portentous Signs of the Approaching Advent of Christ" (brother E. S. Schofield); 29th, "The Birth of Water, and the Birth of the Spirit" (brother J. Lander); August 5th, "The Temple of Ezekiel's Prophecy," illustrated with diagrams (brother W. Collard); 12th, "Salvation: What it is, and how to obtain it" (brother T. J. Cross).—W. COLLARD.

NOTTINGHAM.

I am pleased to report the immersion of VERNON CHEADLE RICHARDS, my youngest brother, who put on the sin-covering name on July 26th. Lectures continued to be well attended throughout the summer. A persistent and faithful testimony to the varied phases of Divine revelation, as contrasted with current theology, has been maintained by local speakers, aided at intervals by brother Wood, of Tamworth; brother Roberts, of Birmingham; and brother Clark, of Derby.—S. RICHARDS.

OLDHAM.

We have been cheered by the addition of two more to the household of faith in the appointed way; viz.,

SAMUEL HURST (42), formerly Church of England, and THOMAS LISTER (22), formerly neutral. They were immersed on July 24th. Brother Hurst was brought to one of our lectures by brother Lister about three years ago, but was not sufficiently interested to come again until the present year, when he came to hear a lecture on "The Devil," which was advertised in the papers in the usual way. Strange to say, and to his surprise, he found brother Lister also present. Brother Lister had been paying more or less attention to the truth during the three years. In addition to the meetings, *Christendom Astray* has rendered great service. The two brethren reside in the same street, and have greatly assisted each other. Brother Lister has especially devoted his time to brother Hurst, the latter having been blind from his birth. He is able to read by means of the raised type, and for a blind man he is remarkably well acquainted with the Scriptures. Prior to his coming to us, he did not believe in natural immortality, a sky-kingdom, or a personal devil.

—On Saturday, July 14th, we held our fraternal gathering in the Oddfellows' Hall, when about 120 sat down to tea. The evening was spent, as is usual on such occasions, in praise, prayer and exhortation. The meeting was presided over by brother Cockcroft, and addresses delivered by brethren Deakin, of Manchester, Harper, of Warrington, Heywood, of Huddersfield, Lake, of Stockport, and Frank G. Jannaway, of London. There were brethren present from Stockport, Droylsden, Manchester, Warrington, Bradford, Golcar, Huddersfield, Southport, Crewe. A number of the visitors stayed the night, so with others who came on the Sunday, we had a large number at the breaking of bread in our own room, when our brother Jannaway delivered a most practical and stirring exhortation, which will not soon be forgotten. In the evening he delivered a very effective testimony for the truth, in the Oddfellows' Hall, to the largest audience we have ever had in Oldham. There were about 100 strangers present, and as they left the hall we gave them a copy of brother Porter's lecture on "The Millennium." The subject of brother Jannaway's lecture was: "Doomed Governments! World-stirring changes about to take place. Infallible information respecting the second coming of Christ to the earth, and the pulling-down and building-up work that he will accomplish. Are you anxious to know the particulars? Then come and hear."—For some time past we have been revising our "Constitution" (or Rules), and have now completed and printed same together with our "Basis of Fellowship and Epitome of the Commandments of Christ." We have always adhered to the Birmingham Basis, and our constitution is also on the lines of the Birmingham ecclesia, so far as it is applicable to a much smaller meeting like ours. Our ecclesial machinery (oh! that we could do without it) has so far worked without much friction, and we trust will continue to do so until the return of our beloved Lord and Master. Our ordinary lectures have been:—July 22nd, "The reward of the righteous: what is it, and when will they receive it?" (brother W. Cockcroft); 29th, "Universal peace and assurance: how it can and will be obtained; misery abolished; and the earth filled with the glory of God" (brother E. Bellamy, of Stockport); August

5th, "How could sin be condemned in Christ, who was sinless?" (brother J. Clalford); 12th, "The hope of the Gospel" (brother T. Ormerod).—J. E. BAMFORD.

PONTEFRAC.

The brethren and sisters here forming the Pontefract ecclesia meet every first day for the breaking of bread in the ante-room of the Victoria Room, Newgate; time of meeting, 2.30 p.m. We now number 16. We are at present unable to have a suitable room for lectures.—R. W. ABBOTT.

PONTYPOOL.

Brother Whitehouse reports the addition of BESSIE BRYANT, sister in the flesh to brother Bryant, who, after giving satisfactory evidence of the truth, was immersed on August 13th. The first quarterly tea meeting in connection with the ecclesia was held on July 9th. Considering that it is rather expensive even to open a small room, and that the brethren on the whole are hardworking men, earning their livelihood by the sweat of the brow, affairs are in a fairly prosperous condition. Since the last report, they have had visits from brother Ernest Heath, of Crewe, brother and sister Jefferies, of Newport, also sister Collard, of Newport. The following brethren, all of Newport, have lectured:—Sunday, June 17th, brother Schofield, "Is Christ coming to the earth again?"; July 15th, brother Cross, "Ye must be born again: how, and Why?"; August 12th, brother Collard, "The temple of Ezekiel's prophecy shortly to be erected in the Land of Palestine." Other subjects by local brethren have been:—"Salvation; what is it? and how to obtain it" (brother C. W. Heath); "Christ is coming: what for?" (brother W. Whitehouse, junr.); "Is man immortal?" (brother M. Whitehouse); "Death: is it a reality?" (brother T. Lewison).

PORTSMOUTH.

Brother Pead reports visits from brother Morgan, of Newport (Mon.), lecturing on "Paradise Lost and Paradise Regained"; also brother and sister Allen, brother and sister Miles, and brother Nichole, all of London; also that brother Pead and sister Rodgers have been united in marriage. Brother Wyatt has been lecturing in some of the neighbouring villages, some to good audiences.

SALISBURY.

Brother Jarvis reports the lapse of brother W. Robertson, who for some months past had been out of fellowship through inability to bear the yoke and burden of Christ. We have done all that lay in our power to assist him, and at one time thought that, with renewed strength, he would again accompany us on the way, but a letter of resignation has given his final decision for the world. We have had the desirable company of brethren H. Fry and Tarrant, of Winton, Bournemouth, and brother Morris, of Trowbridge, who gave us a lecture on "The Gospel containing the great mystery." On Bank Holiday our Sunday School treat was held on the Salisbury Race Plain. The weather was favourable, and all the children, including some of the brethren and

sisters who were able to go, made the best of the opportunity for pleasant and profitable enjoyment.

SHEFFIELD.

During the month we have had the pleasure of assisting into Christ JOSEPH JARVIS (54), of Barnsley, formerly Wesleyan, who, after a good confession of the faith, was baptised on Saturday evening, August 4th, and received into fellowship Sunday, 5th inst. We are glad to see the light of the gospel is kept shining in the dark coal district of Barnsley; also, sister Annie Scott, having removed to London, will meet with the brethren and sisters there. On July 30th the Sunday scholars had their annual picnic going to Grindleford Bridge, when about 100 scholars, brethren and sister friends, spent a most enjoyable day in the green fields and hilly district of Derbyshire.—T. and W. LEAH.

SOUTHPORT.

During the month we have been cheered at the breaking of bread by the presence of brother and sister Chadwick, of Ashton, brother McNair, of Warrington, brother Whiteley, of Linthwaite, and brother and sister Wilson, of Stockport. We had quite an influx of visitors on Bank Holiday, including the brethren and sisters Hanson, of Halifax, sister McNair and sister Smith, of Warrington, and brother Ryland and daughter, of Pemberton. In the evening brother Ryland had a debate on the sands with a gentleman on the subject of "The Immortality of the Soul." Our brother's closing remarks were listened to with marked attention. We distributed a few leaflets among the people, many of whom seemed deeply interested. On Sunday, August 19th, "if the Lord will," brother Wilson, of Stockport, will lecture at the house of sister Hobson Farrand, 35, Brighton Road, Birkdale, subject, "The Kingdom of God, the Hope of Israel, &c." We are hoping of having a few friends present on that occasion, and trust that the seed thus sown may find root in some good honest heart, and bring forth fruit and meat for the Master's Kingdom. We still meet at sister Farrand's for breaking of bread, service commencing at 11 o'clock, and shall be pleased to welcome any brother who may be passing this way.—J. P. JENNINGS.

SWANSEA.

During the last month we have received into fellowship, after their endorsement of our constitution, brother Wm. Davis, junr., brother D. Davis, and brother Jenkins, of the Mumbles. On Wednesday, August 8th, the children of the Sunday Schools had their usual "treat." They assembled at the hall at 10.15, and the weather being uncertain they waited for the 12.5 train to the Mumbles instead of leaving by the 11.5. The walk down to the station and the ride to the Mumbles were completed in fine weather. Lunch was partaken of at Bracelet Bay, and the children dispersed on the beach for several hours. Shortly after 4 o'clock they were summoned to the tent for tea, which, being finished, the brethren and friends took their places. A storm came on, and the crowding in the tent marred the comfort of all. After tea, to which the number of 99 children and friends sat down, there was more play on the beach.

Then the report was read and prizes distributed. The programme through, we caught the 7.50 train, arriving safely home about 8.30. The number present at this treat was probably the largest during the history of the Sunday school.—Our lectures have been as follows:—July 15th, "The rest that remaineth for the people of God as revealed in the Scriptures (the only source of divine knowledge), the comfort now, the glory afterwards" (brother Roberts); 22nd, "The hope for which Paul was bound with a chain" (brother Chidzoy); 29th, "The two Hells" (brother G. Palmer); August 5th, "The Bible doctrine concerning Jesus Christ" (brother D. T. Hughes); 12th, "The birth of water and the birth of the Spirit" (brother H. Davies). On the occasion of brother Roberts' visit our meetings were greatly increased in numbers morning and evening. Three sisters Roberts were present from Birmingham, also brethren and sisters from Neath, Llanelly, and Morriston.—THOS. RANDLEB.

WARRINGTON.

I regret to report withdrawal from brother and sister Young, sen., brother and sister C. Young, jun., and brother and sister W. J. Young under the following circumstances:—In March last a Miss Whittingham (servant to brother Young) applied for immersion, and was examined by brother Waite and brother Ogden twice, who refused to immerse her because of her contending that there were no personal sins to be forgiven at baptism. The other brethren and sisters named above endorsed that view and supporting it by the Scripture that "where there is no law there is no transgression," and that as the Gentiles were not under law they did not require pardon, but only cleansing from their sins (or wicked deeds, as they preferred to term it). They maintain that at baptism we are baptised *into* a remission of sins, those sins being the ones we commit while under law to Christ.—After a considerable correspondence between Miss Whittingham (who refused a further interview) and the other brethren, the matter came to a crisis a month ago, when brother W. J. Young, writing for the others, asked the managing brethren if they would immerse Miss Whittingham while holding the above views, or if not would they receive her into fellowship if immersed by someone in fellowship with us. We replied explaining why we could neither immerse nor receive her into fellowship with the views she held. They thereupon immersed her contrary to the decision of the brethren and stood aside from the ecclesia. The only course left was taken by the brethren in general meeting assembled in withdrawing our fellowship from them.—J. HARPER.

AUSTRALIA.

SYDNEY.—*Albert Hall.*—Since our last intelligence, the following persons have united themselves with Christ in the appointed way, after an intelligent confession of the one faith:—March 15th, Mr. and Mrs. M. DAVISON; April 12th, Mrs. E. NOBLE, non-sectarian; April 17th, Mr. and Mrs. FENTON, formerly connected with Church of England and Roman Catholic Church; May 31st, Mr. EDGAR SAWLE, formerly Church of England; June 14th,

Miss AMELIA MATTHEWS (20), Miss ELIZABETH MATTHEWS (18), Miss EMMA BURKE (18), daughters of our brother and sister Matthews and brother and sister Burke; June 21st, Miss ALICE MAUD HILLIARD, niece of our brother Hilliard; the three last named were scholars in our Sunday School. May 30th, received into fellowship sister M. HACK, who had been separated from the brethren in Sydney or some time over the Responsibility question. She is now one with us, believing that knowledge makes a person responsible to resurrection. Also June 6th, brother H. COBBLEDECK, who had strayed from the right way, but has seen the error of his way, and returned to Him who alone can forgive. On June 3rd, we were visited by that dreaded enemy, death, who took our sister Lee, wife of brother Lee, after a short illness. She will be missed by all who knew her, more especially by her loving husband, but we have the true hope that Martha of eighteen centuries ago expressed: we know that our sister will rise again, for the Lord shall descend and awake the sleepers, and burst asunder the bands of death. We rejoice at the interest manifested in the truth in Sydney during the last month in connection with a debate between our brother Bell and a Mr. PICTON (so-called disciple of Christ, but who really proved himself to be an enemy of Christ and friend of Plato). The subject was: "Is the soul of man immortal?" Our brother had not much trouble in upsetting the subtlety of the would-be disciple of Christ. The next subject was: "That the Kingdom of God, as preached by Jesus and Apostles, was set up on the Day of Pentecost," Mr. PICTON affirming. You can better imagine than I can express how our brother demolished his opponent on this topic. There was a great audience of intelligent listeners throughout the debate, which lasted five nights. Some of the brethren were busily distributing leaflets each night.—R. BURKE.

CANADA.

TORONTO.—Brother Hill warns brethren against one, S. B. Cousins, who is going from place to place and getting money by misrepresentation. He hails from Toronto, and is not worthy of confidence. Age, 21 to 23, of slender build and very talkative.

NEW ZEALAND.

WELLINGTON.—"We are encouraged by the addition of two to our small number. On the 29th May last, Mrs. M. A. HUTCHINS (50), and her daughter ROSE (18), *both neutral*, rendered obedience to the claims of God's Word, and after a good confession, were baptised into Christ, and are now in fellowship with us, waiting for his return."—A. LESUEUR.

WANGANNI.—"It is with pleasure we report an increase in our numbers here, first by the removal of brother A. Taylor and family from Petone Wellington, thus adding brother and sister Taylor and sister Mabel Taylor; second by the immersion of WILLIAM MAYES (20), son of sister Mayes. The removal of brother Taylor from Petone has been a severe loss to those there, leaving them only three in

number, of whom two have only just entered the race."—FRANK DEXTER.

TASMANIA.

LONGFORD.—“I have great pleasure in reporting the addition to our little number of Mrs. CLARA COULSON (28), formerly Baptist, who, after making the good confession, was buried in baptism on Sunday, May 27th. The Truth was first introduced to sister Coulson by brother and sister Barnard about twelve months ago, and she has since been an earnest seeker after those things that pertain to eternal life. May God grant that our new sister with us may be kept faithful, and at the return of Christ be accounted worthy of the great and glorious reward that is in store for those who love God and keep His Commandments. We now number six in the North of Tasmania, viz., brother and sister Barnard and sister Goulson in Launceston, and sister Strand, sister Stapleton, and myself at Longford.”—HENRY STAPLETON.

UNITED STATES.

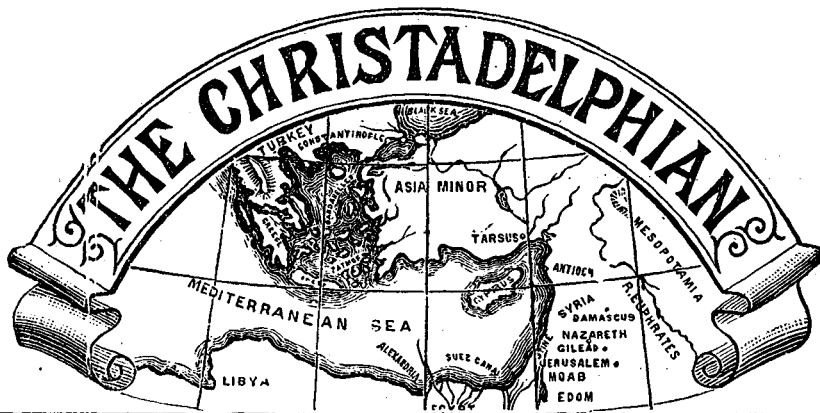
BOSTON (Mass.).—It is with much regret that I report the separation from this ecclesia of six brethren and sisters, who claim that the Christadelphians have not the truth concerning Christ. Their names are James Anderson, James Grimshaw, Samuel Brown, Frederick C. Jones, Annie Maria Anderson, and Rebecca Grimshaw. I have also to report that sister Annie Carr, formerly sister Elliot, has returned to our fellowship after a long absence.—The Boston and Quincy ecclesias held their annual gathering at Quincy Point on July 4th. We had brethren with us from Campello and Lawrence, also sister Tomlin and daughter, from Rochester. We spent a pleasant and profitable day. The lectures for July have been as follow:—July 1st, “The thief-like advent of Christ” (brother W. P. Hooper); 8th, “The eternal city: Rome or Jerusalem” (brother Joseph McKellar); 15th, “How to become an Israelite” (brother E. F. Mitchell); 22nd, “The life that God has promised, and how to obtain it” (brother A. Pinel); 29th, “The popular theory concerning death” (brother C. J. Fairbrother).—JOSEPH MCKELLAR.

MERIDEN (Conn.).—Brother Edmund Birks reports the obedience of ERNEST SKINNER (23), by trade a silversmith, of New Britain (Conn.). He is the son of brother and sister Skinner, who returned to Sheffield, England, from Meriden about the 20th of June last. Doubtless many of the Sheffield ecclesia will remember him as a scholar in the Sunday school.

SAN BERNARDINO (Cal.).—“Owing to the necessity of seeking daily bread” and the opportunity offering here, through the kindness of a brother in the flesh, I have recently removed from Pomona to this city. You may say that if any of the brethren are passing this way I shall be most happy to receive a visit from them; inquiry at Moore’s Jewellery, 473, Third Street, will find me. There are no brethren in this town. I purpose, however, sowing the “good seed” to the best of my poor ability, trusting in God, who only can give the increase. To this end, I would like a small supply of suitable tracts and pamphlets for introducing the truth.—H. J. MOORE.

A CURIOUS SOUL QUESTION.—These questions have been presented for official decision in the Surrogate Court, Buffalo, N.Y.: Is the soul immortal? Do masses celebrated by the Roman Catholic Church benefit the dead? This has come about through a contest over the will of Mrs. Catherine Backus, who died in January last. She bequeathed 1,000 dols. in cash to be expended for masses “for the benefit of my poor soul and that of my deceased husband.” Mrs. Backus’ seven children decided to contest the will. The argument is that trusts are created under a will for the benefit of some living person, and cannot be created for a soul, which can have no standing in Court. Mr. Bagley, the attorney, asserts that the soul is at best an intangible legatee, and that there is no competent evidence before the Court that Mrs. Backus or her husband is possessed of a soul, for which a trust might be held. He also makes the point that if the soul is immortal, it is doubtless whether it can derive any benefit from masses celebrated on earth!!!

THE EVANGELICAL SWASHBUCKLER.—“He seeks notoriety with much bluster and far greater ardour than honourable men seek fame. Not being endowed with talents to enable him to reach eminence in his profession by what can be considered legitimate means, he sets himself to work out his aim by violating all the canons that have hitherto regulated the language and style of ecclesiastics when handling sacred subjects. No matter what feelings he may wound. No matter how he may shock and unsettle the simple-minded folk who think that reverence is due to the name of God and the things pertaining to the honour and service of God; the tongue of the swashbuckler must be free. He is not a man to let himself be subjected to laws or tied down to any method or order. In his character of swashbuckler, he says just what he thinks, and must be allowed to take his own way to say it. He does not go about the bush or trammel himself with conventionalities, but always calls a spade a spade. He has adopted the vernacular of the slums, and is able to clothe his thoughts in language which calls up the desired grin on the face of the profligate, but causes men who fear and honour God to shudder as they listen. I extract the following from the *Daily Mail* of 16th November:—‘The Rev. John Robertson is a brave man. He says, ‘After all my Presbyterian feather-plucking, Galileo-ways, I’m afraid I still believe that Jacob was a sneak and that Noah was once ‘spewin’ fou,’ and that the Church is going to the devil with the wet rot.’” Also, I take this paragraph from the *Evening News* of 26th October last: ‘Rev. John Robertson, of Gorbals’ fame, when in Stonehaven attracted attention by intimating a sermon on ‘Almighty God with His Coat Off.’” Assuredly this jester is purchasing his peculiar reputation at too great a price. If he can win his way to notoriety only by acting the buffoon, he might at any rate have the decency to choose a more legitimate subject on which to practise his buffoonery than the Personality and work of Almighty God. Has he yet to learn that to hold up the Deity in an absurd and ludicrous light is not wit, but intellectual poverty recklessly obtruding its vulgar jests on the wondering public, and carrying them to the borders of blasphemy.”—M. D. D.



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

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

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DANIEL'S VISIONS A DIVINE UNVEILING OF THE FUTURE.

BY DR. THOMAS.

(Continued from page 330.)

IN the first year of Belshatzar's reign, which was nineteen before his overthrow by Cyrus, further particulars were represented concerning the relation of the Kingdom of Men, or Serpent-power to Messiah the Prince and his coadjutors, through whom at length the might of God's Kingdom was to be brought to bear on the Serpent-kingdom for its utter destruction at the end of the Seven Times. These things were not represented to the King of Babylon, but to Daniel himself, as specially interested in them.

In the vision of the Four Beasts, he saw the Kingdom of Babylon in its golden, silver, brazen, iron, and iron and clay manifestations. Through these distinct symbols, he saw what could not be represented in a statue, where the metals in juxtaposition signified merely *one united confederacy in the latter days*. By the Four Beasts he saw that the successive phases through which the Kingdom of the Serpent was to pass, were to result from the tempest of war in the Mediterranean countries. His words are, "The four winds of the heaven strove upon the Great Sea, and four great beasts came up from the sea, diverse from one another." The winds were not all blowing at

once, but successively and at long intervals, each tempest resulting in a change in the constitution and government of the Kingdom of Babylon, as represented by the Beasts. By these belligerent tempests the Macedonian-brass and the Roman-iron dynasties, incorporated themselves with the gold and silver Babylonish dominion, and with one another, forming thus the Band of Iron and Brass, and setting itself around the Tree-Stump when the royalty should be transferred to Rome as the seat or throne of the power in its fourth beast or dragon manifestation.

The Beasts being substituted for the metals of Nebuchadnezzar's Image, they represent of course the same phases of the Kingdom of Men. We learn from Jeremiah that the powers of Nineveh and Babylon were each represented by *lions*. He says, "Israel is a scattered sheep; the lions have driven them away: first the King of Assyria hath devoured him; and last this Nebuchadnezzar, King of Babylon, hath broken his bones" (Jer. i. 17). The Ninevite Assyrian was represented to Daniel as *a lion with eagle's wings*. Many years before, the Deity had punished the King of Assyria and his land for scattering the Ten Tribes by trans-

ferring the dominion over the Nimroudian empire from Nineveh to Babylon. This revolution is represented by the eagle-wings being "*plucked*" from the lion's back; while the lion itself was made to stand erect as a man, and to receive in exchange for its lion-heart, the heart of a man. Thus the Lion-Man became the symbol of the Kingdom of Babylon so long as the government continued in the family of Nebuchadnezzar; which with all its faults was more human than that which it succeeded.

The impiety of Belshatzer brought ruin upon his family and calamity upon the Kingdom. It was made an accusation against him by Daniel that "the Deity in whose power his breath was, and whose were all his ways, he had not glorified." Convicted of this, the Lord of heaven pronounced sentence upon him, saying, "God hath numbered thy reign, and finished it. Thou art weighed in the balances and found wanting. Thy Kingdom is divided, and given to the Medes and Persians." The execution of this sentence was prompt; for "on that night was Belshatzer the King of the Chaldeans slain. And Darius the Median took the Kingdom."

This transfer of the government occurred B.C. 542. Its mission was to restore Judah's Commonwealth, and to extend the boundary of the Kingdom of Men. "*Arise, devour much flesh,*" was the policy of its reign. The Bear was the symbol of this government, whose dominion extended from India to Ethiopia, over a hundred and twenty-seven provinces. The reign of the Bear began under a Mede, and in two years passed by inheritance to Cyrus, a Persian. This change of position was represented to Daniel in the saying that "*it raised up itself on one side,*" so that one side became "higher than the other"; but before it raised itself up, the higher side was no higher than the other; therefore the higher side acquired its position last, as appears in the history of the time. The Ram in the eighth chapter with horns of unequal height is another symbol for the same government: the unequal elevation of the sides of the Bear, and the different altitude of the Ram's horns, are conditions representative of the same dynastic peculiarity — "*The higher horn came up last.*"

The Bear had also another peculiarity worthy of note. "It had three ribs in the

mouth of it between its teeth." These ribs represented the threefold division of its territorial conquests. The interpretation is found elsewhere in these words of Daniel: "it pleased Darius to set over the Kingdom a hundred and twenty princes, who should be over the whole Kingdom; and over these, *three Presidents*, of whom Daniel was chief; that the princes might give account to them, and the King (the Bear-Mouth) should have no damage." The three presidencies, then, of the silver dominion were the ribs in the mouth of the Bear.

In dismissing this symbol, it is worthy of remark, that while the *Ram*, by which the Persians represented themselves in Daniel's time, is their symbol in relation to the Macedonians under Alexander, the Deity hath chosen for them the *Bear*, to signify them as an element of the Image in the latter-days. The latter-day symbol then of Persia is a Bear; and a bear is at this time her formidable neighbour, and has already taken from her a large portion of her territory. The Russian Bear is destined to supersede her present government as an independent sovereignty, and to grasp Persia between its teeth from near India to Ethiopia, which is to be "*at his steps.*" This is no mere conjecture, but absolutely certain; for Yahweh has declared by Ezekiel that Persia shall be an element of Gog's confederacy at the time of the end. The Ram continued 206 years and 9 months.

The third symbol representative of the Kingdom of Babylon under a new constitution shown to Daniel, was a Leopard with Four Heads and Four Wings. It answers to the brazen part of the Image, which "bore rule over all the earth;" and to the Goat with Four Horns pointing to the Four Winds in the eighth chapter; but *without the Little Horn, which is represented by the fourth Beast*. The Leopard is Macedonian, representing Alexander the Great's dominion and those of his four principal successors who divided it amongst themselves. The body of the beast represents the power before it was divided: and each head is one of the subsequent divisions. The wings represented the position of the Macedonian Heads relatively to the Holy Land. At the death of Alexander, a long period of war ensued, which resulted B.C. 301 in the establishment of the following Kingdoms on the territory

of the kingdom of Men:—*First Head.*—The Kingdom of the South, comprehending Egypt, Libya, Arabia, Cœle-Syria, and Palestine, under the Ptolemies. *Second Head.*—The Kingdom of the north-west, including Thrace, Bythinia, etc., or the Thracio-Macedonian. *Third Head.*—The Kingdom of the north-east, comprehending the rest of Asia, inclusive of Babylon and its province; and extending beyond the Euphrates to the Indus. India beyond that river, though allotted to this head, revolted; so that the Indus became its boundary. This was the *Macedo-Babylonish* Kingdom of the Seleucidæ. *Fourth Head.*—The Kingdom of the West, embracing Macedonia and Greece.

The Lion-Man, the Bear, the Leopard, and its Third Head, or Kingdom of the North, all established themselves in the city of Babylon, where Alexander "held, as it were, the States-General of the world," and which he had resolved to make the throne of his empire. But the decree of heaven was against the city (Isai. xiv. 22, 23; xiii. 19, 22.) The purpose of Alexander was frustrated by death; and by B.C. 293, it became an uninhabited desert by the inundation of the Euphrates and the building of Seleucia on the banks of the Tigris about forty miles above, to which its citizens removed. Thus, the tree of Babylon was hewn down, its branches lopped, its leaves shaken off, and its fruit scattered; so that the nations got away from under it, and their rulers from its branches. Nevertheless, the Stump of its roots remained (Dan. iv. 14, 15) under the sovereignty of the Third Head of the Leopard, founded by Seleucus, for almost 250 years; when the iron and brass became one dominion in Asia by the annexation of the Macedo-Babylonish territory to the Roman; and the band being thus formed, it was found at length encircled by it B.C. 65.

Of the four heads of the Leopard and the four horns of the Goat, but *two only* figure in the prophecy of Daniel's book. The reason of this is that the prophecy was not delivered to prefigure the history of the Gentiles; but *to foreshow how the international policy of some of them in its bearing upon Judah, the Holy Land, and the saints, would at length create such a situation of affairs in the end, as would favour the execution of the divine purpose of demolishing the powers of*

the Gentiles in the establishing of the Kingdom of God. "The secret of Yahweh is with them that fear Him." The matter is therefore revealed for the information of those that obey Him, that they may not be taken unawares. "The wise shall understand." Let them know, then, that the policy of only two heads of the Leopard is foreshown, because they only of the four had to do with Judah and the Holy Land; and were sufficient to connect the iron with the silver of the Image. Hence the individual dominion of Alexander was the Belly, and these two heads also the two thighs of brass; and therefore continuous with the iron Roman leg; so that the brass and iron limbs of the Image from hip to ankle represent the fourth form in its Græco-Roman constitution. The two thighs and the two heads represent the Kingdom of the South, and the Kingdom of the North-east, as above defined; and with the Little Horn of the Goat, or eastern element of the Fourth Beast, in relation to Judah and the Holy Land, are the powers of the eleventh chapter from the fifth verse to the end.

(To be continued.)

READING.—Punctuation was first used in literature in the year 1520. Before that time, words and sentences were put together like this.

THE INGLORIOUS END.—A lottery of mummies is being arranged in Cairo. The Egyptian Government have decided to present the six great European Powers with the mummies of the High Priests of Ammon, found two years ago in Upper Egypt. Dignitaries in their day, and now so much lumber. They are to be divided into six lots, and drawn for by the representatives of the Museums of London, Paris, Rome, Berlin, Vienna, and St. Petersburg.

THE POLITICAL RELIGIONISM OF ROME.—Political religionism is a term that is both singular and significant. The degree of zeal and devotion to the interests of the Roman Catholic Church and of obedience to its authority which is displayed by faithful Catholics everywhere is not equalled by the members of any other ecclesiastical organization. The Church has therefore become an important political power, and among Roman Catholics politics and religion have become almost inseparable. Its polity is directed and controlled by the Pope and the College of Cardinals, and upon it Lord Macaulay was impelled to pronounce the following eulogy:—"The polity of the Church of Rome is the very masterpiece of human wisdom. The experience of twelve hundred years, the ingenuity and patient care of forty generations of statesmen, have brought that polity to such perfection that among the contrivances which have been devised for deceiving and controlling mankind it occupies the highest place."—*Toronto Mail.*

THE LAW OF MOSES

AS A RULE OF NATIONAL AND INDIVIDUAL LIFE AND THE ENIGMATICAL
ENUNCIATION OF DIVINE PRINCIPLES AND PURPOSES.

CHAPTER IV.—THE TEN COMMANDMENTS.

AN analysis of the Ten Commandments reveals an arrangement in them that is itself eloquent of many things.

The *first four* relate to GOD: the *fifth* to FAMILY: and the last five to a man's relation to OTHER MEN. In this order we have an exhibition of the true relations of human life in their several degrees of importance, as divinely estimated—all depending one on the other, and each of them essential to a true economy of human life—yet some before others. There are relations of life that are first, and there are such as are last, while all having a needful place. The grouping of the Ten Commandments reveals them in their true order. Here they are: 1, God; 2, family; 3, society. This is a perfect order. It is not the order recognised in current civilisation, yet it is the order that all experience shows to be essential to human well-being. If God and family obligations are not paramount in a man's views of life, the door is opened to every form of insidious lawlessness, which, however elegant in its methods, works blight and ruin to life in its practical evolutions. In this, the system of wisdom revealed in the Bible, of which the Ten Commandments are the foundation, differs from all humanly-evolved systems. The civilisations of Greece and Rome were arid and ignoble by comparison. Religion was a degrading idolatry instead of an ennobling worship of the Supreme: a mere custom of superstition that could not lift the mind of man from its natural gravitation earthwards, but rather help to drag and to keep it there by a ritual in harmony with the basest instincts. And as for family life, there was no such thing in the most vigorous republics of Greece. In Rome, it was a more distinct institution, but lacked the sweetness and social cohesiveness that come with reverence for age and conscientious submission to father and mother. Modern society has much in it that would sink it to the same level. God and family obligations are made light of. Duty to neighbour is degenerating to mere gregariousness. The

drift is towards selfishness with hideous results.

The Ten Commandments stand before us in eclipsing beauty and light by the side of the most polished social economies of modern times: but how shall we appraise them when we contrast or compare them with the dark systems in vogue in the time of Moses? This is the true way of judging of the character of the Mosaic Law. The modern world has become so largely impregnated, though in a diluted form, with the principles of the Mosaic Law, that the Mosaic Law is liable to appear *in our eyes* but a mere version of the universal moralities, whereas when we compare it with the modes and principles of life current at the time the law was given, we see it in its unapproachable originality and grandeur. It is true we know but little of the social life lived by the Egyptians, Assyrians, Babylonians, &c., but it is certain from what little we do know—(supplemented largely in recent years by the decipherment of the monumental hieroglyphics of the East)—that ancient life was little superior to the sterile and stunted and mummified order of things extant at the present day in China or Japan. The uprising of the law of Moses in the midst of such a state of things was as extraordinary and unnatural as it would be for the cedars of Lebanon to suddenly show themselves in the sandy wastes of Sahara. It can only be accounted for by Divine interposition.

The first commandment is remarkable in more ways than one. "I am the Lord thy God *which have brought thee out of the land of Egypt*, out of the house of bondage. Thou shalt have no other gods but me." In this official declaration of Himself to Israel, intended to loom up in history before the eyes of all generations, God connected Himself with an historical act, and not with universal creatorship. He might have said, "I am the Lord thy God which created heaven and earth." He affirms this causally in the fourth, and often enough afterwards in his messages by the prophets, but here, in what may be called

the supreme assertion of His Godship, He draws attention to the limited and insignificant circumstance (as some imagine it) of His having delivered Israel from the oppression of the Egyptians. What is the meaning of this? It bears in two directions, clearly and strongly. As affecting the living congregation of people to whom the Ten Commandments were actually delivered, it was much more effective to appeal to their experience (to what they had seen and heard) than to an assertion to be taken on trust, whether by intellectual discernment or dogmatic revelation. That God made heaven and earth they might believe: but that God had brought them out of Egypt, *they knew*. This was the strong point of Moses's appeal to them afterwards: "YOUR EYES HAVE SEEN. . . . all that the Lord your God did for you in Egypt before your eyes The Lord made not this covenant with our fathers, *but with us, even us, who are all of us here alive this day*" (Deut. iv. 3, 34; v. 3). To connect Himself, then, with what they had experienced, was to go powerfully home to knowledge and conviction. It was also to identify Himself with those transactions in a way that excluded all doubt as to their historic veracity for subsequent generations. Men must either disbelieve in the divine authorship of the Decalogue or admit the divine nature of the events of the Exodus. The two things are bound together in the Ten Commandments. They cannot be separated. Yet how many in our day profess to believe that God gave the law to Moses, and yet attribute a mythical character to the Mosaic narrative of Israel's deliverance. This one of the most astounding inconsistencies of the age. It is an inexcusable violation of reason; the facts in the hands of the community, in the shape of the Bible, and all the history connected with it, exclude any other conclusions than the one that God is the author of the Ten Commandments and that therefore their opening declaration is true that He brought Israel out of Egypt "by signs and wonders, and a mighty hand and a stretched-out arm" (Deut. iv. 34.)

There was a depth of philosophy (as men call it) in such a performance that readily commends itself to a mind in earnest search for God. It is defined in the simple declaration of Moses to Israel: "Unto thee it was shewed THAT THOU MIGHTEST KNOW THAT THE LORD HE IS GOD, and none else

beside him" (Deut. iv. 35). How else was God to reveal Himself than by openly and visibly taking part in human affairs? Man has no ability to discern the nature of the Universe of Power in which he is so insignificant an atom. So far as the exercise of his flickering reason is concerned, it may be one thing or another or a thousand things. The diversity of human speculations shows this. Though men have all the same facts to work on in the main, their thoughts range in every shape and colour, from the childish Hindoo notion of an elephant being at the bottom of things, to the refined Agnosticism of the nineteenth century which refuses to profess any knowledge, yet all the while nursing a belief in blind force as the inexplicable Father of all. Therefore, it is evident that if man was to have a real knowledge of God, God must show Himself. This is what He has done, and the Ten Commandments are a monument of the fact, and the whole history of the Exodus, the most precious illustration of truth that exists under the sun, instead of being the childish mass of fable to which human learning (so-called) has reduced it. Thus our knowledge of God rests—*not upon feeling or theory or intellectual induction*—which are all very untrustworthy, but rests as all human knowledge rests, upon the evidence of our senses. God interfered in the question of Israel *versus* Egypt; expressly that the great fact might be brought within the range of human senses that God exists as a conscious, personal, omnipotent Being, holding all creation in His hand. This was the constantly avowed object of the miraculous interpositions on Israel's behalf (See Deut. iv. 32-40; Exodus viii. 10-22; ix. 14-16, 29; x. 2; Psa. cvi. 12). Consequently, we are placed in the position that compels and enables us to lay all our theories down in the presence of the Mosaic achievements in Egypt and the wilderness; and to connect all scientific facts and phenomena with the stupendous fact demonstrated by these achievements (and afterwards confirmed by the transactions of a thousand years, ending with the splendid appearance, death and resurrection of Christ) that the root of all power lies in the God of Israel—the God of Abraham, Isaac and Jacob. The logic of the first commandment becomes irresistible: "I am the Lord thy God which have brought thee out of the land of Egypt—out of the house of bondage,

thou shalt have no other god before me." Could conclusion spring more irresistibly from premises? If God did all the wonderful things their eyes had seen, finishing with the overthrow of Pharaoh's army in the Red Sea (see *The Visible Hand of God*), was it not, proof that He was God? and if He was God how was it possible that reason could leave a place for any other Deity? for it was a further declaration of truth by Moses. "The Lord our God is ONE LORD," and by God "I am God and *there is none else.*" Consequently, they were shut up to the power of the first commandment. God, in bringing them out of Egypt, had given them evidence that He was the only God: what else could follow than the command "Thou shalt have no other God before me." Other nations had other gods: but they were mere figments of the imagination.

The second commandment naturally sprung out of this line of thought: "Thou shalt not make unto thee any graven image or any likeness of any thing. Thou shalt not bow down thyself to them nor serve them, for I the Lord thy God am a jealous God." This was an important prohibition in an age when the custom of idolatry was so rife: perhaps it is more important even now than people imagine. They were not only not to bow down to graven images, but they were not to make such things, because of God's jealousy of the honour that belongs to him only. What is this modern habit (borrowed from the ancient Greek habit) of putting up statues in honour of so-called heroes but an elevating of man to a position which no man can legitimately occupy in the actual relation of things? What is man but living dust—a flower—a life-blossom, who owes any gift he has to God who made him: why should he be exalted to the place of homage implied in the erection of a statue? An impotent, sinful, condemned creature—"in his best estate altogether vanity,"—why should he be placed on a pedestal of crystalised and worshipful importance? The Scriptures truly testify, "Great men are a lie and poor men are vanity." Its truth is apparent when seen with the calm eye of pure reason, with which so few people scan their surroundings. This age of statues and busts and portrait paintings must be as offensive to God as the sincere idolatries of the Moloch worshippers. The day of judgment will

declare it. Its verdict has been written in advance. "The lofty looks of man (which the system of human monuments does so much to foster) will be brought down and Lord alone exalted in that day." It is a remarkable fact that while the likeness of Greek and Roman, and even Egyptian, celebrities have been preserved in stone, there is not a trace of the personal resemblance of Yahweh's servants anywhere, not even of Moses or Christ, whose modern pictures are of course the merest figments of fancy. In this, we have a reflex effect of the commandment before us. The learned have their way of accounting for this, of course. They talk grandiloquently of Jewish lack in art and sculpture, and of the fine genius of the Greeks for these things—a style of talk which is all on the surface. The Jews have no lack of appreciation for the beautiful, and are certainly behind no nation in their relish for personal compliments, either in the giving or the taking. That these susceptibilities should not have developed a turn for the monumental art shown by other nations, is a natural wonder inexplicable apart from the restraint imposed by the covenant of Sinai.

The reason for the prohibition of graven images, may strike the mind harshly at its first impact: but afterwards it will be found to have wisdom and even common-sense at the bottom of it: "for I, the Lord thy God am a Jealous God, visiting the iniquity of the fathers unto the third and fourth generation of them that hate me, and shewing mercy unto thousands of them that love me and keep my commandments." Jealousy is displeasure at preference shown for another. In man this may be, and usually is, a petty and unenlightened and unreasonable feeling. It usually results from a desire to be preferred without reference to the well being of those who may be affected. It has no basis beyond the instinct that enables us to find pleasure in being approved and respected—a most useful instinct in its place, but ignoble and hurtful as a ruling motive. But, with God, the sentiment of jealousy stands upon a totally different footing. While it is the fact that preference for Himself affords Him satisfaction. He knows that in this preference alone lies man's highest good, and that preference in another direction is preference for an emptiness and a nullity, and therefore a

preference that will work nothing but harm and ruin in the end. In addition to this, preference for Him is reasonable and just, because He is the Author and Owner of all things. Preference for any other object of reverence is irrational and unjust. Consequently, that He should be "jealous" of His honour is a zeal wholly in the direction of that which is good and beautiful, and that He should punish those who hate Him, even to the third and fourth generation, while showing mercy to those who love Him and keep His commandments, is just and proper and beautiful also in working out the right relation of things.

The third commandment comes in logical sequence to the first two. If God's name, and therefore Being and Authority, were made light of or held in the light esteem implied in familiar and irreverent allusion, it would be of small moment to God or man that no other God was recognised and no graven images made or worshipped. It is an indispensable corollary of belief in God, that His name should be had in reverence, and should never escape human lips in the spirit of flippancy—not to speak in profanity. There are those who think that the meaning was that men should not take a false oath: that if they swore by the name of God to do a thing, there was a sacred obligation of performance that God would never release: that God would hold the man guilty who invoked His name to a covenant he did not perform. The scope of the subject requires that something much higher than this should have been intended. God is certainly displeased with covenant-breakers and perjured persons: but His displeasure does not arise from the fact of His name having been used to pledge them to performance, but because the person promising or covenanting has failed to perform, whether the promise or covenant were entered upon with the name of God on the person's lips or not. It is the profane or flippant use of God's name that is condemned at any time, for any use in any connection. We never read of the non-performance of a covenant being described as taking the name of the Lord in vain: but we read the illustrative case of "the son of an Israelitish woman, whose father was an Egyptian," who blasphemed the name of the Lord and cursed, and who (being put in ward that the mind of the Lord might be shewn, was con-

demned to death Lev. xxiv. 11-15). The spirit of unutterable reverence towards God is the spirit which every institution of the law was calculated and intended to generate. Sacrifice means nothing so much as this. The position of the tabernacle in the midst of the assembly, guarded on every side by the ranked tents of the Levites, taught no other lesson. The first petition of "the Lord's Prayer" enforces it: "Hallowed be Thy name." How often occurs the interjection throughout the law: "I the Lord your God am holy." "Fear thy God," "He is worthy to be had in reverence of all them that come near Him." "He is a great God and a great King above all gods . . . O come let us worship and bow down: let us kneel before the Lord our maker . . . He is greatly to be praised: He is to be feared above all gods: for all the gods of the nations are idols, but the Lord made the heavens. Honour and majesty are before Him: strength and beauty are in His sanctuary. Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and strength. Give unto the Lord the glory due unto His name . . . O worship the Lord in the beauty of holiness: fear before Him all the earth" (Psa. xcvi. and other places).

The very pith of the third commandment is the spirit that moved David to exclaim "O that men would praise the Lord for His goodness, and for His wonderful works to the children of men." This is the spirit of the truth, apart from which the system of the truth, it is but a skeleton of dry bones. It led him to desire the manifestation of the glory of God with an ardour that he could only compare with the fierce thirst of the hart kept a long time from water. There is a great distance between this state of mind, and the state of mind that would take the name of the Lord in vain. The latter state of mind is the more common state of mind: and, therefore, it is a matter of command that we avoid the foolish habit of taking the name of the Lord in vain; and a matter of intimation that God will hold guilty the man who indulges in it. The existence of a command with this terrible adjunct is a help against the folly when we remember it, as to which, it is never to be forgotten that the mercy of the Lord is in store for "those who remember His commandments, to do them."

The fourth commandment pursues and strengthens the same great idea in setting apart one day in seven for the special contemplation of divine ideas: "honouring the Lord not doing thine own ways nor finding thine own pleasure, nor speaking thine own words" (Isa. lviii. 13). But this commandment involves a variety of considerations, which must be reserved for another chapter.

POVERTY will bless if it find wisdom a guest. It has nothing but curse for an empty mind.

POVERTY is a good preparation for riches, provided a man's life in poverty is guided by the principles of wisdom.

To "act according to circumstances" is either cowardly or heroic, according as the action is dictated by fear or enlightened valour.

THE only way to prevent riches from spoiling the character is to use them in wisely promoting the benefit of others. To do this requires that a man recognise himself as a steward of God's bounty committed to his care. How can he do this unless he know the truth?

THERE is an ink-plant in New Granada. The juice of the plant is a natural ready made ink, and can be used without any preparation. The ink, which is of a reddish colour when freshly written, becomes perfectly black in the course of a few hours, besides which it has the reputation of not corroding steel pens so rapidly as does ordinary ink. On one occasion, when some MSS. were saturated with sea-water, those written in ordinary ink became almost illegible, while those written with the juice of the plant were unaltered.

A CHEMICAL GOSPEL.—M. Berthelot, a French scientist, in a paper discussing the future triumphs of science declared that chemistry will furnish a deliverance from the social evils of the present day. This will be accomplished partly by utilizing the heat of the sun and the central heat of the earth. The latter will be obtained by shafts two miles deep. With such a source of heat at command, energy can be cheaply obtained and food can be made from carbon taken from carbonic acid, hydrogen taken from water, and nitrogen taken from the air. The work that the vegetables have so far done, science will soon be able to do better with far greater profusion and independent of seasons or microbes, or insects. There will be then no passion to own land, beasts need not be bred for slaughter, man will be milder and more moral, and the reign of chemistry will beautify the planet. There will be no need to disfigure it with the works of the agriculturist or with the grime of factories or chimneys. It will recover its verdure and flora, and the earth will be a vast pleasure garden, while the human race will live in peace and plenty. ("Many false prophets are gone out into the world" and this is one of them.)

GREETING THE NEXT CENTURY.—A Melbourne paper says:—"The twentieth century is now only six years distant; the moment that is to serve as the pivot on which two centuries will swing is within easy sight. How ought the appearance of the Twentieth

Century on the globe to be celebrated? The Women's Christian Temperance Union comes to the rescue of perplexed mankind; and, on the motion of the Rev. Wilbur T. Crafts, it has been resolved that the dawn of the next century shall be celebrated by "a series of world-round Christian conventions, including a great world-convention of Christian reforms, these conventions to be so arranged that a host of round-the-world tourists and missionaries may participate in them in succession." The procession is to consist of "a thousand associated missionaries and Christian tourists;" it is to start from Boston, U.S., on "the last thanksgiving day of the nineteenth century," with a Jubilee of Liberty in Faneuil Hall. Next a fleet, accompanying a reproduction of the *Mayflower* voyage, is to convey the procession to Plymouth; special tourist trains will then carry the thousand pilgrims across the American continent, the procession exploding in a huge convention in each of the principal cities. On the first day of the twentieth century, January 1st, 1901, the select thousand is to sail in a special steamer for Japan, China, and India; there is to be one extra convention, by special permission of the Sultan, in the Church of the Holy Sepulchre at Jerusalem; then, through a long catalogue of conventions in Athens, Naples, Rome, Paris, &c., the exhausted pilgrims after this work-encompassing debauch of speeches and meetings, will arrive in London. Can the human imagination realise how unspeakably sick of each other's society and speeches these orating pilgrims will become before the voyage is over?

A CATHOLIC'S ARGUMENT AGAINST THE POPE.—At the Ecumenical Council for the proclamation of the infallibility of the Pope, one of the members of the Council spoke as follows:—"When Christ sent the Apostles to conquer the world, to all he gave equally the power to bind and to loose, and to all he gave the promise of the Holy Spirit. If he had wished to constitute Peter his vicar, he would have given him the chief command over his spiritual army. If St. Peter had been elected Pope, Jesus would not have forbidden Peter and his colleagues to exercise lordship, or to have authority over the faithful, like the kings of the Gentiles (St. Luke xxii. 25). If Peter had been elected Pope, would his colleagues have been permitted to send him with St. John to Samaria to announce the Gospel of the Son of God? (Acts viii. 14.) An Ecumenical Council was assembled at Jerusalem, to decide on questions which divided the faithful. Who would have called this Council together if St. Peter had been Pope? St. Peter. Who would have presided at it? St. Peter, or his legatees. Who would have formed or promulgated the canons? St. Peter. Well! Nothing of all this occurred. The Apostles assisted at the Council as all others did, and it was not Peter who summed up, but St. James; and when the degrees were promulgated, it was in the name of the Apostles, the elders and the brethren (Acts xv). Is it thus we do in our church? The more I examine, O venerable brethren, the more I am convinced that in the Holy Scriptures, the son of Jonah does not appear to be first. We teach that the church is built upon St. Peter, but St. Paul, whose authority cannot be doubted, says in his Epistle to the Ephesians (ii. 20) that it is built on the foundation of the Apostles and prophets, Jesus Christ himself being the chief corner stone."

SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN
ECCLESIA, No. 258.

"Exhort one another."—PAUL.

YOU may remember that after the resurrection of Christ, he made up to two of his sorrowing disciples *incognito* as they walked along the road on a business errand to a distant village, and asked them why they were talking so dejectedly together. He knew well what it was that troubled them. Why then did he feign ignorance? Undoubtedly to draw them out. It was a pleasure to him to hear them unfold their feelings with reference to the terrible events of the last three days—a pleasure because he knew how soon and how effectively he was about to apply a balm to their wounds. It is probably a pleasure to every human being to overhear himself talked about, if the communications are those of appreciation. Christ, though so immeasurably above us, shared this feeling in measure. Can we doubt, then, that our meeting this morning affords him pleasure. We have just been attentively reading together the very full account of his sufferings written by Matthew at the time. Though withdrawn from the earth, he is not unaware of what is going on among us, as his message to the seven churches testifies. Have we not also his express statement: "Where two or three are gathered together in my name, there am I in the midst of them." With the power of the universal spirit of God at his command, there is no limit to the possibility of his presence. He can fix his attention and be influentially present at any point. It all depends upon what there may be to interest him. He is interested where he is recognised and loved as the result of wisdom reigning. How can he be interested where the carnal mind is in the ascendant and men are only interested in themselves?

We are assembled expressly to do what he commanded. "Do this (break this bread: drink this wine) in remembrance of me." It is his pleasure that we do this, and it is our benefit. The meaning of it he has told us. It connects with and brings forward the very events that were sorrowfully engaging

the minds of the two disciples on the road to Emmaus; "my body broken: my blood shed" for you. "It pleased the Lord to bruise him": so we read in Isaiah—"to put him to grief." Yet the Lord loved him: "My beloved Son in whom I am well pleased." How apparently inconsistent are the two things! Why bruise him if He loved him? There is a full explanation, but we cannot see it unless we comprehensively take the whole system of wisdom of which Christ was the centre in relation to us. There was a history going before, necessitating his appearing. It is too simple for "the wisdom of the world," but we need not be afraid. "The wisdom of this world is foolishness with God." Sin had entered, and sin had prevailed, bringing woe and death. What sin is we are told: it is "the transgression of the law" (1 John iii. 4). It is "disobedience" (Rom. v. 19). And what may disobedience be? It is the doing of that which is forbidden: the omission to do what is commanded. And the terrible penalty is death. It is all very simple, and it is all very reasonable. As to the simplicity, the great verities of the universe are all simple. What's simpler than letting fresh air in by a gullet to "give us life? Choke up the gullet with a bit of tough beef, and where is your philosopher? Gone as clean as the meanest strangled rat or rabbit. The high-stepping mightinesses of philosophy are absurd. The great facts of God are simple, and it is our business to "receive them as little children." As to the reasonableness, since God has given us a power of choice, and since this power is capable of being used with great mischief, is it not good and even necessary that God should tell us how to use it? and is it not necessary that His command in this case should be of an imperative obligation? Ought not His will to be the supreme law of life? and ought not insubordination to be insufferable? Is it not defensible on every ground that the wages of sin should be death? There is only one answer to all these questions: and that answer brings the heartiest

endorsement of the ways of God, and the severest rebuke of the shallow presumption that would criticise and disparage those ways.

"By one man sin entered into the world, and death by sin, and so death hath passed upon all men for that all have sinned." Now, how was this state of things to be remedied. There were three ways of mending it. One way was to exterminate the whole human species. But this would have been a poor remedy. It would have been to confess failure;—that God had set a-going an arrangement on this planet for His glory and could not make it work. This was impossible. God has said that He has not made the earth in vain: that He formed it to be inhabited by the righteous: and that as truly as He lives, it will be wholly filled with His glory yet.—The second way would have been what might be called the toleration-of-sin method—the universal and indiscriminating pity method, by which the wickedness of disobedience should have been ignored, and mankind allowed to occupy the earth immortally for their own pleasure. But this also was impossible. It would have meant God's abdication, and the handing over of man to eternal misery. There was a third way—a middle way, and that is the way which has been adopted—namely, to enforce the law against sin, and at the same time leave the door open for mercy to repentant and obedient sinners. How such a method could be made consistent with itself has been exhibited to us in the birth, death, and resurrection of Christ.

There has been no operation in divine wisdom so completely misapprehended and misrepresented as this. The popular preaching of the death of Christ is a complete travesty of it. It brings it down to a level with the sacrifices of idolatrous superstition, by which wrathful deities are supposed to be placated by the blood of a victim in consideration of which, the offerer is supposed to go free. Christ is represented as having paid our debts—as having died instead of us—as having stood in our room like a substitute in military service, or like a man rushing to the scaffold where a criminal is about to be executed, and offering to die instead of him (a favourite illustration in the pulpit).

All this is a complete obscuration of the Divine objects in the sacrifice of Christ.

Such views are contradicted by even the most superficial facts of the case, for if Christ died instead of us, then we ought not to die (which we do); and if he paid the penalty naturally due from us, he ought not to have risen (which he did) for certainly there would have been no resurrection for us had we died in darkness unredeemed. And if his death was of the character alleged, the redeeming power lay in itself and not in the resurrection that followed: the resurrection that followed was not essential to its efficacy on such a theory of its character—which renders it impossible for us to understand the declaration of Paul to the Corinthians that, notwithstanding the death of Christ, "if Christ be not raised, your faith is vain: ye are yet in your sins" (Cor. xv. 17). Further, if Christ has paid our debts, our debts are not forgiven, for it would be absurd for a creditor to talk of having forgiven a debt, which someone else has paid for the debtor;—and thus is blotted out the very first feature of the Gospel of the grace of God—the forgiveness of our sins "through the forbearance of God" (Rom. iii. 25).

What was the meaning of the death of Christ then? It has been defined for us in the words of inspiration; and the definition satisfies all the demands of the understanding, reconciling every apparently discordant element in the case. It is defined twice in the course of Paul's letter to the Romans—in two different forms combining to exhibit the whole case. In the first, he says it was to "declare His (God's) righteousness for (and in order to) the remission of sins that are past, through the forbearance of God" (chap. iii. 25), and in the second, he says it "condemned sin in the flesh" (chap. viii. 3). If we consider these two descriptions, we shall see the meaning of the whole matter.

The crucifixion of Christ as a "declaration of the righteousness of God" and a "condemnation of sin in the flesh," must exhibit to us the righteous treatment of sin. It was as though it was proclaimed to all the world, when the body was nailed to the cross. "This is how condemned human nature should be treated according to the righteousness of God; it is fit only for destruction." The shedding of the blood was the ritual symbol of the truth; for the shedding of the blood was the taking away of the life. Such

a declaration of the righteousness of God could only be made in the very nature concerned; a body under the dominion of death because of sin. It would not have been a declaration of the righteousness of God to have crucified an angel or a new man made fresh from the ground. There would have been confusion in such an operation. This is why it was necessary that Jesus should be "made of the seed of David according to the flesh" (Rom. i. 3), that he might partake of the very flesh and blood of man (Heb. ii. 14). It was that nature that was to be operated upon and redeemed in him. It was needful that he should at the first "come in the flesh." This is where the gnostic heresy of the first century condemned by John (1 Jno. iv. 3) was so disastrous to the scheme of God's wisdom in Christ. They denied that Jesus Christ had come in the flesh, which obscured the lesson taught and the object aimed at in the sacrifice of Christ. This also is the effect of the orthodox doctrine of substitution and the kindred doctrine of Renunciationism which has been ventilated in our day and still lingers in uninformed quarters here and there.

The object of this sacrificial declaration of the righteousness of God is also made clearly manifest in its practical applications. It was "for (or in order to) the remission of sins that are past," that is, where men believe—"Remission," not as a legal right accruing, but as the gift of grace, "through the forbearance of God." There would be no "forbearance" if a legal claim had been discharged. God "forgives for Christ's sake" (Eph. iv. 32). This is the literal issue of the whole matter. God's supremacy having been vindicated, a foundation has been laid on which he can offer forgiveness without the compromise of wisdom and righteousness. He does not offer it or allow it apart from submission to the declaration of His righteousness in Christ crucified. There must be the most humble identification with that declaration. Baptism in our age is provided as the means of that identification. The believer is "baptised into his death" (Rom. vi. 3), and buried with him in baptism (Col. ii. 12) and receives the forgiveness of all his sins "through the forbearance (the kindness, the graciousness) of God, who is pleased with our conformity to the form of humiliation He has provided. The whole

sacrificial institution and our endorsement of it in baptism is comparable to a form of apology presented by the Majesty of heaven as the condition of our receiving His mercy unto life eternal. The object secured is the triumphant assertion and recognition of God's supremacy and man's abasement as a dependent beneficiary. Thus law and mercy are reconciled.

It may be asked, could not such a result have been achieved by the sacrificial immolation of any sinner? So far as the mere condemnation of sin was concerned, no doubt the lesson could have been thus enforced; but as in all the works of God, there were more objects than one. Not only had sin to be condemned, but resurrection had to come in harmony with the law that made death the wages of sin; and this resurrection was not merely to be a restoration of life, but the provision of an Administrator of the glorious results achieved, the raising up of one who should be a mediator between God and man, the dispenser of the forgiveness and the salvation of God through him, and the Judge also of who should be fit to receive these great gifts. All these aims required that the sacrificial victim should be a perfectly righteous man, as well as a possessor of the nature to be sacrificially condemned:—who should do no sin himself, while "made sin" and treated as sin for us; who should be just and holy, obedient in all things, while "numbered with the transgressors and making his grave with the wicked." Consequently, it required God's interposition in the way recorded by the apostles. "The Holy Spirit shall come upon thee, Mary: the power of the Highest shall overshadow thee. Therefore also that holy thing that shall be born of thee shall be called the Son of God" (Luke i. 35). Thus God "sent forth His Son *made of a woman made under the law*" (Gal iv. 4). Being made of a woman, he was of our nature—our condemned and weak and mortal nature: but being begotten of God and not of man, he was in character spotless "holy, harmless, undefiled, separate from sinners." Sin had hold of him in his nature, which inherited the sentence of death from Adam: but it had no hold of him in his character: for he always did those things that were pleasing to his Father. When he died, "he died unto sin

once." But God raised him because of his obedience, and, "being raised from the dead, he dieth no more: Death hath no more dominion over him" (Rom. vi. 10-9). "Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. vii. 25). So we may triumphantly enquire with Paul in Rom. viii. 33: "Who shall lay anything to the charge of God's elect? It is God that justifieth: who is he that condemneth? It is Christ that died, yea, rather, that is risen again, who is ever at the right hand of God, who also maketh intercession for us."

It is important to understand these things, because they qualify us for acceptable approach to God, and they work out the right result in character and daily life. In dealing even with great men, you are unacceptable if you do not enter into the spirit and aim of their etiquette; how much more will God who "taketh not pleasure in fools" and in men "that have no understanding." In our approaches to Him in prayer, we must understand that though He is kind and gracious, He makes no compromises of the greatness of His way, but will be "sanctified in them that approach unto Him." We must also understand that we can establish no claim; this passing by of our sins is the act of His forbearance; that no debt of ours has been paid or can be paid; that what the death of Christ has done has been to declare His righteousness that we may, by taking part in it, receive God's free forgiveness through Him. Thus God in all things is glorified. The orthodox theology of the day generates an offensive spirit of presumption.

So also do wrong views on this subject interfere with a proper development of character. The idea that Christ has borne our punishment and paid our debts; and that his righteousness is placed to our credit, and that all we have to do is to believe it, is demoralizing. It nullifies that other most important element of the truth, that the unrighteous shall not inherit the Kingdom of God, and that he only is righteous who doeth righteousness. It draws a veil over the truth that we have to "work out our salvation" by a "patient continuance of well-doing," and that he only that endureth to the end shall be saved. It undermines that

most important testimony of the Gospel that Christ is the Judge of who is fit to be saved, and that he will impartially give to every man according to his works. These blighting results are to be witnessed in all communities where the doctrine of a substitutionary sacrifice and an imputed righteousness holds sway. Where there is any robust righteousness of character exhibited, where any true holiness of life,—it is where the purifying truth is discerned, believed, and cherished in daily Bible reading and prayer. The truth is a beautiful and perfect whole. The sacrifice of Christ, at first a mystery to the natural mind, becomes lucid and glorious as a sunbeam of life and light. Enveloped in the clouds of false thoughts and theories, it is hidden as entirely from view as if it had never been preached. God permit us admission among the noble and gladsome throng that will at last ascribe glory and blessing "to him who was slain, and who hath washed them from their sins in his own blood, and hath redeemed them to God out of every kindred and tongue and people and language, to reign with him for ever."

EDITOR.

MANY a man is destroyed by the words he lets out of his mouth.

THE knowledge of God is a preserving salt in both riches and poverty: it prevents riches from inflating: it prevents poverty from intimidating. He that fears God will "come forth of all conditions," not only unhurt but improved.

FEMALE EMPLOYMENT.—Women have now been substituted for men at no fewer than 200 railway stations in Australia. The result has been a saving of £30,000 per year in salaries. The average wage paid to a station-mistress is £20 per year. But how, asks the *Sydney Telegraph*, is the Victorian woman going to support a husband and family on £20 a year?

ALIEN RESPONSIBILITY.—The Bristol brethren have issued the following leaflet on this subject:—
 "1. The invitation to the Gentiles is not only an invitation, but a command (Matthew xxviii. 18 to 20; Acts xvii. 30, 31; Luke xiv. 23). It is also a privilege (Acts xi. 18)—commands from God being amenability to account-giving (see Gen. ii. 17, and compare with Gen. iii. 9 to 19). Privileges bring responsibility and amenability to account-giving (Luke xii. 48).
 2. The knowledge of God's requirements form the ground of responsibility (John iii. 19; ix. 41).
 3. Those who refuse to have Christ to reign over them (by refusing to be baptized), are held responsible for such refusal (James iv. 17; Luke xix. 27).
 4. They appear at the judgment-seat of Christ (Luke xix. 27).
 5. The reason for punishing them is simply because they deserve it (Luke xii. 47, 48; Prov. i. 24 to 30)."

THE RESURRECTIONAL RESPONSIBILITY QUESTION.

WE have the following further communications on the subject, which we may reasonably trust will end the controversy so far as the *Christadelphian* is concerned.

"I have received a manuscript on the subject from brother R. J. Jones, of Montavilla, Multnomah, Co. Oregon. I have carefully read it through, and find it in complete harmony with the writings of Dr. Thomas. I look upon it as an able production, and worthy a place in the *Christadelphian*, I think it would be a good supplement to what you have already presented upon that subject.

"The publication of it in the *Christadelphian* would give great satisfaction to those in harmony with you on that subject, who reside in the United States and Canada.

"It seems that the Providence of God is working to stirring the brethren up on this important subject. The subject admits of no compromise, not even for peace sake. To preach the Gospel, without preaching the 'terror of the Lord,' is not in harmony with the Scripture, and must be displeasing to our Father in heaven."—ALLEN D. STRICKLER, Buffalo, N.Y.

"I am very sorry to see this absurd controversy. It is the old story of the schoolmen. It has always been the tendency of human nature to set a high estimate on its own worth and to suppose that the Divine Being holds it in equal estimation, and has proclaimed the Gospel to save the greatest possible number of souls. Mankind have yet to learn the lesson that whole nations are nothing 'less than nothing and vanity' before Him. Man though in honour, having no *understanding*, is 'like the beasts that perish.' The purpose of Jehovah, in the redemption of the world, is for the honour and glory of His own great name. When this work is done, the highest good of the creature is accomplished. Mankind have universally reversed this matter; but surely men with the Scriptures in their hands ought to know better.

"This jargon about the creature sinning in Adam, being condemned in Adam, being

forgiven Adam's sin at baptism. The efficacy of the blood of Christ when brought in contact with the individual, is not for the edification of believers. The theological view of the matter is that Christ atoned for the sin of the world by his death on the cross; that his blood shed there was the price paid the Father for the sins of men; and that God was thereby reconciled to the race. But this reverses the whole matter, as in everything else. The reconciliation was for the creature. Brother A.'s absurd pamphlet would tend to bewilder simple souls, and lead them to doubt whether they had even been believers at all. Evidently the coming of the Lord draweth nigh. God speed the day."—M. MCNEILLIE, Toronto.

"The question has awakened an interest in the minds of the brethren who meet together in this locality. We have had the privilege of reading both pro and con, and, as a consequence, we are the better able to judge for ourselves where the truth lies as revealed in God's word. To know God's will is what we earnestly desire. The question has now been well ventilated. Much has been written and said on both sides. And now we are left to decide which view agrees with God's word. The question as to who is responsible seems very plainly revealed. The knowledge of God's revealed will surely should bring responsibility. This seems to be God's way of dealing with the race from the very beginning. As far as we can gather from the Scriptures, Christ's words must be as binding on our generation as on those who heard him. '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.' If those to whom those words were spoken became responsible, why should not we? It does appear reasonable that when one hears the truth and understands it to be God's revealed will to men, but sets it aside because he desires to please the flesh, such an one should be amenable to the judgment-seat of Christ. Of his own fleshly choice he mocks God by refusing to accept God's unspeakable gift to man, eternal life, and joint heirship with His beloved son. Need

we ask what greater sin could man be guilty of than by despising the riches of God's goodness?

"Anyone not seeing the *Christadelphian* would suppose from what appears in other papers that brother Roberts and those with him had forsaken the truth; that the very pillars on which the truth rest had been destroyed. Such tactics to us are inexplicable, and we deeply deplore them." — JAMES MALCOLM, Innerkipp, Canada.

"When an immense amount of writing and talking there has been about our being in Adam, under Adamic condemnation, having Adam's sin imputed to us, being saved from Adamic sin, being saved from Adamic condemnation, being under the law of sin and death in Adam, and so on, and so on.

"I have grown weary and sick of heart over all that conglomerate mess. The simple truth of the matter is that by nature we are in Adam, and will be as long as we possess his nature, while as to mind and disposition, or morally, and as to relationship, we pass out of Adam and into Christ at baptism. Being morally and constitutionally in Christ through the obedience of faith, we are under and serve the law of the spirit of life in Christ by obeying the truth, by conforming our mind to the mind of the Spirit, and striving to keep the flesh under subjection; but the flesh itself is still in Adam, serving the law of sin and death, a body of death, yet with good hope of redemption and entire escape from Adam, if with the mind we continue faithfully to serve the law of the spirit of life in Christ Jesus. As to righteousness, Christ's righteousness is his own, and it avails us only as a covering for our sins that we may work out a personal righteousness, or a righteousness of our own, in him. Christ's righteousness has as yet redeemed the Adamic nature only so far as he is personally concerned, and he is the only one of Adam's race who has as yet escaped completely from that nature. All who are in Christ, and thus covered with his righteousness, can by faith and obedience work out for themselves a personal righteousness in him, and thereby also secure the redemption of their nature and an entire escape from Adam. When we have passed physically into Christ, then will we be entirely out of Adam and entirely in Christ; but th_{is}

will not be till in the resurrection of dead ones. The only Adamic sin and condemnation that attaches to us is that which pertains to his nature, and we cannot and do not escape from it until we escape from the nature. As to dying, we die because we are by nature still in Adam; but we die in hope of a resurrection unto eternal life because of our adoption in Christ through belief and obedience of the truth. The life to which we are begotten is hid with Christ in God. Having been begotten in Christ to that life, and having abided in Christ by a faithful and obedient walk in the truth, we die in hope of a resurrection unto that life.

"It strikes me that it would be well to pay less attention to Adam, his sin and condemnation, and more attention to our own and the means of our escape from his sin-laden nature. It is our own sins, our own disobedience, and our own condemnation that will exclude us at the last from life eternal. We need not lay on Adam blame of our failure, if failure be ours, for that favour is open and free to all who honour God by faith and obedience of His revealed will.

"The decree of Eden simply declared that a sinful nature could not live for ever; that none but a holy and sinless nature can live in God's presence. Such is the entire scope of the Edenic decree of condemnation. The decree has no intricate and technical features about it. It does not mean only one death, nor two or more deaths, but simply that such a nature cannot live for ever in God's presence; so He simply sends it to the dust from whence He brought it in the first instance. He can punish those who possess the nature when and where and how and as often as He pleases, even bringing them from the grave for that purpose, and sending them back again to the dust. He does not bring the nature from the grave for punishment, without good and sufficient reasons for so doing. There could be no stronger reason for bringing that nature from the grave for punishment, than in the case of one possessing it, and who having come to a clear understanding of God's revealed will, deliberately mocks Him by rejecting His proffered mercy, favour, salvation, His name and glory. No greater insult could be offered to God. The disobedience of a weak, easily tempted, and

simple baptized person pales into insignificance before it. Better had such an one never been born than to so mock and insult God.

"The pamphlet in which the new doctrine has been given its greatest impetus is the most bewildering document brought to my notice since I learned the truth. It requires more than one reading to find out just what the author is endeavouring to set forth. The specious pleadings and hidden meanings, with which the pamphlet is replete, are certainly too bewildering for the needs of plain, unvarnished truth."—L. B. WELCH.

"Why the question is raised at this time in the vigorous and open manner it has been, is food for deep thought. It may be possible to suggest a reason. To my own knowledge there have been those in the Lord's household, during the past quarter of a century, who have denied the resurrection of enlightened rejectors of the truth. For many years this has had a slumbering place in the ecclesia. Lately it has been roused up, and seems to have grown to great proportions during the period of its quiescence. What does this mean? Has the ecclesia long been holding and advocating a false doctrine of resurrectional responsibility, and the time has arrived for setting it aright before the Lord comes? Has the slumbering doctrine really been the true one? Has our beloved brother, Dr. Thomas, gone down to the grave as a false teacher on the doctrine of judgment, leaving us the same false belief as a legacy of his labours in behalf of the truth? Is the hand of the Lord in this work? If so, on which side does the true teaching lie? If the truth be on the side of the new doctrine, one would wonder why the Lord's hand was not in the work sooner. If the truth be on the side of the long-held belief, then one can understand the Lord's hand being in the work at this time, in this way. For a long time the ecclesia has been allowing a false doctrine to slumber and grow within the ecclesial fold till the truth has become endangered, and the time has come for rooting it out.

"Brethren, think this matter over, and be not hasty in action. No teaching, be it true or false, should be hastily received or rejected. If anyone bring a teaching to us, let us manifest the Berean spirit and search the Scriptures carefully to see if it be a true teaching.

Has this been done by those who refuse the new doctrine? Let what has been published in condemnation of the newly-roused-up teaching answer the question. Has it been done by those who receive the new doctrine? They can answer the question for themselves. If the pamphlet, entitled 'The Blood of the Covenant,' be put forth as the answer to the question, then the result of the search is anything but satisfactory to the vast majority of the Lord's living household. Any teaching that abridges the authority of God over the human race is to be scanned carefully. If that teaching abridges His authority in any way, then it must be subjected to a rigid scrutiny, for it is a very serious thing to abridge God's authority over His creatures. If anyone has been hasty in receiving this new teaching, let him give pause to his belief, for the teaching seriously abridges God's authority over Adam's race.

"Undoubtedly the strongest presentation of the newly-roused-up teaching is that of the pamphlet mentioned above. Is anyone truly satisfied with what it teaches? The author has traversed the Scriptures from Genesis to Revelation, and re-cast many principles of a long-held belief to suit the exigencies of his new doctrine. It is not therefore simply the presentation of a new feature of the truth, but it is the re-modelling of his faith in many particulars of a belief long held by himself as well as by others. I repeat, it is not the expansion of the truth growing out of and enrooted in truth long known and faithfully taught, but it is a teaching standing on its own base and requiring old foundations of the truth to be torn down to suit the demands of the new doctrine. Ah, brethren, consider this feature. Its acceptance leads logically to an abandonment of much of the truth hitherto held and taught by Christadelphian ecclesias. The ramifications of the new doctrine are wider and deeper in its invasion of our long-cherished faith than many suppose. Coming to us in the form it does in the aforesaid pamphlet, we cannot ignore it and treat it as we often do many innocent aberrations of members of our body. Its sweeping denial and attempted overthrow of long-established points of doctrine makes it imperative upon us to be very careful.

"On page 53 of brother Andrew's pamphlet

we find this language, 'If justice be the sole principle on which God metes out His judgments, they' (those of past generations who, as he says, are equally guilty with those living at Christ's coming) 'must be raised to share the vials of His wrath on the generation then living.' And again, 'If justice be the sole principle on which God deals with the world of sinners, those who so contend must, if consistent, likewise teach that "children of wrath" who have not heard the pure truth must have it presented to them, and that consequently they must be raised from the dead to have an opportunity of obtaining eternal life.'

"Now, brethren, that is a case of brother Andrew's own making out, and it is a very weak argument against those who contend that it is man's rejection of light and his disobedience of God's commands that give responsibility to judgment and punishment. This is where the 'justice' of God comes in:—Man has mocked God by rejecting known light, and has become disobedient to God's commanded obedience to the light. Man is therefore deserving of punishment. It is just that he should be punished. God has said that He will bring him to judgment and punishment under such circumstances, and He will do it. This is not the case with those other ones to whom brother Andrew refers. They are not in the same category, nor on the same plane of 'justice.'

"We might ask the question, Why does God have any dealings whatever with Adam's condemned race? The answer is, because He has a purpose to accomplish in the earth, and that race enters into the purpose. The purpose is to evolve an obedient, righteous, and immortal race out of Adam's condemned race. This work He accomplishes by making known to man His purpose. When man has attained to a knowledge of His purpose, He commands belief and obedience on the part of man. Man is left free to obey or not obey the commands. If he obeys and walks faithfully in the light of the truth revealed, eternal life, glory, and an eternal inheritance of the earth in an immortal nature is his reward. If he refuses to obey, he is threatened with punishment and a portion with the beasts in an eternal dwelling in the dust from whence he came. This was already the portion of the race if God had had no further dealings with it after the condemnation

meted out to it in Eden. It is therefore clear that any calling of members of the race from the dust for judgment must arise out of God's dealings with the race, subsequently to the death sentence of Eden; and that it must arise out of the relation sustained to God's revealed will in explanation of His purpose in the earth, and in what He has required at the hands of man, in the working out of that purpose. This makes it clear that light, or knowledge of God's will, is the ground of man's responsibility to a judgment other than that of Eden. If man remains in ignorance, or understands not, then the judgment of Eden alone stands against him, for there has risen no ground for further dealings with him in relation to the future involved in God's purpose, and His 'justice' is satisfied, so far as such members of the race are concerned with His purpose. If, on the other hand, man has attained to an understanding of God's revealed will, he is responsible to the judgment of God for any disobedience he may manifest towards the light and His command. A new responsibility has arisen to him out of his knowledge of God's revealed will, and God holds him to a future reckoning in His own appointed time. This is just, for man deserves it, for his rejection of the light or his own for personal disobedience. This is the kind of 'justice' the faithful speak of and write about, and it is right and according to the truth. Our opponents have no right to make up a case of 'justice' for us, and reason upon it as though it were our own.

"It seems strange that one of brother Andrew's mental parts should refuse to recognise the fact that knowledge of God's purpose, or of His revealed will, can and does give rise to three classes among a race condemned to death and which is in ignorance of His purpose. **FIRST**, those who accept and obey the truth and continue obedient thereto throughout life; **SECOND**, those who accept and obey the light by baptism, but afterwards walk in disobedience of the truth; and **THIRD**, those who reject known light, and rebelliously refuse to submit to the commands of the truth. It is in relation to these three classes that God's mercy, grace, forgiveness, salvation, justice, and wrath are applied on the line of His revealed purpose. His wrath is applied to the last two classes, and it is applied at the time that the first class enters into the fulness of His mercy, grace, forgive-

ness, and salvation ; that is, in the appointed day of judgment.

" It is true that God's wrath is visited upon that other and larger class of the race that is living in sin and ignorance and wickedness, but it is only in this life that He visits them with His wrath ; for they do not sustain such a relation towards His revealed will, or towards His purpose, that His 'justice' calls for their presence at the judgment seat to give an account of a rebellious attitude towards the light of His will and to receive, in the presence of the faithful, the desserts of rebellion ; for they know nothing about His purpose in the earth and His commands in relation to that purpose. God's 'justice,' therefore, stops with them in this life in punishing them for their wickedness.

" Does it not seem inevitable that knowledge of God's purpose should create a new responsibility to God on the line of His revealed purpose in the earth, a responsibility that cannot attach to those left in ignorance ? Is it not reasonable that God's 'justice' should require an answering to Him for the use or abuse of the knowledge of His will ? And is it not reasonable that God should appoint a day in which He will hear the account from the three classes who have come under a new responsibility to Him through the knowledge of His revealed will ? Now, has He not appointed just such a day for that very purpose, and does He not say that it is to involve the aforementioned three classes who have attained to responsible knowledge of His will ?

" 'But,' says some one, 'you must remember that it is belief of the truth and baptism into Christ that makes the true separation from the world, and your third class is still with and under the condemnation of the world.' That is true so far as salvation is concerned. We are baptized into Christ to be saved, not to be condemned. Baptism is a saving institution, not a condemning one. It is not necessary for a resurrection of condemnation, but it is necessary for a resurrection of life. That some who have been baptized into Christ fail of eternal life, or of salvation, is no fault of the saving institution of baptism, but because of their failure to bring forth fruit unto righteousness. Baptism can in nowise be associated necessarily with a resurrection to condemnation, for it was not insti-

tuted for that purpose. It is knowledge and disobedience that must be associated with resurrection to condemnation, and the third class is certainly related to it. Condemned baptized persons are but the abortions of Spirit begettals at baptism. You must not hold baptism responsible for those miserable abortions in the Spirit begettals and births of God's spiritual children.

" Apart from absurd views held on 'Adamic sin,' 'Adamic death,' and 'Adamic condemnation,' we could all readily see that God violates no law of His own appointing in calling unbaptized enlightened rebels from the grave to judgment and punishment. And did all clearly comprehend the relation all enlightened persons sustain to God's revealed purpose, we could readily see the necessity of a future reckoning with all, on the very ground of that much scouted 'justice.' No one coming to a knowledge of the truth has a right to do anything else but to love and obey it. No one has a right to hate or in any way despise or refuse anything coming from God. When one comes to a clear understanding of God's revealed will, there is but one duty before him, and that is to joyfully receive and love and obey the truth revealed, so that God's purpose in the earth may be hastened to a consummation. No man has a right to refuse obedience to the truth when once known. It is true that he is at liberty to refuse it, but it is not from a right to do so. He refuses at his peril, for it is mockery of God to even refuse to love the truth ; and doubly so to refuse the obedience commanded.

" I have tried hard to see the force of the specious and technical reasoning on Adamic sin and Adamic condemnation as affecting the race in the line of God's after dealings with the members thereof ; but, try as I may, I cannot see the force of such reasoning. If those specious pleadings be true, then I do not and cannot understand the teaching of the Bible in defining the relation of enlightened and rebellious sinners towards God's revealed purpose. It is impossible for me to see any other relation of Adam's race towards himself than that of possessing his sinful nature ; that it is a nature condemned to dust again ; that the members of the race are in nowise personally responsible for Adam's sin ; that they are respon-

sible alone for their own sins ; that God has revealed to the race of sinners His purpose with them and the earth ; that He holds such of them as have attained to an understanding of His purpose to a personal account for their use or abuse of the knowledge of His purpose ; that those enlightened ones who have died before the arrival of the day set for the rendering of accounts will be brought forth from the grave for judgment, and will either be rewarded or punished according to the use made of that knowledge ; that among this number are all enlightened ones who had rejected the light and refused the obedience commanded ; that it is all a matter arising out of God's after dealings with the race of sinners ; that it is exclusively a personal matter with which Adam had nothing to do ; that after God's purpose is accomplished with the race of sinners, all the disobedient ones who have not already gone to dust will be returned to the dust, and the race of sinners will be no more ; and that finally a righteous and immortal race will alone be upon the earth, even a race in harmony with God's holiness. Such appears to me to be the Bible teaches me in relation to Adam and his race."—L. B. WELCH, Shire Oaks, Pa., U.S.A.

JUDGMENT TO COME.

"There are other objects in the judgment to come besides rewarding every man according to his works. One of these will be found to be 'The Glory of God' in the magnification of His divine attributes through the honour thus bestowed on His exalted son. 'The Father hath committed all judgment unto the son that all should honour the son even as they honour the Father' (Jno. v. 22, 23). In Isa. xiv. 23, we find the Eternal One who formed the heavens and the earth, after proclaiming His creative power, His righteousness and justice, and Himself the only true God and Saviour, inviting 'all the ends of the earth' to 'look to Him and be saved,' adding, 'I have sworn by Myself,' . . . 'that unto Me every knee shall bow, every tongue shall swear.' Paul, in Phil. ii. 10, informs us that this honour of the world's submission and confession is conferred by the Deity upon His obedient Son, and would 'be the glory of God the Father.' In Rom. xiv. 10, 12, Paul

again refers to this interesting passage in Isaiah as proof that 'We shall all stand before the judgment seat of Christ and give account to God' (Rom. xiv. 11, 12), making the judgment seat of Christ a part of the universal homage and confession ; hence not alone for the purpose of examination and reward but contributing a share of that glory of God which shall be manifested before all nations by magnifying His eternal attributes and prerogatives.

"By acknowledgment of His supremacy and the confession of human weakness and sins, God is justified in His dealings with men. 'Yea, let God be true, but every man a liar,' that thou mightest be justified in thy words, and mightest prevail when thou comest into judgment' (R.V.). And should His righteousness be questioned because He visits with wrath? Nay, 'for how then shall God judge the world?' Conceding God's right, and that it is to His glory to judge the world without limit and to punish the disobedient, it may be asked, why not bring all of the past generations of men to judgment? Has God abandoned His right in relation to some? Our answer will be found in the Apostle's statement at Lystra (Acts xiv. 14, 16), and at Athens (Acts xvii. 7, 29). These explain that while God had not abandoned His right to hold men accountable to Him because of the state of ignorance they had fallen into, He had 'in times past suffered them to walk in their own ways.' But by the Gospel brought to them He now commanded them to repent.

"There is yet another purpose to serve in the matter of judgment and punishment, namely, for example or lesson to others.

"When God brought punishment upon Pharaoh and the Egyptians, one object was to publish His name 'in all the earth' (Rom. ix. 17.) From Ex. x. 4 we learn that Israel's sons and generations were to be instructed in those great wonders wrought upon the Egyptians 'that they might know Yahweh.' And upon the Philistines, Moabites and Canaanites fell trembling and terror and dread (Ex. xv. 14) when they heard the report of God's judgments upon Egypt. To the Corinthian brethren (1 Cor. x. 11) Paul recalled the judgments upon Israel as an example of what they might expect if disobedient, saying 'they happened for examples,' and were written for our admoni-

tion. Hence we may conclude that in like manner the judgments on individuals and nations preliminary to Christ's reign of peace will become a historic record for the example and admonition of the nations, kindreds and people of the succeeding millennial ages for the purpose of restraining disobedience and inducing righteousness.

"Having now considered some of the evident objects of the judgment to come, let us make a more personal application of the subject, and inquire what is the object of instructing the household of faith concerning judgment to come? From the frequency with which it is mentioned in the recorded teachings of Christ and in the writings of the Apostles, we are not in doubt as to its importance. And from the subjects it is associated with, whenever introduced, we need be in no less doubt as to its object. Paul's allusion to the judgment, in his letter to Timothy, reveals at once his object; and language would seem to fail him to have made it more emphatic, or more solemnly impressive. Foreseeing that 'evil men and seducers should wax worse and worse,' that 'the time would come when men would not endure sound doctrine,' but should 'be turned to fables;' and knowing his own demise was near, he was very solicitous that the truth be kept in its purity as long as possible. Hence his frequent charges. 'Charge some that they teach no other doctrine,' 'Hold the faith and a good conscience,' 'Refuse profane and old wives' fables,' 'Fight the good fight of faith,' 'Keep this commandment without spot,' 'Keep that which is committed to thy trust,' 'Hold fast the form of sound words,' 'Foolish and unlearned questions avoid,' 'Thou hast fully known my doctrine,' 'Continue in the things which thou hast learned,' &c. And, finally, as in the presence of God and the Righteous Judge—the Lord Jesus at his appearing and the living dead in the act of giving account of their stewardship. 'Timothy! I charge thee to preach the Word.' 'Be instant in season, out of season; reprove, exhort,' &c.

"The Apostle's evident object in thus bringing judgment to come before the mind of Timothy in so impressive a manner was to arouse to faithfulness in the discharge of his duties, warning him of the consequences of neglect. In 2 Cor. v. 9, 10, the Apostle

says: 'We labour . . . that we may be accepted of him.' 'For we must all appear before the Judgment Seat of Christ.' Showing that the judgment, kept in view, is a proper stimulus to labour for acceptance, even for an Apostle. In Rom. xiv. 10; James iv. 11 and v. 9; Ps. cxix. 30-175, and many other places, the object is unmistakably the same. Judgment is alluded to for an incentive to urge men toward duty—to admonish them to faithfulness, and strengthen them against sin.

"Are these warnings intended to excite 'slavish fear,' as threatening 'the hangman's lash?' Certainly not. Nevertheless, fear is an element; and no doubt acceptable to the Deity, or He would not have appealed to it as one among the many motives He has used to 'persuade men' (2 Cor. v. 11), to righteousness. We may therefore disregard the teaching of those who treat it lightly, and tell us that fear is not a commendable motive, that it is liable to work harm, and so on. As to all that, we may let God be judge. The 'terrible sight' on Mount Sinai before all Israel, was to evoke fear 'that the fear of God might be before their faces, that they sin not' (Ex. xx. 20), and the Lord tells his disciples (Luke xii. 4, 5). 'Be not afraid of men, but be afraid—same word—of him who hath power to cast into Gehenna, yea I say unto you, fear Him.' Paul, in 1 Cor. 10, recalling the judgments upon Israel for their disobedience says, verse 11, 12, 'they were written for our admonition—wherefore let him that thinketh he standeth, take heed lest he fall,' and in Ps. cxix. 120, 'My flesh trembleth for fear of thee, and I am afraid of thy judgments.' In all these, judgment to come is presented as a thing to be feared, and is used in this manner by the faithful watchmen of Bible times, who 'shunned not to declare the whole counsel of God,' 'Kept back nothing that was profitable,' 'warning day and night,' and in so doing were 'pure from the blood of all men.' It is true, as John tells us, that, 'Fear hath torment,' and 'He that feareth is not made perfect in love.' But this, which Paul wrote to loving disciples, does not interfere with the application, the application of fear as a deterrent to disobedience.

"The preaching of judgment to come to erring mortals is, doubtless a merciful condescension on the part of God, to accept

service partly impelled by fear; like other Divine leanings toward us in commiseration for our infirmities, 'For He knoweth our frame.'

"Lastly, there is one more feature in considering the judgment that we ought not to pass by. Has future judgment no bearing now on those out of Christ? Some, in preaching the Gospel, would not preach judgment to come, believing that none but the baptized are in any way related to it, and that since it suggests fear, it would not be a commendable motive for rendering service to God. I have shown, however, that fear is a Godly motive for the righteous man, and will here cite you to one more proof (Ezek. iii. 20). Now since fear of judgment to come is a Godly warning to a righteous man, whether a prophet or of the people, why should it not count for one among many motives to induce a sinner to become righteous? But more than this, Jesus, Peter, and Paul preached of judgment to come to sinners to those out of Christ. Why should not you and I preach it? Why each this class, in effect, that they could be subjected to no future accountability if not convenated to God in baptism?

"In John v. 19-30, Jesus preached of judgment to come to the Jews—not to disciples. Judgment was the subject of discourse rather than resurrection, and condemnation was predicated—not justification, but on hearing and refusing the word as implied by verse 24. John the Baptist, chap. iii. 36, says of those who believe not the Son, 'The wrath of God abideth on them.' Peter (Acts x. 42), preaching the Gospel to unbaptised Gentiles—and there were a number present (verse 24)—testified, according to commandment, of judgment to come, saying that Jesus had 'charged them to preach this to the people' (R.V.)

"Paul, at Athens (Acts xvii. 30), to unbaptised Gentiles preached judgment to come, commanding men to repent, 'because God had appointed a day, in the which he would judge the world in righteousness.' The 'times of ignorance' passed with men as soon as they came in touch with the Gospel and became to them times of knowledge. Again, Act xxiv. 25, Paul reasoned with Festus 'of righteousness, self-control and judgment to come.'

"It has been suggested that Paul had

reference here to the calamity soon to overtake the Jewish nation. Can anyone see the bearing such a judgment to come would have on the passionate and wilful Festus? Paul prophesied concerning the fate of the truth, but was not in the habit of prophesying of national calamity as an incentive to personal righteousness.

"What should be our conclusion in view of all these facts? If the preaching of judgment to come to the righteous was for the evident purpose of warning to faithfulness, and against unrighteousness for the reason that they should appear at that tribunal to give account; the preaching of judgment to come, as an element of the gospel to sinners could be for no other reason than to urge them to repentance and obedience, for the same reason that they would be held accountable to that judgment if disobedient to the demands the gospel was now making on them. There is no object in preaching judgment to come merely as a matter of faith, not to have a practical effect; and to preach it to unbaptised Gentiles—as the Apostles were charged to do—who are not to be responsible to it, is to preach in vain. To me it seems that no other conclusion can reasonably be drawn."—No name (*authorship lost trace of*).

GOODNESS will not continue with you unless you realise that you owe it to God to be good.

It is well said you may buy gold too dear. Be sure that any advantage you aim at is not purchased by too great a sacrifice in some other direction. Don't burn your house down to roast the meat.

A DOCTRINE BY NO MEANS TO BE ASSENTED TO.—"The Bible was entrusted to the Catholic Church, and she alone has control over it, to define the conditions under which it may be read."—Lecture by "Father" Murray, Glasgow.—*Catholic Times*, Aug. 11th.

BULLET-PROOF ARMOUR.—We are on the eve of another revolution in military matters, if Herr Dowe, the inventor of a bullet-proof coat, succeeds in persuading the Governments to adopt his invention. He submitted it to a public test a short time ago. First the bullet was fired from the magazine rifle now in use in the German Army, at a block of oak, which it pierced. Herr Dowe then, dressed in his coat, had himself fired at. The bullet remained embedded in the coat. An eye-witness describes the moment as an awful one for the on-lookers, who involuntarily closed their eyes. Herr Dowe, however, smiled, saying, "I feel nothing." A second shot was fired at his heart, happily with the same effect. The exciting spectacle ended with quick firing at a horse covered with this bullet-proof cloth. The animal went on eating, and only started now and then at the report.

ANSWERS TO CORRESPONDENTS.

BY THE EDITOR.

[Correspondents must not think their queries neglected because there is some delay in noticing them.—EDITOR.]

G. P.—A brother of Christ (or Christadelphian) is one who does the will of the Father. This is Christ's own declaration (Matt. xii. 50). Consequently, you may disregard the suggestion that a man is not a Christadelphian who, being otherwise a doer of the Father's will, was uninstructed at the time of his baptism on some abstruse question of priesthood. We have to grow in knowledge.

R. C.—The best way is to get your friend to read some exposition of first principles, and then his mind will gradually open to the difficulties he now feels. Give him a *Declaration* or an *Instructor*, where all matters are set forth in an orderly way—easy to take in. Our leisure (or rather want of it) does not admit of writing private letters on first principles. He will understand all about hell, the soul, the Son of God, the Trinity and the other points (down to the demons and the swine), if he will take the trouble to read *Christendom Astray* and *Nazareth Revisited*.

J. P.—If a purser brings you a letter with an undefaced stamp on it, you are certainly at liberty to use the stamp again: for the fact of its being undefaced shows that the Government have not performed the service for which the stamp is a charge. The purser does not bring the letter at the cost of the Government, but as an act of his own goodwill. If anyone is wronged it is the person who needlessly puts the stamp on. But even he has surrendered property in it by affixing it to the letter. We do our duty when we are just to the Government: we need not go out of our way to give where they do not ask. Christ's example is instructive on this point (Matt. xvii. 24-27).—As to shot pheasants and pigeons, you probably class them with "things strangled," and therefore have a scruple as to eating under Acts xv. 20. Well, there is no hardship in abstaining, though probably if Paul were alive he would say you might eat. The forbidding of blood had reference to blood drained out as a liquid—a common thing for the heathen to eat. Paul makes light of what we eat and drink, provided it all be

done in wisdom and gratitude and to the glory of God.

PUNISHMENT FOR REBELS ONLY.—(A. P.).—We need not concern ourselves with the individual application of responsibility in its details. It is not possible for us to make such an application, for it would require a degree of knowledge that belongs only to God. We can only discern the general principles which Christ, as a judge, will apply. The principles are clear in character, though nebulous in human application. You truly say that God acts on definite principles. It is a definite principle that where a man knows His requirements and refuses them, he is answerable to God for his refusal. But who but God can say where this knowledge exists in sufficient degree in given cases. God is just, and will do no unrighteousness. Condemnation and punishment are for rebels, and not for incapables—from whatever cause. A man unable to see the truthfulness of the truth, and hesitating for fear of making a mistake, is not a rejector but a blind man, and therefore has no sin to answer for, as Jesus says (Jno. ix. 41). Such also would be the case of a quick-seeing man who might be morally incapable of yielding to the demands of the truth. But we might make mistakes in these applications. It is best to leave them. It is safest to bind ourselves by the word of Christ, as defining those who rise to condemnation, "He that believeth not," "He that rejecteth," descriptions which the new theory reverses, or else does worse by saying that a different Gospel is preached to the Gentiles from the Gospel that was preached to the Jews; or else that the moral relations of Jew and Gentile are different, when Paul says they are the same. No constructive interpretations can be right which go so directly in the face of the explicit words of revelation.

— "WAS CHRIST MISTAKEN?"

So "Enquirer" asks, with reference to the statement of Christ (Luke xxi. 32) "This generation shall not pass till all be fulfilled."

If Christ was mistaken, then could he not be "The Truth" which he said he was, and then would tumble down all our confidence and our hope. But there is no need for the suggestion. It is an appearance merely arising from the natural mistake of the reader in putting too much into the "all" of Christ's remarks. There are two sets of things in the discourse which Christ finishes with the words in question, with "the times of the Gentiles" running between (see verse 25). The larger and more prominent set consists of the events connected with the then impending destruction of the nation. The other consists of the events belonging to the end of the times of the Gentiles. The bulk of the discourse is taken up with the former—which was the subject before the minds of the disciples. (See their question which started the discourse). The latter are thrown in by way of extra. The former all happened within the lifetime of the generation living at the time Christ spoke the words. The latter, which were a parenthetical adendum, are only happening now. Jesus knew that the "times of the Gentiles" had to run out before the second set could be fulfilled, for he speaks of those times. He could not mean that these times would run out within the lifetime of that generation. He did not know the day and the hour in a particular sense (Mark xiii. 32), but he knew it would be a long time (Matt. xxv. 19). As to the downfall of Jerusalem, and the perdition of the land and people, he knew they would occur before that generation had time to pass. Time has proved him right on both points and not mistaken at all.

THE DATE OF THE BURNING BUSH.

E. G.—The suggestion that the appearance of the angel in the burning bush to Moses occurred at the end of the "400" years spoken of in God's promise to Abraham, and not at the end of the 430, has no warrant except such as may be presumed to be afforded by that promise itself. This presumption might be of some weight if it did not come into collision with precisely-recorded facts. Stephen's speech places the incident at a time when Moses had been forty years in Midian (Acts vii. 30), and when therefore he was 80 years old, he having fled Egypt at 40 (verse 23). The proposed change in

the translation of that verse, from "when forty years were expired" to "were expiring" would not favour the idea that it meant 30 years, but rather that it meant 40 nearly up, which was the fact. The youthfulness of the sons of Moses has no bearing (even if that youthfulness could be proved), unless it could be shown that the marriage of Moses was immediately after Jethro's befriending of him, and not only that, but that issue of marriage was an immediate result. These things cannot be shown. They are indeterminate elements of the problem, and must be subordinated to the leading facts in the case—which undoubtedly are that Moses was 40 when he left Egypt and another 40 "were expiring" when he left Midian, which involves the conclusion that the plagues were compressed within a period of six months. You think this is too short a time for the plagues. This is matter of opinion. We see nothing in the recital of the events that requires a longer time than this. It would, of course, be very satisfactory if it could be shown that at the precise ending of "the 400 years" divine interposition commenced for the promised deliverance. The idea may be surmised, but it certainly cannot be demonstrated; and it is in conflict with the leading indications of the subject.

GOD "WONDERING."—J. B.—*How are we to understand the Deity "wondering" at the absence of a Saviour* (Isa. lix. 16; lxiii. 5). *Does it not seem inconsistent with the attribute of omniscience?* ANSWER.—It is not possible for us to conceive the mental methods and operations of the Deity. We can only learn them in manifestation as we learn the ways of nature. The metaphysicians have given us a mechanical theory of omniscience and some other things which creates needless difficulties in the way of receiving what we so learn. As a matter of fact, there are two states or aspects of things in what we might call the divine carrying on of the universe—the discrimination of which, one from the other, leaves the way clear for all the facts—two lines of rails, as we might say, and no collisions. The one is the machinery he has set a going which has power of automatic action without the interposition of His will—such as the germinating power of seed. Keep the corn in the sack, and there is no further crop; put it in the field, and it sprouts

and brings other corn. The sprouting is the automatic result of the conditions, and not of the will of God acting specifically. A thousand such things will suggest themselves. —The other department consist of what God may purpose and what requires the interposition of His direct organising will before it will or can come to pass—such as the opening of the Red Sea or the resurrection of Christ, or, finally, the glorification of the redeemed upon earth. Between these two departments of Divine operation, there is such a radical difference that there is scope for Divine surprise in the one and none in the other. There can be no “wondering” as to a state of things he has expressly contrived, any more than a man wonders at the carrying out of a programme he has arranged. But in the evolution of the mechanical automisms He has established, it may be quite otherwise. He has placed upon the earth a race of rational beings who mechanically propagate themselves, and whose activities and developments are in a measure independent of His will. He may reasonably expect them to act in a certain line, and they may take quite another, so causing “wonder.” The fact that God takes pleasure in certain kinds of men and their ways, and experiences pain and anger at others, is a proof that His relation to the universe is not of the mechanical order supposed by the metaphysicians. The pleasure which He takes in His works would scarcely be conceivably possible if every automatically-working detail were foreseen in the sense they have imagined. But there, we must call a halt.

SIN UNTO DEATH AND SIN NOT UNTO DEATH.

C. F. O. O. asks us to “forward him a full explanation of the following verses.” (He does not know how impossible it is for us to carry on private expository correspondence.) It seems the brethren with him have been exercised as to the old subject of “mortal sin” or “sin unto death,” with the result of some going so far as to maintain that a single sin after baptism is fatal to a believer’s prospects of eternal life. If this doctrine were true, we should have to exclaim with the disciples, “Who then can be saved?” We have no hesitation in avowing our conviction that in such a case salvation would be

confined to the Lord Jesus who, alone of mankind, “through the Eternal Spirit offered himself without spot to God” (Heb. ix. 14.) For what purpose, in such a case, is it testified that he “ever liveth to make intercession for us”? (Heb. vii. 25.) He is not priest for the world, but for his own house only. “Whose house are we,” who believe, &c. (Heb. iii. 6.) If he intercedes for his house, it is because of the fact inferentially testified by John, when he says that “If we say we have no sin we deceive ourselves, and the truth is not in us” (1 Jno. i. 8.) It is one of the petitions the Lord himself has put into our mouths: “Forgive us our sins as we forgive them that trespass against us.”

The string of passages cited by our brother is the following:—1 Jno. v. 16, 17; Gal. v. 19, 21; Heb. x. 26, 29; Heb. vi. 4, 6; Heb. xii. 15, 17; Eph. v. 3, 7; 2 Pet. ii. 20, 22; Jude i. 12, 13; Ezek. xviii. 24; Jer. vii. 15, 16; Jer. xiv. 10, 12; Jer. xv. 1. Exposition is requested with reference to their bearing on “sin unto death,” and “sin not unto death.” “I see,” says our correspondent, “there are these two classes of sin: what is the difference between one and the other?” Perhaps the best plan will be to deal with the passages in the order of their citation.

1. “If any man see his brother sin a sin which is not unto death, he shall ask and he shall give him life for them that sin not unto death. There is a sin unto death. I do not say that he shall pray for it. All unrighteousness is, and there is a sin not unto death” (1 Jno. v. 16, 17.) John here merely notes that there is a sin which God will not forgive. He does not say what it is. We must therefore learn its character from other testimonies. In this there is no difficulty, as it is clearly defined in more places than one, and in a manner accordant with judgment. Peter refers to it thus: “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.” He further speaks of it as a “turning from the holy commandment delivered unto them,” and as a washed sow returning to its wallow (2 Pet. ii. 20-22). Paul speaks of it as a falling away, crucifying the Son of God afresh and putting him to an open shame on the part of those who “were made partakers of the Holy Spirit

and have tasted the good Word of God and the powers of the world to come" (Heb. vi. 6). Jesus says that all manner of sin shall be forgiven unto men, except this same sin against the Holy Spirit—of which he accused the Scribes and Pharisees in their attributing the works performed by the Spirit of God through him, to the machinations of an unclean spirit (Matt. xii. 31; Mark iii. 30). From all this it follows that sin unto death consists of turning against Christ after having had evidence that the work of Christ is the work of God by the Spirit through him. It is reasonable that a crime so flagrant and so inexcusable should be unforgivable. "Sin not unto death" is easily distinguishable from this: sins of infirmity and not of design, such as Peter's momentary denial of the Lord, repented of in grief immediately, as contrasted with Judas's deliberate mercenary betrayal. The one was forgiven: the other not.

2. "*Now, the works of the flesh are these: . . . of which I tell you before(hand), as I have also told you in time past, that they which do such things shall not inherit the Kingdom of God*" (Gal. v. 19-21). "They which do such things" are those who go on doing them. Certainly such shall not inherit the Kingdom. Paul cannot mean that single acts repented of will not be forgiven: for, in 2 Cor. ii. 7, also xii. 21, he distinctly recognises the possibility of forgiveness in the most flagrant of the offences enumerated.

3. "*If we sin wilfully, after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins*" (Heb. x. 26-29). This is connected with the condemnation of those who neglect the prescribed assembling of the Saints for the breaking of bread, and shows the nature of the course signified by "sinning wilfully": a sinning deliberately: presumptuously: going coolly in the face of plainly-enunciated divine requirements, in the spirit of the man who "despised Moses' law," and therefore constructively a "treading under foot of the Son of God, a counting of the blood of the covenant unholy," as the verse proceeds to amplify. It has no reference to sins of infirmity, but to sins of treasonable indifference.

4. Heb. vi. 4-6. This has been dealt with in No. 1.

5. "*Looking diligently lest any man fail of the grace of God . . . lest there be any fornicator or profane person, as Esau, who for one morsel of meat sold his birthright . . . he found no place of repentance though he sought it carefully with tears*" (Heb. xii. 15-17).

The reference to Esau shows the meaning. The man who deliberately bargains himself out of the divine covenant is doubtless in a hopeless position. This was Esau's case. He "sold" his birthright. Believers may do the same. There were many in times of persecution who bartered away their title to the kingdom by some overt act of conformity to the dominant diabolism required at their hands as the condition of immunity: such as formally denying Christ, or formally doing homage to Cæsar, or openly taking part in the lascivious festivals of the gods. A man bargaining himself out of Christ for any present advantage is in Esau's position doubtless, but this is a different thing from those acts of infirmity which are the grief of a righteous man's soul, and for which he makes daily petition of forgiveness.

6. "*For this ye know that no whoremonger, nor unclean person, nor covetous man who is an idolater, hath any inheritance in the Kingdom of Christ and of God. Let no man deceive you with vain words, for because of these things cometh the wrath of God upon the children of disobedience*" (Eph. v. 5-7). This comes under the remarks of No. 2. No person who is by habit any of the things condemned, will enter the kingdom, for such behaviour would constitute him one of the children of disobedience, for whom wrath only is reasonably reserved. There were "vain words" in Paul's day which would cover these things over, and neutralise sin by an artificial theory of the imputed righteousness of Christ. There are not wanting many such vain words in our day, from the "Salvation Army" upwards. They are deceiving words, against which Paul warns us. "He that doeth righteousness is righteous." Faith in Christ avails for "the forgiveness of sins that are past" but not as a substitute for personal obedience. All will be judged "according to their works" at last, but this does not mean that the sins and shortcomings of saints will not be forgiven. If they were not, no flesh would be saved, and the priesthood of Christ would be without an object. But the testimony is explicit

that they are forgiven. "If we confess our sins (and forsake them), he is faithful and just to forgive." "He shall have mercy." "If any man sin, we have an advocate with the Father, Jesus Christ the righteous" (1 Jno. i. 9; ii. 1; Prov. xxviii. 13).

7. 2 Pet. ii. 20-22. This has been commented on in paragraph 1.

8. Jude i. 12, 13. This has no bearing on the particular question. It speaks of evil men among the brethren who "turn the grace of God into lasciviousness," that is, who make the fact that "we are not under the law but under grace" an excuse for licence to serve the flesh, brute beasts, trees without fruit, to whom is reserved the blackness of darkness for ever, &c. These Jude proceeds to say were prophesied of by Enoch as "the ungodly, murmurers, complainers, walking after their own lusts." These are not the servants of the Lord who may sometimes to their grief err through weakness, but the hardened slaves of the flesh, having their conscience seared as with a hot iron, whose exclusion from the Kingdom could never for a moment be in doubt.

9. "When the righteous turneth away from his righteousness and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All the righteousness that he hath done shall not be mentioned; in his trespass that he hath trespassed and in his sin that he hath sinned, in them shall he die" (Ezek. xviii. 24). This is neither more nor less than the apostolic doctrine that only "he that endureth to the end" shall be saved; and that if any man walk after the flesh, he shall die. A man trusting to the righteousness of ten years (say) and then slackening off into loose and wicked ways, will find at the judgment seat that the righteousness of the first part of his life is not reckoned, but has been cancelled by his lapse. But this is a different case from the case of a man ordering his life aright before God, and having a slip of some kind, which he deplores and prays forgiveness for, and which he disowns and no longer follows. Ezekiel's words contemplate the case of a man once righteous turning away from his righteousness and "doing according to all the abominations of the wicked." It is not the case of a rectified stumble.

10. "Pray not thou for this people, neither

lift up cry nor prayer for them, neither make intercession to me, for I will not hear thee" (Jer. vii. 16). This also applies to a state not contemplated in the question before us. The people referred to were in the abandoned state portrayed in the words a few verses earlier: "Will ye steal and murder and commit adultery and swear falsely and burn incense unto Baal and walk after other gods whom ye know not, and come and stand before me in this house which is called by my name and say, we are delivered to do all these abominations?" But even these were implored to repent with the assurance of forgiveness. See verse 3, "Amend your ways and your doings, and I will cause you to dwell in this place."

11. The same remarks apply to Jer. xiv. 10-12.

12. Also to Jer. xv. 1.

The sum of the whole matter is evident. We ought to follow after righteousness with a careful and even a painful strictness, knowing that even "the righteous shall scarcely be saved" (1. Pet. iv. 18), and that "without holiness, no man shall see the Lord" (Heb. xii. 14). But at the same time, we must not shut our eyes to the fact that "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," and that "as heaven is high above the earth, so great is his mercy towards them" all of whom will say at last, "he hath not dealt with us after our sins nor rewarded us according to our iniquities" (Psa. ciii. 10-14). Therefore, as Paul says, "lift up the hands that hang down and the feeble knees and make straight paths for your feet, lest that which is lame be turned out of the way" (Heb. xii. 12-13). "If any have caused grief . . . ye ought rather to forgive him and comfort him, lest perhaps such an one should be swallowed up with over-much sorrow" (2 Cor. ii. 5, 7).

THERE is no exercise more beneficial to ladies than sweeping, dusting, making beds, washing dishes, and polishing brass and silver. So says a doctor.

DIFFERENT SORTS.—He who knows not, and knows not that he knows not, is a fool. He who knows not, but knows that he knows not, is humble. He who knows, but knows not that he knows, is asleep. He who knows, and knows that he knows, is wise.

The Christadelphian.

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

OCTOBER, 1894.

Once more the time has come round to speak to subscribers on the question of renewing subscriptions for the coming year. They know how much they have to pay to keep the *Christadelphian* going (or they may know by looking on the cover). And they know what it is they have to pay for. The *Christadelphian* has not been coming out every month for thirty years without the subscribers becoming acquainted with the character of the publication. It has been the same all the time, only that it becomes "more so" as time rolls on and the goal on the horizon comes more clearly into view, towards which all its aims are directed.

Our policy is partly expressed by a well-known sentence in the English liturgy, "As it was in the beginning, is now, and ever shall be." The only inapplicable term is the word *ever*. The *Christadelphian* has lasted much longer than we imagined possible at the beginning; but it will certainly not be for ever. One of these days, it is certain to stop, either by the Editor having finished his days and his ways, or by the Judge of all the earth having arrived on the scene, to render to every man according to his works, in spite of all scoffing sneers. But till then, while the Editor keeps his senses, the *Christadelphian* will continue to be what it has been. If some non-sympathetic friends, in the wealth of an elastic and adjustable vocabulary, consider this is obstinacy, muleheadedness, and Egyptian mummification, we beg to remind them that there is another version, and that the other version may be the correct one.

There is such a thing as being "established in the faith," as being "grounded and settled," as "holding fast to the form of sound words delivered at the beginning." There is such a thing as full assurance of faith, and standing fast and striving for the faith of the Gospel; and such a thing as being steadfast and immoveable, contending earnestly for the faith once delivered to the saints. These apostolic features, while compatible with growth in knowledge (which is not a change of foundation but a development on an unchanging foundation) are not compatible with that restless and fickle state of mind that is ever on the alert for the sensation of novelty, and which consequently is "ever learning and never able to come to a knowledge of the truth," because flying from position to position, instead of retaining position after position till the whole situation is covered. We moored to the stabilities forty years ago, and we cannot ship with those who prefer to be on the drift.

We distinctly refuse to regard the truth as a thing requiring to be investigated. It is a thing that has been discovered, fully discovered, finally discovered. The business in hand is the business of applying it. The apostles did not go about asking, "What is truth?" That was a heathen's question. The apostles occupied themselves in preaching the truth. This is the business of all who follow the apostles. Though the apostles are dead, the truth they proclaimed is not dead. It survived them, and has been preserved during all the ages since in a divinely written form, from which we can learn it. In the goodness of God we have been permitted to learn it, first by Dr. Thomas pointing us to the records, and secondly by a daily and unintermitting intimacy with these records ever since. If some do not know it, or doubt it, or are dim about it, let them not insist on others getting down into the bog where they flounder. If they won't allow those who stand on the firm ground to help them out, let them at least cease their invitations for the people on the firm ground to come down into the welter where they are. Their invitations will be regarded only by the simple. Wise men will shut their ears.

"Hear the other side" is a plausible motto; but it is only applicable when men have not made up their minds, or are ignorant of the other side. When men have embraced the faith of our Lord Jesus, they have made up their minds, and, as a rule, men do not make up their minds until they have seen all round the subject. When they have done this, they feel it is trifling with them to ask them to hear the other side. They will even indignantly refuse the invitations. There is a time for everything. Everlasting investigation is not the function of enlightened conviction. It is only the office of everlasting uncertainty and develops everlasting muddle and unsettlement. Everlasting listening to the truth is everlasting upbuilding, comfort, and growth.

The history of the last 40 years sufficiently illustrates the working of the two systems. "Discussing everything and settling nothing" has produced in some quarters a race of spiritual starvelings, lean and bony, and cold and sharp, and in many cases scarcely alive, and in some cases actually dead—twice dead, plucked up by the roots. If there is any healthy saintship on earth at the present moment—fair and comely and well-favoured, glorifying God and blessing man by the abundance of the fruits of the Spirit—in all faith and confidence, and zeal and joy and love, it is to be found where the truth has been preached as the apostles preached it, not as a thing of root hunting and scholastic disputation, but as a thing of broad demonstration of fact and faith for the purification and comfort of men.

There is a great difference between crotchets and "the glorious Gospel of the blessed God." To the

latter the *Christadelphian* is devoted: the former it notices only enough to brush the wasps off. For the support of all who are in love with this rational policy, we shall be thankful. To the opposition and condemnation of the other class, we have been accustomed from the beginning, and will continue to endeavour in all patience to endure it—frown friend or smile foe. Reason has hoisted her banner, from which nothing in this dispensation can draw or drive us.

DARWINISM ON THE TURN.

Thirty years ago, Darwinism came in like a flood, and quenched faith in millions. It was only a plausible guess in harmony with many facts in nature, but which could not be proved, but it was in such fundamental accord with the popular aversion to the restraints of divine truth that it "caught on" like fire in a dry forest. It has almost burnt the fabric of religious faith to ashes. Here and there, in nooks and corners, the green verdure of faith has escaped unscathed—notably where the all-explaining truth has become known. But now the conflagration having spent itself, there is a likelihood of a re-growth of vegetation.

Darwinism is in fact on the turn. At the annual meeting of the British Association, Lord Salisbury was president, and delivered the opening address—an eloquent composition, which the papers say was "easy of comprehension and absorbingly interesting from beginning to end." His subject was the present state of science. The first part of his address was devoted to "the mystery of atoms," and the constitution of the sixty-five physical elements or so of which the universe has so far been discovered to consist. He pointed out the entire inability of science to account for these on the theory of "an inscient universe, and how dense a cloud of mystery hung over the constitution of the universe after the utmost investigations and boldest speculations of science." Coming to Darwinism, he pointed to the differences that prevail among Darwinists themselves as a source of uncertainty. The deepest obscurity, he said, still hung over the variety of life. Two of the strongest objections to the Darwin hypothesis still retained all their force.

The amount of time required for the evolution of species could not be reconciled with the shortness of the time since the earth, according to another class of scientists, had cooled enough to allow of life existing upon it. "The mathematicians," said Lord Salisbury, "sturdily adhere to their figures (as to the cooling of the earth), and the biologists (that is, the Darwinists), are quite sure that the mathematicians must have made a mistake. I will not get myself into the line of fire by intervening in such a controversy. But until it is adjusted, the laity must be excused for returning a verdict of 'Not Proven.'"

But the second objection was to him the most powerful. Weismann, the ablest living Darwinist, had said the theory was to be accepted not because it was possible to demonstrate it, or even to imagine it, but because there was no other way of accounting for the differentiation of species, unless they assumed the help of a *principle of design*. On this, Lord Salis-

bury remarked:—"It seems strange that a philosopher of Professor Weismann's penetration should accept as established a hypothetical process the truth of which he admits he cannot demonstrate in detail, and the operation of which he cannot even imagine. The reason that he gives seems to me instructive of the great danger scientific research is running at the present time—the acceptance of mere conjecture in the name and place of knowledge, in preference to making frankly the admission that no certain knowledge can be attained." . . . "We are under no obligation to find a theory, if the facts will not provide a sound one. To the riddles which nature propounds to us, the profession of ignorance must constantly be our only reasonable answer. The cloud of impenetrable mystery hangs over the development and still more over the origin of life. If we strain our eyes to pierce it, with the foregone conclusion that some solution is and must be attainable, we shall only mistake for discoveries the figments of our own imagination. . . . I quite accept the Professor's dictum that if natural selection is rejected, we have no resource but to fall back on the mediate or immediate agency of a principle of design. In Oxford, at least, he will not find that argument is conclusive, nor, I believe, among scientific men in this country generally, however imposing the names of some whom he may claim for that belief. I would rather lean to the conviction that the multiplying difficulties of the mechanical theory are weakening the influence it once had acquired. I prefer to shelter myself in this matter behind the judgment of the greatest living master of natural science amongst us, Lord Kelvin, and to quote as my own concluding words the striking language with which he closed his address from this chair more than twenty years ago: 'I have always felt,' he said, 'that the hypothesis of natural selection does not contain the true theory of evolution, if evolution there has been in biology. . . . I feel profoundly convinced that the argument of design has been greatly too much lost sight of in recent zoological speculations. Overpoweringly strong proofs of intelligent and benevolent design lie around us, and if ever perplexities, whether metaphysical or scientific, turn us away from them for a time, they come back upon us with irresistible force, showing to us through nature the influence of a free will, and teaching us that all living things depend on one everlasting Creator and Ruler.'"

As believers in revelation, for reasons which compel belief when the reasons are fully known, we do not need the authority of scientific fallibilists for believing that the true theory of the universe lies in the operation of Eternal Personal wisdom and power. At the same time, in the cold and blighting age in which we live, in which there is need for much rubbing of the spiritual fingers to keep off numbness, it is of some comfort to see the tide of Darwinism thus distinctly on the turn in high quarters. The reversing current will soon make itself felt in lower spheres, with, perchance, the effect of the voice of Revelation obtaining a better hearing.

WOOD covered with tin resists fire better than an iron door.

THE HOLY LAND AND THE JEWS.

A telegram from Constantinople states that the Ministry of Public Works has decided to reconstruct the aqueduct which supplied Jerusalem with water in the time of King Solomon. The work will entail an expenditure of about two million francs, and will necessitate the building of a tunnel 3,570 metres long. When completed the aqueduct will furnish the Holy City with a daily supply of 2,500 cubic metres of water. One thousand metres of water will be distributed to the poor gratuitously.

In a report addressed to the Anglo-Jewish Association, Mr. Alfred Louis Cohen, reporting the results of a visit to Jerusalem, comes to the conclusion that "poverty in Jerusalem, in the sense of that hopeless misery and dire distress which reign in the east of London, is absolutely unknown." Mr. Cohen is president of the Jewish Soup Kitchen, where during the winter he comes into direct contact with the misery and distress to which he refers.

The *Illustrated London News*, in an article on Mr. Henry A. Harper's exhibition of views of Palestine, painted by himself on the spot, says:—

"It comes naturally to ask a man who has visited so many times the length and breadth of the Land of Promise what is his opinion upon its present condition. Mr. Harper's is a very decided one. He can point to no country which is advancing by such leaps and bounds as Palestine. Even in his time vast tracts have passed from a state of desert to that of waving corn land. Railways will soon percolate everywhere and make progress even more rapid in a country upon which the rulers of all the European Empires have a watchful eye. While Russia is engaged in planting convents, all built to dominate the roads and to serve as fortresses in case of need, France has been constructing a strategical railway, which will probably never pay, from Jaffa to Jerusalem; and England is busy on one from the coast of Damascus."

THE JEWISH COLONIZATION OF PALESTINE.

In the new magazine, *Things to Come*, occurs the following:—"A Palestine literature has sprung up, and books, pamphlets, and newspapers are taken up with this now all-absorbing theme. The whole nation is honeycombed with societies having different names, but one object, viz., The Colonisation of Palestine. The Chovevi Sion is perhaps the largest. Its name means The Lovers of Sion, and is from the Hebrew word *Chavav*, which occurs only once (in Deut. xxxiii. 3, 'He loved the people.'). There are already more than forty Jewish Colonies formed in the land, and distributed in the Jaffa, Galilee, Carmel, and Gilead districts. Besides these there is the large Alliance Israelite Agricultural School, near Jaffa, called the 'Mikveh Israel,' i.e., the Hope of Israel, with some 60 pupils, about 929 acres of land, 60 of which are occupied with vineyards and orchards.

"Most of these colonies have original Hebrew names, expressive of the hopes and designs of their founders and promoters. We cannot give the whole

of the long list, a few will serve as an example. Rishon L'Zion, i.e., the first in Zion, with over a million vines, producing 150,000 kilos of grapes. Nahalath Reuben, i.e., the Possession of Reuben, producing chiefly oranges and vegetables. Rehoboth, promoted by the Russian Society L'Menucha ve-Nahalath (Rest and Possession). Pethack Tikvah (Door of Hope), with 180,000 vines. Yehud, a colony containing a synagogue, and supported partly by the Society 'Degel Thorah' (Banner of the Law).

"All the above are in the Jaffa district. In the Galilee district we have such colonies as Rosh Pina (The Head of the Corner). Mishmar ha Yarden (The Watch by the Jordan). In the Carmel district we find Zichron Yakov (The Memorial of Jacob). This is the largest in Palestine, having three branches, cultivating some 3,693 acres, and manufacturing glass in which steam is employed. It has a synagogue, hotel, hospital, and school. Other names are Nevi Tsedek (The Habitation of Righteousness), Nebi Shalom (The Habitation of Peace). Chuddera, cultivating 6,461 acres. The Inheritance of Levi. The Home of Israel. The Corner Gate. The Gate of Peace, &c., &c.

"The grand effort of Baron Hirsch and his coadjutor, Colonel Goldsmid, is to convey the persecuted Jews from Europe to the Argentine. The object avowedly 'looks upon the Argentine as a nursery ground for Palestine.' Colonel Goldsmid has said, 'In the revival on a large scale of the agricultural life of their early history, the Jews will see a picture of their future. The creation of a land of milk and honey in South America will bring the question of the reclamation of the Holy Land within the bounds of practical politics. . . . The Jewish question will never be solved until a Jewish State, guaranteed by the Powers, is established in the Land of Israel.'

"The Palestine railways already include, 1, from Jaffa to Jerusalem, which is already opened; 2, from Beyrout to Damascus, for which a concession has been obtained by a French company; 3, from Damascus, seventy-five miles into the grain district of the Hauran, already commenced by a Belgian company; 6, from Acre to the Jordan, crossing which it will traverse the plateau to the east of the Sea of Galilee, and so reach Damascus. An English company is about to construct this railway, which will almost certainly be extended to the Euphrates Valley."

THE SIGNS OF THE TIMES.

MORE DEVASTATIONS IN AMERICA—SOCIALIST DEMANDS IN BRITAIN — THE CRY OF "PEACE"—OUTBREAK OF WAR IN THE FAR EAST — ROYALISM IN FRANCE — THE FRICTION IN EGYPT—THE POPE'S FIGURE.

No sooner have the American strike riots subsided (with their destructions of public property, wreckage of trains, plundering of food stores; burning of the World's Fair buildings that made such a vaunt a year or two back before the whole world; conflagrations

of wagons and railway buildings, mob attacks on the police with firearms) than forest fires on a prodigious scale have broken out in various parts of the United States, sweeping like a tempest over vast areas, and destroying towns and villages on the way, and involving man and beast in the most terrible of deaths. The calamity has been on an appalling scale: and its horror has been intensified by the conviction freely expressed (and which appears to rest on evidence) that the fires are largely due to the wilful hand of the trade union incendiary, who sees in this reckless measure a way both of wreaking vengeance on the community for defeat, and of increasing the price of forest fuel and the wages of the men employed in the timber trade.

Meanwhile Anarchist plots increase European disquiet, strikes are rife in the northern part of Great Britain, while the Trades Union Congress has struck a higher note of terror by adopting the full Socialist programme at its annual session (just closed at Norwich), demanding the national acquisition and conduct of all land and trade and the distribution of equal profits among all classes. The sea wears a more and more troubled look, and the trepidation of men's hearts is on the increase while they contemplate the uncontrollable action of the political elements.

"PEACE, PEACE."

While there is no slackening in the military preparations everywhere, there is an increase of shrillness in the cry of "Peace, peace." No king, no statesman, no soldier, opens his mouth on European affairs but to praise every measure as a peace guarantee, and every monarch and government as special guardians of the precious thing.

AN OMINOUS UNDER-NOTE.

Yet there is an ominous under note to be heard now and then. The Russian Finance Minister, during the last month, while assuring a German correspondent that "Russia's policy is the policy of absolute peace," and that everybody in Russia is as convinced of the German and Austrian Emperors' love of peace as of the Czar's, added: "But it is to be regretted that preparations for war are *carried on just the same*, though the three most powerful monarchs are of one mind on the subject. Every new effort made by one of the Powers forces the others to follow suit. Russia feels itself free of the reproach of having been the first to increase its war preparations. But Russia cannot stay behind when the others continue advancing."

Harold Frederick, also, an American writer, cables to the *New York Times* :—

"Although some of the visible commotion on the surface of the European situation has smoothed down, the danger underneath has been increased rather than diminished. . . . Ever since May,

peace has only been indifferently preserved between the French and the Belgian officials in Ubanghi country. Their relations have been growing steadily more strained, and no one will be surprised if the news of a collision come out from that quarter before the tidings of France's new martial resolves have penetrated it. These conditions raise into prominence the question whether Belgium will persist in trying to hold Ubanghi or will abandon it to the French. Upon that, of course, everything turns, and that will be determined by England and Germany. If they put themselves behind Belgium and say to the French, 'Hands off from Ubanghi,' then we shall be landed squarely on the threshold of the great war.

"This angry quarrel between the French and other people has been coming on for a long time, ever since, in fact, the revival of the colonial idea. In the Parisian mind this idea, sprouting from the corruption of Panama, has swollen now far beyond any control of sensible guidance. The same mob which, five years ago, was stoning Jules Ferry for embarking the public upon the Tonquin adventure, now demands daily news of a French advance in some preposterous, savage corner of the globe. One day it is Siam, the next day it is Madagascar or Morocco, Senegal or Tripoli the third. There are at least 20 filibustering French expeditions now in hand, or rather, out of hand, roaming about in unknown lands, ignoring frontiers and waging a guerilla war on the natives and fondly imagining they are making an empire. These harum-scarum enterprises, often involving bloody bush fights with Europeans, and occasionally, as now, in Siam and Madagascar, raising serious international issues, have grown to be a too heavy tax on the general patience, particularly that of England. There was bound to be a halt called sooner or later, and it rather looks as if the European concert had agreed that Ubanghi was a good place to call it. There is plainly perceptible in the air that sort of magnetic stir which precedes great events."

OUTBREAK OF WAR IN THE FAR EAST.

The outbreak of war between China and Japan is having an effect on European politics, because of the extent to which both Russian and English interests are affected by the struggle. Both powers are strongly represented in Chinese waters. English sympathies are with China; Russian, with Japan. But Russia does not wish Japan too much success. So far, the war has been favourable to Japan, and Russia would like to stop it before Japan gets into too good a position. The bone of contention is Corea, over which both countries claim headship. Russia would like Corea to be independent of both (and dependent upon herself perhaps). There is therefore a suspicion that she may interfere if either China or Japan gets too much of the upper hand. A German paper says:—

"The germs of further conflicts are already in the air. If the efforts to restrict the war to collisions such as have already occur fail, Russia probably will interfere. This, almost certainly, will force England

to act." The writer concludes that the European powers soon will have to intervene.

A semi-official Russian communication says :—

"Russia cannot on any account permit Corea to be robbed of her independence by either China or Japan. It would too seriously imperil Russia's political and commercial interests in the East. It is equally certain that Russia would not willingly suffer any single European power to interfere in Corean affairs, especially England."

ROYALISM IN FRANCE.

The death of the Comte de Paris, who, since the death of the Duc D'Aumale, has been the living claimant to the French throne, has, during the month, imparted a stimulus to the cause of royalism throughout France. It would have been thought at first sight that the effect of such an event would have been depressing and not inspiring. The deceased Count, however (son of Louis XVIII.), was too timid and parsimonious a man to inspire the supporters of monarchy in France. His son, the Duke of Orleans, who some years ago made a run into France in spite of the decree of expulsion, and was imprisoned for a few weeks and then conducted to the frontier, is said to be a much likelier leader; fervent, energetic, venturesome, and bold. He declares his purpose to restore monarchy in France, and says, when he re-enters the country, he will not leave it alive. We know that such proposals are all overruled by a disposing that as a rule man does not take into account. At the same time, it is interesting, at a time when the restoration of royalty in France is nearly due, to see a fit instrument ready for the work, and the obstructions taken out of his way.

AT CONSTANTINOPLE.

There are some curious and important things going on at Constantinople. They are under a veil, but there are some things that cannot be veiled. The officers of the British fleet of the Mediterranean have been hanging about lately, and have been shown great attention by the Turkish officials. Quite recently, the Russian fleet arrived also in Mediterranean waters. The admiral and officers wished to land and pay their respects to the Sultan. The Sultan wished to be excused "just for a few minutes" as it were, until his English visitors were out of the way. The Russian officers had no objections, but there arrived imperious orders from St. Petersburg that the Russian officers were to be received—English or no English. There is much surmise as to the meaning of the incident. Is the Sultan veering towards England: or is he a helpless puppet in English hands?

THE FRICTION IN EGYPT.

Neither Russia nor France can forgive England's presence in Egypt: and "if the crash is coming,"

says a political correspondent, "naturally the Egyptian problem will occupy the foremost place among pretexts for complication." An Australian correspondent in Europe says :—

"It would be a misfortune to the cause of civilisation if Great Britain, for the sake of conciliating France, were to scuttle out of Egypt. It is satisfactory to know that Lord Rosebery is quite as determined to retain his hold upon Cairo as Lord Salisbury could have been. All sections of politicians and statesmen appear to consider that our manifest destiny is to rule in Egypt pretty much as we rule in the protected States of India; that future Khedives must bear the same relation to the British Consul-General that the Maharajah of Cashmere bears to the British Resident at his capital—very much to the benefit of his people. The gradual amelioration of the whole system of government in Egypt since the commencement of English occupation is given at length in the volume of 'England in Egypt,' by Mr. Alfred Milner, late Under-Secretary of State for Finance in Egypt. A perusal of its pages affords excellent reasons for the acceptance of the policy initiated by Mr. Gladstone in 1882, and continued ever since. There is no doubt that Mr. Gladstone, who then, as now, was at the head of affairs, would have been very glad to leave Egypt as soon as Tewfik had been restored to the throne. But it was impossible. The native ruling class was vicious and incapable; the large brigade of foreign officials had been ill chosen, and when honest and capable they lacked influence, and the Egyptian Government had neither popular support nor material force. The army, defeated and discredited, was a source of danger and not of strength. There were only two courses possible for England. The first was, as Mr. Milner well puts it, 'to create more external tranquillity, to ignore all the deep rooted evils which had undermined the Egyptian Government, and to set up through the aid of foreign janissaries a strong ruthless despotism. . . . But if we shrunk from this barbarous policy, if we determined to base order, not upon mere external force, but upon internal stability, there was nothing for it but to reconstruct radically the whole administrative machine, to overhaul the Government in all its branches, to stamp out the corruption which lay at the root of Egypt's misfortunes, and to secure to all its citizens at least some elementary form of justice.' England cannot be blamed for choosing the latter course.

"The immensity of the task they had undertaken dawned very slowly upon the British Government and the British people. It was early in 1883 that Lord Dufferin's scheme for the reorganisation of Egypt was published, and about the same time in the speech from the throne the Queen was made to say that 'the British troops will be withdrawn from Egypt as promptly as may be permitted by a prudent examination of the country.' Russia has not hesitated again and again to urge England to evacuate Egypt, and a convention was proposed to the Sultan in 1887 promising that all British troops should leave Egypt in three years, provided the country's peace was not thereby jeopardised. But we are still in Egypt, and it may truly be said that no political party is in favour of our withdrawal.

"The relations between the English and Egyptian

Governments are extremely delicate, and truth compels me to add extremely illogical, the influence of Lord Cromer, formerly Sir Evelyn Baring, the Minister Plenipotentiary and Consul General, is exercised directly with the local Ministers, to whom he expresses the views and wishes of Great Britain. His position is legitimate enough. But the British troops have no status whatever in the country. They are not the soldiers of the Khedive, or even foreign soldiers invited by the Khedive. In theory the presence of the 3,000 British troops is an accident, but their moral effect is prodigious. They show that British influence is predominant, and they give to the advice of the British Consul General an influence not possessed by that given by the representatives of any other European power.

"We have neither gone away nor taken the Government of the country into our own hands. We have simply moved the Egyptian officers into doing things which they would never have dreamt of doing by their own initiative. And it must never be forgotten that difficulties which would have been great in any country have been made all the greater because Egypt was not independent, but a portion of the Ottoman Empire, and because that empire has made treaties, called capitulation, with various foreign countries—Great Britain, France, Germany, Italy, Austria, Russia, Holland, Spain, Sweden, Denmark, Belgium, Portugal, Greece, the United States, and Brazil—which give to the subjects of these countries a number of privileges, amongst others 'immunity from taxation, excepting customs duties and law tax, inviolability of domicile, and exemption from the jurisdiction of the local courts.' Egypt possesses an immense number of foreigners, especially Greeks, many of them persons who have absconded from justice, civil or criminal, of their own country. It is no easy matter to deal with them in Egypt, and the difficulty is increased by the inability to make them contribute to the revenue. Formerly it was almost impossible to punish a foreigner except through his own consul, but to-day he may be tried before a mixed tribunal, and the same courts have authority in civil cases. Egypt is no longer the happy hunting ground of criminals and shady financiers, who tricked and plundered the Government in the most shameless manner."

But of course these good results weigh nothing with the politicians of Russia and France. They rather aggravate the situation for them. It would please them better if Egypt were proving a failure in British hands. What they want is that England should walk out. When the right moment arrives, they will order her out and push her out. But by that time, an unexpected deliverer will have arrived on the scene, who will soon bring all to their knees, and remove all hindrances not only to the development of Egypt but to the blessedness of all mankind.

THE POPE'S FIGURE ON THE SCENE.

The Pope's figure is always visible in the situation. It has been so for long, weary centuries. It will continue so for a short while longer, and then it will vanish amid thunder and lightning.

He and the Italian King are at loggerheads at the present moment. The money question is at the root of the difficulty. The Italian Government is hard up. It durst not touch its annual allowance to the Pope, which the Pope won't receive, and which is piling up in the bank. But it can interfere with the Pope's perquisites in other directions. There are bishoprics at the Pope's command, with handsome secured revenues attached to each. Some years ago, it laid its hand on thirty of these, taking the revenues and putting in its own nominees at a reduced income. Naturally, the Pope was furious, but could do nothing. Recently, the Italian King, after a meeting with the German Emperor, who is disposed to be friendly with the Pope, thought he had better, for the sake of peace, give back these episcopal revenues to the Pope. But the King's Prime Minister would not hear of it, and threatened to resign if the King's idea was carried out. So the King had to give way; and now the Pope is reported to be thinking of excommunicating King Humbert. Excommunication is comparatively harmless nowadays. Still it would have a serious effect among the millions who revere the Pope both in Italy and throughout the world.

Meanwhile, the Pope is popular with large classes. He recently had an extraordinary reception, which, a correspondent describing, says no other personage in the world would receive. The correspondent says:—

"Imagine twenty thousand persons closely packed from early morning till six o'clock in the vast area beneath Michael Angelo's dome (waiting the Pope). At about five o'clock, a wild shout was heard from the multitude in the distance outside. It was known that the Pope had left his apartments in the Vatican and was descending by a private passage into St. Peter's. The instant he entered a cry of enthusiasm arose within at the bottom of the dim church, which was taken up by the expectant multitude. Very slowly borne high aloft by his guards, the old man moved up the middle aisle, seated on his roval throne, robed 'in white samite, mystic, wonderful.'

"From the moment he entered until he disappeared in the far distance, an almost invisible speck at the high altar, and the service commenced, the roar of enthusiasm never ceased rolling like thunder throughout the building. The scene was repeated as the Pope passed back again down the aisle at the close of the service. He rose majestically and bowed in blessing to the right and to the left. It was a scene fraught with singular spiritual and temporal associations never to be forgotten.

"But at the present moment the popularity of the Pope is largely political. As a rule when the King's Government is unpopular the Pope is popular. It is like Vesuvius and the Solfatara, when one is active the other is quiescent and *vice versa*. The Pope will now, as of old, aid and abet any movement which rises against the power opposed to him. It is the old instinct of maintaining his own position by playing off one nation or faction against the other. It is the great Papal policy of the Middle Ages."

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, November 13th (brethren and sisters only). Tea at 5.30; Meeting at 6.30; to close soon after 9 o'clock. *Suggested Subject:* "To what extent ought our lives to be affected by the truth in view of Rom. vi. 11-13; xii. 1-2; and 2 Cor. v. 16; and how is earnest dedication to be prevented from degenerating to fanaticism?"

LECTURING APPOINTMENTS FOR OCTOBER. — Brother Roberts—7th, Dudley; 14th, Portsmouth; 21st, Birmingham; 28th, Leicester. Brother C. C. Walker—7th, Liverpool; 21st, Nottingham.

SUNDAY SCHOOL.

Some think the monthly notifications of subjects and particulars should continue to appear, notwithstanding the publication of a calendar. So we resume.

October 7th, 2 Sam. xi.; *Subject for Proof:* "That the Prophets foretold the Death of Christ." *Hymns*, pp. 48a-100.—14th, 2 Sam. xii.; *Subject for Proof:* "That God raised Christ from the dead." *Hymns* pp. 167, 66.—21st, 2 Sam. xiii.; *Subject for Proof:* "That Christ is coming to the earth again." *Hymns*, pp. 29, 120.—28th, 2 Sam. xiv. *Subject for Proof:* "That man is not immortal." *Hymns*, pp. 16, 69.

The ASSOCIATION has been well received in several quarters, as the following will show:—"The proposal is a good one, and cannot fail to be of benefit to teachers and scholars alike. Liverpool will be pleased to join."—Brother W. DAVIES, Liverpool.—"The proposal is 'a good idea.'"—Sister S. A. EXLEY, Worcester (Mass.).—"I think such an Association would be a first-class thing, and we would be willing to enter into it."—Brother E. PARKINS, Hamilton (Ont.).—"The Association will be a great help to us."—Brother JAS. LOTHIAN, Kelso.—"I hope it will succeed, as I think it will be a good thing."—Brother J. E. ASTIN, Manchester.—"We think the Association will be a great boon to both teachers and scholars, and shall be happy to join."—Brother F. MALLINDER, Halifax.—"We trust the movement will be a great success."—Brother WM. COOPER, Heckmondwike.—"I think the idea a very good one."—Brother A. SHARPE, Leicester.—"It appears to be a capital thing."—Brother W. WILSON, Salisbury.—"We think it a first-class move, and conducive even to ecclesial health and welfare. That the ecclesia of God will endorse the movement is the earnest desire of the Newport ecclesia."—Brother E. S. SCHOFIELD.

At present some six schools have joined the Association, and several others are contemplating so doing.

The following are the schools forming the Association at time of writing, viz., Birmingham, Newport (Mon.), Heckmondwike, Lichfield, Spalding and Kelso. The publication of the School Calendar—

judging by the number sold—has supplied a want that is manifest almost everywhere.

NOTES ON LESSONS.

October 7th, 1894. (2 Samuel xi.) DAVID'S GREAT SIN.—This incident is one of the foulest blots in Bible history, and is a most signal illustration of the contradictions and unreliability of human nature. 'Tis not necessary or right to try to tone down the hideousness of the sin. The Deity abhorred it, and testified His detestation of the deed. It was in striking contrast to David's uniformly pure, simple and grand character, and perhaps the deed appears all the blacker for this. At the same time *one* transaction does not make a character.

David was a man after God's own heart, forgiving to his enemies, considerate for the suffering, brave as a lion, faithful and obedient all the days of his life "save in the matter of Uriah the Hittite." He must not be judged by one action. Note how one sin begets another—just as one lie seldom can stand alone, but has to be bolstered up by other lies. There is first the sin, then the endeavour to hide it, and finally, to prevent discovery, murder. But we cannot deceive God. His eyes are everywhere beholding the evil and the good. Passion had evidently temporarily blinded David's eyes to this fact, but he soon had to realize its truth in the message of the prophet, and in the bitter consequences heaped afterwards on a life of trouble.

October 14th. (2 Samuel xii.) THE PUNISHMENT OF DAVID.—David's true character was shown by his ready sympathy for the suffering, and his indignation at the cruelty and injustice supposed in Nathan's parable; also by his non-resentment of Nathan's bold denunciation of his sins. Contrast this with Jeroboam (1 Kings xiii. 4). Again, David is too conscious of his sin to seek to palliate it or excuse himself. He is humbled to the dust, as is shown by his prayers (Psalm li.). How severe the punishment. 1. "The sword shall not depart from thy house."—War, war, war! both in his household and his kingdom.—2. "I will raise up evil against thee out of thine own house, and thy wives shall be taken from thee." 3. "The child shall die." 4. The enemies of the Lord blaspheming, and this caused by David. Perhaps no man ever paid so dearly or suffered so much for one sin.

NOTE.—Just as sure as the sun rises and sets, punishment *will* follow responsible sin. This is a law there is no escape from.

October 21st. (2 Samuel xiii.) THE TREACHERY AND DEATH OF AMNON AND THE FLIGHT OF ABSALOM.—David's punishment soon begins. "Evil out of his own house" is one of the scourges with which he is chastened. David's sin no doubt caused Amnon and Jonadab to presume on David's forbearance. We never can tell what will be the result of a bad example.

Note how Amnon was influenced by an evil companion (Jonadab), verse 5. "Consent thou not with wicked men." How changeable is the friendship of the wicked, as shown by the attitude of Jonadab after the death of Amnon (verse 32). Sin is a cruel master, and by Absalom harbouring his hatred till he became a murderer, he cuts himself off from his friends.

Poor David must have felt his punishment very acutely, and the more so as he recognised the justice of God in it. 'Tis easier to bear unmerited evil than to bear evil deserved.

October 28th. (2 Samuel xiv.) THE RETURN OF ABSALOM.—From the 37th and 38th verses of preceding chapter, it would appear that Absalom's flight was a matter of his own choice. At the same time it is apparent from the 14th verse that his stay in Geshur came to be regarded by his friends as a banishment. David longed intensely with all a father's yearning for his son. Yet his sense of duty and justice forbade him making overtures for the return of his much-loved son. He was not *controlled* by natural sympathies and affections—though he felt them acutely. But his actions were governed in this, as in other matters, by high and lofty principles, and these principles required a recognition of the punishment due to Absalom's sin. Hence it was that overtures for his son's return had to come from others, and this was brought about by the diplomacy of Joab, who, no doubt, along with many others, deeply sympathised with the King.

This is the only explanation of the apparent hardness of David towards Absalom—a hardness which the context proves was only apparent and not real. It is in harmony with God's dealings with His people to allow them to suffer, for their own correction, while He pities them, even as a father pitieth his children. When sin is committed, punishment *must* follow, and good for us it is that we are in the hands of a merciful and loving Father.

SECRETARY.

BIRMINGHAM MISCELLANIES.

We are back into the Temperance Hall again, after several weeks absence for cleaning.

Owing to absence from home, we have been out of touch with the materials for this department.

Sister Whitcomb has returned to our fellowship during the last month. She has been separated from us since the division on inspiration, but never identified herself with those who formed themselves into a separate meeting. She says she never would have left us had she clearly understood the situation as she now does. Her husband (who died suddenly about a month ago and was buried at Witton) met with the separatists at first, but ultimately he left them, and for some time before his death had broken bread

with his wife at home. Doubtless, had he lived, he would have returned to us. We are glad to have sister Whitcomb back.

INTELLIGENCE.

Use note paper and write on one side of the paper only.

Do not use large sheets: write with good ink, and write proper names VERY PLAINLY.

All intelligence communications must be in Birmingham by 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.

There are 38,000 inhabitants here. How many are followers of Christ? So far as we know only 12 persons. Sister Miles has gone back to Bristol again. We do our best to show the light. Our lectures have been:—August 26th, "The Kingdom of Heaven" (brother Marshall); September 2nd, "Restoration of the Jews" (brother Pugh); September 9th, "The Woman in Scarlet: A Revealed Mystery" (brother Marshall).—WM. MARSHALL.

ABINGDON.

Since last April we have occupied a public meeting room on Sunday evenings, and advertised lectures. The attendance has been very small. We are now leaving this room (the landlord requiring it for others), and for the present we give ourselves to *Finger-post* distribution.—E. PITT.

BIRMINGHAM.

Since last report the following persons have put on Christ in baptism:—On 19th July, FANNY FLORA ALLEN (19), daughter of brother and Sister Jas. Allen; on 26th, ELIZA MCKENZIE (37), formerly Salvationist; on 2nd August, GEORGINA MATTHEWS (33), formerly neutral, wife of brother Matthews; CLARA CAROLINE MARY WORTH (20), formerly neutral, daughter of brother and sister Worth; and CAROLINE ELLEN NEWMAN (17), daughter of brother Newman. On 6th September, CHRISTOPHER TURNER (48), formerly Church of England; WM. HY. MILSON (28), formerly Church of England; SUSAN WINCOTT (18), formerly Wesleyan; 13th, Miss MAY BRADBURY (26), governess, formerly Roman Catholic; and two others, whose names for the moment are out of reach.

LECTURES.—19th August, "Faith: Its nature and history" (brother Roberts); 26th, "The country of the future" (brother Roberts); 2nd September, "All things new" (brother Roberts); 9th, "The Key of Knowledge" (brother Shuttleworth); 16th, "Mysteries of the Kingdom" (brother Walker.)

BOURNEMOUTH (WINTON).

Brother Wilkinson reports that brother H. Randell and sister Miller were united in marriage on September 1st.

BRADFORD.

Brother Williams reports that brother and sister J. Callaar and sister Agnes Callaar have removed to Leeds. We had the pleasure of a visit during the month from brother S. A. Garside, from

Ormskirk, who gave a very comforting exhortation at the breaking of bread, and also lectured at night to a large gathering. Brethren and sisters were present from Keighley and Sowerby Bridge. The other lecturers for the month have been:—August 19th, brother G. H. Cooke, Leeds; 26th, brother Browne, Bradford; September 9th, brother J. Mitchell, Leeds.

BRISTOL.

Oddfellows' Hall, Rupert Street, near Christmas Steps. Sunday Mornings at 11; Evenings at 6.30.—Death has again visited us, and taken away the wife of brother Jacob White. We have been favoured with the company of brother James Goddard, of the Chicago ecclesia. We are hoping that the ecclesial visits he has made in the South of England will help to convince our brethren in Chicago that we are bent on redeeming the time and striving for those things that make for purity and peace.

LECTURES.—August 19th, "The prophet like unto Moses" (brother B. Bradley); 26th, "The Trinity" (brother O. C. Holder); September 2nd, "Heaven and the Righteous" (brother J. Thomas, of Bath); 9th, "The Devil and Satan" (brother W. Jenkins); 16th, "The Gospel of the Kingdom" (brother G. H. Sergent).—W. MILLS.

CARNARVON.

Please notify the brethren that sister Hughes and myself, being in isolation, would be glad to see any brother or sister who may be passing this way. Brother Collens, of Liverpool, will tell you of my union in marriage to sister Clara Unsworth (late of Melbourne and Warrington).—JAMES HUGHES.

CASTLE CAREY (SOMERSETSHIRE).

Early in the year brother Richards, of Birmingham, visiting his brother in the flesh at this place, introduced the truth to the wife of his brother's partner in business, Mrs. ELIZABETH FARBROTHER. She afterwards continued to search the Scriptures, and with the aid of some literature and letters on the subject, became persuaded of the truth, and embraced it. In the beginning of August, being on a visit to Henley-in-Arden, she ran over to Birmingham, and hearing a lecture by brother Roberts, was so impressed and satisfied that she expressed her desire to be immersed. The Temperance Hall was not available, so the immersion took place at the house of brother Davies. Sister Farbrother had to return with her husband to Castle Carey before the Sunday, so was unable to be with us at the breaking of bread. She will be quite alone at Castle Carey, so far as communion in the faith is concerned. We pray she may be sustained and strengthened in the glorious Hope.—A. H. HORSLEY.

CREWE.

During the month we have been visited by brother Williams, of Mumbles, Swansea, and sister Amy Hillman, of Pontypool. The lectures have been continued every Sunday evening by brothers Atkinson, Heath, and May.—ERNEST HEATH.

DALBEATTIE.

Sunday, September 2nd, has come and gone, and with it the obedience of sister NISH to the truth as it is in Jesus. She has been looking into the truth for some years now. We congratulate her on her flight into the "strong tower," where alone is safety. We had also the fellowship of brother and sister Gillespie, of Glasgow, and young sister Hamilton, from Liverpool. These things to us are green spots in the desert.—S. CAVEN.

DROYLSDEN.

Bank Street, Fairfield Road, 2.30 and 6.30.—We have again been cheered and encouraged in our efforts to circulate the word of the truth of the Gospel by the submission of Mr. FRED SWALLOW (Congregationalist). He was immersed in the waters of baptism after a very good confession of the things of the Kingdom and Name. He has been a diligent searcher in the Scriptures since he first heard of the truth, and we trust that he may be a faithful witness in the darkness prevailing around us.—J. BATTERSBY.

DUDLEY.

Brother Hughes reports the obedience of CHARLES JAKEMAN, son of brother and sister Jakeman, after giving satisfactory proof of his knowledge of the truth. He was immersed on Thursday, August 30th. Brother and sister Baker have removed to Birmingham through change of employment. The lectures for the month have been:—August 19th, "The Next World" (brother W. Taylor); 26th, "Salvation: what is it?" (brother R. R. Jardine); September 2nd, "Elijah and Elisha; what they did ages ago; the illustration of what they and many like them will do on earth when Christ comes" (brother C. C. Walker); 9th, "War again in the East; Europe armed to the teeth; How will it end? the Bible solution" (brother S. Dawes).

GLASGOW.

It is with pleasure I report this month the obedience of Mrs. GILLESPIE, wife of brother John Gillespie of this ecclesia. She had been giving her attention to the truth for some time, and acceptance and submission in baptism have now happily resulted. We pray that the end may be everlasting joy in the Kingdom of God. I have also pleasure in recording the baptism of ALEXANDER BLAKE (22), whose case, from the fact that he is blind, is of especial interest. Although necessarily dependent upon others to a large extent for his information, he yet, as his examination proved, possesses a clear and comprehensive understanding of the truth. His attention had been first called to the things of the Kingdom and Name through having had read to him certain writings of Dr. Thomas, which his father has had in his possession for about 30 years; and further investigation, extending over some three years, finally brought conviction. He had lately put himself in communication with the brethren here through brother Roberts, and having come to Glasgow on the occasion of the latter's visit on the 9th September, he was assisted into Christ, an event, the consummation of which gave him much joy. Brother Blake resides at Carstairs Junction. There is hope that the long-kept books may yet do further good.—

Brother Mungo Dewar has removed to Auchtermuchty, Fifeshire, where he is, for the present, in isolation. The nearest ecclesia is at Kingseat, which is over 20 miles distant; but brother Dewar has already been able to meet with the brethren there on two occasions.

As indicated above, we have during September been visited by brother Roberts, who lectured on the 9th and 11th in the Lesser City Hall, one of the suite to which our meeting room belongs. The subject on both evenings was the "Coming of Christ," and a good attendance was obtained on each occasion. On the Sunday the hall was crowded to overflowing. But the interest appears to have been of a passing character, as no augmentation of the audience at our ordinary lecture next Sunday was noticeable. However, we have sown the seed. The increase cannot be seen just yet. Brother Roberts's presence brought together a number of brethren from different places in Scotland. A gratifying renewal of "old acquaintanceship" in the truth was made possible.—D. CAMPBELL.

GRANTHAM.

Brethren Jardine, Hemingray, and Brown, of Nottingham, and sister Bingham, of Lincoln, have met with us at the Lord's table. The two first named also lectured here. Subjects:—"The promises to Abraham" and "Life and Death." The other dates have been filled by our own brethren.—W. BUCKLER.

GREAT GRIMSBY.

We have had another addition to our number here—Miss LIGARD (22), formerly neutral, who put on the sin-covering name on September 6th. We meet every Sunday morning for the breaking of bread at half-past ten; lectures, half-past six, at the Friendly Society Hall, Lower Spring Street. We should be very glad to see any brethren or sisters that might be passing.—E. J. THOMPSON.

HALIFAX.

Alma Street. Sundays, 2.30 and 6.30; Thursdays, 8 p.m.—Brother Bradford reports that sister Smith and brother Fred, Mallinder were united in marriage on the 20th August. The lectures for the past month have been as follows:—July 1st, "The God and Father of our Lord Jesus Christ" (brother Philpots, of Leeds); 8th, "Abraham, the friend of God and his faithful seed" (brother Wadsworth, of Keighley); 15th, "The crowning work of Christ on earth" (brother Smith); 22nd, "The Abolition of War" (brother Darlow); 29th, "Jerusalem shortly to become the Chief City of the World" (brother Hall, of Leeds). Brother Bradford remarks that the brethren persevere in proclaiming the truth; though not encouraged with the presence of many, for whose benefit the lectures are given.

HEDNESFORD.

Since our last report another has put on the name of Christ in the appointed way, viz., THOMAS JAMES WAIN (22). We held our Children's Treat on Bank Holiday, and were joined by the children and brethren and sisters of the Lichfield ecclesia. The lectures, which are fairly-well attended, have been as follows:—August 5th, "Ye must be born again"

(brother Jardine, of Birmingham); 12th, "The Blessedness of all Nations" (brother Allcott, of Birmingham); 19th, "Eternal Life" (brother Challinor, of Birmingham); 26th, "Did Christ rise from the Dead?" (brother Jackson); September 2nd, "Fellow Citizens with the Saints" (brother Horsley, of Birmingham); 9th, "The Throne of David" (brother C. C. Walker, of Birmingham).—W. E. BEASLEY.

LEAMINGTON.

Brother Willitts reports the obedience of SUSAN WINCOTT (18), and GEORGE TILSLEY (27), both formerly Wesleyans. They were both immersed into the sin-covering name at Birmingham, the former on September 6th, the latter on the 13th. The obedience of brother Tilsley has resulted from the lectures which were delivered at Warwick. We have held a Bible Class in the same place, upon the same evenings of the week (Wednesday) for the past eight weeks, but have been obliged to discontinue it. We hope (should Christ still remain away) to be able to make another special effort on behalf of the truth during the coming winter. Our Sunday night lectures in Leamington have been fairly-well attended for some months past.

LEEDS.

81, Great George Street.—Since last report there has been an increase of two by immersion, viz.:—August 19th, LILIAN LOUISA ROWBOTHAM (29), formerly Church of England, and on September 9th, JOHN ROBERT FAVILL (48), formerly Methodist Free Church. The lectures for August have been as follows:—August 5th, "The Earth, its eternal stability, and future glory" (brother Cook); 12th, "There the wicked cease from troubling, and the weary are at rest. Where?" (brother Wimpenny); 19th, "The two foundations—the Rock and the Sand: Upon which ought we to build?" (brother Briggs, Sowerby Bridge); 26th, "The World to come whereof we speak" (brother Hall).—R. W. THORP.

Wellington Road.—Brother Suggitt reports the death of sister Emily Johnson, daughter of brother and sister Johnson, who fell asleep on September 11th, and was interred at the Low Wortley Cemetery on the 13th, brother A. Willis doing what was necessary on the occasion. Our deceased sister had been a sufferer for many years, and her end came as a glad relief to her. The brethren continue the preaching of the Gospel of the Kingdom in their rooms. They get a fair attendance of the alien, to whom are offered the good things of the Spirit. The lectures for September have been as follows:—September 2nd, "If the heavens and earth be destroyed, what then will remain?" (brother Shaw, of Huddersfield); 7th, "Daniel's vision of the four beasts" (brother Geo. Pickles); 16th, "The Gospel according to Isaiah" (brother Turner); 23rd, "Jesus Christ and him crucified" (brother J. Drake, of Elland); 30th, "The rich man and Lazarus" (brother Wadsworth, of Keighley).

LEICESTER.

It is with much regret that we report the death of sister Cole, who has for many years been a regular

attendant at our meetings, and we believe was thoroughly in love with the faith which she professed. She died on Sunday, September 9th, and was buried on Wednesday, the 12th, brother Gamble conducting the funeral service. Brother Cole and family have the deepest sympathy of the brethren and sisters. The lectures have been as follows:—August 19th, "Realms of glory" (brother Shuttleworth, of Birmingham); 26th, "The simplicity that is in Christ" (brother Gamble); September 2nd, "Looking forward" (brother Weston); 9th, "Politics, human and the divine" (brother Islip Collyer); 16th, "Death" (brother Gamble).—THOS. W. GAMBLE.

IN MEMORY OF SISTER COLE.

Good-bye, beloved sister,
It will not be for long;
The dirge of death will soon be changed
For life's triumphant song.

We miss your welcome greetings,
Your sweet inspiring smile;
But not—no not for ever,
Only a little while.

We'll come sometimes to mourn you,
While you are resting there,
With hearts more sweet than lilies
Or roses rich and rare.

Sleep—peaceful and reposing;
Sleep—rest thy weary head,
Till God Himself shall wake you,
And call you from the dead.

Good-bye, beloved sister,
It will not be for long;
The dirge of death will soon be changed
For life's triumphant song.

Leicester.

E. M.

LIVERPOOL.

The attendance at our lectures has been better lately, and there are two interested ones whose immersion we hope to be able to report shortly. On the 9th of May last our young brother, James Hughes, was married to sister Clara Unsworth, and on the 20th of August brother Henry Kostrovitzki, lately of London, was united to sister Helena Warriner, of this ecclesia.—HY. COLLINS.

LLANELLY.

There have been pungent proceedings here. The brethren hearing that Mr. Walton Powell had been engaged to lecture at Llanelly on "An Impeachment of Christadelphianism," and that he courted debate, invited brother F. G. Jannaway, of London, to deliver a reply lecture, at the same time asking if he would be prepared to debate the matter on the next two nights, September 6th and 7th. Brother Jannaway expressed his willingness. Mr. Powell was duly seen, but instead of jumping at the opportunity to "smash Christadelphianism" (as he phrased it), he raised every possible excuse for shirking the debate he had courted. Brother Jannaway then wrote him: "Sir,—I regret that after all your Goliath calls to the Christadelphians of 'Choose you a man

for you, and let him come down to me,' that when they have done so, you should waste time by requesting that I should write you direct, seeing that my friends were armed with my written authority. However, to avoid misunderstanding, I hereby agree to debate with you either or all of the following topics, and for which you are taking us to task:—'Is Christadelphianism Infidelity?'—'Is man naturally everliving?'—'Is the devil an immortal and supernatural being?'—'Is the punishment of the wicked eternal torture?' Select which you please, and let us meet together face to face to thrash these matters out. Only two requests do I make (1st) that the Socratic method—or mutual cross-examination form—at any rate, a portion of the debate, and (2nd) that no charge whatever be made for admission, so that the poorest shall have an equal opportunity of hearing the debate. Subject to these two points, my friend, Mr. Thomas, has my absolute authority to arrange with you, or your representatives, all details."

To this there was no reply. He even declined to let his chairman read brother Jannaway's letter to the meeting, contenting himself with giving extracts. It was then arranged that brother Jannaway should lecture in reply to Mr. Powell on September 5th, 6th and 7th, in the Athenæum Hall. Brother Jannaway says:—"We had splendid meetings (with well-known alien chairmen to secure order and fair play). Wednesday, lecture on 'Christadelphian Infidelity'; Thursday, on 'The Devil.' Crowded both nights (about 800); crowds turned away. Audience so warmed up that a challenge was accepted for debate with a leader of the Latter Day Saints, which came off on the third night. Hall filled directly the doors were opened; 1,000 turned away. Subject, 'The Death State.' The debate was by speeches and Socratic. Chairman, newspaper proprietor, who has since told the brethren that 'although he differs with our ideas, I had the best of the debate all through.'"

Since the above was prepared for the press, a long communication, detailing the same particulars, is to hand from brother Thomas, who also reports that brother W. Phillips returned to fellowship on August 12th, and brother Richard Thomas returned from America—both welcome events to the brethren.

LONDON (NORTH).

Istington Temperance Hall, Church Passage, Upper Street, N. Sundays, 11 a.m., 3 p.m., and 6.30 p.m.; Wednesdays, 8 p.m.—Since our last report we have been privileged to assist another in putting on the saving name, viz., Mrs. CAROLINE SHRIMPON (formerly Wesleyan), of Shearing, near Harlow, Essex, who came to London and was examined and immersed on Sunday, the 2nd of September, breaking bread with us the following Sunday. Our new sister is a friend of sister Jones, of Bristol, through whom she was induced to look into the truth. The lectures for the month have been as follow:—September 2nd, "The three incomprehensible gods of the Prayer Book contrasted with the one God of the Bible" (brother P. E. Davies, of Newburn); 9th, "Is heaven our home, or will the righteous be recompensed on the earth?" (brother A. S. Thompson); 16th, "Salvation through Christ" (brother F. G. Jannaway); 23rd, "The

battle of the great day of God Almighty" (brother G. F. Lake); 30th, "The Signs of the Times" (brother W. H. Boulton).

The lectures are regularly reported every week in the *Islington Gazette* and the *Islington News*.—WM. FORD.

Brother Lake, referring to brother Andrew's contradiction last month of brother Lake's letter as "entirely untrue," wishes to say as follows in reply:—"When brother Andrew wrote and challenged the accuracy of my statements I immediately replied, with the most brotherly intention, to say that I had no desire to misrepresent him, and that if it were shewn that I had done so, I would publish a withdrawal of the statements. To this offer brother Andrew never replied; and it was not until his magazine appeared that I knew what the statements were to which he demurred. That the term 'liars' was applied to us, so far from being untrue, is strictly and literally accurate. He applied Rev. xxii. 15 to all who differed from him upon his new theory, and in doing so, was careful to explain that the 'lying' referred to was not mere speaking of untruth, but meant the holding of false opinions."

Brother Lake adds: "The outlook of the truth in North London is brighter than it has been for many a long day."

LONDON (SOUTH).

Gresham Hall, Gresham Road, Brixton (near Brixton Station). Sundays 9-45, 11 a.m., and 7 p.m.; Thursdays 8 p.m.—We have had the pleasure of assisting one more to put on the saving name of Christ in the person of Mrs. A. E. SIRETT (formerly Baptist), daughter of our sister Goodingham. Our new sister was baptised on Tuesday, September 4th.

Since our last communication, death has taken away our young brother Arthur White (son of brother and sister White of our ecclesia), who, after a lingering illness, died on August 10th, and was interred at Tooting Cemetery on August 14th in the presence of a large number of brethren and sisters, brother Frank Jannaway presiding, and making some suitable remarks at the grave side.

Brother Arthur—greatly now to the comfort of his parents—was one of those who decided to seek the Lord in the days of his youth, and found Him: he was only 16 years of age, and was immersed 14 months ago.—JOSEPH BELLAMY.

LICHFIELD.

Assembly Room, Tamworth Street. Morning, 10.45; Evening, 6.30.—I have much pleasure in recording the fact that three more persons have separated themselves from the unbelievers in this cathedral city, and come out from the Egyptian darkness that prevails into the glorious light and liberty of the gospel of truth. Their names are:—Mr. JOSEPH FLETCHER (41), formerly neutral; and ANNIE, his wife (32), formerly Church of England; and WILLIAM ANDREWS (18), also formerly Church of England. They were baptised into the sin-covering name of Christ at Tamworth by brethren Williams and Wood, who willingly gave us their services for the occasion on September 12th. They had made a most satisfactory confession of their faith in the things concerning the Kingdom of God

and the name of Jesus Christ. These further additions to our number will be encouraging to those brethren and sisters not now resident here who have laboured with us in the good cause from time to time as well as to us who reside here. We pray our Heavenly Father to give our new relatives strength to run the race upon which they have entered until the coming of our Lord and Master, which we are assured from his holy word is not far distant.—HY. SYKES.

MANCHESTER.

Geoffery Street, off Shakespeare Street, Ardwick. Sundays, School, 10.30 a.m.; Breaking Bread, 3.0 p.m.; Lecture, 6.30 p.m.; Bible Class, Wednesday, 7.30 p.m.—We have the pleasure of reporting further additions to the household of faith, namely, EDITH MAUDE PARKER (17), daughter of sister Parker; also Mrs. EMMA KING (40), wife of brother King, whose immersion was reported last month, formerly Presbyterian.—We are favoured with the company of brother Morris, of Trowbridge, who is staying here temporarily. He has given us a lecture and several stirring exhortations. We should be most happy to have him regularly with us, which we should if he succeeded in obtaining employment here. We trust he will, both for his own sake and ours; he has now been out of employment about eleven months. Where he obtained employment he would be of good practical service to the truth, and a great benefit to the brethren in a speaking capacity.—J. E. ASTIN.

MORRISTON.

We are pleased to report the obedience of THOMAS PARRY (25), formerly Independent, and WILLIAM BALL (27), who passed through the waters of baptism on Saturday, September 8th; also DAVID REES (34), who was immersed on September 12th. We have just concluded a course of out-door lectures, which brought together goodly numbers. At the close of one of the lectures a person from the audience gave a short counter speech, which as usual contained false accusation. This, of course, called for reply, and in due time this was done by the lecturer (brother Palmer). This was followed by a series of questions from the audience, which were well answered. They have created much interest, and we hope that good will result.—H. GRIFFITHS.

NEATH.

Our new meeting-room has been visited by several who, though looking upon us as a curious people, willingly listen to the lessons of truth. We are hopeful of further interest. The lectures delivered during the month have been as follow:—Aug. 12th, "The nature of angels"; 19th, "The Spirit's message to the Church at Ephesus"; 26th, "Heaven not our home"; Sept. 2, "The nature and destiny of man."—J. TUCKER.

NEWARK.

Brother W. W. White and sister F. Froggatt have removed from Newark, the latter having lost her situation through ill-health, but is now on the way to restored vigour, which, when attained, she hopes to be able to meet with a situation with a brother or sister. On August 15th we assisted Mrs. STATHAM

to put on the sin-covering name. We now number nine, five sisters and four brethren. Truly, a feeble folk in a town of nearly 15,000 inhabitants, but this is the day of small things. By-and-bye, things will be changed, and we shall, if found faithful, be changed too. Oh, what a glorious prospect, to see Christ as he really is, and to be made like him.—W. WALKER.

NEWPORT (MON.).

Brother Collard reports the obedience of T. PERRY (29), formerly Church of England, who, after witnessing a good confession, was immersed into the "Name of the Lord Jesus" on Wednesday, August 29th, about a month ago. The Lord has indeed blessed our labours. The above is the fourteenth for the present year, and we have others interested. Our lectures for the month have been well attended, and were as follow:—August 19th, "The kingdom under the whole heaven" (brother J. Lander); 26th, "The future government of the world" (brother E. S. Schofield); September 2nd, "The covenants of promise" (brother W. Collard); 9th, "The foolishness of preaching (the truth) versus foolish preaching" (brother T. J. Cross.)—W. COLLARD.

NOTTINGHAM.

Chaucer Street.—It is arranged (God willing) to hold a tea meeting in the Chaucer Street room on October 4th, the occasion being a local holiday for an annual fair. As the railway companies provide great facilities in the way of special trains and low fares, we hope to have the company of a number of brethren and sisters from other places, and extend a cordial invitation to all who may feel able to come. In former years some disappointment has been caused to visitors by the meeting after tea being taken up by ecclesial business. We have, therefore, arranged this time to have addresses for edification and encouragement. An active effort is being made to plant the seed of the kingdom in a village called Keyworth, some few miles out of Nottingham, and up to the present the interest aroused appears to be intense—quite a large proportion of the inhabitants being present at the meetings. Somewhat lively proceedings have been provoked by opposition from a few listeners, but the people, as a rule, seem favourably disposed and desirous to satisfy themselves as to the truth of what is advanced. We hope the work may be prospered, and that the Master at his return may find a little flock at Keyworth. Sister Neale has removed from Nottingham, and will be now numbered with the ecclesia in North London. Brother Joseph Mould and sister Ada Pecl have been united in marriage.—S. RICHARDS.

NORTHAMPTON.

Interest in the lectures is still kept up here by the strangers. In August we had a special course, which was well attended, every seat being occupied, in which brethren Roberts, F. G. Jannaway and F. R. Shuttleworth were the speakers; subjects being:—"The Promised Rest: an attractive prospect in this weary world. Where, when, and how is it to be attained?"; "The Politics of the Bible: soon to be put in force throughout the Earth"; "How the world will end, and how it will begin again." The Sunday School summer treat was held on July 26th,

when a most enjoyable day was spent at Overstone Park, about four or five miles from the town.—G. HANDLEY.

OLDHAM.

On Saturday, September 8th, our brother Joseph Hargreaves and sister Clara Hatton were united in marriage. Our meetings continue to be moderately well attended, and the lectures for the month have been:—August 19th, "The Old Testament not a dead letter, but able to make one wise unto Salvation" (brother S. A. Garside, of Ormskirk); 26th, "What are the Promises God made unto the Fathers which Christ confirmed, and when will they be fulfilled?" (brother W. Cockcroft); September 2nd, "The End of the World, considered from a Bible point of view" (brother W. Norman, of Stockport); 9th, "Pressing towards the Mark of the High Calling: How to equip for the race. How to run successfully to the goal" (brother G. Waite, of Warrington).—J. E. BAMFORD.

SOUTHAMPTON.

Brother Soper reports the obedience of Miss ANNIE CHITTENDEN (22), formerly Baptist. Brother Sherry, of Winton, visits, about once a month, brother Whyatt, of Portsmouth, also brother P. Davies, of Newbury, for which the small company of believers in Southampton are very thankful. They both lecture and exhort.

SPALDING.

Brother Jane reports that on Monday, August 6th, a tea meeting was held, when brethren and sisters were present from Birmingham, Cambridge, Leicester, and Sleaford; also a few interested strangers. After the tea, addresses were given by several brethren of a very instructive and cheery character. Brother Jane also reports lectures by brother W. Taylor and brother James Allen, of Birmingham.

SWANSEA.

Brother J. A. Palmer, the Secretary of the Bible and Mutual Improvement Class, reports that they held their thirteenth annual outing on Thursday, August 23rd, when all the members and a goodly number of friends drove in brakes to Glyn Neath, a most beautiful and picturesque part of Swansea Vale. In consequence of a continual downpour of rain, the out-of-doors part of the programme was considerably marred. A very enjoyable meeting was held after tea, when the Superintendent of the Sunday school read an excellent paper upon the benefits derived from organisation and method in Sunday school and class duties. The conductor of the class (brother G. E. Palmer) followed with a stirring address, pointing out the benefits that will follow a faithful adherence to the principles upon which the class is based, viz., the education of its members in the reading, speaking, and writing of the things concerning the Kingdom of God and the Name of Jesus Christ, reviewing the history of the class and pointing out the usefulness of its old members, both in and away from Swansea.

You will doubtless receive intelligence from Llanelly, reporting the upholding and defending of the truth there lately against Walton Powell.

We had been pressingly invited to help. A goodly number of the brethren from Swansea attended. The inhabitants of Llanelly mustered numerously, the hall being packed. After hearing the declamatory harangue of Walton Powell, "Impeach Christadelphianism," it did my heart good to see brethren Hughes and Palmer ascend the platform, and boldly defend and set forth the truth as most assuredly believed by us, the brethren of Christ. I have heard that a good impression was made on many who impartially heard all that took place.

During the month, our lectures have been as follows:—August 19th, "Everlasting Punishment not Eternal Torment" (brother Chidzoy); 26th, "The Absent Nobleman" (brother G. E. Palmer); September 2nd, "The Kingdom to be Established at the return of the Absent Nobleman" (brother G. E. Palmer, for brother Heard); 9th, "What After Death?" (brother G. E. Palmer, for brother Davies).—THOMAS RANDES.

STOCKPORT.

We cannot at present claim much in the way of progress, but "that which we have" we endeavour to "hold fast," knowing that the day of gladness is at hand for those who do so. We continue to set forth the word to such as will hear. In addition to our own brethren we have been assisted in our public efforts by brethren from Oldham, Droylsden and Warrington, and brother Garside, of Ormskirk.—S. F. WILLSON.

TREORKY.

We have been much afflicted during the past month by the death of our dear little boy, Ernest, age six years and nine months, which took place on the 17th August, after only about three or four days' acute illness. To all appearance he was a very promising child. This has been the hardest experience of our lives, and the Lord knows we loved him more than anything money could buy. The funeral was well attended by the brethren and sisters, and brother Collard, of Newport, had charge of the burial, and addressed many alien friends at the grave-side.

Whate'er we fondly call our own
Belongs to Heaven's great Lord;
The blessings lent us for a day
Are soon to be restored.

'Tis God that lifts our comforts high,
Or sinks them in the grave;
He gives; and when He takes away,
He takes *but* what He gave.

Then, ever blessed be His name,
His goodness swell'd our store;
His justice but resumes its own;
'Tis ours still to adore.

Brother A. Chidzoy and brother D. J. Hughes, of Swansea, visited us, and delivered words of exhortation at the breaking of bread, and two addresses each to the aliens in the higher grade school, Ystrad, Rhondda, as follows: Sunday, August 5th, "The revealed purpose of God in connection with the Holy Land"; "The Kingdom of God, its near approach, and the solution of all human distress"; September

2nd, "The Bible Doctrine of God"; "The Bible Doctrine concerning Jesus Christ."—WM. LANDER.

AUSTRALIA.

ADELAIDE.—We are cheered by the addition of five to our number, namely, CLARA MACDONALD (26), wife of our brother Macdonald, formerly neutral; EDWARD COLLINS (27), formerly Wesleyan, husband of our sister Collins; NATHAN COBBLEDICK (16), neutral, son of our brother Cobbledick, of Summertown; CHARLES GOGLER (15), formerly neutral; PLING LEE (23), formerly Wesleyan. These, after a good confession of the Kingdom of God and the name of Jesus Christ, were immersed at the residence of brother Macdonald, on July 20th. We trust that they may follow the injunction of the apostle Paul to Timothy, and "hold fast the form of sound words" in faith and love, forgetting the things that are behind, and reaching forth unto those things that are before, then press towards the mark for the prize of the high calling of God in Christ Jesus.—H. MANSFIELD.

MELBOURNE.—On May 10th GEORGE HUNT (35), passed through the waters of baptism, rising to walk in newness of life. Some have forsaken the right way, having been assured by the error of anti-Christ, promulgated by George Cornish. The lectures to date have been "Jesus Christ come in Flesh," "After Death—What?" "Scriptural Teaching concerning the Dead," "Apostate Christianity," "Adam and his Family," "The Word made Flesh—Why?" "The Day of His Coming," "Preachers—Ancient and Modern," "His (Christ's) Day—when Come," "The Kingdom of God the only cure for the World's Depression." On June 17th, in response to brother Terrill's, of Koonwarra, request, brother Sinclair visited that place for the purpose of assisting his wife in the obedience required by the truth. Having given the necessary evidence of fitness, she was introduced into Christ in the appointed way. Her name is ISABELLA TERRILL (24), formerly Wesleyan.—H. ROBERTSON.

SYDNEY.—Leichhardt Town Hall.—"I am pleased to inform you that another has been called from darkness to light, namely, Mr. S. YOUNG, who was immersed on June 9th, and received into fellowship on the Sunday following. Our Sunday evening lectures to strangers continue with unabated interest, the subjects as follows:—'May 20th, 'On Earth, Peace, Goodwill toward Men—When?'; 27th, 'In Hades (hell) he lifted up his eyes being in torments'; June 3rd, 'God; the Scriptural teaching concerning'; June 17th, 'Did Jesus exist before he was born'; 24th, 'Dissolution of the Heavens! the Burning of the Earth! and What Next?'; July 1st, 'A manifestation of the manner in which the Scriptures are wasted by professed Christians'; 8th, 'The precious covenants of promise; how they relate to earth and not to heaven'; 15th, 'A Manifestation, etc.' (continued). Our Bible class, which has of late been held at brother Hawkins' house, is now held in a large room at the hall, the class having increased in number. We also hold open air meetings on Saturday evenings at Leichhardt, the enemy (orthodox) have been very rampant, but is now somewhat subdued. A public debate took place in the

Temperance Hall, Sydney, between Mr. Picton and brother Bell, on May 21st, 25th, and June 5th, the subject being 'Has Man an Immortal Soul?' Mr. Picton affirmed, and brother Bell denied. A second debate between the same parties took place on the evenings of May 28th and June 1st. The subject of debate was 'That the Kingdom of God as preached by Jesus Christ is now set up.' Mr. Picton took the affirmative, and brother Bell the negative. There was a good attendance during the debates, and I can assure you Mr. Picton did not have it all his own way."—J. D. STROUT.

CANADA.

HAMILTON.—"Our ecclesia has been greatly refreshed by visits from brother C. H. Evans, of Guelph, and brother Geo. Ambury, of Toronto. Brother Evans lectured on 'The Return of Christ;' brother Ambury on 'The Doctrines of the Bible contrasted with the doctrines of popular theology.' The meetings are very well attended, and there are a few who manifest interest in the things set forth."—EDMUND PARKIN.

TURGOOSE (B.C.).—Brother Mattheson reports that the following persons have rendered obedience to the truth:—FOSTER CARTER (29), META CARTER (22), his sister, June 4th; his wife, SOPHIA CARTER (25), June 9th; also JANE CARTER (49), mother, July 10th, all formerly Low English Church—residents of Whonnock, Stave River Valley, B.C. They were, by the reading of Christadelphian literature, brought to the knowledge and belief of the things concerning the kingdom of God and the name of Jesus Christ as revealed in the scriptures of Truth, and were baptised into Christ for the remission of sins. Not being near an ecclesia they meet at one of their houses each first day for the breaking of bread and prayers.

VICTORIA (B.C.).—Brother Drysdale takes occasion, in ordering some books, to say:—"I have just been in the truth about two and a-half years. It was through reading your *Christendom Astray* and through talking with a brother Buckler that I was led to see the truth. I used to be a Presbyterian. I am sorry to see the trouble at present over the resurrectional responsibility question, and hope it will soon end."

A. P. Blyth, on behalf of self and others, fearing they may be considered reprobates, writes a correction of Victoria intelligence, appearing in the January number of the *Christadelphian*. The correction, however, relates merely to details and not to the main act of their sympathy with partial inspiration. They say: "It is incorrect to say we would not subscribe to their 'Constitution' because we 'had never considered the question' of inspiration, we having been conversant with the 'Inspiration Controversy' from the beginning. We could not agree with their 'Constitution' because it demanded acceptance of a theory of inspiration which we could not endorse. We differ from them in our interpretation of several of the sayings of Christ and of the apostles, which, of course, does not necessarily mean a 'loose interpretation' as a matter of fact. Then, again, we are accused of speaking 'evil of some of the brethren.' This is behaviour we are not guilty of. But we did criticise the actions and say-

ings of such as yourself and other brethren who have taken part in the 'Inspiration Controversy.'"

[That is to say, the main facts alleged are admitted, only they are described in the softer language of an elastic periphrasis. There was no need for the correction.—ED.]

NEW ZEALAND.

CHRISTCHURCH.—"The taking-out process is still operative in our midst, and I have now the pleasure to record the fact that since last report the under-mentioned have been introduced into the Household of Faith, after having been baptised into the Name of Christ, on the dates set against their respective names, viz.:—MARY JANE BARTLEY (39), wife of brother Bartley, 7th April; THOMAS PERCY ISLIP (29), 13th April; WILLIAM AUGUSTUS SWIFT (55), 12th May; LOUISA SWIFT (52); MARY KNOX and ELIZABETH ORDERING (40), 30th May; CHRISTINA STEWART (62), wife of brother Stewart, 14th June. This brings our membership to a total of 59, and it is gratifying to know that a happy thread of unity and concord pervades the whole ecclesia. Among the attendants at the public lectures are several interested individuals whose complete escape from Babylon we hope soon to be able to report."—PERCY H. GORDON.

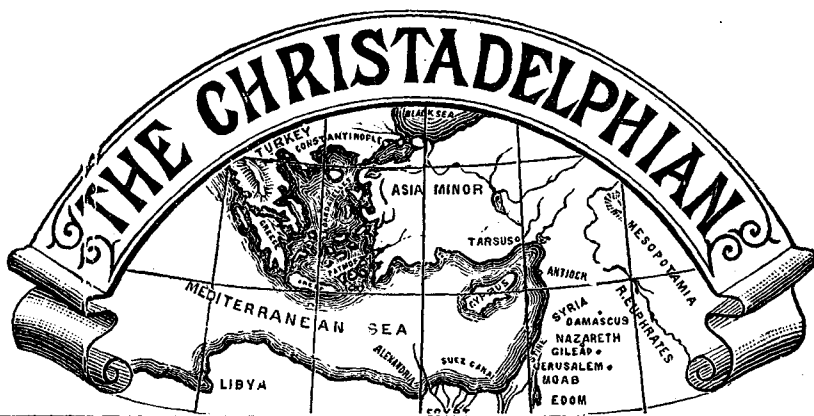
GREEN ISLAND (Otago).—Brother Simons reports the union in marriage of brother Halbert A. Jenkins, of Hawera, with his daughter, Edith Louisa Simons, which took place on the 14th June last.

UNITED STATES.

ANSONIA.—"I have to report that I have broken bread with brother D. McConnell, who was absent from the table some time previous to his leaving England. He will be in isolation in Ansonia, as I intend to return to Llanelly, Wales."—RICHARD THOMAS.

BOSTON (Mass.).—"I am happy to inform you that on next Sunday all the believers in Boston and vicinity will break bread together as one ecclesia at 12, Kneland Street, Boston, they having become of one mind and the past laid aside. This will be a cause of rejoicing to many outside Boston."—J. B. RILEIGH.

"It is with pleasure that I report the obedience of four persons who have come out of the world and are now walking in the light of God's glorious truth. On August 5th, Mrs. AGNES VOSMER (wife of brother Henry Vosmer), formerly Presbyterian, and Mrs. MATILDA CORNEY (wife of our late brother Corney), formerly Methodist; on the 23rd, JAMES H. ARMSTRONG, of Brookton, Maine (brother in the flesh to our sister H. Armstrong), formerly neutral; also CHARLES L. GRASSHOFF, formerly Salvation Army. The lectures for August have been as follow:—August 5th, 'Why do the heathen rage: or, Christ as a Man of War' (brother W. P. Hooper); 12th, 'Abraham and Christ co-heirs of the world' (brother Joseph McKellar); 19th, 'How to become heirs of the world' (brother E. F. Mitchell); 26th, 'Heaven-going at death unscriptural' (brother C. J. Fairbrother)."—JOSEPH MCKELLAR.



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

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

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DANIEL'S VISIONS A DIVINE UNVEILING OF THE FUTURE.

BY DR. THOMAS.

(Continued from page 371.)

THE first three beasts were introduced into the prophecy of Dan. vii. as the basis of the fourth, which in many points was diverse from them all. Daniel says, "it was dreadful and terrible, and strong exceedingly, and it had great iron teeth." The iron teeth connect it with the iron legs, and iron element of the iron-clay Feet and Toes. Its claws were of brass; which shows that it is related also to the power represented by the brazen parts of the Image. These two metals being inserted in the symbol suggests the power it was designed to represent—a dominion constituted of the *Greek and Latin* elements. Has such a dynastic form of the Kingdom of Babylon ever existed? The history of the nations of the Mediterranean countries from B.C. 65 to A.D. 395, shows that such a dynastic manifestation not only existed, but "devoured and brake in pieces," as predicted it would; though it has not yet "stamped the residue with its brazen-clawed Feet." The power existing during this period chose to represent itself by a Dragon; we may, therefore, as Daniel has given it no name, style it for convenience **THE GRÆCO-ROMAN DRAGON.**

It had Ten Horns. They stood up as long as the beast continued in life; but not

all; for three of them fell before an eleventh that came up on the beast afterwards. Seven strong horns and three broken, or "plucked up by the roots." These ten horns thus conditioned, with the brazen-clawed feet, represent the same things as the iron-clay of the Image. When the Russo-Greek elements (clay and brass) are combined with the Gomerians (iron) in the Gog confederacy, the feet of the Græco-Roman Dragon will be manifested; and it will then "stamp the residue with the feet of it." Hitherto the Dragon has destroyed with its "great iron teeth;" hereafter it will use its feet and claws. The Feet of the Image, and the Feet of the Dragon, have yet to be formed out of existing elements; and it is the King of the North's mission to accomplish the work.

The Horns of the Dragon, and the Toes of the Image, represent kingly powers, or thrones; which are to exist until the taking possession of the Dragon-dominion by the Saints shall be perfected. They are emblems of kingdoms existing when the judgment sits for the destruction of the kingdom of Babylon. I know of no place where it is written that the Horns and Toes were to have an uninterrupted existence of 1260 years; but I do find that "The Ten Horns

receive power as kings one hour with the beast" (Rev. xiii. 12)—that is, thirty years; so that we need not be careful to identify them until then.

After the Horns had struck their roots into the Dragon territory, an "eleventh came up among them," which Daniel characterizes as "a Little Horn." In order to make room for itself, it subdued three of the ten, and incorporated their territories into its own dominion. This incorporation made it imperial—an Emperorship in the midst of Seven Kingdoms; so that it stood as the Eighth Power.

But this eighth power was diverse from the Seven; in that it had the Eyes of a Man which gave it a more audacious look than the others, and a mouth by which it spake very great words against the High Ones, . . . thinking to change times and laws. The eyes and mouth of the Little Horn were sufficient for all the rest. Its undertaking to speak as the representative of the High Ones in regard to times and laws connects the mouth with matters spiritual, showing that the horn, eyes, and mouth are emblematical of a civil, military, and ecclesiastical power. This power manifested itself originally in Rome, as the Western Roman, or "HOLY ROMAN EMPIRE;" of which I shall speak more particularly hereafter. Suffice it to say here, that while the jurisdiction of the secular element of the horns has been limited to its proper territory, the spiritual dominion of the Eyes and Mouth has reigned in the kingdoms of all the horns of the Dragon-territory ceded to the western beast.

In the countries ruled by these eight horns have existed classes of people against which, under the influence of the Eyes and Mouth, they have entertained unmitigated and cruel hatred. They have poured out their blood like water, and harassed them with all possible pains and penalties. The enmity that has obtained between these Horn-powers and these classes has been mutual and implacable; so that war between them could only be finally extinguished by the conquest of one party or the other. These classes are in Hebrew called *kaddishin*—that is, Holy Ones; whose fate has been to be overcome by the imperial and regal papal powers of Babylon. This was foreshown to Daniel in these words, "I beheld, and the same little Horn made war with the holy

ones, and prevailed against them." The subjugation of the holy ones, however, was not a finality. Yahweh never intended that the Seed of the Woman should be bruised in the head, or finally crushed; that is a fate in reserve for the Serpent-power and its adherents. All that this can do against "the holy ones of the Most High" is to bruise them in the heel, which is as curable, and in the same way, as the wound it inflicted on Christ, when on the accursed tree (styled by the Seed of the Serpent "Holy Cross") "the iniquity of his heels compassed him" about—that is, by a resurrection from among the dead to eternal life at the coming of Messiah. It is therefore only until the time of this event that the Imperio-Regal Papacy of the Babylonish dominion prevails over the Holy Ones of the Most High; as it is written, "The Little Horn prevailed against them UNTIL the Ancient of Days came." Here is a point of time beyond which the misfortunes of the Holy Ones do not extend. It is the turning-point in their career in relation to the "dreadful and terrible, and exceedingly strong" dominion that makes such dreadful havoc on the earth—a dominion which no earth-born power can subdue.

The coming of the Ancient of Days is a great event in this prophecy. He is said to sit, and one like the Son of Man to be brought to him, after which he is said to come. When the prophecy was delivered He had not manifested himself in the flesh—the Son of Man had not been born; hence that peculiar representative mode of expression; but he has since been born, or manifested, and gone into a far country, where the manifested Son has appeared in the presence of the Ancient of Days, or the Father, for the purpose of receiving from him "Dominion, and glory, and a kingdom, that all people, and nations, and languages, should serve him; and all rulers obey him" (Dan. vii. 13, 14, 27; Luke xix. 12, 15). Though these things are promised to him, and though he is the heir of them all, he has not received them; as is manifest from the fact that "all people, and nations, and languages" serve the rulers of the Gentiles, and especially that system of governments represented by the Græco-Roman Dragon. But when the time appointed arrives, as the Ancient of Days embodied in the holy

spiritual nature, he will come, having received power and authority to take the dominion, glory, and kingdom promised him. Thus the Ancient of Days comes, and "sits in Jerusalem, the Holy City, to judge all the nations round about" (Joel iii. 12, 16)—there he sits, "his throne being like the fiery flame, and his wheels as burning fire;" and sends forth before him a stream of fire.

For the signification of the Wheels and Fire read Ezekiel's first and tenth chapters. They are parts of his imagery put for the whole in this text of Daniel. "The Spirit of the Living Creatures is in the Wheels." They represent the same as the four living creatures in Rev. v. 8-10. They are the "redeemed out of every kindred, and tongue, and people, and nation," raised from the dead, in consuming and destructive motion against the body and horns of the Græco-Roman Dragon. They are the thousand thousands who minister to the commands of the Ancient of Days; and go forth with him as a fiery stream against the "Beast and the False Prophet, and the Kings of the earth and their armies," to give them "of the wrath of God poured out without mixture into the cup of his indignation"—thus tormenting all the adherents of the Beast and his Image with fire and brimstone in the presence of the holy messengers, and in the presence of the Lamb (Rev. xiv. 10; xiv. 19-21).

When the manifested Ancient of Days comes, this judgment is set, and the books are opened; and whosoever is found written in the Lamb's Book of Life awakes to everlasting life, and to a participation in the judgment upon the Four Beasts; and whosoever is not found written there is cast into the burning flame that destroys the body of the Dragon (Rev. xx. 15; xxi. 27).

The taking away of the dominion of Babylon, and the bringing of its kingdom to an end, is the work assigned to the Holy Ones; who in overthrowing the Gentile powers will also appropriate to their own use all they possess. Hence, at the coming of the Ancient of Days, it is testified that the hitherto vanquished holy ones should become conquerors in their turn—should conquer the gold, and the silver, and the brass, and the iron, and the clay; or the four kingdoms of Powers that exist on the Babylonish earth, and take them for themselves: as it is written, "These great beasts which are four represent four

kings, or royalties, which shall arise out of the earth. But the holy ones of the High Ones shall take the kingdom (of Babylon) and possess the kingdom for the age, even for the age of the ages. Again, "The Ancient of Days came, and judgment was given to the holy ones of the High Ones"; when "the time came that the holy ones should possess the kingdom." And again, "Let the saints be joyful in glory; let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the nations, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written: this honour have *all* his saints" (Ps. cxlix. 5-9). The "judgment written" is the judgment that sits when the Ancient of Days comes. They are not only to slay the Fourth Beast, and to destroy its body with fire and brimstone; but they are to take away the dominion of the Lion-Man, and the Bear and the Leopard; whose peoples, and nations, and languages, however, will experience a better fate than those of the Fourth Beast dominion: for, while the constitutions of the Latins are exterminated, the populations of Assyria, Persia, and Macedonian Egypt are permitted to retain their nationality for a season and time. That they do remain distinct national organisations is evident from the following testimonies: "In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, a blessing in the midst of the land; whom Yahweh Tz'vaoth shall bless, saying, "Blessed be Egypt my people, and Assyria the work of my hand, and Israel mine inheritance" (Isai. xix. 23). And, "I will set my throne in Elam, and will destroy from thence the king of princes: but it shall come to pass in the latter days, I will bring again the captivity of Elam, saith Yahweh" (Jer. xlix. 38).

The manner in which the dominion of Assyria and Elam or Persia is taken away when the judgment sits is revealed in Micah's prophecy concerning him who was to be born in Bethlehem "to be Ruler in Israel," that is, concerning Christ who was born there. He writes, "And He shall stand and

rule in the strength of Yahweh, in the majesty of the Name of Yahweh his (Elohim); and they (Israel) shall abide; for now shall he (Christ) be great unto the ends of the earth. And this (Christ-Man) shall be the peace of (Israel) when the Assyrian (the king of the north or Gog) shall come into our land: and when he shall tread in our fortresses, then shall we raise against him seven leaders, even eight anointed ones of the Adam. And they, the fifteen, shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof: thus shall he (Christ) deliver from the Assyrian, when he cometh into our land, and when he treadeth within our borders" (Mic. v. 2-6). These eight anointed ones are some of the holy ones with the Ancient of Days who execute judgment at his appearing.

Daniel does not tell us here how long a time after the ending of the 1260 years will be occupied in the executing of judgment by the holy ones upon the Body, Little Horn and Ten Horns of the fourth beast, which are to be utterly destroyed. This can be learned from another source. He contents himself for the time with informing us of the general result of the judgment in the entire and complete overthrow of the Kingdom of Babylon represented by the four beasts, and in the setting up of the kingdom by the God of heaven through the agency of the holy ones inclusive of Christ, who is their chief. Hence, he concludes the account of his vision by saying, "And the kingdom and dominion and the greatness of the kingdom *under the whole heaven* shall be given to the people of the holy ones of the High Ones, whose kingdom is an everlasting kingdom and whom all dominions shall serve and obey." This accomplished, and the kingdom will be "restored again to Israel," and be in the hands of those for whom it has been preparing "from the foundation of the world," and who once seized of it will "not leave it to other people" but retain it "for ever."

(To be continued.)

FORGETFULNESS.—Property to the value of over £900,000 is left in the railway carriages of Britain every year.

It is said that in the Philippine Islands there is a plant which bears a flower nearly a yard wide, and weighing 22 lbs.

YOU cannot help a man who is a conceited and garrulous talker. He will destroy himself in spite of you: and he doesn't know it.

CALENDAR CURIOSITIES.—No century can commence on a Wednesday, Friday, or Saturday. The month of October commences always on the same day of the week as the month of January; February, March and November commence on the same day of the week, whereas May, June and August commence on different days. These rules do not apply to leap years. The ordinary year always finishes on the same day of the week as it commenced. The years repeat themselves—that is to say, they have the same calendar every 28 days.

THE CLERICAL CLAIMS.—The incumbent of St. Aidan's Chapel, Boston, has been preaching a series of sermons on "Priests and preachers," in which he put forth the claims of the clergy in a manner to make us thankful that the day of clerical power is past. He maintained that Nonconformist ministers were, by reason of the rejection of bishops, merely man's ministers, not God's, only lecturers, not clergy, and intruders, Korah-like, into the sacred ministry. The difference between a priest and a preacher was that the former was God's minister with authority and without assumption, while the dissenting preacher called himself such with assumption but without authority. He said that many were ignorant how great was the sin of unlawful intrusion into the sacred ministry, but light was now dawning.—(Oh, how different is all this from the inculcations of the New Testament. It is the very spirit of the Little Horn with eyes—with look "more stout than its fellows." Light is truly dawning, but not the light imagined by the utterer of those sentiments. When that "light" has fully come, and the glory of the Lord is risen upon the dark earth, what a fine hiding of clerical heads there will be, in shame and confusion—every one ashamed of his lying vision and his professional garment and his pretence to have authority from God who has not sent him, and never knew him.—ED. *Christadelphian*.)

A THEOLOGICAL PHOTOGRAPH.—"The Confession is well described as a photograph. The beliefs of the Protestants of the sixteenth and seventeenth centuries could be photographed. Those were men who regarded as dogma whatever they believed to be revealed truth. They held it to be God's Word fixed and unchangeable—objective, real and definite. The features of their system were hard and fixed, every lineament could be seen on the plate clean-cut, and in its perfect individuality. Could Protestantism or any sect of Protestantism be photographed to-day? The product would be a composite photograph—the picture of a vague, shadowy, unearthly face, without expression and without life, a face which reflects no single feature of any living man, but dimly confounds in one mindless image the mingled features of a multitude. The preachers are now saying that Christian doctrine is not a revelation but an evolution. They assume that every age furnishes a photograph of Christian belief differing from every one that preceded it, and that those different creeds only mark the stages at which the human mind has arrived in its never-to-be-ended task of developing an original crude and elementary revelation into a full and perfect system of divine truth. How different from the apostolic exhibition of the gospel truth which Paul declares is neither of man nor by man."—M. D. D.

THE LAW OF MOSES

AS A RULE OF NATIONAL AND INDIVIDUAL LIFE AND THE ENIGMATICAL
ENUNCIATION OF DIVINE PRINCIPLES AND PURPOSES.

CHAPTER V.—THE SABBATH LAW.

THE fourth commandment ("Remember the Sabbath Day to keep it holy") is more remarkable in some respects than any of the others with which it is associated. It is more artificial, if we can apply such a term to any appointment of God. To worship God, to abstain from hurting man, are ideas that the unaided human mind might work out, and has worked out in a dim way from a contemplation of the constitution of things as they are; but to suspend all ordinary occupations once in seven days is foreign to all human impressions of what is expedient; to mere human thought, it seems such a waste of time. There is a self-evident stamp of divinity in such an arrangement. As a matter of fact, the Sabbath law has not occurred to any race or nation. It belongs to Israel alone. It was one of the characteristic ingredients in Zion's affliction that the adversaries "mocked at her Sabbaths" (Lam. i. 7). The Sabbath observance, wherever found, is traceable to the Mosaic code. It is peculiarly and exclusively a Bible institution.

Experimentally, it is found to be a beneficial institution—this weekly recurrence of rest for man and beast. It seems adapted to a need of nature; it allows the machinery of life to work longer and more easily than if kept uninterruptedly at work. In this sense it is scarcely to be described as "artificial." Its tendency to recuperate the physical forces after the exhaustions of labour, and to give the mind an opportunity of rising into higher exercises than are possible in the ceaseless activities required in the provision of daily bread, have struck all thoughtful minds as a feature of excellence not to be exaggerated. More blessed is the British nation in its partial conformity to this law than her continental neighbours, with whom the Sabbath is more a day of pleasure and public ceremonial—even for which they are indebted to the Bible. Blessed will the whole world be when the Sabbath becomes a universal institution of

human life, under the law that will go forth from Mount Zion to willing and obedient nations (Is. lxvi. 23; ii. 3).

That it was ordained with a purpose over and above the mere comfort and physical well-being of man, is manifest from the allusions to it to be found in the law and the prophets. These allusions speak of the Sabbath as a "sign" intended to keep God before the mind of Israel. Thus in Ex. xxxi. 15, 17, we read, "My Sabbaths ye shall keep; for it is a sign between me and you, that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath, therefore, for it is holy unto you; every one that defileth it shall surely be put to death." Again, by Ezekiel, 800 years afterwards, God says, "I gave them also my Sabbaths . . . and I said, Hallow my Sabbaths, and they shall be a sign between me and you, that ye may know that I am the Lord your God" (Ezek. xx. 12, 20). From this it follows that the mere suspension of labour was not a complete keeping of the Sabbath. It involved the exercise of mental discernment to keep the Sabbath as God required it to be kept. It required the mind fixed on Him in a special manner, as expressed in the message by Isaiah, "If thou turn away thy foot from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honourable, and shalt honour Him, not doing thine own ways nor finding thine own pleasure, nor speaking thine own words, then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places on the earth" (Is. lviii. 13). The reverse attitude is deprecated in those who said, "Behold, what a weariness is it!" "When will the Sabbath be gone that we may set forth wheat, making the ephah small and the shekel great and falsifying the balances by deceit. The Lord God hath sworn by the excellency of Jacob, Surely I will never forget any of their works. Shall not the land tremble for this?" &c. (Mal. i. 13; Amos viii. 5). Even the eunuchs were commended who "keep my Sabbaths and

choose the things that please me and take hold of my covenant" (Is. lvi. 4).

Nothing better could be conceived—nothing more suited to man's spiritual requirements—than this compulsory suspension of secular activity once in seven days, and this overt concentration of the mind, in a special manner, on the Creator who in all natural life is out of sight, and therefore liable to drop out of mind. It was not at Sinai an entirely new feature of the will of God, though formally incorporated for the first time in a national constitution. In this respect it stood in the same position as the command to worship and the interdict against murder and theft, which were all features of the divine "way" among men before their promulgation from Sinai. The very form of its enactment shows it was not new: "*Remember the Sabbath day.*" This implies that it had been previously recognised, which was the fact, though not quite in the stringent form required by the law. We find it taken into account before the congregation in their exodus from Egypt had reached so far as Sinai, namely, when the manna was given: it was said to them that on the sixth day, they should gather double quantity, and on the seventh day none, because it was "the rest of the holy Sabbath unto the Lord" (Ex. xvi. 22-26). How came the Sabbath to be arranged for before the Sabbath law was given from Sinai? Evidently, because, like sacrifice, it had been an element in the divine system among men since the day that God at the beginning "rested from all his work which he had created and made; and blessed the seventh day and sanctified it," &c. (Gen. ii. 2, 3). To this historical origin, indeed, the very command on Sinai ascribes it: "For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day and hallowed it."

Here our faith is rudely challenged by the science of the age, and it is not well that we ignore the challenge. The unanswered challenge of any kind of truth is liable to prove an unstopped leak in the ship through which the waters gradually encroach, however dry and comfortable things may seem on deck. The challenges can all be answered, provided you go deeply enough into them. The challenge in this case relates to the allegation that

"in six days the Lord made heaven and earth," and that the stupendous work was done about 6,000 years ago. The facts pressed upon our attention by science are that the earth contains evidence of having existed many ages—six thousand years many times over; and that the geologically-indicated phases of its development from stage to stage point to milleniums of years for each stage rather than single days. The argument founded upon these facts is that a system of things cannot be divine which, like the Mosaic system, contradicts so flatly the manifest truth of nature.

There is cogency in the argument, and it must be met. If the facts were wholly as alleged, it would be impossible to meet it. But they are not so. The Bible does not tell us when the earth was brought into being. It tells us that it was made "in the beginning," but this is not fixing a date. It is only telling there was a beginning, which is self-evident, however far back it may be put. The "beginning" and the beginning of the six days are not identical. The six days' work was undoubtedly 6,000 years ago, and the six days' work included the making of the earth in the sense in which a country is made when established and developed, but it did not include the making of it in the sense of bringing it into existence for the first time. The evidence proves this. It shows the earth existent "without form and void, and darkness on the face of the deep" at the beginning of the work. It is impossible to lay too much stress upon the casual glimpse which these words afford us of the pre-Adamite condition of the earth. It is but a sentence, and yet it is a whole revelation on the point. It is like a rent in the back-wall of the human era, through which we peer backwards into a long vista of darkness, whose length cannot be measured; and if Science says there were millions of years in it, we say, as believers in the Bible, "Very well, the Bible allows for it in its opening sentence."

The six days' work relates only to the process by which, from the earth point of view (for the story is written for the inhabitants of the earth), the earth was brought from the condition in which that work found it. For reasons not disclosed, the earth had been submerged in water, and enveloped in darkness, which is the state in which it is first

introduced to view. It had evidently been long time in that state—with which the geological indications agree. How long is not revealed, either by the Bible or science. The moment arrived when, to Divine Wisdom, it seemed meet and proper to break into this state of things, and bring the earth into a habitable state.

Though God did the work, the work was committed into the hands of the angels, "who excel in strength and do His commandments, hearkening to the voice of His word." This is proved by the inspired rendering of the Hebrew *Elohim* (the word for God in Gen. i.) into the Greek *αγγελοι*, the word for angels in the New Testament. (Compare Psa. xcvi. 7 with Heb. i. 6); also by the consultation among the creative operators: "The man is become as *one of us* to know good and *evil*" (Gen. iii. 22). The fact also explains to us the otherwise unintelligible idea of "God (*Elohim*) resting and being refreshed" after the six days' work (Gen. ii. 1). It is a fact that does not clash with the One Creator's relation to the matter. Though angels were the operators, the eternal Yah was the power working through them; and therefore the verb *created* is in the singular, though the noun *Elohim* is plural. *The Eternal Spirit working by the angels* is the key-thought in the case—the conception that meets all the requirements, and solves all the apparent difficulties. It is a conception constantly illustrated in the events of Israel's history, as in the appearance of the angel in the bush to Moses as "The God of Abraham" (Ex. iii. 2, 6), and the description of God in Sinai as "the angel" (Acts vii. 38, 53), and the law as "the word spoken by angels" (Heb. ii. 2).

The six days' work began with the arrival of the angels upon the scene. The scene was one of total darkness—not clear darkness, but Egyptian darkness—darkness that might be felt—darkness caused by the prevalence of vapour impenetrable, which, as yet uncondensed atmosphere, had no power of segregating into cloud and aqueous deposit. It was the state described in Job xxxviii. 9, "I made the cloud the garment thereof, and thick darkness the swaddling band for it." "Let there be light," said the Creative Power, in its angelic instruments, and instantly the darkness was irradiated before a way had been opened for the sun's

bright rays. When men visit some underground darkness in which light is desirable, they strike a match and light a lamp. The angels have facilities in this respect of which we know nothing. They can evoke light from the common elements around them, by the exercise of volition. They can cause their own bodies to glow with electric brightness, of which their Bible history furnishes many illustrations. It was no difficulty for them to cause light before the sun—which seems such a staggerer to some of our wise critics. They have many ways of operating. Perhaps they so rarified the cloud-fog that overspread the earth as to allow a dim diffusion of sunlight such as we have on a dull day, and so caused night and day to be incipiently apparent, for "the evening and the morning were the first day." Whichever way they did it, they could do it, and they did it, and performed a great feat of power which was enough for one day. On the second day, they so acted on the attenuated atmosphere as to condense it into a ponderable body, capable of floating the lighter aqueous vapours as clouds, and precipitating the heavier elements as water, thus establishing a firmament which "divided the waters which were under the firmament from the waters which were above the firmament." This also was an operation involving an inconceivable expenditure of power, when the immense mass of the atmosphere acted on is considered. Next day, the ground at the bottom of the wide waste of waters covering the earth was so upheaved by the same power brought to bear as to project portions of it above the water, and cause the gathering of the displaced waters into the hollows caused by displaced bottom, in fulfilment of the fiat: "Let the waters under the heaven be gathered together into one place, and let the dry land appear." The formation of grass, herb, and tree on the upheaved land was the next development in natural order. And now the situation called for the cheering and invigorating beams of the sun. So the fiat went forth, "Let there be lights in the firmament of the heaven." To an ordinary spectator, there were no sun, moon, and stars at this stage. There was only a sombre, leaden, light-suffused sky, such as we often see. It would seem, therefore, to such an observer that when the fiat had taken effect in rendering the atmosphere completely

transparent that the sun, moon, and stars were "made" for the first time. But as with the earth itself, so with these bodies: they existed before, but were only now made apparent for the first time. For all practical purposes, to an inhabitant of the earth for whom this record was written, they were "made" on the fourth day: actually they were "made (to appear)." The other days need not engage our attention. When the six days were ended, the earth had been transformed from a dark and lifeless prison house to a beautiful and well-furnished habitation of life and light. "On the seventh day, God ended his work which he had made."

Dr. Thomas has the following excellent remarks which we reproduce from *Elpis Israel*, because of the great importance of a correct understanding of the matter in this day of scientific opposition to the Bible:—

"Let the reader peruse the history of the creation as a revelation to himself as an inhabitant of the earth. It informs him of the order in which the things narrated would have developed themselves to his view had he been placed on some projecting rock, the spectator of the events detailed. He must remember this. The Mosaic account is not a revelation to the inhabitants of other orbs remote from the earth of the formation of the boundless universe: but to man, as a constituent of the terrestrial system. This will explain why light is said to have been created four days before the sun, moon, and stars. To an observer on the earth, this was *the order of their appearance*; and in relation to him a *primary* creation, though absolutely pre-existent for millions of ages before the Adamic era."

"The *duration* of the earth's revolutions round the sun previous to the work of the first day is not revealed; but the evidence produced by the strata of our globe shows that the period was long continued. There are indeed hints, casually dropped in the Scriptures, which would seem to indicate that our planet was inhabited by a race of beings anterior to the formation of man. Peter says that 'the angels,' or pre-Adamic inhabitants of the earth, 'sinned,' and Jude, in speaking of the same subject, reveals to us the nature of their transgression. He says, verse 6, 'the angels maintained not their original state, but forsook their own habitation.' From which it would appear that

they had the ability to leave their dwelling if they pleased; secondly, that they were sometimes commissioned as messengers to other parts of the universe—this their name (*angelos*, one sent) implies; thirdly, that they were forbidden to leave their habitation without special command to do so; and fourthly, that they violated this injunction and left it. Having transgressed the divine law, God would not forgive them, 'but casting them down,' or driving them back, 'He committed them to everlasting chains of intense darkness, to be reserved for judgment.' Hence it is clear, when they were driven back to their habitation, some further catastrophe befel them by which their committal to darkness was effected. This probably consisted in the total wreck of their abode, and their entire submergence, with all the mammoths of their estate, under the waters of an overwhelming flood. Reduced to this extremity, the earth became 'without form and empty, and darkness overspread the deep waters.' Its mountains, hills, valleys, plains, seas, rivers, and fountains of waters, which gave diversity of *form* to the surface of our globe, all disappeared, and it became *void*, or empty, no living creatures, angels, quadrupeds, birds or fishes being found any more upon it.

"Fragments, however, of the wreck of this pre-Adamic world have been brought to light by geological research, to the records of which we refer the reader for a detailed account of its discoveries, with this remark, that its organic remains, coal fields and strata, belong to the ages before the formation of man rather than to the era of the creation or the Noachic flood. This view of the matter will remove a host of difficulties which have hitherto disturbed the harmony between the conclusions of geologists and the Mosaic account of the physical constitution of our globe.

"Geologists have endeavoured to extend the six days into six thousand years. But this with the Scriptural data we have adduced is quite unnecessary. Instead of six thousand they can avail themselves of sixty thousand; for the Scriptures reveal no length of time during which the terrene angels dwelt upon our globe. The six days of Genesis were unquestionably six diurnal revolutions of the earth upon its axis. This is clear from the tenor of the Sabbath law.

'Six days shalt thou labour (O Israel) and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day and hallowed it.' Would it be any fit reason that, because the Lord worked six periods of a thousand or more years each, and had ceased about two thousand until the giving of the law, therefore the Israelites were to work six periods of twelve hours, and do no work on a seventh period or day of like duration? Would any Israelite or Gentile, unspoiled by vain philosophy, come to the conclusion of the geologists by reading the Sabbath law? We believe not six days of ordinary length were ample time for Omnipotence with all the power of the universe at command to reform the earth, and to place the few animals upon it necessary for the beginning of a new order of things upon the globe." So far Dr. Thomas.

To those who are not anxious to have the Bible vindicated, this explanation will seem strained and unnatural. It has to be observed in reply that every form of apparently discrepant truth has some time or other to appear in this unfavourable light. The explanations of some of the most familiar phenomena of nature, such as the enlargement of the moon at harvest time, the variation of the tides, the equinoctial gales, &c., appear far-fetched and improbable to those who are not acquainted with astronomical science, and are flatly scouted by those who reject the Newtonian system. The explanations of damaging evidence in a true case often appear lame to those who are not in touch with all the facts. The reasonable and necessary rule in all cases is to govern the doubtful and the unknown by that which is known and certain. The application of this rule to the case in hand compels the adoption of some such understanding as has been advanced, of "the reason annexed to the fourth commandment." Either the Lord in some sense made heaven and earth in six days, or the Bible is a human and fabulous writing. It is impossible that the intellect can receive the second of these alternatives when all the facts in the case are fully marshalled. With Christ at our right hand, we are bound to come to Genesis with the con-

viction that it is true, and that its statements must therefore be capable of harmonisation with all other truth. If the process of harmonisation should seem forced, it is only an appearance inseparable from the peculiar position of the facts. That the process can be accomplished at all is a sufficient satisfaction of the demands of reason, though reason might have preferred that there should be no need for the process.

We have, therefore, to accept, without reserve, the statement of the Fourth Commandment that the Sabbath primarily originated in the extraordinary fact that "in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed" (Ex. xxxi. 17). The idea of the "refreshment" of Deity has given the scoffer a theme of jest. There is no cause for jest at all when the matter is understood in the light of the facts hinted at a little way back. The angels, as the instruments and users of the energy employed in the work, are not to be thought of as inexhaustible Deity. Their power, though inconceivably higher than human, must be subject to a limitation unknown to "the Creator of the ends of the earth, who fainteth not, neither is weary." It is not, therefore, an inconceivable or anomalous idea that after the stupendous power put forth in the re-organization of this sublunary creation in six days, the Elohim should have welcomed the suspension of creative work on the seventh day, as affording an opportunity of replenishing spent energy by re-absorption from the Eternal Fountain. This, at all events, is the Scripturally alleged occasion of the appointment of the seventh day of the week as a Sabbath of rest. "And God blessed the seventh day and sanctified it, because that in it He had rested from all His work which God created and made."

It is as if God said, "I (in the sense defined) rested on the seventh day: you rest." Man's work during the six days of the week is nothing to the work performed during the six days of creative work; but in relation to the strength of man, it is as great as the six days creative work in relation to the strength of the angels. There is, therefore, a fitness in ordaining the Sabbath law on such a ground. There were other reasons, however, as we have seen. One of these reasons had special reference to Israel in the day of the Sabbath enactment at Sinai. It

is not mentioned in the original promulgation of the Ten Commandments; but it was added forty years afterwards, apparently as a commentary by Moses, in whom the spirit of God was, on the occasion of his grand rehearsal of the Exodian incidents, on the plains of Moab, at the end of their forty years wandering in the wilderness: "Remember, that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched-out arm: *therefore the Lord thy God commanded thee to keep the Sabbath day*" (Deut. v. 15). The Sabbath was to be a continual memorial to Israel of their miraculous deliverance from Egypt.—THE EDITOR.

SOME men are all gas—full of talk but barren of helpful acts.

ONLY MEN.—Maiwatchin, on the borders of Russia, is peopled by men only. The Chinese women are forbidden to live in this territory. All the Chinese of this border city are traders. What a grim abode of life to be sure.

WHY INFANTRY?—The term "infantry" was first used by the Spaniards to designate the body-guard of "The Infante," or royal prince. It was later extended to the entire body of foot soldiers, and finally adopted throughout Europe.

It is no easy thing to be a Christian. It means repentance, chastenings, tears, sacrifices, denials, trials, reverses, temptations, dangers. There is no easy route. The sea is rough and begirt with breakers. True, there is one able to guide safe into the desired haven; but not until the barque shall first have been buffeted and tempest-tossed will the anchorage be made.

SKIMMED MILK RELIGION.—A Canadian paper says:—"In this fast age, things do not move in the old manner. Getting religion has been reduced to a fine art—put upon a scientific basis, as it were. You no longer have to plead with an offended God for pardon, or shed tears of repentance over a wasted life. You sit right still under the potent spell of some shrewd manipulator of the Scriptures and purveyor of anecdotes; you laugh at his flippant witticisms and wipe your eyes when he tells some pathetic yet manufactured story of a child with a drunken father. The harm that has been done by these shallow and irresponsible ecclesiastics is incalculable and irreparable. People who listen to such milk and water teachings are unwilling to hear the gospel of repentance preached as Jesus, John, Paul and Peter preached it. The few seeds sown into their hearts fall upon stony ground and are lost. Being taught that the way of life is easy, they despise the way of the cross. Afterwards, when they realize that temptations must be encountered and difficulties overcome, they are ready to go back as Pliable did at the Slough of Despond. They see that the way is not so easy as they supposed, and forthwith they lose the little hope they had."

THE world is more indebted to the Bible than it has any idea of.

It pays to apply the gag—to yourself. The strength saved from mere words goes to help deeds. Of course there is a time to talk; but it requires to be done wisely.

THE ANGLO-ISRAEL THEORY OF THE GREAT PYRAMID.—The founder of this truly extraordinary faith was a person named John Taylor, who appears to have passed a peaceful life in London without so much as casting eyes upon the great pyramid. Late in life he became aware of certain marvellous coincidences and relationships attaching to the mysterious monument of Cheops, and he wrote a book thereon, which effected a miracle much more marvellous than any of those that it detailed. It converted a really distinguished man of science, one who had passed a lengthy and useful life in the determination of difficult problems of astronomy, and in the judicial weighing of nice points of technical evidence. Dr. Piazza Smyth, upon reading Taylor's book, suddenly became convinced that there is more in the great pyramid than appears on the surface. Unlike his master, however, he determined to study the problem on the spot. After visiting Egypt, and conducting a series of scientific observations, his belief was confirmed; and he published a volume, "Our Inheritance in the Great Pyramid," accepting and extending Taylor's theories. The cult, despite the genial ridicule it excited, spread both in this country and on the continent, and oddly enough its greatest ravages were in scientific circles. In this country it struck down Mr. Baxendell, a mathematician of considerable attainments. In France it claimed as a victim the Abbé Moigno, and now in Belgium it has laid its hands upon M. Lagrange. These have all endeavoured to establish their convictions by a train of pseudo scientific reasoning the most extraordinary in the world. De Morgan mildly chaffed them; Sir E. Beckett angrily assailed them; Mr. Flinders Petrie revised their measurements, and found them almost all to be wrong; the late Mr. Procter, who always had a sneaking kindness for the mystical, combated their theories in a serious treatise, still the delusion flourishes. Of more immediate and practical interest is the foreshadowing of the future upon which Professor Lagrange ventures. All British patriots will rejoice to know that England is entering upon her apogee, and that her possession of Egypt, in triumphant fulfilment of the prophecies, indicates a speedy supercession of France—now in her decadence—in the position of ruling race of the world. The prospect, however, somewhat is marred by the background. England is to get on the back of the beast, may be on the backs of four beasts, or at any rate on to some very uncomfortable saddle, and in the end, like the heir of Artemus Ward, is to come to a "waxed end." Among the many other discoveries extracted out of the Pyramid is the fact that Englishmen are, in real truth, the lost ten tribes of Israel. This startling fact was first revealed, we believe, to a person named Hine, who if he has not left Great Britain for the New Jerusalem, will be pleased to know that his speculations have received such striking scientific confirmation. [Mr. Hine has gone below, whither his theory will presently follow him.—ED. C.]—*Liverpool Daily Post.*

THE FOLLY OF THE MULTITUDE.

THE capital of the ancient Helvetia was Aventicum. Helvetia is now Switzerland, and Aventicum is an insignificant little village called Avenches, supported by the products of its surrounding fields, principally cabbages and tobacco.

The Roman walls, however, still remain to mark the limits of the ancient capital, and show that once it was rich and powerful. As one of the most northern of the tempting baits which attracted the hordes of Germany it must have early been subject to their attack. Trooping among the black pines of the Jura forests they would come over lake and morass and fall upon the populous centre, with its baths and theatre and temple and sumptuous villas. Time has not spared these buildings—and the barbarians were probably less pitiful than the hot ashes of the volcano which submerged Pompeii. Little, therefore, remains of these buildings, and were it not for Pompeii we could have no exact notion of what the city was. One column of the temple of Apollo, however, yet remains standing, a broken mass of stone, covered with lichens, and rising like a mountain crag in the midst of a cottage garden! For it is to that the proud city is reduced, and the peasant of to-day cares as little of the terrible masters who lashed his ancestors as he cares for the savages in the Pacific Ocean.

To the eye of knowledge the solitary stone says much: it speaks of a terrible empire, strong as iron, trampling down and holding under nations, peoples and tongues; it speaks of sack and slaughter, pillage and fire, coming after a period when a lie was revered as truth and supported by the power of priest and emperor, backed up by the material resources of an empire.

The museum contains fragments of the statues of the gods therein once worshipped, the broken feet of an Apollo, the ivory head of a Bacchus, with weights and money and instruments of writing, all that remains of the religious and mercantile life of the community. When this same statue was worshipped there was perhaps a few who knew that an idol was nothing in the world, and were despised and scouted as others are now who do not fall in with the ideas prevail-

ing with the mass. But though such men have been laughed at as fools then—if indeed they were not led through the arch (still standing) into the amphitheatre to be slain by beasts—now any who would dream of restituting the gods to their places would indeed be treated as fools. So utterly has time revealed the folly of the multitude and wisdom of the few.

We know that: but the view of these material remains is encouraging to the research of what is true, though it be at the cost of the disparagement of the many. The many will die with their folly, and their place will know them no more. The strong, busy cities, "capitals" of to-day, will go to ruin like Aventicum, spite of the endless throngs which move from bank to factory or warehouse. What are the powers of to-day compared to that terrible mistress of the world on the Tiber? and if her temples exist but as shattered remains, what will become of the buildings in London, Birmingham and Manchester? There is more vitality in the humble lichen than in the proudest temple, and thought is stronger than granite. Thought, that is, that is wedded to *truth*; for truth dies never, and is strong in the strength that underlies all nature. If for a moment a lie be backed up by the resources of an empire, truth is backed up by the power of the universe for ever and ever. He who deals in this stock is in reality wiser than they who are great in the market and at the bank, and hold them to be "visionaries and dreamers."

C. H.

VEEXATION and envy impair health: this of itself is proof that liberality and joy are what we were made for.

NEVER despair about lost opportunities. There are always as many waiting as those that have passed. The wise thing is to begin—Now; just where you are.

If a man copy divine ways from nature, he will always combine the beautiful with the useful, and the true with that which is graceful and kind and wise. He will never run into the excesses of asceticism on the one hand or of folly on the other.

It is not wrong to rejoice in the goodness of God in whatever form it come to you, provided it be received with thanksgiving. It is not meritorious to mourn if the mourning is the mere wail of insubmissive suffering.

SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN
ECCLESIA, No. 259.

"Exhort one another."—PAUL.

AT this table of the Lord, we stand between the old and the new, and curiously blend both in our present experience. We have "put off the old man with his deeds" in the sense of having broken with the lead and guidance of the nature into which we were born : yet that nature is still with us and gives us a good deal of trouble at times with its revolts and oppositions to divine injunction, causing us to groan with Paul at the wretchedness, which Paul experienced from the same cause. Disowning the old man as but an ephemeral prelude to the perfect state, we have "put on the new man," yet we know the new man only as a state of mental renewal : not as an endowment of that strength and real sweetness that will come with the new nature which is the new man's final development.

We stand between the old and the new—leaving the one—reaching forward to the other. In this, we are dealing with facts—not with fancies. Tennyson speaks of "ringing out the old, and ringing in the new ; ringing out the false, and ringing in the true." But in his mouth, it is but a pretty saying. There is no power of changing the old into the new except with God, who has revealed his method in Christ. Bells may ring and poets may write to all eternity without inducing the least change from one to the other. In the visions of Patmos, "He that sat upon the throne, said, Behold I make all things new" (Rev. xxi. 5). This was after "a great voice out of heaven had said, There shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for *the former things are passed away.*" This shows the sense in which God will make all things new.

Here is something to trust to : "He that sat on the throne" is careful to emphasize this. He immediately adds, "Write, for *these words are true and faithful.*" This is the pith of the whole matter. There are in the world many beautiful thoughts, it may be : beautiful sayings : but what if they are

not true ? What if they are beautiful dreams ? What profit in the beauty in that case ? The words of God may be sometimes uncouth in the ear of a fastidious verbal refinement, but here is their terrible, their glorious quality : *they are true.* They cannot fail. Of this God has given us many pledges. Let us seize them and realise them as they come before us.

Take the prophecy before us in Ezekiel xxv. xxviii. It concerns Tyre, which as every person of knowledge is well aware, was the Britain of the ancient world—the centre of all maritime traffic: the meeting-place and emporium of all the trade done by sea and of a great part of what was done on land, for all countries. We get a very good idea of the extent and variety and importance of her commerce from chap. xvii. ; and the Greek writers who accompanied Alexander in his wars against the Persian empire have left us a very full description of the architectural glory and military strength of the place, which was an island close to the shore of northern Palestine till Alexander joined it to the shore by an immense mole constructed during his memorable siege. In the day when Ezekiel wrote this prophecy, Tyre, like Babylon, was in the zenith of her prosperity, for he wrote at the beginning of Judah's captivity by Nebuchadnezzar "among the captives by the river of Chebar" (Ezek. i. 1). Tyre, with her extensive shipping, was queen of the sea and nurse of all nations. She enriched the kings of the earth with the multitude of her merchandise (xxvii. 33). She had a very high position in her own estimation and in the estimation of all who had dealings with her. She said, "I am of perfect beauty." Her buildiers had perfected her beauty. Her shipboards were of the best timber—cedar of Lebanon ; her oars, of the oaks of Bashan : her benches of ivory : her sails of the finest material that could be manufactured—fine linen with bordered work from Egypt, blue and purple from the isles of Elishah. The mariners sang of her : they could not find language to

describe her glory: "What city is like Tyrus?" (xxvii. 3-7; 25, 32).

Well, what does the prophecy say? That God is against her, and that she will be brought to ruin: "Thus saith the Lord God, Behold, I am against thee, O Tyrus: will cause many nations to come up against thee, as the sea causeth his waves to come up. And they shall destroy the walls of Tyrus and break down her towers. I will also scrape her dust from her and make her like the top of a rock. *It shall be a place for the spreading of nets in the midst of the seas: for I have spoken it, saith the Lord God*" (xxvi. 3-5). How has this prophecy worked out? The fact is notorious to all who make history their study and not romance: who choose truth and not fiction for their mental pabulum: who prefer knowledge and understanding to the gapes and fripperies of light literature. The prophecy has been fulfilled to the letter. You may go to the sea coast of Palestine by one of Cook's excursions and you will search in vain for Tyre. You will of course find the geographical spot where she stood. You will find the sea-washed island about 40 miles to the north of Haifa, where the range of Carmel ends in a promontory. The shape of land and sea is the same as when Tyre boasted and Ezekiel wrote. But the busy harbour, crowded shipping, the stately towers, the sumptuous mansions, the villas and castles of the rich stretching away right and left on the main land, the thronging prosperous populace everywhere—you look for them in vain. It is so written in the chapter we have read: "Thou shalt be no more; though thou be sought for, yet shalt thou never be found again, saith the Lord God" (xxvi. 1). You cannot even find her architectural relics, except in the water round the island, according to the account of travellers, as it had been written: "They shall lay thy stones and thy timber and thy dust in the midst of the water." Looking down into the depths on a clear day, it is said you can see broken columns and masses of stone work. All is a silent desolation where once were busy sounds of human industry and mirth, as it had been written: "I will cause the noise of thy songs to cease; and the sound of thy harps shall no more be heard" (xxvi. 13).

But on the island itself we see something. There is a small fishing settlement. What is

that which, by the eyes of travellers, we see drying and bleaching on the rocks? Fishermen's nets. What is this which we read in the chapters before us? "I will scrape her dust from her and make her like the top of a rock. It shall be a place for the spreading of nets in the midst of the sea" (verses 4-5). What shall we say? That the word of God is true and cannot be broken. This prophecy has been fulfilled to the very letter; and man cannot prophesy. Tyre came to ruin, not by natural decay; not by the uprise of a commercial rival on another spot drawing away her business from her; but in the very way foretold: "I will cause many nations to come up against her, as the sea causeth her waves to come up." First under Nebuchadnezzar, and then under Alexander, nearly 250 years after Nebuchadnezzar, imperial armies (comprising many nationalities) subjected Tyre to the most destructive of sieges, and brought her into the ruin foretold.

It is not as if this were the only case of Bible prophecy fulfilled. There is scarcely an end to such cases. The Bible is full of prophecy to a much greater extent than the common run of people imagine: and all its prophecies have been fulfilled. There is not an exception. Look at the great mountain outlines of the subject. Look at scattered Israel; look at desolate Palestine; look at overthrown and obliterated Babylon; look at degraded Egypt. Look at the four great empires that have successively ruled the world; look at the terrible Papacy that rose out of the fourth of these empires, wielding the most odious tyranny over the consciences and liberties of men that could be imagined, but which was plainly foretold, and losing it exactly at the end of the allotted time (1,260 years). Look at the birth, death, resurrection, and ascension of the Lord Jesus Christ—all foreshewn in the prophets many centuries before their occurrence. What verdict of reason can there be but one—that God is in this book, and that the prophets spake as they were moved by the Holy Spirit?

Of what stupendous import is this verdict when we consider that two-thirds (roughly speaking) of the prophecy contained in the Bible relates to a future as yet ahead of us, and a future so glorious? "In the days of

these kings shall the God of Heaven set up a kingdom which shall never perish . . . it shall break in pieces and consume all these kingdoms, and it shall stand for ever." "At that time, I shall build again the tabernacle of David that is fallen." "I will take the children of Israel from among the heathen whither they be gone, and gather them on every side and bring them into their own land, and one king shall be king to them all"—even "the branch of David, whom I will raise up unto them—a king who shall execute judgment and righteousness in the land, before whom all kings shall bow down, and all nations serve him: under whom the nations shall turn to God, saying, let us go up: He will teach us of His ways, and we shall walk in His paths. In Him men shall be blessed, and all nations shall call Him blessed. They shall beat their swords into ploughshares: they shall study war no more. Princes shall rule among them and guide them unto all righteousness and truth, and they shall all know the Lord; and there shall be peace on earth and goodwill among men. The work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever. The saints of God, redeemed out of every nation, and out of much tribulation, and made immortal in nature, will reign in Christ among the nations, and the glory of the Lord shall cover the earth as the waters cover the sea.

These are not poetic imaginations, but the authentic disclosure and enunciation of the Divine purpose. It is not the thought of man, but the word of God. It is therefore something for us to lean on with comfort and hope and the joy of sunlit anticipation—something by which also we are purified in the life we now live, for as John says, "He that hath this hope purifieth himself." It is inevitable. A man with such convictions and such prospects before his mind will naturally conform to the standard of things associated with them. If ever we falter and drift again in the direction of the pollutions of the world, from which the truth has delivered us, it is when the power of conviction grows weak. Full assurance of faith is at the bottom of all effectual enterprise, even in this world's affairs; unbelief at the bottom of all failure. Well-grounded faith and hope will bear a

man up in the darkest and most difficult circumstances. Hence the importance of nourishing faith. Faith will enable us to overcome, as John says, and we know what God says, "He that overcometh shall inherit all things, and I will be his God and he shall be my son" (Rev. xxi. 7). Some ask, What is this overcoming? A moment's thought will show them the answer. Overcoming is getting the upper hand of an opposing force of some kind. The opposing force we have to contend against is the fleshly mind, or mind natural to man, either in ourselves or others. Paul defines it, "The flesh lusteth against the Spirit (that is, against the Spirit of God, as active toward us, through apostles and prophets, in doctrine, precept and command), and the Spirit against the flesh, and these are contrary the one to the other, so that we cannot do the things that we would." Here are two opposing forces in those who have become enlightened in the things of the Spirit. Our problematic relation to them is clearly defined in Rom. viii. 13, "If ye walk after the flesh ye shall die, but if ye through the Spirit do mortify the deeds of the body, ye shall live." Here is the fight; the flesh in a thousand ways says, "Follow me," and the Spirit also, in manifold ways, says, "Follow me." The one goes east, the other goes west. We cannot follow both at the same time. "Ye cannot serve God and mammon." The overcoming lies in making a successful choice and holding to it—casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.

There is every incentive to overcome. "Godliness is profitable for the life that now is as well as that which is to come," for a man who suffers himself to be guided by the precepts of the Spirit of God is happier and nobler and better in every way than the man who obeys the promptings of the lower instincts. Sin will blight and ruin a man even now; righteousness will confer a crown of glory upon a man even now. Righteousness exalteth a nation—let alone a man. "Great peace have they that love thy law; nothing shall them offend." There is more joy in the exercise of the understanding and of the higher faculties than can ever be found in the pursuit of merely secular aims of life. The service of God, the love of God, the

opening out of the mind in the daily contemplation of God in prayer and reading, open out sources of peace and joy unknown to the man who knows not God and obeys not the gospel of our Lord Jesus Christ.

But the chief incentive relates to prospect. What prospect is there in natural life? None. Human life is most truly compared to a flower. There is bloom and fragrance and beauty and promise in the first stage, but it is all short-lived—so short-lived. Everything is on the move, and we hasten on towards decay and death. There is nothing but darkness on the natural horizon. This is not pessimism but truth—from which it is the habit of men to avert their eyes. Avert eyes as they may, the fact waits them there, and every one sooner or later gets bitter wind of it. All this is changed for those who listen to the voice of God appealing to them and pleading with them out of the Scriptures. "Ho every one that thirsteth, come to the waters . . . come to me. I will make an everlasting covenant with you. Hear, and your soul shall live. I will give to him that is athirst of the fountain of the water of life freely." "Come out from among them (the unheeding) and be ye separate, and I will receive you, and ye shall be my sons and daughters." "To you that fear my name the Sun of Righteousness arise with healing in his beams."

With such relations and prospects, there is no darkness on the horizon. There is nothing but brightness and joy ahead. Even the present darkness is illuminated by the glory of joyful hope. Even in distress and infirmities, like Paul, we are enabled in a measure to take pleasure, knowing that they work out for us a state of preparedness for the unspeakable goodness which God has in reserve for those who love him. We are able to think and say with him: "The sufferings of the present time are not worthy to be compared with the glory which shall be revealed in us. . . . Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, 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."—EDITOR.

THERE is almost nothing but what can be accomplished by vigour, perseverance, and skill.

A GREAT talker is rarely a great doer; and great doers are often silent men. Moral: be sparing of your words.

HUMAN strength is like gas in the pipes; every extra light you turn on takes from the brilliancy of those that are burning. Beware of squandering your resources in too many efforts. Concentrate energy on one or two good aims.

PETER'S IGNORANCE OF THE PAPACY—"That which has surprised me most is Peter's ignorance of the Popeship. If the Apostle had been what we proclaim him to be (that is, the Vicar of Jesus Christ on earth), he surely would have known it. If he had known it, how is it that not once did he act as Pope? He might have done it on the day of Pentecost, when he pronounced his first sermon, and he did not do it; at the Council of Jerusalem, and he did not do it; at Antioch, and he did not do it; neither in the two letters directed to the church. Can you imagine such a Pope, my venerable brethren, if St. Peter had been the Pope? Now, if you wish to maintain that he was the Pope, the natural consequence arises that you must maintain that he was ignorant of the fact. Now, I ask whoever has a head to think and a mind to reflect. Are those two suppositions possible?"—*A Roman Catholic Bishop.*

CALLING DARKNESS LIGHT.—In a recent lecture to a fashionable audience, Professor Max Müller truly said that no system of ethics supplied a satisfactory answer to the question why evil and pain existed in the world. He seemed disposed, however, to recommend the solution suggested by Buddhistic darkness. The Vedantist argued that evil was part of the phenomenal world; that there must be a cause to account for the effect. That cause was not caprice, it was the result of acts done in our former lives, assuming, as the Vedantic philosophy throughout assumed, the existence of the soul in a previous state. If, therefore a man suffered evil or pain, he felt consolation in knowing that he was atoning for some of his former sins: that he was paying off his old debts; and he could even take pleasure in the doing of good to stand to the credit of his account in the future. Professor Max Müller pointed out wherein Christian doctrines and those of the Vedantas were (supposed to be) in accord. The Christian was commanded to love his neighbour as himself, but the Vedantic philosopher said: "Love your neighbour, because he is yourself," on the ground of the oneness of the "divine soul," which was the self of all men. The whole Vedantic creed was summed up in the words "Brahmn is true, the world is false, man's soul is Brahmn and nothing else," which Professor Müller said we might express more familiarly by saying, "God is truth, the world is a delusion, man's soul is God and nothing else." (If the world is made up of man's soul, how can the world be a delusion, if man's soul is God and God is truth?—ED.) "Nothing in the world is worth gaining or enjoying, nothing is worth knowing," declares the Vedantist, "except Brahmn alone, for he who knows Brahmn is Brahmn." (How astonishing that such an incoherent rave should find favour while the lucid and sensible teaching of the Bible should be dismissed as mystical.—ED.)

"THE DAY OF HIS COMING."

"**E**" MAKES a good suggestion, which we put into the following shape. If the 1290 period of Dan. xii. 11 is to be reckoned from the time that the Papal Beast was formally invested with its "power and seat and great authority" by the Eastern Dragon enthroned as Constantinople, ought we not to count from the actual date of that investiture? Now Boniface III., who actually received the donation of power from Phocas, the Romano-Constantinopolitan emperor, did not occupy the papal chair after November 10th, A.D. 607. The decree of Phocas was promulgated within the previous three months. Consequently the 1290 years must commence somewhere in the last six months of A.D. 607, and end in 1897. It is a remarkable fact that the occupation of Rome by the French troops on the occasion of the Italian insurrection against the Pope in 1867, and the assumption of the Papal authority by the government of Louis Napoleon, involving the practical extinction of the Papal power, fell within the period in question. It occurred on the 30th of October, 1867, which was exactly 1260 years from the Phocian decree. If the new understanding of Dan. xii. 11 be correct, the 1290 should end about the beginning of November, 1897, with the coming of the Lord. Certainly: "even so: come Lord Jesus." But if the "if" should prove a false quantity in the calculation, there will be no occasion for true discouragement. The Lord will come at the right time, whatever mistakes His eager servants may fall into in their construction of the somewhat dim time indications. Dr. Thomas was asked how it would affect him if 1866-8 passed without witnessing the Lord's coming. His answer was that he should conclude there was some inaccuracy in the historical application of the prophetic period—it would not affect his faith in Christ or the kingdom. "How could it?" will be everyone's rejoinder who realizes the stupendous strength of the foundations on which that faith rests.—ED.

The following interesting newspaper clip has been sent to us:—

"WHAT CHRISTIANS THOUGHT ONE HUNDRED AND EIGHTY YEARS AGO.—The following lines were found written in the

opening blank sheet of an old book by a certain L. Evans, of Jesus College, Cambridge, bearing the date of 1717. We give it just as it is in the old-fashioned English of the seventeenth and eighteenth centuries:—
—'Reading over Chap. XI. verse 2 of the Revelation, a thought came into my mind, that according to y^e Scriptural way of putting a day for a year, if we multiply 42 months by 30, (y^e number of Days contained in a Jewish month) we have y^e time y^e Turk will rule over y^e Jewish Country and y^e city of Jerusalem, viz., 1260, to which, if we add y^e year of our Lord 636 when Jerusalem was taken by y^e Turk, we have y^e year of our Lord 1896; near or about which time, y^e Jews will be reinstated in their own country & city Jerusalem again, which will be at or about 179 years hence. And that y^e Turks are y^e Gentiles mentioned in y^e above-quoted chapter and verse, appears from their having that country and city in possession 1123 years, and will continue to possess it, till y^e Almighty God in His own Time bringeth this Prophecy to its full period.—L. E."

REMARKS:—Interesting "in a certain way," but of no more truthful validity than if the same misinterpretation of the Apocalypse were made in our own day. The lapse of 180 years cannot turn error into truth. "L. E." evidently understood the temple and the holy city of Rev. xi. 1, 2, as meaning the literal Jerusalem. He forgets that the Apocalypse is a vision in which literal things are used symbolically—a fact which is self-evident in this as in many other cases. How otherwise could we understand the giving of "the court which is without the temple" to "the Gentiles" as distinct from the temple, altar and worshippers? This is unintelligible in a literal application. All parts of the Mosaic system have been given over to desolation in the literal sphere. But it is otherwise and reversewise in the symbolic application of things. The "temple and altar" in the spiritual sense—that is, the worshipping community who are the mystical temple in which God dwells, as Paul says—(2 Cor. vi. 16)—have been measured off, or appointed to affliction—*rabdos*—the afflicting rod—and not exempted. The part that is exempted from affliction is the outer court—the mere professing Christian world which

has a name to live but is dead, and which not being loved is not subjected to the chastening rod. There is an outer court to true Christianity, and this is occupied by the entire European family of nations, who are nominally Christian but not really so. This is not measured off for affliction, but left to what prosperity the disobedient populations can create for themselves in the following of the "lust of the flesh, the lust of the eye, and the pride of life." These, though professedly Christian, are only "Gentiles," who tread under foot the true holy city. It was appointed for them to do so in a special way for 1,260 years which have long since expired. It has nothing to do with the Turks. The Turks have a place in the Apocalyptic scheme (Rev. ix. 14-21 : xvi. 12), but it is in another bearing of things. Nevertheless, it is encouraging to see that all classes of interpreters, by whatever method, arrive at the conclusion that the end of the nineteenth century should see the end of that Divine programme of things referred to by the angel whom John heard declare that in the days of the voice of the seventh angel when he shall begin to sound "the mystery of God should be finished, as he hath declared to his servants the prophets" (Rev. x. 5, 7).

"DEAR BROTHER ROBERTS,—You have not yet once to my knowledge appealed to the brethren to express their minds on the prophetic times, yet they have freely done so in harmony with the main conclusion of the articles on "The Day of His Coming," whilst we have also had something of what is known as "hearing the other side." It is with great pleasure I have read those articles, and noted the fact that the evidence is all in harmony with the belief that we are on the very eve of the Lord's return: not that I have aught to complain of more than others so far as temporal matters are concerned, but that there may soon be release from all the ills that all flesh is heir to, and that the true Israel of God "whom the Lord hath formed for Himself to show forth His praise" (Is. xliii. 21) may be gathered into one. In thinking over these things, and the relation of our times to the purpose of God, a number of points have suggested themselves to my mind, many of which have been anticipated by other minds and already

noted down: so much so, in fact, that I am now prepared to admit that the dregs of prophecy and teaching in relation to this matter are and have been well drained. Little, I think, remains to be said before you can give us the promised digest, yet one or two things—for the most part strictly chronological—it might be well to note; and to direct attention to these is the object of this paper.—I am, faithfully your brother, F. E. DUNKLEY. (The paper anon.—Ed.)

THE DAY OF HIS COMING.

Behold! One cometh like a thief upon
The sleeping world; a world in darkness
wrapped
So deep, profound, that while it claims to
know
Him, yet in works it Him denies, and for
His gospel, holds traditions of its own.
So, stealing on a world like this comes One
To take from thence a privileged class, of
whom
The great majority lie sleeping in
The dust of ages; all unconscious of
The lapse of time, like those as yet unborn.
But now the summons sounds, "Come
forth!" and lo!
The earth casts out her dead—a countless
throng
Of men and women who did know God's
word,
And understand His will, and thus arise
To give account to Him of how they lived.
Think you that every earth's inhabitant,
Who e'er had died, comes forth? The
pagans, heathen,
Savages, and thrice-told million babes?
No! no! God saith of such that man who
Understandeth not doth perish like the
beast.
But here we have God's servants great and
small
Of every age and tongue from Adam down,
The faithful Moses, Abraham—"God's
Friend"—
And David—all the prophets, false and
true,
Apostles, martyrs, and disciples, every
One, both good and bad, who knew His
will.
The dead are raised; and now the living
ones,

Of self-same Faith, are called—a scattered
few—
One here, one there—so insignificant
They scarce are missed. Not great ones of
the earth
Are they—not kings or queens or men of
fame,
But common people—meek, obscure, and
poor
In this world's goods; for such hath it
pleased God
To call for His Great Name, that men may
not
Have aught in which to boast.

The message—"Christ
Is here and calleth thee," is fraught with joy
To those who love Him and have waited, oh!
So long for this glad hour. But striketh
Terror to the heart of those to whom this
world
Is dear; and loth are they to leave the scenes
Which have such charm for them. But all
must go—
The good, the bad, the living, and the
Awakened dead, unto the judgment seat of
Christ.

And now they stand before Him. Oh! solemn
Dreadful hour! In which the deeds and
inmost
Thoughts are by the light made manifest.
How paltry now the things which once were
all—
Important! Few the acts of goodness seem.
How small the deeds of love! How puny
seem
Those feeble efforts of self-sacrifice!
How into insignificance sink former
Plans and schemes which then were all-
engrossing!
Some, when called to give account, stand
speechless—
Dumb, with conscience guilty—needing no
Accuser. And some perhaps do boldly boast
Of goodness all unmerited; while others
Still with brief simplicity give true
Account of thoughts and actions, knowing
well
That He to whom all judgments given will
render
Perfect justice impartially to all.
At last the trying ordeal's o'er, and He
To each allots his portion in the coming
Age. The faithless ones, with gnashing teeth
And weeping eyes go forth to see His face

No more. The bitterness of gall is theirs—
The anguish of despair. "Oh, why," cry
they,
"Did we not love our Lord and Master more,
Why served we not our God instead of self;
Why kept we not His Word and studied it
Until our natural heart was changed, and we
Were fashioned like God's glorious Son, our
Pattern?
He sacrificed his *life* for us, yet we
Did count it little worth, and nothing did
For Him. Oh, why let we the world with all
Its snares entangle us, neglecting to
Perform those loving deeds to suffering ones
Which their afflictions called for, knowing
well
That Christ would count such as done to
Him."

Vain, wretched tears! Too late, alas! ye
hopeless
Ones, too late are these regrets; from hence-
forth
Ye shall find no rest, no peace, until
At last ye find relief in merciful
Oblivion—the Second Death.

But hark!
What rapturous sound is this that fills the
air?
A thrilling burst of joy in song of praise—
The Song of Moses and the Lamb. From
out
The throats of thousand thousands and ten
thousand
Times ten thousand comes the chorus
grand
Of sweetest harmony. Now low and soft
As sighing breeze, now swelling loud and
strong
And powerful as sound of mighty waters.
No limit of expression here, no
Imperfection of accord, for *all* have
Tuneful voice to sing the praises of their
God.
Ah! *These* are they who to their trust did
faithful
Prove: who kept their garments undefiled
And in the Narrow Way did walk, no
matter
What the cost, nor what the scorn of friend
Or foe, nor what the tribulation, no
Nor what the sacrifice allegiance brought
To them. The world did hate, but cared not
they:

They fought the fight and overcame, and now
 They sit upon the throne with Him who first
 Did lead the way. Oh glorious time! What words
 Can tell the joys awaiting them: Can finite
 Tongue depict or finite mind conceive
 The glories of the Infinite? Canst thou
Imagine immortality—the change
 From flesh to Spirit? Weakness gone, and in
 Its place the strength of Angels, sin no longer
 In our members dwelling, causing us
 To do the things we would not? Our mental
 Powers increased, our senses quickened—
 The wonders of the universe revealed
 To our enchanted eyes—beholding Nature's
 Marvels—hidden stores of knowledge, men
 Desire but Science seeks in vain? But more
 Than all are the delights of Heavenly love
 And favour. Oh, what honour! yea, what untold
 Wealth of joy to have for friends in close
 Companionship, the saints and angels, Christ
 And God! And *this* throughout Eternity.
 Thus crowned with glory, honour, and immortality,
 This ransomed throng sing praise to God
 And say, "Our sorrows now are fled, all pain
 And sickness, tears all wiped away—O death,
 Where is thy sting? O grave, where is thy victory?"

L. C. M.

United States.

So live as that men, when you die, will feel that you lived for yourself only in so far as your own life was a service to others and a glory to God.

TEARS mostly have their source in self pity. This is why the shedding of them is the measure of the well-doing of the dead.

PUT your foot down when it is a question of right and wrong. There are proposals which can only be fully met by the Lord's words to Peter, "Get thee behind me Satan."

THERE are sweets that turn to bitter: and there are bitters that turn to sweets, and there are some sweets that are sweet first and last. In seeking honey, then, be sure you get the right sort.

TRYING THE SO-CALLED SUCCESSORS TO THE APOSTLES. — An Australian paper has a letter

in which some good things are said about the clergy. The following are extracts: — The Roman Catholics and the Church of England rival each other in their claims to be the true and only successors of the Apostles. To begin, then, who were the Apostles? Nearly 1,900 years ago there appeared upon this earth, in the land of Canaan or Palestine, a wonderful character, one Jesus of Nazareth. On earth He was of lowly birth and parentage. He was so poor that the foxes of the field had holes, and the birds of the air had nests, but He had no where to lay his head. During the last three years of his life, he went about everywhere doing good, curing the sick, healing the lame, cleansing the lepers, raising the dead, feeding the multitudes, and doing many marvellous things. He selected twelve men to succeed or represent him from among his followers. These he called Apostles, or men sent forth to carry on His work after His death. They were all poor, and mostly unlearned. Many of them were only fishermen. A thirteenth was afterwards added, to be the Apostle to the Gentiles—the Great Apostle Paul. After His death began the work of His Apostles, and with many signs and miracles that work was manifested to the world. It is with that work we now have to do. I will challenge Bishop Gibney, and all the Bishops and priests of Australia, and of the world, and the Pope into the bargain, to prove that she now teaches one single doctrine that is now directly opposed to the teaching of Jesus Christ and His Apostles as taught nearly 1900 years ago. The supremacy of the Pope of Rome; his infallibility; his vice-regency or personation of God upon earth, transubstantiation, the celibacy of the priesthood; the teaching that unbaptised children of a span long are in hell, the power to damn men's souls because they are not anointed with holy oil at their death, the exaltation and worship of the wafer called the Host, or God Almighty, in the sacrifice of the mass, auricular confession, the worship of the Virgin Mary, of images, and of pictures, prayers to the saints, the teachings that souls go to a place called Purgatory and that they must be brought out of it with money, or burn to all eternity, penance, the sale of indulgences for sin, and the hundreds of other things are now taught by the Church of Rome, are all new-fangled, and *nowhere to be found in the teaching of Christ and His Apostles.* THEN HOW CAN THEY BE CALLED THEIR SUCCESSORS? And the works of the Apostles, where are they? Jesus said, "The works that I do, shall ye do also, and greater works than these because I go unto the Father." Let the Church of Rome produce these works. And next comes the Church of England. She comes on ritualistic stilts, as high as the steeple of St. Paul's in London, or St. Peter's in Rome. The Church of Rome ignores her, and she ignores all the dissenting denominations. She is trying her best, poor dear old lady, to imitate the footsteps of her sisters of Rome. What are her claims: to the successorship of the Apostles? Jesus, while he was upon earth commanded His apostles, saying, Call no man Lord, for one is your Lord, even Christ, and all ye are brethren. Is she obeying this command? Nay, but she is arrogating to herself the highest titles, both temporal and spiritual. Who would have thought that the lowly Nazarene would ever have had such a brood of followers in his train, and they to be the only true successors to the Apostles."

WHAT BECAME OF THE BODY OF CHRIST ?

A WRONG ANSWER.

IT will be admitted that any doctrine that denies or logically destroys the great Bible truth of the resurrection of Jesus to incorruptibility and eternal life is a deadly and fatal error, even destroying all hope of immortality to Adam's race. That this is done by the chief apostle of "Watch-Towerism" will be manifest to the readers of his *Millennial Dawn* (vol. ii. p. 128-9) to wit.

Many Christians have the idea that our Lord's glorious spiritual body is the very same body that was crucified and laid away in Joseph's tomb; they expect, when they see the Lord in glory, to identify him by the scars he received on Calvary. This is a great mistake which a very little consideration should make manifest. First, it would prove that his resurrection body is not glorious or perfect, but scarred and disfigured. Secondly, it would prove that we do know what a spirit body is, notwithstanding the apostle's statement to the contrary. Thirdly, it would prove that our redemption price was taken back, for Jesus said, "My flesh I will give for the life of the world." It was his flesh, his life as a man, his humanity that was sacrificed for our redemption. And when he was raised to life again by the power of the Father, it was not to human existence, because that was sacrificed as our purchase price. And if that price had been taken back, we would still be under the condemnation of death and without hope.

"We have no more reason to suppose that our Lord's spirit body, since his resurrection, is a human body, than we have for supposing that his spirit body, prior to his incarnation, was human, or that other spirit beings have human bodies, for a spirit hath not flesh and bones; and, says the Apostle Peter, our Lord was 'put to death in the flesh but made alive in the spirit.'

"Our Lord's human body was, however, supernaturally removed from the tomb, because had it remained there it would have been an insurmountable obstacle to the faith of the disciples, who were not yet instructed in spiritual things, 'for the spirit was not yet given.' We know nothing about what became of it, except that it did not decay."

Readers who know the truth, did you ever listen before to reasoning so deadly to the truth? And yet, and yet, it is the deliberate reasoning of a man who is the leader of thousands who have blindly subordinated their minds to his, to his exposition of Bible truth, and the man towards whom some Christadelphians have asked me to be charitable "because of his works." I know the man. I have corresponded with him. I know he is immoveably fixed in his beliefs. I cannot therefore be "charitable" to his work, a work so deadly to the truth. He is the bitter, relentless enemy of the truth, though professing friendship for it. He must be treated as an enemy of the truth, and his teaching must be antagonised with all the power of truth at one's command, regardless of how it may hurt his feelings or wound his vanity, or how it may affect those who, in any way, sympathise with his teachings.

That a Christadelphian should have a sympathetic interest in such a work amazes me. Read carefully the quotation I have given above from his works, pondering well its different points of doctrine, and you will see that it destroys utterly our only hope of a resurrection to immortality. If, as he alleges, the crucified body of Jesus was not raised from the dead to incorruptibility and eternal life, what was it, in relation to Jesus, that was dead and which was raised from the dead to die no more, as the Bible teaches? Can you imagine what it was, or can you find out from the Bible what it was? No; you cannot do so. You are completely lost in your surmisings as to what it was, in relation to Jesus, that died and afterwards rose from the dead to die no more. I say that you are utterly powerless to give a scriptural answer. Any answer you may give is but a cunning hatching out of the fertile sophistries of the flesh. God will give you no answer out of His Word. He has but one answer, even the answer made by the angel at the tomb, and the answer of the Spirit through Peter on the day of Pentecost, and the answer that runs all through the Bible, and constitutes the very foundation of our resurrection to incorruptibility and eternal life.

Listen to the angel: "Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here; behold the place where they laid him." "Fear not ye; for I know that ye seek Jesus, which was crucified. He is not here: he is risen, as he said. Come see the place where the Lord lay" (Mark xvi. 6; Matt. xxviii. 5, 6). What does that language mean? It means clearly and emphatically that the crucified body laid in the sepulchre was raised from the dead to life again. It cannot mean anything else. To say, in the face of such language, that the dead body was clandestinely spirited away and something else, some other imagined thing called the Lord, rose from the dead, is an outrage to common sense, is an insult to the truth, and is equivalent to saying that God deceived those faithful women through His angelic messenger. What a horrible charge that is? And yet there is no escape from it in the face of "Watch-Tower" doctrine.

Again, listen to the Spirit through Peter: "But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God raised from the dead; whereof we are witnesses" (Acts iii. 14, 15). What is the meaning of that language, but that the crucified body (God's Holy One, the Prince of life) was raised to life again? To deny it, is to say that the Spirit, through Peter, lied. And yet Russellism says that some imaginary thing, imaginarily crucified, and imaginarily dead, was raised from the dead, and his crucified body was secretly spirited away.

Listen again to the Spirit, through Peter: "Men and brethren let me freely speak unto you of the patriarch David; that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit" (body of Jesus) "of his loins, according to the flesh, he would raise up Christ" (the crucified body) "to set on his throne; he seeing this before spoke" (in the passage Peter quoted from the Psalms—Acts ii. 25-28; Psa. xvi. 8-11) "of the resurrection of Christ, that his soul" (psuche, nephish—body, or flesh) "was not left in hell" (hades, sheol—grave), "neither his flesh" (dead body) "did see corruption" (by remaining in death, like David, to crumble into dust). "This Jesus" (flesh-fruit of David's loins, crucified body) "hath

God raised up" (from death), "whereof we are witnesses" (Acts ii. 29-32). Now, what is the meaning of such language but that the crucified body, which was the fruit of David's loins through his descendant Mary, was raised up from the dead to sit on David's throne in the fullness of the times afore appointed? As a basis of the argument respecting the meaning of David in Psalms, Peter reminded his hearers that David was himself dead, and buried, and his sepulchre (the body crumbled to dust) was still with them; and hence the Spirit in David, referred to his descendant Jesus who was the fruit of his loins, and which fruit (the crucified body) was to be raised up from the dead, and which, Peter as well as the rest of the apostles, affirmed to be a fact, because they were witnesses of Christ's resurrection, even the resurrection of the crucified body. Yet, Russellism says the Spirit, in David and Peter, has lied; for, according to him, that crucified body, which the Spirit calls the fruit of David's loins, did not rise from the dead, but was secretly spirited away. Should not such a teacher, who so injures the truth, be called to judgment?

Read also what the spirit says through Paul in 1 Cor. xv., and see if you can deny to Paul's argument the resurrection of the crucified body deposited in Joseph's tomb, and not destroy the very foundation of his argument in so doing. And yet "Watch-Towerism," by the teaching of its chief apostle, denies the resurrection of the crucified body so tenderly and lovingly laid in Joseph's tomb. Before such teaching one is fairly paralysed with astonishment, and the heart and mind are made to boil over with resentment against a doctrine so insulting to the truth and to the God of Abraham, whose seed was promised immortality and an eternal inheritance, and the God of David whose son (the fruit of his loins) was promised an everlasting inheritance of his throne, and which son was to be raised from the dead for that purpose (Acts ii. 30).

And you, a brother, a Christadelphian, ask me to be charitable towards such teaching "because of the great work done" by the chief apostle of "Watch-Towerism!" Ah, brother, brother, do you know what you are asking at my hands and at the hands of others who know the length and breadth and depth of "Watch-Towerism?" God forbid

that I or you or others should ever subject His truth to such a kiss of charity.

Roman Catholicism is a great and terrible delusion ; Protestantism is cruelty to the truth ; Mormanism is a moral stench and abomination ; the abortive forms of Second Adventism are a source of sorrow to those who know the truth ; but it is left to " Watch-Towerism " to deny the very foundation of future life and being to us, and to offer a deadly insult to God and His truth. The author of " Watch-Towerism," as he has proven to me, is seemingly beyond the reach of the truth ; but, readers, let not your hearts and minds be a harbour for a doctrine that destroys for us all hope of future life and being, and which offers a gross insult to Abraham's God.

Do you ask why the leader of " Watch-Towerism " denies the resurrection of the crucified body, laid in the tomb with so much care and tender solitude on the part of those who loved Jesus? I will tell you why he does so, why he does it in the very face of Scripture testimony to the contrary. He is forced to do so because of the foundation of his scheme of human redemption. His entire scheme rests upon the principle of a debt owed in Adam and paid in Christ. This is the foundation of his whole super-structure of human redemption. Overthrow it, and his whole structure, representing many years of labour, becomes a complete wreck. The principle is reasoned out thus : " Adam by his transgressions in Eden incurred the debt of eternal death to himself and all in him at the time of incurring the debt, which was his entire race. Eve being one with him in the transgression and in the propagation of the race, God accepted the human nature, the flesh, the body of Jesus, as the payment of this debt. The body of Jesus, or the crucified flesh, is thus held eternally in death, and Adam and his race are liberated from death at an appointed time by a resurrection from the grave, to take a chance for life again under more favourable conditions." Such is the argument, and you see that it was impossible to raise the crucified body on such premises.

But did God make such a bargain or such an arrangement with Jesus and Adam's race as that implied in the above? Every one who argues the substitute doctrine in relation to Christ's sacrifice must stand side by

side with the leader of " Watch-Towerism " or else be illogical in any argument he may offer in support of his belief. Russell chose to be logical on false premises rather than abandon his false foundation for the truth's sake. He is consistent, but you are not if you hold his promise of substitution and argue for the resurrection of the crucified body of Jesus. Which will you do? There is no middle ground. Russell saw that clearly and reasoned accordingly. Will you follow him or will you abandon the false foundation of substitution and reason both logically and according to the Scriptures?

The denial of the resurrection of the body of Christ results from the claim which is put forth that he had a prior existence as a spirit-being, having a spirit body distinct from the Father's. This is Russell's claim, as you will find by consulting *Millennial Dawn*, vol. 1, p. 174. The argument is, in substance, as follows : " Jesus simply suffered himself to be incarnated in a human body to work out a work of righteousness in it, and then to sacrifice that body in an eternal death of it to pay the redemption price of Adam's and his race's resurrection." The only difference between Jesus now and prior to his so-called incarnation, is that his spirit-body is now the same as the Father's whilst prior thereto it was a spirit between the angelic and the Divine (See *Dawn*, as above).

Even with the foregoing strange exposition of the matter, the simple, honest, unsophisticated reader of God's record of Christ's begetting, life, sacrifice, and resurrection, finds himself wondering what it was, in relation to Jesus, that died and was raised to life again to die no more ; and what it was that was to be of the fruit of David's loins and was to sit on his throne and reign over the house of Israel for ever.

How ignorant must that person be of the truth, who cannot see, in the case of, Jesus (as well as to be in the case of his brethren), the raising of the dead body to life again, and the changing, transforming of the natural and mortal and earthly body to a spiritual body, in a moment, in the twinkling of an eye, by the power, energy of spirit entering into it for that purpose. The body, then, which a moment before was natural, is no longer natural but spiritual. In the case of Jesus it was the crucified body, the fruit of David's loins, made alive, and then glorified with

spirit by becoming spirit. The crucified body was not destroyed, nor remained in death, nor was spirited away, but made alive for evermore by being transformed into spirit that passes not away but abides for ever.

In the case of Christ's brethren, who are dead and gone to dust (corruption, like David, for instance), the body must be reformed and made to stand in life again, when by the same spirit energy it will be transformed, in a moment, in the twinkling of an eye, into a glorified body, or into spirit that passes not away but abides for ever. The entire process of begetting and birth of spirit children for the Father, out of a natural or earthly race, is not destruction of the natural, earthly, or mortal body, but making it spirit or divine nature, which is an immortal nature. Blind and ignorant indeed is he in Scripture things, yea, grossly ignorant of the truth is he who cannot see this, both in relation to Jesus and his brethren.

Alas, alas! for self-wise, flesh-wise man, who seeks to instruct his Maker out of that Maker's own Word. The Lord forbid, reader, that you or I or any Christadelphian should be charitable to a work of this kind. The truth never has a kiss of charity for what is contrary to it. Let us be courteous to all, kindly affectioned towards one another, rejoicing in the truth one with another, but let us never, never shame the truth, wound the truth by showing charity for that from which the truth withholds it. The God of Abraham is a jealous God as to the faith and love and service of his children, and the very slightest departure, on their part, from a complete and absolute service of faith and love towards Himself will meet with His rebuke; yet remember that every chastisement from God is love.

Shire Oaks, Pa.

L. B. WELCH.

SELF-REPROACH is the bitterest of all reproaches. Give the gentleman no cause. "Watch; stand fast, quit you like men."

CALAMITY suffered in the way of well-doing is easily borne. Not only so but it actually confers a great opportunity of pleasing God.—(See 1 Pet. ii. 20).

CORNERING A CLERGYMAN.—At a recent lecture against the so-called higher criticism by "Father" Ignatius in Nottingham, the lecturer cornered a clergyman in refreshing style. Ignatius wanted to know why the Church of England was not up and doing in opposition to those clergymen in her pale who were undermining her foundations by teaching the doctrines of "higher criticism." If the higher

critics were right then Jesus Christ was wrong, and if Jesus Christ was wrong there was an end to Christianity. These blaspheming higher critics said that the Bible was a mixture of pagan fables, learned by the Jews in Babylon, and deliberate frauds, forgeries, and dramatisations. If that was so, the sooner they put the book on the fire the better. (Cheers). If Jesus Christ was wrong and the higher critics were right, then the higher critics ought not to receive money for teaching a religion founded on lies. (Cheers). If the higher critics were right the Bible Society was a monstrous fraud. (Cheers).—A "Rev." R. G. PLUMTREE, private chaplain to the Bishop of Southwell, while regretting the agitation caused by higher criticism, defended his bishop, who had been attacked for appointing Canon Driver, a higher critic, as his examining chaplain.—**FATHER IGNATIUS**: May I ask you, dear brother, if you will sign the petition for turning out Canon Driver? (Cheers.) The two can't exist in the same Church any longer.—The Rev. R. G. PLUMTREE: I think the meeting will see that whatever my private views may be I can't as chaplain to the bishop commit myself to what would so far as I can see be an act of disloyalty in theory, if not in fact, to the bishop whose chaplain I am. ("Oh!")—**FATHER IGNATIUS**: But Jesus Christ is greater than the Bishop. (Applause). It is disloyalty to Jesus Christ.—The Rev. R. G. PLUMTREE: Father Ignatius and this meeting—When I was ordained myself, it was as a minister of Jesus Christ, and being His Minister a solemn oath which I was bound by was to be loyal to the Bishop.—**FATHER IGNATIUS**: The whole thing is in a nutshell. We are to be loyal to the Bishop for Jesus Christ's sake; but if the Bishop is not loyal to Jesus Christ, and we have got to choose between Jesus Christ and the Bishop, what then?—Rev. R. S. PLUMTREE: What the Bishops own belief might be, is a matter for his conscience—not ours.—**FATHER IGNATIUS**: Just imagine! We are to let an infidel Bishop believe what he likes because it is no business of ours. I have nothing whatever to do with the Bishop's conscience. I have to do with the honour of Jesus Christ. Are we to be loyal to the Bishop and Canon Driver or loyal to Jesus Christ?—The Rev. R. G. PLUMTREE said that the views expressed in Driver's book were not by any means peculiar to Canon Driver. They had been expressed in many books before.—**FATHER IGNATIUS**: More shame. Because our house has been broken into by one thief, is it reason why we should allow another in? (Applause).—The Rev. R. G. PLUMTREE: As I took my oath of ordination to the Bishop, until the last day of my life, I will maintain this, that I am most faithful to Christ in being most faithful to the Bishop. (Hear, hear, and hissing.)—The gentleman then left the platform.—**FATHER IGNATIUS** rose excitedly and said: Now you have had a proof of what I have been saying. Every word I have said is confirmed. There is testimony that the clergyman must stick to the Bishops no matter what the Bishops say or do. If it ever comes to be that loyalty to Jesus Christ is to be surrendered for loyalty to the Bishops, then I say—I say—I say let the Bishops go to the devil!—Father Ignatius's closing words produced a deep impression, and were followed by a good deal of cheering."

A NEWSPAPER SKIRMISH ON IMMORTALITY.

THE (London) *Daily Chronicle* opens its columns to all kinds of discussions. Recently there was a brush on a very unusual subject of newspaper treatment. Mr. White had said in some kind of communication—letter or reported platform utterance—that the Bible discredited the idea of natural immortality by treating the wicked with death. On this, the following passage of arms ensued:—

To the Editor of *The Daily Chronicle*.

SIR,—Your correspondent, E. White, has surely missed the meaning of Holy Writ with regard to this point. It is true that the bodies and souls of the wicked are threatened with "second death." But how about the Spirit? The soul, as Dr. Farrar puts it, means intellect, temper, affections, understanding. But man's spirit is the "one divine, eternal, incorruptible element of man's being." God cannot destroy a spirit. That must, by God's own law, live for ever.

E. DRUMMOND HUTTON, D.D., Oxon.

SIR,—Has not the D.D. Oxon. got in a bog? He says, quoting Dr. Farrar, "The soul means intellect, temper, affections, understanding." Is the Spirit devoid of these? Again, he says, "God cannot destroy a spirit." Then where is His Omnipotence?—I am, sir, yours obediently,

JOHN J. OXER.

SIR,—Let your readers judge which of us has got into a bog. I venture to affirm that the spirit of man is entirely distinct from the soul of man, whereas Mr. Oxer can see no difference, and confuses the two together. Secondly, Why cannot God destroy a spirit? Answer: "Because that spirit emanated from, and is a direct effluence from Himself, in other words, a divine afflatus. Thirdly, omnipotence cannot stultify itself. God cannot over-ride His own laws.—Your obedient servant,

E. DRUMMOND HUTTON, D.D., Oxon.

SIR,—Dr. Hutton thinks that Mr. White has "missed the meaning of Holy Writ." But can Dr. Hutton show us that his assertion, "God cannot destroy a spirit," can be proved or substantiated by Holy Writ? If a human

chemist can burn out the natural pneuma from a glass hermetically sealed, cannot the Divine Chemist burn out the spiritual pneuma from any kind of body in which it may be enclosed.—I am, sir, yours, &c.,

A MINISTER.

SIR,—With reference to the letters of "D.D.," Oxon, and J. J. Oxer, quotations are given as though they were authoritative. I venture to ask, What is their authority? We have no knowledge of the soul or the questions relating to it, except such as comes from the Bible, and no discussion can have any value unless founded upon direct Scriptural testimony. The question is not, "What do A.B.C. or X. say?" But "what saith the Bible?" When that is made clear, and then alone, the matter can be discussed upon its proper

FOUNDATION.

SIR,—I have just been reading the letter in to-day's issue signed "Foundation." His position is a sound one. "What does the Bible say on the subject of immortality?" Here is what it says:—"The King Eternal, Immortal, and Invisible" (1 Timothy vi. 16), "Who only hath Immortality" (2 Timothy i. 10), "Hath brought Life and Immortality to light through the Gospel" (Romans ii. 7), "Seek for glory and honour and immortality, eternal life." Is the doctrine of Natural Immortality consistent with any of these?—Yours truly,

LEARNER.

The following was sent by brother Saunders, London, but did not appear:—

SIR,—Your correspondent, E. Drummond Hutton, D.D., Oxon, says that "Man's Spirit is the one divine, eternal, incorruptible element of man's being." How does he reconcile that with his quotation from Dr. Farrar that the "soul means intellect, temper, affections, and understanding"? Does Dr. Hutton imply that the Spirit lacks intellect or understanding? And when he says the Spirit is the incorruptible element of man's being, does he mean it is free from the taint of sin? What, then, does he understand by James's words, "The spirit that dwelleth in us lusteth to envy?" There are

vile men ; is the spirit in them incorruptible ? Was the Spirit of Judas divine ? or Nero, or that latest novelty, Deeming ? Does Dr. Hutton found his theory on Plato or Paul and Holy Writ ? Again, there is a spirit in the beast, as Solomon, in Ecclesiastes, testifies. Will the Doctor say that the spirit of a rat or of a pig is divine, and that God cannot destroy it ? Solomon asserts that both man and beast have a spirit, and that they all have one breath, or spirit, which, according to Dr. Hutton, is indestructible, or immortal. How does Dr. Hutton reconcile his idea with Paul to Timothy (1 Tim. vi. 15-16), "The King of Kings and Lord of Lords—*who only hath immortality*, dwelling in the light which no man can approach unto." If the Deity alone hath immortality as an inherent principle, then the spirit of man is not immortal by any inherent quality, and consequently can only attain to it conditionally.

SIMPLE SEEKER AFTER TRUTH.

(Whereupon set in the din of the General Election, which extinguished all smaller voices in the storm).

A MERCIFUL man doeth good to his own soul.

BOTTLE up your wrath. It is like steam—useful to work the engine, but destructive if it escape in scalding jets at the joints.

NO POPE FOR CENTURIES AFTER CHRIST.—"Finding no trace of the *Papacy* in the days of the Apostles, I said to myself, I shall find what I am in search of in the annals of the church. Well—I say it frankly—I have sought for a Pope in the first four centuries and I have not found him. The authorities I have consulted prove, with a clearness equal to the splendour of the sun at mid-day, that the first Bishops of Rome were not till much later recognized as universal Bishops and heads of the church. And, on the other hand, who does not know that from the year 325, in which the first Council of Nice was held, down to 580, the year of the second Ecumenical Council of Constantinople, among more than 1,109 bishops who assisted at the six first general Councils, there were not more than nineteen *Western Bishops* ? Who does not know that the Councils were convoked by the emperors without informing, and sometimes against the wish of, the Bishop of Rome ? That Hosius, Bishop of Cordoor, presided at the first Council of Nice, and Edited the canons of it ? The same Hosius presided afterward at the Council of Sardica excluding the legate of Julius, Bishop of Rome."—*At the Vatican Council, 1870.*

IS THE POPE THE SUCCESSOR OF PETER ?—Strossmayer, a Roman Catholic bishop, answered the question thus in the Ecumenical Council of 1870 :—"I have set myself to study with the most serious attention the writings of the Old and New Testaments, and I have asked these venerable monuments of truth

to make me know if the Holy Pontiff, who presides here, is truly the successor of St. Peter, Vicar of Jesus Christ, and infallible doctor of the church. To my very great surprise, I find no question in the Apostolic day of a Pope successor of St. Peter and Vicar of Jesus Christ, I do not find one single chapter or one little verse in which Jesus Christ gives to St. Peter the mastery over the Apostles, his fellow workers. If Simon, son of Jonah, had been what we believe his Holiness Pius IX. to be to-day, it is wonderful that he had not said to his disciples, 'When I shall have ascended to my Father, you shall all obey Simon Peter as you obey me, I establish him my vicar upon earth.' Not only is Christ silent on this point, but so little does he think of giving a head to the church that when he promises thrones to his Apostles, to judge the twelve tribes of Israel (Matthew xix. 21), he promises them twelve, one for each, without saying that among these thrones one shall be higher than the others—which shall belong to Peter. Certainly if he had wished that it should be so, he would have said so. What do we conclude from his silence ? Logic tells us that Christ did not wish to make St. Peter the head of the Apostolic company."

"AS OTHERS SEE US"—NOT ALWAYS TRULY.—In a *Dictionary of Religion*, recently published by Cassell and Co., appears the following paragraph under the letter "C."—CHRISTADELPHIANS.—"An obscure sect founded by one Richard Watts, a Baptist preacher. They declare that Christians everywhere have apostasied from the truth. And that they themselves represent the original faith ; that they are, in fact, the sect everywhere spoken against. Their name ('Christ's brethren') is intended to distinguish them from Christians, and with the same views they call their places of worship, not 'churches' but 'ecclesias.' They style the Church of England, and Protestant dissenters as well, 'harlot daughters of Rome.' Their tenets with respect to the Godhead are Arian ; and they hold that men are not created immortal, but become so by spiritual regeneration. Mr. Blunt says, 'it is believed that the Christadelphians are an increasing sect,' and gives London as one of the few places where they have a meeting house, but there is no mention of it in the London directory among places of worship." (The compiler of the foregoing paragraph has given a rough illustration of the proverbial unreliability of "what you see in print." It is difficult to imagine where he can have got his information from. The "man in the street" could have told him better. The Christadelphians know nothing of a Mr. Richard Watts. Dr. Thomas was the instrument of their modern revival. They are not Arian, but Mosaic in their ideas of God, as Jesus also was. They truly deny that men are born immortal : but they do not believe they become immortal in any way till Christ the Immortalizer re-appears upon the earth to "quicken whom he wills." They do not call their places of worship "ecclesias" : this is the name they apply to their local communal organizations. They have no names for their places of worship beyond what the owners of the respective buildings in which they assemble may give them : hall, club-room, and what-not—synagogue sometimes, if they happen to have a building of their own. In London, they have several meeting places, but it is true these do not appear in the local directories. What matters it all ? There will be a great change soon.—EDITOR.)

The Christadelphian.

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

NOVEMBER, 1894.

Thanks are due to those who have responded to the call for renewal of subscription to the *Christadelphian*, and especially to those who have subscribed (through the Hage list) for those who are unable to do so for themselves. This is a ready form of service for those who may lack opportunities in their own immediate circle. "Steadfast and immovable, always abounding in the work of the Lord," is the apostolic motto to strive to realise.

"NOT IN A CORNER."

"Not in a corner": this is the true description of Christ in relation to the world. He is before the public eye in the shape of things constituting Christendom. He challenges attention in the book which is THE BOOK among all books in all countries, whether quality or quantity is considered. He is visible in the history of the thousand years behind us, for that history has been an ecclesiastical history, and there could have been no ecclesiastical history without Christ to start it.

Besides his conspicuousness, his claims outbear everything else among men. Human interests of every kind centre in him as they do in no one else. He offers himself as the solution of every problem the fulfilment of every desire: the saviour of men as persons—from sin committed (as in forgiveness), and from sin that might reign to their destruction (as in reformation) and from all personal infirmity and deformity, as in the promised physical renovation at the resurrection. He also presents himself as the regenerator of society in having a mission from God to end the present human order of self-government which is necessarily mis-government, and to substitute a new system in which mankind will be one community, under the direct and visible government of God through him, realising the blessedness of well-being in a divinely-conducted mode of life in which the political and social evils now prevalent will disappear under the firm hand of divine repression.

The wonder is that so great a matter in such a posture can be neglected by any man of common intelligence. That he should say, "I have examined it and find it all an imposture" would be intelligible: but that he should say "I do not know: I have never given it any particular study: I take no interest in it," is unintelligible, except on the hypothesis that a man's intellectual range of view is hopelessly shut in by the proximate objects of the passing hour. A very small garden bush up against the window is enough to hide scenery of Alpine magnitude. Half

an ounce of whitewash on the window will obscure the finest glass and make the finest view invisible. Men may reconcile themselves to an obstructed view if their business is all indoors: but how can they reconcile themselves to ignorance or uncertainty with regard to the one imperative interest of all life—past, present, or to come?

THE FERMENTATIONS OF ERROR.

The history of the three or four centuries that succeeded the apostolic age is dreary reading. All kinds of metaphysical hair-splitters appeared on the scene with barren disputations about abstractions affecting Christ and Adam, sin and similar topics. The effect was not only to mar the symmetry of the truth by their conclusions, but to distress, to blight and destroy where the apostles had refreshed and fertilised and built in "love, joy, and peace," with the palpable and joyous verities of gospel truth. The cause lay in their inability to grasp the system of divine truth in its divine amplitude as involving divine aims: and the consequent tendency of cleverness acting on the human plane to discuss the propositions of divine truth as if they were propositions in chemistry or mathematics. It is a current saying that history repeats itself. There is some truth in it. The beautiful joyous truth of the gospel has been exhibited anew in our age, declaring the love of God and the forgiveness of sin and the hope of "joy unspeakable and full of glory." For over forty years has this work been done, and many have been "purified and made white and tried." But the work has been marred, as in the apostolic age (how could it hope to escape where the apostolic work itself suffered?) by the pugnacious pertinacity of restless minds, smart enough to start difficulties but not smart enough to see through them; clear enough to be sensible of a degree of symmetry in things, but not penetrating enough to recognise harmony where there was apparent discord. Given, a combination of large self-esteem with mediocre intellect, and a preponderance of the basilar brain over the coronal sublimities, and there is bound to be what there has been for centuries and ever will be till the arm of irresistible authority intervene: disputatious loquacity in the maintenance of all sorts of ingenious quirks and quiddities, that fill the air with dust, distressing the hearts of the wise and subverting the perceptions of the simple with barren controversies that belittle the greatnesses of divine wisdom. The workers of this mischief are doubtless objects of pity. They cannot much help the mental combinations that lead them to be what they are. Nevertheless it is a combination to be noted as explaining otherwise inexplicable phenomena (speaking now generally and not with reference to individual cases).

There are no extremes to which this type of mind will not lead them. There has been every variety of extreme during the short history of the truth in modern times. Going back as far as memory takes us, and as nearly as possible in the order of their occurrence, we have had—

1. Men who held that the British are natural Israel in blessedness, and men that denied that there was any blessing for natural Israel at all.

2. Men who taught the Apocalypse was all future, and men who held it was all past.

3. Men who held that Jesus was the son of Joseph and a mere man, and men who have maintained that he was the very Father and no man at all, after the manner of the Swedenborgians.

4. Men who have taught that Christ had no will of his own, but was a mere automaton in the hands of divine power, and men who have denied that the Father helped him at all, asserting that his moral victory was due to "sheer determination."

5. Men who have taught that Christ had a "free" life and a nature uncontaminated by the curse of Eden, asserting that his nature was clean, holy, and immaculate, and men who have gone to the other extreme, and contended that he was a "sinner in Adam."

6. Men who have contended there was no judgment for the saints, because they rise immortal (as they believe), and men who have said there was no judgment for sinners, because they do not rise at all.

7. Men who contended there was no salvation under the law of Moses, and now men who are teaching that the law had power to remove the Adamic barrier to resurrection for men who had no faith in Christ.

8. Men who have contended that the Kingdom of God exists now, and men who have contended, on the contrary, that the kingdom will not exist at all in the thousand years in the sense of a visible government of Christ, but that there will merely be a restored mortal Jewish theocracy.

9. Men who have taught that the Prince of the millennial order of things is to be a mortal descendant of David, and the priests of the future age mere mortals of Levitical extraction; and men who have doubted whether there will be anything visibly divine in the developments of the future at all, thinking that the government of Christ and his brethren will bear the same relation to the world to come that the government of the angels now bears to the present evil world.

10. Men who have denied that Christ at the present officiates as "a high priest after the order of Melchizedek," and men who teach that his priesthood is all now, and that he will not be priest in the age to come.

11. Men who have denied there is a personal

God at all, asserting there is only a universal unconscious spirit; and men who have held that God is only a person as man is a person, confined to celestial glory and having no extension with his Spirit at all, and therefore not manifest in Christ.

12. Men who have taught that Jesus took his own literal blood to heaven, and men who are teaching that his body, after resurrection, was dissipated in space, and that he is now "a spirit."

13. Men who have maintained that the devil is a personal being in heaven, antagonising the priestly function of Christ, and men who assert there is no devil but sin.

14. Men who see nothing but defilement in Christ as a man, and divine displeasure towards him; and men who deny he had any connection with sin and uncleanness at all.

15. Men who have held that every evil man will be raised to punishment at the coming of Christ, whether he know anything of Christ or not, and now that no wicked man will be raised to punishment, however enlightened, unless he first have made some effort to conform to the law of God.

16. Men who deny there is any answer to prayer or guidance of divine Providence at all, and men who undiscerningly attribute every act, motion, and occurrence to divine volition.

The jargonings attendant upon the development of these and other extravagances have been enough to turn weak heads, and have turned many weak feet out of the way. It must needs be that these stumbling blocks arise. They have a mission in the divine economy of things, doubtless—shaping, sharpening, and putting to the proof: but there is danger, against which we are warned. Paul enjoined Timothy to "charge them before the Lord, and strive not about words that were to no profit, but rather to the subversion of the hearers." The reason of this "charge" is that though there is danger, there is also escapement and safety where the tactics of discretion are observed. There is strong need for Gordon's motto: "Keep the balance level." It is liable to dip this side or that. The levelling feat may be difficult, but it is possible. It requires chiefly the docile desire for truth for its own sake, in combination with the humble love of God and man, and the degree of discernment that will come with that "exercise of the senses by reason of use" of which Paul speaks. It also requires the true and fervent prayer of righteousness: "Deliver us from evil." There is no evil greater than the windy tempest of Babylonish tongues.

TAKE your stand by rectitude with the inflexibility of an iron bar. Winking at wrong for the sake of advantage will recoil on you with a curse.

THE JEWS AND THE HOLY LAND.

We have several further interesting communications from Jerusalem (from Mrs. Davies), from which we may hope to give some extracts next month.

THE SIGNS OF THE TIMES.

JAPANESE VICTORIES—EUROPEAN DANGERS—
THE HEALTH OF THE CZAR AND THE APPRE-
HENSION OF WAR.

The war between China and Japan has been marked by several astounding victories for the Japanese arms over the hoary and unwieldy empire of the Chinese. The war is becoming serious in its European bearings. An uneasy feeling is abroad as to what the result may be. The feeling is expressed by the editor of the *Review of Reviews*, when he says:—"It is impossible not to feel an horrible foreboding that the war which is raging between China and Japan may mark the beginning of the long-dreaded war which has been staved off for more than 20 years . . . Commerce has linked nation with nation so closely that every move in the Orient re-acts upon the Stock Exchange of London and the markets of America; and no one can say how soon the conflagration in the farthest East may fire the powder magazines of the West. England, Russia, France, and the United States are all deeply interested in the issue of the contest. . . . The peril which threatens the world is not due so much to the risk of local complications and diplomatic interventions as to the contagious influence of war. Ridicule it as we please, the war fever is latent in the blood of nations. The lust for slaying, like the passion for gaming, is one of the most deeply rooted of all our ancestral vices. A brilliantly successful campaign on land or sea has a subtle intoxication for nations. . . . The sensational victories achieved by the Japanese by land and sea, the spectacle which they afford the world of the immense results that can be achieved, as it were, by a single throw of the dice upon the gaming-table of Mars, have enormously increased the explosiveness of the political atmosphere. The military class everywhere feels elated, the air is full of talk of belligerent 'shop,' the public mind is fascinated by the spectacle of the sudden decisiveness of the Japanese victories. There is probably not an officer in the armies and navies of Europe who does not feel his fingers itch to take a share in the great game of war and there must be schemers and adventurers not a few who feel their pulse beat quick at the object-lesson which the war affords of the splendid stakes that can be won at a stroke by an appeal to the sword. Since the German victories of 1870 there has been nothing quite so dramatic as the

Japanese victories by land and sea. The human tiger has tasted blood once more, and the appetite grows with eating."

The war cannot fail to be productive of great changes. It may be that the sealed-up and petrified Empire of China, with its population amounting to a fourth part of the human race, will by this means be broken open to the civilising influences that are everywhere else in activity, and made permeable to the operations that will shortly be directed against the whole earth to bring it into subjection to the new law that will go forth from Zion. We have the satisfaction of knowing that the purpose of God cannot fail; but it is always satisfactory to be able, however dimly, to trace the divine hand, which is often veiled in the work.

The state of the Czar's health, which the latest reports represent as alarming, is another perturbing influence. He acquired such a horror of war during the campaign in the Balkan Peninsula in 1877-8, when as the Crown Prince he attended his father, that he has ever since been reputed the Peace Keeper of Europe by threatening the enmity of Russia to any Power that should go to war. Consequently, the prospect of his removal is regarded with apprehension as the removal of the chief guarantee of European Peace. There is anxiety and unrest everywhere. Only one class can survey the scene with perfect composure, and that is, those who place faith in the writings of Moses and the prophets in the midst of the general unbelief, and who believe in the apostolic assurance that the absent Christ (to whom God has given all power) will only be absent "till the times . . . spoken of by all the prophets since the world began." At all times, this class can join with John's prayer, "Come, Lord Jesus, come quickly;" but especially when the sky is charged with threatening clouds and the hearts of men disturbed with fear.

A HARD-WORKING CLOCK.—The great clock of Rouen, France, has been grinding out time and striking the hours and quarters for over 500 years, running all this time without interruption.

WAS PETER AT ROME?—"I hear it said on all sides—Was not St. Peter at Rome? Was he not crucified with his head down? Are the seats on which he taught and the altars at which he said the mass not in this eternal city? St. Peter having been at Rome, my venerable brethren, rests only on tradition; but if he had been Bishop of Rome, how can you from that episcopate prove his supremacy? Scaligero, one of the most learned of men, has not hesitated to say that St. Peter's episcopate and residence at Rome ought to be classed with ridiculous legend. Cries: 'Shut his mouth;' 'Shut his mouth;' 'Make him come down from the pulpit.'" —*Bishop Strossmayer at the Ecumenical Council in 1870.*

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, November 18th (brethren and sisters only). Tea at 5.30; Meeting at 6.30; to close soon after 9 o'clock. *Suggested Subject:* "To what extent ought our lives to be affected by the truth in view of Rom. vi. 11-13; xii. 1-2; and 2 Cor. v. 16; and how is earnest dedication to be prevented from degenerating to fanaticism?"

LECTURING APPOINTMENTS FOR NOVEMBER. — 4th, Birmingham; 11th, Nottingham; 18th, Birmingham; 25th, Huddersfield.

SUNDAY SCHOOL.

November 4th, 2 Sam. xv.; *Subject for Proof:* "That the kingdom of God will be in the future." *Hymns*, pp. 7, 105. — 11th, 2 Sam. xvi.; *Subject for Proof:* "That the kingdom of God will be established on the earth." *Hymns*, pp. 62, 203. — 18th, 2 Sam. xvii.; *Subject for Proof:* "That Christ is the future king of the world." *Hymns*, pp. 26, 166. — 25th, 2 Sam. xviii. *Subject for Proof:* "That the friends of Christ will reign with him in the kingdom." *Hymns*, pp. 73, 101.

NOTES ON LESSONS FOR NOVEMBER.

November 4th. THE CONSPIRACY OF ABSALOM (2 Samuel xv.).—Verse 7.—"Forty" is self-evidently a mistranslation. The Vulgate and other versions read "four," and many manuscripts and translators (Josephus included) support this. Verse 18: "Cherethites and Pelethites." The name by which the king's body-guard was known, and signifying either "Cretans and Philistines" (1 Samuel xxx. 14 and 16; Ezek. xxv. 16; Zeph. ii. v.), or "executioners and couriers." Various critical authorities testify this. Verse 23.—Note the parallel between David and Christ. Both were in the direst trouble when passing over the brook Kidron.

Absalom ill requited the forbearance extended to him by David. He appears to have presumed on the kindness and mercy of David, instead of being humble and grateful.

Ambition and haughtiness are terrible blots in character. They tend to vices, obliterate all excellence, and to produce cruelty, deceit, and all evil; even to the total disregard of filial respect and consideration. David treated Absalom with all tenderness, but Absalom turns as a viper and tries to destroy David. How keenly David must have felt his punishment as decreed in 2 Samuel xii. 11. The depth of his feelings is shown in verse 30. Covering the head and uncovering the feet was then an indication of the greatest abnegation and distress. David's sin was ever before him (Psalms li. 3), but never more vividly than at this juncture. A wounded conscience is bitter company (Psalms xxxviii. 4).

November 11th. DAVID'S EXILE (2 Samuel xvi.).—Patience in suffering is an apostolic injunction. Note how patiently and resignedly David bears the punishment he was subjected to; not even Shimei's cursing could move him to retaliation nor consent to others taking revenge. We are not permitted to avenge ourselves. One of the secrets of David's patience was that he recognised the hand of God in the matter, verse 11. "Shall we receive good at the hands of the Lord and not evil?"

God was undoubtedly controlling every incident in the whole matter. Note how literally 2 Samuel xii. 11 was fulfilled in verse 22, and how the evil counsel of wicked men produced a fulfilment of God's decree. Truly "He maketh the wrath of man to praise Him."

November 18th. ABSALOM'S CONSPIRACY DEFEATED (2 Samuel xvii.).—The counsel of the wicked cannot prevail against God's friends, except in so far as He allows it for His own wise purposes. "The purpose of the Lord, that shall stand." God permitted the temporary triumph of Absalom and his friends for the chastisement of David; but He would not allow David to be tried and buffeted beyond a certain point. "Thus far shalt thou go and no further" is true of the plans and work of the wicked as affecting God's friends. God works now on the same plan with those He loves.

It looks like foolish infatuation on the part of Absalom to trust his plans and ideas with Hushai (his father's friend and counsellor), but Absalom, who had by "good words and fair speeches" deceived the hearts of the simple, was caught in his own trap and overthrown by the weapons which he himself was skilful in using. The explanation is found in verse 14—the whole thing was being manipulated by God, though some of those most concerned knew it not.

Note God's care for David in necessary things—food, etc., provided even in the wilderness (verses 27—29).

November 25th. THE DEATH OF ABSALOM (2 Sam. xviii.).—None had greater confidence in God than David, yet notice how careful he is in taking all the precautions of prudence (verse 2). Note the touching incident of the people's care for David (verse 3). This is right and godly: we are commanded to esteem others highly for their works sake—not to cavil about their shortcomings and magnify their offences (real or imagined), but leave these in silence—to be dealt with by God, and know them for

whatever virtue or good they manifest. This is well pleasing to Deity; the reverse is abhorrent to Him. Note also David's appreciation of their thoughtfulness. He who would rule others must be kind and considerate of them so far as is consistent with Divine principles and duty.

Yet in spite of all David's effort to protect him, Absalom is slain, and meets a well-merited fate. It is a fearful sin to rebel against parents, and the doom which overtakes the rebel is a most ignominious and accursed one.

SECRETARY.

BIRMINGHAM MISCELLANIES.

Brother Lewis and sister Grubb have been united in marriage.

Sister Balham has removed from Abergavenny to Birmingham.

Brother and sister Atkinson have come to settle in Birmingham from Liverpool.

Sister Hefford has come to Birmingham from Hednesford; and brother Bancott from Spalding.

Brother and sister J. Watkins have removed to West Bromwich, and brother and sister Allsop to Acock's Green.

The annual business meeting of the ecclesia was held on Thursday, October 4th. The proceedings were brief, formal, and satisfactory, and the time left over was devoted to spiritual contemplation.

District meeting No. 2 (at brother Higgins's, 35, Ladywood Road), has been resumed; and district meeting No. 6, hitherto held at 202, Stratford Road, has removed to brother Walton's, 21, Kyotts Road, Sparkbrook.

There have been special lectures in Handsworth Public Buildings, Mary Street Board School, and Cromwell Street Board School. Lecturers—brother Shuttleworth, brother Allcott, brother Challinor, brother Taylor, and brother Roberts.

Brother Bower writes that the Coventry effort (six Sunday evening lectures in the Co-operative Hall, West Orchard Street, Coventry) will commence on Sunday, November 4th, 6 p.m., to be followed by further lectures should the means be forthcoming. Communications to C. A. Bower, 10, Brookfield Road, Birmingham.

The annual meeting of the Mutual Improvement Society was held in the Temperance Hall on Monday, October 8th, brother Roberts presiding. The following programme of speaking was observed:—The Chairman: "Human life: what, how, and whither: its seed time, flowering, fruit and harvest." Brother Challinor: "What natural birth introduced us to." Brother F. Davies: "What birth of water introduces us to." Brother Cookson: "What birth of Spirit will introduce us to." Brethren Wiggett, Pollard and Golder, on "Jesus Christ as 1, prophet; 2, priest; and 3, King."

Brother P. A. Coleman reports the holding of another tea meeting of the Young Men's Bible Class in October; present 49, including several sisters. The meeting was the largest and most successful yet held. The speaking was above the average, and everyone was delighted. The speakers were the President (brother Hall), brother Palmer, brother

Lawton, brother H. Thompson, brother E. Pearce, brother A. Hill, brother H. Hallam, brother P. A. Coleman, brother Rider, and brother J. Hill.

Circumstances have led to the removal of brother Sturgess, our recording brother, from Birmingham to Derby, where he joins sister Sturgess, who had preceded him. His removal is a great loss to the Birmingham ecclesia. We shall have a difficulty in supplying the gap which it creates. The Lord who will judge every man truly in the day of account will necessarily testify that for many years, with much patience and kindness and modesty, yet with needful firmness, he discharged the onerous duties of recording brother in a large body of brethren and sisters who regret his departure more than words can say.

Our visitors for the past two months have comprised the following:—Brother and sister Bellamy, of Stockport; brother Garside, of Ormskirk (who lectured acceptably on Sunday, September 23rd); brother and sister Rolston, of Worcester, Mass., U.S.A.; brother Thomas, of Bath; brother and sister Rollason and sisters Hands, Thomas, and Beihnay, of Nuneaton; brother Collyer, jun., of Leicester; sisters Mills, of Clevedon; sister Kirk, of Nottingham; sister Pickells, of Bristol; brother Watkins, of Spalding; brother Jackets and sister Randles, of Swansea; sister Fawcett, of Guernsey; brother Wood, of Leamington; brother J. Shuttleworth, of Lincoln.

BROTHER ANDREW'S "RETROSPECT."

Brother Andrew has seen fit to write a seven-page tract, which is nominally a review of the various controversies in which he has taken part on the sacrifice of Christ, but really an endeavour to prove that I have changed my mind, and that a "serious condition of things has arisen for the truth" in consequence.

Let to myself I should refrain from answering such a false and foolish imputation, but others more immediately affected by the turmoil brother Andrew has caused in London think it well I should reply. It needs no lengthy remarks from me to do so effectually, always premising that I have no desire to inflict pain on brother Andrew, and that he could not possibly impose a more disagreeable task on me than to antagonise him. He has been the aggressor from the beginning, and has left me no alternative.

If the writers of the Scriptures were in the land of the living to be appealed to as to the true meaning of Scripture statements apparently in conflict, controversy would speedily cease so far as the Scriptures are concerned. We are not in this position with regard to the Scriptures; but we are in this position with regard to the matters debated in this tract. What I have written is brought into question. Brother Andrew tries to convict me of change by quoting me against myself. But I know I have not changed, and I am here to explain what may seem contradictory when presented in an artificial juxtaposition. I know my state of mind. I know the meaning of my utterances, and I deny the meanings attributed to me. I repudiate the periphrastic manipulation of my words and sentences. I reject brother Andrew's interpretation of my case as a serious misinterpretation. He says I have changed my position "in order to justify" my belief in the resurrection of rejectors, and in order

"to enable me to present a plausible case in support" of it. If I had not been accustomed to slanderous misrepresentation for years, and if I did not habitually endeavour to conform to Peter's injunction to "take it patiently" when we do well and suffer for it, I should feel such words to go very deep and to stir powerful resentments. They are absolutely untrue. I have believed in the resurrection of rejectors from the beginning of my knowledge of the truth, because Christ explicitly affirms it in words that cannot be put aside by any amount of far-fetched inference-drawing. The evidence that I have done so, if evidence beyond my own assertion be necessary, is in the hands of possessors of the thirty back volumes of the *Ambassador* and *Christadelphian*. The fact that I have done so is proof that there has been no need to change in any other direction. As a matter of fact I have made no change in any direction. It is most distasteful to me to have to appear to parade such an assertion, but the necessity is thrust on me. I presume that on a question of what brother Roberts thinks, or has thought, brother Roberts is a better authority than brother Andrew. If any choose to doubt my word I have no answer but the silent appeal to my Judge, which is the last resort of outraged integrity.

This direct and personal mode of confutation is applicable with peculiar and irresistible force to brother Andrew's surmise in the case of a pamphlet issued some years ago by one Cornish. He says "it was a matter of surprise to some" that I did not answer that pamphlet. "The 'enigma,'" he says, "is now explained." There was "an enigma," it seems. I was not aware of it, for I had no reason for not replying to it beyond the reason that has led me to take no notice in scores of other pamphleteering exploits—namely, that the thing was not important enough for a weary brain to tackle—not that the subject was not important enough, please, but the treatment of it. But others thought there was "an enigma"—presumably brother Andrew among the number. Very well; and it is "now explained." What is the explanation? The explanation is that, on this point, the Cornish pamphlet expressed my mind! Well, well, this is a surprise, to be sure. It is an enormous blunder. Two witnesses will prove it. First, I tender myself. The pamphlet did not, and does not, express my mind at all. Who should know so well as the writer of the pamphlet? So far is the writer of the pamphlet from thinking that I agree with him that he is offering at this moment to come all the way from Australia to convert me. Look on the cover of the *Christadelphian* for October (current). You will find a note to G. C., the very man. I can produce his letter, if necessary, to show how far he considers me from agreeing with him. He at least had no suspicion there was any enigma in my silence.

Thus, I confute brother Andrew's inference in a matter within personal knowledge. The comment I make is this, that if brother Andrew can thus blunder in a matter capable of being put to the test, there is the gravest reason for distrusting his circuitous and nebulous inferences on remoter matters that cannot in the same way be brought to the test. If in this matter I am unable to produce an unimpeachable witness that brother Andrew's thought of me is wrong, I am entitled without immodesty to pit my word against his as to whether I have changed or not.

There is not the least real indication of change in the quotations he has made. Of these there are two classes. (1.) The quotations from matter written in 1873 in answer to the Free Life arguments, and (2), those from answers given during the recent debate in London.

As to the first, I have to say that I endorse every one of them—absolutely, and without any qualification or modification. I have not, since 1862, thought anything else than what these quotations affirm, one and all.

As to the second, I have to complain that they are, for the most part, paraphrases and not quotations, and that if they were given in full, with their context, without manipulation, they would not even seem discrepant with the statements of 1873. There is a difference that just judgment will always draw between colloquial rejoinders to specific questions and the deliberate formulations of propositions. The colour and meaning of the colloquial rejoinders depend in very great measure upon the context and the surroundings—the manner of the interlocutor and the style of his interrogatories. Many of my answers were mere protests against the unnatural and sometimes meaningless phraseologies that brother Andrew employed in his questions. Such answers are not to be treated as an exhaustive or even the precise definition of the particular matter in question considered on its own merits. Brother Andrew's vague technicalities are responsible for some things which he now uses as stumbling blocks, "alienation" and "anger," for example, as applied to babes. "Alienated by wicked works," or "alienated through ignorance," is the style of the apostolic usage where that phrase is concerned, and I naturally could not allow that such a definition could be applicable to a babe who had and could do no wicked works. But I did not therefore mean that a babe does not inherit the sentence of death from Adam, or that it is not made of that sinful flesh whose motions Paul himself found so troublesome, and which is the common stock of hereditary human nature. Let the several parts of truth be allowed for, and there will be no ground for the laboured effort made by brother Andrew to try and make out contradiction where there is none. I have never contended or said that "Adam's descendants do not come under condemnation until they individually commit sin." They inherit the sentence of death passed upon Adam, and are in that sense "condemned already"; but this is an affair of physical inheritance; an affair of nature made mortal by condemnation. The sentence was passed on Adam: "Because THOU hast done this, thou shalt return to dust." The sentence becomes ours in this way, that under the sentence, Adam's body (which was Adam) became mortal, and every body derived from Adam was necessarily mortal, too, and from the same cause, and therefore "death reigned" over them all. In this there is nothing difficult to understand. The difficulty begins when unscriptural statement's are made and ideas imported into the situation that stultify reason, such as being "held guilty of Adam's sin," "Adam's sin imputed to his posterity," "children of wrath at birth," &c. The wrath of God is revealed from heaven "against all unrighteousness of men" and not against misfortune.

The difficulty is to hold the balance level in the collisions of different ideas that may have more or

less truth in them. Brother Andrew appears at various times to have had a series of controversies in London which did not affect other parts of the country. These controversies gave birth, it seems, to the various articles which have appeared from him from time to time in the *Christadelphian* during the past 25 years. I was not aware they had a polemical origin when handed to me for publication. I supposed they were the spontaneous efforts of loving constructive study. It would have lessened their value in my eyes had I known they were the offspring of personal encounters; for my experience is that the system of perpetual discussion is generative of extreme views and expressions on both sides. The truth is a thing calling for quiet mental action. It is great, like the sky. I have always shrunk from the chafes and frictions of polemic minds that lead to polemic scintillations rather than to the calm and comprehensive grasp of spiritual truth. Most controversies originate in the use of terms that are elastic from their vagueness. There are terms that are suitable enough as the casual description of some passing phase of truth, but which become sources of confusion when used as a precise and leading term of definition. Technicalities, also, that are serviceable enough when they represent an understood and accepted meaning, become causes of mere bewilderment if used for demonstration in controversy. In all controversy, ideas ought to be expressed in the language of literal precision. When they cannot be so expressed in a case of dispute, and when, instead of literal definition, technicalities are pressed forward in the argument, it is the indication of a mental vacuum in that case, and a cause of mere jangle to disputants. There is much of this in brother Andrew's writing. The mind is wearied and distressed by a mechanical use of Bible terms. The mind cannot be satisfied with words when they fail to convey ideas.

Brother Andrew, referring to one of the articles produced by one of his London controversies, lays emphasis on the fact that it was endorsed and commended by me, and that I had an opportunity of knowing the nature of the conflict that produced it, because I attended a meeting in London when a division was threatened over it. I have no very clear memory at this distant date of that occasion: but this is what brother F. G. Jannaway says about it, writing to me a few days ago:—"Carry your mind back to that memorable Friday evening in 1876, when you faced John Sydenham at 69, Upper Street. At the end of the cross-examination, you said to him, "If you mean what you have said, there is no need for a division," at which brother Andrew was greatly chagrined, and saw you at the railway station on your departure, and made *ex-parte* statements to you, and then came back and said you had not fully understood Sydenham's answers as to 'sin-in-the-flesh,' &c.—and that you had stated that, in view of J. J. A.'s explanation, there must be a division."

Brother Andrew is wrong in saying that "the present conflict embraces substantially the same points as those discussed" at that time. The "present conflict" is on the question: What are the grounds of human responsibility to God? It is true that brother Andrew has introduced the question of Adam and the sacrifice of Christ; but I cannot admit

that they have anything to do with the issue: and I had a strong feeling, especially at the debate, that their introduction (especially the question of Christ) acted as a mere diversion from the main issue. Their introduction in the responsibility question is artificial entirely.

The question is, Will those who knowingly reject the words of God come forth to punishment at the resurrection? The position of such men in Adam does not stand in the way by general consent: for even brother Andrew admits (as he is bound to admit) that the restoration of mortal life can take place "in Adam"—as shown many times over by the mortal resuscitation of persons who were not in Christ. I am astonished at the steady imperturbability with which this fact is ignored by those who make such an ado against the possibility of rebels rising to mortal punishment on the ground that they are "in Adam."

So, also, with the question of Christ: it has no bearing, because whatever was accomplished in his case, had reference to *the attainment of eternal life*, and there can be no question of eternal life for rejectors.

There is no resurrection to eternal life out of Christ, but there is resurrection to mortal life out of Christ: it has happened over and over again. It is all a question of whether there is a divine object. To show His power was God's object in the historical cases: to administer His justice will be its object in bringing back to mortal life the responsible rejectors and evil doers.

I have therefore felt that all controversy about the sentence of death on Adam and the shedding of the blood of Christ in confirmation of the everlasting covenant was outside the question of whether knowing rebels will rise to punishment.

The scriptures say that "He that believeth not the gospel" when credibly presented, and "He that rejects Christ and receives not his word will be judged at the last day." By this I abide, all specious argument to the contrary notwithstanding.

The scriptures also define clearly the principle of this judgment. They say that light condemns: that to whom much is given of them much will be required; that men who are blind have no sin to answer for; but that when they "see," their sin remains, and that they have no cloke for their sin when "they have seen and hated both Christ and the Father." Brother Andrew says "No: they must have their sin taken away before they can come forth to judgment"—an extraordinary conclusion, which he deduces from imaginary postulates ingeniously dovetailed with assumed Mosaic significances. The conclusion is in direct collision with the explicit testimony, and I am unable to receive it.

Let him stand on his conviction if it still seem true to him, but let him abandon the vain and not honourable attempt to make out that the change is with me and not with him. The change is all with him. I am exactly where I was, and have been for forty years, in all points and particulars. He has publicly abandoned the revealed principle that light is the rule of human responsibility, and to justify this, he has had to make many extraordinary changes in long-received principles of divine truth. I do not wish to give him pain: but his tactics are incomprehensible to me. I must suppose that I have

misunderstood him in time past. I have truly been conscious of negative currents all the time of our acquaintance, but I never could have believed the time would come when by such verbal subterfuges he would try to fasten on me a charge so notoriously inconsistent with facts and still worse, appeal to the brethren against the *Christadelphian* after many years arduous conflict with many adversaries; and still worse, judge his brother by indirectly proclaiming his rejection at the judgment seat in advance.

I can take it all calmly enough, though it is so painful. The work of the truth was being done before brother Andrew knew anything of it. I had the honour to assist in the opening of his eyes; and if he choose to persevere in his present antagonism, he will hurt himself, and not those who are walking now where he walked till very recently, and where they will continue to walk till the Lord Himself step forth as arbitrator of all things. He may even sin against God in fighting against those who have been serving the truth for a generation through evil and good report. Paul has left us a good example in his treatment of those who forsook him in the last hour. He said, "I pray God that it may not be laid to their charge." I say, Amen!

ROBERT ROBERTS.

139, Moor Street, Birmingham,
6th October, 1894.

THE ORIGINAL FOUNDATION.

My attention has been called to the following clear utterance of Dr. Thomas's, on the questions involved in brother Andrew's new exegesis:—

On the Babe Question.—"Adam's offence entailed upon us *subjection to vanity* (Rom. viii. 20), or to the ills that the flesh inherits in the present state which are terminated in death and corruption. . . . Infants die because they are born of mortal flesh, and not because they have committed sin, or are responsible for Adam's sin. If this were remitted in baptism, they ought not to die; for when God remits sin, He also remits the punishment or consequences it entails."—*Clerical Theology Unscriptural*, p. 10.

On Sin in the flesh.—"The primitive sense of sin is 'the transgression of the law, and the derived sense, that of evil in the flesh. Transgression is to this evil as cause to an effect; which effect re-acts in the posterity of the original transgressors as a cause, which, uncontrolled by belief of the truth, evolves transgression in addition to those natural ills—disease, death, and corruption, which are inherent in flesh and blood. Because he transgressed the Eden law, Adam is said to have sinned. Evil was then evolved in his flesh as the punishment of sin; and because the evil was the punishment of the sin, it is also styled sin. 'Flesh and blood' is naturally and hereditarily full of this evil."—*Ibid*, page 9.

On the resurrection of enlightened rebels.—"In the apostolic age, the holy commandment was delivered with power descending from heaven; but now there is no such sanction confirming a faithful teacher's exposition of the word. Nevertheless, if a sinner come to the understanding of the truth, the result being the same, he is held accountable. An enlightened sinner cannot evade the consequences of his illumination. I have known some of this class

flatter themselves that they would not be called forth to judgment, but would perish as the beasts, if they did not come under law to Christ. Such reasoning, however, is simply 'The deceitfulness of sin.'"—*Anastasis*.

Bristol, October 12th, 1894.

DEAR BROTHER ROBERTS,—I cannot tell why the October *Advocate* thinks that I am "evidently struggling to see the truth in relation to the sacrifice of Christ." I had a clear, though simple, understanding of the truth when I was baptised. I believed that in the body of Christ, God condemned sin in the flesh, and thereby justified His forbearance with and forgiveness of sinners. Am I the only brother who at baptism failed through lack of ability to grasp the scientific meaning of the phrase "Adamic Condemnation"?

I believed that we required deliverance from the corruptible article called "sinful flesh" or "sin in the flesh." Brother Andrew scientifically cuts up the latter phrase into two parts called sin and sinful flesh, and on pages 330 and 390 in the *Advocate*, brother Williams says that it is an established truth "we are punished for the sin committed by Adam."

I believe that Adam committed a crime and was punished for it, and that we suffer the consequences. The meaning of the word punishment is "pain or suffering inflicted by authority on a person for crime." Christ was not a criminal and the word "punishment" should not be employed to describe his sufferings. I cannot explain the matter better than by quoting an extract from one of the letters I have recently written on this question.

"The Renunciationists contended that Christ was born on the same summit as Adam was placed before he sinned. One of our replies to that is—that suffering and death came into the world by sin, that Christ suffered, therefore his probation did not commence upon the summit but upon the plane to which Adam descended. The subject here treated is the nature of Christ.

"The questions you ask bear more upon the sacrifice of Christ. The sufferings and death of Christ are not—dear brother, they cannot be—considered apart from Numbers xiv. 21: 'But as truly as I live all the earth shall be filled with the glory of the Lord.' Everything is designed to that end. And this, I believe, is the root of the matter. Out of it will spring perpetual love and joy. Jehovah as a Father will dispense that which it is the joy of His children to receive, and will receive that which it is the pleasure of his children to offer, viz., their service of love and worship and praise. Its accomplishment is a profound problem to be solved only in what is revealed. . . ."—Respectfully your brother,
W. MILLS.

London, October 18th, 1894.

DEAR BROTHER ROBERTS,—By this post I forward for your perusal an article by brother Andrew in the *Christadelphian* for July, 1874. It is an illustration of your remarks on the elasticity of brother Andrew's arguments. On page 304 he attacks "the free life theory," and in quoting Rom. viii. 2 shows that freedom from the law of sin and death "is prospective." Later in the article he says, "the deliverance from the body of death and the freedom

from the law of sin and death *are prospective*, not actual." To-day he is, he says, "engaged in another conflict" on the same topic, but how does he now deal with the above passage? By just reversing his earlier arguments. He says that believers are *now* freed from the law of sin and death, and consequently only *they* can rise from the dead! He thus turns the sword-point on himself.

Of course, a man may change his mind, but he should not profess that opposite arguments are in agreement with one another. It is written: "Meddle not with them that are given to change" (Prov. xxiv. 21).—Faithfully your brother,

C. F. CLEMENTS.

"VACANT THRONES."—A newspaper having scornfully alluded to "the Christadelphians" expecting to occupy the vacant thrones of the world at the coming of Christ, a brother wrote to the said paper a letter, from which the following is an extract:—"It is strange that what is only provocative of mirth amongst most people is a subject of the most sober conviction with a body of people scattered all over the earth, who are daily, it might also be said, hourly, students of the Bible—people, too, who have nothing to gain temporally from their adhesion to doctrines which, almost, are universally held in derision. Surely people who love and revere the Bible so much must find ground there for a hope which they preach so persistently, and with so little encouragement. Let us look at it. The apostles on one occasion bluntly asked Christ the question (Matt. xix., 28), "Lo, we have left all and followed Thee; what shall we have therefore?" Mark the reply, and do not blame Christadelphians for giving Christ credit that He will keep to His word: "When the Son of Man shall sit upon the throne of His glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel." I will not insult your intelligence by attempting to explain such obviously clear words. It will be said that such a promise is quiet out of harmony with the Gospel preached in this day. Very true. But the point is—Is it out of harmony with the mission of Christ, foretold by the prophets, or with the pretensions of Christ Himself, or the Gospel preached by Him and His Apostles? Emphatically no. I will not tell you that the prophets of Israel spoke of a Messiah who should reign over Israel; (Isaiah ix. 6-7), that He was born King of the Jews (Matt. ii. 2), and that He said he was king of the Jews, a fact which had also been angelically declared. (Luke i. 33.) "He shall reign over the House of Jacob for ever, and of His Kingdom there shall be no end." Now, Sir, this gospel, or good news—for was it not good news that such a King should sway the sceptre in the interests of the poor and oppressed? (see Luke iv. 18), was the message with which the disciples were sent forth by Christ. They were not aware that Jesus had first to suffer before entering into His glory. (Luke xxiv. 26.) But the fact that the Jews crucified their Messiah will not interfere with God's determination that Christ shall ultimately reign, not only over Israel, but over the whole earth; yes, reign visibly, actually, really. Look again—(2 Timothy ii. 12)—"If we suffer, we shall also reign with him,"—(Revelations ii. 26). "He that overcometh will I

give power over the nations."—(Rev. iii. 21), "To him that overcometh will I grant to sit with me in my throne,"—(Rev. v. 10)—"We shall reign on the earth." I would ask, what are we to make out of such promises? Are we to believe them or treat them with ridicule? The wise will be found respecting Christ's words, and notwithstanding the scorn of the unbeliever, will put themselves in the attitude which He asks of them, and will wait patiently for that happy day when, under the beneficent rule of God's glorious Son, the whole earth shall rejoice in an abundance of peace."

INTELLIGENCE.

Use note paper and write on one side of the paper only.

183 *Do not use large sheets: write with good ink and write proper names VERY PLAINLY.*

All Intelligence communications must be in Birmingham by 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.

On September 16th it afforded us great pleasure to assist ELIJAH WIGMORE, of Ferndale, Rhondda Valley, to put on Christ by baptism, and to receive him into fellowship the same morning. Brother Wigmore will meet with the brethren in the Rhondda. —W. MARSHALL.

BELFAST.

Brother Baxter reports that Mrs. IRVINE (68), mother of sister Dowling, has intelligently yielded obedience to the call to repentance, and was baptised on the 22nd September, in her daughter's house at Bangor. "There were peculiar difficulties in her case. She had been for eight years confined to bed, and had despaired of being baptised. She signed a statement to the effect that should any harm accrue from the immersion, those who assisted her into the sin-covering name should be exonerated from blame. Instead of harm it was rather the reverse. We have never witnessed such gratitude even in younger and healthier candidates for the Kingdom. She exclaimed, 'there is joy in heaven over one that repenteth. Now I shall see my blessed Lord.' So we pray. We are benefited and grateful to our visitors, the last being brother Rolston, of Worcester, Mass. These unostentatious pupils of Dr. Thomas are good company for us, seeking glory with immortality."

BIRMINGHAM.

Nine persons have put on Christ during the month, three of whom, however, appertain to "Nuneaton," which see for particulars, and one to Warwick. September 12th ANNIE PRISCILLA HATHAWAY (19), daughter of brother and sister Hathaway, MAY BRADBURY (26), formerly Roman Catholic; 13th, RICHARD SHEPPARD (69), formerly neutral, and FRANCES SWIFT (32), formerly Church of England. On October 4th, FRANCES M. A. COLEMAN (16), daughter of brother Coleman; and on Oct. 18th, AMY WILKES (18), domestic servant in the house of brother and sister Roberts.

BOURNEMOUTH (WINTON).

Brother Wilkinson reports the removal of sister Boot to London, and withdrawal from brother Oliver Randall, jun., for continued absence from the Lord's table.

BRADFORD.

Brother Williams reports the obedience of EVA WILDE (28), formerly a Congregationalist, who has come to a knowledge of the truth through the instrumentality of sister Baines, of Shipley. There continues to be a good number of strangers to hear the lectures in the new room, and several are much interested in the truth lectures for the past month.

BRISTOL.

Oddfellows' Hall, Rupert Street, near Christmas Steps. Sunday mornings at 11; evenings at 6.30.—The anniversary meeting of the Sunday school was held on October 7th. There was a goodly attendance from the ecclesia, and being only the second anniversary the superintendent's report of progress was listened to with much interest. Brother Lowe stated that the school commenced with 11 scholars, and now numbers 38, with an average attendance of 29. Three have joined the ecclesia during the past year, and as the total number immersed by us during that time is six (which we confess with sorrow rather than rejoicing because the number is so small), it seems to indicate for the present that the numerical growth of the ecclesia depends upon the school. Our recording brother was invited to present the prizes to the successful scholars, and earnest addresses were given by brother B. Bradley, brother A. Millier, brother G. H. Sargent, and brother J. W. Swaish. An additional interest was given to the meeting by a number of large illustrated text-cards hanging on the walls, which the children had received for good conduct, and which they had very artistically framed with common straws.

LECTURES.—September 23rd, "Faith and Opinion" (brother J. Thomas, of Bath); 30th, "The End of the World" (brother Swaish); October 7th, "The Doctrine of the Trinity" (brother O. C. Holder); 14th, "Peace on Earth" (brother W. Jenkins).—W. MILLS.

DERBY.

Athenaeum Room.—During the past month Mr. W. J. Lee, of Plymouth, lecturer to the "Christian" Evidence Society, has been in Derby, and in the course of an address upon the subject, "If a man die shall he live again?" referred in disparaging terms to the Christadelphians. Brother Clark was present, and, as discussion was allowed, defended our position, and also combated Mr. Lee's theory respecting man's natural immortality. On Wednesday, October 3rd, brother Clark delivered a lecture in reply. Discussion succeeded. Over 500 people were present, and the truth suffered nothing from the onslaught made upon it. A Church of England clergyman was present, named Mr. Hewitt, who among other things insisted that the Bible supported the idea of Christ's equality with His Father. He expressed himself willing to meet anyone on the subject, and accordingly arrangements were made which resulted in Mr. Hewitt and brother Gamble, of Leicester, opposing each other on October 10th, the full subject being—

"Do the Scriptures teach that Jesus Christ is, and ever was, equal to his Father, in everlasting power, and Godhead?" There was again an overflowing attendance, the large majority, of course, being hostile to the truth. It would be difficult to express in a few words the many points of interest in the debate. Suffice it to say that, although Mr. Hewitt resorted to the many artifices so ready to hand with those who have had the benefit, or otherwise, of a college training, brother Gamble, as it were, bore him down by the sheer simple weights of truth, until he had to take refuge in wild and utterly unfounded assertions. The brethren and sisters were one and all strengthened by the clear demonstration of our Scriptural position, and the beauty of the relation we bear to the Son of God. Solomon says the words of wisdom are heard in quiet. Whether during that exciting scene they also stole into some good and honest hearts, and caused an emulation of the noble Bereans, is not known to us, but we earnestly hope that such was the case.—J. W. DORRICOTT.

DUNFERMLINE (KINGSEAT.)

I have to report another addition to our ecclesia, viz., ADAM HUNTER (24), formerly neutral, who was immersed into the all-saving name of Christ on Wednesday, 12th September; also that brother Thomas Morris and sister Lizzie Lister were united in marriage September 7th; also that the brethren have been gladdened by a visit from brother Roberts, who lectured here in Dunfermline for a week, brother Campbell taking the intervening lectures. The order of the lectures was as follows:—On Sunday, 16th September, brother Roberts in Kingseat—subject: "Is the Bible a lie? if not, consider the stupendous conclusion following." The hall was well filled by a very intelligent audience, which gave great attention to the lecturer. Monday, the 17th September, in large Co-operative Hall, Dunfermline (brother Roberts). Subject: "Is there, or is there not, such a thing as the Truth once delivered to the Saints? (Jude verse 3): if there is, where is it to be found amid the jars and uncertainties of Christendom, Papal, and Protestant?" Tuesday night, 18th September, in Dunfermline, by brother Campbell, of Glasgow. Subject: "Man: whence, what, whither; or, Bible revelation concerning his Origin, Nature, and Destiny." Wednesday night, 19th September, in Dunfermline, by brother Roberts. Subject: "Christ has been upon the earth, however much men may forget: will he come again? if so, have we any information as to the nature and order of the events to follow his Advent?" Thursday night, 20th September, by brother Campbell. Subject: "The teaching of the clergy concerning Hell, the Devil, and the Fate of the Wicked shown to be contrary to the Doctrines of the Holy Scriptures." Friday night, 21st September, by brother Roberts. Subject: "Trouble on the earth, and the prospect of more: Bible revelation as to the meaning and upshot of it all, and as to the way we may be saved out of it." The audiences were not so large as we had anticipated; still, they were large for a Christadelphian meeting. Our aim was to present the whole truth in the five lectures. In this, I think, we were successful. The seed has been sown. We leave the result with Him who can give the increase.—A. LIVINGSTONE.

FALKIRK.

Another effort has been made here to bring the truth before the public. Two stirring lectures were delivered in the Oddfellows' Hall, by brother R. Roberts, of Birmingham, on the evenings of 13th and 14th September. Subjects as follow:—"The clouds that darken the political sky. Is there any clue to their meaning in prophecy?" and "Sunshine ahead; from what quarter will it burst?" The audiences were small, but attentive. It is somewhat disappointing to see so few take an interest in the good news of glorious things to come. However, the good seed has again been sown, and may bear good fruit afterwards.—R. CARRUTHERS.

GALASHIELS.

I have much pleasure in reporting the obedience of Mrs. HELEN SYMINGTON (40), formerly Scotch Baptist, who put on the sin-covering name by baptism on September 21st, and was received into fellowship on Sundry 23rd.—ROBT. MCKELVIE.

GLASGOW.

MARGARET GARDINER (19), whose attention was directed to the truth by sister Scott, of Paisley, has rendered obedience in the appointed way, having, after the usual confession of faith, been buried with Christ by baptism, on the 4th October. She had formerly been connected with a Bethel Mission meeting in Paisley. We have secured the hall of Neilson's Hotel for our week-night meeting, which will in future be held on the Wednesday; hour of assembling, 8 p.m.—D. CAMPBELL.

GREAT GRIMSBY.

Brother Thompson reports the delivery of lectures and the holding of two public debates during the month. The debates were between brother Hoffmyer (who has removed to Grimsby from Nottingham) and Mr. Alward, secularist: the topics: 1. "Does God Exist?" 2. "Did Christ Rise?" There have been visits from brother and sister Beaumont and brother and sister Moss, of Stockport. The brethren are pleased and edified with such visits, and would like more of them. None but believers in a wholly-inspired Bible are received.

HORBURY.

We are glad to report that Mr. ROBERT TURNER AUDSLEY (39), warehouseman, and CAROLINE AUDSLEY (32), his wife, put on the saving name of the Lord Jesus Christ in baptism at the Great George Street meeting-room, Leeds, in the presence of a number of the brethren, on Saturday evening, 29th September, 1894. These are the first-fruits in Horbury. Our new brother was a salaried choir-master in the Congregational Chapel here, and resigned that position before immersion, thus making at once a considerable sacrifice for the truth's sake. Many others are interested, and much is hoped from the commotion which the truth has already caused here. May God prosper it.—E. GRIMES.

HUNSTANTON.

I am pleased to report the immersion of ROBERT JOHN HEUGH, of Heacham, formerly neutral, who put

on the sin-covering name, October 7th, after giving a satisfactory confession of his faith. He found the truth through reading *Christendom Astray*.—E. PRATT.

IRVINE.

I am glad to report that four more are added to the family of God:—ELIZABETH HOUGHTON (17), daughter of brother George Houghton, and MARY MARTIN (20), of Blantyre, daughter of sister Fotheringham, who will break bread with the Hamilton ecclesia; also BEN MCKEE (30), belonging to the Salvation Army, and WILLIAM MCGILL (25), formerly neutral, both of Kilbirnie, who will break bread with brother Craig at Bar Mill, by Berth. N.B.—The hour of our meeting has been changed to 11 o'clock, Temperance Hall.—THOMAS MULLIN.

LIVERPOOL.

Brother Davies sends a copy of an excellent one-page tract, entitled "What is Truth?" which he says the brethren distributed a week or two back at the annual meetings of the Congregational Union. At foot is an advertisement of the Liverpool meetings, and at back an advertisement of *Christendom Astray*.

LONDON (NORTH).

Islington Temperance Hall, Church Passage, Upper Street, N. Sundays, 11 a.m., 3 p.m., and 6.30 p.m.; Wednesdays, 8 p.m.—We have added another to our number in the person of WILLIAM HOARE (21), who, after a good confession of the things of the kingdom and the name of Jesus Christ, was immersed on Sunday, September 23rd. At the same time we have to report the return of two brethren and a sister to the meeting at Barnsbury Hall.—W. FORD.

LONDON (SOUTH).

Gresham Hall, Gresham Road, Brixton (near Brixton Station), Sundays 9-45, 11 a.m., and 7 p.m.; Thursdays 8 p.m.—We announce with pleasure the baptism into Christ on September 27th of Mrs. ETHEL MAY TRIGWELL (wife of our brother Trigwell, and formerly a member of the Church of Ireland.) Death has again visited the home of our brother and sister Pegg, and taken their second, and now only, son—a nice and quiet boy, 12 years of age. This is, indeed, a severe trial for our brother and sister, and our fervent prayer is that they may be sustained and blessed by our Heavenly Father in this their hour of darkness.—"I for one would like to give expression to a hearty thank you for your clear language on the sacrifice of Christ on "Sunday Morning" of this month's *Christadelphian*. The truth is beautiful and clear, also simple. It is calculated to move the hearts and minds of men, not the dry barren reasonings of merely critical deduction."—JOSEPH BELLAMY. (The requirements of space compel the omission of subjects of lecture this month, except in special cases.—ED.)

MORRISTON.

Brother Griffiths reports the immersion of JAMES EVANS (26), formerly Independent. He was immersed on Saturday, October 13th. Others are

interested and likely to be obedient by and bye. Notwithstanding discouraging circumstances for some years, the door has been incessantly open. On Sunday, October 7th, the brethren were gladdened by a visit from brother Edwards, of Newport, who gave an acceptable exhortation.

NEATH.

The past month has been one of cheerful hue, notwithstanding difficulties. We are pleased to speak of prospects which, when realised, will contribute much to our encouragement. We hope shortly to record a substantial addition to our number.—
J. TUCKER.

NEWPORT (MON.).

Brother Schofield reports:—"A few more of our neighbours are giving ear to the truth, and we are hoping for good results. We have just had our annual quarterly meeting, and were pleased to find things in a favourable condition to the ecclesia. On Sunday, September 23rd, we had the pleasure of a visit from brother Hughes, of Birmingham, who gave us a spirited exhortation in the morning, and in the evening delivered a lecture, 'Signs and times, or evidence that the end is near.'"

NUNEATON.

Brother Hands reports the obedience of ELIZA BOSWORTH (26), formerly Baptist; ALBIN WINCOTT (21), formerly Baptist; and JAMES HOLICK (23), formerly Church of England, who put on the sin-covering name at Birmingham on September 27th. There have been several visitors since last report: brethren Kinder and Berwick, sisters Taylor, Tell, C. J. Allen, and J. Allen, all of Birmingham; brother Grantham, of Maxstoke, and sister Price, of Stapleton.

NORTHAMPTON.

We are pleased to record the obedience of HILDA MARY FOWLER, daughter of brother and sister Fowler, who was immersed into the sin-covering name on October 9th.—G. HANDLEY.

OLDHAM.

During the month, obedience has been rendered by Mrs. MARY ANN HILTON (75), formerly neutral, and her daughter, Mrs. MARY BERRY (46), formerly Baptist. They were immersed on Monday, October 8th. We have also received into fellowship, during the month, sister Sarah Ann Greenhalgh, who formerly was in fellowship with the Warrington ecclesia.—
J. E. BAMFORD.

PLYMOUTH.

We had a visit last month from brother Wells, of Stadhampton, on holiday, and during his stay with us, he gave us two very interesting lectures, which were very well attended; the first, August 26th, subject: "The faith of the Early Christians"; which was listened to with much attention by many strangers who were present. The second, September 2nd, "The Bible: Who is its Author?" brought one or two infidels, and a Unitarian, who dissented from some of the remarks made, which warmed brother Wells to his subject, and made the lecture all the more interesting.—W. E. GRUITT.

PONTYPOOL.

It has been decided, in view of our scattered position from our meeting room, to change the time of morning meeting to 2.30 in the afternoon, and arrange to have a cup of tea together in the room afterwards, and so be ready for the afternoon meeting, at which we hope by these means to have a better attendance of brethren and sisters. Brother W. E. Coles, of this place, has been compelled to relinquish his business he has been carrying on for the last four or five years. Being now in the 73rd year of his age, he is unable to undertake laborious work, but can use his pen, and would be thankful to any brother who could furnish him with some light employment that would enable him to earn a living in a small way during the short time that in all probability remains for him until the Master comes.—W. WHITEHOUSE.

RIPLEY.

We are endeavouring, to the best of our ability, to let "the Light shine," by having public lectures on behalf of the truth. It is our sorrowful duty to have to record the death of brother William Radford, of High Street, Ripley, who, after suffering intensely for about eight months, passed quietly away on Sunday, August 12th, aged 52 years. On Wednesday, August 15th, we quietly laid him away to await the return of the Master, for which he longed ardently. He had been in the truth close on 20 years, being about the first to embrace it in this district. We shall miss him greatly, as he was a most active and diligent worker on behalf of the truth.—W. CAULTON.

SHEFFIELD.

We deeply regret to announce the death of sister Sarah Jane Moore (53), who died on September 12th (after a lingering illness), and was buried on the 18th inst., brother Heaton conducting the funeral service. Our sister was a true daughter of Sarah.—We are pleased to have sister Fell, of Bulwell, amongst us, having come to reside in this city.—H. W. LEAH.

SPALDING.

We are pleased to report the immersion of JOHN ROBERT HEUGH (60), of Heacham, near Hunstanton, formerly neutral. He broke bread with us on the 7th October. He first heard of the truth through Mr. Pratt, the husband of sister Pratt, of Hunstanton. On Sunday, September 23rd, we had a visit from brother Harvey, of Peterborough, who lectured on "Two Great Wars."—A. JANE.

TREORKY.

Brother Lander reports the obedience of ELIJAH WIGMORE (28), formerly neutral, residing at 19, Commercial Street, Ferndale, who, after an intelligent confession of faith in the things concerning the Kingdom of God and the name of Jesus Christ, was, on September 16th, immersed at Aberdare.

WEST BROMWICH.

Grammar School, New Street. Sunday, 2.30 and 6.30.—It gives me pleasure to report that brother and sister Price have resumed fellowship with us.—
G. WALFORD.

AUSTRALIA.

MELBOURNE.—Brother W. Robertson reports:—On 25th July, HARRY STAVELEY GALBRAITH (21), son of brother Galbraith, of Traralgon, put on the saving name in baptism; also on 3rd August, Mrs. CHARLOTTE CARR (31), formerly Baptist. Ecclesiastically, in consequence of the underhand activity of G. Cornish, we have been obliged to take action against his flesh-justifying doctrine, and to ask the brethren and sisters to declare their fidelity to the truth, and their antagonism to this error, by giving their individual re-assent to the Statement of the Faith (Birmingham 1886 edition), by which we are able to give you the names of the re-formed ecclesial roll. The new party can be truly classed as "flesh magnifiers." They meet in Queen's Walk, in open antagonism to us, adopting, as a means to disguise their reality, the name "Christadelphian."

CANADA.

GUELPH (Ont.).—"We now write to announce the baptism of Mrs. ADELAIDE MORTON (25), widow, of Owen Sound. Sister Morton had not so much to unlearn the false and delusive theology of the day as to learn the right ways of God, claiming the advantage, as could also Timothy, a maternal ancestry of two generations in whom dwelt the faith. We pray God of His great mercy to guard and feed the few scattered sheep in Owen Sound and soon to send the Absent Shepherd to gather His multitudinous flock into the everlasting fold."—C. H. EVANS.

ST. JOHN (N.B.).—Since our last communication we have had two added to our ecclesia by baptism. The names and dates are as follows:—On April 4th, Mrs. ISABELLA T. HAMPTON (22), wife of brother Percy Hampton, formerly Baptist; on July 3rd, Miss CORLINDA CLARK (29), formerly Baptist. On July 24th brother T. H. Gregg and sister Edith Allen were united in marriage. During the summer we have had the pleasure of short visits from the following brethren and sisters:—Brethren Hayward and Townsend, of Moncton; brother and sister E. W. Dowling, of Kingston; brother and sister Armstrong, of Boston; and sister Robertson, of Philadelphia. While we have all been cheered by the additions to our ecclesia and the visits of friends of the truth, some of our hearts have been filled with sorrow by the loss of loved ones who, a short time ago, were full of life, vigour and promise, but are now sleeping in the dust of the earth, smitten by the hand of our greatest enemy. First, the writer and his sister-wife were caused to mourn the loss of their only child—little Marjorie. She was a sweet little blossom of humanity, scarcely seven months old. To us she was a well-spring of pleasure, given for a few short months, then snatched away, like a flower that blooms and withers in a day. But sister Dowling's grief was a double affliction—a sorrow upon sorrow—for during the same week she lost a kind and affectionate father, who was laid away to rest on the couch of an eternal sleep. Then on July 26th, brother and sister E. W. Dowling, of Kingston, lost their dear boy, Regie, who was almost nine years of age. He was their only child—a bright, good-natured little fellow, whose cheerful disposition, coupled with the innocence of youth, made him a most attractive boy.

The interest he manifested in reading the scriptures, the questions he would ask and the knowledge to which he had attained, seemed to give good promise for the days to come. His parents' hopes with regard to his immediate future were bright; but the hopes and expectations pertaining to this age have a precarious life, they are often blighted and withered, and sometimes entirely cut off. God's ways are not as our ways, nor His thoughts as our thoughts. Yet, we may be comforted by the knowledge gained from the sacred word, that infinite wisdom cannot err. We have the consolation of knowing that He doeth all things well. Affliction is not sent in vain from that great and good Father who chastens whom He loves. It has been truly said that it is some compensation for great evils that they enforce great lessons. The lesson taught by our experience of these things is, that we should so number our days that we may apply our hearts unto wisdom. Little Regie was brought here for burial, and on July 28th we laid him by the side of his little cousin Marjorie, where they rest on the hillside together.

The storm that wrecks the winter sky
No more disturbs their sweet repose,
Than summer evening's latest sigh
That shuts the rose.

B. J. DOWLING.

UNITED STATES.

AUBURN (N.Y.).—Brother Palmer reports the immersion of ANDREW MURDOCK and MARY MORRISON, who, having been begotten by the word of truth and born of water in baptism, have received the right hand of fellowship and are no longer addressed in the cold titles of Mr. and Miss but as brother and sister. Brother Murdock is accustomed to farm and shop work and now in addition he is labouring for the bread that perisheth not, hoping finally to receive a crown of life with that righteous company who love His appearing. Sister Mary is the daughter of brother Crawford Morrison. "As an ecclesia we are becoming more assured that our Lord is near, and are taking the more earnest heed to the word of God by daily conversations with one another on the truth and by helps and studies and Bible-class work that we may go forth to meet Him with well-filled oil vessels lest we walk in darkness and be surprised."

BOSTON (Mass.).—Brother McKellar reports the immersion of four persons into the all-saving name: August 5th, MATILDA CORNEY (wife of our late brother Corney), formerly Methodist, and AGNES VOSNER (wife of our brother Henry Vosner), formerly Presbyterian; August 23rd, Mr. HENRY ARMSTRONG (brother in the flesh to our sister Henrietta Armstrong), who came a distance of 360 miles to be immersed, formerly neutral, CHARLES L. GRASSHOFF, formerly Salvation Army, a native of Denmark.

Brother McKellar adds:—"With gratitude to our Heavenly Father I report that the troubles which have existed in Boston have come to an end, and we are now meeting together as one united ecclesia in the bonds of love and peace, striving together for the furtherance of God's unadulterated truth."

Writing again, three weeks later, brother McKellar reports the obedience of CONSUELLO MARIE

ANTIONETTE RABEC, formerly a Roman Catholic, a native of France. He adds: "We had quite a pleasant and profitable outdoor gathering on 'Labour Day' at Franklin Park. Some of our Quincy brethren were with us. We spent the time as brethren should, and were mutually edified. Our brother and sister A. Jones are in deep sorrow over the death of their son, Willie, a bright and promising boy of five years. They have the sympathy of the brethren in their affliction."

USE THE OPPORTUNITIES.

Sister Mitchell furnishes the following particulars of two recent cases of obedience in Boston:—"To one of them, after long and patient waiting, the light came at last. Over thirteen years ago he saw that the Bible was not understood or preached, and he told the minister that he would not join the church, because he could not believe its doctrine. He could not explain where they were wrong, but he felt they were not in accordance with Scripture. Years passed, then a letter came from his sister, and, to his surprise, he read, 'We have been taught fables from our childhood.' This sister, when she learned the truth, was diligent to obey her Master's command to sow the seed. She wrote her brother, and sent leaflets and pamphlets, then waited anxiously the result. The answer came, 'Never was so interested in anything in my life; have read the little book, 'The Great Salvation,' and also the leaflets, and can see they agree with my ideas in every way. I am heart and soul with you in your belief, and shall always prize that little book. Never read anything before that seemed to explain the true Gospel of Christ and the promises unto the Father. Would like to have you send me anything more pertaining to the great salvation.' The anxious enquirer did not wait long, but came to Boston for examination, and though he had never heard a lecture or talked with any of like minds, yet he was found more than usually intelligent. God's word is powerful, and when the mind is willing, how quickly a ray of light can disperse the darkness. A leaflet, though seemingly a little thing, may be as a match applied to kindling ready for use. Sisters, take courage, and never feel that your place is insignificant, but be ever ready watching for the opportunities, for we know not when the Master may use us as his instruments to accomplish some work in God's plan. The work is God's, we are only the agents, and it is not for us to question, but to obey, and think of the blessing that will be ours if the seed sown bear fruit! Of the other case recorded, what might seem a very slight opportunity was faithfully used and resulted in blessing. One morning, an agent presented himself at the door of a sister. He was a Bible student, but she did not know that, but she kept the precepts of God in her heart, 'Be courteous,' 'Do good unto all,' 'Be not forgetful to entertain strangers, for thereby some have entertained angels unawares.' As this sister answered her bell, she did not shut the door rudely because she saw 'only an agent,' but she received him kindly, and soon discerned that the agent for 'sticky fly-paper' was intelligent beyond his occupation. She drew him into conversation. He claimed to be a Christian. 'Are you,' she said, 'let me see about that. I want you to answer me one or two questions. Prove to me from the Bible

that man has an immortal soul.' After puzzling him upon this point, she gave him another, 'Where in the Bible is there a promise of heaven-going at death? Where is it recorded of infant sprinkling? The man became deeply interested, and remained the whole day in deep study of the Word. Next day (Sunday) he attended the lecture, and remained an interested listener throughout the service. On Monday he again came to the sister's house, with Bible in hand, not wishing to intrude, but only to ask a few questions. Again and again he came to the sister's house, which he had come to look upon as a haven of rest to his anxiously enquiring mind. By the following Sunday, he not only sought but demanded examination, so keenly did he realise his condition as 'out of Christ and without hope,' and he said 'The time is short'; he longed to enter on the Master's work. It seemed incredible that in the short space of one week, this man could have emerged from Salvation Army darkness to such knowledge as he displayed. In his answer he went deeper than the questions asked, and the demanded baptism could not be refused. These two remarkable cases thus brought together, their first acquaintance on the night of examination, went away together rejoicing, our brother agent finding with our brother farmer employment more suitable, and now they are company for one another and the nucleus of an ecclesia in Brookton, Maine, U.S. The first intelligence has already come through brother Grasshoff, who writes: 'I am altogether lost in wonder and awe, when I contemplate the Word of God apart from priestly fables. The beauty, especially of Paul's teaching, is charming in its simplicity. Last first day was spent in reading and meditation and breaking bread together.' Later he writes: 'Brother Armstrong gave a lecture last night on 'The Kingdom of God,' and got through nicely. Next first day I have announced a lecture on 'The Covenants made with David, realised in the re-establishment of the kingdom of Israel under Christ.' We may be starting early but we will advance no new ideas, unless we can prove them satisfactorily from the Bible.' Thus, through a small beginning, a Lightstand of Deity has been established in a town where the truth was previously unknown."

COSTELLO (Pa.).—Brother Harman, originally of Toronto, Canada, and only recently settled in this place, writes:—Costello, 120 miles from Buffalo, is a town of from 2,000 to 3,000 inhabitants. There are but two churches, a Catholic and a Methodist; of the latter, I found my employer a devoted member, but I had not been in his employ more than ten days when I convinced him of the error in his belief and practice, and now he is rejoicing in the truth, and he declares that he never saw the Bible in its true light before, and has thanked me over and over again. Since then I have convinced his father, who is a well-to-do farmer residing about two miles from here, who is also rejoicing in the pure teaching of the Holy Oracles, and they are so taken up with the truth's beauty and consistency that they have got me to lecture in the new schoolhouse just erected, having obtained permission from the county authorities. My first lecture is announced to be given on Sunday. There is prospects of many coming to a knowledge of the truth, as quite a number are interested already, and exclaim that they are tired of Methodistic doctrines, having never been able to harmonise them

with revealed testimony. Please acquaint the brethren as soon as you can of these circumstances, and say that if they are in possession of leaflets and literature on the truth which they could comfortably spare, they would be most gratefully accepted by me, and judiciously put to use in various ways, in making ready a people preparatory to the coming of the King of the Jews and Saviour of Men. If I was not in straightened circumstances, dear brother, I would not ask this favour, but send for them myself. You see I have a great battle to fight here, and therefore ammunition is essential to pour into the ranks of error and superstition. Who can tell but that the Lord may have a few honest-hearted, truth-loving, precept-obeying children in this small place? (My address is, "A. Harman, care Mr. Card, barber, Costello, Pa.") The old farmer, who heartily rejoices at coming to a knowledge of what little of the truth I have presented, assures me that he can get 800 persons, whom he is acquainted with, to hear me, having resided here for over 40 years. He is the chief donor to the new schoolhouse, and has presented a beautiful organ to be placed therein. He tells me that a young Methodist minister is to preach there every other Sunday, and that I may make use of the Sundays intervening, which I have decided upon.

CENTRE POINT (Tex.).—Our annual fraternal gathering at brother Dr. W. A. Oatman's place in Bastrop, Co. Tex., was a complete success. It was conducted after the old plan which was in vogue in Texas before the introduction of Dr. Reeves' crotchets in 1890, which turned the meetings into a Babel of confusion and wrangling, to the great injury of the cause of divine truth, resulting in the shipwreck of the faith of several weak ones. The meeting this year was a very enjoyable one, a real season of refreshing and upbuilding in our most holy faith, and much interest seemed to be manifested in the truth by some of the alien in attendance. There were two additions to our numbers at the close of our meeting by the immersion into the sin-covering name of brother and sister **COPELAND**, of Dale Caldwell, Co. Tex., son-in-law and daughter of brother Wm. Cates. Several others were almost persuaded to cast in their lot with the little flock. It was decided among the brethren in attendance that our next annual meeting would be held at Fairland Burnet, Co. Texas, beginning on the first quarter of the moon in July, 1895, if the great gathering at Sinai does not intervene. We anticipate a large attendance of the faithful brethren and sisters, and a season of rejoicing together in the unity and purity of the faith once delivered to the saints. That the Lord may grant it is my fervent prayer. The people of Texas seem to manifest more interest in the truth now than at any time since its first introduction many years ago. May the Lord help His poor, weak and needy children to hold out faithful and obedient during the short but perilous time which remains to the coming of Christ.—**JOHN BANJA.**

JERSEY CITY (N.J.).—After a severe sickness, which was mercifully not a prolonged one, our sister Shaw, wife of brother John Shaw, sen., fell asleep on Wednesday last. She was 64 years of age. To mourn her loss she leaves, besides her bereaved husband, three sons and a daughter. They have the

profound sympathy of the brethren. Except one, all are in the truth and realize what a stay it is in their hour of darkness. The thought of re-union in the presence of Christ at the resurrection delivers them from the sorrow of "those who have no hope." The sleep in Jesus is but a "rest to the weary" and the waking will be with renewed strength, the strength of a body made anew in the image of the glorious and incorruptible Son of God.—**C. C. VREDENBURGH.**

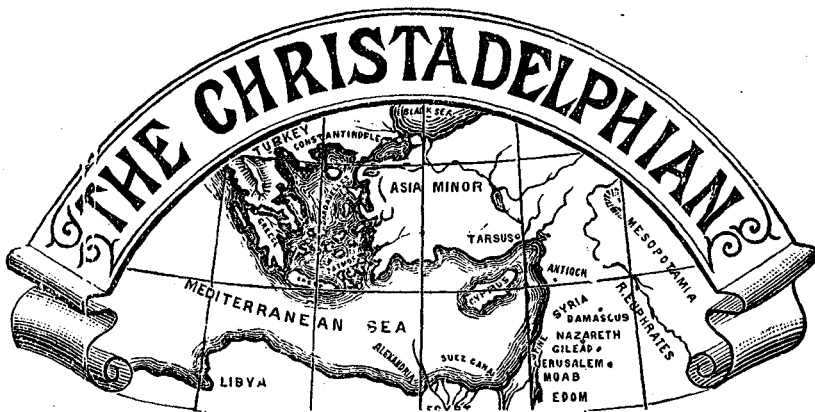
MERIDEN (Conn.).—"I have the pleasure to report the obedience of **ELIZABETH NASH** (32), formerly Baptist, wife to brother Nash, of this city (September 8th), also that we had the rare pleasure of a visitor to breaking of bread (August 19th), namely, sister **J. B. Rifeigh**, of the Boston, Mass., ecclesia. Brother **Richard Thomas**, of Ansonia, Conn., has returned to Llanelly, Wales. Brother **Birks** visited him for the purpose of breaking bread and to get acquainted with brother **D. McConnell**, who settled in Ansonia a few weeks ago. This brother will simply succeed brother **Thomas** in his isolated condition, which is to be regretted in a country like this but especially in Ansonia, Conn., a notably tough place. We are busy distributing *Ringer Posts* Sunday evenings to churchgoers, after which we have Bible class, lectures being out of the question for the present, not having any capable speakers amongst us as yet.—**E. B.**

PHILADELPHIA (Pa.).—"Since our last report, we have had the pleasure of inducting one more perishing mortal into the only name given among men, whereby they must be saved, namely, **Mrs. JENKINS**, of Winchester, Va., "sister in flesh to our sister **McLeod**." She learnt the truth through reading several works of **Dr. Thomas** and yourself. Sister **Jenkins** returned to her home in Winchester the following week, where she will be in isolation. We have had the pleasure of visits from brother **Beale**, of Newport (Mo.); sister **Bent** and sister **L. Hindmack**, both of Mahony City; sister **Donaldson**, Boston; sister **Cooke**, of Scammon, Kansas; and brother **Carr**, of Baltimore; and I am pleased to say that our brother **Albert Cross** has returned to us from Anderson, Indiana."

SPRINGFIELD (O.).—"For the third time this summer our little ecclesia has been cheered by the obedience of one of our young people. On August 12th, 1894, **WILLIAM H. PARKER** (25), formerly neutral, was immersed into the sin-covering name, after an intelligent confession of his faith. Our new brother is the eldest son of brother and sister **W. T. Parker**, who now rejoice to see two of their children earnest candidates for the Kingdom of God. Brother and sister **Parker** (senior), and their daughter (sister **Ida**), have returned from their English visit in good health, and their presence at our meetings is much appreciated by all.—**W. H. WOOD.**

RICH men are sometimes the unhappiest of mortals; and often the poorest of men find the utmost satisfaction in their limited occupations: so much depends upon the mind.

CONSIDER the quiet working out of things in the long run. Do not be misled by the noise of thoughtless people. Life is earnest and its laws will work themselves out whatever people say or think.



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

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

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DANIEL'S VISIONS A DIVINE UNVEILING OF THE FUTURE.

BY DR. THOMAS.

(Continued from page 412.)

IN the seventh of Daniel the holy ones execute judgment upon the Beasts. The holy ones are styled "the saints" in the common version. The word *saint* truly signifies a holy one; but it has been so misapplied by the Gentiles that I have preferred the latter, as keeping before the mind the saying, that "without holiness no man shall see the Lord."

The holy ones take the kingdom which is then given to the people of the holy ones. These are the Twelve Tribes of Israel, who, under the government of the holy ones, possess "the kingdom and dominion, and the greatness of the kingdom under the whole heaven." They possess these in the sense in which a nation is said to possess such things, while at the same time it is only the princes and rulers of the nation who possess the glory, honour, majesty, and high offices of the kingdom. The holy ones and their Head the Most Holy Prince will possess these with immortality, which pertains to them exclusively; while the Israelites who constitute "the people," or subjects of the kingdom, will stand related to the holy ones as the subjects of all other nations do to the nobility and government of their kingdoms; but with this exception that, whereas

the subjects and rulers of kingdoms hitherto existing in the world have been all mortal, and therefore under the necessity of leaving their houses, dignities, and power to other people, or successors, the princes of the kingdom of the Deity in the Holy Land will be deathless, but the subjects thereof mortal.

The possessing of the kingdom and dominion and their greatness under the whole heaven of the four beasts by Israel is predicted in Mic. ii. 12; iv. 6; Zeph. iii. 14-20; Zech. ii. 10-12; Zech. viii. 3-8. 22, 23; Nos. i. and ii.; Ezek. xxxvii. 22, 25.

From these testimonies it is evident that a kingdom consisting of the twelve United Tribes of Israel is to be established in the Holy Land under a king high in the favour of the Ancient of Days; and that when it exists it will have the ascendancy in the world, and be celebrated for the fame and glory of its people among all nations. It is clear also that the accomplishment of these predictions will settle all controversies about the "Holy Places," and be a quietus to all "Eastern Questions." The reduction of the promises of Deity to accomplished facts must be the extinction, not only of the Ottoman, but of all the governments and powers of Europe and Asia; and the substitution of the Israelitish

Dominion in their place, when Israel shall be Yahweh's first-born among the nations of the coming age. Being the body of this kingdom, whose founders are the High Ones, and its rulers and princes their holy ones, the people of the holy ones are the constituents, or commonalty, of the body, even the twelve tribes of Israel, the nation of Yahweh.

The Holy Ones that slay the Græco-Roman Dragon, destroy its body in the burning flame of their power, and take away the dominion of the Lion-Man, Bear, and Leopard, are persons who have attained to immortality as a part of the reward promised in the gospel of the kingdom to all "who walk in the steps of the faith of Abraham," whose faith was made perfect by his works (Rom. iv. 12; James ii. 22). That they are immortals is evident, from it being affirmed of them that they possess the kingdom forever, which those only can do who are deathless. These immortals are called holyones, because they attain to immortality on account of their previous holiness, "without which no one can see the Lord;" that is, the High Ones of the vision. From this a very interesting question arises, namely: What did their holiness consist in that gave them acceptance with the High Ones? This is a question answered in the following words by the Spirit of God:—"The saints are they who keep the commandments of Deity, and the faith of Jesus" (Rev. xiv. 12). Hence, it is written, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city": that is, that they may have right to immortality, and may enter into the kingdom by resurrection to everlasting life" (Rev. xxii. 14).

There is nothing in the seventh of Daniel from which can be ascertained the length of time during which Assyria, Persia and Egypt, the southern head of the Leopard, shall continue distinct nationalities after the taking away of their dominions by the holy ones. The sentence concerning them is, that "a prolonging in life shall be given them for a season and time." Now we learn from the Scriptures that there is a time when national distinctions among mankind shall have an end; a *season and time* cannot therefore be interminable. The reign of the holy ones is to be for an age, even for the age of

ages. This age is of coëqual duration with the season and time, and co-terminous with it in the age of ages. In the season-and-time age, then, Assyria, Persia, and Egypt are dominionless, while the holy ones are kings "under the whole heaven" of the kingdom of men. But when the season and time end at the time of the opening of the period *beyond* the age of ages, what then? Paul informs us that at the end the Son of Man shall deliver up the kingdom to the Father, or Ancient of Days, having by that time put down all rule, and all authority, and power: for he must reign *till* he has put all enemies under his feet. And when all things shall be subdued unto him, then shall the Son also himself be subject to the Ancient of Days who puts all things under him, that God may be the all things in all (1 Cor. xv. 24). It is evident, then, from this, that the kingdom and dominion are not to continue unchanged interminably; but that when the time comes to abolish death from the earth, that abolition will necessitate a change in the constitution of the world. The reign of the Son of Man and his holy companions *over nations of mortal men* is therefore limited by that necessity. If, then, we can find a revelation of how long they are to reign, we shall have ascertained the duration of the *season and time*. This matter was revealed to John in Patmos. He tells us that he saw one descend from heaven and bind the Dragon, so that that power could not injuriously affect the nations for 1,000 years; and that coëvally with that period he saw persons occupying thrones who reigned with Christ as the priests of God (Rev. xx. 1-6).

A season and time, then, is 1,000 years, or two times of 360 years each; and a *set time* of 280 years; or nine months and ten days of years, 280 days being a set time, or period of gestation (Gen. xxi. 2). For this season and time of 1,000 years the holy ones possess the world as theirs. At the end of that time, sin being eradicated, death is abolished, and their priesthood necessarily ceases. They therefore reign no more *as priests*; but the Deity is all things in all the dwellers upon the earth.

A BAD man punishes nobody so badly as himself.

LET mercy garnish all your ways. It will grace your deportment and nourish your bones. Unmercifulness is a destroying self-blight to an extent the perpetrators little suspect.

THE LAW OF MOSES

AS A RULE OF NATIONAL AND INDIVIDUAL LIFE AND THE ENIGMATICAL
ENUNCIATION OF DIVINE PRINCIPLES AND PURPOSES.

CHAPTER VI.—THE SABBATH IN GENTILE TIMES.

THE Sabbath to this day distinguishes Israel from the other nations, and separates them from the communities among whom they live. The fact is forced on attention in passing through any great European city on a Saturday. The closed shutters of many a shop tells of the Sabbath and the synagogue, and therefore of God having brought Israel from Egypt. It is one of the many Mosaic institutions which has survived in their dispersion. They offer no sacrifices; they have no high priest or temple; but next to the practice of circumcision, they are to be known in all countries by their suspension of secular employment on the seventh day.

It is a singular fact that in a certain form, the Sabbath law has become incorporate with the religious systems of Gentile Europe and its offshoots. It is a fact of many more thoughts than can appropriately be followed out in the present connection. For one thing it is an operation of Providence that has conferred some blessedness in advance upon the Japhetic people. It is impossible that public or private life can come to a truly good development without a periodic cessation of secular work. It was not in Gentile sagacity to see this for themselves. The institution has been established among them without their sagacity. It has been established among them as the result of the establishment of "Christianity," though it is no part of "Christianity." In this respect it is a "sign" among them that God raised Christ from the dead, just as the Mosaic Sabbath was a sign that God brought Israel out of Egypt. It is a curious situation that without the law of Moses, with which the Gentiles have nothing to do, the Gentiles, by a mistaken appropriation of the law of Moses, have come to an observance of the law of Moses through Christ, who was the end of the law of Moses for every one believing in him. It is not difficult to see how this intricate evolution has come about, and how, out of evil, God has permitted an amount of good to come that could not have been humanly foreseen.

From the day of Pentecost, A.D. 34, to the accession of Constantine as emperor of the Romans, A.D. 312, was a period during which the apostolic testimony for the resurrection of Christ had so leavened the Roman empire with conviction, that a Roman emperor sympathising with the Christian belief was able, at the head of a Roman army pervaded with a similar sympathy, to overthrow the Pagan government at Rome that had for nearly three centuries made war against the inextinguishable Christian faith. The overthrow of Paganism was so complete for the time that there arose the necessity for a new system of jurisprudence, civil and ecclesiastical. In constructing this new system, Constantine naturally sought the assistance of the heads of the new faith, which by his hand had overthrown the old. In this way the moulding of the new system, in its ecclesiastical elements, inevitably came into the hands of the bishops; and from them Constantine received with approbation the institution of the weekly Sabbath, which he promulgated as the law of the empire.

The Mosaic law enjoined the observance of the seventh day: Constantine appointed the day after, or the first day of the week, as the Sabbath. There are some in our day who make this a reason for contending for the observance of the seventh, and not the first day of the week. If it were a question of Moses *versus* Constantine, this contention would be unanswerable. But in truth it is not a question of one or the other for the brethren of the Lord. Constantine is not their lawgiver; and they are certainly "not under the law" (Rom. vi. 14-15), but under Christ, who is "the end of the law for righteousness to every one that believeth" (Rom. x. 4), and who never enjoined the observance of the Sabbath.

How, then, came the bishops to recommend to Constantine the observance of the Mosaic Sabbath on the first day of the week? There are two well-authenticated facts in the case that supply the answer. The first is, that the disciples in the apostolic age, by apostolic

precept and example, established the practice of "assembling themselves together" on "the first day of the week" for "the breaking of bread in remembrance of the Lord" (Luke xxii. 19-20; Acts xx. 7; 1 Cor. xi. 17, 23-28; xvi. 2; Heb. x. 25), probably out of historic harmony with the fact that on that day the Lord first showed himself alive to the disciples after his resurrection, and ate and drank with them (Luke xxiv.) This practice being established during the lifetime of the apostles would naturally become the practice of believers in whatever part of the world ecclesias were formed. As a matter of fact, it is testified by several of the ecclesiastical writers of the second and third centuries that such was the practice everywhere. This accounts for the transmission of the first day of the week to Constantine's time as the day of Christian assembly.

But how came it to be invested with a Mosaic character? Here the second fact comes to our aid, viz.: that during the lifetime of the apostles there was a large party among believers (who were mostly Jewish at first) who contended strenuously for the observance of the law of Moses, concurrently with submission to the gospel, as a condition of acceptability with God. No one can be an attentive and habitual reader of the New Testament without knowing this. On the very threshold of the apostolic enterprise we read, in Acts xv. 5, 24, of "certain of the sect of the Pharisees, which believed," who contended "that it was needful to circumcise the Gentile believers, and to command them to keep the law of Moses." Paul's epistle bears evidence of the contentious activity of this class years afterwards in parts widely distant from Judea. "Tell me," he exclaims, in writing to the Galatians, "*ye that desire to be under the law, do ye not hear the law?*" and he proceeds to unfold an argument intended to prove that Christ is of no use to those who put themselves under the law (Gal. v. 4), and that it is the duty of his brethren "to stand fast in the liberty wherewith Christ has made them free, and be not entangled again in the yoke of bondage" (verse 1). That his argument would be effectual with some, there cannot be a doubt; but that it failed to silence and convince the agitators, we have positive evidence in the letters written after-

wards, in which he recurs to the subject itself and renews his warnings against the Judaisers (Phil. iii. 2, 3, 6-9; Col. ii. 13, 17; 1 Tim. i. 6-7; 2 Tim. ii. 14, 18; Titus i. 10-14). Not only so, but he foretold their triumph in the community that had been developed by the labours of the apostles (Acts xx. 29; 2 Tim. ii. 17; iii. 13; iv. 3, 4). The epistles of John, written forty years later, show us the great strides that had been made within that time in the fulfilment of the prophecy. The thing had really begun in Paul's day, for he had to say, "All they that be of Asia (the Lesser) are turned away from me" (2 Tim. i. 15). But in John's day, John had to say "Many false prophets (teachers) are gone out into the world . . . the world heareth them" (1 John iv. 1, 5).

Consequently, we should make a great mistake if we looked upon the community headed up by the bishops under Constantine as a community founded upon apostolic principles in their purity and truth. It was a community that had been widely leavened with Judaism, as illustrated in their observance of "Easter" and other feasts of a Jewish origin, the substitution of "baptism" on the eighth day in the room of circumcision, the exaltation of the original simple "pastors and teachers" into the position of priests and Levites, the exaction of tithes for their maintenance, and the transmutation of the first day assembly for the breaking of bread into the place of the Mosaic Sabbath. Nevertheless, out of the corruption came this good result. A Sabbath rest once in seven days became a law of Europe—a result which ameliorated the barbarism of the nations, and at the same time secured legal liberty, as at this day, for the true friends of Christ everywhere to hold that memorial assembly which is so necessary to their spiritual well-being.

The attempt to enforce the Mosaic Sabbath as a rule of individual duty for the friends of Christ in this age is in direct violation of Christ's teaching as to their relation to the Mosaic law, and the law of the Sabbath in particular, whether by himself or his apostles. He is never found by his own mouth enjoining the law of Moses on believers. He rather seeks to fasten attention on himself. Though he was born under the law (Gal. iv. 4) and obedient in all things (Heb. v. 8, 9),

he places himself above the law in the precepts he enjoins, as manifest from the recurring phrase in "the sermon on the mount": "*Ye have heard that it hath been said by them of old time,*" thus and so ("hate thine enemy"). "BUT I SAY UNTO YOU, love your enemies" (Matt. v. 43, 44; also 21, 27, 31, 33, and 38). This over-vaulting authority is also asserted in those remarkable expressions: "A greater than Solomon is here . . . a greater than Jonas is here . . . in this place is one greater than the temple" (Luke xi. 31, 32; Matt. xii. 6). Jesus truly came to fulfil the law, but he came to "fulfil" in a much higher sense than merely conforming to the letter of its enactment. He came to end it by accomplishing in himself all that it foreshadowed, plucking the sting out of it by giving himself up to its curse in suffering himself to be crucified.

These things are testified, and will not be ignored by minds in earnest about truth. The testimony is explicit. "Christ is the end of the law" (Rom. x. 4). "The law is a shadow of good things to come . . . the body is of Christ" (Heb. x. 1; Col. ii. 17). He "blotted out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross" (Col. ii. 14). "Christ hath redeemed us from the curse of the law, being made a curse for us, for it is written, 'Cursed is every one that hangeth on a tree.' . . . The law was our schoolmaster . . . We are no longer under a schoolmaster." (Gal. iii. 13, 24, 25).

It follows that the statement of Heb. viii. 18 is a simple assertion of fact that "there is verily a *disannulling of the commandment* going before for the weakness and unprofitableness thereof, for the law made nothing perfect but (in the sense of) the bringing in of a better hope." If the law is "disannulled," the Sabbath as a part of it is displaced from the position it occupied under Moses. Its observance is no longer essential to the righteousness that is acceptable to God. Its neglect no longer exposes the offender to death as it once did (Ex. xxxi. 15). The Israelites were not allowed to kindle a fire or leave their dwellings on the Sabbath day (Ex. xxxv. 3). A man was stoned to death for gathering sticks on that day (Num. xv. 33). But this severity, which was

necessary for the protection of the institution, has been relaxed. The day itself is obsolete as a religious exercise, that is to say, obsolete by Divine appointment. The change dates from the first appearing of Christ. He proclaimed himself "Lord also of the Sabbath day," in the sense of having authority to do work on that day if he saw fit in the execution of his mission (Mark ii. 28). The Sabbath, intended as a blessing, had in Christ's day degenerated into a day of oppressive restraint and formalism; and Christ had to remind his generation that "the Sabbath was made for man, and not man for the Sabbath" (Mark ii. 27). In all cases in which he appears in connection with the Sabbath, it is in opposition to those who stickled for what might be called a sabbatarian treatment of the day. Let the following illustrate:—

1. A synagogue ruler had testily said to the people who were so attentive to Jesus: "There are six days in which men ought to work. In them, therefore, let them come and be healed, and not on the Sabbath day." Jesus said: "Thou hypocrite, doth not each one of you on the Sabbath day loose his ox or his ass from the stall and lead him away to watering, and ought not this woman . . . to be loosed from this bond on the Sabbath day?" (Luke xiii. 14).

2. On another occasion the Pharisees having found fault with the disciples for plucking the ears of corn as they passed through a field on the Sabbath day, Jesus 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? But I say unto you that in this place is one greater than the temple. If ye had known what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the *guiltless.* For the Son of Man is *Lord even of the Sabbath day* (Matt. xii. 5-8).

3. "And it came to pass on another Sabbath that he entered into the synagogue and taught. . . . and the Scribes and Pharisees watched him whether he would heal on the Sabbath day. . . . And Jesus said unto them, I will ask you one thing: Is it lawful on the Sabbath days to do good or to do evil, to save life or to destroy it? And looking round about upon them, he said unto

the man (with withered hand) stretch forth thy hand. And he did so, and his hand was restored whole as the other" (Luke vi. 6).

4. "He went into the house of one of the chief Pharisees to eat bread on the Sabbath day, and they watched him. And behold, there was a certain man before him who had the dropsy, and Jesus said, "Is it lawful to heal on the Sabbath day? And they held their peace. . . . And they could not answer him again to these things" (Luke xiv. 1, 6).

5. "After this, there was a feast of the Jews. . . . And Jesus saith unto him (an impotent man) 'Rise, take up thy bed and walk.' And immediately the man was made whole and took up his bed and walked. And the same day was the Sabbath Day. The Jews therefore said unto him that was cured, 'It is the Sabbath Day; it is not lawful for thee to carry thy bed.' He answered them, 'He that made me whole, the same said unto me, 'Take up thy bed and walk.' . . . Therefore did the Jews persecute Jesus and sought to slay him, because he had done these things on the Sabbath Day. But Jesus answered them, 'My Father worketh hitherto and I work.' Therefore the Jews sought the more to kill him because he not only had broken the Sabbath, but said also that God was his Father, making himself equal with God" (Jno. v. 1, 8-11, 16-18).

6. "If a man on the Sabbath Day receive circumcision that the law of Moses should not be broken, are ye angry at me because I have made a man every whit whole on the Sabbath? (Jno. vii. 23).

7. "And as Jesus passed by, he saw a man that was blind from his birth. And . . . he spat on the ground and made clay of the spittle, and he anointed the eyes of the blind man with the clay, and said unto him, 'Go wash in the pool of Siloam' (which is by interpretation, sent). He went his way, therefore, and washed, and came seeing. . . . And it was the Sabbath Day when Jesus made the clay and opened his eyes. . . . 'Therefore,' said some of the Pharisees, 'this man is not of God, because he keepeth not the Sabbath Day'" (Jno. ix. 1, 5, 14, 16).

There can be no mistaking the attitude on

the Sabbath question illustrated by these passages from the life of Christ. There are no others of a contrary tenour. As for the apostles, they not only teach, as we have seen, that the law of Moses is "done away in Christ" (2 Cor. iii. 11-14), but they single out the Sabbath for special indication. Paul says to the Colossians, Christ having blotted out the handwriting of ordinances that was against us, "Let no man, therefore, judge you in meat or in drink or in respect of an holy day or of the new moon or of THE SABBATH, which are a shadow of things to come, but the body is of Christ" (Col. ii. 16, 17). Paul's fear of the Galatians was founded on the fact that they "observed DAYS and months and times and years" (Gal. iv. 10). He reminded them that Christ was "made under the law that he might redeem them that were under the law" (verses 4, 5), who before time were "under the elements" of that system (verse 3), but had now "received the adoption of sons," which made it an utterly incongruous thing in the eyes of Paul that they should "turn again to the weak and beggarly elements" of the law. "Tell me," says he, "ye that desire to be *under the law*," and proceeded with the allegory of Sarah and Hagar (verses 9, 21). To the Romans he plainly says that the observance of days which was imperative under Moses is a matter of indifference to those who stand in Christ. "One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day regardeth it unto the Lord. He that regardeth not the day, to the Lord he doth not regard it" (Rom. xiv. 5, 6).

It is evident, therefore, that those make a great mistake who speak of "the Christian Sabbath" in the sense of its being a day to be observed by believers in Christ as the seventh day was observed under Moses. In fact, there is no such thing in scriptural truth as "the Christian Sabbath." It is a misnomer, in so far as it may imply appointment by Christ. Christ appointed no Sabbath, and the Sabbath of Moses was the seventh and not the first day of the week. Christ appointed the assembly of his brethren to break bread in remembrance of him, and by apostolic usage, this assembly was held on the first day of the week, but this is a different thing

from keeping the day holy as a day. On this we have no command, and "where there is no law, there is no transgression." The Sabbatarians, whether of the first or seventh day type, are seeking to impose a yoke where God has imposed none. True it is that "the law is good if a man use it lawfully" (1 Tim. i. 5), and that the cessation from secular work once in seven days is a good thing. A man is at liberty to do this if he choose, and to set the day apart for special exercises in a religious direction if he choose; but he has no authority to lay down an imperative law for himself or others where God has imposed none. The only law laid upon believers in such a matter is to "forsake not the assembly of themselves together"; and apostolic example leads them to obey this law on the first day of the week, and to make the breaking of bread "in remembrance" of Christ the chief feature of it. The command to keep any particular day "holy" belongs to the law of Moses, which has been corruptly copied by State christianity and a false church. The abuse has been carried to such absurd lengths in the Greek and Latin communions that there is no part of the year's calendar that is not dotted over with so-called "holy" days. The Sabbath will be re-instituted in the "kingdom restored to Israel" along with the passover and other feasts (Ezek. xlv. 17-21); but that will concern the mortal populations who have the privilege to be ruled by the saints. It does not concern either the one or the other now in this era of duntreading of all things divine. The only divine work that is going on now is the preparation of a people for the Lord's own use as fellow-rulers with him in the glory to be revealed; and their preparation is by the belief and obedience of the gospel and not by any of the institutions of Moses, which for the time being have all been taken out of the way.

The argument that finds warrant in Eden for an obligatory Sabbath (seventh day or first) has its full answer in the fact that the practice of Eden before sin had entered is no guide for these expatriated times. Any contention based on, pre-Mosaic practice must apply also to the sacrifice of animals, for that is also an element in the antediluvian service. If the answer be made that sacrifice was superseded by the death of Christ, it has

to be rejoined that the same is also true of the Sabbath; "the body (or substance) of which is of Christ," as Paul says in the words already quoted. We have the true Sabbath in Christ, who said "I will give you rest," or Sabbath. Under the law, a man laboured in his own works to establish his own righteousness with a sense of burden that was grievous to be borne, feeling it a yoke, as Peter says, which they were not able to bear (Acts xv. 10). The "strength of sin," as a destroyer, lay "in the law," as Paul testifies (1 Cor. xv. 56). It condemned sinners to death, and all were sinners, who "through fear of death were all their lifetime subject to bondage" (Heb. ii. 14). But in Christ, their righteousness was by faith of him (Rom. iii. 21-22) not their own righteousness, which was by the law, but the righteousness which was of God by faith (Phil. iii. 9). Therefore all who entered Christ entered the true Sabbath keeping, in ceasing from their own works, as the ground of their hope towards God. The offered favour of God with forgiveness became the ground of their hope, and imparted peace and joy. This was the "rest" into which, in a preliminary form, Paul taught that believers entered. "He that is entered into his rest *hath ceased from his own works* as God did from His" (on the seventh day) (Heb. iv. 10). It all has reference to the final Sabbath of the kingdom, the rest that remaineth for the people of God in the seventh period of a thousand years, when all the toil-worn human race will cease from their vain efforts to work out their own blessedness, and accept in grateful humility the long-covenanted blessedness of Abraham and his seed, which will come on all who yield to needful faith and submission.—THE EDITOR.

"PRAY, work and sing"—an intensely concentrated piece of good advice by an old man who is tottering on the brink of the grave.

NOTHING will effectually discover to a man the wisdom of God in appointing tribulation as the way to the kingdom of God but a study of the workings of the human mind in circumstances of good and evil fortune.

THE SCIENTIFIC MOOD.—"The scientific mood of mind awaits the coming of all truth. It does not scoff. It does not sit in the seat of the scorner. The scientific world is awaiting some testimony that will bear the light and investigation of all men; for truth is not esoteric. If it can only be apprehended by an *elite* circle, it still has clinging to it some suspicion of doubtful worth—indeed it is no truth at all."

SAVOURY FRAGMENTS.—BASKET No. 1.

FOLLOW *our Lord in the Days of his Flesh.*—With what serious and tender respect does he constantly hold in his hands ‘the volume of the Book,’ to quote every part of it, and note its shortest verses! See how one word, one single word, whether of a psalm or of an historical book, has for him the authority of a law. Mark with what confident submission he receives *the whole Scripture*, without ever contesting its sacred canon; for he knows that ‘salvation cometh of the Jews,’ and that under the infallible providence of God to them were committed the oracles of God. . . . From his childhood to his grave, and from his rising again from the grave to his disappearance in the clouds, what does he always bear about with him, in the desert, in the temple, in the synagogue? . . . It is the Bible, ever the Bible; it is Moses, the Psalms, and the Prophets; he quotes them, he explains them, but how? Why, verse by verse, and word by word.”—*Dr. L. Gaussen.*

“*The World by Wisdom knew not God.*—Great Egypt built pyramids and worshipped cats! Polished Greece erected magnificent temples where they might adore idols, and had thousands of prostitutes in their courts to facilitate their devotions. Mighty Rome, with thirty thousand gods in her Pantheon, built her Coliseum where ninety thousand of her citizens could sit and see hundreds of gladiators butcher and hack each other in pieces for their amusement. And the sceptical scientist of the nineteenth century, having turned his back upon that God who only hath immortality, and that Christ who has brought life and incorruption to light in the Gospel, says to the monkey, thou art my father; and to the tadpole and the moner, thou art my sister and my mother.”—*Dr. H. L. Hastings.*

“Of course there is no disputing about tastes; and if a man chooses to put away his history, his heritage, and his hopes, as a son and creature of Almighty God; and trace his genealogy to the monkey, the mollusk, the moner, and the mud, we must respect his rights, and allow him to exercise his preferences; but when he insists that *we* shall also

trace *our* genealogic line through ancestral apes and patriarchal pollywogs, we respectfully decline the honour. We prefer to look higher; and as there is a little uncertainty among scientific men on the point, we propose to give ourselves the benefit of the doubt, and still look up to a Heavenly Father, instead of down to a little dot of a mud-spawned moner, as the source of our existence.” (*Ibid.*)

“*January 10th, 1879.*—‘My scientific work tires me more than it used to, but I have nothing else to do.’

January 15th, 1881.—‘I have not the heart or strength to begin any investigation lasting years, which is the only thing I enjoy.’

July, 1881.—‘What I shall do with my few remaining years of life I can hardly tell. I have everything to make me happy and contented, but life has become very wearisome to me.’—*Charles Darwin.*

Rome, A.D. 66.—“I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.”—*Paul.*

“Infidelity and faith both look through the perspective glass, but at contrary ends. Infidelity looks through the wrong end of the glass; and, therefore, sees those objects near which are afar off, and makes great things little,—diminishing the greatest spiritual blessings, and removing far from us threatened evils. Faith looks at the right end, and brings the blessings that are far off in time close to our eye, and multiplies God’s mercies, which, in a distance, lose their greatness.”—*Bp. Hall.*

“The wisdom of the world”—“Science falsely so-called”—“Vain imaginations”—“Traditions of men”—“Old wives’ fables”—“Forms of Godliness”—“Damnable heresies”—“Whited sepulchres.”

An Old Paving Stone!—"Beneath it, what a revelation! Blades of grass flattened down, colourless, matted together, as if they had been bleached and ironed; hideous crawling things; black crickets with their long filaments sticking out on all sides; motionless, slug-like creatures; young larvæ, perhaps more horrible in their pulpy stillness than in the infernal wriggle of maturity. But no sooner is the stone turned and the wholesome light of day let in on this compressed and blinded community of creeping things than all of them that have legs rush blindly about, butting against each other and everything else in their way, and end in a general stampede to underground retreats from the region poisoned by sunshine."—*Oliver Wendell Holmes.*

Christ will soon be here to lift the old paving stone of human wisdom.

He is—"The Brightness of the Father's glory"—"The Day-star from on high"—"The Light of the world"—"The Morning-star"—"The Sun of righteousness" that is "to arise with healing in his beams."

"Be ye as lights in the world"—Is this true of us, or are we at one with the world, in its aspirations and pleasures? So that even our neighbours can see no difference between us and other people.

F. G. J.

A FOOL in the place of honour, Solomon truly says, the earth cannot bear; but it easily bears a righteous man in the ditch and finds pleasure in putting him there. But there is a day of rectification.

A LITTLE adversity is bracing, too much is demoralising. God knows how much to allow for those He loves. One of their recommendations to Him is that they are prepared to submit to any amount—even to the point of death.

THE JEWS: PAST AND PRESENT.—"Many a time have we exulted at our escape from a Pharaoh of tyranny only to find a new peril threaten us; oft have we passed through a sea of trouble and Amalek after Amalek have we fought. What is to be the end of it all? Never has nation withstood like ours tempests of time, decay incident to age, the withering lightnings of a world's contempt. But the night of oppression is o'erpassed, and we enjoy a day of prosperity; the sunshine of liberty bathes us; the light of toleration irradiates us, and in the warm glow of equality we bask."—(A handful of Jews are in this position, O Rabbi! What about the millions in Russia; and what about the future? What about Moses and the prophets?—Ed.)

It is more difficult to be wise in prosperity than in adversity.

THERE is a time to be in a hurry, but on the whole, it is better to sleep on a proposal.

WISDOM is constructive, and construction is slow, and her work is liable to be spoiled with haste.

THE cost of the Suez Canal was £8,000,000. Money well spent. It has brought the life of the world into the neighbourhood of its appointed centre.

A JEW ON RESTORATION.—"Let us see what restoration means for us and for the Gentiles. It means for us a national home for our people, though they push their individual fortunes in other lands. It means a fatherland which from its position holds the gate for three great continents to trade through, a land which when the iron horse wakes the Oriental quiet will contain cities of swifter growth than even a Chicago, which in 1837 had 4,170 people, or a San Francisco, which in 1846 had only 600. It means a prosperity greater even than in the days of Solomon, when the five trade lines of the then known world converged in his land and "silver was like stones in the street;" greater than when a Tyre, chief port of the ancient world, teemed with the wealth of a far reaching commerce, as described in Ezekiel xxvii., which I would ask you to read. And it means a restoration of our religion, a priesthood supported by the people and utilized as the public ministers, educators and judges, and not lobbyists—an end to the present system of every congregation shaping its own course and every individual his own life, and calling the result Judaism."—*New York Herald.*—(O, Jewish Rabbi, it means much more than that; but we cannot expect blinded eyes to see all the vision. It is pleasing to see blind eyes see so much.—Ed.)

THE PREGNANT MOMENT.

Once to every man and nation comes the moment to decide,
In the strife of truth with falsehood, for the good or evil side;
Some great cause, some simple issue, offering each the bloom or blight,
Parts the goats upon the left hand, and the sheep upon the right,
And the choice goes by forever, 'twixt the darkness and the light.
Careless seems the great avenger; history's pages but record
One death grapple in the darkness 'twixt old systems and the Word;
Truth forever on the scaffold, wrong forever on the throne—
Yet that scaffold sways the future, and behind the dim unknown
Standeth God within the shadow, keeping watch above His own.
Then to side with truth is noble when we share her wretched crust.
Ere her cause bring praise and profit, and 'tis prosperous to be just;
Then it is the brave man chooses, while the coward stands aside,
Doubting in his abject spirit till his Lord is crucified,
And the multitude make virtue of the faith they have denied.—*A Chip.*

SUNDAY MORNING AT THE BIRMINGHAM CHRISTADELPHIAN
ECCLESIA, No. 260.

"Exhort one another."—PAUL.

WE all know that the object of this meeting for the breaking of bread is edification, or building up in those convictions that constitute faith, and that lead to that course of action that is acceptable to God. There is no more powerful method of reaching this result than by reading the apostolic narratives with the constant recollection that they are true. We may read them sometimes without this recollection—we may read them in a mechanical, only half-conscious mood; as of a thing we have been long familiar with, and take little living interest in. This mode of reading will do us no good. I will not say it is better not to read at all than to read in this way; but it is better read in a better way. It is better to say to ourselves as we read: "Now, this that I read is true. It is no legend, or tradition, or cunningly-devised fable. Christ did really perform all these miracles of healing. Christ did really rise from the dead after he was crucified. The apostles did really speak with tongues, and deliver a testimony of personal witness to Christ's resurrection, with all the attendant circumstances recorded; and therefore God now lives and reigns, and there will certainly in due time come all those good and glorious things He has promised by the prophets and apostles."

There is not lacking a single reason for our thus building ourselves up in our most holy faith. Pure reason warrants, justifies, yea, compels it. Many reasons converge powerfully on this wholesome result, with these reasons you are all more or less familiar. There is no necessity for going unto them on such an occasion as this. It is sufficient to realise that the narrative of the sayings and doings of Christ, and of the apostles who came after him and powerfully planted his name in the earth, has been in the hands of believers from that day to this: in which alone we have a guarantee that Matthew, Mark, Luke and John wrote these accounts, for none other than the genuine productions of these men could have obtained currency

among their friends, and in the generation contemporary with them. Being their accounts, it is the testimony of men who were eye-witnesses of the events which they narrate; and of men who are proved true by the nature of their enterprise (to turn men from their sins) and by the effects they themselves suffered in its prosecution (viz., the loss of all things, and in many cases of life itself). The nature of the writing, when we study it, comes in as a powerful supplement to the demonstration that it is true and noble, and finally, there is the evidence of that underlying inspiration which of itself gives us all the pledge we need in trusting our lives to that self-denying submission which the gospel demands.

The truth of the apostolic testimony brings with it the truth of Moses and the prophets, which Jesus and the apostles so emphatically endorsed. In a sense, Moses and the prophets do not require endorsement; for they are their own witnesses when we are able to estimate their character in comparison with the productions of mere human intelligence.

All we have to do, therefore, is simply to surrender to the belief of what we read. This will produce faith and all the other excellent fruits of the spirit—love, joy and peace in the mind, and righteousness in the life in preparation for the kingdom.

One thing which the apostles declare is that the things written were "written for our learning." It was of the Old Testament this was said; and of course, if true of the Old, it is true of the New. This being the case, let us spend a little time in getting out of the portions that have been read the "learning" they were intended to afford.

It might not seem at first sight that we could get much out of the first reading concerning the reign of Jehoram, the son of Jehoshaphat. It is a story of murder and wickedness: what good can it do us? He, Jehoram, came to the throne when Jehoshaphat died. Jehoshaphat had many sons, and had made a good settlement for them

all. He left a handsome fortune to each, and had distributed them among various cities of the realm, so that each was a prince in his own district. To Jehoram he had given the headship over all as king. This wise arrangement ought to have worked well for all, but the very first thing that Jehoram did was to kill all his brothers, and to put also to death their friends and sympathisers—filling the land with mourning and woe. Not only so, but he established idolatry throughout the land, and led the nation away from the right ways of God.

What is the explanation of this extraordinary sequel to a reign so excellent as Jehoshaphat's? Why did the son of a good king turn out such a monster? Is it not true that if you "train up a child in the way in which he should go, when he is old he will not depart from it?" Yes, it is true. Wherein was Jehoshaphat lacking then? Here is the point, and here is where we shall find our "learning." Jehoshaphat did not take a firm attitude with those who were in a wrong position. He was friendly with the ten tribes who, though Israelites, had departed from the right way. He granted co-operation with Ahab, which he ought to have declined. He allowed his son, Jehoram, to marry a daughter of Ahab, which he ought to have forbidden. A prophet of God reproved him on the subject: "Shouldest thou help the ungodly and love them that hate the Lord?" (2 Chron. xix. 2). Jehoshaphat was a good man, but lacking in the firmness towards evil-doers. He could not refuse their friendly advances. He consented to matrimonial alliance with the family of Ahab. His son "had the daughter of Ahab to wife." The consequence was "Jehoram walked in the way of the (wicked) kings of Israel, to whom his wife belonged, and he wrought that which was evil in the eyes of the Lord." Here is a bit of "learning" through which we get from this as from many other parts of scripture: it is our duty to decline religious co-operation with those who are not in full submission to the way of the Lord. Above all, we ought not in marriage to be "unequally yoked with the unbeliever." Any other line of conduct is not only displeasing to the Lord, but most hurtful to those who pursue it. From the days of the flood down to the corruptions of the captivity in the times of Ezra, the scriptural narrative affords

many illustrations of the evil that comes from "the sons of God" marrying "the daughters of men." It is our duty to marry "only in the Lord," that in the fusion of two lives, equally dedicated to wisdom, there may be mutual help in the way of holiness, and family life based on the fear of the Lord and submission to his word.

The second portion "written for our learning" not only shows the power of God to interfere on behalf of His faithful servants, in the shutting of the mouths of the lions to whom Daniel had been given over, but it brings home two other much-needed lessons—perhaps not so obvious. Daniel, who had been promoted to high political rank in Babylon, was found a useful servant of the state when Darius the Mede and Cyrus the Persian took possession of the city—so useful that he was put in the first rank over the heads of a multitude of native princes. The empire was divided, by the sagacity of Cyrus, into 127 provinces, over each of which was placed a governor, and over all these, three presidents, of whom Daniel was first. It was according to the ordinary bent of human nature for these governors to be envious of a few so high in favour. The next natural thing was for them to plot his downfall. To bring this about, they must prove some fault against him. They looked into his affairs with this intent. "They sought to find occasion against Daniel concerning the kingdom, but they could find none occasion nor fault, forasmuch as he was faithful, neither was there any error or fault found in him." Here is a strong feature: Daniel was "a man greatly beloved" of God—not without a reason, and here is part of it, that he was an accurate, faithful man of business. His enemies could find no fault with him on this head. Ought they to be able to find fault with us? I do not speak of slander and misrepresentation, of which any man may be the subject, and of which all men who pursue a conspicuous course are sure to be the subject. I speak of true accusation. It ought not to be possible for the adversary to speak reproachfully with truth against the servants of God. They ought not to be able to truly say that they are untrustworthy—that their word is not to be relied on—that they are slack in the performance of promises and in payment of dues—that they are insensible to honour in their transactions. They ought

to be like Daniel: "of good report among those who are without"—known for integrity, kindness, promptitude, accuracy, honour. This is a piece of learning to which the Apostolic epistles lend constant and especial emphasis. Popular "gospel" preaching—"only believe"—"down with your deadly doing"—has demoralised the public mind, so that the more "pious" people are, the more do business men shun them as a rule, because as a rule they find them capable of taking a mean advantage in the ratio of their piety. But the robust and glorious gospel of the first century produces very different results. It teaches men that they will "reap as they sow"; that they will be "rewarded according to their works"—and that if they are given to unrighteous ways, "they shall not inherit the Kingdom of God." The truth is able to turn men into Daniels if they will but give in to it.

Daniel's enemies were able to get him into difficulty "concerning the law of his God." They contrived a state law that would make him a rebel if he remained faithful to his usual modes and habits of worship. They knew he was a praying man. They extorted from the king a law that no prayer should be permissible for a month except to the king, and that any one breaking the law should be thrown to the wild beasts. How did Daniel meet the law? We know how he would have met it had he been like many modern trimmers and sophists. He would have said: "I do not see that I am called upon to run into danger. I am not called upon to tempt God by giving myself into the hands of these men. I can pray to God under the blankets as well as on my knees. God knows the heart and will accept the pure offering of the lips whatever the posture of the body may be. If I pray openly I will become food to the lions and will pray no more, whereas if I exercise prudence and veil off my devotions from these wicked men, I will live to pray to God many times. God will be glorified; I will be saved, and these plotting sinners will be foiled." Not thus did Daniel deceive himself and try to deceive God. "When Daniel knew that the writing was signed, he went into his house and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day and prayed and gave thanks

before his God as he did aforetime. Then those men assembled and found Daniel praying and making supplication before his God."

The "learning" afforded by this incident is unmistakable—that we ought not to allow the fear of consequences to pare off the edges of our service to God. Let our service be hearty and thorough and bold, with humility. The truth exposes us to many disadvantages. We do not belong to the State church nor to other bodies in many parts equally respectable. We cannot conform to the public law on many points. In our day, the penalty is no longer exposure to wild beasts or deprivation of liberty; but the penalty is often quite distressing, nevertheless, in a community where individual prosperity depends upon popularity with neighbours. They may find no fault with our business ways, but they cannot pardon our exclusiveness—our separateness—our faith. What are we to do? The temptation is to hide the light of God under a bushel—to go to church or chapel with the sophistical self-deception that we can worship God equally well in a pew, in the midst of a large congregation, as in a small meeting at the breaking of bread in an upper room; that we need not believe what the priest or parson says, or take part in their exercises, though we are bodily present; that we can communicate with God direct for ourselves as much as if we were in the solitude of a desert; that we are not called upon to make ourselves a pest by finding fault with what the people around us say and think and do—&c., &c., &c. This would not be "daring to be a Daniel" or confessing Christ before men. It would be trimming for the sake of worldly advantage. The Daniel part is to openly profess and do what the service of God calls for at our hands—with all meekness and respectfulness certainly, but with all decisiveness of resolution, "as to the Lord, and not unto men." We can well afford to take this course, even if it lead to a death as certain as that which seemed to be waiting for Daniel. Our present life is a very transient affair. He that saveth it by pusillanimity toward God will certainly lose it, as Christ has said; but he that loseth it by faithfulness "*unto death*" will shortly (and to him so very shortly) be the subject of

a divine interference more complete and lasting in its effects than that which took place in the case of Daniel. Not only from lion's terrible jaws shall we be delivered for a moment, but from the everlasting dominion of the ignominious and obliterating grave. The cheering and powerful words will be addressed to us: "Awake and sing, ye that dwell in dust." Joyfully, in calm strength, shall we respond: "O grave, where is thy victory?" How pale and hideous and mean will then appear the craven and uncertain course of those who fear man too much to serve God in the teeth of danger. How sensible and wise and noble and radiant, on the contrary, will seem to all men the course of those (looked back upon) who can truly say with Paul: "I have fought a good fight, I have finished my course, I have kept the faith." Brethren, now is our opportunity of being on Daniel's side, in a bold and thorough service of God, amidst many foes and dangers. The opportunity courageously embraced will land us by his side, by the grace of God, in the day when "Abraham, Isaac, and Jacob, and all the prophets will be seen radiant in the Kingdom of God."

Our third position gives us a little "learning" in another but not less important direction. Ananias and Sapphira, at a time when the peculiar situation of the truth led believers to dispose of their property and place the proceeds at the disposal of the apostles, "sold a possession and kept back part of the price." In this Peter accused them of having committed a great crime. The crime did not consist in withholding part, but in professing to give the whole. They were under no obligation to part with the property or to hand over the price. As Peter said, "While it remained was it not thine own; and *after it was sold*, was it (the price) not in thine own power?" But in the general enthusiasm of generosity that prevailed, Ananias and Sapphira did not wish to appear to be behind others, nor did they want to clean out every penny, so they took the middle and dangerous course of misrepresentation—*alias* lying. The heinousness of the offence was increased by the fact that it was an attempt to deceive God. "Thou hast not lied unto men, but unto God." Ananias and Sapphira were both struck dead on the spot, one after the other, which

naturally made a deep impression on the believing community, at the time very numerous in Jerusalem. "Great fear came upon all the church, and upon as many as heard these things."

If it be said there can be no "learning" for us in circumstances so out of the run of our experience, the answer has to be made that the lesson is not limited to the particular circumstances nor to any circumstances. It is a lesson affecting all characters and all time. It may be expressed in the simple words: "Never try to appear to be more than you are. Be simple and modest and true." Ananias and Sapphira would have come out all right if they had said, "We cannot afford to give more than half." The mistake was to attempt to gain the credit that did not belong to them. This mistake may be made, and is made, in many, many matters besides giving; and it is here where what is written is fruitful for "our learning," in this sad case. Let us avoid with scorn all attempts to seem wiser than we are, to know more than we know, to be better than we are, to be more generous, or to be of more consequence than we are. "He that giveth, let him give with simplicity" and truth, guarding in the main against letting our left hand know what our right hand is doing.

Thus from all parts of the scriptures, with mind attent and eyes and ears open, we are able to gather "learning," and to become wise unto salvation. The result is one that is despised in the world, and that in the weakness and weariness of mortal life may sometimes seem of small value to ourselves. But at last it will be "found unto praise and honour and glory at the appearing of Christ."

EDITOR.

WHY is a goose's quill often more dangerous than a lion's claw? The observant of mankind could answer with many a sad story.

SOAP is first mentioned in the ninth century. It was alluded to as in use in Germany for cleansing clothing and as an excellent medicine.

TWO men equally poor are not equally unhurt by their poverty. It all depends upon how they take it. A sore back smarts under the lightest saddle.

BE habitually just and kind, and despair will never come. It is only the selfish and the unprincipled that become a prey to dejection when things go wrong.

BETTER is regulated steam than inert vacuum. Be patient with your impulsive boys. If you train them rightly, they will make more useful men than some boys who give less trouble.

INSPIRATION AMONG THE BAPTISTS.

A DEBATE has been going on among the Baptists on this subject, as reported in the *British Weekly*. One, Dr. Clifford, has been taking the fallible inspiration side—which is worse than a flat denial of inspiration. He says he believes in an unerring Christ but not in an unerring Bible. A minister of the name of Howe replies to him effectually. He says it is illogical to believe in “an absolutely inerrant Christ, and yet reject his testimony regarding Scripture.” He says: “I know of no reference of Jesus Christ to Holy Scripture which, ‘fairly and fully interpreted,’ does not suggest the absolute inerrancy of the Old Testament Scriptures—which does not imply the infallibility of the writers in all their statements, their statements of fact as well as of doctrine and duty. As Dr. Charles Hodge puts it: ‘Christ and his Apostles refer to all parts of the Scriptures, or to the whole volume as the Word of God. They make no distinction as to the authority of the Law, the Prophets, and the Hagiographa. Christ and the writers of the New Testament refer to all classes of facts recorded in the Old Testament as infallibly true. Not only doctrinal facts . . . not only great historical facts . . . but incidental circumstances or facts of apparently minor importance . . . and even that great stumbling block, that Jonah was three days in the whale’s belly, are all referred to by our Lord and his Apostles with the sublime simplicity and confidence with which they are received by little children. . . . Christ and his Apostles argue from the very words of Scripture. Our Lord says that David by the Spirit called the Messiah Lord, *i.e.*, David used the word. It was in the use of a particular word that Christ said (John x. 35) that the Scripture cannot be broken. ‘If he call them *gods*, unto whom the word of God came, and the Scripture cannot be broken.’ The use of that word, therefore, according to Christ’s view of Scripture, was determined by the Spirit of God.”

He further says the upholders of Dr. Clifford’s views “have not the same right to say that there were errors in the Scriptures as originally given, as I have to say that any

found to exist in our present Bibles have been introduced in the process of transcription. For (1) They cannot prove their allegation, while I can prove mine. In the various readings found in different MSS. I have clear evidence that copyists were not miraculously preserved from error in transcribing, but they cannot produce the original document so as to prove that there was error there. At best theirs is a gratuitous assertion which they cannot establish, while in respect to any trifling error that may be found in the oldest MSS. I am entitled to say that sufficient time has elapsed since the Scriptures were originally given for the introduction of that error. Their position is thus, first of all, a most *unscientific* one, even though they profess to be the exponents of ‘scientific criticism.’ (2) It is a most *unscriptural* one. As already seen, it directly contradicts the testimony of Scripture regarding itself—the testimony of the sacred writers, and very specially the testimony of Christ and his apostles. Plainly the case is different with our present Scriptures, for there is no assertion made by the Scripture writers, or by Christ or his apostles, implying that copyists would be miraculously preserved from error. (3) The admission that there may have been errors of a trifling kind introduced through transcription has a practical bearing very different from the assertion of error in the Scriptures as originally given. If there was error in the original Scriptures, then, as the late Principal Fairbairn well puts it, ‘No power of man can bring them up to the mark, or even tell precisely wherein they come short.’ There is no sure criterion to fall back upon, no higher counsel to call in for the rectification of that wherein they might be erring or defective. But in respect to versions, we have an ultimate standard in the original Scriptures, so far as the true text is capable of being ascertained; and, again, for the ascertainment of this, we have innumerable resources of a learned kind, which, as is well known to every person of moderate theological attainments, have left very little room for doubt as to the correct reading of all but a mere fragment of Scripture. The passages are

scarce worth naming in regard to which there is now any material difference of opinion among those who are competent to judge in such matters. *Not a single doctrine or duty* set forth in our present Scriptures is put in doubt by all the various readings; whereas if there was error in the original document, *every doctrine and every duty* would be put in doubt. In the former case, you can gauge and measure both the quantity and the quality of alleged error, but in the latter you cannot. If the error was in the Scriptures as originally given, they have no recuperative power to throw off this error, but if the error was introduced by transcription they have such power.

THE BIBLE AS A RULE OF FAITH.

“Dr. Clifford and his supporters assure us, as did Bishop Colenso long ago, that the errors which they profess to have discovered in the Scriptures as originally given in no way affect the authority and sufficiency of the Scriptures as an infallible rule of faith and life. It would have been more to the point if they had tried to show how the Bible, especially in view of the claims it makes, *could* be such a rule if errors were introduced, not through transcription, but in the very process by which the Bible was produced. I, at any rate, cannot see how it could be such a rule. If the sacred writers erred on other matters, and especially if they erred in regard to the claim they made in behalf of their own writings, what guarantee have I that they did not also err in regard to doctrine and duty? Nor is my way made clear when I am assured that the errors to which they refer are trifling or of no real importance. The fact that they are *real errors* does in my judgment give them real importance, and affects very much my reception of the Book in which they are found. They make me feel that I am no longer in the hands of men who enjoyed infallible Divine guidance in all they wrote; and that if they erred in lesser matters, they may have also erred in greater. As respects their alleged errors, it is with me a question not of quality, but of *existence*. If there were in the Scriptures, as originally given, any real errors, however trifling, then the men who wrote the Bible were not infallibly guided by the Spirit of God, at least, in some parts of their writings. And if not in some,

what proof have I that they were infallibly guided in any? On what principle can it be affirmed that their infallibility in writing extends to doctrine and duty if it does not also extend to other things? The whole of the divine communications are in this way made subject to me. I am their master; I receive them only in so far as they commend themselves to my spiritual consciousness. Instead of bringing the facts of my spiritual experience to the Bible as to a fixed standard outside of me for determining their quality, I bring the Bible to my spiritual experience, that I may find out how much of it I shall accept and how much of it I shall reject. In this way, on the very same principle on which I reject part of the Bible as erroneous, I may come ultimately to reject the whole.

ALLEGED NEW TESTAMENT MIS-QUOTATIONS FROM THE OLD.

When I quote from the writings of another author, I generally require to give the *ipsissima verba* lest by using another form of words I should to any extent misrepresent his meaning. But when I quote from my own writings, I may freely give expression to my meaning in a different form of words. Even so, the *ipsissima verba* of the Old Testament are not always used in the New Testament quotations, just because this is a case in which the Divine Author is anew giving expression to the same truth in different words in a different connection and it may be for a somewhat different purpose. And this argument in favour of the one divine authorship of the Bible becomes specially strong when we take into account the almost superstitious veneration of the Jews for the letter of the Old Testament. No Jew would have ventured to quote in the New Testament in a form different from the original any passage of the Old Testament, unless in so doing he was acting under that divine infallible guidance which is the essential element in inspiration, and stands apart from all theories as to its mode. Quotations are doubtless often made from the Septuagint to show that the Bible, even in a translated form (so far as the true sense is given in the translation) is as much the word of God as the original Scriptures. There are also

variations in forms of expression to show that while the letter of Scripture is of great importance and arguments may be based on the use of single words, it is still more important that we perceive the sense divinely intended.

THE VARIATIONS OF THE GOSPELS.

"The *variations of the Gospels* are easily explained if we only remember that, as it is well put in the Report of the College Committee of the Free Church of Scotland:— 'All views (of inspiration) alike are consistent with admitting different accounts of the same transaction. Accounts may vary in the expression, in the fulness or the compression of the report, in the aspects which receive emphasis or prominence, and yet be *all alike true*, and each valuable in its own kind or from its own point of view. As regards reports of sayings and discourses, inspiration does not guarantee verbatim reporting more than any other kind of reporting. Discourses may be reproduced (more or less fully) in the very words used, or only in their effect and substance; and there is no reason why inspiration should not avail itself of any or all of the ways in which reliable accounts can be given. It is of some importance for the expositor to judge correctly on what principle the reports he deals with have been framed.'

"I have italicised the words *all alike true* because they constitute the pivot on which this controversy turns. Whatever variety there may be in the forms of expression, the accounts are *all alike true*, 'true,' as it is expressed by the Committee, 'in the sense divinely intended, that sense being also consistent with a fair use of words within the range of legitimate human speech.' There may be a true summary of a discourse as well as a true verbatim report. There may be a true record of the sayings of men or devils, even though these sayings may be themselves untrue, for they may be truthfully recorded, under the guidance of the inspiring Spirit, in order that they may be refuted by counter statements of Divine truth, or in order that wickedness may be set in a true light."

THE roughest storm ends; the deepest wound heals; the longest lane turns at last. Wait.

It is well said that the highest branch is not the safest roost, yet most men want to be up there.

MISFORTUNE is the thing for bringing out a man's good points if he has any.

KEEP all sting from your speech. The spirit of resentment may gratify for a moment, but it wounds the present and poisons the future.

TO ALL PEOPLES, NATIONS AND LANGUAGES."—A Melbourne paper says: "A new Pilgrimage of a highly modern type, portentous and petticoated, is announced. The W.C.T.U.—or, to give it its full title, the Women's Christian Temperance Union—has prepared a petition, such as the astonished world never before beheld, against the traffic in alcohol and opium, and against "legalised vice." The petition is addressed to all the Governments "of the civilised world." It is announced to be fifteen miles long, and to carry three million signatures. When unrolled it will be a veritable comet, with fifteen miles of ink-smearing tail streaming through as many miles of space; a comet feminine and severely moral, "with fear of change perplexing monarchs." How is a document so gigantic to be delivered at an address so large and vague as all the Governments of the world?" Language would fail to express the emotions of a local postmaster required to button up fifteen miles of polyglot signatures in his mail bags. The members of the W.C.T.U. have risen to the height of the difficulty. A first-class steamer is to be chartered, and the great document is to be solemnly placed on board of it—no doubt first being insured at a very high rate. Two courageous members of the W.C.T.U., Lady Henry Somerset and Miss Frances E. Willard, are to take charge of the literary monster, and will be assisted in their anxious duty of conveying it to the different Governments of the world by a hundred strong-minded sisters; one representative of the inferior sex apparently, Mr. William Pipe."

DURING THE STORM.—Describing the extraordinary recent storm in Vienna, a correspondent writes: "At the most critical moment while darkness prevailed, the electric light went out. The machines had been stopped because large quantities of water had poured into the engine-rooms. Anxious to get sympathy from friends, we ran to the telephone. It did not work. A cavalry regiment has been bivouacking out on the Simmering Field, beyond the Arsenal, for some time. Two batteries were exercising when the hailstorm began. In the darkness, lighted up by flashes of lightning, almost all the horses shied. The men were thrown off, and the horses rushed wildly about in the hailstorm, some having broken their harness, others dragging the overturned guns behind them. Officers and men got under the wheels and hoofs, and some are very badly hurt, few escaping entirely. Several trains were caught in the storm. Their windows were broken, and the carriages damaged. The rails of the tramways were buried in ice everywhere, and in some instances the cars stuck so fast that they had to be shovelled out as in mid-winter, only the impediment was ice instead of snow. The poor horses suffered even more than the people. They were all terrified, and though the drivers covered them up and stood by them exposing themselves to great danger, many ran away into shop-windows and gardens. The driver of a one-horse chaise was found senseless in his box quite blue and rigid, and died some minutes after being taken down, either from terror or from the force of the hailstones striking his head!!

HAS THE "CHRISTADELPHIAN" CHANGED?

A LENGTHY and excellent article has been sent to us, which deals with this question. It effectually rebuts the accusation that has been made, that the *Christadelphian* has changed its teaching concerning man's relation to the sin of Adam and Christ's relation to both. It does so by setting forth a series of extracts, in which the doctrines are avowed that are now seized upon as evidence that the *Christadelphian* has changed. It also makes other quotations to show that the change is in those who make the accusation.

We have only space this month for a few extracts. We may quote further another time over the signature "P. R."

EXTRACTS.

"Is Adam's sin imputed to his descendants, and are infants objects of God's wrath?"—The *Christadelphian* of bygone days is said to have answered these questions in the affirmative, and to have given a different answer now to suit a new contention. Let the following sentences, written by brother Roberts twenty years ago, decide. I do not need to explain them. They might almost have been written to meet the present contention. Question: "Was Jesus born under condemnation?"

ANSWER.—"In the scriptural sense of hereditary condemnation, the answer is yes; but this requires to be fenced against the misunderstanding natural to the terms employed. Condemnation in its individual application implies displeasure, which cannot be affirmed of Jesus, who was the beloved of the Father. But no one is born under condemnation in its individual application. That is, no one is condemned as an individual until his actions as an individual call for it. But hereditary condemnation is not a matter of displeasure, but of misfortune. The displeasure or wrath arises afterwards when the men so born work unrighteousness. This unrighteousness they doubtless work 'by nature,' and are therefore 'by nature children of wrath'—that is, *by nature they are such as evoke wrath by unrighteousness.* It was here that Jesus differed from all men. Though born under the hereditary law of mortality as his mission required, his relation to the Father as the Son of God exempted him from the uncontrolled subjection to

unrighteousness." — *Christadelphian*, 1874, page 526.

It must be obvious to everyone that this is the very teaching which is now impugned as heretical. In an article entitled "Adam's sin and condemnation" by brother Andrew, appearing in the 1876 *Christadelphian*, page 57, the idea of the imputation of Adam's moral guilt to his descendants is emphatically denied, and it is stated (page 51) that Adam's sin "simply transmitted to them those consequences which it had brought upon himself, viz., knowledge of good and evil, disease, toil, sorrow, and death."

The Renunciationists advocated the idea of Adam's sin being imputed to his descendants, and they quoted Romans viii. 1, applying it to Adam's condemnation, omitting (as brother Andrew does) the words "who walk not after the flesh but after the spirit." (See a leaflet entitled "An end to Controversy").

The doctrine now advocated by brother Andrew was not only the doctrines of the Renunciationists, but was, and is to this day, the teaching of the Church of England. It holds that "all infants born into this world deserve God's wrath and damnation." The nature of the damnation makes no difference to the bearing of the idea. Dr. Thomas satirised it in *Eureka* vol. 1, page 444, and also the idea of baptism being to remove this wrath. In summarising the faith of the Sardinian state, he says they believed among other things "That infants were damned for a sin committed by Adam over four thousand years before." "That immersion and grace in the case of infants was not for remission of their own sins but for that of another—of Adam's. Hence Adam must have been pardoned every time an infant was dipped and regenerated by 'grace'!"

What would the Doctor have thought had he been told that the same idea would be advocated twenty-three years after his death by men professing the truth? He left us in no doubt as to his understanding of the matter. In *Clerical Theology Unscriptural*, Heresias having made some remarks concerning original sin being sufficient to sink the infant soul, *Boanerges* (who personated the

Doctor) replies, "O fie, Heresian, I thought you had more sense than that ; you do not know what sin is. . . . You ought to know that the primitive sense of the word is the 'transgression of the law' and the derived sense that of evil in the flesh. Transgression is to this evil as cause to an effect, which effect reacts in the posterity of the original transgressors as a cause, which uncontrolled by belief of the truth evolves transgression in addition to those natural ills, disease, death and corruption, which are inherent in flesh and blood. Because he transgressed the Eden law, Adam is said to have sinned. Evil was then evolved in his flesh as the punishment of sin, and because the evil was the punishment of the sin, it is also styled sin. Flesh and blood is naturally and hereditarily full of this evil. It is therefore styled sinful flesh, or flesh full of sin."

Later on he explains that "Adam's offence entailed upon us subjection to vanity (Rom. viii. 20) or to the ills that flesh inherits, in the present state, which are terminated by death and corruption. . . . Infants die because they are born of mortal flesh, and not because they have sinned, or are responsible for Adam's sin. If this were remitted at baptism, they ought not to die, for when God remits sin He also remits the punishment or consequence it entails."

These quotations show that the change is wholly on the side of the new doctrine, and not with those who are resisting it. The attempt to prove it otherwise is on a par with the effort made by the Renunciationists in the same direction. To say that Dr. Thomas and brother Roberts may have been wrong in past teaching would be a fair suggestion. But to say that the *Christadelphian* has changed in now teaching what it has taught continuously for 20 years past is something out of the category of fair play.

We read also that sin is not imputed where there is no law. If so, it is strange to read "that Adam's sin is imputed to his descendants," who are without law, and still more, that they are objects of God's wrath on account of it.

The most outrageous statement which has been made is the one that men are objects of divine anger because they are flesh, and that the denial of this "is, with the exception of the free-life theory, substantially the same as

the Renunciationist theory of 20 years ago." It seems to me that the writer of such statements has entirely forgotten what the Renunciationist contention was. The Renunciationists maintained—

1. That all men were objects of God's wrath because of Adam's sin, and that the death which came by Adam was eternal death.

2. That no man was able to redeem his brother not because all sinned personally, but because all were held guilty of Adam's sin.

3. That the law was ordained only to the present life, and that the flesh which was "weak" (Rom. viii. 3) was that of the animal sacrifices.

4. That consequently had Jesus been under the Adamic condemnation, he would have been a sinner and never could be raised, and that although God "might have pitied he could not save" in harmony with His law.

5. *Ergo* (argued they) Jesus was born with a free life.

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This, it is now stated, is substantially the same as the view contended for by those who oppose brother Andrew, namely, that we are "made subject to vanity," and that the "displeasure or wrath arises afterwards because of our sins." These last words, so exactly expressing our present idea, were written by the editor of the *Christadelphian* in 1874, when the Renunciationist controversy was still agitating the brethren's minds, and in response to a question evidently arising out of that contention. It is therefore manifest what an awful misrepresentation the statement in question is.

If in 1873-4 had it been admitted that men were objects of God's wrath on account of Adam's sin, it would have been almost impossible to repel the Renunciationist contention. It would have pointed out that according to such an idea Jesus, if he were born under the Adamic condemnation, was an object of God's wrath, whereas, *before* his sacrifice, God said, "This is my beloved Son." I put this difficulty before an advocate of the new theory, and he said that Jesus would be really an object of God's wrath until his sacrificial death, only the wrath was removed in a temporary manner by circumcision !

What a dreadfully mechanical theory it is.

That God interfered and specially produced from the Adamic race one who was to work out His purpose, and yet was angry with the babe thus born because Adam sinned four thousand years before, and that the cutting off of a piece of human flesh removed that wrath for a time! Dr. Thomas said, if at baptism Adam's sin were remitted, the consequence would be remitted, and people ought not to die. "Now Jesus had no offences to suffer for; he was without sin. *For himself* it was unnecessary that he should have been nailed to the tree, except as part of the obedience the Father required at his hands; it was 'for us' that he was thus slain." The new theory would condemn this as a departure from what was taught during the renunciationist controversy. Unfortunately, however, for those who wish to regard the *Christadelphian* as having changed, the paragraph is taken word for word from the *Christadelphian* for 1873 (page 554), just in the heat of that very controversy, and it is quoted by the editor the next year to elucidate a point which had arisen.

Of course the very obedience which Jesus yielded to the Father brought him under the curse of the law, but that was brought about by his mission and would not have been the case apart from the work which he had to accomplish.

It is but right to add that brother Roberts at that time, no less than now, strongly objected to in any way separating Jesus from his mission, and he only yielded to make more clear a feature which to some was rather obscure. He says, 1873, page 554, "If it were lawful, at all consider his case separately from those he came to redeem, we might say that where all others, from the weakness of the flesh, found the law to be unto death (Rom. vii. 10; viii. 3), Jesus would have found it unto life in his resurrection, when the life of this mortal had with him terminated." It is said that this teaching involves the idea of substitution. There is absolutely no ground for such a charge. It is simply a reckless, or at least unconsidered, assertion.

The truth is simple, and can be understood by "whosoever will." The matter is beautifully put forward in *Elpis Israel* written just as the truth had come to light in this 19th century.

On page 149 we find these words (the italics are the author's).

"The elementary doctrinal principles of religion are few and simple, and no other reason can be given for them than that *God wills them*. They may be thus stated:—

(a) "No sinner can by any means redeem his brother or give to God a ransom for him."

(b) "Sin cannot be covered or remitted without the shedding of blood."

(c) "The blood of animals cannot take away sin."

(d) "Sin must be condemned in sinful flesh innocent of transgression."

(e) "Sins must be covered by a garment derived from the purification sacrifice made living by a resurrection."

Here indeed we have the simplicity as it is in Jesus.

P. R.

It will help you to endure others if you can think that others have often a difficulty in enduring you.

It is a very old piece of advice which is found to work out the best results, to be slow to speak your mind while very quick to hear all you can.

HOPELESS dejection argues a poorly-furnished mind; and minds are poorly-furnished because their cultivation is neglected. A man reaps as he sows even now.

THE OUTLOOK ABROAD.—In a recent speech Mr. Chamberlain said that the outlook abroad at the present time was not altogether satisfactory. He remarked upon the necessity for placing our first line of defence—the Navy—in an absolutely impregnable condition. To England an all-powerful Navy was the essential condition of existence. If we were to lose even for three months the control of the great highways of the ocean by which we communicate with our distant possessions and dependencies, those possessions would be absolutely at the mercy of any Power which, with unlimited military strength, took advantage of our absence from the sea in order to attack them. Not only so, but where would England be with a population she could not feed if cut off from supplies by the sea? Britain will remain Great Britain as long as she can retain the supremacy of the seas. When she loses that she lapses from a great Power into an insignificant geographical expression. Germany sees Italy, one of her allies growing weaker and weaker under the burden of an exhausting peace. What will she do? Her own people are groaning too. The German Finance Minister has stated that the limit of taxation for war purposes had been reached. In the meantime, France is hurrying on with her military and naval preparations, and flourishing her Russian alliance in the face of the world. Well might Mr. Chamberlain say, exclaims the Birmingham *Daily Mail*, that the European situation is by no means satisfactory.

The Christadelphian.

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

DECEMBER, 1894.

With this number, the visits of the *Christadelphian* through the post will cease, except where subscription is renewed for the coming year. This has been done in a multitude of cases during the past month. Renewal has in most cases been accompanied by expressions of satisfaction, which are naturally very encouraging. We do not lean on such tokens of appreciation, or look for them, yet we are far from being insensible to them. We return thanks to all who have taken the trouble to say that they find the *Christadelphian* an indispensable comfort in these dreary times, and that they approve of the course pursued by it in the midst of the endless fermentations and complications that have arisen during the past 30 years. We would gladly write to each of them, had we the needful leisure, or we would gladly quote from their letters had we the necessary space. Failing both, we ask them to accept this general response to their friendly utterances, and to fix their eyes more strongly than ever on the end of the journey, which is coming visibly nearer with every rotation of the almanac, and which, when it arrives, if the Lord approve, will make up a thousand fold for all the bitternesses and wearinesses and sacrifices and humiliations of the way.

THE TRUTH ON THE ATONEMENT.

The want of this is making itself felt in quarters where the truth is not known. The want of it is always a source of distress to earnest minds surveying the unquestionable historic incident of Calvary through the haze of world-wide pulpitering representations for 18 centuries past. The possession of it is a joy to those who have attained to the scriptural understanding of the matter revived in our age through the instrumentality of Dr. Thomas. The greatness of their privilege becomes very manifest to them in the light of such exegetical efforts as Mr. Gladstone has been putting forth in the *Nineteenth Century*, in review of a book of Mrs. Besant's.

Mrs. Besant, in her book, had referred to the doctrine of the atonement as to one that is being undermined by "steadily advancing waves of historical and scientific criticism"—meaning by the doctrine of the atonement, the idea that "God accepts a vicarious suffering from Christ and a vicarious righteousness from the sinner." Mr. Gladstone denies that this is "the doctrine of the churches." He deplores the representation which he admits he has heard from some pulpits, "that God expects from Christ suffering which but for Christ would have been justly due to the sinner and justly inflicted upon him, and that Christ being absolutely innocent, injustice to him is here involved, for injustice is not the less injustice because there may be a willing

submission." He deprecates the idea of some incautious preachers that "the Almighty who was the creditor had no more to do with the affair, while the character of the required penalty, which fell upon the Saviour, is so stated as if good had been undeservedly obtained for the sinner, by the infliction of evil undeservedly upon the righteous." As opposed to these ideas, he unfolds his own view in twelve propositions which comes wonderfully near the truth, and which would absolutely touch it if two elements were introduced which Mr. Gladstone's theology necessarily excludes, viz., that death is the wages of sin, and that the object of putting to sacrificial death in Christ the nature of man which had come under the sentence of death, was, to declare the righteousness of God as the basis of God's condescension to man in the offer of reconciliation in the forgiveness of sin and the bestowal of life eternal. (Rom. iii. 25.) Mr. Gladstone only sees man immortal, and man's moral reformation as the object aimed at in the preaching of the cross. If he could see man condemned to death, and the exaltation of God as the condition of man's redemption, light would stream where great cloud-banks obstruct the sun. It is pleasing to see a mind of Mr. Gladstone's calibre rejecting the substitutionary penal view of the death of Christ, which raises such impenetrable clouds on the ways of God. It is scarcely correct for him to say that this view is not the view of the churches. It is sad to see such moral power come short of the actual truth of the matter, through the presence of the immortal-soul wisdom of the Greeks, which is foolishness with God. It is a modern illustration of the words of Paul to the Corinthians, that "Not many wise men after the flesh, not many mighty, not many noble are called," and of the words of Christ, "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 to babes." As for Mrs. Besant, she deserves the powerful letting-down which Mr. Gladstone deals out to her in other parts of the article not quoted above.

THE JEWS AND THE HOLY LAND.

THE RUSSIAN PERSECUTION AND THE DEATH OF THE CZAR—STREAKS OF DAWN, BUT NOT FROM THE NEW CZAR—PROGRESS IN THE HOLY LAND—LETTERS FROM JERUSALEM.

Egypt was called Israel's "iron furnace." Russia is exactly described by that phrase at the present moment. There is no mitigation of the cruel laws under which the Jews live in that Empire. The latest illustration occurs in connection with the death of the Czar. He went to the Crimea before his death to seek health. There were Jews there on the same errand. What happened? The *Jewish Chronicle* says: "All Jews were ordered to quit, though their withdrawal meant the loss of their hopes of recovery as well as the financial ruin of the peasants who let them lodgings and supplied them with food. The edict was the harder, because the Crimea had in part been colonised by the Jews long before the Muscovite conquerors had encroached so far to the

south. So lately as last month, a new ukase, not yet generally known, but abridging still further the scanty privileges of the Jewish farmers in Russia, was signed by the Ysar."

No wonder that a Jewish preacher in London, made the following remarks on the death of the Tsar :—

"Hers (the Czarina's) was not the only home in Russia that had been darkened by shadows. There were worse trials than death, there were worse calamities than widowhood, and if their hearts went forth in pity to this one woman among their human sisters, what should they feel for the millions of their brothers and sisters in whose veins flowed the same blood that coursed through theirs, upon whose lives had fallen the blight of needless and merciless persecution—a persecution that had first made widows and orphans, and then had hunted them down with relentless savagery? There rose to their minds pictures which they knew too well, of homes ruined and broken up, of children torn from their parents, of parents exiled from their children. They saw the enterprise of well-meaning citizens thwarted and baffled: they saw the Jewish student, with the doors of schools and universities shut in his face, sent back to waste in the fetid ghetto the mind that he sought to expand for the service of God that gave it, and for the benefit of his native country that needed it. They saw the refined cruelty of intolerance so far extended that in the narrow streets of overcrowded towns were dying for want of fresh air, sick men and women who, because they said 'Shemay Israel,' the Czar would not permit to enjoy the benefit of the health-giving district of Livadia, where he went to prolong his own days. They saw men, women, and tender children hounded over the continent of Europe, housed for pity's sake in sheds and in shebeens in a manner from which civilization would protect the vilest criminals. Their only crime was that they were Jews and Jewesses. The late Czar had been commended as a lover of peace. He certainly maintained the peace of Europe. But there were crueller wars than the conflict of armies, and better would have been open carnage of his Jewish subjects than the relentless war he had waged against them in refined and cruel ways."

An official Russian sanitary document, relating to South Russia, reports the prevalence of cholera among the Jews, and during the past five years an increase in the death-rate over the birth-rate among that unhappy people. The report says:—"The medical officers are of opinion that the chief cause of the epidemic in Bielaia Tzerkov and other places in South-west Russia, where the population chiefly consists of Jews, is the excessive overcrowding, the astounding poverty, and the scanty nourishment bordering on famine. Vast numbers of Jewish workmen came to Bielaia Tzerkov to work on the railway extensions, and now that these are completed, the people are left without occupation or food, and are the first to fall victims to the epidemic." It seems that Sunday is the principal day for markets and fairs throughout the Russian Empire. It is now

under consideration to change these to Saturday (the Jewish sabbath), so as to keep the Jews out of business on the principal business day of the week.

UNDER THE NEW CZAR.

The *Christian World*, or some similar paper, says :—"It is to be feared that the Jews in Russia will gain little by the advent of the new Tsar. . . . Even if the Tsar were bent upon reversing the policy of his father with regard to the Jews and the Stundists, it is doubtful whether he could achieve much. The fact unfortunately appears to be that these laws represent the public opinion of Russia. The Jews in Russia are regarded as social parasites, demoralising every community into which they penetrate."

STREAKS OF DAWN IN THE LAND OF PROMISE.

The *Spectator* says: "The Anglican Bishop of Jerusalem, in a letter to *The Times*, gives some facts which shows that the Jews are pouring into Palestine. About one hundred thousand Jews have entered the Holy Land during the last few years, and "the arrival of a vaster host is imminent." "No one," he goes on, "can possibly forecast the next seven years of Jewish immigration." If the Bishop's view of what is going on is correct, we are face to face with a fact that may revolutionise the politics of Mediterranean Asia. Already the railways are opening up the country between the coast and Jerusalem and Damascus, and if a Jewish immigration on a large scale is added to this, Syria may become once more one of an important place in the East."

An important place? "Lord, open the young man's eyes," or old man, if he be such. Should we describe "the throne of the Lord" "an important place"? This is what God has promised Jerusalem shall become, and you might as well hope to tear the sun from its place in the heavens as to falsify the words of the Lord. "Important" indeed! "Then shall the moon be confounded and the sun ashamed." It will be an eclipsing place. Politically, there will be no other place, but Gentile editors are ignorant or unbelieving.—ED.

Mr. Haskett Smith, who resides in the Holy Land, contributes some interesting observations on the state of the country. He asks "What signs are there of renewed life in Palestine, and what prospects of its re-occupation by the Jews?"

In answering which he says:—"There are certain indications of renewed life and of Jewish re-occupation in Palestine which are palpable to the most superficial observer. The establishment of Jewish colonies, more or less flourishing, in different parts of Palestine, especially in certain districts of Judæa and Galilee. A few years ago there was scarcely a single Jewish agricultural colony in the Holy Land. Now on the plains of Sharon and Philistia, on the heights above Cæsarea, on the slopes below Safed, on the banks of the Jordan, and on the margin of the Waters of Merom, rows of neatly-built stone-houses, with sloping red-tiled roofs, well-cultivated vineyards and orchards of fruit-trees, fields sur-

rounded by substantial stone-walls, and extensive stretches of arable land, indicate to the traveller in Palestine, the presence of thriving Jewish colonies.

"The most noteworthy settlements on the plains of Sharon and Philistia are Rishon Lezion, Jehudieh and Petach Tikvah.

"But I am not able to speak so fully from personal knowledge and experience about these settlements on the Plain of Sharon, as I am concerning the Galilean colonies, and especially those of Zichron Yakub and Kosh Pinah. Of all the Jewish colonies in Palestine, there is probably none which has had so romantic and chequered a history as that of Zichron Yakub, on the site of the Arab village of Zimmarin. The colonists are chiefly Roumanian Jews, whose first advent to Palestine was attended by the severest hardships, privations, and drawbacks. The agents who had been sent in advance to purchase land on their behalf were grossly cheated over the bargain which they made; the bribes and *baksheesh* to the Turkish officials swallowed up a large proportion of the balance of the money; and the remainder was squandered or melted away in some inexplicable manner. The consequence was that when the immigrants themselves landed at Haifa, they found themselves houseless, penniless, and destitute. The land for their projected colony was 23 miles away, and there were no habitable houses for them to occupy. Even had they been provided with the funds necessary for building, they would have been unable to accomplish the work, owing to the prohibition of the Government; and nothing could exceed the direness of the straits to which these 300 poor men, women, and children found themselves reduced. But for the generous and kindly intervention of the late Laurence Oliphant, who was then living at Haifa, they must inevitably have perished from starvation. He ministered to them personally, day after day, for six weeks or more; providing them with food and sustenance at his own expense; and through the letters which he wrote to the Jewish newspapers in London and Paris, their case was brought to the knowledge of Baron Edmond de Rothschild. That noble-hearted, munificent patron has supported and befriended them ever since; and under his fostering care the colony has been established on a sound and prosperous footing, whilst a couple of branch settlements have also been founded at healthy and picturesque localities in the neighbourhood. The progress of the colony is something almost incredible to the those who have not personally witnessed it. It is less than ten years since those Jews were starving in Haifa, and now they are prosperous, thriving, and, let us hope, contented."

MAJOR CONDER ON PALESTINE COLONIZATION.

The following is the concluding portion of Major Conder's interesting lecture on this subject, the first part of which appeared in the *August Christadelphian* :—

"The recent Turkish edict, which refuses to allow the immigration of a pauper population, but which does not close the country to Jews with a settled destination and means of living, is of great advantage to the society, as stopping the rush which began a

year ago, and which was one of the main dangers to be apprehended.

"I wish to speak with moderation, and without any enthusiasm, of the advantages and drawbacks connected with Jewish colonisation in Palestine. My only personal interest in recent projects for opening up the country lies in the fact that I see carried into practice changes in Palestine which I have advocated since 1878, but which when I first wrote seemed to be regarded as merely visionary, because the public in the west was, at that time, very imperfectly acquainted with the social and political conditions, and the agricultural capabilities of the Land of Israel.

"The criticism which has been directed against the proposals of the Chovevi Zion succeeds only in proving that those who penned it had never been in the country, that they did not even know the conditions of agriculture in other lands, and that they forgot that their objections existed in even greater force when applied to the regions in North and South America which they regarded with greater favour. There are several evident advantages in favour of Palestine colonisation. In the first place, the cost and fatigue of a journey to its shores is much less than that incurred in traversing Europe to England, to say nothing of going to America. The exile would go by sea nearly all the way, and a family I am told could be conveyed from Odessa at the rate of £1 per head. When landed, either at Beirut or at Haifa, the distance to the proposed new colony in Bashan can be traversed in three days, over easy country, and the baggage transported on mules and camels, which can be hired at a moderate rate, and which will travel twenty miles in a day. It does not appear that in either South or North America the landing emigrants could reach their new homes as quickly or as cheaply as in Syria; or that the despised mule-paths of the latter country, over which I have ridden as much as sixty miles in one day and on one horse, are really much inferior to the unmade roads which traverse such long distances in the new West. It is also probable that, in a year's time, half the distance to the new Bashan colony will be accomplished in a few hours by railroad. This easy access is among the reasons of the recent influx of Jews to Jerusalem and to other parts of Palestine.

"The second advantage is that of climate. Palestine is as far north of the equator as the Argentine State is south of the same. The average temperature in summer is not much greater than that of Southern Italy.

"The main drawback to the country as regards climate is the prevalence of fever and ague in the lowlands or near marshy places in autumn, such as is common to all Mediterranean regions, but not peculiar to them. The choice of a dry site for the settlement, and attention to drainage, and the planting of the eucalyptus, the sunflower and other quick-growing trees and shrubs, will counteract this evil; and the lands which lie more than 1,000 feet above the sea are much less liable to fever. The trouble suffered from this cause is probably much less than that which Europeans endure in India and elsewhere, which has never prevented their developing such countries. It is as nothing compared with the unhealthiness of the Congo, the Zambesi, or the Zanzibar coast, which are now attracting European enterprise. On the other hand, the winter season has not the rigour of

that in the west of America and Canada, where for months the ground is frozen so that it cannot be dug. Although I would not go so far as to say that Palestine has one of the 'finest climates in the world,' which some enthusiasts have stated, there is no doubt that well-selected sites in the country will possess a climate above the average of that found in the new countries now open for colonisation.

"A third advantage is that of cheapness. Palestine is certainly a cheap country to live in. The necessities of life are cheap, transport is moderate, and food for horses and cattle is also very cheap. When we consider the cost of living in English colonies, or in America, there is no doubt that Syria presents great advantages in this respect. The cost of land has also been proved to be only a third or a fourth of that which must be paid in America; and when purchases are wisely made, and the speculations of land gamblers have been frustrated, by waiting for the right time for purchase, it seems clear that very profitable results may be expected, especially near the course of the railway now beginning to be made, since the value of land well tilled by the colonists must increase rapidly. The main precaution necessary in such purchase is to be certain that the title acquired is valid; but Turkish subjects of any nationality can and do acquire such titles, which once acquired are not afterwards vexatiously disputed.

"The fourth advantage is fertility. The old prejudices on this subject still survive, and are due to the misconceptions of visitors, who, as a rule, never visit the best part of the land. There are deserts in Palestine, just as there are woods and deer forests in Britain, unfit for cultivation; but these cover a very small proportion of the whole area. From the very dawn of history, as we learn not only from Hebrew Scriptures, but also from ancient monumental accounts, Syria has been noted for its agricultural advantages. Corn, wine and oil were its ancient riches; and to these the Romans added the mulberry. The ancient cities of Palestine were named from the almond and the apple, which still are cultivated, and from the figs which are still abundant. Every kind of garden vegetable grows well, and in the sub-tropical regions there are palms, sugar-cane and indigo. The Bashan plains have a rich basaltic soil, which yields famous crops, and the stony mountain slopes are often hidden by vineyards. Fully cultivated, the country would not only support its population but would have plenty of good corn to export, which could easily compete with the Russian supply, and with that from India through the expensive Suez Canal.

"As regards bad government it is true that oppression, injustice and corruption prevail in Syria to a grievous extent, but these evils are not peculiar to Turkish rule. Probably the exile from Russia would consider the exactions of his new masters less grinding than those of the Czar's officials. The Turkish governors grind the faces of the poor, but they are careful not to bring upon themselves the wrath of the rich. The Moslems are far worse treated than the Christians, because the eye of Europe watches the Turkish treatment of Christian subjects. The Jewish Chief Rabbi in Jerusalem, as a member of the mijlis or town council, is admitted to a legal share in the city government. I do not know whether in Russia the religious head

of any Jewish community is so recognised by any governor.

"As to the safety of life and property, I cannot do better than give the words of an Arab chief, Sheikh Muhammad ibn es Smeir, of the Welid'Ali section of the great Anazeh tribe, who is the official guide of the Moslem pilgrims from Damascus. His tents are found at times as far west as the Pilgrim road, and he is on good terms with the Turkish Government. When the survey of the railway to Damascus began, in 1884, he spoke as follows to a young German engineer who visited his camp. 'I see well,' he said, 'that with the great iron road we cannot remain long in the Hauran (Bashan); but we know that this country is not ours for ever; for we have heard how the sons of those whose bones lie under the ruins of this land are to come back, and rebuild once more its cities, even as they were in the times of our forefathers. We will retire to the 'Ajlun where there is place enough yet for our tribe.'

"There are already seventeen Jewish colonies in Jordan and Galilee, seven of which are self-supporting, and the others likely to become so. I had always supposed that the first colonies would be near the sea, on account of this region being reached more easily.

"As it is at present, there appears to be some 3,000 actual colonists in all, and the amount of acreage represents about 1 per cent. of the whole cultivable area of Western Palestine; between Dan and Beersheba.

"This is independent of the recent acquisition of land in Bashan where an area is secured almost equal (if I understand rightly) to the united area of all the colonies already mentioned. It has been chosen with much wisdom and foresight, in a very suitable situation; and through the generosity of Baron Rothschild it is offered to the London and New York Chovevi Zion Societies at its moderate cost price. The value of this land is almost certain to rise greatly, not only as being under cultivation, but also because the Damascus-Haifa railway will pass close by; and it seems very desirable if possible that all land which can be purchased in this vicinity should be bought as soon as possible, before the railway is actually made.

"I have always so far advocated the establishment of colonies in Galilee, rather than beyond the Jordan, although there are richer and more healthy sites in the higher parts of Bashan. The making of a railway to Damascus will however change all the conditions of the subject; and the colonist at Karifah will have easier access, both to a port at Haifa, and to a market in Damascus which has a population variously estimated from 180,000 to 250,000 inhabitants, than will any settlers in the remote mountains round Safed. Under these circumstances the acquisition of this property must be regarded as the most important step yet taken for the Chovevi Zion Societies, and one which there is every reason to suppose will be attended with success.

"The new lands at Karifah will be only 6 or 7 miles from this railway. The colonists will have Damascus as a market, only 50 miles away by rail; and the Haifa port, to which they can send corn for export when cultivation has developed, is, on the other hand, only 75 miles distant by the same line. In two hours the colonist could be in Haifa, or in the Damascus market, and could return the same day, if necessary, to his home.

"If I have understood rightly, the 2,400 acres taken up by the British Chovevi Zion Society represents about a twelfth part of the total of property acquired by Baron Rothschild at Karifah, the total of which must therefore include about 45 square miles. Of this area two-fifths is of the best kind of soil, two-fifths is hill pasture fit for sheep and goats, and the remainder is corn land. The land is also capable of being turned into vineyards, and fruit orchards may be made. The site lies immediately east and west of the main road from Damascus to the south, which the pilgrims to Mecca follow every year. To the east the country rises to the 'Hill of Bashan,' where the Druzes live, and on this side it finds therefore some protection from the east wind of the desert. The estate lies some 1,700 feet above the sea, and it is well watered. The Hereir stream, from a pool three miles to the north, is one of the sources of the Yermuk river. The average summer temperature of this region is only about 86° F., which is never oppressive in Palestine.

"The new site for colonisation lies in the neighbourhood of Edrei and Kenath, the cities of King Og; and scattered over the plains there are still to be found groups of ancient rude stone monuments, like the cromlechs or dolmens of Europe, which may be as old as the times of the Rephaim. It is to be hoped that an intelligent interest will be felt in all the ancient remains of the past history of the region, and that interesting discoveries will result. No inscription or piece of architectural detail, however rough, should be destroyed by the colonists, for all may have an unknown scientific, and perhaps even a commercial value.

"Such being the locality it remains only to say a few words as to its future capabilities. The fertility of the Nukrah, or arable lands of the Hauran, is undisputed. Even after the Moslem conquest the traveller el Mukaddasi speaks of this region as 'most rich in wheat and grain.' The climate is as a rule healthy, on account of the elevation and the dryness of the air; the communications are easier than in most parts of Syria, and when to the telegraph a railway is added the site of Karifah will become very valuable.

"There will no doubt be troubles to be encountered, especially at first; but where, I would ask, are troubles not to be expected? The difficulties in Bashan would not be greater than those which are probable in America. Where can you expect better settlements than in a fertile corn plateau, with a market of 200,000 people only fifty miles away by rail, and a seaport also easily reached by the same means? and that too in a country so near to the regions whence the exiles must travel. If other colonies in Judea and Galilee have become self-supporting, that of Karifah should become rich and influential, and form a centre whence a Jewish population would spread over Bashan and over the hills of Gilead.

"The proposal so to settle agriculturists, as freeholders tilling their own lands, is in accord with the general tendency of all enlightened statesmanship of the present age. We have too many artisans starved by competition, and too few tillers of the earth. Whether it is better for a man to sell penny toys in the streets of a foggy metropolis, or to till the red corn lands, and make food for himself, for his wife and his children, for the citizens beyond the seas? Even if the whole of Palestine east of Jordan were covered

with corn fields and vineyards, with mulberry and fig gardens, with cotton and maize, and pot herbs, and fruit orchards, there would not be too much produce useful to man. There would be markets on which the growers could compete with ease; and towns would grow up, where manufactories of silk and cotton might arise. There would be rice and indigo grown in the Jordan Valley, where now there are only flowers, and there would be petroleum, and bitumen, and other minerals, to be worked near the Dead Sea shores. There would in short be a return of the old prosperity, which once covered this country with great Roman cities, and a prosperity yet greater because of the facilities afforded by modern science.

"If then I were asked for advice on the subject I would say: Buy all the land you can get at moderate prices in Bashan and in Northern Gilead, and buy it soon, for the price will go up. Promote as far as possible the making of a railway, which is practicable, and which will bring this region within the pale of civilisation. Send out as many fit men as you can, to till the land; and send their wives and children after them. They will be happy, and, if they work, they will be rich. The difficulties are less than those to be expected elsewhere, and the advantages are greater. The movement is not artificial, not merely due to religious sentiment, or to visionary philanthropy: it is a natural and healthy one, which ought to be encouraged, by giving power and money to the organisation which seeks to aid it, and to control its direction in a wise course. The case has been laid before you fairly, and the details and precedents have been sufficiently studied. The experience of ten years will be of high value; and the consent of the Sultan, whose country it is, has been gained, both to the construction of a very important line of railway, and to the settlement of Jews, willing to abide by the law of the land, as they have obeyed the much more tyrannical laws of the Czar.

"I confidently expect, therefore, within a few more years, to see prosperity increasing in Palestine, and the empty lands filling up with an industrious population. And if this be so, the Jewish people will have reason to remember with gratitude the name of Baron Rothschild as a generous benefactor, and the Society of the Chovevi Zion as an organisation which undertook a very important work at a time when help was sorely needed."

EXCAVATIONS AT JERUSALEM.

Reviewing the future of exploration at Jerusalem, Major Conder, in an interesting article in *The Scottish Review*, says:—If it were possible to remove the flagging of the platform on which the Dome of the Rock now stands, or to open the archway in its eastern retaining wall, over which a mound of earth was heaped in 1881, it is thought very probable that we should find the foundations of the Temple courts and steps beneath. The "Well of Souls" under the Sakhrah is a cave which has never been seen by any one now living, and which is described by no ancient writer. On the south there is greater possibility of work. The slopes of Zion are covered with terraced orchards, which are known to overlie the remains of the ancient city. On Ophel a mighty rampart 75 ft. high lies completely buried, and here, in the opinion of Major Conder, inscriptions of the early times of Solomon and Hezekiah might very probably be

recovered, with perhaps archives of the early palace and the "Field of Burial of the Kings."—*Abridged from the "Edinburgh Evening News."*

LETTERS FROM JERUSALEM.

The following are the extracts from Mrs. Davies's letters referred to last month:—

JERUSALEM, July 18th.—"I have had many calls for some clothing. I will distribute the summer garments, but all the heavy winter garments and bedding will be kept in the Rothschild Hospital until the autumn. The poor creatures have such a temptation to sell what they do not for the present really need that we must care for them. We are paying the rents now for the homeless ones. For example, there was a poor man came last week to Dr. D. Arbela, and told him a sad tale of having been ejected with his family, and was homeless, without shelter in the scorching sun. He begged that the doctor would write to Mr. Rothschild, and tell him about his case. The poor man thought surely he will help. Dr. D. Arbela told him 'that was impossible, as Mr. Rothschild had already about 50,000 starving people to provide for.' He then saw the owner of the poor man's house, and asked the least price for the two rooms which the poor Jew had occupied before. He was told that three napoleons would pay the rent and water tax for the coming year. The doctor gave him the money. When our poor Jew heard it, he said, 'I am now going to the wailing-place and thank God and pray for those dear people in England who have so kindly helped me.'

"This is only a sample of what is happening every day. On July 3rd, the German hospital was dedicated. I was present, and enjoyed the festival. There were many hundreds of guests, all Europeans and Americans. The fine German band played at intervals, and the school children sang sweetly. The building is quite grand in appearance; there are sixty-two rooms nicely fitted up for patients, and all nations are welcome. The hospital is situated about half a mile, from the Jaffa gate, on one of the best sites around Jerusalem.

"The London Jews' Society have commenced to build a fine large hospital in the Sanatorium grounds. There has been a bank failure, which has caused great suffering among the poor Jews. The little money which they had deposited for rents is gone, and God only knows how they are to be provided for. Water is scarce, and already there are many who are unable to get enough for daily use. Dr. D. Arbela and I have decided to buy a cistern for the poorest people. He will do all the hard work necessary.

"A box of clothing has just arrived from Canada. This box was sent months ago, but has been delayed on the route till now.

"I am working on my pictures and albums, and hope to fill all my orders in a few weeks, if God wills. I cannot work as I did before my terrible illness.

"I had such a nice visit from your brother Gee from Haifa. It was altogether too short. I found him so different from those I meet every day. He is a wise man, and he loves Israel, which is greater than all, and he is possessed of great humility, a rare virtue for a man of so much intelligence."

AUGUST 8th.—"The boxes sent from Birmingham have arrived in good condition. I have taken out and arranged all the clothing. I have washed all the

soiled pieces, and mended those which needed it the most, for the poor people to whom they are to be given have neither water nor soap. Many are blind, and all are hard-working. Dr. D. Arbela (who is a Jew), wishes me to say that he is grateful for all that you are doing and have done for his brethren. It is more than all the missions are doing. He has a new case in the hospital—a man who came from Russia two years ago, with six of his family to support. He is a tailor, and two weeks ago he fell and broke his hipbone, and had to be brought to the hospital in a half-starved state, and leaving his destitute family without food. Dr. Arbela did all he could to soothe his pain, and sent money to his family. He told me about the case, and I was so glad to be able to send them two Napoleons from your fund. If you knew how much good is being done through your great love and kindness to God's people you would have joy. Dr. Arbela told me to-day that this poor man can never get well. We see by the *London Times* that the Jews are to be persecuted in Germany more than ever. If it be the will of God to let me die and save me from the sight of more suffering, I shall rejoice. I have seen all that I wish to see. The nice roll of flannel is a most welcome gift. The doctor was so pleased when he saw it that he said, 'it is just what is wanted.' The matron at the hospital will make it all up as well as the other nice pieces of cloth and flannel. It is all good, and welcome, I assure you. God will bless you more and more. They who pray for the peace of Jerusalem *will prosper*, and more especially when good works accompany the prayers.

SEPT. 17th.—"I have three of the long-promised pictures finished to send to you. I intended to send them last week, but there were so many friends—Mrs. Dickson among the rest—who wished to see them that I could not refuse. I have made one of the Castle of Tiberias, another of Mount of Olives from Mount Zion. These pictures I have never made before, and all my friends say 'that these are the best I ever did.' I hope the dear people who have waited so patiently will be repaid in receiving them. It is a very sickly time here now. We have had extreme heat, with scarcity of water, and nearly every house has one or two on the sick list. Dr. D. Arbela says 'the hospital is crowded, and that he has never before had so many out-patients.' He is quite worn out. I saw this morning a sad sight—several poor naked, lame, and blind people coming out of the hospital, who had been there to be treated. I could not help crying when I saw their sad and weary faces. The doctor is now giving out the thin clothing to these poor naked Jews. The man of whom I told you, who was living in a hole dug in the ground, has now a little room to shelter him and his children the coming winter. His friend, Mr. Silverman, came with his wife to send their thanks and many blessings to you and those who have so kindly helped them in their distress. The warm, nice clothing which is being kept for the coming cold winter is well taken care of at the Rothschild Hospital, and is to be given out before the Passover. If all the blessings which have been prayed for are bestowed upon you and the dear people, you will be *rich indeed*. I am certain that no one of us will ever regret what has been done. Jewish merchants are allowed to land at Jaffa during

the *citron season*. Every synagogue in the world must possess *one citron* at least at the Passover Feast. These Jews come to Jaffa on the steamers, and the Turkish officials allow them to land freely on paying two napoleons, to be returned on their leaving the country. Many Jewish refugees are taking advantage of this and come to *remain*. The Rothschild colony at Sumarin is in a fine condition. The people are industrious and happy. The Baron has purchased a large tract of land, extending from Sumarin to Tantor on the coast, and they tell me that he intends to build a port at Tantor. Baron Hirsch will have nothing more to do with the Turkish Government at present, as they have swindled him out of much money."

THE SIGNS OF THE TIMES.

DEATH OF THE RUSSIAN CZAR—COLLAPSE OF
DISARMAMENT SCHEMES—THE WAR BE-
TWEEN CHINA AND JAPAN AND ITS
SERIOUS BEARINGS.

The death of the Czar is the great event of the month. In a physiological sense, it is no more than the death of any other man, resulting from precisely the same causes—the arrest of the machinery that manufactures the vital energy in the thoracic and abdominal cavities. But in a political sense, it is much more than the death of a million of other men. It is the removal of the single hand that controlled the movements of ten millions of armed men; and as the hand was a peaceful as well as a powerful hand, its removal is an event of world-wide moment. It is replaced by another hand—that of his son, Nicholas II. This hand may also be a peaceable hand, but nobody knows, and everybody doubts.

One distinct effect it has already had: it has blown to the winds the hopes of those who are labouring for arbitration and disarmament, and who found in the late Czar a powerful friend. Mr. Stead, in the *Review of Reviews*, refers to the fact that "one of the last international acts of the Emperor was to express his sympathy and admiration for the attempt initiated in England for promoting the reduction of armaments," and adds: "But now that the strong hand of the peace-keeper of Europe is no longer on the helm, it is absurd to expect that the young Czar will attempt to take action in the matter. . . . The chance of a mutual agreement for partial disarmament appears to have passed. The more is the pity."

THE WAR IN THE FAR EAST.

The outbreak of war between China and Japan was a real trouble to the late Czar. He said it compelled the postponement of all plans for disarmament. That there are innumerable dangers in the outbreak is

evident from the published utterances of a British ex-Ambassador to China who resided in the country forty years, and was ambassador for twelve of those—Sir Thomas Wade. The *Contemporary Review* publishes a conversation with that gentleman, under the title of "The Chino-Japanese conflict—and after."

Sir Thomas says the result of a complete success on the part of Japan (which is becoming more and more probable) would be the downfall of the Chinese Dynasty, and the disruption of the Chinese Empire. Rebellions must arise in various parts of the empire, and the country fall into confusion. This would compel the intervention of the European powers, whose commercial interests would not allow them to permit the country to fall into anarchy. "It is merely," said he, "a question of who should step in, and when. . . . It is from this I apprehend a beginning of those foreign complications which will cause this to become a great world-question at one moment or other. Russia must step in. . . . The intervention of Russia on the north I cannot but assume would be followed by the intervention of France on the south; for the informal alliance of those two powers will naturally incline France to follow suit in anything that Russia may do. Russia and France might, indeed, partition China between them, if left to themselves; but Germany could hardly allow them to gain, unchallenged, such an enormous accession of strength. Nor could America be indifferent. And then, when all other powers were dragged in, it is possible that Great Britain, *volens volens*, might have to bring up the rear."

The question of the future, he said, would be which European power was to have the governing and drilling of these masses of hardy, obedient, and most governable people? Even a slice of China, with its millions of potential soldiers, would give to any one European power an enormously preponderant weight in the councils of the world. Who wins China wins the world.

Mr. Stead says that the prospect of such a scramble "suggests something like the Armageddon of Apocalyptic dreamers." Armageddon is not a dream, but a revelation. It is nearer than Mr. Stead imagines. It will be fought by Russia, but not in China: the mountains of Israel will witness the unparalleled conflict. China, however, will be affected, and all other countries and nations too.

BE on your guard against mercenary amiability. AN evil impulse resisted becomes sweet strength in the character.

MANY men are powerful for mischief who have no capacity for doing good.

THE man that is sober-minded and watchful is on the way to a good many other virtues.

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.—Wednesday, December 26th, (open to interested strangers). Tea at 5.30; Meeting at 6.30; to close soon after 9 o'clock. *Suggested Subject:* "What are the 'good works' which Christ requires his people to be 'zealous' of?" (See Titus ii. 14.)

LECTURING APPOINTMENTS FOR DECEMBER. — *Brother Roberts:* 2nd, Birmingham; 9th, Oldham; 16th, Birmingham (and to the end of the month). * * * *Appointments for 1896, are subject to the liability of being cancelled at a moment's notice, for reasons which may afterwards become apparent.*

SUNDAY SCHOOL.

December 2nd, 2 Sam. xix.; *Subject for Proof:* "That some men will never rise from the dead." *Hymns,* pp. 44, 157b.—9th, 2 Sam. xx.; *Subject for Proof:* "That the earth will endure for ever." *Hymns* pp. 48, 105.—16th, 2 Sam. xxi.; *Subject for Proof:* "That the commonest meaning of hell in the Bible is the grave." *Hymns,* pp. 39, 121.—23rd, 2 Sam. xxiii.; 1—23. *Subject for Proof:* "That God made promises to Abraham." *Hymns,* pp. 95, 127. 30th.—Quarterly address; *Hymns,* pp. 168, 122.

CHRISTMAS TREAT.—Thursday, December 27th, tea at 4.30; singing, 5.30; magic-lantern, 6.30; close at 9 o'clock.

NOTES ON LESSONS FOR DECEMBER.

December 2nd. DAVID MOURNING FOR ABSALOM (2 Samuel xix.).—David's extreme grief at the loss of Absalom shows how human David was; perhaps parental affection was carried a little too far in this case. Natural relationships should not weigh with us when they are in opposition to God's revealed will (See Luke xiv. 26, and Mark iii. 32-35.) David thought lightly of his victory in the woe of his own bereavement. Joab saw this and spoke against it; but he was not justified in so violently rebuking David (verses 5-8). We are to render honour where it is due (1 Peter ii. 17) as we are commanded (1 Thess. v. 12-13). David manifested wisdom and forbearance in not resenting Joab's rebuke. He puts aside private grief and sets to work.

Verse 13. "Art not thou of my bone?" Amasa was David's nephew, as was also Joab (1 Chron. ii. 13-17). Joab (by ignoring David's command about Absalom, and in other ways), proved himself unworthy of his confidence. Some one else was needed. Amasa was a very popular and influential man (verse 14), and just adapted for the requirements of the critical times, though lacking Joab's executive efficiency.

Verse 20.—Shimei was a typical man of the world—a time server curses a man when he is down—honours him when he is up. Nevertheless, David allowed mercy to rule. Also David was not too busy to redress a wrong, and do Mephibosheth justice (compare verse 29 with chapter xvi. and 4).

David (like Christ) forgot not those who had aided him in his days of lamentations (verse 33).

December 9th. THE REVOLT OF SHEBA (2 Sam. xx.).—Verse 1. There is always some man of evil design ready to use an emergency for evil. Verse 5. David was a man of promptitude and took immediate measures to quell Sheba's revolt. We ought to cultivate the habit of prompt action. Opportunity soon flies if there is delay. Joab could not brook eclipse. Murder was in his heart if men stood in the way of his wishes. This is the sorest condemnation of Joab with all his useful parts. He commits a most atrocious and foul murder—in the act of kissing his unsuspecting cousin (a frank and open man). He stabs him for no other reason than that David had promoted him over his head. Some men will be first at any cost. This propensity is a destructive one and must be suppressed at any cost. Joab appears to have been one of those whom jealousy will not permit them to look cheerfully on the success of another, even a kinsman. It must have been a terrible blow to David to be unable thus to get quit of a man who would sacrifice the interests of the king and the kingdom to his personal jealousy and spite. It was doubtless part of the punishment of David's grievous sin.

A discreet woman by her wisdom saves a city and delivers to justice a rebel. A wise woman has great power if she only knows how to use it. Wisdom is better than strength. By her wise advice and efforts this "mother in Israel" saved much bloodshed and destruction and gained the objects of a successful siege in which many must have perished. "With all thy getting understanding," "wisdom is the principal thing, therefore get wisdom" (Pro. iv. 7). The only source of wisdom is the Bible. It does not seem at first as if this was true, yet it will be found so.

December 16th. THE GIBEONITES AVENGED (2 Samuel xxi.).—In this case it looks at first glance as if God were punishing the children for the fathers' sin. On examination this cannot be sustained. First, it was a public or national transgression, many then living (at the time of the famine) must have been parties to it. Secondly, Saul's house was still extant, and must have been fairly numerous. This house is described as a "bloody house" (verse 1). It was a terribly unrighteous thing to slay the Gibeonites. The princes of the people had sworn to protect them, as the nation well knew (see Joshua ix. 18), and

wrath was feared if they were molested (Joshua ix. 19). Saul, in his alleged zeal for the Lord, had killed the people, but it also looks as if he had longing eyes on their cities, which were situated in the portion of territory which fell to Benjamin (compare Joshua ix. 17 and Joshua xviii. 25-28.)

Verse 7. David regards his wrath, whatever others did. Verses 12-14. Notice David's care for the honour of even his enemy's house, so far as he consistently could act.

Verses 15-18. David must at this time have been an old man, and the cares and distresses of his pilgrimage were telling upon him.

December 23rd. THE LAST WORDS OF DAVID (2 Samuel xxiii. 1-23).—Verse 1. "Raised up on high," that is, from the sheepfold (Psalm lxxvii. 70 and 71.) Though he was God's anointed (Psalm lxxxix. 20) and made "higher than the kings of the earth" (Psalm lxxxix. 27), David never forgot from whence he sprang, nor who exalted him. Men are so liable to forget their antecedents and to act a proud part, if they get on and prosper.

Verse 2. David spoke and wrote by the Spirit, as described by Peter (2 Pet. i. 21), and this gave his utterances a far-reaching application, which they could not have possessed if they had merely been the utterances of a gifted man. Verses 3 and 4. David well knew that no other ruler than Christ could answer to this glorious description—he fully recognised (verse 5) "his (David's) house was not so" when David wrote these words. Yet, the glorious time promised was all his *salvation* and desire. (See Psalms lxxxix. 29, 34-37.) Some of David's mighty men had been with him in the hours of his deepest affliction (verses 13 and 14), and he had proved their worthiness. So in the setting up of the Kingdom of God, those who patiently strive to do worthily at this time, when God's things are despised, will be exalted to power and great glory when Christ sits on the throne of his father David. God will render to every man according as his work shall be. All will be adapted for the positions then given them, but it is part of the process of adaptation that we now render that faithful obedience which God will reward then by the exaltation he has promised.

BIRMINGHAM MISCELLANIES.

Brother and sister Hughes have come to Birmingham from West Bromwich; and brother and sister Baker from Dudley.

Sister Barker has removed from Hednesford to Birmingham; and the Bristol intelligence informs us of the removal of two sisters from that town to Birmingham.

The vacancy caused by the removal of brother Sturgess, our recording brother, to Derby, has been filled by the appointment of brother T. L. Newman, 143, Linwood Road, Handsworth.

Our visitors have included brother and sister E. A. Roberts, of London; sister Handley, of Northampton; brother and sister A. T. Jannaway, of London; brother and sister Collyer, of Leicester.

The last quarterly address at the Sunday School was delivered by brother John Todd in the place of brother Roberts, who was a little too wearied for the afternoon duty. Brother Todd pleased the children.

Suburban lectures have been delivered as follows:— at Hay Mills, October 22nd, brother Challinor; October 29th, brother Wood, of Tamworth; at Mary Street, November 4th, brother Shuttleworth; November 5th, brother C. J. Allen.

The brethren enjoyed a profitable day on the occasion of a visit from brother and sister A. T. Jannaway, of London. Brother Jannaway exhorted with much acceptance in the morning, and lectured to a large audience in the evening.

Brother Mills, writing from Bristol, suggests that the sister Pickles mentioned last month as visiting Birmingham from Bristol, should have been described as of Leeds, as there is no sister of that name in Bristol. It is probably a slip by our recording brother.

Sister Marion, who has been ailing for several years, fell asleep on November 15th, and was interred in Yardley Cemetery on Monday, November 19th, by brother Gregory, in the presence of 20 or 30 of the brethren and sisters. Brother Marion's house stands in need of sympathy.

Our usual November tea meeting was held on the second Monday in the month. The attendance was not so large as at other meetings, on account of the unfavourable state of the weather, and secondly, the inconvenient nature of the day (not being a holiday) for those who have to work for daily bread. There might be 150 present. A very edifying evening was spent on the question "How the complete devotion to God required by the truth was to be reconciled to that freedom from moroseness and fanaticism into which earnest dedication is liable to degenerate." Many speakers took acceptable part.

IN AUSTRALIA.

WANDLIGONG.—Brother W. F. Kirk writes thus: I stand alone in this place. It is hard to get people to read the books. The word has been passed round "don't read them," so they almost all make the same excuse "no time." They seem to think that it does not matter what we believe so long as we live a moral life. Have they never read—

That without faith it is impossible to please God? (Heb. xi. 6).

That there is but one faith (Eph. iv. 5).

That we are to have the same faith as Abraham (Rom. iv. 12).

That Abraham and his seed are to be heirs of the world (Rom. iv. 13).

That Abraham and his seed (the Christ) shall possess the Holy Land for ever (Gen. xiii. 12); (Gal. iii. 16-19).

That the saints are to reign with Christ a thousand years over the mortal nations (Rev. xx. 6-9); (Dan. vii. 14; Cor. xv. 24).

That ignorance Alienates from the life of God (Eph. iv. 18).

That man that understandeth not is like the beasts that perish (Psalm xlix. 20)?

No, they wont study their Bibles, they wont look at what would help them to understand. Reading the Christadelphian works has made me wiser than the Archbishop of Canterbury. One Church of England minister told me he believed there was no immortality out of Christ. What does that mean, but that the immortality of the soul is a fable? A Wesleyan minister told me that he believed the

Kingdom of Heaven is to be established on the earth. So you see they are not all so blind as they pretend to be. Why don't they tell the people what they believe? Because they know they would lose their stipends. Do you think God will hold them guiltless who wilfully and deliberately lead people into the ditch? I think not. "He that knoweth my will and doeth it not shall be beaten with many stripes." It is hard to stand alone but I would not give up my faith for all the gold in Australia. I have greatly admired the noble way in which you have fought for the truth. Fight on, dear brother, 'twill soon be over now.—W. F. KIRK.

THE RESPONSIBILITY TROUBLE.

Several brethren deprecate the controversy. They think this question as to how death has passed upon all men through Adam is a war of words which ought to be composed among men agreed as to the fact that death has come into the world in that way. If this were the whole issue, no doubt their view is right and would prevail. But this is not the whole issue. Properly speaking, it is not the issue at all, but a question put into the front to the hiding of the real issue. The real issue is this: On what ground does God hold men liable to resurrectional condemnation? Since the Gospel of Christ is as much a preaching of condemnation as of salvation, the issue is an important one. Paul declares that God winks at "times of ignorance." The new contention makes Him wink at times of knowledge as well, provided men kept out of contract. This contention is put forward publicly, aggressively, organically, and with menace of disfellowship. It is a distinct repudiation of an element of truth formulated by Dr. Thomas in all his efforts to systematise the conclusions warranted by Scripture investigation. It is in violation of the explicit declarations of the testimony: and it is an outrage on those principles of justice which God alleges Himself to be governed by. It is a change of position on the part of those upholding it, while making strenuous exertions to make it appear that the change is with those who remain faithful to the original and demonstrable truth. Under these circumstances, it is impossible to bring about a healing of the breach, unless those who have caused the trouble recede from their position, and return to the various postures of Scripture interpretation which they formerly maintained but have abandoned. If friends could bring about such a result as this, it would be a pure joy. If they cannot, let the Lord be judge presently.

BROTHER BOSHER, of London, a close colleague of brother Andrew's for many years, writes:—

"I am very glad to see your cogent reply to brother Andrew in the November number of the *Christadelphian*, and am much pleased with the manifestation of the right spirit in which it is written. I have, as you know, refrained from taking part publicly in the various controversies that have agitated the ecclesia since my connection with them for twenty-six years, but this last one, being more particularly connected with the North London ecclesia, and so closely with myself personally, I am constrained to write you a few lines. I quite agree with you, that the question of Christ's sacrifice was a mere diversion from the

main issue, as to what are the grounds of responsibility to God; but I was used as the lever that turned the points in this direction at the commencement of the controversy. I did not know at the time that brother Andrew had become a convert to sister Andrew's theory, which she had been agitating amongst us off and on ever since she came among us in London, and I took occasion one Wednesday evening to speak against the theory of non-responsibility where light had come—a theory which was producing such evil results with some at the Upper Street Lecture Hall. About this time, I had been speaking on a Sunday morning on Hebrew xiii. 20, and referring to that address, sister Andrew asked me this question: "If the blood of Christ was necessary to open the grave for Himself and for those in Him, how is the grave opened for those in Adam and not in Him?"

[This question is most misleading. It was not a question of "opening the grave" in the sense of restoring Christ to mortal life. This could have been done without "the blood of the everlasting covenant," for it *was done* in many cases before him where the subjects of resurrection had no relation to divine institutions in any shape or form. The question solved by Christ was how men under condemnation were to rise to everlasting life. God required the shedding of the blood of a spotless son of Adam as the basis of this triumph; but to say that he requires this as the condition precedent to bringing men forth to condemnation for their evil deeds—is to evince a complete misconception of the moral objects of sacrifice. The question framed in harmony with the facts would appear absurd enough: "If the blood of Christ was necessary to open the way to immortality for himself and his people, how is that way opened for those in Adam and not in him?" This is using the terms of the interrogatory with an identical meaning in both cases, which is essential in any question applied contrastively. The answer is obvious. The way to immortality is not opened at all for those not in Christ. Therefore, the difficulty is imaginary. Or if the question be put in the opposite sense, provided the terms be understood with an identical meaning (which is imperative), a similar absurdity will be apparent: "If the blood of Christ was necessary to open the way for a return to mortal life for himself and his people, how is that way opened for those in Adam and not in Christ?" The answer is—the blood-shedding of Christ was not necessary to open the way for a return to mortal life for himself and his people: it was open without him doing anything, as shown by the numerous returns to mortal life where no blood-shedding was involved. Therefore, the bottom of the question is out. However, it did not occur to brother Bosher to put forward these reasonable discriminations.—EDITOR.] "I replied," he says, "perhaps too baldly. "By the same blood." My meaning was that as the shedding of the blood of Christ on the cross was the climax of his submission to the Father's will, if he had not submitted his righteousness would have been imperfect, and the Father would not have raised him from the dead, and consequently he would have had no power given to him to raise others, whether in him or not. In this sense, I thought the shedding of the blood of Christ was necessary to give Christ the power to raise rejectors as well as acceptors. I gave this explanation

afterwards at a meeting of the leading brethren in my house. Brother Andrew got up on his feet, and loudly condemned it as blasphemy. From this time our trouble grew, and we were dosed on Sunday mornings, and sometimes in the lectures on Sunday evenings, with the extraordinary explanations that have since appeared in brother Andrew's pamphlet. The results are too well known. The question of our relationship to Adam and the sacrifice of Christ has been used as a framework to support a false theory as to the position of the enlightened rebel. The disturbance, as you may suppose, has been a source of great sorrow and trouble to us, after being so long in co-operation with one whom we loved and esteemed for his work sake in the past. I have written this because I thought you might not have been in a position to know what part I have taken, and how that particular part of the subject came about into such prominence. We are sorry to find that the brunt of the burden again falls on you, and that your important part in the work of the truth should have been attacked in such a way and in a quarter from which it was never to be expected. No doubt the hand of God is in it—and, as in the past, good will come out of it, though such a cause of grief meanwhile."

Brother Dr. Welch, Shire Oaks, Pa., U.S.A., writes a letter, from which the following are extracts:—

"We were one to judge you by the character given you by the editors of two journals, one in England and the other in America, he would deem you a reprobate concerning the truth. They both, to all appearance, seek to damage your character as a teacher of the truth by producing two series of what they call contradictory teachings, culling them from your past and your present teachings. If the construction they endeavour to put upon your words be true, then you are a reprobate relative to your past teaching.

"I have read both series of quotations from your sayings, past and present, and it seems to me that I can easily harmonise them. They seem to forget that you are now called upon to confront a view of Adamic sin in its relation to his descendants that was not held, or at least was not present to your mind, when writing what you did in the past. I do not understand you to repudiate your past teaching in the quotations they make therefrom. Such being the case, there must have been an urgent reason for the form of words you now employ in relation to the same features of the truth. Brotherly candour and brotherly love would say that one should search for that reason rather than to rise up as an accuser. Such treatment is not brotherly, on Scripture lines at least.

"Unlike your accusers, I set out to find that reason, and thereby seek to harmonise the two series of quotations. In searching for a reason, I find that a new view has arisen with some in the household concerning the so-called "inherited sin." The new view makes every one bearing Adam's nature a personal partaker with Adam in his sin, for it is not possible to impute Adam's sin to his offspring and not make them personal participants with him in his sin. This new view was not present to your mind in your past teaching, but is before you in your present teaching, and this necessitates a form of words that

carefully guards one against an interpretation favourable to the new view. When speaking of "inherited sin," there is necessarily two interpretations to be given to the same form of words, according to which view a person holds, the old view or the new one. When I speak of "cleansing the Adamic nature from sin," with the old view of inherited sin present to my mind, I would not mean the same thing as when I have before my mind and believe the new view—that Christ cleansed his nature of that sin of Adam—I would mean that, since Adam's race suffers from the effects of his sin upon his nature, the death of Christ removed the effects or consequences of Adam's sin from the nature, or cleansed it of the defilement caused by that sin. You can call this defilement, sin-disease, sin-taint, sin-nature, or sinful nature, as you please. The mortal, defiled, and condemned condition of the nature is the result of Adam's sin. It was from such a result the death of Christ redeemed the nature, purifying it of its defilement caused by Adam's sin. Sin is an *action* contrary to God's law. Whoever performs that action is *personally* guilty of *sin*. The term "cleansed from sin" could appropriately apply in such a case, for there is mortal guilt, or *sin*, to be cleansed from. Cleansing from sin would therefore relate to *actual transgression*, or personal disobedience of God's law by the one cleansed, which is inapplicable to Christ. I have myself used the expression "cleansed from sin" in relation to Christ's nature; but it was in the sense of purifying his nature from the defilement caused by Adam's sin, not in the sense of cleansing his nature from actual sin imputed. By his obedience unto death he redeemed the nature from all the consequences of Adam's sins, its defilement, mortality, and condemnation to dust. Christ himself had no actual sin to be cleansed from.

"It is in this way that I harmonize the two series of quotations referred to, and which are used by others to prove that you are reprobate concerning the truth.

"In all this talk of the death of Christ "cleansing his sin-nature of the sin of Adam," the real purpose of his death is lost sight of. "He declared his righteousness" to sinful man, and "condemns sin in the flesh." These two things combined was God's great purpose in the death of his beloved son. To accomplish both it was necessary that Christ's flesh should be the sinful nature that has come down to all from Adam. Having done this, he was then ready to offer mercy, favour, remission of sins, immortality, rest, and glory, in the name of the one in whom his righteousness was declared to sinful man, and sin was condemned in the flesh.

"Nearly 30 years in the truth has sharpened my mind sufficiently to read danger-signals aright in things pertaining to the truth. Brother Roberts, yours is truly a hard lot. You are called upon to suffer much in relation to the truth. It is hard to bear. It is all right, however. Such things give robustness to character, making one feel how utterly weak he is of himself, and how dependent he is upon the mercy, strength, help, and goodness of God.

"If the opposition concerned yourself alone it would not matter, since it cannot hurt you. It involves more than you, for it involves the truth and the household of the Lord. The deplorable position in which they are endeavouring to place you before the ecclesias,

through what they call your contradictory teachings, is a very grave matter to contemplate, and especially so on the very eve of the Lord's coming.

"What is the object in striving to place you in a false position before the ecclesias? Is it to destroy you as a teacher? Is it to kill the *Christadelphian*? They hasten with much zeal to make out against you a case of constructive treason to the truth, and, believing that they have succeeded, they then throw up their hands in horror, crying loudly unto you throughout the ecclesias to deliver yourself, the truth, and the ecclesias from the diabolism of their own work.

"This effort—through journals ostensibly devoted to the truth, and circulating among the brethren—to publicly incriminate you before the ecclesias, through extracts from your past and your present teachings, has a strange and unbrotherly look to those who have closely and comprehendingly followed you in your work in the truth. Such an effort has a very ugly look, and a look from which the heart filled with brotherly love turns away in deep sorrow, refusing to canvass the motive."

INTELLIGENCE.

Use note paper and write on one side of the paper only.

Do not use large sheets: write with good ink and write proper names VERY PLAINLY.

All intelligence communications must be in Birmingham by 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.

On the 11th inst., we were pleased to assist FREDERICK DILLING to put on the saving name by baptism. Brethren Lander and Isaac Smith, from the Rhondda Valley, were present on the occasion. Brother Dilling will meet there.

LECTURES.—October 14th, "Where are Our Dead Friends?" (brother Pugh); 21st, "The Confusion of Tongues" (brother Marshall); 28th, "The Saint's Rest" (brother Pugh); November 4th, "The Signs of the Times" (brother Marshall); 11th, "Religious Teaching Inconsistent with the Commandments of Christ" (brother Pugh).—WM. MARSHALL.

ACOCK'S GREEN.

Since our last report, Miss L. J. HARRIS has been assisted to a more perfect knowledge of the truth by sisters Fish and Franklin, and added to our little flock. Brother and sister Allsopp have removed from Birmingham. The attendance at our meetings have been very encouraging lately, and a number of strangers are being drawn aside from the absorption of temporal things and are becoming interested in the eternal. In connection with the Small Heath Bible Class, there have been two special lectures at Hay Mills, and two more will (if the Lord permit) be delivered at Small Heath shortly.—I. I. POWELL.

AUCHTERMUCHTY.

A lecture was delivered here by brother D. Campbell, of Glasgow, on the 4th November, subject: "Man—His Origin, Nature, and Destiny, as Revealed in the Bible: Current Teachings shewn to be Unscriptural." There was a good attendance,

considering the exertions the clergy and others to prevent some from attending. Nearly 300 were present. This is the first time the truth has been exhibited here, so orthodoxy is up in arms, and a few are enquiring. Another lecture has been arranged for December 9th.—MUNGO M. DEWAR.

BATH.

Since our last report we have been enabled to hold our usual meetings, by the assistance of brethren from Bradford-on-Avon and Bristol. Another has been added to our number in the person of AGNES HAMILTON, formerly neutral, who made an intelligent confession of the faith, and was baptized into the saving name.—J. THOMAS.

BEDFORD.

We have had a course of five Sunday evening lectures, by the kind aid of the South London brethren. The lectures have been well attended. Sunday, September 30th, "The Approaching Thief-like Advent of Christ" (brother F. G. Jannaway); October 7th, "The War of the Great Day of God Almighty" (brother F. W. Porter); 14th, "The Speedy Uprise of a New Power in the East" (brother J. M. Evans); 21st, "Heaven not the Future Abode of Man" (brother A. J. White); 28th, "The Keys of Hell" (brother A. T. Jannaway). Brother Bel-lany, of London, was with us on October 28th, and spoke words of comfort at the Breaking of Bread. Sister Todd has removed from Spalding to Hitchin, where she is in isolation. She meets with us as often as possible. Sister Bye, of London, also meets with us.—W. MATHER.

BIRMINGHAM.

The following persons have put on the name of Christ in Baptism during the month:—On October 18th, SARAH GEE (55), formerly Primitive Methodist; on the 25th October, LIZZIE JANE HARRIS (24), formerly Church of England; and on November 1st, PHILIP SANKEY (23), formerly neutral.

LECTURES.—October 21st, "Fig-leaf Devices" (brother Shuttleworth); 4th November, "Sinai and Zion" (brother Roberts), 11th November, "A Never-dying Soul" (brother A. T. Jannaway of London); 18th, "Angels—Feltow-feeling—Matrimony and Money-grubbing" (brother Roberts).

BOURNEMOUTH (WINTON).

Brother Percy Randell, junr., has removed to Southampton. We have had two special lectures: October 7th, brother Jannaway on "Our Dead Friends: where are they, and what are they doing?" October 14th, brother Porter, of London; subject, "Palestine: Its Coming Condition of Glory as the Territory of the Kingdom of God."—J. WILKINSON.

BRISTOL.

Oddfellows' Hall, Rupert Street, near Christmas Steps. Sunday mornings at 11; evenings at 6-30.—Sister Lily and Sister Cecily Jones removed to Birmingham on November 4th. Lectures: October 21st, "Repentance and sorrow for sin" (brother J. Thomas, of Bath); 28th, "The Kingship of Christ" (brother B. Bradley); Nov. 4th, "The two rejections of Christ" (brother O. C. Holder); 11th,

"The Kingdom of God" (brother G. H. Sargent). Believing that the day of the Lord is very near, we all feel that we dare not slacken our efforts in preaching the word. Surely this is not a suitable time to distress the mind of a truth-seeker with a baffling theory.—W. MILLS.

DERBY.

Athenæum Rooms.—Brother J. W. Dorricott reports that the "Rev." Hewitt, mentioned last month, has been approached by brother Gamble, of Leicester, with a view to debate the subject: "Does the Bible Teach that Man has an Immortal Soul?" with the result that Mr. Hewitt declined the proposal on the ground that Christadelphian teaching tends to Atheism and Infidelity! We can only lament the mist that seems to gather thicker and thicker round the Word of God, and resolve to cling more tightly to the One Hope that is imperishable.—Brother and sister Sturgess have removed from Birmingham to Derby. The brethren and sisters of Birmingham will know how acceptable an addition they will be to our number. We have had to withdraw from brother Fitchett and sister Palmer, who, for the sake of parents (not in the truth), persisted in being married at the Church of England, thus giving countenance to the false pretensions of a class of men whom enlightenment compels us to regard as ecclesiastical sorcerers. The ecclesia passed a resolution on the occasion.

DOVER.

Our labour for the truth here continues from week to week. Audiences of late have much improved. Gresham Hall, in London, still continue to assist us every month. Brother Frank Jannaway visited us on October 28th, and, as on his previous visit, the hall was packed. — Subject: "The Papacy."—T. BRAUD.

GLASGOW.

I have to report this month the removal of sister Annie Dickson to Kilmarnock, on her marriage to brother William S. Dick, of that place.—Brother and sister Andrew Bell, lately returned to Glasgow from Newcastle, have become joined with us in fellowship, after expressing their concurrence on the basis on which we meet.—D. CAMPBELL.

GRANTHAM.

JOHN SAMUEL BUCKLER (19), eldest son of brother and sister Buckler, was immersed here on November 3rd, and received into fellowship the following Sunday morning, to the joy of the ecclesia. We have had visits from brethren Bingham, of Lincoln, and Brown, of Nottingham, both speaking acceptable words at the breaking of bread; the latter also lecturing, subject: "The Gospel of Jesus Christ." Our own brethren, Chambers, Johnson, Simper, and Buckler, have given the lectures on the other evenings.—W. BUCKLER.

GRIMSBY.

There has been another public debate between brother Hofmeyer and a Mr. Jones, who styles himself a "Fellow of the Theosophical Society." The subject was "Has man an *immaterial* and *immortal*

soul?" The main contention of Mr. Jones was that the soul was composed of an ethereal and conscious and unseen substance, which pre-existed in some other planet before birth, and will be transmigrated into some other body after death. It is needless to say that brother Hofmeyer brought the power of reason and truth, and was thus able to show the weakness of Mr. Jones' position. As this friend often attends our meetings, perhaps in time he will come over to us. The lectures for the past month were as follows:—7th, "Are there any signs of Christ coming?" (brother Grewer); 14th, "What think ye of Christ, whose Son was he?" (brother Hofmeyer); 21st, "The Spirit in Prison" (brother Gregory); 28th, "The Promises made unto the Fathers" (brother Hofmeyer). We are now advertising the meetings in the newspapers, and we hope that the truth will thus arrest more general notice.—F. J. THOMPSON.

HEDNESFORD.

Since our last report we have added another to the household of faith—in the person of my loving wife—viz., EMILY BEASLEY, who was immersed on October 13th, at the house of brother Dawes. We have lost two by the removal of brother and sister Twigger, who have gone to reside at Nuneaton, where no doubt they will be gladly welcomed by the brothers and sisters. The lectures, which are fairly attended, have been as follows:—October 14th, "The Great Physician" (brother Taylor); 21st, "Baptism" (brother Jardine); 28th, "The Future of Rome and Jerusalem" (brother Allcott); November 4th, "What is the Great Object of Existence according to the Scriptures?" (brother Challinor).—W. E. BEASLEY.

HORBURY.

A great amount of interest has been awakened here by the immersions reported last month (brother and sister Audsley). We have endeavoured to encourage this interest by inviting our neighbours to listen to a course of three lectures on Bible subjects. These were delivered by me on the evenings of Oct. 24th, 26th, and 31st. There was a very fair attendance (over a hundred) each evening, notwithstanding very inclement weather, and the lectures were listened to with much attention. Written questions were answered at the close of each lecture, and we hear it remarked by some that they never read the Scriptures with so much interest and understanding as now. We were assisted by many brethren and sisters from Leeds, Huddersfield, and Wakefield, and brother G. H. Cook presided twice.—E. GRIMES.

HAMILTON.

I am glad to report that after a good confession of the truth the following were immersed on Saturday evening, Nov. 10th, namely, JOHN McMILLAN (26), son of brother and sister McMillan; his wife, MARY McMILLAN (23); and EMERSON DARGUE (21), son of brother Dargue, deceased.—E. HAUGHTON.

HUDDERSFIELD.

I am sending a Canadian paper containing an account of the sad death of brother Robert Welshman, who five years ago was a member of the Hudders-

field ecclesia. You will probably have heard of it. A short notice of the matter, in some suitable way, would oblige us all. He leaves a sister-wife and two children. You will remember the misfortune that befel him by the Electric Sugar. Afterwards he was helped to a situation by brother Farrer, of Hamilton, Canada. In this situation he did fairly well, and after faithfully repaying all that he owed here, things were beginning to look up a little with him. And now we have the sad news that he has been run over on the street while riding a bicycle, and died soon after. His whole life has been one of trouble. I trust we shall meet him in the kingdom. He was much appreciated among us as a lecturing brother before he left. Sister Welshman is left in a sad position. The Lord help her.—**JOE HEYWOOD.**

HULL.

Having nearly completed the work in Horbury, I have been ordered off to Hull to rebuild Pease's Old Bank for the York Union Banking Company. With the exception of our venerable brother Donald Coghill and myself, sister-wife and sister-daughter, we know of no Christadelphians in or near Hull. But it may be that the Deity has some people in this city who will "come out from among the Gentiles to be a people for His name." We shall see. Our address is No. 8, Sydenham Villas, Spring Bank, Hull, where we shall be glad to welcome any brother or sister of like precious faith who is passing this way.—**E. GRIMES.**

KEIGHLEY.

We are very glad to be able to report the following additions to our meeting:—The first by the return to our fellowship of sister Hargreaves, formerly sister Charlotte Butterfield, after an absence of many years. Also by the return of brother and sister Soothill from Harvard, United States, whom we are pleased to say have decided to stay in Keighley, and will be a source of help and encouragement to us in the work of the truth.—**E. ROE.**

KILMARNOCK.

During the month, sister Dickson, of the Glasgow ecclesia, has been added to our meeting through her union in marriage with brother William Dick.—**ALLAN MCDUGALL.**

LEEDS.

81, Great George Street.—"I have great pleasure in reporting the following additions to our ecclesia, received by baptism from out of the Sunday school:—**ELIZA WALKINGTON (22), CLARA ELIZABETH HODGSON (17), HELENA TURNER (17), SARAH THORP (16).** Also the following by removal from other towns:—Brother and sister J. Callear and sister Agnes Callear, from Bradford; sister Oswald, from Dover; also brother and sister H. Drake, late of Huddersfield. It is with regret that I have to report that brother and sister Chadwick have removed to Blackpool on account of their health. Brother Chadwick will be missed by the meeting, as he was very willing and active to do anything whereby the truth might be advanced; also he has been active in the work of the Sunday school, of which he has been superintendent; and he was much interested

in the singing of the ecclesia. I enclose their address, so that any brother or sister visiting Blackpool may call and see them:—**Thomas Chadwick, 18, Granville Road, Elizabeth Street, Blackpool.** Our lectures for October have been as follows:—October 7th, "The Blessedness of all Nations in the fulfilment of God's Covenants of Promise" (brother Hall); 14th, "The Witch of Endor; Ancient and Modern Witchcraft, from a Bible point of view" (brother Pickles); 21st, "The Devil: his origin and destruction" (brother Wimpenny); 28th, "The Crowning Work of Christ upon Earth" (brother Smith, Halifax).—**R. W. THORP.**

LIVERPOOL.

On the 21st of September last obedience was rendered in baptism by **FRASER MACKINTOSH (26)**, traveling draper, neutral, and **JAMES HALLIDAY (44)**, engine tender, neutral. Brother Mackintosh will meet with the brethren at Birkenhead (Tranmere), as he lives only a short distance from their room. We regret to have to intimate that brother and sister Atkinson with their family have removed hence to Birmingham.—**HY. COLLENS.**

LLANELLY.

Brother Thomas writes that brother Jannaway's visit has been the cause of fierce newspaper correspondence, arising out of which three debates have been arranged on December 13th, 14th, and 15th, a local curate, "Rev." W. H. Jones, affirming and brother Jannaway taking the negative. The subjects are:—1st, "Is the Devil Immortal and Supernatural?"; 2nd, "Is the Soul Immortal?"; 3rd, "Is the Soul Conscious between Death and Resurrection?" The order of the proceedings will be a twenty minutes' speech each to open, then twenty minutes each mutual cross-examination; this to be repeated, to be closed by a fifteen minutes' speech each. The meetings commence punctually at 7 p.m.

LONDON (NORTH).

Islington Temperance Hall, Church Passage, Upper Street, N. Sundays, 11 a.m., 3 p.m., and 6.30 p.m.; Wednesdays: 8 p.m.—Brother W. H. COLE reports the obedience of **LILY DOWNER**, daughter of brother and sister Downer. She has for some years been an earnest, painstaking scholar in the Sunday school, and gave a very satisfactory testimony to her knowledge of the purposes of God. She was immersed on Sunday, November 11th. The lectures for the month have been: November 4th, "The Times of the Gentiles" (brother C. Meakin); 11th, "A never dying soul" (brother G. F. Lake); 18th, "Hell" (brother W. H. Boulton); 25th, "Behold the Lamb of God" (brother T. Bosher), brother Cole adds: "We are glad to be able to notify an increased interest in our meetings, not only by the stranger but by brethren and sisters. It has really seemed as though the mystifications to which we have so lately been treated had cast a spell over many of the household of faith, preventing them from giving that sympathetic study of the Holy oracles that they deserve at our hands."

LONDON (SOUTH).

Gresham Hall, Gresham Road, Brixton (near Brixton Station). Sundays: 9.45, 11 a.m., and

7 p.m.; *Thursdays*: 8 p.m. — Since our last report, it has been our pleasing duty to assist one more to put on Christ by baptism, viz., Mr. CHARLES E. THURKETTLE (telegraphist), formerly "Campbellite." Our new brother was immersed on October 25th. We have also to announce the marriage of brother Barnard, jun., to sister Humphreys, both members of our ecclesia. Lectures for the month of November have been as follows:—November 4th, "St. Paul's Cathedral—Entirely dissociated from the Apostle except in name—Its clergy antagonistic to the Apostle in doctrine and claims" (brother A. J. White); 11th, "History repeats itself.—Christ's past rejection by an unbelieving Jewish world, and its future rejection by an unbelieving Christian world" (brother F. W. Porter); 18th, "Disunited Christendom—Cardinal Vaughan's recent statements—The union of Christendom but the fusion of error—Apostolic teaching long since extinct in the Churches" (brother F. G. Jannaway); 25th, "A Warning from Christ—'Come out of her my people'—Judgments shortly to be poured upon Apostate Christendom—Escape while there is time" (brother C. Meakin).—JOSEPH BELLAMY.

MATLOCK.

"During the year which is now approaching its close, we have had the assistance of brother Garside, of Ormskirk, and brethren C. C. Walker and E. Challinor, of Birmingham, by whom the leading aspects of the glorious gospel have been faithfully presented to the people of this place. We have also supplemented the lectures by a house-to-house distribution of brother Porter's very excellent lecture, "The Millennium," as reprinted by brother Davis, of Liverpool. It is a splendid exhibition of the truth, and very suitable for distribution. We have been cheered and refreshed during the summer by the company of brothers and sisters from the following places:—Birmingham, Bradford, Derby, Leicester, Liverpool, Nottingham, Oldham, Ripley and Sheffield.—WILLIAM SMITH.

NEWBURY.

It is with joy we have to report the baptism this day, November 15th, of sister NUTLEY, wife of our brother Nutley, who was immersed into the name of Christ in profession of her faith in the things concerning the Kingdom of God and the Name of Jesus the Christ. Our new sister will be a welcome addition to the ecclesia as a companion to sister Street, who for a long time has been the only sister amongst us. We are looking for further fruit of the Word shortly, if the Lord will. During the past month we have received a cheering visit from brother and sister Eastwood, of London. The lectures for the month have been as under:—November 4th, "The Kingdom of God—Not in the skies—Not in men's hearts—Not in the Church—But where, according to the Scriptures?" (brother P. E. Davies); 11th, "The Restoration of the Jews—The glories in connection with their re-establishment in the land of Palestine" (brother F. G. Jannaway, London); 18th, "Popular Conversions: Do they affect the eternal destiny of man?" (brother G. H. Sargent, Bristol); 25th, "The Bible, and Man's Relation thereto" (brother J. Money, High Wycombe).—P. E. DAVIES.

The neatly-printed announcements of the lectures are backed by the following pertinent queries:—

IT IS CONTAINED IN THE SCRIPTURES:

That Jesus, the Christ, son of David, Son of God, will rule on this earth at Jerusalem (see Isaiah xxiv. 23; Jeremiah iii. 17; Zechariah xiv. 16-18) over the twelve tribes of Israel restored to the Holy Land (Jeremiah xxiii. 5-8; Ezekiel xxxvii. 21-23; Luke 1, 30-33.)

That the redeemed of all ages, resurrected and immortalised, will reign with Him (Daniel vii. 18-27; 1 Corinthians, vi. 2; Revelation v. 9, 10.)

That this government will be a righteous Theocracy, which will supersede all existing governments, and continue for ever. (See Psalm lxxii. 7-11, 15-17; Haggai ii. 21, 22; Daniel, ii. 44.)

That a promise of inheriting the glory and honour appertaining thereto, with eternal life, is still left to such as believe and obey the Gospel, of which the foregoing is a brief outline. (See Mark xvi. 15, 16; Romans ii. 7; 1 John, ii. 25; Hebrews, iii, 16, 19; iv. 1, 2.)

That an early part of the obedience consists in being baptized (immersed) into the likeness of Christ's death, until which, we (Gentiles) are "aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world" (Mark xvi. 16; Romans vi. 2-5; Ephesians ii. 11-20; Colossians ii. 12.)

In the face of these plain Bible statements, why do the religious people of to-day say that the earth is to be burned up (Ecclesiastes i. 4; Psalm civ. 5), that heaven is the inheritance of the righteous (Matthew v. 5), and that baptism is of very little consequence (Acts x. 48)?

NEWPORT (MON.).

Brother Schofield reports a gratifying maintenance of interest in the proclamation of Our Father's Word. "We shall continue," he says, "to plant and water." The lectures during the month have been:—October 14th, "He that overcometh shall not be hurt of the Second Death," brother J. Lander; 21st, "Where are the Dead according to the Scriptures?" brother Schofield; 28th, "The Absent Nobleman, and the reason of his absence," brother Cross; November 4th, "Baptism a Divine Command," brother Callard.

NOTTINGHAM.

Chaucer Street.—We have added to our number by the immersion of THOMAS MORRELL (18), after a good confession of the things of the Kingdom of God and the name of Jesus Christ. Our new brother was formerly a member of the Congregational body.—S. RICHARDS.

[The re-affirmation of the truth in its entirety having become an ecclesial necessity, the operation has been going on for some time with a result which will presently be reported.—ED.]

NUNEATON.

Brother Hands reports the additions of brother and sister Twigger, of Hednesford; brother and sister Grantham, of Maxstoke, formerly of Leamington, and ere the *Christadelphian* reaches, brother and sister Pegg of London, from the Brixton ecclesia.

"We feel sure," says brother Hands, "that the brethren in Birmingham who have visited and helped us during the past few years will rejoice with us at the progress the truth has made in Nuneaton. We do not forget that it is God alone that gives the increase, therefore we praise and magnify His Holy name, trusting that these additions may help us to go on from strength to strength, working together in the bonds of love and peace, being of one mind striving together for the faith of the gospel unto Eternal Life." Lectures for the month have been as follows:—October 21st, "Death: What is it? Why is it? and the only remedy" (brother Gamble); 28th, "The City of the Great King" (brother Hands); November 4th, "The Heir of the World" (brother Horsley); 11th, "Christ and the Thief on the Cross" (brother Taylor).

PORTSMOUTH.

Our long-looked-for special effort duly came off on October 14th and 15th—brethren Roberts and Jannaway lecturing in a large though somewhat inconvenient hall. Everything went splendidly, and the brethren are delighted. On Sunday afternoon, brother Jannaway lectured on "Startling Events"; in the evening, "The Second Coming of our Lord Jesus Christ," by brother Roberts. On Monday evening, brother Roberts again lectured on "Signs in present state of the World that the Coming of Christ is near." The lectures were listened to by large and attentive audiences. The efforts have done the ecclesia a lot of good. Our weekly lectures are better attended and everyone seems to know that we are in the town, besides which, I have four applications for examination.—There has been some moving to and fro with some of the Southampton brethren. Brother and sister Blake came and stayed some weeks with us, but have returned, and brother and sister Soper and family have come here from the same town. We also have with us brother and sister Burnard, from Cardiff; brother and sister Walter Burridge have removed to London. We now number twenty-one, and I hope to report the obedience of several others next month. We have opened a Sunday school with about sixteen scholars. It has long been wanted. The brethren have also decided to have a fraternal gathering at Christmas if God will. They cordially invite all brethren of neighbouring ecclesias to attend. The trains out of Portsmouth in the evening are most convenient to all parts. We anticipate a good gathering. I shall be pleased to receive notification of any brethren that are likely to come.—WM. PEAD, 42, Osborne Street, Southsea.

SWANSEA.

We are sorry to record the death of sister Williams, of Morriston, who fell asleep on the evening of September 16th after a long illness, and was interred at the Cockett Cemetery, on the 20th. A number of the brethren and sisters attended the funeral. Brother Williams has the sympathy of all the brethren and sisters. He is left with a large family of small children, who feel their loss keenly. During the winter months our Wednesday evening meetings are held in the St. Helens Hall, St. Helens Road, when we shall not be distracted by the sound of music and dancing as we so often were in the Albert Hall.

Since last report, our lectures have been as follows: Oct. 21st, "As a thief in the night" (brother Hughes); 28th, "Salvation—from what?" (brother Chidzoy); Nov. 4th, "The din of the world's Saturday night to be succeeded by the dawn of an eternal day" (brother Davies); 11th, "The Kingdom of God—Its Rulers" (brother G. Palmer).—THOMAS RANLIES.

AUSTRALIA.

ADELAIDE.—We again rejoice to be able to report cases of obedience: CHARLES WANCHOPÉ (27), formerly Congregationalist, and FLORENCE MANSFIELD (17), formerly neutral, daughter of brother Mansfield. After a good confession of the things concerning the Kingdom of God and the name of Jesus Christ, they were immersed by brother Mansfield, at his residence, Parkside, on Oct. 4th. We trust that they, having obeyed the call to "come out" and be separate, may be chosen at our Master's return.—H. MANSFIELD, jun.

MELBOURNE.—Our record to date shows the obedience in baptism of JOHN CARR (32), husband of sister Carr, who, with her, now rejoices in the hope of eternal life. The subjects of the lectures have been:—"The Wicked and their Destiny"; "Man—Past, Present, Future"; "The Hell of so-called Christian Belief and Pagan Fiction, and not the Hell of the Bible: Eternal Torments shewn to be Unscriptural"; "Perverted Christendom"; "One Lord, One Hope, One Faith, One Baptism." We have been visited lately by brethren Sawell and Gray, of Sydney, N. S. W.—H. ROBERTSON.

"The ecclesia throughout the world is being severely tried and sited. The truth is being attacked at various points, and quite a number in Melbourne have been carried away by the sophistry of Mr. G. Cornish, late of Bristol. We have, however, cause for thankfulness to our Father in heaven that a large majority have remained faithful to the truth, as doubtless you will have been informed (ere this reaches you) through our recording brother. You have our fullest sympathy in the position you have been obliged to occupy in reference to the Responsibility Question. The August *Christadelphian* is splendid. I had read brother Williams's article some weeks ago, and was much pained at its style, as well as the false position it took up. The replies (brother Jannaway and yourself) put things right. There is nothing but fighting just now. Let us hold fast to the den—it is not far off. Two men have been here, of the Moody and Sankey type, named McNeil and Burke. They have held what they call missions, and drew great crowds together. The brethren distributed several thousands of leaflets (*Finger Posts*) among them, and to those who came to our lectures afterwards we gave *Declarations*. Having thus sown the seed, we leave it with God to give the increase. — JOHN K. SINCLAIR.

CANADA.

GUELPH.—"Early in September, or late in August last, I forwarded some intelligence of the baptism of a Mrs. DESHAW and a Mrs. BISHOP, of Owen

Sound. It has not appeared, though subsequent intelligence has. I wonder if it was received?"—E. N. EVANS. (Likely it has been overlooked.—ED.)

HAMILTON.—Brother C. Parkin reports an encouraging interest on the part of the strangers attending the meetings to hear of the things concerning the Kingdom of God and the name of Jesus Christ. Brother M. McNeillie, of Toronto, visited on September 16th, gave a few words of exhortation at the breaking of bread, and lectured in the evening on "The destiny of the earth and of the human race, from a divine point of view." A large number came to hear, filling the hall to its utmost.

NEW ZEALAND.

WOOD SIDE (Otago).—"Understanding from the beginning of the 'truth,' affectionately and reverently believed by me, that knowledge brought responsibility, I felt 'the terror of the Lord' in a tangible manner. I realized that negligence of the Divine commands would bring the terrible consequence of falling into the 'hands of the Living God' a self-condemned rejecter of the Light of Truth. Feeling this, I, as well as others, sighed and prayed that I might be spared, at least until 'I had obeyed the form of sound words' delivered to us in baptism. Never for one moment did such an anomaly flash across my mind that if I chose, 'taking everything into consideration,' I might refuse him that speaketh 'and live as I list,' and, so to speak, snap my fingers as an unwitting God. This is a a terrible position to take! There are many here who for 'the things pertaining to the flesh' have shut their ears to the voice of God, and put off for their own convenience. For example, one appeared to take a delight in talking about the truth, and accepted it as *the* truth; but when it was suggested that she should take the first necessary step, *i.e.*, baptism, 'What!' was the response, 'If I was to do that there would not be a stitch of work come into this shop.' Thus she refused to obey God for fear of her business. The Bible and commonsense proclaim such responsible. These people are well-behaved members of society, and obey rigidly the 'laws of the country.' But, 'taking everything into consideration,' they would rather live in the pleasures of sin than suffer affliction for the sake of God. According to the new reasoning, they would be exempted from the resurrection of 'those who have done evil.' 'The entrance of Thy word *giveth* light,' and 'this is the (ground) of condemnation that light has come.' Who can honestly twist this from its meaning? A number of students are put into a dark room. There are rules for their behaviour hung up in that room, but they cannot see them because darkness prevents them. If they cannot see them they are excused. But fetch in the light. Now they can see, and those who disobey then do so wittingly, will be punished as wilful rebels. 'To him that knoweth to do good and doeth it not, to him it is sin.' This admits of a wider application than confining it to the obedient. Did not brethren 'know to do good' when they were commanded to be baptized? Would they not have sinned if they had not done it? Why does James call attention to the maxim in writing to brethren? Simply to condemn their action by a well-understood maxim that was understood by them

before they first obeyed the truth (as well as after). Consequently, those who never obeyed, and never intended to obey, although they 'knew to do good,' but willingly reject the proffered goodness of God, are held as having disobeyed the 'Divine command.' To repent (or change their minds and demeanour), to teach that those only who have been obedient in the first case will be responsible, is certainly a 'strange doctrine.' Those who have been a little obedient are certainly better than those who have not been obedient at all. To teach that the last are punished a little in this life, while the others are punished much at the resurrection, seems to me a perversion of the right ways of God. It is stirring up the mind again, from which the clear water of the 'truth' was providentially filtered through the agency of Dr. Thomas, and from which it has been kept clear by his acknowledged son in 'the faith,' in the declared successor to the *Herald of the Kingdom*, the *Christadelphian*. I have not seen any of the pamphlets in reference to this matter. I have written to cheer you in the good work by letting you know that there are a few (I know not how many) of the Apocalyptic 'Antipas' on this side of the earth, as well as on yours, and that their feelings are defined in Romans x. 1."—GILBERT MCDIARMID.

UNITED STATES.

BOSTON (Mass).—Brother McKellar reports the obedience of three persons after an intelligent confession of the things of the Kingdom and Name. They put on Christ in the waters of baptism on October 25th, viz. :—JAMES R. WRAY, MISS SIGRID LINDSTROM, and on the 28th, FREDERICK H. WILLIAMS, husband of sister Flora Williams. The ecclesia has removed to a new hall called "Park Square Hall," No. 7, Park Square, and has had, as visitors, sisters Jennie Blair and Lizzie Hartley, from Brooklyn and New York.

The lectures for October have been :—7th, "Is the Holy Spirit manifest in the 19th Century?" (brother C. J. Fairbrother); 17th, "Peace on Earth: How will it be accomplished" (brother W. P. Hooper); 21st, "Nebuchadnezzar's Image" (brother C. McLachlan); 28th, "The Hope for which Paul was bound with chains" (brother W. Smith).

ELMIRA (New York).—Brother Sykes reports the death of sister Agnes Wylie, aged 74, who, with her brother in the flesh, Andrew Hall and wife, went on a visit to Toronto, Canada, apparently in the best of health, enjoying her journey very much, and arriving there well as usual, and within half-an-hour after was stricken down with apoplexy, and died in three hours without speaking to anybody, September 12th, 1894. She was born in Scotland, and left Edinburgh for this country in 1851, and received the truth about 1854, under the teaching of Dr. Thomas. She resided in this city about 14 years, and was a living member of the Ecclesia, ever true and faithful.

NOBODY can help you if you are not of a mind to help yourself.

DRINK and women destroy thousands of strong men every year. Young man, say No, with a loud voice.



DEDICATED WHOLLY TO

THE HOPE OF ISRAEL

AS ARISING OUT OF

THE COVENANTS MADE BY GOD WITH ABRAHAM AND DAVID; AND RENEWED IN PROMISE TO THE PROPHETS;—

AND TO THE FAITH OF CHRIST PREACHED BY THE APOSTLES

OVER EIGHTEEN HUNDRED YEARS AGO.

IN OPPOSITION TO THE DOGMAS OF PAPAL AND PROTESTANT CHRISTENDOM.

Edited by ROBERT ROBERTS, *assisted by* C. C. WALKER.

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BIRMINGHAM: 139, MOOR STREET.

Published by the Editor,

ON THE LAST THURSDAY IN EACH MONTH FOR THE MONTH FOLLOWING.

TERMS (in advance).—IN BRITAIN AND HER COLONIES, EIGHT SHILLINGS PER ANNUM; to Subscribers in the United States, TWO DOLLARS AND-A-QUARTER (In Greenbacks, TWO DOLLARS AND-A-HALF); in Africa, EIGHT SHILLINGS.

Christ is Coming and will reign on Earth.

NOTES.

W. J. J. and E. W.—Thanks for your kindness to the poor. You know what is written.

B. A. N.—The evil things said of Dr. Thomas by the enemies of the truth are not true. You should read his "Life."

TARKA.—The sister inquired of is still in the land of the living, but can scarcely be said to be "to the fore." A rough sea is trying to little boats.

Brother B. A. Nicholls, Lakesfolly, Bridgetown, Barbadoes, offers 16s. for a second hand set of the three volumes of *Euroka*. Communicate to the address given.

M. A. H. AND OTHERS.—The irregularities in the despatch of the December *Christadelphian* were due to brother Walker's absence from the office through severe illness.

J. C.—It would not only be acceptable to God that you should break bread with the only believer near you, though your brother in the flesh: it would be wrong if you did not do so.

"SINCEREST THANKS."—These are offered by brother S. Dawes, of Rugeley, to all who contributed to the need of the brethren in the Cannock district during the great coal strike, now at an end.

G. P.—Thanks for the tea distribution amongst the poor in Birmingham. The tea business is still carried on in a small way on account of friends preferring the tea supplied and being unable to get it elsewhere.

J. S.—A habitual drinker or smoker is not holy in all manner of conversation. "Without holiness no man shall see the Lord." "Be not partakers of other men's sins." You can draw your own conclusion.

TAILORING.—Any brother or sister seeking employment in the tailoring trade are recommended to apply to brother J. Thompson, 5, Rookery Terrace, Wellington, Somerset, who could find them constant work.

A worthy brother in Birmingham, a bricklayer by trade, having lost his sister-wife, and having two children on his hands, is in need of a sister as house-keeper. "B." care of the Editor of the *Christadelphian*, would find him.

THE MILLENIUM.—Brother Davis, of Liverpool, has reprinted brother Porter's lecture on this subject in a cheap and attractive form. Particulars may be learnt on application to his address: 22, Stamford Street, Holt Road, Liverpool.

R. W.—Thank you for the remittance of "part of your weekly contributions in isolation." What you say is true, that we hear of many cases of need which we should be unable to relieve but for the means placed in our hand by one and another.

T. F.—Printing a tract in the Dutch language would require proof-readers that could read in Dutch. These are not available in England. The printer could put the types together, but who would know if they were right, especially if set from MS.?

"MAN MORTAL."—Brother Thomas Mullen, of Irvine, says:—"I would advise those who have not read *Man Mortal* to do so. I have read it twice, and I must say I have received great benefit. It contains powerful argument that the enemy cannot gainsay."

An appeal, with several signatures in one handwriting, comes from Calmon Co. Tex., U.S.A., on behalf of brother H. H. Reynolds, Bowie, Tex., U.S.A. Presumably all is right: but it would be well to have the endorsement of brother Williams, who is acquainted in these parts.

W. M.—"Unpatriotic?" We plead guilty except towards the land of promise. The truth is cosmopolitan, and extinguishes patriotism in all natural sense. Yet for Scotland and Scotch people we

retain regards. But as for visits there, that depends on others, and therefore we cannot speak.

H. S. (T.)—We are not yet in a position to give the exact reference to the words quoted in the *Declaration* from Benson. They might not be in the Commentary, though written by "Benson, Methodist Commentator." They were selected by a friend at a distance, otherwise we should have been able to furnish the reference at once.

THE HARDNESS OF THE TIMES.—From this cause brother W. Cockcroft, 37, Walter Scott Street, Derker, Oldham, will part with the *Christadelphian* (bound) for 1872-3-4, 1878, 1880, 1884-5-6, at 5s. each; the *Christadelphian* (unbound) for 1887-8-9, 1891-2-3, at 4s. each; *Good Company*, vol. 1 and 2 (unbound), 3s. 6d. each—all carriage paid. Apply to address given.

LETTERS OF RECOMMENDATION.—The Leeds Brethren call attention to the necessity for the various ecclesias providing travelling or removing brethren or sisters with letters of recommendation, making clear their position with regard to fellowship. They suggest printed forms, with blanks for the filling in of the address of the ecclesia and recording brothers.

CHRISTENDOM ASTRAY.—Brother Galichan says: "When you can see your way to issuing a new edition of *Christendom Astray* like the one brought out about ten years ago, at 4s. (large type and large page), I shall be glad to take a dozen copies to begin with. I believe many more would join me if it were made known." If we received orders for 500 copies, we should put the matter in hand.

M. A. T.—Did leisure allow, we should gladly write privately. Baptism is not the only "command which we dare not disobey." "Come out from among them and be ye separate," is another. You could not obey this command if you consorted with those who reject the truth. It is best to obey whatever the consequences. Sometimes our difficulties disappear before a bold course, taken "in meekness and fear."

H. R.—It is customary on the magisterial bench for any magistrate to withdraw when a case comes on with which he is in any way connected. We ought not to be behind the Gentiles in the propriety of our action. A son ought not to sit in judgment on his father, or father on his son. The law of Christ supplies a general rule in telling us to do as we would be done by, and to abstain from the appearance of evil.

THE JEWISH CONTRIBUTION.—The following further contributions have come to hand:—A brother, balance of remittance, 11s. 4d.; anonymous, £1; a brother, 2s. 6d.; a brother, 2s.; a brother, balance of remittance, 3s. 10½d.; a brother, 10s.; a brother, balance of remittance, 11s. 8d.; a sister, 5s.; a brother, £1 3s. 5d.; an ecclesia, 17s.; a brother, 4s. 3d.; a sister, 4s.; a brother, 2s. 6d.; a brother, 12s.; a brother, 8s.; a sister, 12s. (per brother Ritchie).

THE PRESS OR OFFICE.—Brother A. Morris, reporter, of 5, Albany Terrace, Bradley Road, Trowbridge, having lost his employment through the failure of the paper on which he was engaged, would be glad to hear of a newspaper vacancy in any direction, but especially where an established ecclesia would be the better of some help in the lecturing department. In default of a reportership, he would be glad to hear of a clerkship or any suitable employment of like nature.

FELLOW SERVICE LEAGUE.—Contributions since last acknowledgment: A brother, 10s.; some brethren who had been helped by the League in

out-door work, 7s. 6d.—*Users during the same time*: A brother giving the time and labour of distribution, 3 *Bible Companion*, 2 *Eternal Life*, 4 *Kingdom of God*, 100 *Finger Posts*. A sister lacking money, but having time, 1 *Christendom Astray*; a sister for distribution, 20 *Finger Posts*, 12 *Kingdom of God*, 6 *Town Hall Lectures*, 2 *Evil One*; a sister contributes £1 to the advertising fund.

E. N.—No written signature is necessary for a profession of the faith in any of its elements, under ordinary circumstances. The obtaining of signatures through the post in Birmingham, eight years ago, was a mere accommodation to stern necessity. In a large, scattered, and (at that time) undecided community, there was no other way of getting at the minds of the brethren with a view to action. At the same time, a man that is hearty in the faith would not be ashamed to sign twenty times if it would add to the strength of his profession in the estimation of others, or remove doubt in any way. Love and zeal surmount obstacles that check dubious minds.

THEY ARE BRICKLAYERS (OVER IN THE STATES).—Sister Johnson, of Warrington, is anxious to find out the whereabouts of her two sons, Robert and Samuel, who left England in 1882, the former for Texas, the latter for New York. Samuel's last address (in 1891) was 406, East 125th Street. Any brother in the United States knowing the present

address of either would confer a favour upon sister Johnson by sending it to her, "care of Mr. J. Harper, 123, Sankey Street, Warrington."—(The repetition of this notice is requested, with the intimation that sister Johnson's sons are bricklayers, and might be traced through the Bricklayers' Association.)

BOARDING SCHOOL FOR SONS OF BRETHREN.—Brother James Allen, 55, Dearman Road, Birmingham for thirteen years a master in King Edward's School, Birmingham (in which there were 27 masters and upwards of 600 pupils), has accommodation for a few boarders. Terms are as moderate as are consistent with liberal table and home comforts. They may be ascertained on application to the address given. (Brother Allen used to have the liberal support of "Church" friends before the truth came and drove them away. As he remarks: "I am now practically debarred from taking the sons of the alien on account of being unable to take them on a Sunday to a (so-called) orthodox place of worship.")

BOARDING SCHOOL FOR THE DAUGHTERS OF BRETHREN.—Sister Middleton, 99, Bell Vue Road, Leeds, has a private school and accommodation for boarders. She would be glad to receive the daughters of brethren to board and educate. Terms moderate. Home comforts and motherly care. Applications to the above address.

Books, Pamphlets, MSS., &c., received during the Month.

(It is necessary to adhere strictly to the rule of not returning unused manuscripts. Writers will please keep copies or risk the loss.)

The reprint of brother Porter's lecture on the Millennium referred to in "Notes": the new issue is well got up in two columns of leaded brevier—printed on good paper—less than a farthing per copy. It is published, under cost for facility of distribution.—The *Toronto World* for November 13th, with mark at a striking article headed "War in Europe Inevitable."—The *Sparkbrook Parochial Magazine* for December, with mark at a paragraph on a proposal to bring forward the subject of "immortality" at a meeting of the "Communicants' Union." The clerical supervisor poo-poos the subject as "too abstruse," and advises the members to take some other topic. The sender of the paper truly remarks how much the opposite of abstruse the subject is to them that know the truth.—A cutting from the *Illustrated London News* for October 7th, on the interesting subject "What is Life?" Will be useful in another place by and bye.—Several religious tracts by a sincere and zealous man, who evidently requires light, which we fear no one can put into him. When a man in the dark thinks he is wise there is little hope. There is little else than darkness upon the earth just now, as the word of prophecy requires.—The *Montgomery County Times* for December 2nd, with mark at the

report of a lecture by the "Rev." I. Jones, of Welshpool, on the supposed identity of Britain with the ten tribes. It is the old Hine stuff re-hashed. We have dissected and annihilated every one of the arguments in the Hine debate.—A letter from the author of the lecture on the "Book of Life," appearing in the *Islington Gazette* for November 17th, and noticed in our last month's acknowledgments of books, papers, &c., received. He objects to our construction of his argument; (that it made the book of life the book of restoration to natural life), and says: "I distinctly stated that the book contained the names only of those who became heirs of eternal life and that the unfaithful would have their names blotted out."—The *Melbourne Age* for November 11th, containing within its folds a large variety of interesting clips, for which we thank the sender.—The *Smethwick Telephone* for December 9th, with mark at a notice of the two lectures delivered in the Smethwick Public Hall by the editor of the *Christadelphian*. (As fair a summary as could be expected from a secular paper reporting matters that newspaper reporters and editors as a rule do not understand.) *Periodical Papers*:—The *Monthly Intelligencer*, the *Shield and Reflector*, the *Fraternal Visitor*.

CHRISTADELPHIAN PUBLICATIONS IN SUPPLY, JANUARY, 1894.

Nett Price.	Carriage Included.	In Brit-ain.	To Sta-tos.	Austr. and New Zealand.	To Can-ada.	Nett Price.	Carriage Included.	In Brit-ain.	To Sta-tos.	Austr. and New Zealand.	To Can-ada.
2d.	Address to Y'ng Women	2½d.	.07	d2½	.07	2d.	Good Confession ..	2½d.	.07	2½d.	.07
2d.	Second do. (both sides R.)	2½d.	.07	2½d.	.07	6d.	Guide (Ecclesial) ..	7d.	.20	7d.	.16
9d.	Anastasia (Dr. Thomas)	16d.	.80	16d.	0.28	1s. 6d.	Hine Debate ("Are Englishmen Israelites?") ..	1s. 7d.	.50	1s. 7d.	.40
2d.	Anglo-Israelism Refuted	2½d.	.07	2½d.	.08	1s. 6d.	Hymn Book, large (unbound) ..	1s. 9d.	.55	1s. 10d.	.45
8s.	Apoc. Lectures (R. R.)	3s. 4½d.	1.10	3s. 4½d.	.86	2s.	Hymn Book, large (cloth) *	2s. 3d.	.78	2s. 4d.	.56
1s. 6d.	Apostacy, Unveiled (Dr. Thomas)	1s. 8d.	.55	1s. 8d.	.48	8s. 6d.	" (roan limp) small	8s. 9d.	1.95	8s. 9d.	.98
3d.	Atonement (J. J. A.)	8½d.	.10	3½d.	.09	4s.	" (calf limp) ..	4s. 3d.	1.50	4s. 3d.	1.11
2d.	Baptism not Trine immersion ..	2½d.	.7	2½d.	.7	4s. 6d.	" (" gilt) ..	4s. 9d.	1.70	4s. 9d.	1.26
1s.	Bradlaugh Discussion	1s. 2d.	.87	1s. 2d.	.80	6d.	Index to Eureka ...	7½d.	.22	7½d.	.18
1s. 6d.	ditto superior	1s. 9d.	.57	1s. 9d.	.45	1d.	Inspiration of Bible ..	1½d.	.05	1½d.	.04
6d.	Bible Authorship ..	7d.	.22	7d.	.18	4d.	Instructor (Catechetical) for Schools ..	6d.	.16	6d.	.12
1d.	Bible Companion ..	1½d.	.05	1½d.	.04	8d.	Jew Discussion ..	9½d.	.81	9½d.	.32
3d.	ditto (photo-litho)	1d.	.02	1d.	.02	1½d.	Kingdom of God ..	d.	.06	2d.	.05
4d.	ditto (sheet) ..	1d.	.02	1d.	.01	2d.	Marriage ..	2½d.	.7	2½d.	.7
6d.	Bible Defended ..	7d.	.20	7d.	.16	8d.	Movement (Christians)	9½d.	.26	9½d.	.21
6d.	Christ in Earth Again	6½d.	.21	7½d.	.17	5s.	Nazareth Re-visited ..	5s. 4½d.	1.50	5s. 7d.	1.50
2s.	Christendom Astray ..	2s. 2½d.	.65	2s. 2½d.	.60	6d.	Nightingale Debate ..	7d.	.20	7d.	.16
3s.	do. cloth (larger page)	3s. 4½d.	1.10	3s. 5d.	.86	1d.	Odology (Spiritualism)	1½d.	.05	1½d.	.04
2d.	Catechisms (Dr. Thomas)	2½d.	.07	2½d.	.06	6d.	Phanerosis ..	7d.	.22	7d.	.17
4d.	Cherical Theology ..	5d.	.14	5d.	.12	6d.	Prophecy and Eastern	7d.	.20	7d.	.16
8s. 6d.	Children's Mag. (cloth)	8s. 10d.	1.35	8s. 10d.	.98	2d.	Revealed Mystery ..	2½d.	.7	2½d.	.7
4s. 6d.	ditto (boards, gilt)	4s. 10d.	1.70	4s. 10d.	1.26	1d.	Sabbath Keeping ..	1½d.	.05	1½d.	.04
6d.	City Hall Lectures ..	7d.	.22	7d.	.17	2d.	Salvation Army (F. G. J.)	2½d.	.7	2½d.	.8
6d.	Coming Events ..	7d.	.22	7d.	.17	4d.	Scapt. Aus. (H. Roberts)	4½d.	.14	4½d.	.12
2d.	Commandm'ts of Christ	2½d.	.07	2½d.	.07	4s.	Seasons of Comfort ..	4s. 4½d.	1.50	4s. 4½d.	1.18
4d.	do. (in leatherette)	4½d.	.11	4½d.	.11	5s.	Ditto (full gilt) ..	5s. 4½d.	1.80	5s. 4½d.	1.18
3s.	do. (finger shape, pocket case, gilt edged) ..	3s. 1d.	.90	3s. 1d.	.85	4s.	Seasons, Further ..	4s. 4½d.	1.50	4s. 4½d.	1.18
1d.	Constitution (E'ham.)	1½d.	.05	1½d.	.04	1s. 1½d.	Shield, Nos. 1 to 16 ..	1s. 3d.	.85	1s. 3d.	.80
2d.	Declaration ..	2½d.	.08	2½d.	.07	2d.	Slain Lamb (R. R.) ..	2½d.	.07	2½d.	.07
9d.	Defence of the Faith ..	10d.	.30	10d.	.22	2d.	Statement of the Faith	2½d.	.07	2½d.	.07
4s.	Dr. Thomas's Life ..	4s. 4½d.	1.65	4s. 6d.	1.10	10s. 6d.	Temple of Ezekiel's Prophecy (with Plates)	11s. 1½d.	3.50	11s. 9d.	3.50
6s. 6d.	Elpis Israel ..	6s. 10d.	2.50	7s. 1½d.	1.78	2s. 6d.	Temple View ..	2s. 8d.	.75	2s. 8d.	.70
6d.	England and Egypt ..	7d.	.20	7d.	0.16	6d.	Three Lectures ..	7d.	.20	7d.	.16
1½d.	Eternal Life ..	2d.	.06	2d.	.05	8s. 6d.	The Trial ..	8s. 9d.	1.85	8s. 10d.	.95
7s. 6d.	Eureka, Exposition of Apocalypze, Vol. I ..	8s.	2.75	8s. 3d.	2.08	4d.	Town Hall Lectures	5d.	.18	5d.	.12
10s. 6d.	Vols. II. and III., each	11s. 1½d.	3.85	11s. 6d.	3.88	8d.	Vindication (R. R.) ..	8½d.	.10	8½d.	.07
6d.	Everlasting Punishment	7d.	.20	7d.	.16	8s. 6d.	Visible Hand of God ..	8s. 9d.	1.85	8s. 10d.	.98
7d. 100	Everywhere Leaflet ..	8d.	.25	8d.	.20	4s. 6d.	Ditto (boards) ..	4s. 9d.	1.50	4s. 10d.	1.26
8d.	Evil One, The ..	8½d.	.10	8½d.	.08	8s.	Ways of Providence ..	8s. 4½d.	1.70	8s. 4½d.	.86
7d. 100	Finger Posts ..	9d.	.25	9d.	.20	6d.	Woman: Married and Unmarried (by Sister Roberts) ..	7d.	.22	7d.	.17
1d.	Four Lectures on Christ, Nos. 1 to 4, ea.	1½d.	.05	1½d.	.04	4s.	Yahweh Elohim ..	4s. 8d.	1.50	4s. 3d.	1.11
7s. 6d.	Good Company, Vols. I. & II. (cloth bound)	7s. 10½d.	2.30	8s. 2d.	2.00						
8s. 6d.	Good Company, Vols. I. & II. (half calf) ..	9s. 1½d.	2.60	9s. 5d.	2.00						

All communications must be addressed to ROBERT ROBERTS, 189, Moor Street, Birmingham; to whom also Post Office Orders and Cheques or Bank Drafts must be made payable. Postal Notes payable at "HIGH STREET, BIRMINGHAM."

Remittances may be sent in postage stamps, up to the value of 1s.; larger amounts are preferred in the form of P.O.O. or bank draft.

BOOKS IN THE UNITED STATES.—Christadelphian Publications may be had in the United States on application through post to Mr. Thos. Williams, office of the *Christadelphian Advocate*, 384, Sixty-first Street, Englewood (near Chicago), Ill.; also to Mrs. E. J. LAMUR, 88, Graham Street, City Heights, Jersey City, N. J., enclosing the amounts specified in the table of "books in supply."

IN AUSTRALIA.—The various Publications may be had on application to F. W. Gray, Albert Hall, 413, Elizabeth Street South, Sydney, New South Wales.

IN CANADA.—Apply to C. H. Evans, Geolph, Ont., remitting the prices specified in the Canadian column in the table above.

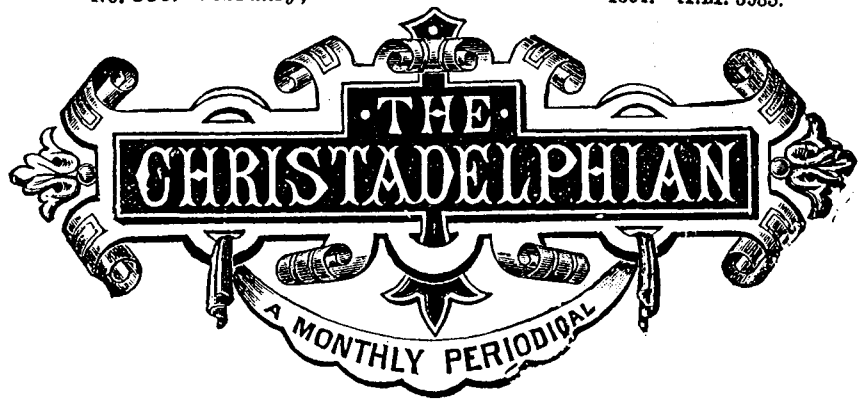
The small Hymn Books in Cloth are for the present out of supply.

THE BIBLE TRUMPET

Man Mortal : Christ Rose.

No. 356. February,

1891. A.M. 5983.



DEDICATED WHOLLY TO
THE HOPE OF ISRAEL
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ON THE LAST THURSDAY IN EACH MONTH FOR THE MONTH FOLLOWING.

TERMS (in advance).—IN BRITAIN AND HER COLONIES, EIGHT SHILLINGS PER ANNUM : to
Subscribers in the United States, Two DOLLARS AND A-QUARTER (in Greenbacks, Two
DOLLARS AND A-HALE) ; in Africa, EIGHT SHILLINGS.

Christ is Coming and will reign on Earth.

WHOLLY INSPIRED & INFALLIBLE

NOTES.

W. B.—Your private letter received. Receive thanks for encouraging words on responsibility. Time forbids a more direct communication than this.

Mrs. Garraway, of Hunney Hill, Newport, I. W., returns thanks to those who have helped her in her widowhood, and says she still has the *Christadelphian* for 1883 to 1886 to dispose of.

G. A. G.—The "Letter to my Enemies" appeared in the *Christadelphian* for 1885, page 248, and "To the elect of God in a Time of Trouble," in the same volume, pages 55, 103, 151, 199.

A brother, out of Birmingham, under necessity, is prepared to part with the *Christadelphian* (unbound) for 1886 and 1887; also 1883 (except Sept.) and 1884 (except April). Offer to T. W., office of the *Christadelphian*.

CORRESPONDENTS IN THE STATES.—Pinning three envelopes together, showing postal demands for deficient postage to the amount of one shilling and one penny, brother Walker remarks thereon, in red ink: "This is too much to pay in one delivery for deficient postage."

H. N. W.—Your letter on behalf of brother Bayliss is received. Your only course is to wait, either till the disputants come to a better understanding, or until the Lord decide the matter at his coming. There are many matters that can only be treated in this way. There is no good to be done by perpetual debate.

A FAMILY OFFERING.—W. F. writes: "My family have collected among themselves \$5. as a New Year's offering, which they ask you to apply as you think best—either to the Jews or anything more necessitous. My children felt anxious to do something, though the amount is only small. Kindly accept the distribution."

A brother, from 32 to 33 years of age, a coachmaker by trade and in regular employment, was left a widower a year ago, with several children. A sister has been keeping house for him, but is now obliged to leave. He would be glad to hear of another sister prepared to take her place as housekeeper.—Address, H. C. E., Office of the *Christadelphian*.

F. W.—There is no doubt about the spiritual hurtfulness inflicted by the reading of the frivolous publications that pour so copiously from the press at the present day. Wise men will see the danger and run clear of it. As for others, we can only express our own convictions without judging. Christ will do this. Much must be left to him—in a sense, all.

J. K.—A vicar's "Sacred History of the Holy Bible" in two vols.—written about 150 years ago—measuring 15 inches one way, would not be likely to find a purchaser (especially at 35s.), among those whose first performance, as a rule, after receiving the enlightenment of the truth, is to clear their library shelves of the orthodox theological books which they find has turned into old lumber.

R. S. A.—Your kindness is unusual. It is true a holiday would be a boon. We have not had a real one for many years. It is not only the question of cost towards which you make so handsome a contribution: the greater difficulty is the difficulty of extrication from multifarious and incessant duties.

Perhaps there may be a way out of this by and bye. Meanwhile, accept our cordial thanks.

F. H. C.—Yes, we think "it would be a waste of time" to attempt "reconciliation" with the party represented by the *Fraternal Visitor* so long as there is inability or unwillingness to admit the infallibility of inspiration. The point has been categorically propounded and refused. The word "inspiration" ceases to represent a valuable idea, or the idea we all originally understood by it, when its unerring action is called in question.

THE PRESS OR OFFICE.—Brother A. Morris, reporter, of 5, Albany Terrace, Brailey Road, Trowbridge, having lost his employment through the failure of the paper on which he was engaged, would be glad to hear of a newspaper vacancy in any direction, but especially where an established ecclesia would be the better of some help in the lecturing department. In default of a reportership, he would be glad to hear of a clerkship or any suitable employment of like nature.

J. H. N.—The request that we should write an answer to Mr. Garland's sophistical pamphlet on the authority of the Bible needs no pressing so far as willingness and preparedness is concerned. The theme is perfectly congenial, and its treatment would be a pure enjoyment if only we could command the necessary leisure. This is the difficulty. We do not say we will not get over it. We do not know. We cannot speak positively. We shall have the work in view, the more especially as you are so ready to offer a guarantee towards printing expenses. As soon as we see our way, we shall let you know.

W. P. H.—No doubt the state of the ecclesias is far below the standard exhibited in the apostolic epistles. But it may not be a case of declension. It often happens that we form exaggerated ideas of men and bodies at our first contact; and afterwards, we think a great declension has taken place when all that has happened has been increase of acquaintance. All the time, there may have been improvement. If the *Christadelphian* body be compared with the state of things existing 40 years ago, it may be there is more ground for gratitude at the progress of the truth than we are sometimes inclined to think. At the same time, there is nothing to glory in, and often something to be ashamed of. Faithful men will "endure to the end" even if the "love of many wax cold."

W. H. H. (N.).—It might be hard in a sentence to define American Adventism (*alias* Millerism) as distinguished from the truth. The difference is very palpable to those whose religious mentality has been formed by the Scriptures, and not by the reading of modern religious literature. It is the difference between a hale, strong, intelligent man, in full possession of all his faculties, and a decrepit, effeminate, dyspeptic, emaculate cripple, who has neither shape nor strength, and can scarcely crawl. There is more of man than of God in Millerism; more of God than of man in the truth. There is more of phrenological piety, or mere religious sentimentality, about Millerism than of intelligent submission to the will of God. Their doctrines differ from the truth, though they seem to resemble. There are many differences. But we cannot further enlarge at this time.

BOARDING SCHOOL FOR SONS OF BRETHREN.—Brother James Allen, 55, Dearman Road, Birmingham, for thirteen years a master in King Edward's School, Birmingham (in which there were 27 masters and upwards of 600 pupils), has accommodation for a few boarders. Terms are as moderate as are consistent with liberal table and home comforts. They may be ascertained on application to the address given. (Brother Allen used to have the liberal support of "Church" friends before the truth came and drove them away. As he remarks: "I am now

practically debarred from taking the sons of the alien on account of being unable to take them on a Sunday to a (so-called) orthodox place of worship.")

BOARDING SCHOOL FOR THE DAUGHTERS OF BRETHREN.—Sister Middleton, 99, Bell Vue Road, Leeds, has a private school and accommodation for boarders. She would be glad to receive the daughters of brethren to board and educate. Terms moderate. Home comforts and motherly care. Applications to the above address.

Books, Pamphlets, MSS., &c., received during the Month.

(It is necessary to adhere strictly to the rule of not returning unused manuscripts. Writers will please keep copies or risk the loss.)

"A Christadelphian's Prayer," five six-line stanzas by a brother per G. H. (above average especially the second verse, but wants pulling a little higher).—A leaflet "Voice of Warning," issued by W. H. H., to the people of Nottingham.—Copy of the *World's Crisis* of October 18th (see note on Militarism to W. H. H.).—The *Anti-Invid*, December, with mark at a report in which "Christadelphianism" is bracketed with Atheism and other systems of unbelief. This is no new thing, and has to be pardoned on the score of ignorance or borne with as the spirit of malevolence.—The *Richmond River Times* for November 9th, with mark at a twelve months' standing advertisement of *Christendom Astray*; also at a par on the facility of the search for the so-called missing link.—The *Banner of Israel* for December 6th, with mark at a letter by P. J. Smith identifying the British occupation of Egypt as the event indicated by the so-called Pyramidal date—from which so much more was anticipated at the time. It is a poor event as affecting the saints of God: and it is an after-thought, and it was not foretold by the pyramid. It is like every phase of Anglo-Israelism—very nebulous, very rootless. There is nothing satisfactory about this Anglo-Israelism. We can only account for the charm that some find in it, from the fact that to people who only know the Bible as clerically presented, it must seem something of a relief in the way of good sense from the dreary and shapeless fogginess that everywhere spreads out in front of the pulpit point of view.—*Bible Shield and Reflector*.—*Fraternal Visitor* for January, 1894.—Various issues of the *Meibourne Age* and *Dundrong Advertiser* enclosing a bundle of miscellaneous clips which may be very serviceable in another department. Thanks to the sender (presumably sister Glenn).—The *Sydney Morning Herald* for September 20th, also *Daily Telegraph* of same date, with mark at particulars of an extraordinary demonstration of unemployed who paraded the street with a crucifix on which a poor man's effigy was impaled; and afterwards entering a religious building, availed themselves of the opportunity afforded for open prayer to pour out their

complaints. Singing extinguished the petitioners, who then left the church. It is one among a thousand unhappy symptoms of the evil times upon us. This is no remedy, but one which will at first be violent and destructive and then effectual in the healing of every woe.—The *Daily Telegraph* for November 20th.—The *Llanelly Mercury* for December 21st, with mark at a correspondence between brother Thomas and a Mormon elder who wished to debate, but would not submit to the Socratic method.—Clip from the *Daily Graphic* of January 1st, 1894, "What Year?" (dealt with in "a corner wit.")—"The Millennial New Year," a poem of 16 stanzas cut from a paper: a brilliant delineation, but a little overdone in its representation of the effects of the coming of Christ. Some parts of it may be useful.—MS. by brother McDiarmid, "The Way of the Spirit" (concluded presently).—"Shall we be Missed?" by sister C. F. G. (well-rym'd, touching y-social, in tone spiritual, but a pig or two below the right pitch for the music of poetry).—The *Winton Advertiser* for January 13th, with a fair sketch of the lectures recently delivered here by the Editor of the *Christadelphian*.—The *Sutton Coldfield and Erdington Times* for January 13th, containing a trenchant letter from brother P. Hah on the question of Eternal Punishment.—The *Daily Chronicle* for December 26th, with mark at an article on the latest encyclical of Leo XIII. in which the Pope endeavours to refute "the charge that the Roman Church does not rely on the scriptures," and also in vindication of their divine character. (If men could be taken at their professions, what a different world in fact would this be from what it is.)—The *Kansas City American*, for December 22nd, with mark. (We cannot take time to go through.)—The *O-ago Witness*, for November 23rd, a 52-paged paper, five columns to the page; on the last page but one after turning over at, we find a mark at the advertisement of *Christendom Astray*, apparently inserted by brother H. Jones. (Thank you.)—A bundle of newspaper selections from sister Glenn, to whom we have been at various times indebted in this way.

CHRISTADELPHIAN PUBLICATIONS IN SUPPLY, FEBRUARY, 1894.

Nett Price	Carriage Included.	In Brit-ain.	To Sta-tion.	Austr. and New Zeal.	To Can-ada.	Nett Price.	Carriage Included.	In Uri-tain.	To Sta-tes.	Austr. and New Zeal.	To Can-ada.
1d.	Address to Y'ng Women	2½d.	.07	d2½	.07	2d.	Good Confession ..	2½d.	.07	2½d.	.07
2d.	Second do. (both sides R.)	2½d.	.07	2½d.	.07	6d.	Guide (Ecclesiast) ..	7d.	.20	7d.	.16
9d.	Anastasis (Dr. Thomas)	1½d.	.80	10d.	0.28	1s. 6d.	Hine Debate ("Are Englishmen Israel-ites?")	1s. 7d.	.50	1s. 7d.	.40
2d.	Anglo-Israelitism Refuted	2½d.	.07	2½d.	.06	1s. 6d.	Hymn Book, large (un-bound)	1s. 9d.	.55	1s. 10d.	.45
2s.	Apoc. Lectures (R. D.)	2s ½d.	1.10	2s ½d.	.86	2s.	Hymn Book, large (cloth) *	2s 8d.	.78	2s 4d.	.56
1s. 6d.	Apostacy, Unveiled (Dr. Thomas)	1s 8d.	.55	1s 8d.	.48	4s.	" (calf) limp "	4s 6d.	1.60	4s 8d.	1.11
8d.	Atonement (J. J. A.)	8½d.	.10	3½d.	.09	4s 6d.	" (" gilt) "	4s 9d.	1.70	4s 9d.	1.26
2d.	Baptism, not Trine immer-sion ..	2½d.	.7	2½d.	.7	6d.	Index to Eureka ..	7½d.	.22	7½d.	.18
1s.	Bradlaugh Discussion	1s 2d.	.87	1s 2d.	.80	1d.	Inspiration of Bible ..	1½d.	.05	1½d.	.04
1s. 6d.	ditto superior	1s 9d.	.57	1s 9d.	.45	4d.	Instructor (Catecheti-cal) for Schools ..	5d.	.16	5d.	.12
6d.	Bible Authorship ..	7d.	.22	7d.	.18	8d.	Jew Discussion ..	9d.	.31	9½d.	.28
1d.	Bible Companion ..	1½d.	.05	1½d.	.04	1½d.	Kingdom of God ..	d.	.08	2d.	.06
2d.	ditto (photo-litho)	1d.	.02	1d.	.02	2d.	Marriage ..	2½d.	.7	2½d.	.7
1½d.	ditto (sheet) ..	1d.	.02	1d.	.02	8d.	Movement (Christadu)	9d.	.36	9½d.	.21
6d.	Bible Unfounded ..	7d.	.20	7d.	.16	5s.	Nazareth Re-visited ..	5s ½d.	1.60	5s 7d.	1.50
6d.	Catechism (see In-structor)	6½d.	.21	7½d.	.17	6d.	Nightingale Debate ..	7d.	.20	7d.	.16
2s.	Christ in Earth Again	2s. 2½d.	.65	2s 2½d.	.60	1d.	Odology (Spiritualism)	1½d.	.05	1½d.	.04
3s.	do. cloth (larger page)	3s. 4½d.	1.10	3s. 5d.	.86	6d.	Phanerocis ..	7d.	.22	7d.	.17
2d.	Catechism (Dr. Thomas)	2½d.	.07	2½d.	.06	6d.	Prophecy and Eastern	7d.	.20	7d.	.16
4d.	Cherical Theology ..	5d.	.14	5d.	.12	2d.	Revealed Mystery ..	2½d.	.7	2½d.	.7
2s 6d.	Children's Mag. (cloth)	2s 10d.	1.85	2s 10d.	.98	1d.	Sabbath Keeping ..	1½d.	.05	1½d.	.04
4s 6d.	ditto (boards, gilt)	4s 10d.	1.70	4s 10d.	1.26	2d.	Salvation Army (F. G. J.)	2½d.	.7	2½d.	.8
6d.	City Hall Lectures ..	7d.	.22	7d.	.17	4d.	Sept. Ann. (R. Roberts)	4½d.	.14	4½d.	.12
6d.	Counting Events ..	7d.	.22	7d.	.17	4s.	Seasons of Comfort ..	4s ½d.	1.60	4s 6d.	1.18
2d.	Commandm'ts of Christ	2½d.	.08	2½d.	.07	5s.	Do. (full gilt) ..	5s ½d.	1.80	5s 6d.	1.18
4d.	do. (in leatherette)	4½d.	.11	4½d.	.11	4s.	Reasons, Further ..	4s ½d.	1.60	4s 6d.	1.18
2s.	do. (finger shape, pocket case, gilt edged)	2s 1d.	.90	2s 1d.	.85	1s 1½d.	Shield, Nov. 1 to 16 ..	1s 5d.	.35	1s 3d.	.30
1d.	Constitution (B'ham.)	1½d.	.05	1½d.	.04	2d.	Blau Lamb (R. R.) ..	2½d.	.07	2½d.	.07
2d.	Declaration ..	2½d.	.08	2½d.	.07	2d.	Statement of the Faith	2½d.	.07	2½d.	.07
9d.	Denence of the Faith ..	10d.	.30	10d.	.22	10s. 6d.	Temple of Ezekiel's Prophecy (with Plates)	11s 1½d.	3.60	11s. 9d.	3.50
4s.	Dr. Thomas's Life ..	4s 1½d.	1.65	4s 6d.	1.10	2s 5d.	Temple View ..	2s 8d.	.75	2s 8d.	.70
6s 6d.	Elpis Israel ..	6s 10½d.	2.60	7s 1½d.	1.78	6d.	Three Lectures ..	7d.	.20	7d.	.16
6d.	England and Egypt ..	7d.	0.20	7d.	0.16	8s. 6d.	The Trial ..	8s. 9d.	1.85	8s 10d.	.95
1½d.	Eternal Life ..	2d.	.16	2d.	.05	4d.	Town Hall Lectures	5d.	.16	5d.	.12
7s 6d.	Eureka, Exposition of Apocalypse, Vol. I ..	8s.	2.75	8s. 3d.	2.08	8d.	Vindication (R. R.) ..	8½d.	.10	8½d.	.07
10s 6d.	Vols. II, and III., each	11s 1½d.	3.85	11s 6d.	3.38	2s 6d.	Visible Hand of God ..	2s 9d.	1.85	2s 10d.	.98
6d.	Everlasting Punishment	7d.	.20	d.	.16	4s 6d.	Do. (boards) ..	4s 9d.	1.70	4s 10d.	1.28
7d. 100	Everywhere Leaflet ..	8d.	.25	8d.	.20	8s.	Ways of Providence ..	8s ½d.	1.10	8s ½d.	.86
8d.	Evil One, The ..	8½d.	.10	8½d.	.09	6d.	Woman: Married and Unmarried (by Sister Roberts) ..	7d.	.22	7d.	.17
7d. 100	Finger Posts ..	9d.	.25	9d.	.20	4s.	Yahweh Kibbutz ..	4s 8d.	1.60	4s 8d.	1.11
1d.	Four Lectures on Christ, Nos. 1 to 4, ea.	1½d.	.05	1½d.	.04						
7s 6d.	Good Company, Vols. I. & II. (cloth bound)	7s 10½d.	2.30	8s. 2d.	2.90						
8s 6d.	Good Company, Vols. I & II. (half calf) ..	9s 1½d.	2.90	9s. 5d.	2.00						

All communications must be addressed to ROBERT ROBERTS, 189, Moor Street, Birmingham; to whom also Post Office Orders and Cheques or Bank Drafts must be made payable. Postal Notes payable at 'HIGH STREET, BIRMINGHAM.'

Remittances may be sent in postage stamps, up to the value of 1s.; larger amounts are preferred in the form of P.O.O. or bankdraft.

BOOKS IN THE UNITED STATES.—Christadelphian Publications may be had in the United States on application through post to Mr. Thos. Williams, office of the *Christadelphian Advocate*, 384, Sixty-first Street, Englewood (near Chicago), Ill.; also to Mrs. E. J. LAMUS, 36, Graham Street, City Heights, Jersey City, N. J., enclosing the amounts specified in the value of "books in supply."

IN AUSTRALIA.—The various Publications may be had on application to F. W. Gray, Albert Hall, 413, Elizabeth Street South, Sydney, New South Wales.

IN CANADA.—Apply to C. H. Evans, Guelph, Ont., remitting the prices specified in the Canadian column in the table above.

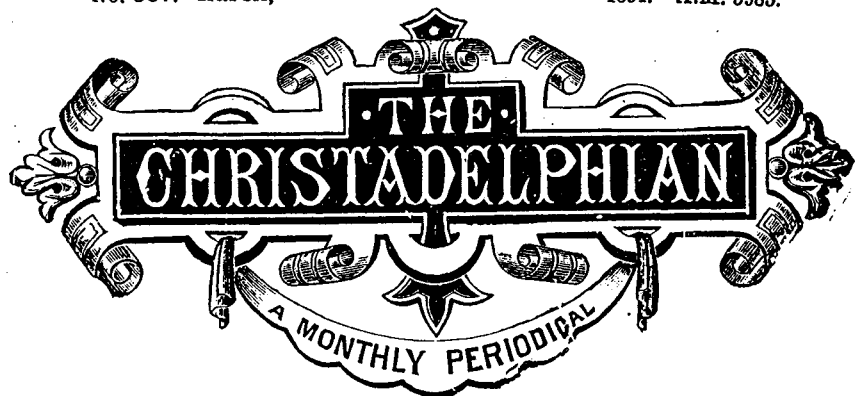
The small Hymn Books in Cloth are for the present out of supply

THE BIBLE TRUTH

Man Mortal : Christ Rose.

No. 357. March,

1894. A.M. 5983.



DEDICATED WHOLLY TO

THE HOPE OF ISRAEL

AS ARISING OUT OF

THE COVENANTS MADE BY GOD WITH ABRAHAM AND DAVID; AND RENEWED IN PROMISE TO THE PROPHETS;—

AND TO THE FAITH OF CHRIST PREACHED BY THE APOSTLES

OVER EIGHTEEN HUNDRED YEARS AGO.

IN OPPOSITION TO THE DOGMAS OF PAPAL AND PROTESTANT CHRISTENDOM.

Edited by ROBERT ROBERTS, *assisted by* C. C. WALKER.

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BIRMINGHAM: 139, MOOR STREET.

Published by the Editor,

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TERMS (in advance).—IN BRITAIN AND HER COLONIES, EIGHT SHILLINGS PER ANNUM; to subscribers in the United States, Two DOLLARS AND-A-QUARTER (in Greenbacks, Two DOLLARS AND-A-HALF); in Africa, EIGHT SHILLINGS.

Christ is Coming and will reign on Earth.

WHOLLY INSPIRED & INFALLIBLE

NOTES.

W. F.—A fresh supply of the hymn book is in the printer's hands, so that we shall soon be able to provide the sort you want.

E. H.—Thank you for the extract from Count Tolstoi on "The Sermon on the Mount." It will acceptably fill a corner in due course.

ANSWERS TO CORRESPONDENTS.—The shortness of the month and the multiplicity of the matters in hand have prevented the writing of these this month.

S. L. V.—It the safest rule for each man to judge himself and leave the judgment of his brother mainly alone. The Lord will judge us all presently. It is well to wait.

A brother has a boot business to dispose of in a small market town, of which the annual takings are over £500. For particulars apply to "K," office of the *Christadelphian*.

Mrs. Garraway, of Hunney Hill, Newport, I.W., returns thanks to those who have helped her in her widowhood, and says she still has the *Christadelphian* for 1883 to 1886 to dispose of.

THE FELLOW-SERVICE LEAGUE.—Contributors: a brother, 20s.; a brother, 10s.—Users: a needy brother, unable otherwise to procure a book of brother Sulley's Ezekiel Temple book.

G. S. (New Zealand).—We can throw no further light on the question of the Lightstand Bible. All questions must be addressed to brother Shuttleworth, 37, Link Road, Gillott Road, Summer Hill, Birmingham.

KILMARNOCK.—Brother MacDougall requests the intimation of the fact that arrangements have been made for the delivery of three lectures in Kilmarnock by the Editor of the *Christadelphian*, commencing Sunday, April 8th.

For sale at half price or any reasonable offer—unbound *Christadelphians* for the years 1878—1888 (inclusive). Proceeds will be devoted to the Poor Fund. Address G., c/o Librarian, Barnsbury Hall, Islington, London, N.

W. B.—Many thanks for your liberal co-operation. The money has been appropriated according to your wishes—£2 specifically as directed, and the balance in the relief of several urgent cases, of which particulars may be seen at any time.

S. B.—There may be some connection between the name of Mehetabel, appearing in the Bible genealogies, and the name of the tribe of Matabeles with whom the British have recently been at war. But there is no evidence, and it mattereth little.

Friend Heyes is dead. His widow, a worthy sister, has some of his clothes to dispose of. The purchaser of them will be conferring a kindness on her in a time of need. Some portion of them she sends to the Jews at Jerusalem. Her address is Mrs. Heyes, 53, Tatton Road, Sale, near Manchester.

A brother who is engaged in work that is too heavy for him, would like to hear of a vacancy as engine driver (stationary or moveable), or as a handy man about a factory, to take charge of a boiler, do repairs in brass and iron work, &c.—Address, Thomas Getting, 37, Bridge Street West, Birmingham.

J. H.—The promised treatment of the law of Moses has not dropped out of sight by any means. We have been hindered from getting at it by a variety of things. When *Good Company* is suspended (which will be in June next), we shall have a slackening in the pack of matters which we may hope to turn to account in the direction referred to.

R. G. B.—We impute no insincerity or sinister objects to your contention that people under 20 years of age are ineligible for the obedience of the truth, and therefore for salvation. But we none the less entertain the convictions already expressed as to its unscriptural and dangerous character, and think we have said enough to justify them without entering into any extensive review of what you think are arguments in favour of your view. Everything can be argued, and no argument can be silenced in the sense of closing every mouth.

THE JEWISH CONTRIBUTION.—In addition to a number of parcels of clothing, we have received the following contributions since the acknowledgements published in January:—A sister, 11s.; a brother, 8s. 6d.; a sister, 10s.; a family, 5s.; a brother, 2s.; anonymous, 5s.; a sister, 2s.; anonymous, 10s.; a brother, 5s.; a brother, 10s.; anonymous, 5s.; anonymous, 5s.; a brother, 10s.; an ecclesia, 20s.; a brother, 10s.; anonymous, 5s.; J.R.N., balance of 10s. Several of the foregoing are American contributions, which we cannot accurately express in U.S. currency.

J. G.—Your expostulation is sincere, but misdirected. It should be addressed to those who have rendered co-operation impossible by the ambiguities of their attitude both as to the foundation question of the age,—the real character of the Bible; and as to the factions that have embarrassed the operations of the truth from the commencement of its revival in these latter days.—As to prayer meetings, a larger experience and maturer judgment may one day show you the absolute justice of our remarks. Our dissentient friends in imitating the populars, are following a wrong lead altogether.

"SATAN."—Brother F. G. Jannaway writes:—"I shall be glad if you will intimate in next month's *Christadelphian* the enlargement and re-printing of *Satan's Biography*, of which the printer will hand you over 2,000 copies. The pamphlet in its enlarged form will now cost 3d. The announcement will save me from writing the ecclesias which have asked for them. They have hitherto received them from me, but it will be better for them in future to obtain them direct from the office." The parcel referred to has come to the office, so that the pamphlet is now on supply. It is a well got up and useful pamphlet of 48 pages.

C. H. E.—Thank you for a look of brother Parkins' letter. We are sorry for him, but fear we cannot help him at present. We try to act impartially in cases which we cannot thoroughly understand. He does not appear to appreciate the difficulty of judging a case at a distance. Letters come from both sides. The statements do not agree. We cannot put questions to letters, and we have not the time to put written questions to the senders; and even if we

had, written questions would be too slow. What can we do? We cannot take sides when the matter is not clear. We do the best we can, and come in for the disapprobation of both. It would be well if friends did not fall out.

S. R. W.—Thank you for the paper containing David Nield's plea for seventh day observance. The reference to the pocket epitome of the Commandments is not very indicative of discernment. He says, "There is no mention of their being the commands of God." Does he mean that the compiler did not consider them the commands of God? If so, the suggestion is in flagrant contradiction to truth, since the constant contention of the Christadelphians is that the commandments of even the apostles are the commandments of God, because authorised by Christ who was authorised by God. If he did not mean to imply this, then there is no reasonable object in the remark. There is a time for everything, and in giving a *resume* of the Commandments it was not the time to discourse on their origin and character beyond recognising that they were the command-

ments of Christ, and therefore the commandments of God, who told him what to say (Jno. xii. 49). There is a similar want of reasonableness in the reference to omissions. Why is baptism not mentioned? Because the Commandments are for those who have been baptised. Why is the payment of tithes omitted? Because Christ never commanded them. Why the Sabbath? Because Christ never enjoined its observance. Mr. Nield's strong contention for the ten Commandments delivered on tables of stone to Moses being a binding code on all disciples of Christ, is in entire opposition to the declaration of Paul that they were "a ministration of death, written and engraved on stones," which has been "done away" (2 Cor. iii. 7, 11), and that believers are no longer under the law but under grace (Rom. vi. 14), and therefore at liberty "on all questions of eating and drinking, and the observance of feasts, Sabbaths and holy days" (Rom. xiv. 5, 7; Col. ii. 16; 1 Cor. x. 25). If our hands were not full of imperative work, we should take pleasure in answering the whole sophistry at length.

Books, Pamphlets, MSS., &c., received during the Month.

(It is necessary to adhere strictly to the rule of not returning unused manuscripts. Writers will please keep copies or risk the loss.)

Newspaper clip reporting a working man's parody on the Lord's Prayer "received with applause and laughter" at a large audience at Leeds which was addressed by the vicar. (The public will have this mood knocked out of them shortly by events which will cause both the ears of every man to tingle).—Copies of the *Sabbath Advocate* referred to in our cover note to S. R. W.—Two issues of the *Buffalo American* which seems strong on the subject of the increasing influence of Roman Catholicism in America. (Thinking men may well be jealous of this. If we did not know from the Scriptures that Rome's day is done, we might well regard the future, even in America, with apprehension).—The *Kansas City American* for February 2nd without mark. (Many interesting varieties, but cannot take time to read through).—The *Press Sunday Morning* for February 4th with mark at an interesting account of the constitution and peculiarities of the Russian army "by a Prussian officer."—The *Bible Shield and Reflector* for January.—Several issues of the *Kansas City American* containing full particulars, with pictorial illustrations, of the mob riot that occurred in Kansas city on the occasion of a lecture by an ex-Catholic bishop, McNamara. The episode is a horrid vision of ebullient rascaldom. Afterwards the bishop was put under arrest on various trumpery charges. It is a graphic reminder of what Rome would do again if she had the power which, thanks be to God, is on the point of vanishing for ever.—The *Toronto Mail* for January 4th with mark at an account of the doings of a new sect at Portland, Oregon, consisting of over 300 rich folk who are under the influence of a rich lady, who has invented a theory to the effect that all evil in man is due to the presence of the devil in the form of microbes in human blood which can only be got rid of by starving for forty days on "crackers and claret." It is the latest of the many hideous extravagances into which ignorance of the truth has driven people of an emotional

bias. The new craze is leading to such acts of cruelty and oppression that the authorities begin to think of interfering (poor maniac earth! the healer is at the door.) The *San Francisco Chronicle* for January 22nd with mark at various interesting articles:—1. Report of the proceedings of a church club banquet, which are described as a "feast of reason," consisting of a free and easy talk on the subject of evolution—which most of the speakers accepted as an established scientific hypothesis. (2.) Lecture by a preacher (Sprague) on the "Faith of Reason," in which this good thing was said in the midst of much that was Bible-nullifying: "There are questions that cannot be solved that are necessary in this life: therefore, we must have faith. There must be faith of some kind." 3. Lecture by a Jewish Rabbi (Voor-sanger) on "Superstition," the value of which may be judged from the fact of his placing the passage over the Red Sea, the fall of Jericho, and such things, among "utterances of the imagination."—A newspaper cutting, describing the Christadelphians as the scions of the "Plymouth Brethren," and giving addresses of meeting places unknown to the Christadelphians and not one known to them. "The world knoweth us not."—The *Warrington Observer*, for February 3rd, containing a fair report of the lecture on the "Devil," recently delivered in that town by the Editor of the *Christadelphian*.—The *Monthly Intelligencer* for February.—The *Istington Gazette* for January 25th, with mark at report of a lecture by brother A. T. Jannaway on The Reign of Death and the Prospect of Life.—The *New Weekly* for January 20th, an illustrated 168-page demy paper, published at Manchester. This is the third number, and the first article (heavily marked) is entitled "The Re-peopling of the Holy Land." It is an account of an interview by a representative of the *New Weekly* with Lieut.-Colonel Goldsmid. It will be interesting reading to the readers of the *Christadelphian* presently.

CHRISTADELPHIAN PUBLICATIONS IN SUPPLY, MARCH, 1894.

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2d.	Second do. (both Ss. R.)	2½d.	.07	2½d.	.07	6d.	Guide (Ecclesial) ..	7d.	.20	7d.	.16
9d.	Anastasis (Dr. Thomas)	10d.	.30	10d.	0.28	1s. 6d.	Hine Debate ("Are Englishmen Israelites?") ..	1s. 7d.	.50	1s. 7d.	.40
2d.	Anglo-Israelism Refuted	2½d.	.07	2½d.	.06	2s.	Hymn Book, large (cloth) *	2s3d.	.78	2s4d.	.56
8s.	Apoc. Lectures (R. R.)	8s4½d.	1.10	8s1½d.	.86	4s6d.	.. (calf limp gilt)	4s9d.	1.70	4s9d.	1.26
1s. 6d.	Apostacy, Unveiled (Dr. Thomas)	1s8d.	.55	1s8d.	.48	6d.	Index to Eureka ...	7½d.	.22	7½d.	.18
8d.	Atonement (J. J. A.)	8½d.	.10	3½d.	.09	1d.	Inspiration of Bible ..	1½d.	.05	1½d.	.04
2d.	Baptism not Trine immersion ..	2½d.	.7	2½d.	.7	4d.	Instructor (Catechetical) for Schools ..	5d.	.16	6d.	.12
1s.	Bradlaugh Discussion	1s2d.	.37	1s2d.	.30	8d.	Jew Discussion ..	9d.	.31	9½d.	.22
1s. 6d.	ditto superior	1s9d.	.57	1s9d.	.45	1½d.	Kingdom of God ..	2d.	.06	2d.	.05
6d.	Bible Authorship ..	7d.	.22	7d.	.18	1s.	Man Mortal ..	1s. 2d.	.44	1s. 2d.	.34
1d.	Bible Companion ..	1½d.	.05	1½d.	.04	2d.	Marriage ..	2½d.	.7	2½d.	.7
½d.	ditto (photo-litho)	1d.	.02	1d.	.02	8d.	Movement (Christadn)	9½d.	.26	9½d.	.21
½d.	ditto (sheet)	1d.	.02	1d.	.02	5s.	Nazareth Re-visited ..	5s4½d.	1.50	5s7d.	1.50
6d.	Bible Defended ..	7d.	.20	7d.	.16	6d.	Nightingale Debate ..	7d.	.20	7d.	.16
	(catechism (see In-structor))					1d.	Odology (Spiritualism)	1½d.	.05	1½d.	.04
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8s.	do. cloth (larger page)	8s. 4½d.	1.10	8s. 5d.	.86	2d.	Revealed Mystery ..	2½d.	.7	2½d.	.7
2d.	Catechism (Dr. Thomas)	2½d.	.07	2½d.	.08	1d.	Sabbath Keeping ..	1½d.	.05	1½d.	.04
4d.	Clerical Theology ..	5d.	.14	5d.	.12	2d.	Salvation Army (F.G.J.)	2½d.	.7	2½d.	.8
8s10d.	Children's Mag. (cloth)	8s10d.	1.35	8s10d.	.98	3d.	Satan (F. G. Jannaway)	3½d.	.10	3½d.	.9
4s6d.	ditto (leather, gilt)	4s10d.	1.70	4s10d.	1.26	4d.	Scapt. Ann. (H. Roberts)	4½d.	.14	4½d.	.12
6d.	City Hall Lectures ..	7d.	.22	7d.	.17	4s.	Seasons of Comfort ..	4s4½d.	1.50	4s5d.	1.18
6d.	Coming Events ..	7d.	.22	7d.	.17	5s.	.. Ditto (full gilt) ..	5s4½d.	1.80	5s5d.	1.18
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4d.	do. (finger shape, pocket case, gilt edged)	4½d.	.11	4½d.	.11	1s1½d.	Shield, Nos. 1 to 16 ..	1s3d.	.35	1s3d.	.30
3s.						2d.	Stain Lamb (R. R.) ..	2½d.	.07	2½d.	.07
1d.	Constitution (B'ham.)	1½d.	.05	1½d.	.04	2d.	Statement of the Faith	2½d.	.07	2½d.	.07
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6s.	Dr. Thomas's Life ..	4s4½d.	1.65	4s6d.	1.10	6d.	Three Lectures ..	7d.	.20	7d.	.16
6s6d.	Elpis Israel ..	6s10½d.	2.50	7s1½d.	1.78	3s. 6d.	The Trial ..	8s. 9d.	1.35	8s10d.	.95
6d.	England and Egypt ..	7d.	.20	7d.	.16	4d.	Town Hall Lectures	5d.	.16	5d.	.12
1½d.	Eternal Life ..	2d.	.6	2d.	.05	3d.	Vindication (R. R.) ..	3½d.	.10	3½d.	.07
7s6d.	Eureka, Exposition of Apoclypse, Vol. I ...	8s.	2.75	8s. 3d.	2.08	3s6d.	Visible Hand of God ..	3s9d.	1.95	3s10d.	.98
10s6d.	Vol. III. ..	11s1½d.	8.85	11s6d.	8.88	4s6d.	.. Ditto (boards) ..	4s9d.	1.70	4s10d.	1.25
6d.	Everlasting Punishment	7d.	.20	7d.	.16	8s.	Ways of Providence ..	8s4½d.	1.10	8s4½d.	.86
7d. 100	Everywhere Leaflet ..	9d.	.25	9d.	.20	6d.	Woman: Married and Unmarried (by Sister Roberts) ..	7d.	.22	7d.	.17
3d.	Evil One, The ..	3½d.	.10	3½d.	.09	4s.	Yahweh Elohim ..	4s3d.	1.50	4s3d.	1.11
7d. 100	Finger Posts ..	9d.	.25	9d.	.20						
1d.	Four Lectures on Christ, Nos. 1 to 4, ea.	1½d.	.05	1½d.	.04						
7s6d.	Good Company, Vols. I. & II. (cloth bound)	7s10½d.	2.30	8s. 2d.	2.20						
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All communications must be addressed to ROBERT ROBERTS, 189, Moor Street, Birmingham; to whom also Post Office Orders and Cheques or Bank Drafts must be made payable. Postal Notes payable at "HIGH STREET, BIRMINGHAM."

Remittances may be sent in postage stamps, up to the value of 1s.; larger amounts are preferred in the form of P.O.O. or bankdraft.

BOOKS IN THE UNITED STATES.—Christadelphian Publications may be had in the United States on application through post to Mr. Thos. Williams, office of the *Christadelphian Advocate*, 834, Sixty-first Street, Englewood (near Chicago), Ill.; also to Mrs. E. J. Laelus, 38, Graham Street, City Heights, Jersey City, N. J., enclosing the amounts specified in the table of "books in supply."

IN AUSTRALIA.—The various Publications may be had on application to F. W. Gray, Albert Hall, 413, Elizabeth Street South, Sydney, New South Wales.

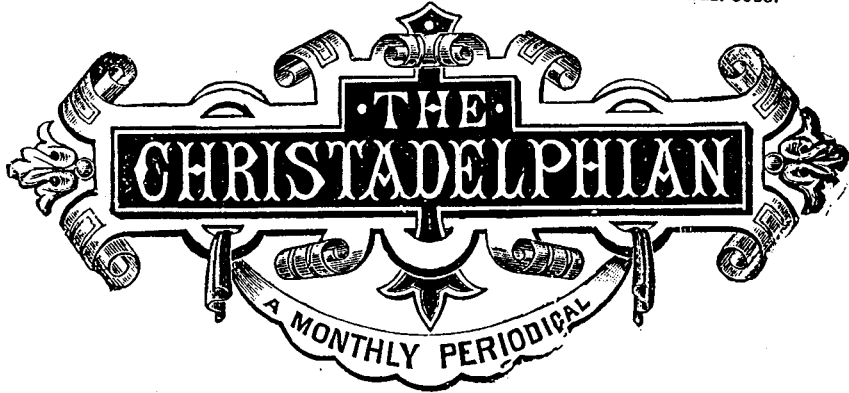
IN CANADA.—Apply to C. H. Evans, Guelph, Ont., remitting the prices specified in the Canadian column in the table above.

The small Hymn Books in Cloth are for the present out of supply.

Man Mortal : Christ Rose.

No. 358. April,

1894. A.M. 5983.



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AS ARISING OUT OF

THE COVENANTS MADE BY GOD WITH ABRAHAM AND DAVID; AND
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AND TO THE FAITH OF CHRIST PREACHED BY THE APOSTLES

OVER EIGHTEEN HUNDRED YEARS AGO.

IN OPPOSITION TO THE DOGMAS OF PAPAL AND
PROTESTANT CHRISTENDOM.

Edited by ROBERT ROBERTS, *assisted by* C. C. WALKER.

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Published by the Editor,

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Christ is Coming and will reign on Earth.

NOTES.

MRS. DAVIES.—Do not let the Turkish charges for the boxes distress you. We shall send you plenty of funds to cover them.

S. S.—Thank you for the essay on Theosophy; also the interesting correspondence on natural immortality. We hope to make early use of both.

E. T.—You will find the question of Christ's command to his disciples to "buy swords" fully answered in the *Christadelphian* for September, 1893, page 345.

We have again to apologise for the omission of "Answers to Correspondents." They are not written. The reason will be found in the pamphlet advertised on the next page of cover.

H. C. E.—The communication was too late for this number. The 15th day of the month is our limit for the receipt of intelligence. Our lecturing appointments are generally made 12 months ahead, but we can occasionally squeeze arrangements on shorter notice.

THE "CHRISTADELPHIAN" FOR JANUARY, 1893.—Brother John Leak, Camp Douglas, Juneau Co., Wis., U.S.A., is desirous of obtaining this. He was late in renewing for that year and missed the January number. He will pay 50 cents for it. Someone in the States may be able to supply. Write to the address given.

G. P.—The friends of truth in Sydney are not so divided as they were. We may hope that all division will presently disappear. Division is doubtless a barrier to enquirers: but we have never found that enquirers of earnest purpose are long obstructed by mere human circumstances in their determination to find the way of God and walk in it.

S. J.—The paper to hand with Mr. Edwards's letter. The reference in it to a visit to a bookseller's shop in Birmingham probably applies to the *Christadelphian* publishing offices, Moor Street. The circumstance, if it occurred, is forgotten. It is exceedingly improbable that it happened in the way described. It is so easy, without evil intention, to misrepresent by omission the character of a conversation.

W. L.—Brother Gee and family are employed on the Acre-Damascus Railway. They are out of the way of the stream of Jewish immigration. The clothing supplied by the British brethren goes more direct to those who require it by being dispatched to Mrs. Davies, in Jerusalem, who, as you will see, is a willing agent in the distribution. Though not a sister, she is "not far from the Kingdom of God." Her faith is identical with the brethren on nearly all points. She is a friend of brother and sister Tichenor's, of Newark, N.J., U.S.A., by whom she was recommended for this work.

J. E. B.—Nothing can be added in true substance, so far as we know, to what is said in the *Christadelphian* for April, 1893 (page 141), on the subject of the tree of life in Eden being inaccessible to Adam in the garden. There is one clerical error in the paragraph that obscures the sense somewhat. On page 142, col. 1, line 16, "every tree" occurs instead of "the tree of life." Read with this alteration, the argument is unanswerably against the idea that the tree of life was included in "every tree of the garden" of which Adam had liberty to eat. He was not at liberty to eat, and did not eat of this tree. He was neither mortal nor immortal. He was in a neutral state between. "Adjudged unworthy of immortality" is a true description of the result of his probation.

CASE OF NEED IN THE UNITED STATES.—Brother Hollows, of Worcester, Mass., U.S.A., reports the need of brother George Handley, who has been confined to his bed for the last seven months. He has a wife and three children to support, besides doctor's bills. He has been considerably assisted by his friends, but they are unable to contribute further. The Worcester brethren appeal to such as God has blessed to do a little. Brother Handley is wasting away. He was in the hospital about six weeks, but came out as he went in—no better. Though weak in body, he is strong in the faith, anxiously looking for the coming of our Lord. Contributions may be sent direct to brother Handley, 18, Princeton Street, Worcester, Mass., U.S.A.

Books, Pamphlets, MSS., &c., received during the Month.

(It is necessary to adhere strictly to the rule of not returning unused manuscripts. Writers will please keep copies or risk the loss.)

The *Sydney Daily Telegraph* for January 22nd, with mark at a telling article on the state of Europe, under the heading "Is Civilization a Failure?" (But how can newspaper writers discuss such a question? It implies a standard,—and the writers do not recognise one. And it implies that there is no plan, but that an ever-present and ever-shifting "now" is at any time the moment for forming an opinion. The endless talk on these questions is endless twaddle, when once God and His revealed purpose are seen).—The *Merthyr Times* for March 15th, with mark at a long letter on Disestablishment, by a Mr. D. C. Edwards, to which there is a P.S. explaining some previous reference to the Christadelphians, and an account of a visit to a Christadelphian shop in Birmingham, from which the writer carried away the idea that the Christadelphian creed was summed up in the negative proposition that men do not go to Heaven. (How

different, full and glorious a thing is the Truth when it is known: but some have no faculty for knowing but only for catching up the scorn of it.—Prov. xiv. 6).—The *Scarborough Post* for February 28th, with mark at an article on "The Future State of Animals," which is the subject of remark in the editorial columns of this number.—The *Christadelphian Shield and Reflector* for February.—The *Southland (N.Z.) Times* for January 23rd, with mark at the account of an entertainment of the sort that ought not to be countenanced by the children of light. It either means the recognition of witchcraft, which God condemned, and the practice of which is among the "works of the flesh" as specified by Paul as excluding from the kingdom (Gal. v. 19-21); or if the claims of witchcraft are scouted, then it means participation in the buffoonery that pleases a brutalised public and unfits the mind for the cultivation of

godliness which is a grave and sincere thing. It was called Heller's entertainment. The meaning of "Heller" must be *one who sends to hell*. It is probably a true designation.—*The Kendal and County News* for February 24th, with mark at an interesting letter on Jewish restoration quoted inside.—*The Birmingham Daily Post* for March 16th, with mark at an article "The New Scare," commented on inside.—*The Missionary Review* for January, 1894, with mark at an interesting account by A. J. Gordon, D.D., of three weeks' intercourse at Chicago with Joseph Robinowitz, the Russo-Jewish lawyer, of Kischeneff, who recently embraced "Christianity" as the result of a visit to Jerusalem in the service of a Russian Palestine Colonization Society; and who on his return to Russia began to preach Jesus as the Christ—which he has continued ever since to do, with the result of leading hundreds of Jews to be of the same mind. The article has a little too much gush in it. It is weakly rapturous, with upturning of eyes and hands, which might be beautiful under the rein of a strong enlightened understanding, but is liable to be sickly and unbeautiful when otherwise allied, as in this case. Dr. Gordon calls Robinowitz a prophet. This is absurd. Robinowitz has evidently become a convert to the dilute and adulterated Christianity of the 19th century, and not to the faith that Paul preached. He is no prophet nor the son of a prophet.

It is evident we are not to have "times of refreshing" till Jesus himself arrive.—*The Kansas City American* for February 9th, 16th and 23rd, without mark: strongly anti-Papal all through. This is good, but not enough. What do you give us in place of Papalism? If only Protestantism, it is like handing a man lime soup after taking away strichnine pudding.—*The Spirit of the Word* for January, a 24-page coverless magazine, without mark—published at Beverley, Massachusetts, U.S.A. A glance through it reveals nothing above the dead level of sectarian insipidity that spreads out like a mud-sea in all directions. It is better than Papal volcanics or atheistical hell-traps, but not much of a betterness. The foregoing is accompanied by seven sample 12-page duodecimos, in plain cover, neatly got up, on a variety of brief topics, treated in the style of the larger magazine. *Fraternal Visitor and Monthly Intelligencer* for February 4th.—*The Dying Year*, by Joseph Bland.—*The Voice* (Adelaide), for January 19th, without mark. Evidently one of the night voices, having no sound of the coming day—proposing to light up with mere naphtha lamps, and dance a jig without joy. *The Toronto Globe* for February 3rd, with mark at an item for next month's Jewish column.—*The New Nation* for January 20th, with mark at an utterance of ex-President Harrison, which may form the suitable topic for a corner piece by-and-bye.

NOW READY, Price 6d. ; by Post, 7d. ; a Pamphlet of 72 pages.

THE RESURRECTION TO CONDEMNATION : WHO WILL COME FORTH TO IT?

By THE EDITOR OF THE *CHRISTADELPHIAN*.

Being a reply to a Pamphlet, entitled "The Blood of the Covenant," in which it is contended that unbaptised rebels are unresurrectionable to condemnation.

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CHRISTADELPHIAN PUBLICATIONS IN SUPPLY, APRIL, 1894.

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2d.	Anglo-Israelism Refutd	2½d.	.07	2½d.	.06	2s.	Hymn Book, large (cloth) *	2s3d.	.78	2s4d.	.56
8s.	Apoc. Lectures (R. R.)	3s4½d.	1.10	3s½d.	.86	4s6d.	" (calf limp gilt)	4s9d.	1.70	4s9d.	1.26
1s.6d	Apostasy, Unveiled (Dr Thomas)	1s8d.	.55	1s8d.	.45	6d.	Index to Eureka	7½d.	.22	7½d.	.18
2d.	Baptism not Trine immersion	2½d.	.7	2½d.	.7	1d.	Inspiration of Bible	1½d.	.05	1½d.	.04
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1s.6d	ditto superior	1s9d.	.57	1s9d.	.45	8d.	Jew Discussion	9d.	.31	9½d.	.32
6d.	Bible Authorship	7d.	.22	7d.	.18	1½d.	Kingdom of God	2d.	.06	2d.	.05
1d	Bible Companion	1½d.	.05	1½d.	.04	1s.	Man Mortal	1s. 2d.	.44	1s. 2d.	.34
½d.	ditto (photo-llio)	1d.	.02	1d.	.02	2d.	Marriage	2½d.	.7	2½d.	.7
½d.	ditto (sheet)	1d.	.02	1d.	.05	8d.	Movement (Christan)	9½d.	.36	9½d.	.21
6d.	Bible Defended	7d.	.20	7d.	.16	6s.	Nazareth Re-visited	6s½d.	1.50	6s7d.	1.50
	Oatechism (see In-structor)					6d	Nightingale Debate	7d.	.20	7d.	.16
6d.	Christ in Earth Again	6½d.	.21	7½d.	.17	1d.	Odology (Spiritualism)	1½d.	.05	1½d.	.04
2s.	Christendom Astray	2s. 2½d.	.65	2s2½d.	.60	6d.	Phanerosis	7d.	.22	7d.	.17
3s.	do. cloth (larger page)	3s.4½d.	1.10	3s.5d.	.86	6d.	Prophecy and Eastern Resurrection	7d.	.20	7d.	.16
	Catechism (Dr. Thomas)	2½d.	.07	2½d.	.06	2d.	Revealed Mystery	2½d.	.7	2½d.	.7
4d.	Clerical Theology	5d.	.14	5d.	.12	2d.	Salvation Army (F.G.J.)	2½d.	.7	2½d.	.8
3s6d	Children's Mag. (cloth)	3s10d.	1.85	3s10d.	.98	3d.	Satan (F. G. Jannaway)	3½d.		3½d.	.9
4s6d	ditto (boards, gilt)	4s10d.	1.70	4s10d.	1.26	4d.	Scapt. Aus. (H. Roberts)	4½d.	.14	4½d.	.12
6d.	City Hall Lectures	7d.	.22	7d.	.17	4s.	Seasons of Comfort	4s½d.	1.50	4s½d.	1.18
6d.	Coming Events	7d.	.22	7d.	.17	5s.	Ditto (full gilt)	5s½d.	1.80	5s6d.	1.13
2d.	Commandm'ts of Christ do. (in leatherette)	2½d.	.09	2½d.	.07	4s.	Seasons, Further	4s½d.	1.50	4s5d.	1.13
4d.	do. (in leatherette)	4½d.	.11	4½d.	.11	1s1½d.	Shield, Nov. 1 to 16	1s½d.	.55	1s½d.	.80
9s.	do. (finger shape, pocket case, gilt edged)	3s½d.	.90	3s.½d.	.85	2d.	Stain Lamb (R. R.)	2½d.	.07	2½d.	.07
1d.	Constitution (B'ham.)	1½d.	.05	1½d.	.04	2d.	Statement of the Faith	2½d.	.07	2½d.	.07
2d.	Declaration	2½d.	.08	6d.	.07	10s.6d.	Temple of Ezekiel's Prophecy (with Plates)	11s½d.	3.50	11s.9d.	3.50
9d.	Defence of the Faith	10d.	.30	10d.	.22	2s5d.	Temple View	2s8d.	.75	2s8d.	.70
4s.	Dr. Thomas's Life	4s4½d.	1.65	4s6d.	1.10	6d.	Three Lectures	7d.	.20	7d.	.16
6s6d.	Elpis Israel	6s10½d.	2.60	7s1½d.	1.78	8s. 6d.	The Trial	8s.9d.	1.85	8s10d.	.95
6d.	England and Egypt	7d.	0.20	7d.	0.16	4d.	Town Hall Lectures	5d.	.16	5d.	.12
1½d.	Eternal Life	2d.	.16	2d.	.05	3d.	Vindication (R. R.)	3½d.	.10	3½d.	.07
7s6d.	Eureka, Exposition of Apocatyase, Vol. I	8s.	2.75	8s. 3d.	2.08	8s6d.	Visible Hand of God	8s9d.	1.55	8s10d.	.98
10s6d.	Vol. III.	11s½d.	3.85	11s6d.	3.83	4s6d.	Ditto (boards)	4s9d.	1.70	4s10d.	1.26
6d.	Everlasting Punish'mt	7d.	.20	7d.	.16	8s.	Ways of Providence	8s½d.	1.10	8s½d.	.86
7d.100	Everywhere Leaflet	9d.	.25	9d.	.20	6d.	Woman: Married and Unmarried (by Sister Roberts)	7d.	.22	7d.	.17
3d.	Evil One, The	3½d.	.10	3½d.	.09	4s.	Yahweh Elohim	4s3d.	1.50	4s3d.	1.11
7d.100	Flnger Posts	9d.	.25	9d.	.20						
1d.	Four Lectures on Christ, Nos. 1 to 4, ea.	1½d.	.05	1½d.	.04						
7s6d.	Good Company, Vols. I. & II. (cloth bound)	7s10½d.	2.30	8s.2d.	2.90						
8s9d.	Good Company, Vols. I & II. (half calf)	9s½d.	2.60	9s.5d.	2.00						

All communications must be addressed to ROBERT ROBERTS, 189, Moor Street, Birmingham; to whom also Post Office Orders and Cheques or Bank Drafts must be made payable. Postal Notes payable at "HIGH STREET, BIRMINGHAM."

Remittances may be sent in postage stamps, up to the value of 1s.; larger amounts are preferred in the form of P.O.O. or bankdraft.

BOOKS IN THE UNITED STATES.—Christadelphian Publications may be had in the United States on application through post to Mr. Thos. Williams, office of the *Christadelphian Advocate*, 834, Sixty-first Street, Englewood (near Chicago), Ill.; also to Mrs. E. J. Lasius, 38, Graham Street, City Heights, Jersey City, N. J., enclosing the amounts specified in the table of "books in supply."

IN AUSTRALIA.—The various Publications may be had on application to F. W. Gray, Albert Hall, 413, Elizabeth Street South, Sydney, New South Wales.

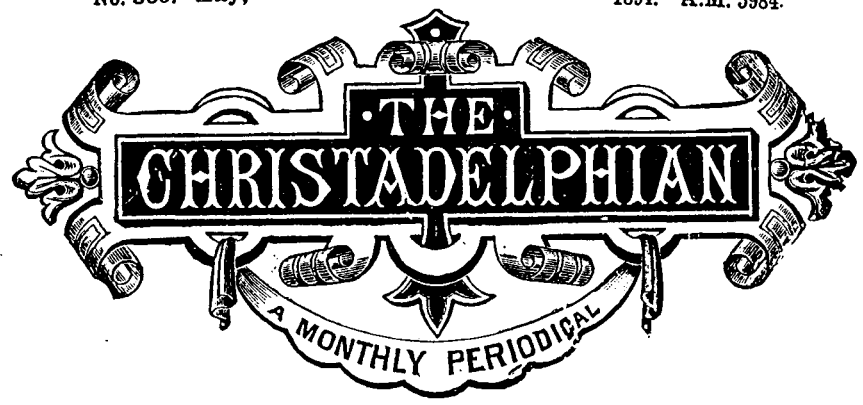
IN CANADA—Apply to C. H. Evans, Guelph, Ont., remitting the prices specified in the Canadian column in the table above.

* The small Hymn Books in Cloth are for the present out of supply.

Man Mortal : Christ Rose.

No. 359. May,

1894. A.M. 5984.



DEDICATED WHOLLY TO

THE HOPE OF ISRAEL

AS ARISING OUT OF

THE COVENANTS MADE BY GOD WITH ABRAHAM AND DAVID; AND RENEWED IN PROMISE TO THE PROPHETS;—

AND TO THE FAITH OF CHRIS^T PREACHED BY THE APOSTLES

OVER EIGHTEEN HUNDRED YEARS AGO.

IN OPPOSITION TO THE DOGMAS OF PAPAL AND PROTESTANT CHRISTENDOM.

Edited by ROBERT ROBERTS, *assisted by* C. C. WALKER.

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BIRMINGHAM: 139, MOOR STREET.

Published by the Editor,

ON THE LAST THURSDAY IN EACH MONTH FOR THE MONTH FOLLOWING.

TERMS (in advance).—IN BRITAIN AND HER COLONIES, EIGHT SHILLINGS PER ANNUM; to Subscribers in the United States, Two DOLLARS AND-A-QUARTER (In Greenbacks, Two DOLLARS AND-A-HALF); in Africa, EIGHT SHILLINGS.

Christ is Coming and will reign on Earth.

NOTES.

W. W.—Thank you for the “clippings.”

F. W. G.—We have no *Declaration* in Welsh.

C. W.—Thank you for the flowers, which followed sister Roberts to London.

Correspondents desiring to communicate with brother Lake are informed that the simple address, “G. F. Lake, Windsor,” will find him.

M. S. II.—If your letter had not been marked private, we should have published it. It is so encouraging to see the young framing so decidedly to walk in wisdom's path.

F. J. E.—Sincere thanks for munificent fellowship in the gospel. Such help will not be forgotten in the day when even the cups of cold water will be brought to honourable remembrance.

BROTHER BLAKEY, 4, Short Wood, High Royd, Hayland, Barnsley, appeals on behalf of brother Walker, who has been unable to follow his employment for a long time, and is now fast in bed.

Once again, between the debate in London, visit to Scotland, and the extra work growing out of the Resurrection to Condemnation pamphlet, and other things, we have been prevented writing answers to correspondents, and some other things.

W. W.—To “tread the winepress” is a figure for the judicial crushing of the wicked. Christ did not this in the days of his flesh, unless you take the “overturning of the tables of the money-changers, and the seats of them that sold doves” as a sort of foreshadowing.

HENRY THOMPSON, 28, Mallinson Road, Wandsworth Common, London, S. W., is willing to part with *Elpis Israel* and *Dr. Thomas's Life* and two or three (unbound) volumes of the *Christadelphian* “for a few shillings.” It may be an opportunity for some within reach of him.

DR. HALL'S BOOKS.—“Kindly mention that I am agent both for Dr. Hall's ‘Problem of Human Life’ and ‘Health Pamphlet,’ and will be pleased to give any information concerning them to anyone applying for it. Special terms for brethren too poor to pay the full price.”—WILLIAM MILLAR, jun., Kingseat, Dunfermline, Scotland.

THE DEATH OF DR. HAYES.—Brother Gallichan writes:—“Sister Mrs. Hayes returns her most sincere thanks to the many brethren and sisters who have so kindly sympathised with her in her sad bereavement, and to whom she has been unable to respond by letter. Their condolences have been a comfort to her in the hour of distress.”

Brother William Challinor (visiting from New Zealand, and now staying at 100, Gerrard Street, Lozells, Birmingham) would be glad to find in England a small holding of 10 to 20 acres of turf land with house, outbuildings, of moderate rent. Communicate to address given. Any helpful information will be much esteemed.

THE UNITED STATES CASE OF NEED.—Intelligence of brother Handley's death has come to hand since the appearance of the appeal. His father (C. M.

Handley, Maldon) writes in great trouble, and to express the hope that no poor brother will contribute to the need of the case. Presumably, the wife and children will return to England.

J. F. S.—It is dangerous to cloak the truth even to propitiate a promising friendship. The truth is not ours, and we have no right to make it speak an uncertain sound. As for going in a special manner into the sabbath and the devil questions so often dealt with in the past, our hands are too full. If your friend is one of the sheep, he will hear the Shepherd's voice.

S. S.—Thank you for letter and diagram. Our hands are too full to study up the vagaries of Theosophy—the most arrant imposture of the age. Dr. Thomas used to say that when we know the truth, it is not necessary to go the round of error for purposes of study. It is of no advantage to know its many-hued and always-changing forms and fantasies. The children of light walk in light.

PURE HERBS.—Brother McDougall, 93, Titchfield Street, Kilmarnock, Ayrshire, Scotland, can supply, through the post, herbs or herbal preparations compounded upon the lines of the successful founders of the Botanic System of Medicine. His terms will be found moderate, and the articles supplied may be relied upon. (The shop will be closed on April 30th and May 1st and 2nd). It is by the Editor's, and not his own act, that this advertisement appears.

J. MCI.—On the case submitted, we should say that B. was in the wrong. But, of course, there may be elements in the case not disclosed that would modify this opinion. Matt. xviii. 15-16 ought to be stringently enforced in all cases where private character is involved. No question of this kind should even be hinted at in the presence of a third person (let alone before a meeting) without private conference first. This is common justice, besides being Christ's commandment.

B. T. L.—It has happened at every departure from the truth recognized among us that the men who have changed have tried to make out that the editor of the *Christadelphian* has changed also. The charge never has been true, and it is not true now. The editor of the *Christadelphian* is now exactly where he was when Dr. Thomas died, and, by the grace of God, will so remain till he meet Dr. Thomas at the resurrection. He is naturally clearer in his discernments and robuster in his hold of truth then acknowledged: this is all.

R. H. W.—The whole subject of the connection of brethren with Freemasons, Oddfellows, and other orders you will find gone into in the *Christadelphian* for June, 1878. The result of the discussion that took place at that time in the Birmingham Ecclesia was the adoption of a resolution which, while repudiating Freemasonry, Oddfellowship, and kindred institutions as human rivals and opponents of the institution established by Christ, recognised the right of brethren to make such arrangements as they saw fit for providing against sickness, want of work, and other contingencies so long as they did not make themselves part of any brotherhood incompatible with brotherhood to Christ.

NOW READY, Price 6d. ; by Post, 7d. ; a Pamphlet of 72 pages.

THE RESURRECTION TO CONDEMNATION : WHO WILL COME FORTH TO IT?

By THE EDITOR OF THE *CHRISTADELPHIAN*.

Being a reply to a Pamphlet, entitled "The Blood of the Covenant," in which it is contended that unbaptised rebels are unresurrectionable to condemnation.

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"	2.—Change of Front.
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"	4.—Figures of Speech.
"	5.—A Ponderous Effort.
"	6.—New Doctrines.
"	7.—The Doctrine Assailed.
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"	9.—The Ground of Responsibility.
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"	11.—Back to Eden.
"	12.—Types and Shadows.
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"	18.—The Law and Eternal Life.
"	19.—Baptism and the Death of Christ.
"	20.—The Memorial Supper.
"	21.—The Law of the Spirit of Life.

CHAPTER	22.—The "No-condemnation" of Rom. viii
"	23.—The Temporary Victory of Death.
"	24.—A Set Time for Actual Freedom.
"	25.—The Blood of the Everlasting Covenant.
"	26.—The Reason of Resurrection to Punishment.
"	27.—"In Christ shall all be Made Alive."
"	28.—"Gather my Saints."
"	29.—The World Asleep.
"	30.—The Second Death.
"	31.—The Points Summarised.
"	32.—OBJECTIONS— The Historic Cases of Resurrection. Rejectors. Light as the Rule of Responsibility. He that Believeth not. God's Commands to all Men. Justice.
"	33.—The Extent of Resurrectional Responsibility.
"	34.—The Teaching of Dr. Thomas.

In connection with the above, a DEBATE took place in London, between Brother Andrew and Brother Roberts, on April 3rd and 5th. The Debate is in preparation for publication, and will make a pamphlet about the same size, price 6d., by post 7d. Orders to F. G. Jannaway, 527, Fulham Road, London, S.W.

Books, Pamphlets, MSS., &c., received during the Month.

(It is necessary to adhere strictly to the rule of not returning unused manuscripts. Writers will please keep copies or risk the loss.)

An oppressively voluminous MS. from Durban, South Africa, composed of sundry essays, letters, versifications, &c., and accompanied by an ingenious cycle-chart of the times from Adam to Christ at his second coming, written in pencil. (There is much that is terse and Scriptural in the effusions, but all is dimmed by a haze that is accounted for when the writer in one place claims to be Abraham, sent to organise the Kingdom of God in South Africa; and acknowledges to having been two years in a lunatic asylum).—Mr. Aston's *Intelligencer*, which does not intelligence to any scriptural effect.—The *Nottingham Guardian* for April 9th, with mark at a lecture delivered by Miss Marryat in support of the lying proposition that "There is no death." The lecture was a plea for Spiritualism, to which the immortal soulist can have but a poor answer. It is otherwise with those who know the Scriptures. There are two strong answers with such. First, the Bible is against Spiritualism—utterly; and 2nd, the so-called "proofs" of Spiritualism from séances are fallacies. We have read Miss Marryat's book which is more powerful than anything she can say in a lecture, and we know where the weak spots and breaks in the chain are. We know the Scriptures;

and the egregious folly of all attempts to claim their support for Spiritualism. Miss Marryat, with all her plausibility, is one of the false prophetesses of the age.—The *Clapham Free Press* for April 7th (without mark)—The *Sydney Daily Telegraph* for March 8th, with mark at an address by the "incoming moderator of the New South Wales Presbyterian General Assembly," remarkable for its eloquent betrayal of the Bib'e with a dulcet kiss. The Bible was said to be a "sufficient witness" to Christ, but not an unerring one, and "the church" was told it would have to wake up and give in to "the results of higher criticism." The only thing that seems to be "in-errant" with this class of people is the opinion of those who try to prove the Bible fallible. Only call it "higher criticism," and you have at once an authority of equal weight with inspiration against the claims of inspiration. It is an extraordinary age—in which common sense guides men in everything except where the Bible is concerned. The musical cadences of classical eloquence set to dogmatic repudiation of the Bible is taken as "authority" and "demonstration." The sleek, well-paid, well-fed traducers of the holy oracles sit down amid the applause of congregations that like to be released from the authority of God.

(Continued on page iv.)

CHRISTADELPHIAN PUBLICATIONS IN SUPPLY, MAY, 1894.

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1s. 6d.	ditto superior	1s 9d.	.57	1s 9d.	.45
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1d.	Bible Companion	1 1/2d.	.05	1 1/2d.	.04
1/2d.	ditto (photo-litho)	1d.	.02	1d.	.02
1/2d.	ditto (sheet)	1d.	.02	1d.	.01
6d.	Bible Defeated	7d.	.20	7d.	.16
	Oateclism (see In-structor)				
6d.	Christ in Earth Again	6 1/2d.	.21	7 1/2d.	.17
2s.	Christendom Astray	2s. 2 1/2d.	.65	2s 2 1/2d.	.60
3s.	do. cloth (larger page)	3s. 4 1/2d.	1.10	3s. 5d.	.86
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3s 6d.	Children's Mag. (cloth)	3s 10d.	1.35	3s 10d.	.98
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6d.	City Hall Lectures	7d.	.22	7d.	.17
6d.	Coming Events	7d.	.22	7d.	.17
2d.	Commandments of Christ	2 1/2d.	.07	2 1/2d.	.07
4d.	do. (in leatherette)	4 1/2d.	.11	4 1/2d.	.11
3s.	do. (finger shape, pocket case, gilt edged)	3s 1d.	.90	3s 1d.	.85
1d.	Constitution (B'ham.)	1 1/2d.	.05	1 1/2d.	.04
2d.	Declaration	2 1/2d.	.08	2 1/2d.	.07
9d.	Defence of the Faith	10d.	.30	10d.	.22
4s.	Dr. Thomas's Life	4s 1/2d.	1.65	4s 6d.	1.10
6s 6d.	Elpis Israel	6s 10 1/2d.	2.50	7s 1 1/2d.	1.78
6d.	England and Egypt	7d.	0.20	7d.	0.16
1 1/2d.	Eternal Life	2d.	.06	2d.	.05
7s 6d.	Eureka, Exposition of Apocalypse, Vol. I	8s.	2.75	8s 3d.	2.08
10s 6d.	Vol. III.	11s 1 1/2d.	3.85	11s 6d.	3.33
6d.	Everlasting Punishment	7d.	.20	7d.	.16
7d. 100	Everywhere Featist	9d.	.25	9d.	.20
3d.	Evil One, The	3 1/2d.	.10	3 1/2d.	.09
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8s 9d.	Good Company, Vols. I & II. (half calf)	9s 1 1/2d.	2.60	9s. 6d.	2.00

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1s 6d.	Hine Debate ("Aro Englishmen Israel-ites")	1s. 7d.	.50	1s 7d.	.40
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1d.	Inspiration of Bible	1 1/2d.	.05	1 1/2d.	.04
4d.	Instructor (Catecheli-cal) for Schools	5d.	.16	5d.	.12
8d.	Jew Discussion	9d.	.31	9 1/2d.	.22
1 1/2d.	Kingdom of God	2d.	.06	2d.	.05
1s.	Man Mortal	1s. 2d.	.44	1s. 2d.	.34
2d.	Marriage	2 1/2d.	.7	2 1/2d.	.7
8d.	Movement (Ohristadu)	9 1/2d.	.26	9 1/2d.	.21
5s.	Nazareth Re-visited	5s 1 1/2d.	1.50	5s 7d.	2.50
6d.	Nightingale Debate	7d.	.20	7d.	.16
1d.	Oology (Spiritualism)	1 1/2d.	.05	1 1/2d.	.04
6d.	Phanerosis	7d.	.22	7d.	.17
6d.	Prophecy and Eastern Resurrection to Con-demnation	7d.	.22	7d.	.17
2d.	Revealed Mystery	2 1/2d.	.7	2 1/2d.	.7
2d.	Salvation Army (F.G.J.)	2 1/2d.	.7	2 1/2d.	.9
3d.	Satan (F. G. Jannaway)	3d.	.44	3 1/2d.	.3
4d.	Scept. Aus. (R. Roberts)	4 1/2d.	.14	4 1/2d.	.12
4s.	Seasons of Comfort	4s 1 1/2d.	1.50	4s 5d.	1.13
5s.	ditto (full gilt)	5s 4 1/2d.	1.80	5s 5d.	1.13
4s.	Seasons, Furthor	4s 1 1/2d.	1.50	4s 5d.	1.13
1s 1 1/2d.	Shield, Nos. 1 to 10	1s 3d.	.35	1s 3d.	.30
2d.	Stain Lamb (R. R.)	2 1/2d.	.07	2 1/2d.	.07
2d.	Statement of the Faith	2 1/2d.	.07	2 1/2d.	.07
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6d.	Three Lectures	7d.	.20	7d.	.16
8s. 6d.	The Trial	8s. 9d.	1.35	8s 10d.	.95
4d.	Town Hall Lectures	5d.	.16	5d.	.12
8d.	Vindication (R. R.)	9 1/2d.	.30	9 1/2d.	.27
8s 6d.	Visible Hand of God	8s 9d.	1.85	8s 10d.	.98
4s 6d.	ditto (boards)	4s 9d.	1.70	4s 10d.	1.26
8s.	Ways of Providence	8s 4 1/2d.	1.10	8s 4 1/2d.	.86
6d.	Woman: Married and Unmarried (by Sister Roberts)	7d.	.22	7d.	.17
4s.	Yahweh Elohim	4s 3d.	1.50	4s 3d.	1.11

It is all very trying to those whose eyes are open. It is all perfectly intelligible; and it will all have a disastrous ending in storm presently, when "the Lord shall arise to shake terribly the earth."—"Thoughts as to 1897," by J. W., a 14-page tract of ingenious but inconsequential suggestions.—The *Fraternal Visitor* for April.—The *Brixtonian* for March, with mark at an article that needs no notice in the *Christadelphian*. The author will find welcome elsewhere.—Lines, "Looking Deity-wards"—original and vigorous,—but—but something the matter: too metaphysical for worship.—Article by brother J. Luxford, Richmond, Va., U.S.A., "The Supreme Importance of the Pentateuch" (will be suitable by-and-bye).—The *Investigator*.—The *Kansas City American*

for March 9th and 16th (without mark: all anti-Catholic: good so far: nobody so anti-Catholic as Christ, who will shortly hurl St. Peter's into the abyss. He is "anti," a good many other things as well. Let the Bible be daily read and all read, and this will be clearly seen).—The *Bible Shield and Reflector* for March.—The *Spalding Advertiser* for March 31st with mark at a paragraph headed "The Christadelphians." This is a common heading now-a-days, with an import little appreciated by the common reader.—The *Standard* for March 8th with mark at an interesting letter on "China, Russia and the Pamirs."—The *Islington Gazette* for March 2nd, with mark at a one-column report of lecture on the Davidic Covenant by brother M. Lewin.

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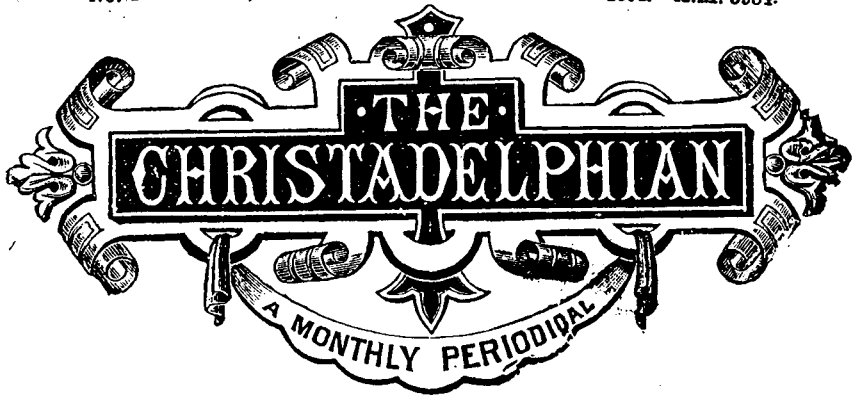
IN CANADA.—Apply to C. H. Evans, Guelph, Ont., remitting the prices specified in the Canadian column in the table above.

LET THE BIBLE SPEAK

Man Mortal : Christ Rose.

No. 360. June,

1894. A.M. 5984.



DEDICATED WHOLLY TO
THE HOPE OF ISRAEL
AS ARISING OUT OF
THE COVENANTS MADE BY GOD WITH ABRAHAM AND DAVID; AND
RENEWED IN PROMISE TO THE PROPHETS;—
AND TO THE FAITH OF CHRIST PREACHED BY THE APOSTLES
OVER EIGHTEEN HUNDRED YEARS AGO.

IN OPPOSITION TO THE DOGMAS OF PAPAL AND
PROTESTANT CHRISTENDOM.

Edited by ROBERT ROBERTS, *assisted by* C. C. WALKER.

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BIRMINGHAM: 139, MOOR STREET.

Published by the Editor,

ON THE LAST THURSDAY IN EACH MONTH FOR THE MONTH FOLLOWING.

TERMS (in advance).—IN BRITAIN AND HER COLONIES, EIGHT SHILLINGS PER ANNUM; to
Subscribers in the United States, TWO DOLLARS AND-A-QUARTER (IN GREENBACKS, TWO
DOLLARS AND-A-HALF); in Africa, EIGHT SHILLINGS.

Christ is Coming and will reign on Earth.

WHOLLY INSPIRED & INFALLIBLE

NOTES.

W. H. B.—Thanks for the thanks (*re* the debate), and the *Chronicle* cuttings—the former encouraging, the latter useful.

J. A. S.—It would be contrary to all laws, human and divine, for any community to expel a member without giving him a full hearing in his own defence.

BROTHER BLAKEY, of Barnsley, returns brother Walker's sincere thanks for the help rendered in response to the appeal of last month.

G. M.—The next number of *Good Company* (due in June) will be the last. We may or may not find place for your questions. Open Conference fell through for want of callers to confer.

WANTED.—An original copy of David Brown's London edition of Dr. Thomas's pamphlet, *How to Search the Scriptures*.—Address, Editor of the *Christadelphian*, 139, Moor Street, Birmingham.

J. W.—Yes, MS. on "Patience" was safely received. Its non-acknowledgment on the back of the *Christadelphian* was due to our having put the article direct among matter for probable use. It ought to have gone into the monthly arrival drawer.

WANTED.—The *Christadelphian* for March, 1888, and January, 1890. A hymn book will be given in exchange, or the price in money if preferred.—Address, E. A., care Editor of the *Christadelphian*, 139, Moor Street, Birmingham.

A. A.—We have been helpless in the agitation of resurrectional responsibility. Our hands have been forced by the publication of brother Andrew's pamphlet, and the consequent action of the London brethren. We should have averted it if we could. Doubtless, the hand of God is in it.

G. P.—It is not scriptural for brethren in fellowship to have two separate meeting places in the same town, nor for brethren to be addicted publicly or privately to unclean habits (of which there are many kinds), nor to fellowship false doctrine on condition of silence.

B. M.—Yes, the last number of *Good Company* was late, and from the cause surmised—the time consumed by the resurrection pamphlet and responsibility debate. We had intended mentioning the fact, but did not remember at the right moment. The next will be the last, after which a re-issue will be offered.

PURE HERBS.—Brother McDougall, 93, Titchfield Street, Kilmarnock, Ayrshire, Scotland, can supply, through the post, herbs or herbal preparations compounded upon the lines of the successful founders of the Botanic System of Medicine. His terms will be found moderate, and the articles supplied may be relied upon.

THE "DECLARATION" IN WELSH.—Brother David Jones, Caersalem Row, Firdeunaw, near Swansea, South Wales, writes:—"Kindly inform F. W. G., who made enquiry for the *Declaration* in Welsh, that I have plenty on hand: so has brother Philip Phillips, 14, Clifton Terrace, Hafod, Pontypridd. They are 4d. each, or 4½d. post free." Brother Phillips has sent a few to the office.

C. E. S.—The idea of observing the year 1897 as the jubilee of Dr. Thomas's baptism into the one faith would not be acceptable on various grounds. The foremost to deprecate it would be Dr. Thomas himself were he in the land of the living. Possibly he may be here then to protest. The "observing of days and months and times and years" belong to another system of things (Gal. iv. 10-11.)

THE JEWISH CONTRIBUTION.—The following contributions have come to hand since last acknowledgment:—Anonymous, 10s.; an ecclesia, £2; an ecclesia, 18s.; an ecclesia, 8s.; a brother, 10s.; a brother, £1. (Within the last month, four additional boxes of clothing have been despatched from the office to Jerusalem; also a further remittance of £16 will have been sent to Mrs. Davies before this meets the eyes of the reader.)

THE TRUTH AT THE SEASIDE.—Brother Davies, of Liverpool, requests the insertion of the following notice:—"THE MILLENNIUM.—Brethren and sisters visiting seaside places and holiday resorts during the holiday season will find brother Porter's lecture on the 'Millennium' very suitable for giving away to the stranger. The price is low, viz., 2s. for 100 copies, postage 7½d., to be had from brother W. Davies, 22, Stamford Street, Holt Road, Liverpool."

J. P. J.—There are various degrees of unbelief, and therefore various kinds of unbelievers. Some believe in God but not in the Bible, some believe in the Bible but not in the truth which it teaches, some believe in part of the truth it teaches, but not the whole. The only scriptural application of the term "believer" is to those who hold the truth in the fulness with which it was apostolically preached. "Unbelievers" are all who fall short of this.

THE TRUTH IN SWEDISH AND GERMAN.—Brother Maier, of Oberturkheim, bei Esslingen, Germany, desires the brethren at Worcester (Mass.), U.S.A., to be informed that brother J. J. Lee, 390, Glisan Street, Portland, Ogn., U.S.A., has got out two pamphlets on the truth in the Swedish tongue, and intends shortly to bring out others, also that brother Maier himself has the Millennium in German, and will forward the same to any brother for the amount of the postage.

S. C. H. (BARBADOES).—We have gone through the Methodist minister's lecture, and should enjoy the performance of that "criticism in detail" to which you invite us. It is a piece of glaring absurdity to place Christ in the category of Zoroaster, Confucius, Mahomet, &c., or them, on a level with Christ. Our whole work is a continual demonstration of this in some shape or form. We only regret it is out of our power physically to avail ourselves of every opportunity.

C. F. O. (DEMERAIRA).—We cannot command the time for the full private exposition requested of the various passages quoted on sin and presumptuous sin. We may presently attend to them through the *Christadelphian*, but the subject has been abundantly dealt with in past times. Suffice it now to say that you are needlessly troubled if you think there is no forgiveness after baptism. The priesthood of Christ ("Who ever liveth to make intercession for us according to the will of God") is part of the glad tidings.

THE LONDON DEBATE ON RESURRECTIONAL RESPONSIBILITY.—This is not yet in the hands of the printer. The shorthand writers have rendered MS., but there are questions of revision and footnotes which may be settled presently. (Since this was written, the said questions have been settled, and the M.S. has been placed in the hands of the printer. The pamphlet will probably be ready in a week after the appearance of this number of the *Christadelphian*. The price of the pamphlet will be 6d., as already advertised. Orders should be sent to the office.)

B. B.—If "intelligence" does not always appear in

in the form in which it is sent, it is because we are obliged to exclude forms of speech and styles of remark that are borrowed from the unscriptural communions from which most of the brethren have come; and which would soon mar the purity and simplicity that belong to the truth. Fulsome compliments, testimonials, and appeals to carnal ambition of all sorts besmear public life everywhere, and would soon overspread the columns of the *Christadelphian* if a sharp supervision were not exercised. Some will sympathise with the policy, and some will not.

THE FELLOW-SERVICE LEAGUE.—Since last notice, a brother has contributed 5s. Users of the League have during the same time been supplied with literature as follows:—An active but lacking brother in the West Indies, 200 *Finger Posts*, 6 *Declaration*, 6 *Kingdom*, 6 *Eternal Life*; a brother in another part, who contributes half cost, 500 *Finger Posts*, 12 *Declaration*, 12 *Kingdom*, 12 *Eternal Life*, 12 *Bible Companion*, 4 *Vindication*, 6 *Three Lectures*; another brother, also a contributor, 1 *Apocalyptic Lecture*, 1 *Christ in the Earth*, 2 *Inspiration*, 1 *Man Mortal*; another brother, with opportunity but without available means, 1 *Guide*, 6 *Declaration*, 2 *Instructor*, 200 *Finger Posts*.

A SAD CASE.—A lady and her niece in Belfast, who have become obedient to the faith, are thereby cut off from help of friends much needed in the unprovided circumstances in which the death of a husband has left them. They have been accustomed to affluence and are now in penury. They are trying to live by keeping apartments, but have hitherto had poor fortune. A bad winter is being followed by an unpromising summer, and they are getting behind, and yet have been compelled to take the house on for another 12 months—one reason among others being that they have on their hands an infirm mother who cannot be moved. Brother R. Baxter (147, Cullingtree Road, Belfast), who reports the case, says their money is done, without the means of getting more. They consent to this appeal with great reluctance, fearing that their recent submission to the truth might be supposed to have a sinister object. "This cannot be," says brother Baxter, "for they are offered substantial help if they would forsake the truth." The Editor may add that he has had an interview with the two ladies, and their whole manner and bearing confirm brother Baxter's representations.—The Editor will take charge of any contributions forwarded to his care.

Books, Pamphlets, MSS., &c., received during the Month.

(It is necessary to adhere strictly to the rule of not returning unused manuscripts. Writers will please keep copies or risk the loss.)

"Buddha, the Light of Asia," lecture by a "Rev." at Barbados. There is something unspeakably dreary in the spectacle of a man professing to be a reflector of Christ, the Light of the World, preaching Buddha as the light of Asia, a part of the world, and attributing the ideas of Buddha to "the voice of God" within him. It is part of a thousand such dreariness which can only be patiently borne by the children of light till the darkness flee away.—The *Woodville* (N.Z.) *Examiner* for March 19th, containing a half-column report of a debate between brother Baker and the Rev. J. Hoskings, arising out of a previous lecture by Mr. Hoskings in which he attacked Christadelphians. The debate took place in a packed hall from which 200 persons had to turn away unable to obtain admission. Mr. Hoskings resorted to the usual metaphysical hair-splitting which begged the question at the vital points. Brother Baker plied his antagonist with Scripture testimony in a manner quite effective during the Socratic process.—Several issues of the *Kansas City American*; more anti-Papalism. Cannot be too anti-Papal, but may be anti-Papal without being Apostolic—which is the predicament of all Protestantism.—The *Bible Shield and Reflector* for April (appears to be improving).—The *Sydney Morning Herald* for March 14th, with mark at an interesting article by Archibald Forbes on "The European Outlook for War" (will be useful in another department presently).—*Yr Wythnos*, for May 5th, a newspaper published in Welsh at Corwen, with mark at an article (in Welsh) by brother Griffiths on "The hand of God in the history of the nations." It would require the gift of tongues to read what is doubtless an excellent article—judging from brother Griffiths' other production.—The *Hackney and Kingsland Gazette* for May 7th, with mark at an article entitled "Our Local Pulpit: Satan the Adversary: "an address by Mr. E. H. Marshall at the Christadelphian Chapel, Ball's Pond Road.—Guide to the Mitchell Library, Glasgow, in which it appears the *Christadelphian* is accessible at the reading tables (by the kindness of the Glasgow brethren).—The *Midnight Cry*, a revised re-issue of

brother J. T. Syke's plea for 1896-8 as the epoch of the Lord's coming: prefaced by a well-drawn chart of the times. 1896-8, is not far off: that he may prove right is the fervent desire and prayer of every servant of the Lord.—The *Sydney Daily Telegraph* for March 12th, with attention called to good remarks in defence of the inspiration of the Bible: reply to the Moderator of the Presbyterian General Assembly's address noticed last month. The Psalmist's exclamation is applicable: "It is time for thee, Lord, to work, for men have made void thy law."—The *Sydney Morning Herald* for March 16th, with mark at the full text of the address referred to.—The *Woodville Examiner* for March 14th.—Lines "False and True Riches"; good in the lesson enforced, and nearly good enough in the metrical method.—*Fraternel Visitor* for May.—Scraps from Newark, for which the sender will please accept thanks.—The *Christadelphian Advocate* for May.—The *Kirkcudbright Advertiser* for May 18th (without mark: we cannot take the time necessary to read through an unmarked paper to find out what may be interesting).—The *Anti-Infidel* for May, with mark at a bombastic notice of Mr. Powell's performances at Leeds. Men who froth at the mouth in this irrational style are best left alone. The truth is a quiet thing and influential, as saith Solomon, "The words of a wise man are heard in quiet more than the cry of him that ruleth among fools."—The *Estates Journal* for May (unmarked)—"Daniel's Visions of the Night: three lectures on Dan. vii.: revised and enlarged by Joseph Bland" (54 p.p. well printed and fairly readable).—The *South Wales Argus* for May 3rd, with mark at the account of a reporter's interview with "Professor Baldwin," in which are some good things anti-spiritualistic for corner bits afterwards.—The *Canadian Baptist* for February 22nd, with mark at a 2½-column story entitled "Two Loaves of Bread." It is intended to illustrate the teaching of Christ on giving, and more particularly the non-conformity of modern Christendom therewith. The sender requests "review." We may comply when opportunity permits.

CHRISTADELPHIAN PUBLICATIONS IN SUPPLY, JUNE, 1894.

Nett Price.	Carriage Included.	In Brit-ain.	To Sta-tes.	Austr. and New Zeal.	To Can-ada.	Nett Price.	Carriage Included.	In Brit-ain.	To Sta-tes.	Austr. and New Zeal.	To Can-ada.
2d.	Address to Y'ng Women	2½d.	.07	d2½.	.07	2d.	Good Confession	2½d.	.07	2½d.	.07
2d.	Second do. (both Ss. R.)	2½d.	.07	2½d.	.07	6d.	Guide (Ecclesial)	7d.	.20	7d.	.16
9d.	Anastasia (Dr. Thomas)	10d.	.30	10d.	0.28	1s. 6d.	Hine Debate ("Are Englishmen Israelites?")	1s. 7d.	.50	1s. 7d.	.40
2d.	Anglo-Israelism Refuted	2½d.	.07	2½d.	.06	2s.	Hymn Book, (cloth)	2s. 3d.	.78	2s. 4d.	.56
1s. 6d.	Apoc. Lectures (R. R.)	3s. 4½d.	1.10	3s. 4½d.	.86	2s. 6d.	" (col. gilt lettered)	2s. 9d.	.75	2s. 9d.	.70
	Apostacy, Unvelled (Dr. Thomas)	1s. 8d.	.55	1s. 8d.	.48	3s. 6d.	" (roan limp)	3s. 9d.	1.35	3s. 9d.	.98
2d.	Baptism not Trine immersion	2½d.	.07	2½d.	.07	4s.	" (calf limp)	4s. 3d.	1.50	4s. 3d.	1.11
1s.	Bradlaugh Discussion	1s. 2d.	.87	1s. 2d.	.80	4s. 6d.	" (calf limp gilt)	4s. 9d.	1.70	4s. 9d.	1.26
1s. 6d.	ditto superior	1s. 9d.	.57	1s. 9d.	.45	6d.	Index to Eureka	7½d.	.22	7½d.	.18
6d.	Bible Authorship	7d.	.22	7d.	.18	1d.	Inspiration of Bible	1½d.	.05	1½d.	.04.
1d.	Bible Companion	1½d.	.05	1½d.	.04	4d.	Instructor (Catecheti- cal) for Schools	5d.	.16	5d.	.12
½d.	ditto (photo-litho)	1d.	.02	1d.	.02	8d.	Jew Discussion	9d.	.31	9½d.	.22
½d.	ditto (sheet)	1d.	.02	1d.	.02	1½d.	Kingdom of God	2d.	.06	2d.	.05
6d.	Bible Defended	7d.	.20	7d.	.16	1s.	Man Mortal	1s. 2d.	.44	1s. 2d.	.34
6d.	Catechism (see In-structor)	6½d.	.21	7½d.	.17	2d.	Marriage	2½d.	.07	2½d.	.07
2s.	Christ in Beth Again	2s. 2½d.	.65	2s. 2½d.	.60	6d.	Movement (Christadn)	9½d.	.36	9½d.	.21
3s.	Christendom Astray	3s. 4½d.	1.10	3s. 5d.	.86	5s.	Nazareth Re-visited	5s. 4½d.	1.60	5s. 7d.	1.50
2d.	do. cloth (larger page)	2½d.	.07	2½d.	.06	6d.	Nightingale Debate	7d.	.20	7d.	.16
2d.	Catechisms (Dr. Thomas)	2½d.	.07	2½d.	.06	1d.	Odology (Spiritualism)	1½d.	.05	1½d.	.04
3s. 6d.	Children's Mag. (cloth)	3s. 10d.	1.35	3s. 10d.	.98	6d.	Phanerocis	7d.	.22	7d.	.17
4s. 6d.	ditto (boards, gilt)	4s. 10d.	1.70	4s. 10d.	1.26	6d.	Prophecy and Eastern Resurrection to Con- demnation	7d.	.22	7d.	.17
6d.	City Hall Lectures	7d.	.22	7d.	.17	2d.	Revealed Mystery	2½d.	.07	2½d.	.07
6d.	Counting Events	7d.	.22	7d.	.17	2d.	Salvation Army (F.G.J.)	2½d.	.07	2½d.	.07
2d.	Commandm'ts of Christ do. (in leatherette)	2½d.	.08	2½d.	.07	3d.	Satan (F. G. Jannaway)	3½d.	.09	3½d.	.09
4d.	do. (in leatherette)	4½d.	.15	4½d.	.11	4d.	Scept. Ans. (R. Roberts)	4½d.	.14	4½d.	.12
3s.	do. (finger shape, pocket case, gilt edged)	3s. 1d.	.90	3s. 1d.	.85	4s.	Seasons of Comfort	4s. 4½d.	1.50	4s. 4½d.	1.18
1d.	Constitution (B'ham.)	1½d.	.05	1½d.	.04	5s.	ditto (full gilt)	5s. 4½d.	1.80	5s. 6d.	1.18
2d.	Declaration	2½d.	.08	2½d.	.07	4s.	Seasons, Further	4s. 4½d.	1.50	4s. 5d.	1.18
9d.	Defence of the Faith	10d.	.30	10d.	.22	1s. 1½d.	Shield, Nos. 1 to 16	1s. 3d.	.85	1s. 3d.	.80
4s.	Dr. Thomas's Life	4s. 4½d.	1.65	4s. 6d.	1.10	2d.	Slain Lamb (R. R.)	2½d.	.07	2½d.	.07
6s. 6d.	Eipis Israel	6s. 10½d.	2.50	7s. 1½d.	1.78	2d.	Statement of the Faith	2½d.	.07	2½d.	.07
6d.	England and Egypt	7d.	.20	7d.	.16	10s. 6d.	Temple of Ezekiel's Prophecy (with Plates)	11s. 1½d.	3.50	11s. 9d.	2.50
1½d.	Eternal Life	2d.	.06	2d.	.05	2s. 5d.	Temple View	2s. 6d.	.75	2s. 6d.	.70
1s. 6d.	Eureka, Exposition of Apocalypse, Vol. I...	8s.	2.75	8s. 3d.	2.03	6d.	Three Lectures	7d.	.20	7d.	.16
10s. 6d.	Vol. III.	11s. 1½d.	3.85	11s. 6d.	3.88	8s. 6d.	The Trial	8s. 9d.	1.85	8s. 10d.	.95
6d.	Everlasting Punish'ment	7d.	.20	7d.	.16	4d.	Town Hall Lectures	5d.	.16	5d.	.12
7d. 100	Everywhere Leaflet	9d.	.25	9d.	.20	8d.	Vindication (R. R.)	8½d.	.10	8½d.	.07
6d.	Evil One, The	8½d.	.10	8½d.	.09	3s. 6d.	Visible Hand of God	3s. 9d.	1.35	3s. 10d.	.98
7.2.100	Finger Posts	9d.	.25	9d.	.20	4s. 6d.	ditto (boards)	4s. 9d.	1.70	4s. 10d.	1.26
1d.	Four Lectures on Christ, Nos. 1 to 4, ca.	1½d.	.05	1½d.	.04	8s.	Ways of Providence	8s. 4½d.	1.10	8s. 4½d.	.86
1s. 6d.	Good Company, Vols. I. & II. (cloth bound)	7s. 10½d.	2.30	8s. 2d.	2.90	6d.	Woman: Married and Unmarried (by Sister Roberts)	7d.	.22	7d.	.17
3s. 9d.	Good Company, Vols. I & II. (half calf)	9s. 1½d.	2.60	9s. 5d.	2.00	4s.	Yahweh Elohim	4s. 8d.	1.50	4s. 3d.	1.11

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Man Mortal : Christ Rose.

No. 361. July,

1894. A.M. 5984.



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OVER EIGHTEEN HUNDRED YEARS AGO.

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Edited by ROBERT ROBERTS, assisted by C. C. WALKER.

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Published by the Editor,

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TERMS (in advance).—IN BRITAIN AND HER COLONIES, EIGHT SHILLINGS PER ANNUM; in Subscribers in the United States, TWO DOLLARS AND-A-QUARTER (in Greenbacks, TWO DOLLARS AND-A-HALF); in Africa, EIGHT SHILLINGS.

Christ is Coming and will reign on Earth.

NOTES.

How to Search the Scriptures (advertised for) received; also the *Christadelphian* for March 1888 and January 1890.

ENQUIRER.—We sent off four boxes last month of second-hand clothing for the Jews in Jerusalem: besides a sum of money for Mrs. Davies to distribute.

S. S.—Thank you for the extract from *Sabbath Advocate*. You will find it noticed among "Notes" in the *Christadelphian* for last March in answer to "S. R. W."

G. P.—We endorse Dr. Thomas's sentiments as expressed in *Good Company*, vol. 3, page 264. As to the other question, a man who leaves a community is not expelled. True courtesy mollifies all asperities.

THE "CHRISTADELPHIAN" FOR 1893.—Brother W. Mills, 206, Cheltenham Road, Bristol, would be glad to receive the complete volume of the *Christadelphian* for 1893, for an interested friend. Communicate to address, stating price.

G. E. L.—It is best not to enquire *how* God will restore identity at the resurrection. He can do it, and He says He will, and this is enough—whether to use new material in the fabrication of the body or employ a little of the old as a basis.

Brother A. Morris, 5, Albany Terrace, Bradley Road, Trowbridge, newspaper reporter, thrown out of employment through the failure of the paper he was on, would be glad to hear of an opening where there are brethren, either as reporter or clerk.

Brother A. J. Wingrave, 2, Francis Street, Barnsbury Road, London, N. (24 years of age), is in want of a situation as light porter, collector, or clerk. Would not look for large salary, and would be willing to go wherever a situation might be open.

A brother writes *anonymously* for the address of sister Dowling, in the hope of making her personal acquaintance. We have no other way of communicating with him than this. The address is—1, Somerset Terrace, Bangor, County Down, Ireland.

W. A.—The Bible bristles with affirmations of negatives, notwithstanding the niceties of logicians. "They (the irresponsible) shall *not* rise." "The unrighteous shall *not* inherit the Kingdom of God"—never that the unjustified rebel shall not rise.

"CAN HAVE THEM."—"My mother has lots of *Christadelphians*. Perhaps some one would be glad to read them. Say in the *Christadelphian* they can have them to keep if they like to pay the carriage. Address, Mrs Terres, Strathkinness, by St. Andrews, Scotland."

VIOLENT DEATH. — "In regard to brother Andrew's violent death theory, I take the liberty of drawing your notice to an article in the *Christadelphian* for January, 1880, on the 'Day of Adam's Transgression.' It seems to me to completely dispose of the idea."—A. BARRACLOUGH.

FOR SALE.—A second-hand copy of *Young's Concordance*, containing 118,000 more references than in *Cruden's*, and the Hebrew and Greek of each English word. Cost 2s.; may be had for 16s. Also a good fountain pen, cost 10s. 6d.; may be had for 7s. 6d.—Apply E. Challinor, 100, Gerrard Street, Birmingham.

PURE HERBS.—Brother McDougall, 93, Titchfield Street, Kilmarnock, Ayrshire, Scotland, can supply, through the post, herbs or herbal preparations compounded upon the lines of the successful founders of the Botanic System of Medicine. His terms will be found moderate, and the articles supplied may be relied upon.

Brother Sargent, of Bristol, hands us a capital leaflet got out by the Bristol brethren (yellow paper). It briefly defines the faith of the Christadelphians on one side: and on the other propounds a number of pertinent Bible questions, finishing with an invitation to the lectures at Bristol. Very likely brother Mills could supply them. His address is W. Mills, 206, Cheltenham Road, Bristol.

W. A.—It is natural for you to think the questions "inconvenient." There is another version with which we need trouble you. We are in the hands of correspondents as to matters of personal and ecclesial detail. We cannot imagine that any of them would be guilty of wilful falsehood. If sometimes they do not appear "correct" to an occasional critic, we have to remember that different men sometimes see and interpret the same thing in a different way. There are many things that experience teaches us to pass over. You must try and learn the lesson. No man's dictum can override another till there come "The man of God's right hand." To Him, every knee shall bow.

THE SAD CASE.—We have to thank quite a number for their prompt and liberal response to the Belfast appeal of last month. The following contributions have come to hand:—A brother, £1; a brother, 5s.; a brother, £1 10s.; "Strabo," 5s.; anonymous, 5s.; anonymous, 2s.; a brother, £1; a brother, 10s.; a brother, 7s. 6d.; anonymous, 1s.; anonymous, 10s.; a brother, 6s.; anonymous, 2s. 6d.; a sister, £1; anonymous, 5s.; a brother, 15s.; anonymous, 11s.; anonymous, 4s.; a brother, £1; anonymous, 4s.; anonymous, 5s.; a brother, £1; a sister, 5s.; a brother, 5s.; a brother, £1; anonymous, 5s.; anonymous, 10s.; a brother, 2s.; a brother, 2s.; anonymous, 10s.; a brother, 5s.; an ecclesia, 4s.; anonymous, £2.

DR. THOMAS' "HERALD OF THE KINGDOM."—A short time ago, a brother gave over £20 for a complete set (eleven volumes) of Dr. Thomas's *Herald of the Kingdom and Age to Come*. Another opportunity unexpectedly presents itself, but such a price cannot, of course, be looked for. The widow of a brother who died some years ago, and who during his lifetime exerted himself successfully to become the possessor of the Doctor's *Heralds* is now in such need that she is willing to part with the treasure. The set is not entirely complete but nearly so. There are ten complete volumes, (except the number for September 1860), namely, 1851-2-3-4-5-6-7 ('58 wanting)-9-60 and 61. The first eight volumes are strongly bound but somewhat faded in appearance. The last two are in loose numbers. The highest bidder within the next six weeks will obtain the volumes by sending to "M," care of the Editor of the *Christadelphian*, 139 Moor Street, Birmingham.

J. J. B.—The lines, "Where is Israel?" are very beautiful; but they lack the essential ingredient of truth. Sublimity of mental posing, verbal elegance, and prosodical symmetry are thrown away when employed in the service of a chimaera—which this Anglo-Israelism unquestionably is (see the debate with Hine). The "caution" of page 208 (*Messenger*) is more in the direction of truth, but not much. While it is true that Israel will be "all righteous" when re-established in the land of promise under the new covenant, their restoration will not be the result of their righteousness. See Ezek. xxxvi. 32: "Not for your sakes, &c." Their righteousness is to be the result of special discipline (Ezek. xx. 37-38). Their restoration is for God's glory (xxxvi. 22-23).

If the "caution" were correct, Anglo-Israelism would be a nullity; for the essence of that system is that the British people are great because they are the ten tribes, and not because they are righteous. An earnest and discerning man like you should not stop short of the full position of scriptural truth.

O. C.—We have no connection with what the *Fraternal Visitor* calls "the latest company speculation." It does not even "emanate from 139, Moor Street," though the business of which it is the subject was carried on there. It emanates from a respectable accountant from 121, Corporation Street, and embraces, as we are informed, several town councillors. It is no "speculation" at all, but a solid business enterprise for which Gentile capital has provided a substantial factory a mile away from Moor Street. We say as much in defence of the brother concerned. For ourselves, we retired from the business about six months ago precisely because it was resolved to turn it into a company. In itself, the business is as reputable as the making of an innocent saleable article can be, especially when carried on as this was—not from any "haste to be rich" as evilly surmised, but to repair the losses and

lighten the burdens of other people. But there are circumstances when even legitimate business must stop. God has opened to us another way. This is a private matter in which every man must be his own judge, and not another's. When men are in such haste to "take up a reproach against their neighbour," they are liable to fall into grievous and sinful mistakes.

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RE-ISSUE OF "GOOD COMPANY."

The three volumes of *GOOD COMPANY* are now on the point of completion. Many desire continuance, but on various grounds this is not practicable.

There will, however, be a re-issue for all who did not subscribe in the first instance, and who now wish they had taken the numbers in; or for those who, having had them once, would like to take them again for the sake of a deliberate monthly reading.

* * THE MATTER IS OF A KIND THAT DOES NOT GET OLD.

The published numbers will be sent regularly, month by month, to those who subscribe 12 months in advance, at the reduced price of 6s. per volume, post free.

Orders to the Editor, 139, Moor Street, Birmingham.

Books, Pamphlets, MSS., &c., received during the Month.

(It is necessary to adhere strictly to the rule of not returning unused manuscripts. Writers will please keep copies or risk the loss.)

The *Wyvern*, a Leicester publication, for June 1st, and clips from a subsequent issue, containing a notice of the Christadelphians and a letter by brother Cole in correction of inaccuracies. Christ is not "the Son of God manifested in the flesh," but "God manifest in the flesh," in view of which the denial of pre-existence requires qualification.—"Yet Another Jesus," a pamphlet of 28 pages, which illustrates the result that comes from treating divine problems with the unsympathetic rules and tools of mathematical method. It is like a rustic trying to reckon up the squire's laws of honour by a costermonger's weighing machine. There is such a thing as "spiritual understanding" of which some minds seem to be destitute.—Lines, "The Day of His Coming," by L. C. M. (of some excellence—will probably make use).—The *Kansas City American*: more anti-Catholic rave. Not too strong, but something additional wanted, which can only be supplied by the knowledge of the truth—a knowledge not possessed by political Protestants.—The *Sydney Telegraph* for May 4th, with mark at a presidential, plausibly-worded address delivered at the Presbyterian General Assembly of Queensland, in open advocacy

of the Bible-destroying principles of so-called "Higher Criticism." The subject of the address was "The New Theology," which brother Bamford, the sender, well remarks on the margin ought to be read "The New Diabolism."—The *Toronto Empire* for June 9th, with mark at an article on "The Western Wave of Theosophy," which is described as "a world-wide organisation, embracing representatives of every aspect of religion," "declaring to all the warring sects and systems, Brothers, all of you are right"—a most pleasing doctrine rapidly becoming popular under various guises, but none the less undiluted falsehood if Christ is the truth, who declared that the world in his day had not known God and was walking in the broad way leading to destruction. There has been no change in human nature since then.—Six months' lecture programme of the Oldham ecclesia (very well arranged).—"Dialogue," a well-printed pamphlet of 20 pages of like character with "Yet Another Jesus," noticed above—confusing a simple matter by bringing the microscopic and hair-splitting spirit of metaphysics and chemical analysis to bear on a spiritual matter that is evidently too high for the writer. The divine

aim in the sacrifice of Christ is not to be realised by such a process. The resultant doctrine, that the flesh-nature of Jesus; in the days of his mortality, was not the same as the flesh-nature of other men, is a doctrine destructive of those aims, and a step towards the one particular doctrine that John singles out for particular reprobation.—The *Fraternal Visitor* for June. — The *Anti-Infidel* for June, in which the editor most singularly commences a series of articles in defence of the immortality of the soul, by "taking exception" to the application of the term "immortal" to the "human soul," and yet publishes a letter in which "the truth" is identified with "the immortality of the soul." Mr. Bradlaugh's brother is in a bog, and no matter how skillfully he may move his body, he is bound to sink deeper in the mire.—"Printed Photographs of Famous Cities, &c.," a capital portfolio, beautiful and cheap, 16 for 6d. First of a series to be published weekly, by John L. Stoddard.—Fairish

leaflet against Spiritualism, but weak from the admission of "disembodied" existence after death. The truth is the only thing that can handle Spiritualism.—*The Bible Shield and Reflector* for May.—"Natural Illustrations of Resurrection," copied out by T. W. H. (Thank you).—*Yr Wylhnos* for May 26th, the Welsh paper referred to last month, containing the second instalment of brother Griffiths' article on "The Hand of God in the History of the Nations."—The *Halifax (N.S.) Morning Chronicle* for May 23rd, with mark at an interesting article on Papal estrangement from France.—The *Melbourne Argus* for May 5th, with mark at amusing lines intended to show that the only point on which the sects and denominations are all agreed is the need for having a "collection." The writer had not heard of "Seats free and no collection."—The *Scarborough Evening News* for June 5th, with mark at a humorous notice of the outrageous "prophetic" absurdities of Baxter, who is unworthy of notice.

CHRISTADELPHIAN PUBLICATIONS IN SUPPLY, JULY, 1894.

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BOOKS IN THE UNITED STATES.—Christadelphian Publications may be had in the United States on application through Ross to Mr. Thos. Williams, office of the *Christadelphian Advocate*, 884, Sixty-first Street, Englewood (near Chicago), Ill.; also to Mrs. E. J. Laetus, 38, Graham Street, City Heights, Jersey City, N. J., enclosing the amount specified in the table of "books in supply."

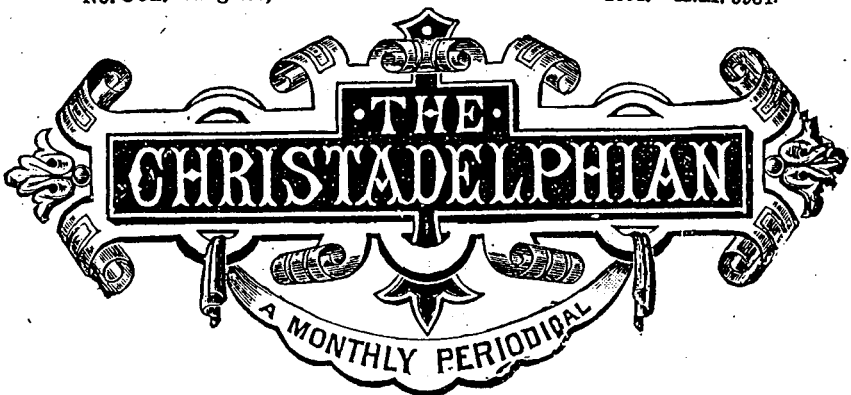
IN AUSTRALIA.—The various Publications may be had on application to E. W. Gray, Albert Hall, 413, Elizabeth Street, South Sydney, New South Wales.

IN CANADA.—Apply to G. H. Evans, Guelph, Ont., remitting the prices specified in the Canadian column in the

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No. 362. August,

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Edited by ROBERT ROBERTS, *assisted by* C. C. WALKER.

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Christ is Coming and will reign on Earth.

NOTES.

Quite a number applied for the *Christadelphians* that were to be had for paying carriage from Scotland.

Brother Blakey acknowledges the anonymous contribution of £1, sent to him through the post for brother Walker, who returns sincere thanks.

E. J. T.—The brother and sister are stated to be out of fellowship. This is why we could not use the intelligence. Apply to S. Richards, Friar's Yard, Nottingham.

J. W. S., who has made an offer for the widow's volumes of the *Herald* advertised last month, will hear when sufficient time has been allowed for those at a distance to bid.

J. B.—There are too many hindrances in the way of our paying a visit to Jerusalem under present circumstances. Thank you for the proposal to contribute to the cost of such a journey.

Brother Alfred H. Darnill, Amesbury, Wilts, would be glad to hear of anyone having for disposal a second-hand set of Dr. Thomas's "Eureka" (3 vols.).—Address (stating price) as above.

A small ecclesia is desirous of acquiring, cheaply, a map of the Holy Land and a map of the world, suitable for hanging up in a meeting room. Address, E. Beasley, Hednesford Road, Cannock, Staffordshire.

Brother A. Morris, 5, Albany Terrace, Bradley Road, Trowbridge, newspaper reporter, thrown out of employment through the failure of the paper he was on, would be glad to hear of an opening where there are brethren, either as reporter or clerk.

WANTED.—Employment as clerk, canvasser, or other similar occupation, by brother J. Dyer, age 21, of 2, Gloucester Villas, Gloucester Road, Newbury, who has been out for a number of weeks. Brother P. E. Davies, of Newbury, recommends.

THE "SAD CASE."—The following further contributions have come to hand during the month:—A brother, 5s.; "E.," £1; a brother, 8s.; a sister, £1; a brother, 10s.; a sister, 5s.; a brother, £1; a brother, 8s. 3d.; an ecclesia, £1 os. 6d.; a brother, £1; anonymous, 10s.; a brother, £1.

Brother W. W. White, of 86, Appleton Gate, Newark, would be glad to hear of a situation as clerk, caretaker, or other light employment. He has had 21 years' experience on the railway. He lost his situation through ill-health two years ago, but is now stronger. Brother W. Walker, of Newark, recommends.

PURE HERBS.—Brother McDougall, 93, Titchfield Street, Kilmarnock, Ayrshire, Scotland, can supply, through the post, herbs or herbal preparations compounded upon the lines of the successful founders of the Botanic System of Medicine. His terms will be found moderate, and the articles supplied may be relied upon.

Brother Baxter, of Belfast, to whom have been sent the various contributions remitted in aid of the sisters for whom he appealed, acknowledges the same with hearty thanks. Sister Dowling, 1, Somerset Terrace, Bangor, Co. Down, Ireland (the elder of the two ladies), also writes direct to the Editor in terms of cordial gratitude.

A sister in need, who may be communicated with as R. C., 47, Upper Perry Hill, Southville, Bristol, is obliged in her need to part with the back (unbound) volumes *Christadelphian* for 1871-2-3-81-84-86-87-90 and 91, also the vol. for 1886, bound. She has also for disposal the incomplete volumes for 1876-8-9-80-81-82-83 and 88, also odd numbers for 1873 and 75.

Brother H. Sedgwick, 19, High Street, Gainsboro' (known to many as a worthy brother), has been brought into a distressing situation through the wrong-doing of another (referred to in Sheffield intelligence). Brother E. Hemiogray, 12, Paddock Street, Nottingham, thinks it is a case for assistance, and would gladly take charge of anything that such as may have "this world's goods" may be disposed to contribute. Particulars are furnished that it would not be suitable to publish.

J. E. B.—Brother Jannaway's "Meditations" have not ceased. They are not displaced by brother Welch's "Reflections." It is only a case of suspended animation. There is room for all who have something good to say, as these two brethren have. The question of when and how often rests mainly with contributors. Singularly enough, since your enquiry arrived—almost by the same post—another batch of "Meditations" has come to hand. We fear we cannot find room in this number. We shall see.

AN EARNEST APPEAL.—Brother Aston, of 1, Beech Grove, Richmond Grove, Longsight, near Manchester, appeals on behalf of a worthy sister who has been deserted by her husband, and left with six children—the youngest only eleven months old. Brother Bamford, of Oldham, earnestly supports brother Aston's appeal, remarking that it is the most deserving case he has known. Oldham and Manchester are doing what they can, but that is not much in the midst of other claims. Others, he thinks, would gladly help if they only knew how real a sister is in distress. Her husband never was in the truth; she has come to the truth since marriage. Brother Bamford, 59, Brompton Street, Oldham, will receive subscriptions, or they may be sent to brother Aston's address as given above.

F. W. G.—All men are sinners (Rom. iii. 23); but their sins are not imputed to them (in the sense of their being held responsible for them) when there is no law—that is, no law to them because of their blindness (Rom. v. 13; Jno. ix. 41). When the knowledge of the truth comes, then comes also the knowledge of their state: "dead in trespasses and sins, wherein they walked" (Eph. ii. 1-2). The idea that Gentiles out of Christ are not sinners, because they are not subject to the law of righteousness, is a corollary of the extraordinary doctrine now being agitated that baptism only makes responsible. It is a self-manifest absurdity. Sinners are those who sin: and all sin who fail to do the will of God—which is the case of all men, as the Scriptures testify, Commonsense wants waking up a bit.

DR. THOMAS'S "HERALD OF THE KINGDOM."—A short time ago, a brother gave over £20 for a complete set (eleven volumes) of Dr. Thomas's *Herald of the Kingdom and Age to Come*. Another opportunity unexpectedly presents itself, but such a price cannot, of course, be looked for. The widow of a brother who died some years ago, and who during his lifetime exerted himself successfully to become the possessor of the Doctor's *Heralds* is now in such need that she is willing to part with the treasure. The set is not entirely complete but nearly so. There are ten complete volumes, (except the number for September 1860), namely, 1851-2-3-4-5-6-7 ('58 wanting)-9-60 and 61. The first eight volumes are strongly bound but somewhat faded in appearance. The last two are in loose numbers. The highest bidder within the next six weeks will obtain the volumes by sending to "M," care of the Editor of the *Christadelphian*, 139, Moor Street, Birmingham.

RE-ISSUE OF "GOOD COMPANY."

The three volumes of GOOD COMPANY are now on the point of completion. Many desire continuance, but on various grounds this is not practicable.

There will, however, be a re-issue for all who did not subscribe in the first instance, and who now wish they had taken the numbers in; or for those who, having had them once, would like to take them again for the sake of a deliberate monthly reading.

* * * THE MATTER IS OF A KIND THAT DOES NOT GET OLD.

The published numbers will be sent regularly, month by month, to those who subscribe 12 months in advance, at the reduced price of 6s. per volume, post free.

Orders to the Editor, 139, Moor Street, Birmingham.

Books, Pamphlets, MSS., &c., received during the Month.

(It is necessary to adhere strictly to the rule of not returning unused manuscripts. Writers will please keep copies or risk the loss.)

A four-paged tract in advocacy of the truth in Swedish, entitled *Hvem talade sanningen gud eller ormen?* ("Who told the truth: God or the serpent?") published by brother Edmund Berks, East Mann Street, Meriden, Conn., U.S.A.—Good remarks by brother Marshall, of Aberdare, on the responsibility question.—Some further issues of the Kansas City anti-Papal organ. "Down with Popery," certainly, but up with something else which the Kansas City people have no liking for now; all the world will have to have it at last, *nolens volens*.—The *Messenger* for June—an "identity" magazine—full of the usual chaff about the Cymri, the Scuths, the Saxons, &c. A kind of thing that appeals to popular (British) vanity where the sober demands of Israel's God, possessor of heaven and earth, fall flat.—The *Bible Shield and Reflector* for June.—A SEVEN NIGHTS' DEBATE at Chicago in January of the present year between Mr. C. Braden and brother Williams, editor of the *Christadelphian Advocate*, on the question: "Were all the prophecies of the Old and New Testaments relative to the second coming of Christ and the establishment of his kingdom on earth fulfilled during the first Christian century?" The debate is published as an extra to the *Advocate* for May, and makes a substantial pamphlet of 272 pages demy octavo. It is fairly interesting reading. We see no mention of price, but should imagine it would probably be 2s. 6d. or 3s. Anyone desiring possession should write brother Williams (834, Sixty-first Street, Englewood, Ill., U.S.A.).—The *Investigator* for July, with its usual array of unscripturalities, astounding only in men calling themselves brethren. "Hear the other side" is a plausible legend, but entirely misapplied. There was no such sentiment in the mouth of Christ on the issue of God *versus* the Devil; neither can there be with his true brethren, who are of his mind, and who are his brethren precisely because they are of his mind. They have made up their minds on the problem which was represented by him, and when they go out to meet the foes of the truth, it is not in Parliament, but on the field of battle. Logical triflers may laugh at such a view of the matter; they will change their minds in terror when its reality becomes apparent in the presence of Christ.—"My Kingdom is not of this World," a good four-page tract from Mr. J. J. Brown, of Glasgow, but apparently by H. C. Jacobs, 5,648, Wentworth Avenue, Chicago, Ill., U.S.A.—Excellent paper, by brother Dunkley, on the age of the world, as bearing on the probable accuracy of 1941 as the end of Daniel's 1335, and the full establishment

of the Kingdom of God.—The *Times-Democrat* for June 10th, with mark at an article, entitled, "Lost Israel's Wanderings." It is, as may be surmised, an "Anglo-Israel" effusion. There is some correct historical matter in it, but with most illogical applications. The ten tribes are traced to the Danubian provinces, where, sure enough, and northwards in Poland and the Russian "pale," there are millions of Jews in affliction, without loss of name, or physiognomy, or law. It is one of the quack marvels of this age that from this fact should be deduced the conclusion that the British are "the lost ten tribes."—"The Doctrine of Justification and Redemption," a four page MS. lithograph, question and answer, designed for private circulation (issued, we understand, by brother Mills, of Bristol).—The *Warwickshire Advertiser* for June 23rd, with mark at report of lecture on "War Preparations," delivered at Warwick by brother Challinor, of Birmingham.—The *Canada Farmers' Sun* for May 5th, with mark at an article on "Christianity and Social Reform," by W. Galbraith, of Toronto. Beautiful writing but fallacious. He says Christianity is able and designed to reform the world and that "the only hope" lies in the majority accepting and living according to the laws of Christ. If this is the "only hope," there is no hope, for it is not in the majority or the minority either to do this thing. The hope lies in a very different direction. Christ will conquer the world at his appearing and impose his laws on it at the peril of life. The present chaos is but preparatory. The instruments of the new regime have been in preparation for 6,000 years.—The *Groesbeck Journal* for June 21st, with mark at a good article on "Skimmed Milk Religion." (We may publish extracts by-and-by).—The *Anti-Infidel* for July, with marks at some lame efforts to resuscitate dying immortal soulism.—The *Woodville Examiner* for May 23rd, with mark at the report of an excellent lecture by brother Baker on the threatening aspect of the labour question, and its significance as a sign of the times.—The *Halifax (N.S.) Morning Chronicle* for June 28th, with mark at an interesting New York letter on "Troubles Abroad."

THE GREAT SALVATION.—We have received a supply of brother Williams's (Chicago) pamphlet, entitled *The Great Salvation*, just come to hand. It was written for distribution at the Congress of Religions held at the late World's Fair—as reported at the time. It is a somewhat extensive pamphlet of close on 70 pages, setting forth the truth in a series of propositions, with scripture citations following (*a la Declaration*). It is price sixpence.

CHRISTADELPHIAN PUBLICATIONS IN SUPPLY, AUGUST, 1894.

Nett Price.	Carriage Included.	In Brit-ain.	To Sta-tes.	Austr. and New Zeal.	To Can-ada.	Nett Price.	Carriage Included.	In Brit-ain.	To Sta-tes.	Austr. and New Zeal.	To Can-ada.
1d.	Address to 'ng Women	2½d.	.07	2½d.	.07	2d.	Good Confession	2½d.	.07	2½d.	.07
2d.	Second do. (both Sts. P.)	2½d.	.07	2½d.	.07	6d.	Guide (Ecclesial)	7d.	.20	7d.	.16
5d.	Anastasia (Dr. Thomas)	10d.	.30	10d.	.23	1s. 6d.	Hine Debate ("Are Englishmen Israelites?")	1s. 7d.	.50	1s. 7d.	.40
2d.	Anglo-Israelism Refold	2½d.	.07	2½d.	.07	2s. 6d.	Hymn Book (cloth)	2s. 6d.	.78	2s. 6d.	.56
3s.	Apostacy Unveiled (Dr. Thomas)	3s. 4½d.	1.10	3s. 4½d.	.86	2s. 6d.	" (col. gilt lettered)	2s. 9d.	.75	2s. 9d.	.70
1s. 8d.	Baptism not Trine immersion	1s. 8d.	.55	1s. 8d.	.43	3s. 6d.	" (roan limp)	3s. 9d.	1.35	3s. 9d.	.98
1s.	Bradlaugh Discussion	1s. 2d.	.37	1s. 2d.	.30	4s.	" (calf limp)	4s. 3d.	1.50	4s. 3d.	1.11
1s. 6d.	ditto superior	1s. 6d.	.57	1s. 6d.	.45	4s. 6d.	" (calf limp gilt)	4s. 9d.	1.70	4s. 9d.	1.26
6d.	Bible Authorship	7d.	.22	7d.	.18	6d.	Index to Bureka	7½d.	.22	7½d.	.18
1d.	Bible Companion	1½d.	.05	1½d.	.04	1d.	Inspiration of Bible	1½d.	.05	1½d.	.04
1d.	ditto (photo-litho)	1d.	.02	1d.	.02	4d.	Instructor (Catechetical) for Schools	5d.	.16	5d.	.12
1d.	ditto (sheet)	1d.	.03	1d.	.03	8d.	Jaw Discussion	9d.	.31	9d.	.25
6d.	Bible Defended	7d.	.30	7d.	.16	1½d.	Kingdom of God	2s.	.06	2s.	.03
6d.	Catechism (see Instructor)					1s.	Man Mortal	1s. 2d.	.44	1s. 2d.	.34
6d.	Christ in Earth Again	6½d.	.31	7½d.	.17	3d.	Marriage	2½d.	.7	2½d.	.21
2s.	Christendom Astray	2s. 2½d.	.65	2s. 2½d.	.60	8d.	Movement (Christadu)	9½d.	.36	9½d.	.21
3s.	do. cloth (larger page)	3s. 4½d.	1.10	3s. 5½d.	.86	5s.	Nazareth Re-visited	5s. 1½d.	1.50	5s. 7d.	1.50
2d.	Catechism (Dr. Thomas)	2½d.	.07	2½d.	.06	6d.	Nightingale Debate	7d.	.20	7d.	.16
3s. 6d.	Children's Mag. (cloth)	3s. 10d.	1.35	3s. 10d.	.98	1d.	Odology (Spiritualism)	1½d.	.05	1½d.	.04
4s. 6d.	ditto (boards, gilt)	4s. 10d.	1.70	4s. 10d.	1.26	6d.	Phanerosis	7d.	.22	7d.	.17
6d.	City Hall Lectures	7d.	.22	7d.	.17	6d.	Prophecy and Pastern	7d.	.20	7d.	.16
6d.	Coming Events	7d.	.22	7d.	.17	6d.	Resurrection to Condemnation	7d.	.22	7d.	.17
2d.	Communiants of Christ	2½d.	.08	2½d.	.07	2d.	Revealed Mystery	2½d.	.7	2½d.	.7
4d.	do. (in leatherette)	4½d.	.11	4½d.	.11	2d.	Salvation Army (F.G.J.)	2½d.	.7	2½d.	.8
5s.	do. (finger shape, pocket case, gilt edged)	5s. 1d.	.90	5s. 1d.	.85	3d.	Salvation The Great	7d.	.20	7d.	.16
1d.	Constitution (5'ham.)	1½d.	.05	1½d.	.04	7s. 3d.	Satan (F. G. Jansway)	7s. 3d.		7s. 3d.	.9
6d.	Debate (Responsibility)	7d.	.22	7d.	.17	4d.	Sept. Ans. (R. Roberts)	4½d.	.14	4½d.	.12
2s.	Declaration	2½d.	.08	2½d.	.07	4s.	Seasons of Comfort	4s. 1½d.	1.50	4s. 1½d.	1.18
9d.	Delights of the Faith	10d.	.30	10d.	.22	5s.	ditto (full gilt)	5s. 1½d.	1.80	5s. 6d.	1.18
4s.	Dr. Thomas's Life	4s. 4½d.	1.65	4s. 6d.	1.10	4s.	Seasons Further	4s. 1½d.	1.50	4s. 6d.	1.18
6s. 6d.	Dixie Israel	6s. 10½d.	2.50	7s. 1½d.	1.78	1s. 1½d.	Shield, Nos. 1 to 16	1s. 3d.	.35	1s. 3d.	.30
5d.	England and Egypt	7d.	.20	7d.	.16	2d.	Slain Lamb (R. R.)	2½d.	.07	2½d.	.07
1s. 2d.	Eternal Life	2d.	.06	2d.	.05	2d.	Statement of the Faith	2½d.	.07	2½d.	.07
7s. 6d.	Kyrene, Exposition of					10s. 6d.	Temple of Ezekiel's Prophecy (with Plates)	11s. 1½d.	3.50	11s. 9d.	3.50
10s. 6d.	Apocalypse, Vol. I	8s.	2.75	8s. 3d.	2.03	2s. 5d.	Temple View	2s. 5d.	.75	2s. 5d.	.70
10s. 6d.	Do. Vol. II	11s. 1½d.	3.85	11s. 6d.	3.33	6d.	Three Lectures	7d.	.20	7d.	.16
10s. 6d.	Do. Vol. III	11s. 1½d.	3.85	11s. 6d.	3.33	8s. 6d.	The Trial	8s. 9d.	1.35	8s. 10d.	.95
6d.	Everlasting Punish'mt	7d.	.20	7d.	.16	4d.	Town Hall Lectures	5d.	.16	5d.	.12
7d. 100	Everywhere Larket	9d.	.25	9d.	.20	8d.	Vindication (R. R.)	8½d.	.10	8½d.	.07
7d.	Evil One, The	8½d.	.10	8½d.	.09	3s. 6d.	Visible Hand of God	3s. 9d.	1.35	3s. 10d.	.98
7s. 100	Finger Posts	9d.	.25	9d.	.20	4s. 6d.	ditto (boards)	4s. 9d.	1.70	4s. 10d.	1.26
1d.	Four Lectures on Christ, Nos. 1 to 4, ea.	1½d.	.05	1½d.	.04	8s.	Ways of Providence	8s. 1½d.	1.10	8s. 4½d.	.88
7s. 6d.	Good Company, Vols. I & II (cloth bound)	7s. 10½d.	2.30	8s. 2d.	2.90	6d.	Woman: Married and Unmarried (by Sister Roberts)	7d.	.22	7d.	.17
8s. 6d.	Good Company, Vols. I & II. (half calf)	9s. 1½d.	2.60	9s. 6d.	2.00	4s.	Yahweh Elohim	4s. 3d.	1.50	4s. 3d.	1.11

All communications must be addressed to ROBERT ROBERTS, 189, Moor Street, Birmingham; to whom also Post Office Orders and Cheques or Bank Drafts must be made payable. Postal Notes payable at "HIGH STREET, BIRMINGHAM."
Remittances may be sent in postage stamps, up to the value of 1s.; larger amounts are preferred in the form of P.O.O. or bank draft.

BOOKS IN THE UNITED STATES.—Christadelphian Publications may be had in the United States on application through 1st to Mr. Thos. Williams, office of the *Christadelphian Advocate*, 884, Sixty-first Street, Englewood (near Chicago), Ill.; also to Mrs. E. J. Lakin, 85, Graham Street, Cih Heights, Jersey City, N. J., enclosing the amount specified in the table of "books in supply."

IN AUSTRALIA.—The various Publications may be had on application to F. W. Gray, Albert Hall, 413, Elizabeth Street South Sydney, New South Wales.

IN CANADA—Apply to C. H. Evans, Guelph, Ont., remitting the prices specified in the Canadian column in the table above.

Man Mortal : Christ Rose.

No. 363. September,

1894. A.M. 5953



DEDICATED WHOLLY TO

THE HOPE OF ISRAEL

AS ARISING OUT OF

THE COVENANTS MADE BY GOD WITH ABRAHAM AND DAVID; AND RENEWED IN PROMISE TO THE PROPHETS;—

AND TO THE FAITH OF CHRIST PREACHED BY THE APOSTLES

OVER EIGHTEEN HUNDRED YEARS AGO.

IN OPPOSITION TO THE DOGMAS OF PAPAL AND PROTESTANT CHRISTENDOM.

Edited by ROBERT ROBERTS, *assisted by* C. C. WALKER.

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BIRMINGHAM : 139, MOOR STREET.

Published by the Editor,

ON THE LAST THURSDAY IN EACH MONTH FOR THE MONTH FOLLOWING.

TERMS (in advance).—IN BRITAIN AND HER COLONIES, EIGHT SHILLINGS PER ANNUM; to Subscribers in the United States, TWO DOLLARS AND-A-QUARTER (In Greenbacks, TWO DOLLARS AND-A-HALF); in Africa, EIGHT SHILLINGS.

Christ is Coming and will reign on Earth.

NOTES.

EDITORIAL.—We regret the enforced omission this month of "Answers to Correspondents," Editorial, Signs of the Times, and Jewish matter; also some further excellent matter relating to Resurrectional Responsibility. We shall hope to make up for it next month.

J. B.—The box of plants safely to hand. Thank you; they will be duly potted by lady hands.

"OF FAITH AND OBEDIENCE."—It requires these words inserting after "the law" on page 292 (last month), column 1, line 39, to prevent misconception.

Brother A. Morris, 5, Albany Terrace, Bradley Road, Trowbridge, newspaper reporter, thrown out of employment through the failure of the paper he was on, would be glad to hear of an opening where there are brethren, either as reporter or clerk.

BOUND FOR NATAL, SOUTH AFRICA.—Brother A. Richardson, of 4, George Street, Derby (late of Warrington), is likely to leave England for Natal, South Africa, in September, and would be pleased to make the acquaintance of brethren in that place.

S. C.—We cannot from memory say whether anyone has sent for *Christendom Astray* from the South of Scotland as the result of your advertisements. There are orders for odd copies every week from one part and another—no doubt as the result of such efforts as yours.

Brother James Clough, of Great Clacton (which is a sufficient address), who has been seven and a-half years in the grocery trade, is about to be thrown out of employment through no fault of his own, and would be glad to hear of employment in any town where there are brethren.

W. H. H. The blame of division on inspiration rests with those who would leave it an open question. It is not a question of strong meat but of milk—"the milk of the word." We love unity with as much fervour as you can possibly feel, but there are conditions which are imperious. (See note to E. J. T.)

PURE HERBS.—Brother McDougall, 93, Titchfield Street, Kilmarnock, Ayrshire, Scotland, can supply, through the post, herbs or herbal preparations compounded upon the lines of the successful founders of the Botanic System of Medicine. His terms will be found moderate, and the articles supplied may be relied upon.

C. F. O. A.—The lines are good in doctrine, but not sufficiently mature in form for publication. As for the query about unity, no one will be lost for another. Every man will stand on his own foundation at the judgment seat. The bulk of an ecclesia may be rejected without endangering the few who are acceptable to Christ (Rev. iii. 4).

Brother A. J. Wingrave, 2, Francis Street, Barnsbury Road, London, N. (24 years of age), not yet having obtained employment, requests the repetition of this advertisement: that he is in want of a situation as light porter, collector, or clerk. Would not look for large salary, and would be willing to go wherever a situation might be open.

E. J. T.—Brother Richards, of Nottingham, says the brother in question "was seen by certain brethren regarding some matters which introduced doubt as to his position, but as he removed from the locality before definite steps could be taken, and the

matter had not come under ecclesial cognisance, it would not be correct to say he was actually out of fellowship." He also says there has been no question as to the sister.

THE EARNEST APPEAL.—Brother Bamford, of Oldham, has received in all £5 18s. 6d. in response to the appeal on behalf of sister Parker and family (deserted by the husband). He privately acknowledged the remittances, where name and address were given, but the following were anonymous:—5s., 2s., 20s., 5s. Brother Astin, of Manchester, has received the following anonymously:—20s., 5s., 10s., 5s., 2s. 6d., 3s. Sister Parker earnestly thanks those who have succoured her in her distress.

F. E. D.—Thank you for your very lucid analysis of chronology in the article contributed, and for the monumental scroll of the ages—a prodigy of patient labour which cannot but excite admiration. We may be able to make some use of them by-and-bye. At present we are choked up with other matter—as you see. We expect, when the Lord is announced, there will be the present bursting plethora of unused matter in drawers and pigeon holes. What of that? Who would not gladly "leave all and follow him"?

HOUSEKEEPER.—Brother H. C. Edwards, of Abergavenny, writes:—"Sister Balham, a member of the Birmingham ecclesia, who came here as house-keeper to brother Ralph, is still in our midst, but desires me to write to brother Roberts to put an advertisement in the *Christadelphian* to find her a similar place with some brother. She is now in a lady's family, but would prefer a place where life was not so fashionable. In any situation with a brother or sister, wages would be a secondary consideration." Address, H. C. Edwards, 17, Frogmore Street, Abergavenny.

C. A. R.—The extreme destitution of such cases as that which you bring to notice (brother J. White, 3, Beacon Street, Falmouth), is beyond dealing with under present circumstances—except in a perfunctory and occasional way. Such cases are almost daily under our notice—a constant cloud on the path. There are objections to an organised mendicancy machinery. The only practicable thing is for each man to do what he can as heart prompts and ability allows and occasions present themselves. We have long prayed for means to deal with such cases, and there are indications that God will grant our prayer.

A LADY COMPANION, who is interested in the truth, and desirous of being thrown among those who would help her in her studies, writes:—"This year my home has been broken up, and I am thrown on the world to earn my living. I cannot dig, and am too proud to beg, and am neither ready nor willing to die. I could keep house, teach, or do almost anything. I am 35, healthy and active, and should prefer any active life to teaching of any sort. I want to be somewhere where I could qualify for your kingdom of heaven on earth, which suits my desire exactly." [The Editor will supply address to proper persons].

A. F.—There can be no doubt that the reception and retention of the doctrine delivered by Paul to Timothy is essential to our salvation, as Paul plainly intimates in the passage you quote (1 Tim. iv. 16), and there is no doubt that we make ourselves responsible for known corruption when we continue in fellowship with it. But as for the state of particular bodies and particular men, these are not to be judged

(Continued on page 3 of cover.)

(Continued from page 2 of cover.)

by loose statements behind the backs of those affected; and sometimes they are not to be known at all except to Him who can discern the thoughts and intents of the heart. The best way is to take men at their professions, unless you have actual evidence that the professions are not true. To "hunt for heresy" and "dig up iniquity" is not the course of the righteous. Much has to be taken for granted. There is a blindness that is good. A man should principally sit in judgment upon himself.

F. A. G.—Your arguments in favour of continuing *My Days and My Ways* in the *Christadelphian* now that *Good Company* is suspended, are unanswerable so far as the case is before you. One or two points are strongly on the other side. The story is coming up to times when we should not feel the desirable freedom of narrative, owing to the continuing contemporaneousness of some of the persons involved. The facts since 1871 are within the memory of the majority of living believers, which was not the case with the previous years. They are on record in the back volumes of the *Christadelphian*, and what we should write could only be a re-hash. So far the narrative may be regarded as "history of the truth" (to use your expression), it is complete in coming down to Dr. Thomas's death, as all that has happened since has been a mere maintenance of the position by that time established. As for those who

suspect personal glorification in the writer, time will undeceive them if they should happen to be alive in the upshot of things. If they had eyes, they would not require undeceiving. We agree with you in leaving them out of account.

J. M. T.—The "Rev." Bradlaugh's statement, that we have "twice challenged him, and each time backed out," is not true. What happened was this: At two different times and places (Mr. Bradlaugh being in the town attacking the truth) brethren have written to us asking our permission to say we were prepared to meet him in debate. In both cases Mr. Bradlaugh insisted on our meeting him that very week, which was impossible. We requested a proper date, but Mr. Bradlaugh would not consent. This he calls our backing out. The published statement that on account of it he "now positively declines to meet us under any circumstances," will be discerned in its true meaning. As to Mr. Powell, he is a phenomenal braggart, who is as little anxious as Mr. Bradlaugh to come to close quarters, but as much anxious to create an impression to the contrary effect. If he is so very desirous and so very confident of "rooting out Christadelphianism," let him come to Birmingham, where it has a considerable planting, and where his self-proclaimed Herculean heroism will have some scope. We shall meet him as many nights as he may wish in the Socratic process.

Books, Pamphlets, MSS., &c., received during the Month.

(It is necessary to adhere strictly to the rule of not returning unused manuscripts. Writers will please keep copies or risk the loss.)

Further issues of *Kansas City American* (Anti-Papal crusade: God speed).—Four issues of *The Free Christian*, apparently representing the freaky kind of independence that results from the mixing of partial light with pious sentimentalism and harmless egotism. There must be "all sorts" at present. There will be only one party and one speech when "the law goes forth from Zion."—The *American Standard* for May, with mark at a verbatim report of the speech delivered by Strossmyer at the Ecumenical Council of 1870, in opposition to the claims of the Papacy. It is a remarkable document, from which we may give quotations by-and-bye.—MS. from brother J. F. Sykes in support of his pamphlet, *The Midnight Cry*. Our readers would not thank us to publish, and on every ground judgment forbids. We share brother Sykes's view of the dates in the main, but cannot make ourselves parties to his claim of authority in the case, nor to his dogmatic certainty in a matter which contains the elements of uncertainty.—The *Toronto Empire* for July 19th, with mark at gloomy forebodings of the world's future, by Herbert Spencer and Governor Hogg. (The forebodings well-founded enough apart from the prospect of divine interposition—which will certainly take place).—Elaborate scroll of the ages on two rollers, by brother F. E. Dunkley, London. An elaborate piece of work—a monument of patient labour.—The *Melbourne Age* for June 19th, with mark at the report of a lecture on "The World's Depression," which the lecturer attributed to a wrong money system, but the causes of which lie deeper. Enlightened believers in the prophets could inform him.—The *Torch*, a new magazine, by a man

called Powell, said to be started "to establish Christian evidences." We judge from the style of the man that he does not know what he is about. There are two ways of using a torch: it may be used to light the steps of man over dangerous places, or it may be used as to spread conflagration like the Parisian revolutionists. It is a madman's weapon as well as a wise man's. The tone of the magazine does not inspire confidence as to which it is in this case. A man who confounds "Christadelphianism" with "infidelity" does not show rational faculty.—The *Bible Shield and Reflector* for July (an interesting number).—A tract entitled "Why did Christ die?" by one of the unstable.—The constitution of the Oldham ecclesia (neatly got up).—"Spirits in Prison," a leaflet.—The *Toronto Empire* for August 1st, with mark at paragraphs on the Anglo-Russian bearings of the Chinese War with Japan.—*Things to Come*, No. 1. The first number of a new magazine started as "the official organ" of the "prophetic conferences" which have become fashionable in certain quarters. It is better than the vapid literature of the ordinary religious press. At the same time, it is far below the robust standard of true and actual Bibleism. It is the milk of the word ten times diluted with something worse than water.—The *Liverpool Daily Post* for July 16th, with mark at an article on the Piazza-Smith theory of the Great Pyramid—mostly in the satirical vein: deservedly so.—*Fraternal Visitor* for July.—The *Pontypool Free Press* for July 20th, with mark at an advertisement involving disaster to a brother's commercial affairs. (The dark night is sure to end).

CHRISTADELPHIAN PUBLICATIONS IN SUPPLY, SEPTEMBER, 1894.

Nett Price.	Carriage Included.	In Britain.	To Sta-tes.	Austr. and New Zeal.	To Can-ada
2d.	Address to Y'ng Women	2½d.	.07	6½d.	.07
2d.	Second do (both Ss. R.)	2½d.	.07	2½d.	.07
9d.	Anastasia (Dr. Thomas)	10d.	.30	10d.	0.23
2d.	Anglo-Israelism Refud	2½d.	.07	2½d.	.06
8s.	Apoc. Lectures (R. R.)	3s½d	1.10	3s½d.	.86
1s.6d	Apostacy, Unveiled (Dr Thomas)	1s8d.	.55	1s8d.	.48
2d.	Baptism not Trine immer- sion	2½d.	.07	2½d.	.07
1s.	Bradlaugh Discussion	1s2d.	.37	1s2d.	.30
1s.6d	ditto superior	1s9d.	.57	1s9d.	.45
6d.	Bible Authorship	7d.	.22	7d.	.18
1d	Bible Companion	1½d.	.05	1½d.	.04
½d.	ditto (photo-litho)	1d.	.02	1d.	.02
½d.	ditto (sheet)	1d.	.02	1d.	.01
6d.	Bible Defended	7d.	.20	7d.	.16
6d.	Catechism (see In- structor)				
6d.	Christ in Earth Again	6½d.	.21	7½d.	.17
2s.	Christendom Astrey	2s.2½d	.65	2s2½d.	.60
3s.	do. cloth (larger page)	3s.4½d	1.10	3s.5d.	.86
2d.	Catechism (Dr. Thomas)	2½d.	.07	2½d.	.06
3s6d	Children's Mag. (cloth)	3s10d.	1.35	3s10d.	.98
4s6d	ditto (boards, gilt)	4s10d.	1.70	4s10d.	1.26
6d.	City Hall Lectures	7d.	.22	7d.	.17
6d.	Coming Events	7d.	.22	7d.	.17
2d.	Commandm'ts of Christ	2½d.	.07	2½d.	.07
4d.	do. (in leatherette)	4½d.	.11	4½d.	.11
8s.	do. (finger shape, pocket case, gilt edged)	8s1d.	.90	8s1d	.85
1d.	Constitution (S'ham.)	1½d.	.05	1½d.	.04
6d.	Debate (Responsibility)	7d.	.22	7d.	.17
2d.	Declaration	2½d.	.08	2½d.	.07
9d.	Defence of the Faith	10d.	.30	10d.	.22
4s.	Dr. Thomas's Life	4s4½d.	1.65	4s6d.	1.10
6s6d.	Elpis Israel	6s10½d.	2.50	7s1½d.	1.78
6d.	England and Egypt	7d.	.20	7d.	.16
1½d.	Eternal Life	2d.	.06	2d.	.05
7s6d.	Eureka, Exposition of				
10s6d.	Apocalypse, Vol. I	8s.	2.75	8s.2d	2.08
10s6d.	Do. Vol. II	11s1½d	3.85	11s6d.	3.83
10s6d.	Do. Vol. III	11s1½d	3.85	11s6d.	3.83
6d.	Everlasting Punish'm't	7d.	.20	7d.	.16
7d.100	Everywhere Leaflet	9d.	.25	9d.	.20
8d.	Evil One, The	8½d.	.10	8½d.	.09
7½.100	Finger Posts	9d.	.25	9d.	.20
1d.	Four Lectures on				
	Christ, Nos. 1 to 4, es.	1½d.	.05	1½d.	.04
7s6d.	Good Company, Vols. I, II, & III. (cloth bound)	7s10½d	2.30	8s.2d.	2.20
8s9d.	Good Company, Vols. I II, & III. (half calf)	9s1½d	2.60	9s.5d	2.00

Nett Price.	Carriage Included.	In Britain.	To Sta-tes.	Austr. and New Zeal.	To Can-ada.
2d.	Good Confession	2½d.	.07	2½d.	.07
6d.	Great Salvation	7½d.	.22	7½d.	.17
6d.	Guide (Kecolesial)	7d.	.20	7d.	.16
1s.6d.	Hine Debate ("Are Englishmen Israel- ites?")	1s.7d.	.50	1s.7d.	.40
2s.	Hymn Book, (cloth)	2s3d.	.78	2s4d.	.66
2s.6d.	do. (cloth lettered)	2s.9d.	.75	2s.9d.	.70
8s.6d.	do. (roan limp)	8s.9d.	1.85	8s.9d.	.98
4s.	do. (calf limp)	4s.3d.	1.50	4s.3d.	1.11
4s6d.	do. (calf limp gilt)	4s9d.	1.70	4s9d.	1.26
4s6d.	Index to Eureka	7½d.	.22	7½d.	.18
1d.	Inspiration of Bible	1½d.	.05	1½d.	.04
4d.	Instructor (Catecheti- cal) for Schools	5d.	.16	5d.	.12
8d.	Jew Discussion	9d.	.31	9½d.	.22
1½d.	Kingdom of God	2d.	.06	2d.	.05
1s.	Man Mortal	1s.2d.	.44	1s.2d.	.34
2d.	Marriage	2½d.	.07	2½d.	.06
8d.	Movement (Christadn)	9½d.	.26	9½d.	.21
5s.	Nazareth Re-visited	5s4½d.	1.50	5s7d.	1.50
6d.	Nightingale Debate	7d.	.20	7d.	.16
1d.	Ontology (Spiritualism)	1½d.	.05	1½d.	.04
6d.	Phanerousis	7½d.	.22	7½d.	.17
6d.	Prophecy and Eastern	7½d.	.20	7½d.	.16
6d.	Resurrection to Con- demnation	7d.	.22	7d.	.17
2d.	Salvation Army (F.G.J.)	2½d.	.07	2½d.	.08
6d.	Salvation, The Great	7d.	.20	7d.	.16
3d.	Satan (F. G. Jannaway)	3½d.	.10	3½d.	.09
4d.	Scapt. Aus. (R. Roberts)	4½d.	.14	4½d.	.12
4s.	Seasons of Comfort	4s4½d.	1.50	4s5d.	1.18
5s.	Ditto (full gilt)	5s4½d.	1.80	5s5d.	1.18
4s.	Seasons, Further	4s4½d.	1.50	4s5d.	1.13
1s1½d.	Shield, Nos. 1 to 16	1s3d.	.85	1s3d.	.80
2d.	Slain Lamb (R.R.)	2½d.	.07	2½d.	.07
2d.	Statement of the Faith	2½d.	.07	2½d.	.07
10s.6d.	Temple of Ezekiel's Prophecy (with Plates)	11s1½d	3.50	11s.9d.	3.50
2s5d.	Temple View (plate)	2s8d.	.75	2s8d.	.70
6d.	Three Lectures	7d.	.20	7d.	.16
8s.6d.	The Trial	8s.9d.	1.85	8s10d.	.95
4d.	Town Hall Lectures	5d.	.16	5d.	.12
8d.	Vindiction (R. R.)	9½d.	.26	9½d.	.22
8s6d.	Visible Hand of God	8s9d.	1.85	8s10d.	.96
4s6d.	Ditto (boards)	4s9d.	1.70	4s10d.	1.26
8s.	Ways of Providence	8s4½d.	1.10	8s4½d.	.86
6d.	Woman: Married and Unmarried (by Sis- ter Roberts)	7d.	.22	7d.	.17
4s.	Yahweh Kholim	4s3d.	1.50	4s3d.	1.11

All communications must be addressed to ROBERT ROBERTS, 189, Moor Street, Birmingham; to whom also Post Office Orders and Cheques or Bank Drafts must be made payable. Postal Notes payable at "HIGH STREET, BIRMINGHAM."

Remittances may be sent in postage stamps, up to the value of 1s.; larger amounts are preferred in the form of P.O.O. or bankdraft.

BOOKS IN THE UNITED STATES.—Christadelphian Publications may be had in the United States on application through post to Mr. Thos. Williams, office of the *Christadelphian Advocate*, 884, Sixty-first Street, Englewood (near Chicago), Ill.; also to Mrs. E. J. Lashie, 38, Graham Street, City Heights, Jersey City, N. J., enclosing the amount specified in the table of "books in supply."

IN AUSTRALIA.—The various Publications may be had on application to F. W. Gray, Albert Hall, 413, Elizabeth Street, South Sydney, New South Wales.

IN CANADA—Apply to C. H. Evans, Guelph, Ont., remitting the prices specified in the Canadian column in the table above.

THE BIBLE IS TRUE

Man Mortal : Christ Rose.

No. 364. October,

1894. A.M. 5953



DEDICATED WHOLLY TO
THE HOPE OF ISRAEL
AS ARISING OUT OF
THE COVENANTS MADE BY GOD WITH ABRAHAM AND DAVID; AND
RENEWED IN PROMISE TO THE PROPHETS;—
AND TO THE FAITH OF CHRIST PREACHED BY THE APOSTLES
OVER EIGHTEEN HUNDRED YEARS AGO.

IN OPPOSITION TO THE DOGMAS OF PAPAL AND
PROTESTANT CHRISTENDOM.

Edited by ROBERT ROBERTS, *assisted by* C C WALKER

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BIRMINGHAM : 139, MOOR STREET.

Published by the Editor,

ON THE LAST THURSDAY IN EACH MONTH FOR THE MONTH FOLLOWING.

TERMS (in advance).—IN BRITAIN AND HER COLONIES, EIGHT SHILLINGS PER ANNUM ; to
Subscribers in the United States, TWO DOLLARS AND-A-QUARTER (IN GREENBACKS, TWO
DOLLARS AND-A-HALE) ; in Africa, EIGHT SHILLINGS.

Christ is Coming and will reign on Earth.

WHOLLY INSPIRED & INFALLIBLE

NOTES.

P. S.—It is by brother Young's request that nothing appeared by way of rejoinder to the act of the Warrington brethren in withdrawing from him.

Brother Hemingray, 12, Paddock Street, Nottingham, acknowledges several responses to the appeal he made on behalf of brother Sedgwick who earnestly thanks the contributors.

Brother Astin, Manchester, on behalf of the deserted sister with family, for whom he appealed, returns thanks for several anonymous contributions to her need; also a sum of 11s. 6d. from Africa.

A CORRECTION.—Brother Andrew, referring to brother Jannaway's letter in *Lord* on intelligence last month, says:—"It is not correct to represent me as not admitting my change of mind until the debate. I had previously acknowledged and explained it in Barnsbury Hall."

SUNDAY SCHOOL CORRESPONDENCE.—This should be addressed to The Secretary, Association of Christadelphian Sunday Schools, 139, Moor Street, Birmingham. If enclosed in office letters, it should always be written on separate paper, so that it can be handed to the secretary, who calls occasionally.

C. F. O. O.—We could not appeal for contributions to pay your passage across the ocean. You will understand why not when you are older and more acquainted with the state of things existing among the friends of the truth. Personal help is another and a harmless thing. We may render this another time should God permit.

WALTON POWELL AT LLANELLY.—Brother F. G. Jannaway requests that, "for the sake of those ecclesias where this so-called anti-infidel may be visiting," mention be made of a circular issued by the brethren at Llanelly, of which copies may be had of J. M. Thomas, 18, Cornish Place, New Dock Llanelly. (See Llanelly intelligence).

Brother White, of 3, Beacon Street, Falmouth, whose poverty was mentioned last month, has since fallen asleep; and his wife is left in a helpless state, and desirous of obeying the truth. The Plymouth brethren may arrange, as there is no brother or sister in Falmouth. One or two contributions have been sent to enable her to bury her husband.

THE JEWISH CONTRIBUTION.—Since May 24th, the following further sums have been received, besides several parcels of clothing:—A brother, 8s.; anonymous, 4s.; a sister, 15s.; an ecclesia, £5; a brother, 10s.; anonymous, 5s.; a brother, 1s.; an ecclesia, 3s.; a brother, 8s.; a sister, 10s.; anonymous, £1; an ecclesia, 11s.; an ecclesia, 10s.; a brother, £1; an ecclesia, £1 15s. 7d.; an ecclesia; £1; a brother, £1; anonymous, 10s.; a brother, 10s.

V. C.—We refer you to the "Sunday Morning" appearing in this number of the *Christadelphian* for a Scriptural exhibition of the sacrifice of Christ. It is a simple subject yet embracing several subtle elements that are liable to be pulled out of proportion when debated without discernment. This is being done by many, with the result of marring divine truth and distressing earnest minds. God permits this: so we can only recommend you, in the midst of the confusion, to seek to attain the right view, and when attained, hold fast to it, undismayed by the shallownesses of that brawl around us in this age of darkness and licence.

G. C.—Your zeal is admirable, but zeal requires understanding to make it useful. We fear you are more lacking in this than you imagine. No man of understanding would propose to cross 12,000 miles of sea water to convince us that the body offered on Calvary was not sin's own flesh condemned in Eden, but the immaculate flesh of Romish dogma. First, he would never hold such a doctrine, and second, he would know it was a vain hope that he could persuade us of its truth. You had better stay at home. If you decide to come we shall not be uncourteous: but do not come upon us without notice, else we might not be able to see you, as we have so much on hand.

G. C. H.—We have not "opened the pages of the *Christadelphian* for the discussion of the responsibility question," in the sense of inviting contending knights to a joust. We use the papers of contributors in so far as they seem to us calculated to promote the truth. We admit this is one-sided and, in a sense, narrow. But we maintain it is both reasonable and Scriptural. The *Christadelphian*, as the title page indicates, is "wholly dedicated" to the cause it has espoused. To this it has given itself from the beginning, and will continue to devote itself. As for the types, they are interesting, and when divinely interpreted, instructive; but they are not safe as matters of argument in the hands of mere ingenuity.

THE FELLOW SERVICE LEAGUE.—*Contributions since June 5th*:—A brother, 10s.; a brother, 5s.; a brother, 2s.; a sister, 9s.; a brother (balance of remittance), 4s. 4d.; a brother, 10s.; a brother, 10s.; a brother, 3s. 6d.; a brother, 2s. 3d. *Users during same time*:—A poor brother in isolation in the States, with opportunity to use, 12 *Kingdom of God*, 12 *Eternal Life*, 12 *Declaration*, 500 *Finger Posts*; a sister similarly situated, 1 *Christendom Astray*, 1 *Apostacy Unveiled*, 1 *Odology*, 1 *Prophecy and the Eastern Question*, 1 *Everlasting Punishment*, 1 *Evil One*, 6 *Bible Companion*, 6 *Declaration*, 1 *England and Egypt*, 1 set *Shields*, 1 *Nightingale Debate*, 200

(Continued on page 3 of cover.)

(Continued from page 2 of cover.)

Finger Posts; another brother, 12 *Kingdom of God*, 12 *Eternal Life*, 12 *Bible Companion*, 6 *Vindication*, 6 *Three Lectures*.

R. S.—Granted that the sins of righteous men, as in the case of David, and also of the saints (1 Cor. xi. 32), are punished in this life, and will never be brought against them in judgment: but it does not follow that the sins of the responsible wicked are so dealt with. We are expressly informed it is not so: ‘They are not in trouble as other men.’ “Wherefore doth the way of the wicked prosper?” It is because their punishment is future that the sons of God are now “chastened of the Lord that they should not be condemned with the world.” Christ has

said “He that rejecteth me (not being blind) . . . the word that I have spoken shall judge him at the last day” (Jno. xii. 48). It is for us to speak the word faithfully, whatever its bearings may be upon those to whom the truth is presented.

PURE HERBS.—Brother McDougall, 93, Titchfield Street, Kilmarnock, Ayrshire, Scotland, can supply, through the post, herbs or herbal preparations compounded upon the lines of the successful founders of the Botanic System of Medicine. His terms will be found moderate, and the articles supplied may be relied upon.

Books, Pamphlets, MSS., &c., received during the Month.

(It is necessary to adhere strictly to the rule of not returning unused manuscripts. Writers will please keep copies or risk the loss.)

The *Llanely and County Guardian* for September 13th, with mark at a letter by Mr. Walton Powell, also one by brother Jannaway, in reference to the recent turbulent polemics at Llanely, in which the former gentleman strove to shine as a popular hero without success. The same paper contains a letter, giving an account, from the orthodox point of view, of the proceedings, which will be found fully described in the intelligence department of the present number of the *Christadelphian*.—(Better than stagnation, but of questionable utility in the spiritual upshot of things).—The *Kansas City American* still on the war-path, a-worrying of the priests, but not so effectually as the case calls for. Elijah's method will be illustrated to an astounded world presently, to the great joy and refreshment of every truly saintly soul (see Rev. xix. 2).—The *Halifax (N.S.) Morning Chronicle* for August 6th and 16th, with mark at an article on the possible European bearings of the China-Japanese war: also enclosing a cutting of the 13th on “Corea and her People”—the cause of the war.—The *Sabbath Advocate* for August 21st and 28th, with mark at a lengthy letter addressed to the Editor of the *Christadelphian* in response to a mere cover note to a correspondent which Mr. Nield (the writer of the letter) magnifies into a “reply” on the subject of the Sabbath. When there is a necessity for fighting this question, we are ready. The mere lugle notes of a free-lance do not constitute such a necessity. Any among the Christadelphians who have been troubled about the seventh day through the incessant noise of the proselytisers have seen through the sophistries. We never fight for fighting's sake. It is the dogs who do this.—The *London Weekly Times and Echo* for August 25th (80 columns of matter), without mark. Something interesting no

doubt, but we cannot take the time to read through.—An 8-page tract on “Joshua and the filthy garments,” in which the writer undertakes to show Dr. Thomas's exposition to be wrong. As brother C. C. Walker fittingly remarks: ‘If anyone can read through the Doctor's comprehensive exposition in *Eureka*, and then prefer the fitful turnings of things upside down in this pamphlet, he deserves to be deceived’).—“The Royal Wedding,” lines suggested by the marriage of the Duke of York, by brother Saunders. Seen good, but have not yet been able to give critical attention.—The *Christian Pioneer* for July 12th, with mark at a summary of Christadelphian teaching, by one “S. J.” who, having no faith in it, but much of another state of mind, is naturally unable to give an accurate representation of it. The truth can abide the quiet scorn and boisterous opposition of all classes of foes. It exists by its own strength, and will last through all human frets and chafes, and will be found unchanged in the final issue of things, owned and proclaimed by the powerful voice of Him who is the truth, to whom all the world will listen.—“Must we keep the Sabbath now?” a 20 page deny oct. pamphlet in coloured covers, price 2d., by brother J. Bell, of Sydney, New South Wales. It is a very good answer to the seventh day adventist contention. If brother Bell will send us on a few copies we shall be in a position to supply British readers who may order.—The *Anti-Infidel* for August, with mark at another of the editor's vain attempts to prop up immortal-soulism, and also at a panegyric of David King, deceased, who is described as “The Valiant Defender of the Faith.” We shall presently hear what Christ will say. His verdict will differ on many things from the empty voice of public prints of all sorts.—The *Bible Shield and Reflector* for August; also *Fraternal Visitor*.

CHRISTADELPHIAN PUBLICATIONS IN SUPPLY, OCTOBER, 1894.

Nett Price.	Carriage Included.	In Britain.	To Sta-tes.	Austr. and New Zeal.	To Can-ada
2d.	Address to Y'ng Women	2 1/2d.	.07	2 1/2d.	.07
2d.	Second do. (both Ss. & R.)	2 1/2d.	.07	2 1/2d.	.07
9d.	Anastasis (Dr. Thomas)	10d.	.30	10d.	.23
2d.	Anglo-Israelism Refuted	2 1/2d.	.07	2 1/2d.	.06
8s.	Apoc. Lectures (R. R.)	3s 4 1/2d.	1.10	3s 1 1/2d.	.86
1s. 6d.	Apostacy, Unveiled (Dr. Thomas)	1s 8d.	.55	1s 8d.	.48
2d.	Baptism not Trine immersion	2 1/2d.	.07	2 1/2d.	.07
1s.	Bradlaugh Discussion	1s 2d.	.37	1s 2d.	.80
1s. 6d.	ditto superior	1s 9d.	.57	1s 9d.	.45
6d.	Bible Authorship	7d.	.22	7d.	.18
1d	Bible Companion	1 1/2d.	.05	1 1/2d.	.04
1d.	ditto (photo-litho)	1d.	.02	1d.	.02
1d.	ditto (sheet)	1d.	.02	1d.	.01
6d.	Bible Defended	7d.	.20	7d.	.16
	Oatechism (see In-structor)				
6d.	Christ in Earth Again	6 1/2d.	.21	7 1/2d.	.60
2s.	Christendom Astray	2s. 2 1/2d.	.65	2s. 2 1/2d.	.50
3s.	do. cloth (larger page)	3s. 4 1/2d.	1.10	3s. 5d.	.86
2d.	Catechisms (Dr. Thomas)	2 1/2d.	.07	2 1/2d.	.06
8s. 6d.	Children's Mag. (cloth)	8s. 10d.	1.35	8s. 10d.	.98
4s. 6d.	ditto (boards, gilt)	4s. 10d.	1.70	4s. 10d.	1.26
6d.	City Hall Lectures	7d.	.22	7d.	.17
6d.	Coming Events	7d.	.22	7d.	.17
2d.	Commandments of Christ	2 1/2d.	.07	2 1/2d.	.07
4d.	do. (in leatherette)	4 1/2d.	.11	4 1/2d.	.11
8s.	do. (finger shape, pocket case, gilt edged)	8s. 1d.	.90	8s. 1d.	.85
1d.	Constitution (B'ham.)	1 1/2d.	.05	1 1/2d.	.04
6d.	Debate (Responsibility)	7d.	.22	7d.	.17
2d.	Declaration	2 1/2d.	.07	2 1/2d.	.07
9d.	Defence of the Faith	10d.	.30	10d.	.22
4s.	Dr. Thomas's Life	4s. 1 1/2d.	1.65	4s. 6d.	1.10
6s. 6d.	Elpis Israel	6s. 10 1/2d.	2.50	7s. 1 1/2d.	1.78
1d.	England and Egypt	7d.	.20	7d.	.016
1 1/2d.	Eternal Life	2d.	.16	2d.	.05
7s. 6d.	Eureka, Exposition of Apocalypse, Vol. I	8s.	2.75	8s. 3d.	2.03
10s. 6d.	Do. Vol. II	11s. 1 1/2d.	3.85	11s. 6d.	3.83
10s. 6d.	Do. Vol. III	11s. 1 1/2d.	3.85	11s. 6d.	3.83
6d.	Everlasting Punishment	7d.	.20	7d.	.16
7d. 100	Everywhere Leaflet	9d.	.25	9d.	.20
8s.	Evil One, The	8 1/2d.	.10	8 1/2d.	.09
7 1/2 100	Finger Posts	9d.	.25	9d.	.20
1d.	Four Lectures on Christ, Nos. 1 to 4, ea.	1 1/2d.	.05	1 1/2d.	.04
7s. 6d.	Good Company, Vols. I. II. & III. (cloth bound)	7s. 10 1/2d.	2.30	8s. 2d.	2.20
8s. 6d.	Good Company, Vols. I. II. & III. (half calf)	9s. 1 1/2d.	2.60	9s. 5d.	2.00

Nett Price.	Carriage Included.	In Britain.	To Sta-tes.	Austr. and New Zeal.	To Can-ada.
2d.	Good Confession	2 1/2d.	.07	2 1/2d.	.07
6d.	Great Salvation	7d.	.22	7d.	.17
6d.	Guided (Ecclesiast)	7d.	.20	7d.	.16
1s. 6d.	Hine Debate ("Are Englishmen Israelites?")	1s. 7d.	.50	1s. 7d.	.40
2s.	Hymn Book, (cloth)	2s. 3d.	.78	2s. 4d.	.66
2s. 6d.	do. (cloth gilt lettered)	2s. 9d.	.75	2s. 9d.	.70
3s. 6d.	do. (roan limp)	3s. 9d.	1.35	3s. 9d.	.93
4s.	do. (calf limp)	4s. 3d.	1.50	4s. 8d.	1.11
4s. 6d.	do. (calf limp gilt)	4s. 9d.	1.70	4s. 9d.	1.26
6d.	Index to Eureka	7 1/2d.	.22	7 1/2d.	.18
1d.	Inspiration of Bible	1 1/2d.	.05	1 1/2d.	.04
4d.	Instructor (Catechetical) for Schools	5d.	.16	5d.	.12
8d.	Jew Discussion	9d.	.21	9 1/2d.	.22
1 1/2d.	Kingdom of God	2s.	.06	2d.	.05
1s.	Man Mortal	1s. 2 1/2d.	.44	1s. 2d.	.34
2d.	Marriage	2 1/2d.	.07	2 1/2d.	.07
8d.	Movement (Christia'n)	9 1/2d.	.26	9 1/2d.	.21
5s.	Nazareth Re-visited	5s. 1 1/2d.	1.50	5s. 7d.	1.50
6d.	Nightingale Debate	7d.	.20	7d.	.16
1d.	Odology (Spiritualism)	1 1/2d.	.05	1 1/2d.	.04
6d.	Phanerosis	7d.	.22	7d.	.17
6d.	Prophecy and Eastern Resurrection to Con- demnation	7d.	.22	7d.	.17
2d.	Salvation Army (F.G.J.)	2 1/2d.	.07	2 1/2d.	.08
6d.	Salvation, The Great	7d.	.20	7d.	.10
3d.	Satan (F. G. Jannaway)	3 1/2d.	.10	3 1/2d.	.09
4d.	Script. Ans. (R. Roberts)	4 1/2d.	.14	4 1/2d.	.12
4s.	Seasons of Comfort	4s. 4 1/2d.	1.50	4s. 5d.	1.18
5s.	ditto (tull gilt)	5s. 4 1/2d.	1.80	5s. 5d.	1.18
4s.	Seasons, Further	4s. 4 1/2d.	1.50	4s. 5d.	1.18
1s. 1 1/2d.	Shield, Nos. 1 to 16	1s. 3d.	.85	1s. 3d.	.80
2d.	Shah Lamb (R. R.)	2 1/2d.	.07	2 1/2d.	.07
2d.	Statement of the Faith	2 1/2d.	.07	2 1/2d.	.07
10s. 6d.	Temple of Ezekiel's Prophecy (with Plates)	11s. 1 1/2d.	3.50	11s. 9d.	3.50
2s. 5d.	Temple View (plate)	2s. 8d.	.75	2s. 8d.	.70
6d.	Three Lectures	7d.	.20	7d.	.16
8s. 6d.	The Trial	8s. 9d.	1.35	8s. 10d.	.95
4d.	Town Hall Lectures	5d.	.16	5d.	.12
8d.	Vindication (R. R.)	9d.	.20	9 1/2d.	.17
8s. 6d.	Visible Hand of God	8s. 9d.	1.35	8s. 10d.	.98
4s. 6d.	ditto (boards)	4s. 9d.	1.70	4s. 10d.	1.26
8s.	Ways of Providence	8s. 4 1/2d.	1.10	8s. 4 1/2d.	.86
6d.	Woman: Married and Unmarried (by Sister Roberts)	7d.	.22	7d.	.17
4s.	Yahweh Elohim	4s. 3d.	1.50	4s. 2d.	1.11

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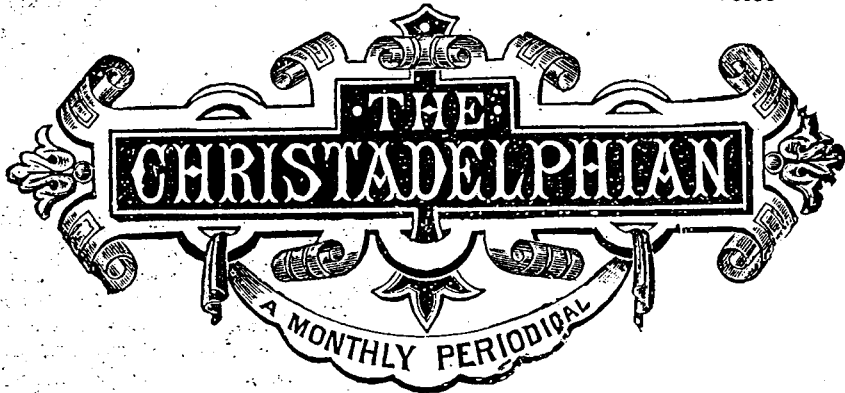
IN AUSTRALIA.—The various Publications may be had on application to F. W. Gray, Albert Hall, 413, Elizabeth Street, South Sydney, New South Wales.

IN CANADA.—Apply to O. H. Evans, Guelph, Ont., remitting the prices specified in the Canadian column in the table above.

Man Mortal : Christ Rose.

No. 365. November,

1894. A.M. 5953



DEDICATED WHOLLY TO

THE HOPE OF ISRAEL

AS ARISING OUT OF

THE COVENANTS MADE BY GOD WITH ABRAHAM AND DAVID; AND
RENEWED IN PROMISE TO THE PROPHETS;—

AND TO THE FAITH OF CHRIST PREACHED BY THE APOSTLES

OVER EIGHTEEN HUNDRED YEARS AGO.

IN OPPOSITION TO THE DOGMAS OF PAPAL AND
PROTESTANT CHRISTENDOM.

Edited by ROBERT ROBERTS, *assisted by* C. C. WALKER.

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BIRMINGHAM : 139, MOOR STREET.

Published by the Editor,

ON THE LAST THURSDAY IN EACH MONTH FOR THE MONTH FOLLOWING.

TERMS (in advance).—IN BRITAIN AND HER COLONIES, EIGHT SHILLINGS PER ANNUM; to
Subscribers in the United States, TWO DOLLARS AND-A-QUARTER (In Greenbacks, TWO
DOLLARS AND-A-HALF); in Africa, EIGHT SHILLINGS.

Christ is Coming and will reign on Earth.

NOTES.

S.—The lady has obtained a situation in harmony with her aims.

"Savoury Fragments, Basket No. 1," in type. Squeezed out till next month.

P. E. D.—The large type edition of *Christendom Astray* is waiting circumstances that are likely to clear themselves presently.

G. W. D.—We acknowledge with thanks your remittance for the help of the cases mentioned and for the Jews. Appropriated as desired.

C. H. S.—The book *Yahweh Elohim*, is a treatise by sister Lasius (Dr. Thomas's daughter) on the doctrinal significance of the divine name.

INTELLIGENCE COMMUNICATIONS.—The necessities of space have this month compelled us to omit from these the particulars of routine lectures.

Brother C. Robinson, 117, Carlton Street, Castleford, Yorkshire, is in want of a good baker and confectioner, and would prefer a brother.—Apply at address.

A sister of good repute, 37 years of age, is looking out for a situation as cook or housekeeper. Address "A," care Editor *Christadelphian*, 139, Moor Street, Birmingham.

E. B.—"A *Christadelphian* Directory to be issued yearly" may be a good suggestion: but it is not practicable yet. We shall see what the future brings forth.

W. Baxter, West Main Street, Armadale, Scotland, has a strongly-bound volume of the *Christadelphian* for 1871, which he offers to the highest bidder. Communicate to his address.

"THE MILLENNIUM."—Brother Porter's lecture on this subject can be had from brother W. Davies, 22, Stamford Street, Holt Road, Liverpool, at 2s. per 100. Postage: 50 copies, 4½d.; 100 copies, 7½d. extra.

Brother Andrew has circulated a tract, "A Retrospect," which we have been requested to answer. Our reply will be found in the columns preceding "Intelligence." We have also a supply in separate form.

A. S.—Thank you for perusal of letter to Mr. Nield. His complaints are not reasonable nor his tactics reliable. His articles do not give a favourable impression. It is best in some cases to act on Christ's advice and "Let them alone."

Brother J. G. Teal, Laurel Terrace, Normanton, near Leeds, is in want of employment in any position where the knowledge of office routine would be useful. He has been a clerk for 12 years, and can write shorthand. Communications to his address.

VISITORS TO LONDON will find comfortable and reasonable accommodation at the house of brother White, 196, Mikwood Road, Brixton, near the

South London meeting hall, and within easy reach of all parts.—A post card beforehand would be a convenience.

L. B. W.—We have never used the phrase "constitutional sinner" except once or twice in answer to question as to Dr. Thomas's meaning in using it. We have avoided it because of the occasion it gives to captious critics. We may leave the "wild and reckless writing" alone. It will find its level presently.

"QUITE ASHAMED."—"This morning I was asked by a parson if I was the person who had been leaving *Christadelphian* tracts about. I felt quite ashamed that I was innocent. I made up my mind to be no longer so. So please send me a supply as soon as you can."—S. GREETHAM, Llandrindod (from Hereford).

BRETHREN IN THE STATES.—Brother J. Banta, of Centre Point, Tex., U.S.A., requests insertion of the following notice:—"If any reader of the *Christadelphian* knows the whereabouts of brother J. P. Todd, who, when last heard from was in Eastern Washington, U.S.A., he will confer a favour by communicating the fact to address given."

S. E.—We are not responsible for the raising of the controversy that is agitating the brethren in certain parts, nor is it in our power to stop it. So far as the *Christadelphian* is concerned, we are near the end of it, probably. Though most unwelcome, and in some respects hurtful, many say it has been instrumental in clearing the truth from some fogs.

FALMOUTH.—Brother T. J. Tonkin, 31, Wellington Terrace, of this place, requests correction of the statement in a recent *Christadelphian*, that there was neither brother nor sister in Falmouth, except brother White, now deceased. He was baptised nine years ago in London, since which time the emblems of the Lord's body and blood have always been to be found at his house at the right time.

RENEWALS OF SUBSCRIPTION TO THE "CHRISTADELPHIAN."—Brother Walker requests that full addresses be given, instead of merely saying "You have the address." It will save time and avoid risk of error. Acknowledgments by post card will be sent if requested, but, in the case of single subscriptions, not otherwise. The receipt of the January number will indicate receipt of subscription at the office.

H. P.—There is no book extant among *Christadelphians* as such dealing specifically with infidel objections. Notices of them are scattered up and down *Christadelphian* literature. There is nothing in the objections when fully weighed. They seem formidable to those unacquainted with the subject, and are sufficient to supply an occasion of stumbling

Continued on page 3 of cover.

(Continued from page 2 of cover.)

to those who are not unwilling to have such; but they give less and less trouble to earnest minds, as they make progress in knowledge and discernment.

B. A. N. (DEMERARA).—If you cannot find scriptural company where you are placed, it is certain that the Lord would not be displeased at your calling him to remembrance by breaking bread alone. But if God give you a fellow-disciple or more, it would be your imperative duty to associate them in the act.—As to whether enlightened rejectors will be brought formally to the judgment-seat, or simply brought to life and set adrift in the calamities of the judgment epoch, we must wait to see. The former is the more probable.

THE TRUTH IN NORWEGIAN.—“I notice in the September number of the *Christadelphian* that brother Thorvaldsen, of Natal, is anxious to obtain some tracts written in the Norwegian language. I have taken upon myself to arrange for the translation into the Norwegian language, a very useful and instructive tract, entitled ‘The Abrahamic Gospel.’ I purpose to have 1,000 copies struck off. I am willing to pay the cost of the tracts if brother Thorvaldsen will pay the carriage.”—W. MINNERLY.

(Will brother Thorvaldsen communicate with brother Minnerly at 351, Herkimer Street, Brooklyn, N. Y., United States?—EDITOR.)

Brother Sinclair, of Richmond, Australia, wishes the brethren to know that Mr. E. W. Cole, of the Book Arcade, Melbourne, Australia, has republished, at the price of 6d., a work of Dr. Jukes, written over 60 years ago, in which he advocates the enema cure in practically the same form as Dr. Hall’s pamphlet, published in the States at the cost of 16s. All right, but Mr. Cole should not blackball Dr. Hall in the way he does. The facts do not justify it. Dr. Hall was probably as ignorant of Dr. Juke’s pamphlet as all the world was till Mr. Cole accidentally stumbled on it in some out-of-the-way corner, and tried to turn an honest penny by it. Dr. Juke’s book would certainly never inspire the reader to the application which he is moved to make from a perusal of Dr. Hall’s pamphlet.

PURE HERBS.—Brother McDougall, 93, Titchfield Street, Kilmarnock, Ayrshire, Scotland, can supply, through the post, herbs or herbal preparations compounded upon the lines of the successful founders of the Botanic System of Medicine. His terms will be found moderate, and the articles supplied may be relied upon.

Books, Pamphlets, MSS., &c., received during the Month.

(It is necessary to adhere strictly to the rule of not returning unused manuscripts. Writers will please keep copies or risk the loss.)

“Christ’s Temptation,” a 12-page pamphlet, by T. Rcyce, Peterborough (too much emphasis on the subjective, and not enough allowance for the objective phase of temptation).—The Australian pamphlet on Dr. Hall’s enema cure, referred to in the Notes.—Several further issues of the anti-Catholic Kansas paper.—*Fraternal Visitor*: October.—*The Christian Million*, an illustrated weekly paper, with mark at a letter on the seventh day.—*Review of Reviews* for September (sent apparently for the shocking picture of the Crucifixion by which a new Russian artist attempts—successfully Mr. Stead thinks—to put the clericals right. Both artists and clericals will find they are playing with their own imaginations, and that the real Jesus is as different from their standard as the simple truth of the Gospel is from their Paganised theologies. It is a new and more natural conception on some points: but what is its value?—a mere picture.)—Five lectures, or rather the substance of them, compressed into 14 pages of print, on “The Serpent,” whom the lecturer tries to prove no serpent, but a man created before Adam (every man to his own thought till the Lord come to blow all wrong thoughts away).—Two other pamphlets of the same size, and a larger pamphlet on the “Resurrection,” from the same source (some good things, but so mixed as to be useless).—*The South Wales Press* for September 20th, with mark at two smart rejoinders from brethren F. G. Jannaway and J. Bellamy, to certain erroneous statements published in previous issues of the paper, with reference to the late proceedings at Llanelly.—*The Dunedin Weekly Budget* for August 19th, with mark at articles that will furnish matter for interesting corner bits.—*Investigator* for October.—*The Mercantile and Bankruptcy Gazette* for August 16th, with mark at interesting paragraph on the Jewish immigration to

Palestine.—“Adult Service,” a 42-page re-issue of R. G. B.’s pamphlet on advocacy of a certain age as a qualification for baptism (mis-spent effort utterly, as we have before shown).—*The Coming Nation*, a four-page monthly (Nos. 1 and 2), apparently in harmony with the truth; but if the avowed policy is followed of excluding “all articles calculated to engender and division and discord in the household of faith,” it will have to be a very colourless publication, and of a complexion different from the apostolic enterprise which “contended earnestly for the faith” against “certain men who had crept in unawares.” No doubt S. T. B. (presumably brother Blessing) means the best, but if he is faithful to the truth, he will not be long in smooth water.—*The Torch*, No. 2, correctly named as the instrument of an incendiary. The editorial style is rabid, and can only be fully met in the way Christ met the brutal jests of Herod.—*Anti-Infidel*, another of the same, with a little more method but no less perversity. The editor shows the capacity of his deceased brother (Chas. Bradlaugh) for unscrupulous twistification in an article entitled “Christadelphian Blasphemy.” All this loud-voiced and mouth-trothing denunciation of the truth only shows how influential a thing the truth is becoming, and can only tend to make it more so by calling attention to it. Out of the terrific Babel we shall all presently be delivered. The calm of Sabbath morn will succeed the din of Saturday night.—“Controversies affecting Christ’s Sacrifice: a Retrospect,” by brother J. J. Andrew (answered in this number of the *Christadelphian*).—*The Bible Shield and Reflector* for September.—*The Liverpool Daily Post* for October 16th, with mark at an interesting leader on the illness of the Czar in its bearing on the politics of Europe.

CHRISTADELPHIAN PUBLICATIONS IN SUPPLY, NOVEMBER, 1894.

Nett Price.	Carriage Included.	In Bri-tain.	To Sta-tus.	Austr. and New Zeal.	To Can-ada.
2d.	Address to Young Women	2½d.	.07	2½d.	.07
2d.	Second do. (noth. sis. R.)	2½d.	.07	2½d.	.07
9d.	Anastasia (Dr. Thomas)	10d.	.30	10d.	0.23
2d.	Anglo-Israelism Refuted	2½d.	.07	2½d.	.06
8s.	Apoc. Lectures (H. R.)	3s 4½d.	1.10	3s 1½d.	.86
1s. 6d.	Apostacy, Unveiled (Dr. Thomas)	1s 8d.	.55	1s 8d.	.48
2d.	Baptism not Trine immersion	2½d.	.07	2½d.	.07
1s.	Bradlaugh Discussion	1s 2d.	.37	1s 2d.	.30
1s. 6d.	ditto superior	1s 9d.	.57	1s 9d.	.45
6d.	Bible Authorship	7d.	.22	7d.	.18
1d.	Bible Companion	1½d.	.05	1½d.	.04
1d.	ditto (photo-litho)	1d.	.02	1d.	.02
1d.	ditto (sheet)	1d.	.03	1d.	.05
6d.	Bible Defended	7d.	.20	7d.	.16
6d.	Catechism (see Instructor)	6½d.	.21	7½d.	.17
2s.	Christendom Astray	2s 2½d.	.65	2s 2½d.	.60
8s.	do. cloth (larger page)	8s 4½d.	1.10	8s 5d.	.86
2d.	Catechesis (Dr. Thomas)	2½d.	.07	2½d.	.06
3s. 6d.	Children's Mag. (cloth)	3s 10d.	1.35	3s 10d.	.98
4s. 6d.	ditto (boards, gilt)	4s 10d.	1.70	4s 10d.	1.26
6d.	City Hall Lectures	7d.	.22	7d.	.17
6d.	Coming Events	7d.	.22	7d.	.17
2d.	Commandments of Christ	2½d.	.08	2½d.	.07
4d.	do. (in leatherette)	4½d.	.11	4½d.	.11
8s.	do. (finger shape, pocket case, gilt edged)	8s 1d.	.90	8s 1d.	.85
1d.	Constitution (W. Ham.)	1½d.	.05	1½d.	.04
6d.	Debate (Responsibility)	7d.	.22	7d.	.17
2d.	Declaration	2½d.	.08	6d.	.07
9d.	Defence of the Faith	10d.	.30	10d.	.22
4s.	Dr. Thomas's Life	4s 4½d.	1.65	4s 6d.	1.10
6s. 6d.	Elpis Israel	6s 10½d.	2.60	7s 1½d.	1.78
6d.	England and Egypt	7d.	.20	7d.	.16
1½d.	Eternal Life	2d.	.06	2d.	.05
7s. 6d.	Kareks, Exposition of Apocalypas, Vol. I	8s.	2.75	8s 3d.	2.03
10s. 6d.	Do. Vol. II	11s 1½d.	3.85	11s 6d.	3.33
10s. 6d.	Do. Vol. III	11s 1½d.	3.85	11s 6d.	3.33
6d.	Everlasting Punishment	7d.	.20	7d.	.16
7d. 100	Everywhere Leaflet	9d.	.25	9d.	.20
6d.	Evil One, The	8½d.	.10	8½d.	.09
7. 1. 100	Finger Posts	9d.	.25	9d.	.20
1d.	Four Lectures on Christ, Nos. 1 to 4, es.	1½d.	.05	1½d.	.04
7s. 6d.	Good Company, Vols. I. II. & III. (cloth bound)	7s 10½d.	2.30	8s 2d.	2.00
8s. 6d.	Good Company, Vols. I. II. & III. (half calf)	9s 1½d.	2.60	9s 5d.	2.00
2d.	Good Confession	2½d.	.07	2½d.	.07
6d.	Great Salvation	7d.	.22	7d.	.17
6d.	Guide (Keclesial)	7d.	.20	7d.	.16
1s. 6d.	Hine Debate ("Are Englishmen Israelites?")	1s. 7d.	.50	1s. 7d.	.40
2s.	Hymn Book, (cloth)	2s 5d.	.78	2s 4d.	.66
2s. 6d.	do. (cloth gilt lettered)	2s 9d.	.75	2s 9d.	.70
3s. 6d.	do. (roan limp)	3s 9d.	1.35	3s 9d.	.98
4s.	do. (calf limp)	4s 3d.	1.50	4s 3d.	1.11
4s. 6d.	do. (calf limp gilt)	4s 9d.	1.70	4s 9d.	1.26
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1d.	Inspiration of Bible	1½d.	.05	1½d.	.04
4d.	Instructor (Catechetical) for Schools	5d.	.16	5d.	.12
8d.	Jew Discussion	9d.	.31	9½d.	.22
1½d.	Kingdom of God	2d.	.06	2d.	.05
1s.	Man Mortal	1s. 2½d.	.44	1s. 2d.	.34
9d.	Marriage	9½d.	.27	9½d.	.21
8d.	Movement (Christain)	9½d.	.26	9½d.	.21
6s.	Nazareth Re-visited	5s 4½d.	1.50	5s 7d.	1.50
6d.	Nightingale Debate	7d.	.20	7d.	.16
1d.	Odology (Spiritualism)	1½d.	.05	1½d.	.04
6d.	Phanerosis	7d.	.22	7d.	.17
6d.	Prophecy and Eastern Resurrection to Condemnation	7d.	.22	7d.	.17
2d.	Salvation Army (F.G.J.)	2½d.	.07	2½d.	.06
6d.	Salvation, The Great	7d.	.20	7d.	.16
3d.	Satan (F. G. Jannaway)	3½d.	.10	3½d.	.09
4d.	Scapt. Aus. (H. Roberts)	4½d.	.14	4½d.	.12
4s.	Seasons of Comfort	4s 4½d.	1.50	4s 4d.	1.18
8s.	ditto (full gilt)	8s 4½d.	1.80	8s 5d.	1.18
4s.	Seasons, Further	4s 4½d.	1.50	4s 5d.	1.18
1s 1½d.	Shield, Nos. 1 to 16	1s 3d.	.85	1s 3d.	.80
2d.	Slain Lamb (R.R.)	2½d.	.07	2½d.	.07
2d.	Statement of the Faith	2½d.	.07	2½d.	.07
10s. 6d.	Temple of Ezekiel's Prophecy (with Plates)	11s 1½d.	3.60	11s 9d.	3.50
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8s. 6d.	Visible Hand of God	8s 9d.	1.35	8s 10d.	.98
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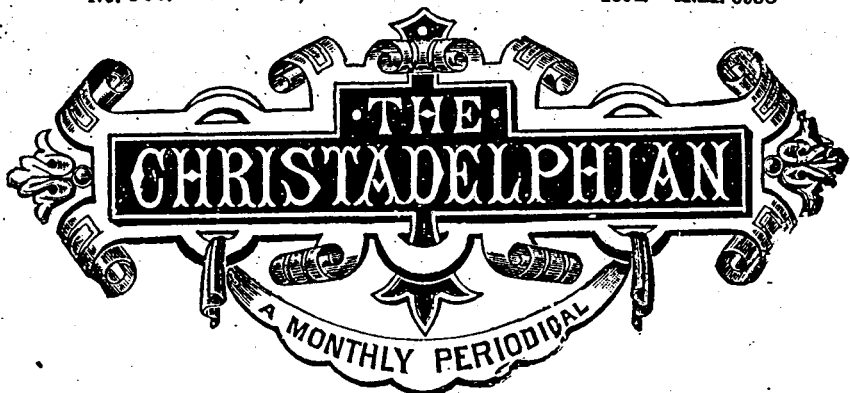
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Man Mortal : Christ Rose.

No. 366. December,

1894. A.M. 5953



DEDICATED WHOLLY TO
THE HOPE OF ISRAEL
AS ARISING OUT OF
THE COVENANTS MADE BY GOD WITH ABRAHAM AND DAVID; AND
RENEWED IN PROMISE TO THE PROPHETS;—
AND TO THE FAITH OF CHRIST PREACHED BY THE APOSTLES
OVER EIGHTEEN HUNDRED YEARS AGO.

IN OPPOSITION TO THE DOGMAS OF PAPAL AND
PROTESTANT CHRISTENDOM.

Edited by ROBERT ROBERTS, *assisted by* C. C. WALKER.

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BIRMINGHAM : 139, MOOR STREET.

Published by the Editor,

ON THE LAST THURSDAY IN EACH MONTH FOR THE MONTH FOLLOWING.

TERMS (in advance).—IN BRITAIN AND HER COLONIES, EIGHT SHILLINGS PER ANNUM; to
Subscribers in the United States, TWO DOLLARS AND-A-QUARTER (In Greenbacks, TWO
DOLLARS AND-A-HALE); IN Africa, EIGHT SHILLINGS.

Christ is Coming and will reign on Earth.

NOTES.

R. B.—If prospects are realised, we shall have it in our power very shortly to come to the rescue.

T. AND E. G.—Thank you for "the loving offering." We have distributed the apples among those who have greater need.

J. B.—Daniel saw the ram before he saw the goat. Therefore the time of the vision must count from Persia, not from Greece.

SPEAKERS.—Brother Caven recommends the placing of a small piece of root ginger in the mouth some time before speaking. He has found it the best means of clearing the throat.

M. R.—Several causes have delayed the pamphlet *The Day of His Coming*. For one thing, we have been waiting for the last word, which has probably now been spoken. We are looking for greater liberty presently.

P. E. D.—We much regret and sympathise with your misfortunes. They are no sign of God's disfavour—may be the reverse. We live in a mixed state, and have to experience meanwhile "that which is common to men."

A brother would like to purchase a small share in an established painter's business, or would be glad of employment in this line. South of England preferred. Address—J. W., 12, Hawthorne Grove, Edge Hill, Liverpool.

A. B.—The suggestion to revise the *Bible Companion*, with a view to reducing the amount of reading while still taking the reader all over the Bible, is not without something to recommend it. But for the present it must wait.

"You omitted my address in the Pontypool intelligence for this month's number. 'Sebastopol, Newport (Mon.) would always find me. I am very anxious to hear of some light employment by which I could earn my own living.'"—W. E. COLES.

BACK NUMBERS OF THE "CHRISTADELPHIAN."—Brother P. E. Davies, glass and china merchant, Newbury, would be glad to obtain the *Christadelphian* for February and March, 1881, January and April, 1882, and January, 1883. Communicate to his address.

"QUITE ASHAMED."—Referring to the note that appeared last month under this heading, "J. W." writes from Llanrindod, to say that it was a sister from Birmingham on a recreation visit to the place that left the tracts about that offended the preacher.

Brother T. Gething, 201, New John Street West, Hockley, Birmingham, has commenced the delivery of milk (best quality only) in the neighbourhood of Handsworth, Lozells, Hockley, and Brookfield, and would be glad of the patronage of the brethren in those parts.

W. F. C.—The sinlessness of the character of Christ was the counterpart of the unblemished quality of the sacrifices ordered by the law. As for "sin in the flesh," when rightly understood, the animals had nothing else. The vito-mechanical impulses of their flesh were incapable of subjection to law of any kind.

A blind brother recently immersed can read raised type, but has only a copy of "Revelation" and the Psalms. Is it in the power of any brother to provide him with any other part, or, still better, the whole of the Bible? If so, communicate with brother A.

Mackay, 71 Church Place, Caledonian Road, Wishaw, Scotland.

PHOTOGRAPHERS.—Sister Greetham, of 44, Commercial Road, Hereford (photographer), needs some assistance in a small business, and would be pleased to hear of a brother or sister (photographer), who must be a good retoucher, and if able to assist generally or in operating preferred. Please state full particulars, to address given.

G. H. P.—The friends of God in an evil world necessarily live by the state of things they are in, and cannot much pick and choose what they will sell. It is sufficient if, in their own practice, they avoid that which is evil. They are not responsible for what other men may pay them for carrying across the street or handing over a counter.

Brother F. G. Jannaway, 527, Fulham Road, London, S.W., writes:—"Should any of the brethren who may be delivering leaflets in reply to Mr. Walton Powell's attacks on "Christadelphianism" be threatened with legal proceedings by him, refer them to me. He has already threatened three, and I have written him a letter, of which I enclose copy."

R. R. M. (Southsea).—"Seventy weeks" is the first definition of the period relating to the cutting off of the Messiah (see Daniel ix. 24). The other figures—"three score and two," and "seven" and "one"—are mere sub-divisions of the greater period. It is an artificial interpretation of modern times that cuts away the last week, and sends it forward to the end of Gentile time.

THE CRY OF THE WIDOW.—"My dear husband was killed by a trolley car on the 8th of October. I have two little children—the oldest six. My health is poor. I am unable to work. I have no relatives in this country. The brethren have all been very kind, but I feel, with Job, it would be better if I had never been born."—J. E. WELSHMAN, Sandford Avenue, North, Ontario, Canada.

DR. THOMAS, HIS LIFE AND WORK.—A new edition is nearly ready, in which a colotype portrait of Dr. Thomas has been inserted, in place of the old steel engraving, which was lost in the shift from Edmund Street to Moor Street, six years ago. Price 4s. 6d., or post free 4s. 10½d. Those who may possess the book, and desire the portrait for insertion, can have the same separately, price 6d. post free.

A. L. D.—The mode of condemnation is of secondary moment as compared with the fact. What does it matter to a man who is to be executed whether he is hanged with silk or hemp? Enlightened rejectors will depart with "weeping and wailing or gnashing of teeth," whether individually arraigned or sent adrift in a mass. A thing may be true as to its occurrence, while uncertain as to details. The "why" as to the uncertainty would be lack of revelation. Those are sometimes the least certain who know the most.

A. P. B., VICTORIA.—The "correction" that has already appeared is sufficient for your purpose. Probably you wrote the further letter now to hand before that was published. We have had no further communication from those you refer to. We do not

(Continued from page 2 of cover.)

require it. Your own letters are a sufficient illustration of what they complain of. No doubt you have a good conscience in the matter, but a good conscience may subsist with lack of discernment. It is an indication of this lack when a man makes "freedom" a plea for non-subjection to the demands of truth. To leave the inspiration of the Bible an open question would be to leave our whole foundation insecure.

PURE HERBS.—Brother McDougall, 93, Titchfield Street, Kilmarnock, Ayrshire, Scotland, can supply, through the post, herbs or herbal preparations compounded upon the lines of the successful founders of the Botanic System of Medicine. His terms will be found moderate, and the articles supplied may be relied upon.

Books, Pamphlets, MSS., &c., received during the Month.

(It is necessary to adhere strictly to the rule of not returning unused manuscripts. Writers will please keep copies or risk the loss.)

Coming Nation for October (commented on last month).—The *Hamilton Times* for October 8th and 9th, also *Hamilton Spectator*, October 12th, all referring to the lamentable death of brother Robert Welshman, through accident, reported by brother Heywood in the Huddersfield intelligence appearing in the present number (painful reading for all who knew him, especially in view of the helpless state in which his widow is left: see Notes, "Cry of the Widow").—The *Anti-Infidel*, with mark at a paragraph in which the editor, while heroically "waiting further developments," unheroically "declines to have anything to do with" the one development that is waiting for him—an open test of the truth of his asseveration that Christadelphianism is blasphemy.—Interesting MS. from brother Sutcliffe on chronological coincidences, which he is disposed to regard as typical of latter-day periods. They all go to confirm the conclusions arrived at in the articles, "The Day of His Coming."—Several issues of the *Anti-Papal Kansas City American*.—*Fraternal Visitor* for November.—The *Crewe Chronicle*, for November 10th, with mark at a paragraph-notice of a lecture in Crewe by brother Waite.—Cutting from a Yorkshire paper containing a full report of a lecture by "Cardinal Vaughan" on the suggested "Reunion of Christendom," which he takes occasion to point out can only be accomplished by union with Rome. The argument can only have weight with those who are ignorant of the Scriptures, or forget the history of the so-called "true church." As such persons are numerous, it is to be expected the Cardinal's unctuous sentences will make some converts. What of it? Christ at his coming finds the world well united in total darkness. Let those who are of the light be strong, and walk as children of the light.—"A curious Welsh funeral sermon!" "Curious," indeed—a piece of buffoonery calculated to evoke the broad grins of fools, and to extinguish all wisdom. It belongs to the seven nations of Canaan—not to Israel.—"Lincoln Conference Report of the Conditional Immortality Mission," a pamphlet of 48 pages: hot water flavoured with meat, and one or two other things not so wholesome.—*Bible Shield and Reflector* for October.—*Things to Come*, No. 5.—"Unity in Faiths and Harmony in Religions," a 60-page pamphlet by an ecclesiastic of the orthodox church of Syria, attempting the impossible reconciliation of Christianity and Mahometism, and some other "isms": part of the modern tendency to obliterate definite religious truth and fuse all distinctive ideas into a general pulp or amalgam, which would verge on formulated idiocy.

Peace on such terms would be the peace of the grave. There is a certain method and worthiness of aim in the production; but it is all fallacy, and must end in futility. Division and conflict is the normal state of the world in the absence of its appointed head. He so predicted, and no man can alter it (Matt. x. 34-39).—The *Scarborough Evening News* for Oct. 27th, with mark at notice of a conference of Eastern Patriarchs, called by the Pope, and presided over by him with a view to re-union with Rome. (There is sure to be a great union among all churches in opposition to Christ when he comes. These may be preparations beforehand).—Printed correspondence between brother F. G. Jannaway and the "Rev." W. A. Bradlaugh, in which brother Jannaway presses for debate and Mr. Bradlaugh declines it.—A clipping from the *British Weekly*, in which Dr. Syman Abbott performs the extraordinary acrobatic feat of attempting to reconcile the apostolic testimony to the resurrection of Christ, with the denial of the physical actuality of that resurrection and the affirmation that death is resurrection, and the tacit confession that he is an evolutionist. Into what painful contortions and genuflexions has Mr. Charles Darwin forced the ecclesiastical world of learning. If they would only stand up for Christ against all they would be saved much trouble.

—Sermon in defence of theism, by Chas. Voysey—a piece of elegant fallacy and well-bred denial of truth. Another and worse performance by the same preacher on the atonement, in which he refuses Paul's teaching on the ground that he was a mortal man, erring man, like Mr. Voysey! If we are to choose between two fallibilities, reason would not hesitate between a personal envoy of Christ and a far-off critic in the dim distracted 19th century.—*The Torch* for October, with mark at another of Mr. Powell's characteristic eruptions, in the course of which he says, "We again challenge Roberts." We say, "We accept, provided Mr. Powell will consent to be questioned on the public platform, according to the Socratic method." Mr. Powell knows this, yet conceals it. We will not ask why, but leave the fact to filter its own way. The object of debate is test. There is no test in the speeches of counsel, but there is in cross-examination, which is the reason why some people will not go into the witness-box.—*The Eastern Daily Press* for Nov. 19th, 20th, and 21st, with mark at a voluminous and breezy correspondence on the subject of "Prayers for the dead." The truth settles this question very quickly. Who are the dead? People that have been but *are not*. How can you pray for that which has no existence? It is the assumption of immortal-soulism that causes all the difficulty.

CHRISTADELPHIAN PUBLICATIONS IN SUPPLY, DECEMBER, 1894.

Nett Price.	Carriage Included.	In Brit-ain.	To Sta-tes.	Austr. and New Zealand.	To Can-ada.
2d.	Address to Y'ng Women	2½d.	.07	2½d.	.07
2d.	Second do. (both Sls. R. 1)	2½d.	.07	2½d.	.07
9d.	Anastasia (Dr. Thomas)	10d.	.30	10d.	0.29
2d.	Anglo-Israelism Refutd	2½d.	.07	2½d.	.06
8s.	Apoc. Lectures (R. R.)	3s4½d.	1.10	3s1½d.	.86
1s.6d	Apotacy, Unveiled (Dr Thomas)	1s8d.	.55	1s8d.	.48
2d.	Baptism nob Trine immersion	2½d.	.7	2½d.	.7
1s.	Bradlaugh Discussion	1s2d.	.37	1s2d.	.30
1s.6d	ditto superior	1s9d.	.57	1s9d.	.45
6d.	Bible Authorship	7d.	.22	7d.	.18
1d	Bible Companion	1½d.	.05	1½d.	.04
1d.	ditto (photo-litho)	1d.	.02	1d.	.02
1d.	ditto (sheet)	1d.	.02	1d.	.01
6d.	Bible Defended (see Instructor)	7d.	.20	7d.	.16
6d.	Christ in Earth Again	6½d.	.21	7½d.	.17
2s.	Christendom Astray	2s. 2½d	.65	2s2½d.	.60
3s.	do. cloth (larger page)	3s. 4½d	1.10	3s.5d.	.86
2d.	Catechisms (Dr. Thomas)	2½d.	.07	2½d.	.06
3s6d	Children's Mag. (cloth)	3s10d.	1.35	3s10d.	.98
4s6d	ditto (boards, gilt)	4s10d.	1.70	4s10d.	1.26
6d.	City Hall Lectures	7d.	.22	7d.	.17
6d.	Coming Events	7d.	.22	7d.	.17
2d.	Commandm'ts of Christ do. (in leatherette)	2½d.	.07	2½d.	.07
4d.	do. (finger shape, pocket case, gilt edged)	4½d.	.11	4½d.	.11
1d.	Constitution (B'ham.)	3s1d.	.90	3s.1d	.85
6d.	Debate (Responsibility)	1½d.	.05	1½d.	.04
2d.	Declaration	7d.	.22	7d.	.17
4d.	Defence of the Faith	2½d.	.08	6d.	.07
10d.	Dr. Thomas's Life	10d.	.30	10d.	.22
4s.	Elpis Israel	4s4½d.	1.65	4s6d.	1.10
6s6d.	England and Egypt	6s10½d	2.50	7s1½d.	1.78
6d.	Eternal Life	7d.	.20	7d.	.16
1½d.	Eternal Life	2d.	.16	2d.	.05
7s6d.	Eureka, Exposition of Apocalypse, Vol. I	8s.	2.75	8s. 3d	2.08
10s6d.	Do. Vol. II	11s1½d	3.85	11s.6d.	3.83
10s6d.	Do. Vol. III	11s1½d	3.85	11s.6d	3.83
6d.	Everlasting Punishment	7d.	.20	7d.	.16
7d.100	Everywhere Leaflet	9d.	.25	9d.	.20
8d.	Evil One, The	8½d.	.10	8½d.	.09
7½100	Finger Posts	9d.	.25	9d.	.20
1d.	Four Lectures on Christ, Nos. 1 to 4, ea.	1½d.	.05	1½d.	.04
7s6d.	Good Company, Vols. I. II. & III. (cloth bound)	7s10½d	2.30	8s.2d.	2.00
8s9d.	Good Company, Vols. I II. & III. (half calf)	9s1½d	2.60	9s.5d	2.00
2d.	Good Confession	2½d	.07	2½d.	.07
6d.	Great Salvation	7d.	.22	7d.	.17
6d.	Guide (Ecclesial)	7d.	.20	7d.	.16
1s.6d.	Hine Debate ("Are Englishmen Israelites?")	1s. 7d.	.50	1s. 7d.	.40
2s.	Hymn Book, (cloth)	2s3d.	.78	2s4d.	.56
2s.6d.	do. (clo. gilt lettered)	2s.9d.	.75	2s.9d.	.70
3s.6d.	do. (roan limp)	3s.9d.	1.35	3s.9d.	.98
4s.	do. (calf limp)	4s.3d.	1.50	4s.3d.	1.11
4s6d.	do. (calf limp gilt)	4s9d.	1.70	4s9d.	1.26
6d.	Index to Eureka	7½d.	.22	7½d.	.18
1d.	Inspiration of Bible	1½d.	.05	1½d.	.04
4d.	Instructor (Catechetical) for Schools	5d.	.16	5d.	.12
8d.	Jew Discussion	9d.	.31	9½d.	.27
1½d.	Kingdom of God	2d.	.06	2d.	.05
1s.	Man Mortal	1s. 2d.	.44	1s. 2d.	.34
2d.	Marriage	2½d.	.7	2½d.	.7
8d.	Movement (Christian)	9½d.	.26	9½d.	.21
5s.	Nazareth Re-visited	5s4½d.	1.50	5s7d.	1.50
6d.	Nightingale Debate	7d.	.20	7d.	.16
1d.	Oology (Spiritualism)	1½d.	.05	1½d.	.04
6d.	Phanerosis	7d.	.22	7d.	.17
6d.	Prophecy and Eastern Resurrection to Condemnation	7d.	.22	7d.	.17
2d.	Salvation Army (F.G.J.)	2½d.	.7	2½d.	.8
6d.	Salvation, The Great	7d.	.20	7d.	.16
3d.	Satan (F. G. Jannaway)	3½d.	.10	3½d.	.9
4d.	Sept. Aus. (H. Roberts)	4½d.	.14	4½d.	.12
4s.	Seasons of Comfort	4s4½d.	1.50	4s5d.	1.18
5s.	Do. (full gilt)	5s4½d.	1.80	5s6d.	1.18
4s.	Seasons, Further	4s4½d.	1.50	4s5d.	1.18
1s1½d.	Shield, Nos. 1 to 16	1s3d.	.85	1s3d.	.80
2d.	Slain Lamb (R. R.)	2½d.	.07	2½d.	.07
2d.	Statement of the Faith	2½d.	.07	2½d.	.07
10s.6d.	Temple of Ezekiel's Prophecy (with Plates)	11s1½d	3.50	11s.9d.	3.50
2s5d.	Temple View (plate)	2s8d.	.75	2s8d.	.70
6d.	Three Lectures	7d.	.20	7d.	.16
8s. 6d.	The Trial	8s. 9d.	1.35	8s10d.	.95
4d.	Town Hall Lectures	5d.	.16	5d.	.12
8d.	Vindication (R. R.)	8½d.	.10	8½d.	.07
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4s6d.	Do. (boards)	4s9d.	1.70	4s10d.	1.26
8s.	Ways of Providence	8s4½d.	1.10	8s4½d.	.86
6d.	Woman: Married and Unmarried (by Sister Roberts)	7d.	.22	7d.	.17
4s.	Yahweh Elohim	4s3d.	1.50	4s3d.	1.11

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