

THE  
**CHRISTADELPHIAN;**

A MONTHLY MAGAZINE,

DEDICATED WHOLLY TO

**THE HOPE OF ISRAEL,**

ARISING OUT OF THE COVENANTS MADE BY GOD WITH ABRAHAM AND DAVID RENEWED  
IN PROMISE TO THE PROPHETS, AND FINALLY "MADE KNOWN TO ALL NATIONS IN

**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.**

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**VOLUME XXXVI.**

1899.

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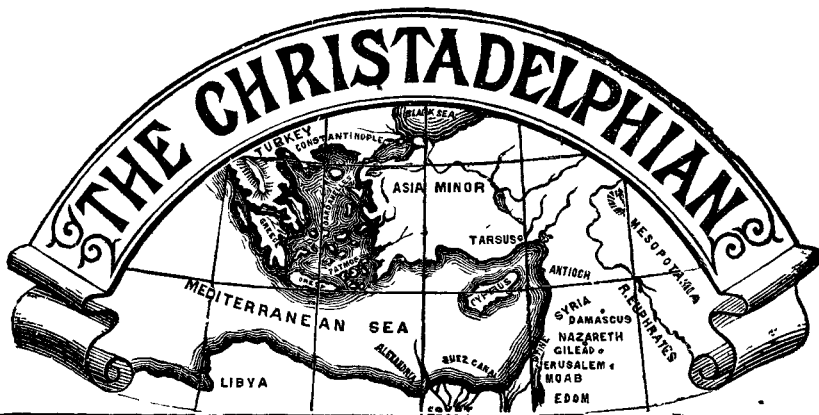
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*'He (Jesus) that sanctifieth, and they who are sanctified, are all of one (Father) for which cause he is not ashamed to call them BRETHREN.'*—(Heb. ii. 11)

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

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## CONSTANTINE AS MICHAEL.

By DR. THOMAS.

CONSTANTINE as the military chief-tain of the Catholic Church which the Deity had predetermined should have the rule instead of the Pagan Priesthood, is styled in the prophecy *ho Michael*, the Michael—that is, the Michael of the situation. This name is Hebrew in a Greek dress. The Hebrew is resolvable into three words put interrogatively, as *Mi*, who; *cah*, like; *ail*, power? Or, who like that power divinely energised to cast the Pagan Dragon, surnamed the Diabolos and the Satan, out of the Roman heaven? There was no contemporary power under this Sixth Seal that was able to contend successfully against it. Hence Constantine, as the instrument of the Deity in the development of his purpose, is styled "the Michael." He was not personally the Michael, or, "first of the chief princes" spoken of in Dan. x. 13, nor the Michael termed in Dan. xii. 1, "the great Prince who standeth for the children of Daniel's people;" but for the time being he filled the office that will hereafter be more potently and gloriously illustrated by the Great Prince from heaven, who will bind the dragon and shut him down in the abyss for a thousand years (Apoc. xx. 2-3). The militant missions of Constantine and the Great Prince, Jesus Christ, are similar, but

not identical. The power of the Deity was with Constantine, as it was with Nebuchadnezzar, Cyrus, Alexander, and the first Napoleon; while Christ is the great power of the Deity corporealized. Constantine was to rule all the nations of the Roman Habitable with an iron sceptre from the time he attained supreme power till he died, which was about fourteen years. Christ Jesus and his brethren are to rule all the nations of the globe with an iron sceptre for a thousand years (Apoc. xix. 15; ii. 26, 27). Constantine stood up with Catholics, and for them and Christians, against the Pagan Dragon. Christ Jesus will stand up for the saints, and with them, against the Catholic Dragon and Beasts whom he will bind and destroy. Thus the word parallelizes the greater and the less in their military antagonism to the powers hostile to the Divine Name. It may, therefore, be fairly admitted that in his military career against the Dragon, Constantine was a *typical Michael*—typical of that Michael who shall stand up in the resurrection period, and bring all the nations of mankind into subjection to his almighty power.

But the Michael, Constantine, was not alone in his wars. There were associated with him "*his angels*." Angels are agents employed to execute the will and pleasure

of those who commission them. They may be mortal or immortal agents, and hold their commission of the Deity or of men. In the prophecy, the Divine power, or AIL, commissioned certain mortal agents, known as Constantine and his adherents, to cast the Dragon and his adherents out of the Roman Heaven. The same power that co-worked with Constantine co-operated with his retainers. They were, therefore, *the Michael-power and its angels*—the corrupt and militant class of the Woman's children.

"*And there was war in the heaven.*" "Wherever the scene is laid," saith Daubuz, truly, "*heaven* signifies, symbolically, the ruling power or government; that is, the whole assembly of the ruling powers, which, in respect of the subjects, or earth, are a political heaven, being over and ruling the subjects, as the natural heaven stands over and rules the earth; so that according to the subject is the term to be limited." The scene is laid in "the whole habitable of the Dragon;" hence "the heaven" in the prophecy signifies the whole assembly of the ruling powers of the Roman Dragon. This being the subject of the prophecy, the term must be limited to the official region of the Roman world.

In the Roman Heaven, then, there was to be war. There had already been a war there; that namely, between Licinius and Maximin. But this could not be the war predicted; for, although Maximin was defeated, he was not cast out by Licinius; having died in office and from disease: neither were Licinius and his adherents "the Michael and his angels." The chief difference between Licinius and Maximin was, that the former was a hypocritical and cruel politician and pagan; while the latter was all this and more ferocious, but without the hypocrisy. No; the particular war predicted was to be waged between "the Michael" and the Dragon; and not to reach its final termination until the place of "the Dragon and his angels" should be "found no more in the heaven." Constantine took no part in the war against Maximin, being engaged in checking the incursions of the Franks across the Rhine.

Since the death of Maximin, Licinius by his patronage of "the gods of his ancestors," and his hatred, ill-concealed, of Constantine and the Catholics, came to be represented

from A.D. 314 to A.D. 324, by the Dragon-tail which "drew the third part of the stars of the heaven" (verse 4). I say from A.D. 314, because previously to this date he was the chief luminary of *two-thirds*; of his own Illyrian third, and of Maximin's Asiatic third which he acquired by his death. Now, he was reduced from a tail, or *following*, of two-thirds to one third of the stars of the Roman firmament by a war with Constantine.

A year had scarcely elapsed after the death of Maximin, before Constantine and Licinius turned their arms against each other. This was a war, but not the war predicted. It was a war for the development of the Dragon's tail—the tail end of the pagan dragon power. The character of Licinius was perfidious. He secretly fomented a conspiracy against the authority of Constantine. But this vigilant ruler discovered it before it was ripe for execution. Licinius haughtily refused the extradition of the criminals who had sought refuge in Illyricum. This confirmed the suspicions of Constantine; who, without further loss of time in the interchanges of diplomacy, marched against him with twenty thousand men. Licinius met him near Cibalis in Pannonia with thirty-five thousand. Licinius was defeated with a loss of twenty thousand. After this he retreated, but halted in the plain of Mardia in Thrace, where he determined to hazard another battle. This was no less obstinate and bloody than the former; the troops on both sides displayed the same valour and discipline; but the superior abilities of the Woman's Son again decided the fortune of the day in his favour. The loss of two battles, and of his bravest veterans, reduced the fierce spirit of Licinius to sue for peace. His situation was almost desperate. Constantine, however, consented to retain him in "the heaven," but with a dominion considerably reduced. He left him in possession of a *third part* of the Roman Habitable, consisting of Thrace, Asia Minor, Syria, and Egypt; now comprehended in Modern Turkey; but the provinces of Pannonia, Dalmatia, Dacia, Macedonia, and Greece, the other third, were annexed to the Western Empire; so that the dominions of Constantine now extended over two-thirds, from the confines of Caledonia to the extremity of Peloponnesus.

Thus terminated this war in the heaven. It had reduced the dominion of the pagan element; but had not given the Woman's Son rule over all the nations of the habitable, nor had it cast the great red dragon and his angels out. The overthrow of Maxentius, with whom Maximin was allied, that is, the birth of the Woman's Son; left "*the earth and the sea*" in the possession of Licinius and Maximin: who, in relation to "*the inhabitants of the earth and sea,*" constituted "THE DIABOLOS." The signs of the times convinced them, that the pagan political power was doomed to speedy extinction, unless its fall could be arrested by the overthrow of the Catholic party and its military chief. This they were determined to compass if possible. Hence, the two wars in the heaven, which brought "Woe to the inhabitants of the earth and sea: because the diabolos had come down (from Italy where he had reigned before the defeat of Maxentius) unto them, having great wrath, because he knoweth that he hath but a short time" (verse 12). This "*short time*" was a period of about twelve years; that is, from A.D. 312 to A.D. 324, when Constantine became sole emperor of the Roman world.

The recent treaty of peace between the *Diabolos*-emperor, Licinius, and the Woman's Son, Constantine, maintained the tranquillity of the empire above eight years. A very regular series of imperial laws commences about the period of this treaty, the most important of which were intimately connected with the new system of policy and religion, which was not perfectly established till the last and peaceful years of his reign.

In the exalted state of glory to which he had attained A.D. 323, it was impossible that Constantine should any longer endure a partner in the empire. Confiding in the superiority of his genius and military power, he determined to exert them for the ejection of "the dragon and his angels out of the heaven." For this purpose he commenced the war predicted in the seventh verse. Licinius prepared himself for the contest, collected the forces of his Eastern Third, the "*Angels*" of his power, and soon filled the plains of Adrianople with one hundred and fifty thousand foot, and fifteen thousand horse; and the straits of Hellespont with a fleet of three hundred and fifty galleys of three ranks of oars. The troops of Constan-

tine, the Michael of the situation, amounted to a hundred and twenty thousand horse and foot. Constantine's naval preparations were in every respect much inferior to those of Licinius. They did not exceed two hundred small vessels. With this naval preponderance he might have carried an offensive war into the centre of his rival's dominions, and so have changed the whole face of it. But the prudence of Licinius was at fault in contending with "*the Michael and his angels,*" whose attack he awaited in a fortified camp near Adrianople. Constantine's advance from Thessalonica was arrested by the broad and rapid Hebrus, the steep ascent from which to the city was filled by the army of Licinius. Here were now assembled Licinius and Martinianus, whom he had made Cæsar, "the kings of the earth, and the great men, and the rich men, and the chiliarchs (chiefs of a thousand men) and the mighty men, and every bondman, and every freeman" (Apoc. vi. 15). This was the great day of the Lamb's wrath upon the pagan dragon-tail, and the third part of the stars of the Roman firmament that followed it "The Michael and his angels," the executioners of the Lamb's wrath, "waged war against the Dragon." Many days were spent in doubtful and distant skirmishes; but at length the obstacles of the passage and the attack were removed by the intrepid conduct of Constantine. Zosimus, an historian who was the partial enemy of his fame, relates a wonderful exploit of Constantine. He says that the valiant emperor threw himself into the Hebrus, accompanied only by *twelve* horsemen, and that by the effort or terror of his invincible arm, he broke, slaughtered, and put to flight a host of one hundred and fifty thousand men. Other causes combined to develop this result; for while he was perplexing Licinius with his artful evolutions, a body of five thousand archers deployed from a thick wood in his rear, and made it necessary for him to take up a new position in the plain. The advantage of position being lost, the contest was no longer equal. "*The Dragon fought, and his angels, but prevailed not.*" His confused multitude of new levies was easily vanquished by "the Michael," and his experienced veterans of the West. Thirty-four thousand of the Dragon's forces were slain; their fortified

camp was taken by assault on the evening of the battle. The greater part of the fugitives "*hid themselves in the dens and in the rocks of the mountains.*" The logic of their flight hither was that they might hide from the conqueror; and the language of it was, "*Fall on us, and hide us from the face of him that sitteth on the throne*" (Apoc. vi. 16). Next day they came forth from their hiding places, and surrendered themselves to the discretion of the victor.

#### OUR BROTHER AT REST.

He rests: no sorrow mars his brow,  
He sleeps in Christ a little while;  
His race is run, 'tis over now,  
He waits henceforth the Master's smile.

His night of sorrows now is o'er,  
For him its cares and toils have ceased;  
They trouble not the sleeper more,  
He is from all their griefs released.

The seed upon the wide world cast  
By him in patience, yet shall yield  
Its fruitful harvest; though its pass'd  
The humble worker from the field.

We sorrow not as others do,  
Who have no hope of life beyond;  
He will come forth to life anew,  
And to the Father's will respond.

He pities all His children, who  
Look unto Him in time of need;  
His love is faithful, firm, and true,  
To such as with Him humbly plead.

--A. W. C.

"Out, out brief candle!

Life's but a walking shadow; a poor player,  
That struts and frets his hour upon the stage,  
And then is heard no more."—*Shakespeare.*

[No: not life, but human life. Life is eternal in God, and He will give it back to those who please Him. How we can do this has been revealed. See the apostolic writings.—R. R.]

JEWISH MECHANICS IN JERUSALEM.—'I have a list, not quite complete, before me which I caused to be made up recently of the number of Jewish mechanics in Jerusalem, which may interest those who have this question under consideration. It is as follows: Joiners, 367; tailors, 290; shoemakers, 288; blacksmiths, 50; coppersmiths 20; tinsmiths, 89; goldsmiths, 71; watchmakers, 22; bookbinders, 32; olive wood-workers, 72; wood-carvers, 18; masons, 112; stonemasons 92; quarrymen, 28; painters, 31; upholsterers, 65; stocking-knitters 35; millers, 30; printers, 44; scribes, 67; parchment makers, 13; weavers, 20; bakers, 64; gardeners, 17; brushmakers, 20; Jacks-of-all-trades 62. Total, 2,019.'—*Correspondent, Jewish Chronicle.*

LIVE the creed you profess, or it will mock you at last.

If the rich shivered when the poor were cold, the poor would have plenty of clothes.

"DOCTRINES OF DEMONS."—The Whitsuntide holidays took a number of pilgrims to Holywell, and on Sunday morning (says the *Manchester Guardian*) a picturesque scene was witnessed in High Street. It was headed by a cross-bearer and acolytes, after whom walked a number of young girls attired in virginal white, with diaphanous tulle veils. In the procession were also carried statues of St Winefride and the Virgin Mary, and a number of painted banners, one depicting the martyrdom of Winefride by Prince Caradoc. The majority of the pilgrims who followed were members of the Guild of Ransom, and wore their shield badges. Upon arrival in the square at the top of the town a circle was formed in front of the King's Arms Hotel. At the head of the circle appeared the statue of St. Winefride, carried on the shoulders of four stalwart young men, and on either side of it was a row of choir and altar boys in red and blue cassocks. "Father" Fletcher, standing in the centre of the circle bare-headed, recited a prayer for the conversion of England; and then, accompanied by several other priests, took up a position in front of the statue of St. Winefride and recited a portion of the Rosary, after which the hymn "Hail! Queen of Heaven" was sung to a cornet accompaniment.

"FATHER IGNATIUS" AND THE DEVIL.—A newspaper correspondent says: "The congregations at St. Sepulchre's, Holborn, and St. Andrew's by the Wardrobe, at mid-day this Lent, when 'Father Ignatius' has preached, have been enormous. At the latter church, after a fervid extempore prayer, he preached on the strong man armed keeping his palace. He said: 'Gentlemen, you seldom hear in these days of the personality of the Devil, yet this Book (striking the Bible), which needs no justification from me, contains his history, which is the very *raison d'être* of the existence of Christianity. [Fancy, Christianity made for the Devil!]  
While, however, the Devil is seldom mentioned in our churches, he is openly worshipped in Europe and America. When, too, you read Sir Edwin Arnold's accounts of Buddhist priests you are not reading the history of men, but of men inspired by demons described by St. Paul as the powers of the air.' That, he said, if rightly understood—[Ah, what is the right understanding?—explained many of the worst crimes such as disgraced the West End. Men were not so bad as they seemed, but were possessed of the Evil One. [A most convenient scape-goat is the Devil!]  
He then in ecstatic language besought any possessed by the strong man to yield themselves to the influence of one stronger than he, the man Christ Jesus. In conclusion the 'Father' said that he should like to preach oftener in churches, but he was obliged to pay his way in the great work in which he was engaged in Wales, and while he easily got five shillings for a seat at Portman Rooms, the collections at churches were a disgrace." [Well, you know, the congregations are "not so bad . . . they are possessed of the Evil One," and you cannot expect him to allow them to pay five shillings each to aid "Father Ignatius" in antagonising him!]



## THE MINISTRY OF THE PROPHETS;

OR,

THE WORK AND WRITINGS OF THOSE WHO CAME AFTER MOSES IN THE DIVINE  
GUIDANCE OF THE NATION OF ISRAEL

## CHAPTER VIII.

**I**N the seventh chapter of the book of Isaiah, we commence a section of his prophecy which runs in a connected manner to the end of the twelfth chapter, and has been called "The Book of Immanuel." It deals in a wonderful and comprehensive manner with the fortunes of Israel from the days of Ahaz, King of Judah, to the enthronement of the Holy One in the midst of Zion (xii. 6). The Holy One there enthroned amidst shoutings of rejoicing and salvation is, of course, the Lord Jesus Christ. The apostle Peter, speaking of this time, exhorts the brethren to endure the fiery trial of their faith with the glorious end in view: the salvation of their lives (1 Pet. i. 9); and adds, "Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you, searching what, or *what manner of time*, the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." Again, in his second epistle, exhorting "those of like precious faith" to "be mindful of the words which were spoken before by the holy prophets," he says: "Beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." Bearing these exhortations in mind, and having "senses exercised by reason of use," we are enabled in great measure to understand the words of the prophets, which, though often enigmatical in form, are nevertheless "a light that shineth in a dark place."

In enquiring "what manner of time" the Spirit of Christ signifies we must, of course, enquire concerning the time and circumstances under which the word was given. Apart from a study of the history of the case, we might conclude from this section of Isaiah that Ahaz was a good king, and be disconcerted somewhat at the judgments denounced upon him. Isaiah vii. opens thus: "And it came to pass in the days of Ahaz, the son of Jotham, the son of Uzziah, King of Judah, that Rezin, the King of

Syria, and Pekah, the son of Remaliah, King of Israel, went up toward Jerusalem to war against it, but could not prevail against it. And it was told *the house of David*, saying, Syria is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind." We read in 2 Kings xv. 30 that "Hoshea, the son of Elah, made a conspiracy against Pekah, the son of Remaliah, and smote him and slew him, and reigned in his stead, in the *twentieth year of Jotham*, the son of Uzziah"—that is, twenty years after he began to reign, for in verse 33 it is said (as also in 2 Chron. xxvii. 1) that "he reigned *sixteen years* in Jerusalem. This would make the death of Pekah happen in the fourth year of the reign of Ahaz. There were more incursions than one of Syria and Ephraim in the days of Ahaz. The troublous times spoken of in Isa. vii. 1-2 had to do with his early years, and the "evil counsel" of the confederate kings of Syria and Israel was, "Let us go up against Judah and vex it, and let us make a breach therein for us, and *set a king in the midst of it*, even the son of Tabeal." These circumstances and this time were deemed fitting by God for a further exhibition to "the house of David," to Ephraim, Syria, and those of the Gentiles to whom the word of His grace should afterwards come, of His eternal purpose concerning Judah and Jerusalem, and the throne of David in the hands of Immanuel, the Holy One and King of His appointment.

The phrase "the house of David" of verses 2 and 13 is peculiar, and not accidental—not a poetic flourish put in by "the will of man." It imports that the matter before us was not personal to Ahaz (who was not the type of man God honours with revelations), but was national and far-reaching in its bearing and developments. Ahaz, the son of Jotham, we learn from the parallel accounts in 2 Kings and 2 Chron., came to the throne at the early age of twenty years, reigned sixteen years, died leaving

behind him a bad record, and was buried in Jerusalem but not in the sepulchres of the Kings. A glance at his history makes the understanding of this section of Isaiah clear. "He walked in the way of the Kings of Israel, yea and made his son pass through the fire, according to the abominations of the heathen, whom the Lord cast out from before the children of Israel. And he sacrificed and burnt incense in the high places, and on the hills, and under every green tree. Then Rezin, King of Syria, and Pekah, son of Remaliah, King of Israel, came up to Jerusalem to war: and they besieged Ahaz, but could not overcome him" (2 Kings xvi. 3-5). Later, however, Judah was smitten with great slaughter before Rezin and Pekah, and Zichri a mighty man of Ephraim (2 Chron. xxviii.), and "Israel carried away captive of their brethren 200,000, women, sons and daughters, and took also away much spoil from them and brought the spoil to Samaria." It was on this occasion that the prophet Oded rebuked Israel on behalf of the captives, telling them of their own sins, and so influenced the princes of Ephraim that "they rose up and took the captives, and with the spoil clothed all that were naked among them, and arrayed them and shod them, and gave them to eat and to drink, and anointed them, and carried all the feeble of them upon asses, and brought them to Jericho, the city of palm trees, to their brethren," and then returned to Samaria. Untouched by this beautiful and striking interposition of God on behalf of Judah, and being further harassed by the Edomites and Philistines, Ahaz hired help of Tiglath-Pileser, King of Assyria, spoiling the temple to provide the means. Tiglath-Pileser accordingly took Damascus, and slew Rezin. Ahaz went to Damascus to meet his victorious ally. While there he was struck with the pattern of a certain altar, and sent the design to Jerusalem to Urijah the priest, who had a facsimile ready against the king's return. On his return, Ahaz displaced the brazen altar, and set up the idolatrous creation in its place, reserving the brazen altar to "enquire by." He was undeterred by the example of his ancestor Uzziash, and "trespassing yet more," "sacrificed unto the gods of Damascus which smote him: and he said, Because the gods of the kings of Syria help them, therefore will I sacrifice to

them that they may help me. But they were the ruin of him and of all Israel" (2 Chron. xxviii. 23). His further desecration of the holy things, destruction of the vessels, closing the doors of the temple, and multiplying altars in every corner of Jerusalem, are described in the histories of Kings and Chronicles. Such was the character of the king in whose days Isaiah, Oded, Micah, and Hosea ministered "the word of the Lord" in messages of indignation and judgment, blended with promise of mercy for "the latter days."

In the time of trouble pertaining to the invasion of Judah by Syria and Ephraim, Isaiah is commissioned by God to meet King Ahaz at a certain spot and calm his fears. A writer of repute has inferred from this that Isaiah must have been of the seed royal. But the conclusion is not justifiable: Amos penetrated into the King's Court at Bethel, though originally but a herdman and gatherer of sycamore fruit, and he excused his presence and message by direct reference to the command of God (Amos vii. 13-15). The fact is, that of Isaiah's extraction and personal history we know little or nothing beyond the word or two of chapter i. 1, which describes him as "the son of Amoz." It is evidently not designed that we should know in these days. If it please God to let us take place with "all the prophets" in His glorious kingdom we may hereafter know much. Meanwhile, personal curiosity is baffled, and attention directed to the message rather than the messenger. The divine command was: "Go forth now to meet Ahaz, thou and Shear-jashub (*Remnant-shall-return*), thy son, at the end of the conduit of the upper pool in the highway of the fullers field"—(that is, to the point where the besiegers were against the city, and where afterwards Sennacherib's blasphemous captain challenged the God of Israel to deliver Jerusalem—chap. xxxvi. 2). "Go forth . . . and say unto him, Take heed and be quiet; fear not, neither be faint-hearted for the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah"—and the message recounts their policy of overthrowing the Kingdom of David and founding a new dynasty, and resumes, verse 7—"Thus saith the Lord God, it shall not stand, neither shall it come to pass. For the head

of Syria is Damascus, and the head of Damascus is Rezin, and within three score and five years shall Ephraim be broken that it be not a people. And the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son. If ye will not believe, surely ye shall not be established." There are heads and heads: the Apostle Paul, speaking of a certain matter, says: "I would have you know that the head of every man is Christ . . . and the head of Christ is God." Here were certain powers in the Lord's land—Immanuel's land—besieging "the city of the Great King." Their relation to the HEAD of all was that of His briefly tolerated instruments of chastisement. Of Ephraim's follies the Spirit of God in the prophet Hosea speaks expressly: "They have set up kings but not by me: they have made princes and I knew it not: of their silver and their gold have they made them idols that they may be cut off" (Hos. viii. 4). The divine estimation of and sentence against these self appointed "heads" in threatening array against the Kingdom of David is thus presented to Ahaz by Isaiah. They were simply "two tails"—"the two tails of these smoking firebrands." They would not, like Immanuel, be "plucked from the burning" (Zech. iii. 2), but would pass away in the consumption decreed of God for all the seed of the serpent. Less than sixty-five years saw the fall of both Syria and Ephraim, Rezin having been slain by Tiglath-Pileser, and Pekah by Hoshea. Syria became a province of Assyria, and Samaria, in the sixth year of Hezekiah, which was the ninth of Hoshea, fell before Shalmaneser, and thus the ten-tribed kingdom of Ephraim passed away for ever.

"Moreover the Lord spake again to Ahaz, saying, Ask thee a sign of the Lord thy God, ask it in either the depth or the height above. But Ahaz said, I will not ask, neither will I tempt the Lord. And he said, Hear ye now *O house of David*: Is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign:—

Behold, a virgin shall conceive and bear a son,

And shall call his name IMMANUEL.

Butter and honey shall he eat,

That he may know to refuse the evil and choose the good.

For before the child shall know to refuse the evil and choose the good, the land thou abhorrest shall be forsaken of both her kings." This was to be a *sign to the house of David*, not to Ahaz personally. He had expressly refused the invitation of God to ask a sign. He would be dead and gone seven hundred years and more before Immanuel's days. Hostile criticism, rejecting Jesus, fixes on Ahaz and his time, and asks with an air of triumph, How much of a sign was the birth of Jesus to him? But such criticism has to wrest the Scripture to even appear to snatch a victory. The words of the prophet altogether exclude such rigid personal construction. Jewish rejectors of Jesus (in their very rejection and "abhorring" fulfilling the later words of the prophet), have exhausted their ingenuity in unsuccessful endeavour to expound the sign apart from him. Emphasising the fact that the definite article appears in the Hebrew ("the virgin," not "a virgin," see R.V.), and altering "virgin" to "young woman," they have even striven to prove that "Hezekiah King of Judah" was the man of sign in question! But it is "hard to kick against the pricks." Hezekiah, though a worthy king, and a pleasant contrast with idolatrous Ahaz, was no such sign to the house of David. He was not a virgin's son. He was not "God with" Israel, neither did Syria and Ephraim fall before he knew "to refuse the evil and choose the good." But in the face of the New Testament Scriptures it were vain to follow too closely such desperately ingenious struggles to get rid of the authority of God's Anointed, Matt. i. 22, 23, concerning "the birth of Jesus Christ" is all sufficient: "Now all this was done that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which, being interpreted is, God with us." As to the definite article, the reason and propriety of its appearance may be gathered from Mary's answer to the salutation of the angel Gabriel (Luke i. 38): "Behold the handmaid of the Lord, be it unto me according to thy word." This was a recognition of her honoured position as "the virgin" of Isaiah's prophecy—"the handmaid of the Lord" (Ps. lxxxvi. 16; cxvi. 16) as much present to the mind of God from the begin-

ning of His purpose, as was her illustrious Son. As to the proposition to alter the rendering of the word *almah*, it is entirely unwarrantable. The matter was to be "a sign," a "wonder," and the usage of the term in indisputable and expressly defined cases of virginity as in Gen. xxiv. 43 (Rebecca), and Ex. ii. 8 (the sister of Moses), justifies the received translation. Further, the necessities of the case from the very earliest promise of God (Gen. iii. 15), that the seed of the woman should bruise the serpent's head, effectually exclude any other idea, as also does the wonderful name the Son was to bear.

"Butter and honey shall he eat, that he may know to refuse the evil and choose the good." What kind of a diet was this to be? Not literal butter and honey, of course, for thousands of Israelites ate that, who were distinguished more by the opposite characteristics of refusing the good and choosing the evil. On the occasion of his conversation with the Samaritan woman, when Jesus, "being wearied with his journey," sat at Jacob's well, he had something to say about his "meat." In answer to the importunities of his disciples, he said: "I have meat to eat that ye know not of." And after their wondering enquiry of each other as to the source and nature of the supply, he added: "My meat is to do the will of him that sent me, and to finish his work" (John iv. 32, 34). The doing of that will involved the indwelling of the word of God in which, by the Spirit of God, he was of "quick understanding." The Scriptures frequently speak of the word as food to be eaten. "The Lord thy God humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." So said Moses to Israel (Deut. viii. 3). "I have esteemed the words of His mouth more than my necessary food," said Job (ch. xxiii. 12). "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of my heart" (Jer. xv. 16). Words that in their "reading, marking, learning, and inwardly digesting" thus establish and delight the new man, are "butter and honey." The words of the

covenant-breaking enemy, said the Psalmist, "were smoother than butter, but war was in his heart: his words were softer than oil, yet were they drawn swords" (Ps. lv. 21). The sham illustrates the true. Another psalm, the 119th (a long panegyric of the word of God), says: "How sweet are thy words unto my taste—yea, sweeter than honey to my mouth. Through thy precepts I get understanding, therefore I hate every false way" (verse 103). Solomon uses the same metaphor as Isaiah vii. His exhortation runs thus: "My son, eat thou honey, because it is good; and the honeycomb, which is sweet to thy taste. *So shall the knowledge of wisdom be unto thy soul*, when thou hast found it, then there shall be a reward and thine expectation shall not be cut off" (Prov. xxiv. 13-14). All this finds pre eminent illustration in Immanuel, who refused the evil and chose the good, who "loved righteousness and hated iniquity," and is therefore "anointed with the oil of gladness above his fellows" (Heb. i. 9). He is himself the bread of life, antitypical of the manna with which God fed Israel in the wilderness. "Labour not for the meat which perisheth," said He to the people that followed Him because He had miraculously multiplied bread, "but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you: for him hath God the Father sealed" (John vi. 27). "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you" (verse 53). And pacifying his disciples, who complained of the hard saying, he added in explanation: "It is the Spirit that maketh alive, the flesh profiteth nothing; *the words that I speak unto you, they are Spirit and they are life*" (verse 63). All Immanuel's "seed" eat of the same "spiritual meat," and esteem it exceedingly; and by it alone in its daily assimilation, "know" and are encouraged to "refuse the evil and choose the good" in hope of the day of recompense that lies ahead.

Long before Immanuel's childhood, the land abhorred by Ahaz was "forsaken of both her kings." In the days of Jesus the Romans had incorporated it in their "iron" dominion, and still long ages of desolation awaited "the glorious land." But these are now nearly expired, and the signs of deliverance are many and bright. But judg-

ment was to come upon Ahaz, verse 17: "The Lord shall bring upon thee and upon thy people and upon thy father's house, days that have not come, from the days that Ephraim departed from Judah; even the King of Assyria." The history of the Kings tells us that "the Lord brought Judah low because of Ahaz, King of Israel; for he made Judah naked, and transgressed sore against the Lord. And Tiglath-Pileser, King of Assyria, came unto him, and distressed him, but strengthened him not" (2 Chron. xxviii. 20). The Assyrian whom Ahaz hired with the spoil of the temple, to deliver him from Syria and Israel his enemies, became the Lord's hired razor (verse 20) to make Judah bare. Jeremiah and Ezekiel illustrate the same figure of judgment. To Jeremiah God said: "Cut off thine hair and cast it away . . . for the Lord hath rejected and forsaken the generation of his wrath" (ch. vii. 29). Ezekiel, symbolically representing the destruction upon destruction that was before Jerusalem in his days, was commanded by God, saying, "Son of Man, take thee a sharp knife, take thee a barber's razor, and cause it to pass upon thine head and upon thy beard; then take thee balances to weigh, and divide the hair. Thou shalt burn with fire a third part in the midst of the city, when the days of the siege are fulfilled; and thou shalt take a third part and smite it about with a knife; and a third part shalt thou scatter in the wind; and I will draw out a sword after them. Thou shalt also take thereof a few in number and bind them in thy skirts. Then take of them *again*, and cast them into the midst of the fire, and burn them in the fire, for *thereof* shall a fire come forth into all the house of Israel" (Ezek. v. 1-3). Thus the shaved, burnt, and scattered hair of the prophet represented Israel in the successive visitations of fire and sword that came upon their evil generations. One of the features of the representation of Christ in glory is "the hair of his head like the pure wool" (Dan. vii. 9). "His head and his hairs were white like wool, as white as snow" (Rev. i. 14). In those days the shaving, smiting, burning, and scattering of Israel for their iniquity will be a thing of the past, and Immanuel surrounded by the multitude of the immortal redeemed, will have

gathered purified and repentant Israel unto himself; yea, even the "razor" itself shall have been transformed, for "in that day shall Israel be the third *with Egypt and with Assyria*, even a blessing in the midst of the land; whom the Lord of Hosts shall bless, saying Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance" (Is. xix. 24). Egypt and Assyria, upon whom Israel leant when they forsook God, and whom God therefore used as instruments of chastisement, will then have borne their measure of chastening and humiliation and figure among the "many nations joined unto the Lord" in the day when he shall "inherit Judah, his portion in the holy land and shall choose Jerusalem *again*" (Zech. ii. 12).

Notwithstanding the iniquity and desolation there was to be good food for the elect remnant: "It shall come to pass in that day that a man shall nourish a young cow and two sheep; and it shall come to pass for the abundance of milk that they shall give, he shall eat butter, for *butter and honey shall everyone eat that is left in the land*" (verses 21-22). That is the same food that was to nourish Immanuel (verse 15), and he himself is enigmatically before us in verse 21. "A young cow:" that is literally "a heifer of the herd." When God was about to confirm to Abram the "covenant concerning Christ" (Gen. xv.). He told him to take among other animals for sacrifice, "an heifer of *three years old*." About five hundred years afterwards, when Israel had gone through much of the experience of which God spoke to Abram, He appointed in their midst, as an ordinance for purification, the water of separation made with the ashes of "a red heifer without spot, wherein was no blemish and upon which never came yoke" (Num. xix.). The substance of this Paul identifies with Christ (Heb. ix. 13-14). As to the "two sheep:" Christ is at once "the Lamb of God," and the "Great Shepherd of the sheep." The two ideas are blended as it were in Isa. liii.: "All we like sheep have gone astray . . . the Lord hath laid on him the iniquity of us all . . . he is brought as a lamb to the slaughter and as a sheep before her shearers is dumb, so opened he not his mouth." He taught the Jews that he was at once the door of the sheepfold and the shepherd that

entered by the door, an involution of ideas that is unintelligible apart from the understanding of the truth concerning "the blood of the everlasting covenant" (Heb. xiii. 20). He said that not only of Israel were his sheep: "Other sheep I have which are *not of this fold*; them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd" (Jno. x. 16). Christ: the "Word made flesh," in the days of his flesh, by his ministering of the word in Israel, "nourished" a remnant, which being thus begotten by the Father with the word of His truth (Jas. i. 18) became in turn the ministers of the same word, and shepherds of the sheep. "Feed my sheep," said the Lord to Peter, and in doing it Peter thus addressed the "scattered strangers, elect according to the foreknowledge of God," "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." Growth apart from the milk and honey of the word is impossible. It is *the characteristic* of the latter-day revival of the hope of Israel, that its possessors are "begotten" by the Word, "desire" it, and "grow thereby." If many do not exhibit such characteristics it is because they do not really belong to it. "Everyone left in the land," whether the phrase be taken to refer to the remnants which have in the past escaped from the judgments that have come, or to the elect remnant that shall at last enter into the "eternal inheritance," conformed and must conform to the pattern of Immanuel in the assimilation of the food and nourishment of the Father's own appointment and providing.

Because of the neglect of this has been all the evil of the past. The desolate land is but the monument of Divine indignation upon the most favoured people of His choice, "because they have cast away the law of the Lord of Hosts, and despised the word of the Holy One of Israel" (ch. v. 24). "With arrows and with bows shall men come thither; *because* all the land shall become briars and thorns" (ch. vii. 24). Apostolic exhortation to "go on unto perfection," uses this warning: "The earth which drinketh in the rain which cometh oft upon it, and bringeth forth herbs meet for them by whom

it is dressed, receiveth blessing from God. But that which beareth thorns and briars is rejected, whose end is to be burned" (Heb. vi. 7). The briar-and-thorn choked land of Israel was consumed by the invader, but some "good ground" escaped. "And on all hills that shall be digged with the mattock, there shall not come thither the fear of briars and thorns; but it shall be for the sending forth of oxen, and for the treading of sheep (verse 25). The meaning of the concluding words of this seventh chapter is illustrated in the work of Christ and the apostles. He was "the sower" in the land, who, in the "sending forth" of the twelve upon the mountains of Israel, figuratively "sent forth thither the feel of the ox and the ass" (ch. xxxii. 20). Paul does not hesitate to appropriate the figure of the patiently labouring ox. "It is written in the law of Moses, thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care of oxen? Or saith He it *altogether for our sakes*? For our sakes, no doubt, this is written, that he that ploweth should plow in hope, and that he that thrasheth in hope should be partaker of his hope" (1 Cor ix. 9). Nevertheless the apostle was extremely careful in the exercise of his undoubted privileges lest he should hinder the Gospel of Christ. His day of labour in "treading out the corn" has long ceased. The monument of it is preserved in the many records of his works and sufferings. Many generations since have contributed their number of "oxen and sheep" Far less directly "sent forth," and in the times of darkness succeeding the Apostolic era so few as to scarcely discernible, they have nevertheless patiently fulfilled their appointed day. Briars and thorns have multiplied and do multiply exceedingly, not only in the Lord's land, but in all lands where His name is nominally in the ascendant. The desolate mountains of Israel still wait His return, one of whose functions it is to burn up the sons of Belial "as thorns thrust away," a work the true magnitude and terror of which, can never be adequately estimated this side of its accomplishment.

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TRUST him little who praises all; him, less who censures all; and him least, who is indifferent to all.

## A SECOND VOYAGE TO AUSTRALIA.

*(Continued from page 520.)*

**W**E left Timaru for Christchurch by rail on Saturday afternoon, June 18th, at 5 o'clock. The distance is about 100 miles, and it took us about four hours to cover the distance. The journey was performed in the dark. We arrived about 9 o'clock, and were met by several brethren and sisters, and conveyed to the hospitable and loving home of brother Disher, of Milton Road, Sydenham, a suburb of Christchurch. Christchurch is a comparatively large city—population about 20,000. It is one of the leading cities of New Zealand, the others being Wellington, Auckland, Napier and Dunedin. There is a fairly large ecclesia of about fifty brethren and sisters. They were larger, but they have recently been weakened by the secession of some who have been subverted by the various "fads" that have been in agitation in New Zealand for some time past.

In olden times names always corresponded with the parts performed by their possessors. John Thomas (blending John, the beloved disciple and Thomas, the convinced doubter) having, under God, given us the truth, there have been various hostilities at work, whose character has been indicated by the names of the leading spirits. Without yielding to the temptation of hurting some feelings by pointing out the striking correspondence between the names of the leading factionists that have appeared in connection with the truth since Dr. Thomas' death, we may remark in connection with Colonial developments that when corns grow, men cannot walk with comfort. Consider how uncomfortable and painful has the walk of many become through the Cornish perversions. However, corn plasters have been applied, and in most cases with effect.

And now we have these fads so luxuriant here and there in New Zealand. Some who were sound in the faith have been *made faddy*. What better name could the man who performs such a part have, than the one who MAK'S FADDY or—we leave those who know, to fill in the Directory name. There was a desire and arrangement that I should meet these "mak-faddians" in the presence of the ecclesia from whom they

are separated. But at the last moment, the leading brother among them (Kirby) excused attendance. He is a worthy man, so far as natural qualities are concerned, but he has made himself an enemy of apostolic truth by denying that the death of Christ was a sacrifice required and appointed of God, as a condition of human forgiveness and admission to life eternal. He sent me a message that his great difficulty in holding this view was that it involved a reflection on the character of God. He is a kindly man, and I have no doubt he sincerely thinks what he says, but the thought is none the less to be classed with what Paul describes as "high things that exalt themselves against the knowledge of God" (2 Cor. x. 5) and his attitude is distinctly the one rebuked by the Lord when Peter protested against the suffering of Christ. We all know how bluff was the Lord's characterisation of the state of mind that, even through mistaken kindness, "Savoured not the things that be of God, but those that be of men" (Matt. xvi. 23).

It is not possible for man to sit in judgment on the divine character, or to say what God ought to do or not—to require or not require. It is for man simply to receive the testimony that God has given of Himself and His ways. And we must receive the whole testimony, and not only those parts that may be agreeable to our natural characteristics. God has declared Himself kind and loving and gracious, but He has also declared Himself jealous and holy and intolerant of any infringement of His supremacy (Ez. xx. 5; Lev. xi. ; x. 3; Psa. xlvi. 10-44-45).

He has practically exhibited what we might call this stern side of His character in such incidents as the striking dead of two priests who dared to deviate from His directions (Lev. x. 2) and of Uzzah, who profanely touched the ark, even with an apparently good intention (1 Chron. xiii. 10). The expulsion of Adam and Eve from Eden and the requirement of sacrifice is of the same character, and also the drowning of the whole world, the destruction of Sodom and Gomorrah, and the burning of Jerusalem and the temple. We have nothing to

do but what Paul says, "Behold therefore the goodness and the severity of God" (Rom. xi. 22).

If we are tempted to think the death of Christ inconsistent with His love, we must look all round it, and consider what it was intended to secure—the reconciliation of men on the basis of justice and declared righteousness. Do read and ponder Rom. iii. 21-26! Consider what comes out of this at last—the removal of death and all evil from the earth and the populating of the planet with a race of joyous immortal intelligences who will ascribe to God the glory of their redemption through Christ. Surely there is no difficulty in understanding that love has sometimes to employ painful expedients to reach its aims. Difficulty or no difficulty, the testimony is explicit, and we are bound to receive it on pain of God's displeasure—that the shedding of the blood of Christ was essential to the forgiveness of our sins unto life eternal (Matt. xxvi. 28), that faith in the power of his blood in this respect is necessary to our justification (Rom. iii. 25; v. 1-9); that his death was necessary to the putting away of sin (Heb. ix. 26); that we are redeemed through his blood (Col. i. 14), washed by his blood (Rev. i. 5; vii. 14) that is spiritually made white therein.

Though there was no talismanic power in his blood, as a physical agent, yet the shedding of it in the special connection in which God required it, was a part of the righteousness of God which a man denies at his peril. It was a literal act in its occurrence—"He poured out his soul (life—which is in the blood—Lev. xvii. 11) unto death." He thus "made his soul *an offering for sin*" (Isa. liii. 12-10). "*By his own blood* he entered in once into the holy place, having obtained eternal redemption." Therefore, "If the blood of bulls and goats and the ashes of the heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh (under the Mosaic law) how much more shall *the blood of Christ*, who through the Eternal Spirit, offered himself without spot to God, *purge your conscience* from dead works, to serve the living God. For this cause he is the mediator of the new covenant, that by means of death, *for the redemption of the transgressions that were under the first covenant*, they which are called might receive the promise of eternal inheritance"

(Heb. ix. 12-15). The Lord himself was brought again from the dead through this blood of the everlasting covenant (Heb. xiii. 20). He himself, "as the seed of David according to the flesh," was a sufferer from the evils that came from the entrance of sin into the world. From these he was the first to be redeemed by his own obedience. It was part of his obedience to submit to death (Phil. ii. 8). This commandment he received from the Father (Jno. x. 18). The reason was that sin might be condemned in the flesh and the righteousness of God declared (Rom. viii. 3; iii. 25-26). He is the first fruits of the work thus accomplished and the first begotten of the dead (1 Cor. xv. 23).

These things are testified and they are presented to us for faith. There can therefore be no agreement with those who, from whatever cause, nullify them by maintaining that the death of Christ was a mere tragedy in which the malice of men triumphed over a righteous man; that it was no necessity in the Father's plan for our redemption: that it was a mere example of obedience, and a reformatory moral influence by the power of sympathy; that the shedding of his blood was not necessary; that "Christ died because he was killed;" and that he might as well have died in his bed! Such doctrines destroy the truth as foreshadowed in all the sacrifices of the law, and testified in the prophets. It is not possible for men faithful to divine obligation to give any quarter to them. Such doctrines belong to the outer darkness and not to the fellowship of the Gospel. The men who hold them are not in their place at the table of the Lord. They are men to be antagonised without reservation; and fighting belongs not to the house of God, except in a united and earnest contention for the faith delivered to the saints. When men have to be fought on the first principles of the truth, their place is outside—not inside. There must be the one faith, before there can be the one body.

The proposed meeting did not come off, but I had an interview with another (Scott), who is separated in sympathy with these wrong doctrines. He said his chief difficulty was about the adoption of a basis, or formulated statement of faith, as the ground of fellowship. I said the acceptance of the



truth was the ground of fellowship, but some definition of the truth had to take place before the existence of this acceptance could be ascertained. The Bible was of course the source of our faith, but it was not enough for a man to say "I believe the Bible." Millions would say this who knew nothing of the truth. The Pope himself would have to be admitted on that footing. The question was, What did the Bible teach? and agreement as to this could only be attained by assent to a common definition. He admitted this, but would have the definition oral. It was a choice then between words spoken and words written. Words written were certainly to be preferred to words spoken. Words spoken might be forgotten, or misunderstood. Words written could be pondered and studied. God had given us His word in writing. If He had not, where should we have been? Luke said that many in his day had "set forth in order a declaration of the things most surely believed," and that it seemed good to him to do the same (Luke i. 1). Why should he object to what seemed good to Luke?

I suggested to him that the real trouble was the want of agreement on his part with the things contained in the statement that had been proposed for adoption. He said he did not agree to certain details. Perhaps the details were rather important? Did he believe that God would restore again His people Israel after the flesh? Here he hesitated, and said it would depend upon the meaning. I told I had never, till recently, met any man professing to be a brother, who would hesitate to give a hearty "yes" in answer to such a question, and that the fact was, some who had been in the truth were drifting back to the old orthodox fogs, and that the truth was going to rot in their hands. This was the cause of the fermentation that had been going on, and the brethren who had insisted on division, in such a state of things, had only done their duty. The doctrines that were being called in question were matters in which enlightened men could consent to no compromise, however painful the personal consequences might be. We did not know each other after the flesh, and when men, whose acquaintance we had made in the name of the truth, began denying the restoration of

the kingdom again to Israel, and the righteousness of God in the death of His Son, they dissolved the bonds that had made us friends, and were responsible for the evil consequences resulting. There was nothing for it but to walk apart in peace, against the day of grand adjudication which would settle all things.

We had a pleasant stay of ten days in Christchurch, during which many meetings took place, three of which were public lectures to large and attentive audiences. I addressed the Sunday School twice; spoke twice at the breaking of bread; delivered an address at a social meeting; and took part in various private gatherings. At our departure there were many expressions of regret, and many emphatic assurances of the benefit experienced from our visit, and strong wishes expressed for our return on some future occasion, should the Lord's absence continue.

We left by the steamer *Tarupo* on Tuesday, June 28th, sailing at nearly midnight from Port Lyttleton, which is the seaport for Christchurch, some miles away. The sailing was behind time, and took place after an amusing and perplexing variety of alterations as to day and hour—ending with a weary final wait of about ten hours, after we had got on board and friends gone away. The cause was the break-down of another steamer of the same company, necessitating a transfer of cargo.

## NINTH MELBOURNE LECTURE.

### THE DEATH OF CHRIST.

Nothing is more notorious than the fact of Christ's death by crucifixion in the reign of Tiberius Cæsar. Not only is the fact circumstantially related by the apostles who were eye-witnesses of the event, but Tacitus, the Roman historian who flourished in the reign of Nero, only 30 years after, records it in his annals, in connection with the burning of Rome. A "Christian world," full of crosses to-day, is an evidence of it. What is the meaning of this strange event? For a strange event we must account it, that, a man who went about doing good, and against whom no possible charge of sin could be brought, should be executed as if he were a felon. As regards the motive of his executioners, there is no obscurity in the

tragedy. Jesus deeply wounded the pride of the ruling classes of the Jewish nation, by his open denunciation of their evil ways. The Romans, who garrisoned the country, were but their instruments in executing a man whom they had no power themselves to destroy. This is what we may call the human side of the event. But there is a divine side to the event, as explicitly affirmed by Christ when he said: "No man taketh my life from me. I lay it down of myself. This commandment I have received of my Father." "I lay down my life for the sheep." "The son of man is come to give his life a ransom for many." "I give my flesh for the life of the world."

It will be a profitable enquiry to ask first, How an event can be both human and divine at the same time? And second, being divine as well as human, What were the divine objects aimed at in the sacrifice of the sinless son of God? As regards the first point, the Bible is a continued illustration. The divine and the human were blended notably in three leading instances where there are hundreds. Joseph, who was sold into slavery by his brethren, says, "It was not you that sent me hither but God" (Gen. xlv. 8). Israel—who were overpowered by natural enemies—are made by the prophet Isaiah to enquire, "Who gave Jacob to the spoil and Israel to the robbers? Did not the Lord, he against whom we have sinned?" (Isa. xlii. 24). Thirdly, God says by the same prophet that He would send Sennacherib against Israel and adds, "Howbeit he meaneth not so, but he saith, By my wisdom and the strength of my hand I have done it" (Isa. x. 7-13). See also Deut. xxxii. 26-27.

It is easy to comprehend this duality of operation, when we remember that man lives in God, and can be controlled by Him without man being conscious of the operation, as Solomon says, "The king's heart is in the hand of the Lord, and he turneth it about whithersoever he will." And again, "God ruleth in the kingdoms of men" (Dan. iv. 17).

On the face of it Christ's death was wholly a human event; but by the testimony of the apostles afterwards, as well as of Christ beforehand, its divine side was its strongest side, so strong that the human side would not have existed but for the

divine aims in the case (Acts ii. 23). "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain" (Acts iv. 28). "To do whatsoever thy hand and thy counsel determined before to be done." The chief question is: What were the divine objects in so apparently cruel an arrangement? We have all been made familiar with the popular view: That the death of Christ was a vicarious punishment of all the sins that men ever committed; and that all that men have to do in order to get the benefit is to believe—"only believe."

There are several difficulties and confusions in this:—

1. The punishment of sin is supposed to be eternal torments in hell. How could Jesus endure endless agony in a brief moment, and how could he on earth suffer what belongs to hell only?

2. The sinning part of man is supposed to be the immortal soul. But it was in Christ's mortal body that he made a sacrifice for the sins of the world.

3. It was death that Jesus endured in the process of taking away the sin of the world. But according to the popular theory he could not die.

4. On what principle of justice is it possible to understand a righteous person being punished for a wicked person?

All these difficulties, inconsistencies, and obscurities disappear, when we realise the Scripture testimony in the case. There are various features to this testimony, and we must blend them all. One is that the death of Christ was an arrangement of favour, for granting salvation by the remission of sins. Another feature is that justice was done, while favour was shown; "that he might be just," &c. (Rom. iii. 25). Another is that while salvation is offered through forgiveness, *for Christ's sake*, its attainment is contingent on individual obedience and faithfulness, even to the extent of said individuals being judged and rewarded "according to their works."

All is intelligible when the mortal nature of man is recognised and sin understood as the cause of the entrance of death into the world. We have made this a subject of consideration in a former lecture. What we have to ask now is in view of the reign

of death, in what way did the death of Christ contribute towards its removal? On the surface of things it would seem as if a living Christ would be more suitable to the needs of dying man than a Christ given over to death. We can only get at an answer by the testimony, and it is explicit. We are not only told that it was by means of death in the flesh and blood of the children that Christ was to destroy that having the power of death (Heb. ii. 14); but we are admitted into an insight into the divine aims in the case:—

To condemn sin in the flesh (Rom. viii. 3)

To declare the righteousness of God for the remission of sins (Rom. iii.).

That God might be just, while the justifier of him that believeth (Rom. iii.).

As to the further question—how these things were accomplished in the death of Christ—we cannot see it unless we recognise the identity of his human nature with the nature that sinned in Eden, and was sentenced to death because of sin. This identity is expressly affirmed in the apostolic writings:—

“Likeness of sinful flesh” (Rom. viii. 3).

“Made sin for us” (2 Cor. v. 21).

“Flesh and blood—the same” (Heb. ii. 14).

“Seed of David according to the flesh” (Rom. i. 3).

“Made in all things like his brethren” (Heb. ii. 17).

“Came in the flesh” (1 Jno. iv. 1-3).

If we consider him as a representative man, sharing with us the very nature that has an inherited death from Eden, and the nature that is in us the cause of sin, we may understand how his death was a virtual repudiation of sinful human nature, and an assertion of the supremacy of God, and the enforcement of His righteousness for our recognition and identification in baptism, as the condition of a favour that bends to us in kindness without the compromised authority of righteousness. But his death was the death of a righteous man, and therefore resurrection could take place conformably with the righteousness of God. The victory is Christ's alone, but he is empowered to share the fruits of his victory with all those who, in humility and true repentance, come unto God by him. Forgiveness is none the less free forgiveness

because Christ died. Still it is forgiveness based on the enforcement of righteousness and submission to this enforcement on the part of those forgiven. We are forgiven “for Christ's sake,” and thus “the blood of Jesus Christ cleanseth us from all sin.”

ROBERT ROBERTS.

#### THE COMING DAY.

Oh, the day of joy that's coming,  
When the reign of sin is o'er,  
And on earth renewed and ransomed,  
Paradise shall bloom once more.

Coming, coming, surely coming,  
Christ shall reign as Prince of Peace;  
And through all his vast dominion  
Strife, and wrong, and sorrow cease.

Righteousness and truth for ever  
Fill the world with love and light,  
And the reign of wrong and error  
Vanish in an endless night.

Eyes that wept shall shine with rapture,  
Hearts once broken sing for joy,  
And the peace that passeth telling  
Fill each soul without alloy.

—M. A. W.

It is no use searching after truth unless we mean to have it when we find it.

WORDS without deeds are very like smoke without fire, leaves without fruit, clouds without water.

BE content if you accomplish what you can. God's rule of assessment is different from man's; it is not the size, but the quality, that rules with Him.

ADVENTISTS AND LIFE ASSURANCE.—The Chicago *Times-Herald* says: “The Second Adventists of Philadelphia have formed the most unique life-insurance company on record. They declare in a circular letter that the old-line companies discriminate against the Adventists because no provision is made for the payment of insurance when men shall be bodily carried up into heaven without dying, which is one of their beliefs. Hence the leading clause in all the policies of the new insurance company is to the effect that when there is proof that the insured person is caught up into the heaven, the company must pay his heirs the amount for which he is insured.”—[This is an extraordinary thing to arise out of the misunderstanding of 1 Thess. iv. 17. Life-assurance is all very well in reference to mortality; but when it comes to take another life into account, it is liable to lead to startling incongruities. The company's funds will certainly not suffer by the catching up of its members to heaven. When Christ comes, the great question with respect to those who are amenable to his judgment-seat will be whether they are to live or die. Their life-assurance will not trouble them much.—Ed.]

SUNDAY MORNING AT THE CHRISTADELPHIAN ECCLESIA.—  
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"Exhort one another."—PAUL.

WE have recently had special occasion to recognise the comforting fact that in the Holy Scriptures it is God, and not man, that speaks to us in all the "divers manners" of their authorship. The writer is human: but the Power using the writer is divine. The fact comes continually before us in our readings. To-day, we have Paul in the Hebrews (for Paul undoubtedly was the writer) citing the prophetic Scriptures as the "witness" of "the Holy Spirit" (Heb. x. 15). "Whereof," says he, "the Holy Spirit also is a witness to us," and he then quotes from Jeremiah. It is this quality of the Old Testament Scriptures that give them their superlative value. It is this that gives us the comfortable feeling of safety and security which we experience in "the reading of the Old Testament." It is this that makes us hang on the words as words of truth on which we can build, and to which we can surrender without any of the reservation with which all human writing has to be received.

With this comfortable feeling, let us go to the portion read from Isaiah (xxvi.) and extract from it some of the edification it is calculated to afford. In this portion, we are informed of a song to be sung at a certain time and place: "*In that day* shall this song be sung in the land of Judah." When we find what "day" this is, we find the matter in hand is one to which we have become personally related by the truth. It is not difficult to find the day. The part going before makes it known very plainly. It is a day long-looked for—a day in which expectation long cherished is realised in joy unspeakable. "It shall be said in that day, Lo this is our God, we have waited for him . . . we shall be glad and rejoice in his salvation" (xxv. 9). Such a day must be neither more nor less than the day of salvation. One more look makes it quite certain: "He (the Lord of Hosts) shall swallow up death in victory: and the Lord God will wipe away tears from off all faces; and the

rebuke of his people shall he take away from off all the earth." If there could be any doubt, that this is the day of the manifestation of the sons of God at the return of Christ from heaven, such doubt is set for ever at rest by Paul's declaration in 1 Cor. xv concerning the day of the last trump and the resurrection of the dead: "*Then shall be brought to pass the saying that is written, death is swallowed up of victory,*" a saying written in this 25th chapter of Isaiah, and in this chapter alone.

Now, from the Scriptures of truth, we have learnt several things concerning this day of Christ, the remembrance of which will help us to rightly understand this song to be sung "in that day . . . in the land of Judah." It is a day in which the oracle contained in Psa. cx. will be fulfilled: "The Lord shall send the rod of thy (Messiah's) strength out of Zion: rule thou in the midst of thine enemies. . . . The Lord at thy right hand shall strike through kings in the day of his wrath." It is a day in which the vision shown to John, of things "to come to pass hereafter" will be fulfilled, when "the kings of the earth and their armies will gather together to make war against the Lamb," and when "the Lamb shall overcome them." It is a day when a specific league of Gentile powers, found in the land under Gog, at the coming of Christ, will be broken up and expelled like chaff before the wind. "The nations shall rush like the rushing of many waters, but God shall rebuke them, and they shall flee afar off" (Isaiah xvii. 13). It is a day when the power of man in all the earth shall be in the process of receiving that irretrievable overthrow symbolised by the breaking of Nebuchadnezzar's image to pieces by the little stone destined to grow to a great mountain, filling the whole earth.

Now, such a day will necessarily be a day of great gladness for those who shall be gathered round the Lord in friendship and glory. The gladness will have pointed

reasons in the current situation. Their gladness finds expression in the declaration of these reasons. Let us imagine all these events accomplished, or in process of accomplishment, and let us imagine ourselves by their side and in their ranks in the land of promise; and we shall then be able to enter into the exultation and catch the spirit of this song:—"We have a strong city; *salvation* will God appoint for walls and bulwarks" The glorified immortal throng will stand in need of no walls and bulwarks. No city was *ever* so strong as theirs. "Salvation," upon which they have just entered will be their walls and bulwarks. Salvation is no sentimental affair, but a very physical reality. Shot and shell will be powerless against a company covered and penetrated by the Spirit of God. Walls and bulwarks would be a clumsy defence for those who are protected by the primal energy of the universe, thrown over them by the will of Him in whose Word all things subsist; and from whose spirit-clad presence shot and shell would recoil more helplessly than cork missiles from an iron-clad fort. Their exultation in the power of salvation is no extravagance. Bible salvation is something very different from the salvation said to be "got" at Salvation army meetings.

"Open ye the gates," shout this Spirit-anointed congregation, "that the righteous nation that keepeth the truth may enter in." Ay, and the gates will be opened. The gates have been long closed, but the time has come for them to be thrown wide open—the gates of heaven, the gates of honour, the gates of wealth, the gates of the Kingdom,—the gates of glory, honour, and immortality. The summons will not be unheeded. The summons will be obeyed. The gates will be opened—to whom? "The righteous nation that keepeth the truth" What nation is this? There is no room for doubt. Jesus told the Pharisees in his day—speaking in the very same locality where this song is to be sung—"The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof." Speaking to the disciples as constituents of this nation, he said to them, "Fear not, little flock; it is your Father's good pleasure to give you the kingdom." And afterwards, Peter addressing other members of the same

body, said, "Ye are a *holy nation*, a peculiar people." The connection between this nation and "the truth" is also equally manifest. Jesus said, "I am the truth," and also, "everyone that is of the truth heareth *my voice*;" and also John, "The truth dwelleth in us, and shall be with us for ever."

The community to be glorified with Christ at his coming, being a "righteous nation that keepeth the truth," it follows that we cannot hope to be among them if we follow unrighteousness or if we are destitute of "the truth;" for no one can "keep the truth" who has it not. This is worth the attention, in passing, of those who either "hold the truth in unrighteousness" or who trust for salvation to their own righteousness apart from the truth. By our profession as brethren, and by our assembly this morning at the breaking of bread in remembrance of Christ as appointed, we belong to neither one class nor the other. We belong rather to those who are seeking admission into the ranks of the righteous nation that keepeth the truth. As such, we may dwell with consolation on the picture before us. To have and to keep the truth is not only accounted a very small thing just now; it is worse than small in the estimation of this enlightened generation. It is derogatory to manhood and culture and good sense. It is a disqualification for every kind of worldly advancement. Well, this is no accident. It is appointed. It is part of the "light affliction which is but for a moment," and which, as Paul says "worketh out for us a far more exceeding and eternal weight of glory." Consider what a change it will be when the righteous keeping of the truth will be the only passport to power, respectability and life. The gates of honour and distinction are all shut now to those who keep the truth—who are considered a species of monomaniacs by those who love the present world. But the cry will go abroad yet, "open ye the gates! open ye the gates!" "Bow the knee? bow the knee!" The time has come for the exaltation of the Lord's faithful people. "This is the day which the Lord hath made. We will be glad and rejoice in it." "Lo, this is our God! We have waited for him: we shall be glad and rejoice in His salvation."

The song proceeds:—"Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." When the singers sing these words, they have in view the peace that has come to them, and that lies before them in the happy day commenced for Jerusalem. This peace is promised. "Great shall be the peace of thy children" (Isa. liv. 13), and again, "Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream" (Isa. lxvi. 12). We are asked to pray for it. "Pray for the peace of Jerusalem." It is a peace not reached till the Prince of Peace "speaks peace to the heathen." There is a peace that comes now to those who trust in God, but this is not the "perfect peace" which the song celebrates. Often the reverse of perfect peace is the lot of those who do the will of God. Jesus and Paul may be taken as examples. Jesus, the "man of sorrows": Paul, "distressed, perplexed, persecuted, cast-down," did not experience the "perfect peace" which will belong to the righteous nation that keepeth the truth in the day of this song in the land of Judah. But this peace awaits them, even on the very occasion depicted in this joyful chapter. There never has been an occasion on earth in which the human mind will be so much stayed on God as the mind of that exultant assembly will be stayed on Him: never such powerful trust as will be reposed by them. We, too, naturally assume that the need for trust and mental stay on God will have passed when the day of triumph has come. The reverse state of facts will be found to be true when that happy day arrives. Mortal men cannot, in the nature of things, stay on God and trust in Him as those will stay and trust, whose iron heart will have been opened to God with the change from the earth-cleaving nature of present experience to a nature instinct with divine sympathies and affinities. Those who experience this change will be able to apostrophise each other in the exultant adjuration of this song: "Trust ye in the Lord for ever; for in the Lord Jehovah is everlasting strength." They will be able to feel the reality of God with a strength and ardour impossible in the mere day of faith. They will be able to realise practically their dependence upon His everlasting strength. Now, it is a

matter of faith merely: then it will be self-manifest knowledge and experience. Now, the acknowledgment is liable to die on the lips of weary faith, or degenerate to cant through human weakness: then, it will be a vivid sensation whose fervent expression will be the highest satisfaction.

"For he bringeth down them that dwell on high: the lofty city, he layeth it low: he layeth it low, even to the ground: he bringeth it even to the dust." This in an allusion to events just accomplished—the work of power and judgment by which the high-borns and mighty of the earth will have been brought down—brought down by God and not by man at all. This will be the characteristic of the epoch—that human pride and power will be levelled and the Lord alone exalted, as it was when Israel crossed the Red Sea. So it is testified: "The lofty looks of man shall be humbled and the haughtiness of men shall be bowed down: and the Lord alone shall be exalted in that day." Realise then that at the epoch of this song, the glory of London, of Paris, of Berlin, of St. Petersburg, of Constantinople, is brought to the dust: their armies overthrown; their power wrecked; the arrogance of man everywhere smitten and lowered by disaster; his pride dissolved in spoliation and blood—the lofty city of human power everywhere laid low.

There is a companion picture: "The foot shall tread it down." What foot? "*Even the feet of the poor and the steps of the needy!*" This is God's decree. This is "what is written":—and the Scripture cannot be broken. The poor and needy, who are contemned with ineffable scorn by the opulent classes, are the destined heirs of all their power and glory. No more odious dispensation could be contrived for the rich sinners of the present evil world. But in what way will the Lord be exalted by the substitution of the poor for the rich in the possession of earth's goodness? It is no ordinary class of poor whose stewardship of the riches of God would be more grateful to Him than the occupancy of the rich. The ordinary poor are as godless as the rich, and lacking in their elegance and culture. A dreadful exchange would this be. No: it is no ordinary poor. It is God's poor: the poor of whom Christ is the prototype. He was a "poor and needy man," but he was

rich in faith, and did always those things that were pleasing to the Father. This is the class of poor, the God-believing, the God-loving and God-serving poor, gathered from every age, made alive with the vigour and power of an immortal nature, whose righteous feet will tread down the lofty city of human power and pride now uplifted in all the earth. This will be more galling to the sons of pride than even a pure democratic insurrection. They might reconcile themselves to an upheaval of the working classes as a calamity they might at least regulate—as a movement having something of human principles in it which they might turn to account—as a disaster from which recovery might at least be hoped. But there will be no mitigating circumstance in a revolution which places them in the power of a godliness bred in poverty, and now enforced with divine aims by a government men cannot understand or resist or baffle.

The song justifies the change by reference to the past course of those now promoted. "The way of the just is uprightness: thou most upright dost weigh the path of the just." We must remember this, now, in these days of darkness. It is written, "Though a sinner do evil an hundred times and his days be prolonged, yet I know it shall be well with them that fear God. The time for developing and trying this class is our mortal lifetime. During this time, it seems as if God took no notice, as if righteousness were a mistake. The events contemplated in this song will yield a very different verdict from this. They know what this song says—that God "weighs the path of the just." He watches, reckons, and estimates, with a view to the day of recompense which this song celebrates. God is not unmindful—not forgetful—not unfaithful—He is not unjust. All these things are declared of Him. Therefore, when His servants speak or do or labour or suffer for His Name's sake, though there is no sign, it is all recorded. A book of remembrance was written before Him." What then? A time comes for the book to be opened. Facts forgotten by man are brought to light, and every man receives according to his works.

The song proceeds to give a general description of their course and character looking back. It applies to all of them.

"In the way of thy judgments have we waited for thee. The desire of our soul is to the remembrance of thy Name." The judgments of God, which men can keep in "the way of," are the ordinances or appointments of God. The word "judgment" is often used with this meaning. We see at a glance in what way this is applicable to the rejoicing utterers of this song in the land of Judah. It in fact describes their class in all ages. They are such as walk in the way of God's appointments. These have differed with different ages; but the attitude required has been the same in every age—faith and obedience. Trusting to what God has promised, and doing what God has commanded, they have waited for the day of salvation, which is to make them glad with exceeding joy. There is instruction in this for those who despise what God has appointed, or who at least regard His appointments with indifference, and who yet hope that on some principle or other, though casting the Word of God behind their backs, they will receive His favour and enter into peace in the day of His accomplished purpose. We must sorrowfully recognize that all such hopes are unfounded, and that only those may hope to stand with the heirs of salvation in the land of Judah on the glad day of its attainments, who can say with them, "In the way of thy judgments have we awaited for thee: the desire of our soul is to the remembrance of thy name." R. R.

THE measure of life is not length, but usefulness.

A MAN that is rightly kind never proclaims the good turn he has done, but does another as soon as he can.

SEEING THE WHOLE EARTH—It is proposed to erect in London a terrestrial globe on a scale of 1-500,000th of nature, i.e. a globe having a diameter of eighty-four feet, and showing the earth's surface on a scale of about eight miles to the inch. At Paris, in 1889, a globe was exhibited, but this one will be double the diameter, and upon it every geographical feature of importance will be shown and named, as will also be every city or town having 5,000 inhabitants, besides a large selection of others with a smaller population. The larger cities will be drawn to scale. London will on it cover a space rather larger than that of a penny. The globe will be examined from a spiral gallery running round and round it, to the upper end of which the spectator will be taken by an elevator, and, as the globe is slowly revolved, every portion of its surface will come into view.—*Newspaper clip.*

**DISCERNEST THOU THE SIGN OF THE TIMES ?—Matt. xvi. 1-3.**

*"He who walketh in the midst of the seven golden candlesticks knoweth thy works and thy labour" (Rev. ii. 1-2).*

**T**HE history of the work of God in the 19th century is being written. Not with ink but in "fleshly tables of the heart" (2 Cor. iii. 3). Truly the revival of the truth in the latter days of the Gentiles was not a chance matter. Those who know all the circumstances of the case have long since concluded that Dr. Thomas was a specially selected instrument in the hand of the Eternal, for the removal of the heap of rubbish under which the truth had been hidden by papal apostasy. He appeared upon the scene at a time and under circumstances favourable for the work which was done. The English-speaking race had been delivered from the thralldom of Rome long enough to be fitted to raise in their midst that full demonstration of the beautiful, simple, and yet ample elements of the apostolic gospel. Had the work commenced sooner, persecution might have stopped its course. Had it been longer deferred the "earth" might have become too much engrossed in the intellectual dissertations of unbelief or perhaps wrapped up in the oriental mysticism of "occult" practices. For many reasons it is easy to see how fitted was the time for the appearance of such a man as Dr. Thomas. He was a very Samson in the midst of the Philistines, and smote them hip and thigh. His sword was keen and sharp and generally cut to the vital spot. Yet though he fought his way through the ranks of the enemy, he builded and planted. Not the least part of his wonderful work was to rivet the eyes of his contemporaries upon those marvellous unfoldings of the prophetic oracles which came from his pen. His work of demonstrating gospel truth was complete before he was laid to rest.

Just about this time a young warrior appeared upon the scene labouring staunchly in the same cause. It was plain to be seen, however, that his methods and powers differed from those of his companion in labour whom he succeeded. Robert Roberts quickly saw that a divine hand directed the work of his predecessor, and that consequently that work must be complete. That the nineteenth century believers had been planted in the living way. That all the

elements of the Kingdom and the Name, necessary for salvation, had been unfolded. He conceived that they needed emphasis, amplification and preservation. To this work he addressed his whole soul. Likewise to garnishing with loveliness, grace and beauty the doctrine which had been so marvellously revealed. His gifts were just fitted for this work, and the circumstances of the case were such as to develop his power in this direction to the highest degree.

Those discerningly acquainted with the winds of doctrine blowing through the trees of divine planting since our beloved brother Doctor Thomas died, know that but for the firm, skilful hand of brother Roberts the nineteenth century brethren would have inevitably smothered the precious newly discovered truth with their befogging theories. The twenty-seven years since Dr. Thomas died, have seen almost every item of the truth pass through the fierce light of controversy, so that now there cannot be any doubt whatever as to what that truth is. We know what we believe, and we know in what particular those who are not with us depart from the doctrine so ably and so fully revealed by the joint labours of Dr. Thomas and brother Roberts.

Under these circumstances what shall we do? Shall we allow ourselves to be drawn into re-discussion of questions already settled and about which there cannot be any mistake as to what we believe? To do so would land us in all the evils of controversy with none of its compensating benefits. Far better for the editor of the *Christadelphian* and his co-labourers to devote their energies to "building one another up in our most Holy Faith," leaving those who discern not their opportunity to waste their energies in further controversy.

He who walketh in the midst of the Light-stand said, "That which ye have, hold fast till I come;" "Be watchful and strengthen the things that remain" (Rev. ii. 1, 25; iii. 2). This injunction might well apply to those who are waiting and watching for the second appearing of the Lord in power and great glory.



It is in the light of this command that the writer, in many prayers for those beyond the sea, hopes to "be comforted together with them by mutual faith" (Rom i. 12). He trusts that by their prayers, a door of utterance may be opened for him in the sense and in the manner above indicated.

As to the forebodings of those who think the loss of brother Roberts will signalise a parting of the ways to apostacy or strife; there are some reasons for thinking otherwise, and to calm our fears. While it is true that apostacy arose after the proclamation of the truth in the first century, the case is not quite parallel. The nineteenth-century believers are in a reverse case. Instead of the eastern sun appearing for a little time and his light fading away it is the advent of the day dawn with the sheen of sunrise heralding the coming sun. After the analogy of the physical heavens, and according to Scripture testimony too, the light becomes brighter and brighter "until the perfect day." Brother Young, of Chester, remarked the other day, "The declension which took place in the first century commenced in the days of the apostle Paul and his co-apostles, in spite of their presence and the divine gifts with which they were endowed. It was while the light was shining in its fulness that declension took place. Had it been otherwise, we might have said, Ah, you see, as soon as the apostles died, men turned away from the truth." Now we see it was not so, for all Asia turned from Paul during his lifetime (2 Tim. i. 15). The situation then differed from the situation now. If it be the will of the Father that a large number of servants shall be found ready to welcome His Son when he comes to claim his own, He will guide the situation, and the faithful men will respond to his paternal invitation. Those who wish to falsify their own forebodings will be up and doing. Those who think that when Paul said "We shall not all sleep," he referred to a large number ready to receive the Lord, will likewise "put on the whole armour of God," having their loins girt about with truth, and the breastplate of righteousness, feet shod with the preparation of the gospel of peace, taking the shield of faith, the helmet of salvation, and the sword of the spirit." They will rejoice in the sunlight glittering over the

horizon, and labour in the Lord's vineyard while it is called to-day.

HY. SULLY.

[To the exhortations and definition of policy above set forth—Amen! We have neither time, strength, nor inclination to be drawn into the discussion of questions already "settled for ever." We have just been listening with respectful ear to the voice of Christ's "chosen vessel:" "Leaving the (first) principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith towards God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do if God permit" (Heb. vi. 1-3). On the other hand, we have listened to some learned summarisings of the evidence concerning the authorship of the book of Job. The "conclusion" is this: "On the whole it is best to leave the matter as an unsettled question." That may be a permissible, though not a very satisfactory "conclusion," in such a case; but in connection with the first principles of the truth, such an attitude (and it is not unknown) is deplorable, and can never be tolerated by those who know in whom they have believed.

As to "forebodings and fears," they can never be absent this side the "glorious rest." "Work out your salvation with fear and trembling": that is, fear lest we come short of pleasing God. Those who thus exercise themselves, with the Word of God richly indwelling, will be ready for anything that may come. The glorious sunrise cometh truly; but for whom are its healing rays? (see Mal. iv. 1). The storm-tossed mariners of the troubled night must brace themselves; to endure unto the end. In the "time of trouble" they cannot and do not expect exemption; but encourage themselves in God in hope of at last coming safe to shore.—Ed.]

THE ONE BOOK.—There is one book which is full of wisdom. It is read more than any other book in the world. It has been translated into all the written languages of the earth. It has been more profusely illustrated with pictures than any other book. It has in it everything that could interest man. Men could do without other books, but they cannot do without this, if they are to live forever. Everybody knows what book it is: it is the Bible.

## MEDITATIONS.—No. XLVII.

**B**RETHREN have only to send the genuine spiritual thing to find an enthusiastic welcome in the *Christadelphian*." These were the words of brother Roberts some years since in a letter to the writer. Our brother also added: "The secret of acceptable writing is, 1, to have something to say, and 2, to say it in the fewest and best chosen words. Brief sentences; simple words; ideas clear and strong. This is the style that pleases and benefits. The reader gets the meaning without labour, and is drawn on by the mere pleasure of the exercise. I am much afflicted by contributions the reverse of this. I am correspondingly gratified by the right article when it comes: but this is a rare experience." If writers will contribute, and the Editor make selections upon these lines, then will our Magazine be able to maintain its character among the brethren. What is wanted is quality, not quantity—truth, not speculation—Christ, not man. The *Christadelphian* should be a haven of edification, comfort and rest for weary pilgrims, not a field for conflict, wrestling, and slaughter.

A man has no heart to "fight," or "run," or "labour," if his attainment of a reward for so doing become doubtful or uncertain. On reading this, someone will exclaim "shocking," "base," "mercenary." But not so. Common sense, backed up by Scripture, leads us to look for a reward. If we are not to strive for reward—much reward—why is the encouraging term "reward" employed? "My reward is with me," "Your reward shall be great," "The labourer is worthy of his reward," "He shall reward every man according to his works." Further, does not Christ set forth the same truth in his parable of the talents? Also Paul in his allusion to the effulgence of the stars in the millennial heavens? All this teaching is too simple to be misconstrued. It must mean, and only mean, that great faithfulness means great reward; little faithfulness, little reward. The margin is large, and where we individually stand, Heaven alone can tell. Let us then aim high, and appreciate the goodness and equity of God in the arrangement He has made.

Meekness is an indispensable trait in the children of God. This is the reason for the many references to it in the Bible. It is described as of great price in God's sight (1 Pet. iii. 4). Not only are we enjoined in a general way to cultivate this virtue (Col. iii. 12; 1 Tim. vi. 11), but we have the occasions enumerated when it is to be present and to preside: in the reading of the Word (Jas. i. 21); in the setting forth of the truth (1 Pet. iii. 15); in the restoring of transgressors, and the recovery of the misinformed and misguided (Gal. vi. 1; 2 Tim. ii. 25); and in the exhibition of any and every good work (Jas. iii. 13). As an incentive to faithfulness in this matter, we are told that Christ was specially sent to enlighten the meek (Is. lxi. 1). That it is the meek who are to receive providential guidance and favour (Ps. xxv. 9), and that it is for the meek that the Kingdom is prepared (Ps. cxlix. 4; xxxvii. 11; Matt. v. 5). But let us pause and enquire—What is meekness? Let us not confound meekness with weak-mindedness or timidity. Moses was a very meek man—an exemplary one—yet he could lead Israel in battle, and deliver to a disobedient nation the unpleasant messages of God. Meekness, from the Bible standpoint, is a quiet, humble, submissive attitude towards God and His word. How scarce is the virtue in the world in which we live!

Contrition occupies an important place in the approach of man to God. Apart from contrition on our part, God will hold no intercourse with us. He has laid it down that He will look only to the one who is of a contrite spirit (Is. lxvi. 2), and that He is nigh unto and dwells only with such (Ps. xxxiv. 18; Is. lvii. 15). What is contrition? Let us not confound it with weeping such as follows the excitement of a Salvation Army meeting, nor with that tearful frame of mind which is the painful accompaniment of a low condition of health. Contrition means sorrow, but not necessarily tears. It means a genuine, intelligent, and repentant recognition of our sinfulness and unworthiness in the presence of God. It should not need much reflection to bring us to our senses. A straightforward look at

Bible facts should speedily develop contrition. Let a man, for instance, fairly face the precepts in Paul's writings, and measure himself by them. Let him take Christ's example, in his love for God and man, and contrast himself with him. Man is sinful, and he knows it, and knowing it he should be contrite. But most men love to fool themselves in this matter. Oh! irrational man.

"As in Adam all die, even so in Christ shall all be made alive" (1 Cor. xv. 22). This passage is still quoted in certain quarters as evidence that only the baptised will rise. When will some men learn wisdom? Doubtless in certain cases this inability to comprehend Paul's simple and obvious meaning is the reluctance to abandon any seeming proof for the unreasonable theory of the non-resurrectional responsibility of enlightened rebels. But to repeat once more the apostle's meaning. Paul is not referring to a mere rising from the ground, but to a rising to eternal life. Proof: The apostle says the order of the making alive is, Christ the first-fruits, next, those who are his at his coming, then the end (verses 22, 23). Christ could not be called the first-fruits, if the making alive merely meant the resuscitation to flesh and blood existence, for in this many had preceded him. To wit, Lazarus, Jairus' daughter, and others. But Christ was the first raised to deathlessness and immortal life. Further confirmation is to be found in Paul's statement that the resurrection, or making alive, so far as his argument is concerned, implies the attainment of a spiritual body (verses 42-44). If brethren are determined to hold on to the false theory already alluded to, let them not distort this passage to support it. God will not hold that man guiltless, who is wilfully ignorant, or who knowingly and persistently perverts the simple teaching of any part of His word.

The condemnation in Rom. viii. 1 refers to literal death to which all men are hastening on account of sin. This condemnation is alluded to in other places in the epistle: "End of those things is death," "Wages of sin is death," "Fruit unto death," "Sin hath reigned unto death" The condemnation is removed in the *relative* sense when

the sinner's destiny is changed, which is at baptism, when his sins are forgiven and he becomes related in Christ to eternal life. In the *actual* sense the condemnation is not removed till his mortality is vanquished by the transformation of his body. This Paul tells us in 1 Cor. xv. 54-56: "THEN shall be brought to pass the saying, death is swallowed up in victory. . . . The sting of death is sin." To keep these two senses (prospective and actual) in mind is very necessary, otherwise discrepancies are created. For example, a believer is said to possess eternal life (Jno. v. 24) whilst only a seeker of it (Rom. ii. 7); to be in the kingdom (Rev. i. 9), whilst only an heir of it (Jas. ii. 5). He is similarly said to be "quickened," "saved," "redeemed," whilst actually his realisation of these blessings is future.—A. T. J.

No music below the skies is equal to that of pure silvery speech from the lips of a man or woman of high culture.

THERE are three kinds of love—the first, inspired by profit; the second, by pleasure; and the third, by love for our neighbour's welfare. The first is mercenary; the second is selfish; the third is pure and stable.

PORTRAITS OF CHRIST.—For very many centuries the world, like the visionary knight in Mr. William Morris's poem, has been familiar with that "face which no man could say he did not know." The greatest artists have read into it their own aspirations, but it is recognisable in the humblest enamel or terra cotta. What is the origin of the tradition? We cannot deny that the people among whom Our Lord lived were acquainted with the art of portraiture. Artistic the Semites never were, but there were Romans and Greeks enough in Palestine, who were familiar not only with portrait busts and gems, but with such expressive portraits as we see on Levantine mummy cases of the period. There is nothing *a priori* impossible in the idea of a portrait of Our Lord from the life, but there is not a hint of such a thing in the earliest Christian writings. Greeks and Levantines living in an atmosphere saturated with art, and possessing no Semitic scruples about the representation of the Divine, would almost inevitably ask for likenesses of their Lord. But they probably could find none designed from the life. Living witnesses of his life would describe him, and any converted terra-cotta worker, or vase-painter, or glassworker, or gem-engraver (men in humble social position) could design after the description. The traditional type was so far genuine that it was not Greek. Celsus, an opponent, called it "ugly," and its unlikeness to his ideals, Dionysus, Hermes, Apollo, is, for what it may be worth, all on the side of authentic tradition. But as to the value of that tradition we can have no certainty, beyond the evidence of its un-Greek character and unshorn hair.

## THE TIMES.

*"At the end the vision shall speak" (Hab. ii. 3).*

SEEING we are almost through the year 1898 and the Lord has not manifested himself to his household as many of us expected he might do, it will probably be profitable to look again at the question of dates and see if any new light can be thrown on the subject, or anything further be suggested. There is not much, if any, doubt now in the minds of the brethren that the three periods named in Dan. xii. start together, and that the "Abomination making desolate" that was to be "set up" is the Roman Catholic superstition which has made all nations drunk. If that be so, the "time, times and a half" would undoubtedly terminate with the fall of the temporal power of the Pope. This was consummated in 1870. In that year the Pope, having just proclaimed his infallibility, and being at once left in the hands of his enemies by the withdrawal of the French troops, through the Franco-German war, was compelled to vacate the Quirinal, which is the Palace of the King in Rome, and which was then occupied in spite of protest by Victor Emmanuel. The Pope has since then resided in the Vatican only. This marks the time of his loss of kingly power most positively.

If 1870 is the termination of the 1260 years of the time, times and a half, we should of course expect to find something of note at the beginning of it. Do we find anything? A brother has recalled an important matter in connection with the year 610, which is the beginning of the period. Phocas, who by imperial edict constituted Boniface III., the Bishop of Rome, Sovereign and Universal Bishop in 607 A.D., gave to Boniface IV. in 609 the Rotunda or Pantheon at Rome, which was the last of the pagan temples, and was sacred to Cybele and all the pagan gods and contained their images, and was therefore the last monument of pagan worship in Rome.\* This Pantheon was transformed into a Christian Church and was publicly dedicated in the year 610 to Mary "the Mother of God" and all the saints.† The festival, which was at first held in the

month of May, was transferred (in 834) by Pope Gregory IV. to November 1st and called All Saints.

This publicly authorised idolatry. Invocation to saints, which was hitherto a private superstition, was publicly acknowledged, and began to be used in the Liturgies. Saints, so called, took the places of the *Dii minores* of the pagans. The abomination that maketh desolate was fully set up. The gods protectors (Dan. xi. 38) were honoured and enriched with twenty-eight cart-loads of relics. Taking 1870, then, as the termination of time, times and a half, the thousand two hundred and ninety will expire in 1900, and the one thousand three hundred and thirty-five will expire in 1945.

But why three periods of different lengths? Because they point to different events, the key to which is probably found in Daniel vii. 21, where we have a sequence of three events. 1st. The horn to prevail. 2nd. The Ancient of Days to come and judgment be given to the saints of the Most High. 3rd. The time came that the saints possessed the kingdom.

If the twelve hundred and ninety refers to the coming of the Ancient of Days, and the inference is that it does, we may look for the coming of Christ in 1900. This will allow, as pointed out in the pamphlet, *Is Christ very near?* Chapter xii., forty-five years for resurrection, judgment, proclamation of the Gospel, and subjugation of the nations, to the time of the waiting saints being blessed.

I have also been very much impressed with the following line of thought with respect to the vision of the Evening Morning, and if my deduction is correct it corroborates the foregoing statement.

With respect to this period I must adopt the view of our brother Dr. Thomas, that the reading should be 2400. It cannot be 2300 because that number of years is long passed, and still the sanctuary is not cleansed.

Also there is another reason why it should be 2400, which has been pointed out by brother Griffiths, of Corwen, which is that it contains a jubilee of jubilees of years. In Leviticus xxv. 8 the jubilee is to be counted

\* Smith and Cheetham *Dictionary of Antiquities*.

† Neander's *Church History*, vol. 5, page 125.

by seven sevens, making forty-nine, when the jubilee trumpet was to be sounded. Taking forty-nine as the jubilee number and multiplying it by itself we get 2401, which is therefore a jubilee of jubilees.

The question then is, seeing the sanctuary has not been cleansed, when did this period begin? We are told with respect to this vision (Daniel viii. 27) that "none understood it," and we can see also in the 9th chapter, verse 2, that Daniel had been trying until the first year of Darius to find it out, and having made the matter the subject of prayer (verses 17 to 19) the Angel Gabriel was sent to give him understanding concerning the matter of the vision (verse 23). This must be the vision of the Evening Morning, for he had not been shown another vision since, and he says (verse 21) that he *had seen Gabriel in the vision*, a fact which is also stated in chap. viii. v. 16. It is evident, therefore, that the explanation that follows, namely, the "seventy weeks," is an elucidation of the Evening Morning vision, and is a part of it and not a separate prophecy, and also that being a part of it, it must be the beginning part of it, and consequently the Evening Morning and the Seventy Weeks begin at the same time.

We are by this given a safe clue within a few months as to the beginning, it must be 490 years before the cutting off of Messiah. Jesus would be about 34 years of age at his crucifixion, which deducted from 490, makes the beginning of the Seventy Weeks in 456 B.C., which is the year of the decree from Artaxerxes to rebuild the walls of Jerusalem. Taking 456 as the beginning, and counting 2400 years from that date we reach 1944 A.D., when the sanctuary will have been cleansed and ready for the 2401 which is the jubilee, when the trumpet will be blown and the Host gathered.

This prophecy is distinctly connected with the sanctuary and God's own nation, but there is another prophecy in Daniel which applies distinctly to the Gentiles. It is interesting to see how this works out in comparison with the two previous periods. I allude to the seven times of Nebuchadnezzar. The only question in doubt with regard to this is when to date from. I think we cannot be wrong if we take 605 B.C. as the beginning of this period. This date, according to *Blair's Chronology*, is the first year of

the Captivity, and Nebuchadnezzar began to reign about the same time or within a few months. Counting from 605 B.C., the 2520 years or seven times will expire in 1915, and allowing 30 years as the hour of judgment to subjugate the nations we arrive once more at 1945. Taking the year 1900 as the date of the Lord's coming there would be a margin of 15 years before the seven times of the Gentiles expire, which would probably be filled in by the judgment of the Household and the proclamation of the Everlasting Gospel to the Nations.

The three periods may be summarised as follows:—

1st, From the setting-up of the Papal abomination in 610 to the end of these wonders.

610	plus	1260	ended	in	1870
610	"	1290	ends	in	1900
610	"	1335	ends	in	1945

2nd, The Evening Morning 2400.

Began	...	...	456	B.C.
Ends	...	...	1944	A.D.
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2400				

Adding one year for the jubilee makes the date 1945.

3rd, The seven times of the Gentiles.

2520				
Began	...	...	605	B.C.
-----				
Ends	...	...	1915	A.D.
Add for hour of judgment				
30				
-----				
1945 A.D.				

Be ye therefore ready, for in such an hour as ye think not the Son of Man cometh. May we be able to say, even so, come Lord Jesus, come quickly.

A. H. HORSLEY.

PALESTINE FOR THE JEWS —In connection with the idea of founding a Jewish nation in Palestine, which is just now causing much interest both among Jews and Gentiles it is interesting to call to mind that there are between 6 000 000 and 7 000,000 Jews in the world, 2 000 000 of whom, according to an estimate of Sir Samuel Montagu, might be relied upon to go to Palestine. To purchase that country from the Turkish Government will, it is computed, cost some £2,000 000 sterling.—*Scrap.*

## "WE GROAN, BEING BURDENED."

**J**OY cometh:" thus are we assured. "O that it were come:" thus oft with fervour might the weary watchers respond; and even as they breathed the response, feel borne in upon them the heart-sickness of "hope deferred." Heavily, and more heavily, bears the burden of mortality on those who, because of their aspirings and strivings toward the highest, seem at times to sink lower beneath it. Keener grows their longing for the angelic beauty and efficiency promised to all who shall be judged "worthy." "The Morning Stars," looking upon their completed work, mighty and fair, could sing together in an abandon of divine ecstasy, but the children of clay—clay-encumbered, must continually realise that such is not yet *their* portion, that it cannot be theirs to joy without restraint, while still "in this tabernacle they groan, being burdened." Is it consolation to remember—as we are so frequently bidden to do—that this is no new experience for those who set out on the long and narrow road that stretches so far back into the darkness, but whose end in front is lost in brightness.

Let us turn our mental eyes back and away, traversing in thought many thousands of miles, many centuries of years. See in a Syrian desert, seated beneath a solitary tree, a traveller—a fugitive, alone and weary. Who is it? Back a little further in the history of the forlorn wanderer: he is again alone, though now in the midst of a multitude. There is a mighty question at issue. On one side stand a king and priesthood, and a trembling, halting people on the other. Elijah, sent a messenger from the Lord of heaven and earth, whose dishonoured name and insulted majesty he now prepares to see vindicated. The nature of the controversy, he has made known in his opening words to assembled Israel: "How long halt ye between two opinions? If the Lord be God, follow Him; but if Baal, then follow him." He has called for a sacrificial test, and they have agreed that supremacy shall be granted to "the God that answereth by fire." All day long have the false prophets of Baal striven in vain to elicit a response from their God. More and more frantically they appeal, urged on by the irony of the sternly

faithful servant of Jehovah. But now the time of the "evening sacrifice" has arrived, and still there is no voice, nor any that answers or regards. They have had ample time, and Elijah's voice sounds in the ears of all the people: "Come near unto me." With the authority of heaven he commands, and then prays: "Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their hearts back again." The prayer ascends on high, and God—the living God, is not slow to attend. He does not fail or hesitate to respond. Fire bursts from heaven, and marvellously accomplishing its work, altar, sacrifice, and water, are all consumed, and with a cry of penitent acknowledgment, the people return to their allegiance. Then with unabated zeal and vigour, the man of God pursues his task to its terrible but righteous consummation, bathing the sword of retribution in the blood of the prophets of Baal. But the wrath of the idolatrous queen goes forth against him, and he is compelled to flee.

Back to the desert, recognising now in the way-worn stranger, this so highly honoured messenger of Jehovah. Surely, though his frame be spent and weary, his heart is full of exultation, his spirit uplifted with the fire of divine zeal. There are words on his lips,—Stoop and listen: "It is enough; now O Lord take away my life, for I am not better than my fathers." Thus has it been, thus will it be, with those of whom "the world is not worthy," until "the earnest expectation of the creature" is realised in "the manifestation of the sons of God."

Stunned and amazed the clay-clogged senses fall,  
 Before that glimpse of glory, life, and power;  
 That radiant apocalypse of sons,  
 Once born of earth, now purged of human stain:  
 The expectation of the creature waits,  
 But waiteth not in vain.

B. L.

"STAND FAST."

*"We look for the Saviour . . . therefore my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved."—Paul.*

SERVANT of Christ, stand fast amid the scorn  
Of men who little know or love thy Lord ;  
Turn not aside from toil : cease not to warn,  
Comfort, and teach. Trust Him for thy reward ;  
A few more moments' suffering, and then  
Cometh sweet rest from all thy heart's deep pain.

God's grace seek thou, for much thou needest grace ;  
If men thy work deride, —what can they more ?  
Christ's weary foot thy path on earth doth trace :  
If thorns wound thee, they wounded Him before ;  
Press on, look up, though clouds may gather round :  
Thy place of service He makes hallowed ground.

Have friends forsaken thee, and cast thy name  
Out as a worthless thing ? Take courage then :  
Thus saith thy Master ; for they did the same  
To Him, who once in patience toiled for them :  
Yet He was perfect in all service here ;  
Thou oft has failed : this maketh Him more dear.

Self-vindication shun : if in the right,  
What gainest thou by taking from God's hand  
Thy cause ? If wrong, what dost thou but invite  
Satan himself thy friend in need to stand ?  
Leave all with God. If right, He'll prove thee so ;  
If not, He'll pardon ; humbly to Him go.

Be wise, be watchful. Wily men surround  
Thy path. Be careful, for they seek with care  
To trip thee up. See that no plea be found  
In thee thy Master to reproach. The snare  
They set for thee will then themselves enclose,  
And God His righteous judgment thus disclose.

"The time is short : " seek little here below ;  
Earth's goods would cumber thee, and drag thee down ;  
Let daily food suffice ; care not to know  
Thought for to-morrow that may never come.  
Thou shalt not perish, for thy Lord is nigh,  
And His own care will all thy need supply.

## ANSWERS TO CORRESPONDENTS.

BY THE EDITOR.

J. M.—Dr. Thomas' expression in the third paragraph on page 208 *Eureka*, vol 1, although savouring of Trinitarianism when superficially considered, is to be construed only in harmony with his general teaching and the facts of the case. "God is Spirit," and "the Fountain of life." Christ, the vine, with the branches of his own definition, was "in God the Father." This is manifestly the Doctor's meaning.

S. B.—There does not appear to be any reason why a brother should not be a postman. As a matter of fact many are, and do not allege any very special difficulties connected with their calling. "Stepping very near the devil?" Well, in the devil's kingdom that is scarcely avoidable. Paul recognised this when speaking to the Corinthians. If you are to utterly escape the company of the "fornicators, covetous, extortioners, and idolaters," why "then must ye needs go out of the world." "I pray not," said the Lord, "that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." A brother-postman walking faithfully in the sight of the Lord will "overcome the wicked one."

J. M. asks:—"Is it scriptural for brethren and sisters to co-operate with those outside the Household of Faith in dancing and singing songs at a Christadelphian Marriage?" If anyone says, Yes, it evinces a sad lack of discernment as to the aim of the Gospel to take out of the Gentiles a people for God's name.

W. J. E.—The history of the period of the fulfilment of Ezekiel's prophecies against Egypt in its subjugation by Nebuchadnezzar and final reduction to a base kingdom, is thus briefly recapitulated in a recent work: "The warlike Necho (612-596 B.C.) advanced to the reconquest of Syria, and defeated and slew Josiah, King of Judah, at Mageddo, deposed his son Jehoahaz, and set on the throne Jehoiakim, who paid him tribute (2 Kings xxiii. 29, 35). Necho's campaign, however, ended disastrously in a defeat inflicted on him by Nebuchadnezzar of

Babylon, in a great battle at Carchemish; and "the King of Egypt came not again any more out of his land: for the King of Babylon had taken from the river of Egypt unto the river Euphrates, all that belonged to the King of Egypt" (2 Kings xxiv. 7). Again, one of his successors, Uah-ab-Ra, the Hophra of the Bible, made some attempt at Syrian conquest, and succeeded in capturing Sidon; but his successor, Amasis II., followed a wiser policy in refraining from foreign campaigns, and during his long and successful reign (572-528 B.C.) restored the internal prosperity of the country. But the end was now approaching. In 539 B.C., the Persians had captured Babylon, and now rapidly marched westward for further conquests. In 527 B.C., the Persian King, Cambyses, defeated the Egyptian army with great slaughter before the frontier fortress of Pelusium, and after capturing Memphis, easily conquered the whole kingdom. Here practically ends the history of Egypt as an independent power. It is true that for a brief period of 60 years in the fourth century B.C., she managed to shake herself free of the Persian yoke, but she was again subdued in 340 B.C. From the Persians she passed to Alexander the Great; for three hundred years she was ruled by the Macedonian House of the Ptolemies; and on the death of Cleopatra, the last of that race, Egypt became a Roman province."

F. G.—No doubt the answer of Micaiah in 1 Kings xxii. 15 is to be taken as an ironical reechoing of the reply of the false prophets. The adjuration that it at once evoked from Ahab (v. 16), shows that it must have been so. Thus challenged, Micaiah speedily altered both tone and message, showing that *the Lord had spoken evil* concerning Ahab. The blow on the cheek from the discredited Zedekiah, the prompt committal to prison by the enraged king, and Micaiah's challenge to all the people as he departed (v. 28,) emphasized the contrast between the false and the true; the fortunes of the day vindicated the one against the four hundred, and Israel returned "having no master," the idolatrous Ahab having fallen beneath the divinely guided arrow



from the bow that a certain man drew at a venture.

G. A. F. writes: "In 1 Tim. vi. 14-16, the one spoken of is the Lord Jesus Christ. Verses 15 and 16 give him the attributes of Deity—'Who only hath immortality, and whom no man hath seen, nor can see.' It seems to present a contradiction to other parts of the Word where the attributes of the Son are said to be derivable from his Father. Besides, Christ was seen and handled, and surely the nominative in these verses is the Lord Jesus Christ. These passages are quoted, too, in support of the Trinity. Then Heb. iii. 1-4 appear to uphold the Trinity, and are quoted to me because 'this man' is spoken of (Christ, of course. Then it says he built the house, and in verse 4 that *God built it.*"

In 1 Tim. vi., the Lord Jesus truly is spoken of in verse 14, but not in 15-16. You rightly emphasise the distinction between the seen and the unseen, the approachable and the unapproachable, the inherent deathlessness of the "blessed and only Potentate," and the derived life (Jno. v. 26) of His beloved Son. This is in harmony with the allusion of Ch. i. 17: "the King eternal, immortal, invisible, *the only wise God.*" "The appearing of our Lord Jesus Christ" is here said by Paul to be a matter that the Father will "show in His times." This agrees with the Lord's own teaching concerning the "times and seasons which the Father hath put in His own power" (Acts i. 7) concerning the promised restoration of Israel. Peter spoke afterwards of the "times of refreshing (that shall come from the presence of the Lord; and He shall send Jesus Christ" The Revised Version puts the matter a little more clearly. Trinitarian exegesis would land us in endless contradictions. As to Heb. iii. 3-4, Trinitarianism would contradict the explicit declaration of verse 6, that Christ's faithfulness was "as a *Son over God's house*" (see margin of R.V.). The Son is subordinate to the Father, although superior to the most faithful of servants. His majesty is the topic of chapter 1, where he is described as "the brightness of His (the Father's) glory, and the express image of His person, and upholding all things by the word of His

*power.*" The whole life and work of Moses was but a "testimony" to Christ, who in the purpose of the Father was anterior to Moses, and even "before Abraham," and who, being "God with us" in Israel, was thus the Builder in manifestation. His own teaching concerning his relation to the Father's house (Jno. xiv.; Rev. iii. 12) is unintelligible to Trinitarianism and to all uneducated in "the things concerning the Kingdom of God and the name of Jesus Christ."

*Did Christ obtain eternal redemption for us by keeping the law or by faith?*

Neither by one nor the other separately, nor by both of themselves, but by obedience, in both, unto death, even the death of the cross, and resurrection for our justification (Phil. ii. 8; Rom. v. 8; Rom. ix. 25), not forgetting that God was in Christ, and the primary worker in the wonderful work of salvation.

*The sacrifice of certain victims without the camp, whose blood was brought into the sanctuary, being typical of the Christ (Heb. xiii. 11 and 12), how is the latter part of the type fulfilled in Him?*

The "sanctuary" in its totality was a *divine arrangement* for certain objects. The anti-type is *another divine arrangement*, having elements in it answering to the various parts of the Mosaic type. The veil, we are told, typified the flesh of Christ. Every other appurtenance of the sanctuary has its parallel in him at one time or other. "The substance is of Christ." The point of Paul's statement is that as the bodies of the beasts whose blood was offered in the sanctuary, were burnt without the camp; so Christ (accepted of God) was made a sin-offering outside of the Mosaic ritual, in consequence of which, believers had to (spiritually) "go forth to him without the (Israelitish) camp" (or constitution of things recognised among the Jews) bearing reproach at their hands.

*Was Jesus the Nazarite of the law? (Numb. vi. 1-8). If not, what is the meaning of his vow? (Matt. xxvi. 29; Mark xiv. 25; Luke xxii. 18;) and what, to him, the consequence of its violation? (Matt. xxvii. 48; Mark xv. 36; John xix. 30).*

Jesus was not the "Nazarite of the law;" nor was any person in particular. The Nazarite law was for any who wished to separate themselves to the Lord in special consecration for a season. Jesus was "separate unto the Lord" all the days of his life—holy, harmless, undefiled. He was consecrated throughout, yet he drank wine which the Nazarite law prohibited, showing his separation was not under the Nazarite law. Matt. xxvi. 29, and the other places referred to, do not set forth a "vow," but the prophetic declaration of a fact, that after the passover he was then partaking of with his disciples, at which wine was partaken, Jesus would not again drink wine with them till the kingdom of God should be established. There being no vow, there was no "violation," and no consequence thereof.

*If Jesus was under a violated vow; had an issue in his flesh; had wounds in his head, hands, and feet; was cursed in the manner of his death (Gal. iii 13); touched a grave (Numbers xix. 16);—all or any of these—would he be clean on awaking to life on the third day? Would he be exempted from the obligations of the law made and provided for such contingencies?*

Paul's teaching is that "the law hath dominion over a man so long as he liveth" (Rom. vii. 1). Therefore, even on the (mostly) inadmissible suppositions with which the question is prefaced, the answer would be "yes." The law obtained all it could claim in his death. There could be no "obligation" after that event. It is upon this very principle that Paul says, "Ye are become dead to the law BY THE BODY OF CHRIST, that ye should be married to another, to him that is raised from the dead."

*Had Jesus "an issue in his flesh?" (Lev. xv. 2). If not, to what does the evangelist's evidence tend? (John xix. 34). And why is he so particular in asserting the veracity of his record? (verse 35).*

In literal terms, the running of blood and water from the wound of the Roman spear was an "issue," but it was not such an issue as was contemplated by the law. It was not an issue "in" the flesh which imports that the flesh is the organic cause. It was a mere oozing of fluids liberated mechani-

cally from their ordinary channel, whereas an issue is a projection of diseased fluids from within the structure by the spontaneous force of the flesh itself. The stress John lays on his testimony has reference to the "piercing" which caused the bloody outflow, because this piercing had to do with a prophecy, and because it was resorted to as a precautionary substitute for bone-breaking, which had also been the subject of prediction in a negative sense.

#### AN INTELLIGIBLE RULE OF ACTION.

*"Supposing I send bread to a bakehouse and the journeyman spoils it through carelessness, should I be justified in applying to his master for recompense, seeing my application might lead to the man's discharge?"*

ANSWER.—Jesus prescribes to his disciples a very simple and intelligible rule of action which is applicable to all such matters: "As ye would that men should do unto you, do ye even so to them." Supposing H.E.B. were the "baker's man," with orders from B.M. to "bake me a cake as fast as you can;" and supposing, like Alfred the Great, he were to indulge in reverie instead of minding the cake, and to discover that, in the words of David (Ps. xxxix. 3), while he mused, the fire burned "the cake," would he that B.M. should go to his master, and endanger his daily bread! No; he would be much obliged to him if he would take his tribulation quietly, and be content with a promise that he should try to do better next time. "As ye would that men should do unto you," &c.

#### HUSBAND AND WIFE.

*"What is to be thought of a brother or sister who makes no interference with wife or husband deliberately getting into debt, but rather excuses it?"*

ANSWER.—A brother or sister, in such a case, is "partaker of the evil deeds" of their partners: but the difficulty would be to know when such a state of things existed. It is next to impossible to judge between husband and wife. The best way is not to interfere. "Excuses," such as are referred to in the question, may be mistaken. Perhaps they might only be put forward to meet undue censure, and be dropped as between the partners themselves. The old illustration of the scissors has many

parallels ; the blades go contrary ways, but if anybody comes between, they unite to cut the intruder.

## The Christadelphian.

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

JANUARY, 1899.

“And there shall be signs in the sun, and in the moon, and in the stars ; and upon the earth 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 upon the earth : for the powers of the heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory. And when these things *begin to come to pass*, then look up, and lift up your heads ; for your redemption draweth nigh” (Luke xxi. 25-28). That these words of Jesus, uttered now nearly nineteen hundred years ago, have to do with the end of “the times of the Gentiles” may be ascertained from a study of the preceding verses of the chapter. The destruction of Jerusalem was forty years distant in the future when he spoke, and naturally therefore filled a larger field in the mental perspective than the destruction of all the kingdom of the adversary that was to follow at a future so much more remote. Still the right relation of the two series of events is discernible to “senses exercised by reason of use,” especially in “the time of the end” when the vision speaks and does not lie. **WE DO SEE** these things *begin to come to pass* ; why should not we “look up” expectantly ? According to the measure of our faith and obedience we shall, and do. This is the criterion : if our faith be small our obedience will be proportionately faltering, and exultation in the midst of the gathering gloom, in hope of deliverance, difficult or impossible. But why should our faith be small ? Is the evidence insufficient to justify a full assurance of faith ? Where and what is the evidence ? Is it not in the Word of God, in the History of the past, and the world-wide developments of the tangled and troubled present ? If we neglect the Word, remain culpably ignorant of the wondrous manner in which the divine will has so far been accomplished upon earth, restrict our contemplations concerning the present to our own fleeting lives in their petty cares and pleasures, shall we have faith ? **NEVER** !—the golden thread is not woven in without the use of the provided implements with

determined industry. The negligent and careless are rebuked even by the blind that are out of the way. Thus, the *Church Review* says of

1899 AND PALESTINE,

“The old nineteenth century is passing away, and soon the twentieth will come upon the world. Whatever it may bring to Palestine God only, in His infinite foreknowledge, can tell, but it may not be presumption to hope it may be the restoration of Israel in Palestine and the Re-union of Christendom—to both of which (humanly speaking) it is highly probable that the events at Jerusalem of 1898 will have greatly contributed.”

Strange mixture of antagonistic ideas truly ; but still thrown together with some traditional regard for the Word of God, and “looking after those things which are coming on the earth,” and better at any rate than dead silence at such a time as this. “The Restoration of Israel in Palestine” is one thing, a divinely promised thing, altogether blessed and glorious. “The Re-union of Christendom” is another thing, a divinely revealed thing (Rev. xvii. 13-14) transient and hateful. It precedes the Restoration of Israel, in the same manner as the Union or combination of the Canaanite and other kings, preceded the restoration, ages ago, to the same land, of Abram’s afflicted seed, after prolonged sojourn in the enemy’s land (Gen. xv. ; Ex. xii. ; Josh. ix. 10). To the *Church Review* the comparison would of course seem monstrous ; but “the Stone that the builders rejected,” citing the testimony concerning Himself against the “builders” of Israel, made an application of the word that seemed to them just as monstrous. If disobedient Israel was divinely compared with “Sodom and Gomorrah” (Is. i. 10) ; it ought not to be “unthinkable” that Christendom *might* figure in the divine estimation as comparable with and related to “Babylon” (Rev. xvii. 5). Things are not always what they seem ; God’s view and man’s view differ by the same extent as God’s “ways” and “thoughts” and man’s “ways” and “thoughts” (Is. lv. 8-9). That it should be possible for the wicked to forsake his way and receive mercy and abundant pardon of the Most High is a gracious condescension of His insulted Majesty. That He should have revealed landmarks on the weary road Zionwards is a merciful provision of His grace. Amidst the increasing cares, conflicts and troubles of these days of our vanity, let us not neglect His Word ; but in patient and prayerful attendance on it, and continuance in the well-doing engendered by it, seek for the glory, honour and immortality which is possessed by the Lord already, and will surely be bestowed upon those who shall have overcome, when he comes again, according to his promise, “with power and great glory.”

We tender hearty thanks to fellow-sojourners who have renewed their subscriptions to the *Christadelphian*, with words of earnest encouragement at a time of special distress. We may select one letter as typical of many in the same strain.

Pomona, Cal., U.S.A.

DEAR BROTHER WALKER,—Enclosed please find an order which the brethren and sisters here have given me to send you. Feeling much interest in the continuance of the *Christadelphian*, I have put forth a little extra effort to add to the list of subscribers in this place, but have succeeded in gaining only one as yet. My interest is not from any party spirit, but because the *Christadelphian* upholds the Truth, as it was so graciously given to us in these last days of Gentile times in its entirety. While boldly defending purity of doctrine it has firmly and kindly manifested the spirit of our Lord and Master in precept and example, and unceasingly urged the brethren to that practical life expressed in such warnings as "Without holiness no man shall see the Lord," and "If any man have not the spirit of Christ he is none of his," qualifications absolutely essential to "make us meet for the Master's use." These characteristics have made the *Christadelphian* highly appreciated by the older brethren, a very necessary help that we would not be willing to do without. As to its future, we sympathise with what is said under that head in November number and feel confident the successors to brother Roberts will not allow it to depreciate as a most valuable help to the flock in obtaining the bread of life—"feeding the church of God." I feel I cannot add anything to the many touching reflections on the death and loss of our dear brother Roberts. We can only join in the general lamentation which will soon be turned into songs of joy. With much fraternal love, I am, your brother. Looking for the redemption of Israel, and praying that you may have help from above to sustain you in your new responsibilities.—H. J. MOORE.

#### A WELL-MERITED REBUKE.

For a little while longer, before the thunders of divine judgment silence their foolish tongues the self-styled "Reverends" raise their blasphemous voices against the word of God. Sometimes their extravagances provoke protest even in their own ranks. Thus it has been recently in Wales. Brother S. Jones, of Merthyr, sends clips, the first of which, from the *Merthyr Express* of December 3rd, reports the utterance of the "Rev." W. Griffiths B.D., of Pontypridd, who was formerly connected with the Congregationalists. He spoke on Sunday, November 27th, from a Unitarian pulpit on "The modern view of the Bible."

"He proceeded to show that by a study of the Bible itself, and also by the acknowledged opinion of modern writers, the Bible was not written as an authority, but, as his text had it, 'for their learning.' Owing to philological researches and literary criticism, the views on the Bible had changed considerably, and it was now understood at its true value—as a collection of books, compiled by men of

widely different temperaments and attainments, and each reflecting the ideas and knowledge of the time. It could not be looked upon, therefore, as infallible, or as being correct in detail. He also contended that a good deal of Christianity was based upon the writings of Paul, and not upon the sayings of Christ. And as for the book of Revelations, it was but a kind of Pilgrim's Progress."

This was too much for the "Rev." J. Bowen Jones, B.A., Brecon, who edits the Welsh Congregational monthly *Cenad Hedd*. The *South Wales Echo* of Dec. 10th says :

"The magazine has a novel feature in its current issue. In his 'preface' to the 1898 volume, which he now publishes, he criticises his critics, or, as he puts it, he 'reviews the reviewers' of the magazine, and he does it pretty effectively. One sentence in the article which is likely to cause no little sensation is the following:—'Time was when we could seek in vain for an Atheistical book in the Welsh language. Now they emanate from the tabernacles of Zion and the Congregational Press, with the support and praise of reverend watchmen; the doors of dwelling-houses and of pulpits are open to persons who assert, absolutely without foundation, that the man from Tarsus received not sufficient light and conversion on the way, and that it would have been a blessing to him and the world had he been under their tuition before attempting any work of evangelisation from Jerusalem to Illyricum, or writing any of his epistles.'"

Well said, Mr. Jones! But dissenting chapels are not "Tabernacles of Zion" nor are such watchmen "reverend" in the slightest degree, but rather akin to the "blind and ignorant" watchmen of Israel whom God gave over to the beasts of the field to devour (Is. lvi.). Mr. Griffiths well deserves his rebuke. What sort of a process he means by "a study of the Bible itself" may be inferred from his turning upside down of Rom. xv. 4, from which he takes the phrase "for our learning." What sort of "comfort" could be obtained from "fallible" Scriptures, incorrect in many details and dealing with subjects professedly above human ken? If he had withstood Paul to the face in days gone by, as he now withstands his writings, he might have been made to know experimentally and without "study," and apart from "opinion" acknowledged or otherwise that the things Paul wrote were the commandments of the Lord and that the things he spoke had behind them the power of the Lord in attestation, and ability to avenge the insult of resistance. Elymas, the sorcerer, discovered this to his cost. But what is it to Mr. Griffiths that Paul was Christ's "chosen vessel"? It was a long time ago, and Paul is dead—(Stay, perhaps Mr. Griffiths thinks he is in heaven! Worse still for him if he does)—and the Lord is silent. When HE spoke of the Scriptures He said "The Scriptures cannot be broken." But then, of course, "philological and literary research"



"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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## THE RESULTS OF THE "WAR IN HEAVEN."

By DR. THOMAS.

**T**HIS battle of Adrianople had been a consummation of "*woe to the inhabitants of the earth*": the time had now come for a like consummation of "*woe to the inhabitants of the sea.*" Here were five hundred and fifty vessels full of combatants, drawn together from the maritime parts of the Roman earth, to engage in the great conflict between the worshippers of the idols, and the Catholic believers in the Divine Unity. While Constantine was besieging Byzantium, to which Licinius had retired after his defeat at Adrianople, Crispus, the eldest son of Constantine, was entrusted with the daring enterprise of forcing the passage of the Hellespont. This he performed with great courage and success. The engagement between the contending fleets lasted two days. A south wind springing up about noon, carried his vessels against the enemy, and as the advantage was improved by his skill and intrepidity, he soon obtained a complete victory. A hundred and thirty vessels were destroyed, and five thousand men were slain. The Hellespont being now open, Licinius perceived that he could not hold Byzantium much longer. Therefore, before the place was surrounded, he prudently removed his person and treasures to Chalcedon in Asia.

Such were still the resources and abilities of Licinius, that, after so many successive defeats, he collected in Bithynia a new army of fifty or sixty thousand men, while Constantine was still actively employed in the siege of Byzantium. The vigilant Michael did not neglect the last struggles of the Dragon. He transported a considerable part of his victorious army across the Bosphorus; and soon after their landing fought the decisive battle of the war on the heights of Chrysopolis, or, as it is now called, Scutari. "The angels" of the Dragon, though lately raised, ill armed, and worse disciplined, made head against "the Michael and his angels" with fruitless but desperate valour, till a total defeat, and the slaughter of five-and-twenty thousand men, irretrievably determined the fate of the Supreme Pontiff of the Idols and his adherents. Licinius retired to Nicomedia, from whence he opened negotiations with Constantine. Peace and affluence were granted to him on condition of sacrificing Martinianus, whom he had created *Augustus*, and of resigning the imperial office. Licinius accordingly solicited and accepted the pardon of his offences, laid himself and his purple at the feet of his *Lord and Master*, was raised from the ground with insulting pity, was admitted the same day to the imperial banquet, and

soon after was sent away to Thessalonica, which had been chosen for the place of his confinement, which was soon terminated by death at the hand of the executioner.

Such was the result of this last "war in the heaven." "The Dragon and his angels fought and prevailed not; neither was their place found any more in the heaven" (verse 8). "He was cast out into the earth; and his angels were cast out with him" (verse 9): and in his projection, "his tail drew the third part of the stars, and cast them to the earth" (verse 4). The memory of Licinius was branded with infamy, his statues were thrown down, and, by a hasty edict, all his laws, and all the judicial proceedings of his reign were at once abolished. By this victory of Constantine, A.D. 324, the Roman world was united under the authority of one emperor; and he the first of a long line of emperors, who, though not Christian, but Catholic, repudiated "the gods of their ancestors." The immediate and memorable consequences of this revolution were the foundation of Constantinople, and the establishment of the Laodicean Catholic Apostasy as the religion of the State.

While these stirring and exciting events were transpiring, their connexion with apocalyptic prophecy was not unperceived by Constantine and his adherents. In a letter to Eusebius he writes of "*that dragon* having been deposed from the governance of affairs, by God's providence." And Eusebius further relates, that in a picture elevated by Constantine over his palace gate, there was represented the cross placed over his head; and beneath his own and his children's feet, his enemies under the semblance of a *dragon* cast down headlong into the abyss. In a letter also to Eusebius he says, "But now that liberty is restored, and *that Dragon* driven from the administration of public affairs by the providence of the Supreme Deity, and our instrumentality, we trust that all can see the efficacy of the Divine power." A *dragon* is a symbol stamped on some of the coins of Constantine. On two of them the cross, the symbol of the catholic church, is erected over a fallen dragon, the symbol of Roman superstition in its political constitution.

Licinius himself seems to have been aware that the conflict was not simply a matter of personal rivalry and ambition

between him and Constantine, but the great question which system of belief and practice was genuine and designed of the Eternal Power, be that power the gods of the Roman Habitable, or "the foreign God" whom the adherents of those gods derided, to prevail. This question was considered by both parties as on trial in the contest of the "short time," and to be determined by its issue.

As a religious preparation for the impending conflict, Licinius collected around himself Egyptian seers and diviners, enchanters, jugglers, and the priests and prophets of his idols, and having propitiated his deities with sacrifices, then inquired what was to be the issue to him of this "war in the heaven." If he had inquired of an enlightened Christadelphian of the period he could have told him that it would be to cast him out of the heaven into the earth, and his angels (the Egyptian seers and diviners, enchanters, jugglers, priests, prophets, and all his officials) with him; but there was none such in his tail, or following, to testify the truth: he, therefore, had recourse to the stars drawn in his tail, who unanimously assured him that he would undoubtedly prove the stronger in the contest, and be victorious; a judgment everywhere reiterated in long and elegant songs by the Oracles of the Idols. Elated by these deceitful promises, he advanced with great confidence, and prepared for battle. When about to begin, he summoned his trustiest attendants and friends to meet him in a consecrated grove, spacious and irrigated, in which were set up all kinds of idol-statues, and having lighted wax tapers, in the after-fashion of papists and ritualists, and offered the accustomed victims to them, he delivered the following address:

"Friends and fellow-warriors, these are the gods of our ancestors, whom, received from our earliest predecessors as objects of worship, we honour; but he who commands the army that is drawn up against us, having adopted an atheistic opinion, violates the customs of the fathers, venerating a god from abroad, I know not whence, and disgraces his troops with his ignominious standard (the Cross with the monogram of Christ) trusting in which he arms not so much against us as against the gods whom he offends. This occasion therefore will show which of us errs in his belief, and will

decide between the gods who are honoured by us, and by the other party; for either by showing us victors, it will show our gods are most justly regarded as auxiliaries and saviours; or, if the Deity of Constantine, come from I know not whence, shall prevail over ours, which are many, let no one thereafter doubt what Deity ought to be worshipped, but go to the strongest, and present to him the reward of the victory. If the foreign god, whom we now deride, should appear the mightiest, we must acknowledge and honour him, and bid farewell to those to whom we have vainly lit wax tapers. But if ours prevail, which is not to be doubted, then, after the victory, we must proceed to war against the atheists."

Thus, the contest was considered by both parties as between the Christians' Deity and the many gods of paganism. Each party regarded itself as the respective instrument of these. Hence the propriety of the apocalyptic title bestowed on the enemy of the dragon-tail, "the Michael." Constantine's victory was regarded by him, by the church, and by the people at large, as the victory of the Deity, that is living and true, over the false deities, of Christianity over idolatry. Eusebius says, that "when the whole was, by the power of Deity, the Saviour, subjected to Constantine, he made known to all the Giver of his prosperity, and testified that the Deity, not he, was the author of his victories."

CHRIST AND CHRONOLOGY.—Scripture chronology does not date from the creation of the world, which may have been millions of years in the past, but from the creation of Adam, the first man thereon. Deducting 34 in round figures for the number of years the Messiah had lived at his crucifixion, we find that he was born in the year 4,096 A.M., and as we look back over the ages, we see that his wonderful type Isaac, "the only son" whom his father Abraham "loved," was born just half way between this date and the first man, viz: 2,048 A.M. Let us gaze awhile upon this wonderful tragedy of history. There hangs a man whose birth was in accordance with the prophecy in Eden, for he is the seed of the woman, he is Abraham's seed. He is of the tribe of Judah, of the kingly house and lineage of David. He was born in Bethlehem Ephratah. His mother was a virgin when he was conceived, and he is now dying, being "cut off" the set time after the edict of Artaxerxes, according to the prophecy of Daniel. Knowing the Scriptures, we join with the exclamation of the centurion acknowledging, but by a different process of reasoning: "Truly this was the son of God."—B. J.

#### A REVERIE ON LIFE AND DEATH.

*(Which will not stand a pinch of fact and truth—revealed or scientific: still, a soothing exercise, especially with the last word thrown in.—R. R.)*

O Death! wert thou only a journey to take;  
Just a pilgrimage, whence to return by-and-bye,  
How many who boast of the happiest hearts,  
From the world and its worry would turn them and die;  
In the realms of the resting rejoice to sojourn—  
If they could but return,—If they could but return!

If we only could die for a day, or an hour,  
And the tramp of our troubles could go on above  
Our quieted hearts, which no longer would ache,  
Nor break with their burdens of hate or of love,—  
How sweet from existence thus briefly to sever,  
Unawed by the awful For Ever and Ever!

Not to sleep, but to die,—with no sense left awake,  
Not a pulse left to thrill, not a nerve left to quiver,—  
Then calmly to float out, uncaring, unrieved,  
Across the deep dark of the fathomless river;  
To tarry awhile, till the turn of the tide,  
In the heavenly hush of the echoless side.

Could we lift a white finger and hail, when we would,  
The mystical barge from the mystical shore;  
What woes would we break from to beckon and wait,  
O Death! for the undreaded dip of thy oar;  
Glad to lay off our lives, as our robes are laid off,  
Could we wear them again when but rested enough.

#### THE INEXORABLE.

But it never has been, and it never can be;  
We must weave out our lives to their uttermost end,  
Let the warp and the woof be of iron or gold,  
Wrought with roses that ravish, or thistles that rend.

#### IT DEPENDS.

And I would not be dead, like the dead in the grave,  
Not for rest the profoundest that death ever gave;

For 'tis sweet to exist it is blessed to be,—  
To share of the sea, and the stars, and the sun,  
To drink of the air, to exult in the light,  
To be of the wonderful universe—One!  
Though a shadow that lurks in life's valley beguiles  
Our feet to press on to the Infinite Isles.

#### THE LAST WORD

But tell me, O Bard, is thy story complete,  
Is there none can redeem from the long silent sleep;  
Can they never return to the light of the sun,  
"To drink of the air, to exult in the light,  
To be of the wonderful universe—One!"  
Methinks there's a way from the "mystical shore,"  
O Death! We fear not the dip of thy oar.

For there's *Hope* for the dead who die in the Lord,  
From Death to return, LIFE to be their reward:  
Not so with the wicked who God's law have  
spurned.

If from Death they are raised 'twill be to return  
To the "awful for ever and ever," to be  
Lost! in the depths of eternity.

—Forwarded by J. T. Trigwell.

## MEDITATIONS.—No. XLVIII.

**A**N influence for good and a source of strength has left us! Brother Roberts is with us no more! In him we have lost a sterling friend, an able leader, and an exemplary lover of God. Before most of us were born, our brother was toiling for the truth, and he so continued till the moment of his death. From his labours we have all, incidentally, derived more or less benefit. Wherein shall come a compensation for our bereavement? The compensation will come in allowing his beautiful character, his great work, his weighty exhortations and expositions, to live in our memories. Our brother, in this sense, will always live to faithful brethren. The writings of brother Roberts to such will shine with increasing lustre the farther they are removed from the clouds of dust raised by his narrow-minded critics. In remembering brother Roberts, we would not forget his noble wife—his forty years' shoulder-to-shoulder companion in the ups and downs of his laborious work. As we think of our sister, we feel that brother Roberts is not wholly gone (for truly he and she were one). May God bless and sustain her, and give to both a rich place in the Kingdom of God.

Let us not ask for evidence of the truth if we have made up our minds not to receive it. "I can't see it" is, alas, too often the outcome of "I don't want to see it." It was this perversity that moved Christ to sometimes exclaim "O ye hypocrites." True, some cannot see, though the evidence be ever so glaring. This is the effect of the long, insidious, and powerful working of sin. There is a consolation in the matter—God is just, and He will not subject helpless brute beasts to the terrors of the resurrection condemnation. But let all doubters and deniers question themselves. Let them take themselves into some quiet nook and examine and cross-examine their hearts and minds. Again, let us not pose as truth seekers—as searchers after evidence—if we are wilfully shutting our eyes to all directions from which evidence can come, except the one which is congenial to our taste. To trifle with truth, and the Author of it, in this way is a serious thing. Truth seekers must

not go to Timbuctoo for evidence, when they know that the counsel of God lies elsewhere. Neither must they stipulate for smooth things, if they wish to hear the voice of God. Pet ideas must be slaughtered if God require it! Bible truth has been given, not to confirm us in our natural ways and thoughts, but contrariwise, to correct and reform them. Willingness to submit to this operation is the principal secret in reaching the truth.

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 "Is there a thing beneath the sun that strives with thee my heart to share?  
 Ah? tear it thence, and reign alone, the Lord of every motion there."

These are wholesome words, but some have hesitated to sing them, not from a rebellious spirit, but from a mistaken idea that they mean more than they do. The hesitation is unnecessary. The words simply express the longing which should characterise every son and daughter of God, that God should have the sole and exclusive control of our heart. To love God in this way—with all our heart and soul and strength—does not preclude us from also loving our husbands or wives, our children, or legitimate pursuits and pleasures which God has placed within our reach. It is simply a question of God standing first in our affection, and our regard for people and things being regulated by this love. How often are we moved to hug and caress secondary objects to the exclusion of those which should be first, and apart from divine help, how utterly unable are we to let go! That we should in our reflective and sober moments pray, "Ah? tear it thence, and reign alone," is both wise and good.

By nature our descent is not noble. Our father, according to the flesh, is the devil! The fact is humiliating, but wholesome to remember. Our position, therefore, by nature is hopeless. The devil and his seed are doomed to extinction. If we would be saved from this destruction we must be born again—we must be born of God. How emphatic was Christ upon this point! "Ye must be born again." "Except a man be born again he cannot see the Kingdom of God" (Jno. iii.). It is important to hold



right views concerning this new birth. First, its completion involves a process of time. It is not simply a mental change, nor is it confined to the momentary change of nature referred to in 1 Cor. xv. 52. It comprises both—mind and body—the life that now is and that which is to come. Brother Roberts' remarks on this head are worth repeating: "The flesh changed by Spirit is the process at both stages; but the completeness of the process is not realised till we stand before Christ in the joy and glory of the final transformation." How do we stand in this matter? Have we been mentally born again? If we have (and we can soon ascertain this by applying to our ways the test contained in Gal. v. 22-23), then let us never forget that unless we continue to keep in touch with the Word (which begat us, Jas. i. 18; 1 Pet. i. 23), our new self will speedily emaciate and die. Let us take care.

The poor are a standing institution. "The poor shall never cease out of the land." They are a means of testing our faithfulness to the will of God. They are also a means of exercising the heavenly organs of sympathy and benevolence. Read Deut. xv., and you have God's mind respecting the poor. "Open thine hand wide unto him," "Lend him sufficient for his need," "Thou shalt furnish him liberally out of thy flock," etc. Israel were warned to beware lest they invented plausible excuses for disobedience. How much need is there for such a warning! How we like to selfishly hold what we have! At the same time the Scriptures call upon us to exercise prudence and commonsense in dealing with the poor. Every application for help is not to be blindly yielded to. It would be an evil to encourage the spendthrift in his extravagance, or the idle man in his laziness, or the professional beggar in his profession, or the reckless fool in his gambling commercial enterprises. There are poor and poor. It is a matter for discernment as to when to help and when to refrain from helping. If we honestly endeavour to do our duty we shall not go far wrong. Let us remember that to err in this matter on the giving side is better than to err on the not-giving side. Let us exhort one another in our duty towards the poor, but let us not judge and

condemn one another. We live in an evil world—our duty can only be done with many short-comings. If we have a good and honest heart, all will end well.—A. T. J.

THE cup of life is sweetest at the brim. The flavour is impaired as we drink deeper, and the dregs are so bitter that we acquiesce when the cup is taken from our lips.

"JOB is one of the greatest masterpieces of the human mind. It is, perhaps, the greatest masterpiece. And to-morrow, if all literature was to be destroyed, and it was left to me to retain one work only, I should save Job."—*Victor Hugo*.

RECRUITING IN SYRIA.—To preserve law and order in his wretched empire, the Turk must have soldiers, to get soldiers he must "recruit," and this is how recruiting is done in Syria, according to Dr. Wright: "They were village recruits, who had been taken by conscription. Handcuffs in Syria are of a most primitive kind. A piece of tree, eighteen inches long and eight inches in diameter, is split up; a place is hollowed out across the split, and the two wrists being placed in the groove, the two pieces are nailed together with large spikes. Each recruit had his hands nailed up, and the party was being driven into Damascus by one mounted dragoon. The sticks had been so unskillfully fitted that some of their wrists were bleeding, and the poor fellows were all lame and hungry." "Into Damascus," mind you, the capital of Syria. Between the plundering and corrupt Turk and the Bedouin robber, the Syrian villages from Damascus to the Euphrates are in a bad way.

BUSINESS IN BABYLON 2,300 YEARS AGO.—While the American expedition in 1893 were working at Nippur, they came upon a room nineteen or twenty feet below the surface. The ceiling was of course gone and the walls were in great part ruined. A gang of workmen were ordered to clear away the rubbish that covered the floor, and upon beginning their task, noticed numerous clay tablets. The room was carefully searched and cleaned, and 730 tablets were collected by Mr. Haynes the head of the working party. Many of them were broken and more or less damaged, but a considerable number were intact and in an excellent state of preservation. Their examination leads to the conclusion that the room had been used for storing the business tablets of a wealthy firm of merchants. The tablets themselves are of dried clay, of various sizes, many of them of the size and shape of an ordinary flat tablet of soap with rounded edges. Anyone can see that they are covered with writing in cuneiform characters, which are usually sharply cut and have in many instances remained as clear and distinct as on the day they were inscribed. The firm to which they belonged was Murashu Sons, of Nippur, who lived at the time of Artaxerxes I. (464 to 424 B.C.) and Darius II. (423 to 405 B.C.) in whose reigns the documents are dated, just as if a modern merchant instead of dating his contract A.D. 1897, were to write in the 61st year of the reign of Victoria. The tablets have been written by many different hands, and extend over a period of upwards of fifty years.—*Daily News*.

## THE MINISTRY OF THE PROPHETS;

OR,  
THE WORK AND WRITINGS OF THOSE WHO CAME AFTER MOSES IN THE DIVINE  
GUIDANCE OF THE NATION OF ISRAEL

## CHAPTER IX.

**M**AHER-SHALAL-HASH-BAZ, Isaiah's second representative son, is the subject of prophecy in the opening verses of his eighth chapter. Like Cyrus afterwards, he was named of God before he was born, and the things that he should memorialize were specified. Much ingenuity has been expended in vain attempts to connect Maher-shalal-hash-baz with Immanuel of chapter vii. That there is a relation, and a close one, between the two men of sign is undeniable; but that the two names cover one and the same person is impossible. It is an advantage to trace clearly the points of comparison and contrast in the case. Known unto God are all His works from the foundation of the world; and known unto Him are all human oppositions and perversions of His word, as the whole of the prophetic Scriptures testify. In this case the matter appears to be specially guarded. It is impossible to avoid being struck with the particular definition of sonship to Isaiah given in the opening verses of this eighth chapter. "Moreover, the Lord said unto me, take thee a great roll and write in it *with a man's pen* concerning Maher-shalal hash-baz. And I took unto me faithful witnesses to record, Uriah the priest, and Zechariah, the son of Jeherechiah. And I went unto the prophetess, and she conceived and bare a son. Then said the Lord unto me, Call his name Maher-shalal-hash-baz." The first point of contrast then between Immanuel and Maher-shalal-hash-baz, is that the former was to be a virgin's son, while the latter was Isaiah's son by the prophetess. Enlightened Israelites would never confound the two; they would know positively from the covenant God made with David, that Messiah would be at once a son of David and a Son of God, for the terms were: "I will be his father, and he shall be my son." "Write in a great roll with a man's pen," (the same word stands for a graving tool), reminds us of the contrast between Immanuel and all others of Israel's sons that is introduced both in the Mosaic law and the prophetic symbolism

concerning him. Understanding from divinely enlightened Jewish teaching, (Heb. xiii.), that Jesus is the antitypical altar, we remember the restriction of Ex. xx. 25: "If thou wilt make me an altar of stone, thou shalt not build it of hewn stone, for *if thou lift up thy tool upon it, thou hast polluted it.*" In harmony with this is the vision of Zech. iii. Joshua and his fellows, like Isaiah and his children, were men of sign. The angel's words are: "Hear now, O Joshua the high priest, thou and thy fellows that sit before thee, for they are men of sign (margin), for behold I will bring forward my servant the Branch (i.e. Jesus, see Rev. xxii. 16), For behold the stone that I have laid before Joshua; upon one stone seven eyes; *behold I will engrave the graving thereof*, saith the Lord of Hosts, and I will remove the iniquity of that land in one day." The same feature was exhibited to Daniel when Nebuchadnezzar's dream and its interpretation were revealed to him in answer to his prayer. "Thou sawest till that a stone was cut out without hands which smote the image." "Forasmuch as thou sawest (this) . . . the great God hath made known to the king what shall come to pass hereafter" (Dan. ii. 34, 35). So that whether presented as the remover of iniquity, or the destroyer of the kingdoms of men, Immanuel, as his name imports, is of higher than human origin, even as Jesus said: "I came down from heaven." Those who would refer his paternity to Joseph—and it is these chiefly who confound the names of Immanuel and Maher-shalal-hash baz—are guilty of polluting the altar, and giving the lie to God.

Then the signification of the two names is very different. "God with us" is the equivalent of Immanuel, and "*Speed the spoil; haste the prey,*" that of the other. The prophet's son was not "God with" Israel or Judah. In his days God was not "with" the nation. He testified against them of impending judgment upon both the houses of Israel, and the triumph of Immanuel's day belonged to a then remote future. Isaiah's son was a sign of evil to

the idolatrous northern kingdom and Syria its equally offensive ally. "Call his name Mahar-shalal-hash-baz. For before the child shall have knowledge to cry, My father, and my mother, the riches of Damascus and the spoil of Samaria, shall be taken away before the king of Assyria" (viii. 4). By some who oppose the truth, these words are put against chapter vii. 16, and the attempt is made to treat both passages as dealing with precisely the same thing, that such treatment may pave the way for at least the *suggestion* that Immanuel and Maher-shalal-hash-baz are the same. But the words of chapter viii. 4, just quoted, are not the same as those of chapter vii. 16, which run, "For before the child shall know to refuse the evil and choose the good the land that thou abhorrest shall be forsaken of both her kings." This is a larger matter than the fall of Damascus and Samaria before Tiglath-Pileser. These victories of the Assyrian king over Syria and Ephraim in the infancy of Isaiah's son, were but the earnest of the departure of the two sovereignties that subsequently followed, and was a matter of ancient history before Immanuel's time. With reference to Ephraim, whose duration as a people was limited by the prophet (ch. vii. 8) to less than sixty-five years; we are told in 2 Kings xvii. 24 that "the king of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria *instead of the children of Israel*," who had been carried away captive. This would be the work of a later king of Assyria long after Shalmaneser's overthrow of Israel, and appears to mark the termination of the period specified.

The import of the name of Isaiah's son having been defined, God spoke again to the prophet concerning the inroad of the king of Assyria. "Forasmuch as this people (Israel) refuseth the waters of Shiloah that go softly, and rejoice in Rezin and Remaliah's son. Now therefore, behold the Lord bringeth up upon them the waters of the river, strong and many, even the King of Assyria and all his glory; and he shall come up over all his channels, and go over all his banks: And he shall pass through Judah; he shall overflow and go over, he shall reach even to the neck; and

the stretching out of his wings shall fill the breadth of thy land, O Immanuel." Shiloah was "a fountain in the south of the valley of the Tyropæon, between the upper and the lower parts of Jerusalem, from which flowed a little brook past Sion and Moriah, and was lost in the gardens south of Ophel." It is mentioned in Nehemiah's account of the rebuilding of the wall of Jerusalem some 250 years later than Isaiah's time. "Shallun repaired the gate of the fountain . . . and the wall of the pool of Siloah, by the king's garden" (Neh. iii. 15). Some years ago (in 1880), it was brought to mind by the discovery of an inscription in an underground conduit which fed the pool. The inscription was deciphered, and found to record the successful piercing of the conduit by bodies of miners beginning from each end and meeting accurately in the middle. The date of the writing is supposed to coincide with Isaiah's time. The Scriptures speak of some such engineering work on the part of Hezekiah (2 Kings xx. 20). It is one of the many illustrations of the perfect agreement of "The land and the Book." In the days of Jesus, the pool of Siloam was the scene of an interesting work of power in the case of the man born blind, whom he observed when leaving the temple after a sharp controversy with the Jews. He said that the man was an occasion for manifesting a work of God; and having "spat on the ground, and made clay of the spittle, 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" (John ix. 7). Then again, the name Shiloah of Is. viii. corresponds with that of Judah's Lawgiver, in Jacob's prophecy of "the last days": "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, for that Shiloh shall come, and unto him shall the gathering of the people be" (Gen. xlix. 10, Dr. Thomas translation). Jesus, "the *Apostle* and High Priest of our profession," spoke of himself as having been "Sent": "The Lord hath sent me to bind up the broken-hearted" (Isa. lxi. 1). This he quoted of himself in the synagogue at Nazareth. On another occasion "he stood and cried, saying, If any man thirst let him come unto me and drink. He that believeth on me, as the Scripture

hath said, out of his belly shall flow rivers of living water. Thus spake he of the Spirit which they that believe on him should receive" (Jno. vii. 37). Looking back to Isaiah's time, it is not difficult to see that Israel's refusal of the waters of Shiloah was their rejection of the word of the Lord sent forth from Jerusalem by the faithful ministry of His servants the prophets. From the beginning, the Kingdom of Ephraim was based upon apostacy from God. Jeroboam, fearing the ten tribes would return to the allegiance of the House of David, established an idolatrous system of his own devising, with centres of worship at Dan and Bethel (1 Kings xii. 29). And subsequent kings walked in the way of "Jeroboam, the son of Nebat, who made Israel to sin." Jeremiah, remonstrating later with the whole nation on the unheard of enormity of a nation changing its gods, said: "Be astonished, O ye heavens, and be horribly afraid, be ye very desolate, saith the Lord. For my people have committed two evils; they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water. . . . Now what hast thou to do in the way of Egypt, to drink the waters of Sihor? (the 'black and turbid' Nile); or what hast thou to do in the way of Assyria, to drink the waters of the river?" (Jer. ii. 12, 18). In sharp contrast with this national apostacy, and leaning on man instead of trusting in God, is David's attitude expressed in Ps. xlii. 1-2, "As the hart panteth after the water-brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God?" Nothing like this ardent desire for God was to be found in Israel in Isaiah's days. They had long turned their backs upon Him, and made confederacy with a Gentile neighbour to destroy the house of David in which His covenant was established. But in vain: "Forasmuch as this people refuseth the waters of Shiloah that go softly and rejoice in Rezin and Remaliah's son. Now, *therefore*, behold the Lord bringeth up upon them the waters of the river strong and many, even the King of Assyria and all his glory." Accordingly Tiglath-Pileser, as history tells us, slew Rezin, took Damascus, and, having con-

quered Syria, incorporated the country with his own dominion, and subdued also a great part of the kingdom of Israel, which Shalmaneser and Sargon, his successors, finally overthrew. But Judah, though delivered from extinction at the hands of Syria and Ephraim, was not to escape. The word of the Lord continued: "And he shall pass through Judah, he shall overflow and go over, he shall reach even to the neck; and the stretching forth of his wings shall fill the breadth of thy land, O Immanuel" (verse 8). Bible history illustrates the fulfilment of the prediction. Although at first favourable to Abaz, and later on severely checked at a certain crisis in the cutting-off of Sennacherib's army by an angel in a single night, the Assyrian prevailed against Judah till at last the kingdom of David was overturned by the Babylonian power with which the Assyrian had been incorporated by conquest.

That Immanuel should have a land does not harmonise with the fabulous notions that, in the name of Christianity, have so long prevailed against the truth. Palestine might pass away for ever in the imagined "wreck of matter and crash of worlds," without in the slightest degree disturbing the system of religion that has for centuries passed current as Christianity. How differently the matter really stands in the word of God, all know well who are enlightened by the truth. Of the world at large, the word of God says: "Thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited. I am the Lord; and there is none else" (Is. xlv. 18). Inhabited, that is, eternally, by the redeemed, when "Israel shall be saved in the Lord with an everlasting salvation" (verse 17), and when, unto Jesus, "every knee shall bow" (verse 23, interpreted by Paul in Rom. xiv. 11). This "everlasting salvation" of Israel is rooted in the promise to the fathers of the nation of everlasting life and land inheritance. Foremost in this divine purpose is Immanuel as the "heir of all things." Speaking of God's promise to Abraham, Paul says, "He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ" (Gal. iii. 16). Let anyone study attentively the last four

verses of Genesis xiii., from which Paul's quotation is made, and see if they can reconcile them with received ideas. If they do not at first discern the bearings of the matter, but suppose the temporary occupation of the land by Israel under the law to fulfil the promise of "eternal inheritance," let them study the apostolic comments on the case (Acts vii. 5; Rom. iv. 13; Heb. xi. 8-16, 39; Gal. iii. 16-29). Let them further trace the purpose of God in Israel, especially with reference to the "everlasting covenant" He made with David concerning Christ (2 Sam. vii. and xxiii.; Acts ii.; xiii.). Let them realise that David is "dead and buried," and "not ascended into heaven"; and that the land and city wherein he reigned are here with us, desecrated by the effete tyranny of the Turkish Empire, and ask themselves how, in accordance with received notions, is the everlasting covenant to be fulfilled? In nothing is Christendom more astray than in relegating Immanuel's realm to "kingdoms beyond the skies." God chose Palestine in the beginning, for the central land in which His kingdom should at length be established, and now, after nigh four thousand years, the wisdom of the choice is manifest to all who study the matter, and it is dimly perceived on all hands that the Holy Land is the pivot on which the destinies of nations turn. Moses reminded Israel that it was a land that the Lord their God cared for continually (Deut. xi. 12), and God said by Moses that even when it should have long lain desolate and forsaken because of their iniquities, if they would turn to Him He would in the end "remember the land" and reinstate them (Lev. xxvi. 42). The prophets are full of the same divine purpose, as Isaiah will further illustrate. The scattering and desolation, rightly considered, is but the earnest of the gathering and the glory. This is expressly declared (Jer. xxxi. 10; xxxii. 42).

The future vindication of the land by divine intervention is introduced by Isaiah simultaneously with the decree of its overflowing by the Assyrian flood. His words continue: "Associate yourselves O ye people and ye shall be broken in pieces; and give ear all ye of far countries; gird yourselves and ye shall be broken in pieces; gird yourselves and ye shall be broken in pieces. Take counsel together and it shall come to

nought, speak the word and it shall not stand, for (*Imma nu-el*) God is with us" (verses 9-10). However outrageous it may seem, and however repugnant it may be to popular Christianity, nothing is clearer in the Scriptures than the fact that Immanuel has a controversy with the nations concerning His land. Cast out of his inheritance and slain eighteen hundred years ago by the power of the adversary, "when Jew and Gentile joined their power," he was raised from the dead and taken up to heaven by the Father, "henceforth expecting till his enemies be made his footstool." The nations are "his inheritance" and the uttermost parts of the earth "his possession" (Ps. ii. 8). Just as the first two verses of this second Psalm found a preliminary and literal fulfilment in the days of his weakness (Acts iv. 25), so will they and the remainder of it find full, literal and glorious fulfilment in the day of his power. There is a time for everything: a time for his enemies to prevail against him, and a time for him to prevail against his enemies: a time for the rod of transgressors to smite the judge of Israel (Mic. v. 1), and a time for his "iron rod" to break them to pieces (Ps. ii. 9). Who but his enemies can object to this? This language of Isaiah viii. 9-10 is almost a reproduction of that of the second Psalm. The picture is that of a wide-spread and powerful confederacy of "peoples" on the one hand, and God and a certain "us" on the other hand, in controversy in the Lord's land, concerning the Sovereignty of the world centred in the city of Jerusalem. The issue has long been revealed: the breaking to pieces of the enemy, the triumphant enthronement in Zion of God's glorious King, and the subjugation in blessedness to Him of all the earth. The "us" on the Lord's side is not indeterminate nor confined to Israel. The Gospel of the Kingdom calls to "whosoever will" to take part in the wonderful work. There is no mistake about it. Christ's own words of promise preclude the possibility of error: "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations. And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers, even as I have received of my Father" (Rev. ii. 26). But note well the conditions:

"Overcometh, and KEEPETH MY WORKS UNTO THE END." As might be supposed, such God-like powers are fenced with close restrictions; and all unfitness is for ever effectively excluded. But while there is absolutely no room for any self-complacency; we must not swing to the other extreme, and declare, or at least esteem it to be unattainable. Christ has overcome (Rev. iii. 21) and he invites us to "consider him." Is he high above us, although once a wearer of our nature? There are others—men of like passions with ourselves—who have overcome, and are approved beforehand. Of them are Elijah (Jas. v. 17) and the prophets (v. 10), the twelve apostles, (Matt. xix. 28) and "a great cloud of witnesses" of whom the world was not worthy. For the most part of the humblest extraction, unspoiled by the pride engendered by "philosophy and vain deceit," being enlightened by the Word and "made perfect through sufferings," men have been developed in all ages of the past in whom God takes pleasure, and whom at last He will "beautify with salvation." Of their estate when thus beautified it is written: "Let the saints be joyful in glory; let them sing aloud upon their beds. Let the high praises (or rather commands—compare Deut. xviii. 18-19) of God be in their mouths, and a two-edged sword in their hand; to execute vengeance upon the heathen, 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). A "Christianity" that has no room among its doctrines for "this honour" is manifestly self-condemned.

It is now about 2,500 years since God brought upon Israel and Judah "the waters of the river strong and many." Our far-distant generation, that was then in the womb of futurity, now looks back upon the history of "the land the rivers have spoiled." The "remnant" that belongs to Immanuel, with eyes enlightened by him, regards it with wonder and thanksgiving; and with faith and hope of His coming glorious intervention. He, too, has spoken of the "waters of the river." But how differently from Isaiah, in the days of Ahaz. After the final scattering of Israel, when the measure of their iniquity had been filled

up in his crucifixion, he revealed a "drying up" of those once "strong and many" waters, as a sign of the imminence of his return to his land and the manifestation to the astonished earth of a new order of kings of his appointment "by right divine." His people do not require to be told where this is set forth: "The sixth angel poured out his vial ("full of the wrath of God") upon the great river Euphrates, and the water thereof was dried up, that the way of the kings of the east might be prepared" (Rev. xvi. 12). And concurrently with this and other developments—"Behold I come as a thief!" (verse 15). The territory of the ancient Assyrian and Babylonian power has for many centuries past been occupied by the Turkish power, whose origin, as Jesus foretold (Rev. ix. 14), was in the Euphratean countries; and which has "spoiled," and is spoiling the land of Israel to this day. For about a century past the decline of this power has been a notable "sign of the times," and is now a fact so obvious that the matter has become a proverb, and "the sick man" is only preserved in being by the mutual jealousies of the Powers who hope to inherit his most desirable though "spoiled" estate. They gather round with all manner of conflicting "counsel." Is there a place in it all for Immanuel and the "kings of the east"? Imagine the derisive smiles that would greet the introduction of any such claims in any conference of the Powers that be! No, they are the other parties to the controversy of Zion; and though the Turkish power waning is a sign of Immanuel's coming, there is yet another inroad of the "Assyrian" before the matter is finally settled. "This man (the Bethlehem-born Ruler of Israel) shall be the peace when the Assyrian shall come into our land: and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight principal men" (Mic. v. 5). These are some of "the kings of the east." The latter-day Assyrian is the King of the North (the Russian Power), now speaking peace while preparing war. His following, and his conquering career, and final overthrow by Christ on the mountains of Israel, are the subjects of divine revelation by the prophets. Thus Ezekiel tells of the nations that shall be in his "company" when God brings him "in the

latter days" against the mountains of Israel "that He may be made known in the eyes of many nations" (Ezek. xxxviii. and xxxix.). Daniel tells of his "overflowing and passing over" into the glorious land, and of his planting the tabernacles of his palace between the seas in the glorious holy mountain, and of his coming to his end with none to help him, in the epoch of the standing up of "Michael the great prince," and the resurrection of the dead" (Dan. xi. 40 and Ch. xii). Isaiah, speaking of the fall of Babylon, has a word in Ch. xiv. concerning the fate of the Assyrian of the latter days. "The Lord of Hosts hath sworn, saying, Surely, as I have thought so shall it come to pass, and as I have purposed, so shall it stand; that I will break the Assyrian in my land, and upon my mountains tread him under foot; then shall his yoke depart from off them, and his burden depart from off their shoulders" (verses 24-25). This has never come to pass. The yoke of the Assyrian is still heavy upon the neck of Israel, and his burden well nigh intolerable upon their shoulders. It is this indeed that is the proximate cause of the latter day Israelitish movement that has "Zionism" for its title and the mountains of Israel for its objective as a "legally assured home" for its persecuted and hopeless multitudes. But vain is the help of man. "There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob." It is Immanuel's work altogether. "Refused" like "the waters of Shiloah" for long ages, he has withdrawn himself while the guilty nation has been overwhelmed by the enemy, and while, consequent on their rejection, the Gentiles have provided an elect remnant that have accepted his divine invitation: "Come unto me and drink." But the time of his absence is almost at an end, and presently Isaiah, with Abraham, Isaac, and Jacob, and all the prophets, and we, please God, among the many that shall come from the North, South, East, and West, will rejoice in the frustration of the counsel of all the enemy, which "shall not stand for God is with us."

MAN looks forward with smiles, but backward with sighs.

SUFFERING gives strength to character. We don't like it, but it is because we don't like it that it does us good.

THE liberal soul shall be made fat.

THE CURIA OF THE VATICAN.—The Pope may be a gentle, guileless old man, but he must do the bidding of the Curia of the Vatican. The Curia is a Cabinet of long standing, great practice, knowledge, and experience of affairs. It never goes out by the action of an adverse majority in a representative Chamber. It never suffers change, except as one member or another drops off by old age or death. Like the Russian Cabinet, it comprises all the best intellects of Europe and the New World. It combines the astuteness of the Italian, the solidity of the Englishman, the inventive genius of the American, the clear subtlety of the Frenchman, the dogged persistence of the German, the duplicity of the Oriental, and the falsehood of all. All those varied intellects have been carefully trained for their work, and been experienced in diplomacy; while from the intimate reports derived from priestly Confessors all over the world, the best and detailed knowledge of the characters and intentions of Statesmen, and the passions of people, are ready to their hand. The Vatican is the centre of all the Intelligence and information of the world; and every Bishop has periodically to visit Rome, in order that his inmost soul may be probed and his continual reports may be tested.—*Lord Robert Montague.*

NOBLE WORDS OF NONSENSE ABOUT TRUTH.—Such is an accurate description of what Mr. Blatchford has to say about truth, in contrast to "spirituality" and "faith" and "hope." "There is a word," says he, "which stands for a thing more precious and more beautiful—more terrible, too, very often,—than either 'Spirituality,' 'Hope,' or 'Faith.' That word is *Truth*. Truth is before all. There is nothing worthy, nothing holy, nothing desirable that is not *true*. And I say let us have truth at any cost. Even though it destroy our gods, our faith, our hope; even though it consume us like a fire; even though it shame us—let us know what is or, failing to discover that, let us refuse all make-believes and pretences." [Now what nonsense this amounts to when analysed, though true enough in specific instances. Written to exclude faith and hope, it puts things against each other that are not antagonistic. Faith as confidence in truth cannot exist without truth. Apart from truth, it is no longer faith but credulity inspired by ignorance. Hope as the expectation of that which *is coming* (and therefore true) is similarly dependent upon truth. How foolish a man would appear in special circumstances who should glorify truth at the expense of hope and faith. Imagine Mr. Blatchford drowning in a river. The water around him is a truth, and the inrush thereof through his swallowing gullet is a fact. But he sees his friend on the bank rush to a boat and get out the oars and pull towards him. He has *faith* in his friend. He *hopes* he will get to him before he goes down for the last time. Suppose a man going idly by in a punt were to say to Mr. Blatchford: "Truth before all, Mr. Blatchford: I don't think I much like faith and hope." Would he not be likely to say, "Get out, you donkey; my friend is on the way to take me out of the water; that is as much truth as this choking water; only it is a better form of truth for me just now than the fact that I am drowning; for my faith in it gives me hope."—R. R.]

**SUNDAY MORNING AT THE CHRISTADELPHIAN ECCLESIA.—  
No. 305.**

16/1 25

"Exhort one another."—PAUL.

**A** MAN cannot estimate his life properly without looking before and behind. He must remember that he sprang from babyhood, and that he is going on to the decay of old age. He will then be reasonable, and humble and wise. So we cannot understand our meeting this morning without looking a long way back and a long way forward. We are here because of facts of almost hoary antiquity, and prospects of almost inconceivable splendour and durability, and it is in proportion as we open our eyes to these that our coming together is useful and pleasant. It is precisely that we might be helped so to open our eyes that God has required this periodic assembly at our hands as a matter of duty. In our daily lives, we are, as it were, walled in by our immediate surroundings. We "cannot see afar off." The places, the persons, the circumstances of mortal life are liable to fill the mental horizon, and to hide from view the remoter and infinitely more important facts to which we are related. Coming to the breaking of bread helps to break down, or at all events to see over, the four walls of our present petty experience, and to be ennobled and braced by the view of things beyond, before and behind.

Apart from the Scriptures, the help afforded by these meetings in this respect would be very slight. Dim and traditional and weak would be our faith if it depended merely upon our own acts and utterances on such occasions. It is the matters exhibited to view in the divine records that supply the material of those mental exercises that result in "edification." The matters, while having a certain sameness of fundamental topic, are wonderfully varied, and absolutely inexhaustible in their suggestiveness. Whether Moses, the prophets, or the apostles, we are made to feel that their words, given by inspiration of God, are profitable for reviving and strengthening the man of God to every good work.

They all relate to one system of truth. It does not matter which part of the Bible we touch, enlightened by the truth, we can place it and use it. We are not as we once were, and as the great mass of people are to-day,—so ignorant of Bible things (though, it might be, so religious), that the biggest part of the Bible had no meaning and no use for us. Every part we now find connected with the whole, and, by its means, we can obtain access to its whole breadths and heights of present meanings and future glories.

We take David for example this morning. He is before us in the reading—before us as a king firmly seated on his throne. We ask, how came he there? Was he always king? No. Was he the son of a king? No. What was he? A shepherd boy, the member of a humble family. How came he then to wear a crown? Because of the visit of Samuel years before, to pick him out of his father's family, and anoint him for the throne. Who was Samuel? A prophet. What is a prophet? A man through whom God speaks. God? Yes. Who is God? The Eternal, the Creator, the upholder of all things. How do we know? Because He has manifested in Himself in speech and action. He chose Abraham and made him a nation, and brought that nation from the servitude of Egypt by many wonderful works, that that nation might be to Him a witness and a monument and a name in all the generations of mankind (Is. xliii. 10, 21; Jer. xiii. 11). With what purpose? That He might at last realise His object in creating the earth and man upon it. What is that? That the earth might be filled with His glory and peopled with an emancipated and rejoicing race.

If we ask more searching and earlier questions than these, we get our answer. If we ask how there came to be an afflicted race such as now occupies the earth? How came they to be in need of emancipation? The Bible fails not. It takes us away to the beginning of man upon earth. It is the



only book that does. It gives us a clear and chaste line of genealogical descent right away back to the start. No other book upon earth does. Human accounts - Greek or Roman—(as for British lore, that is too recent an affair to make any pretensions), human accounts go a comparatively short way back, and lose themselves in the cloud-land of fable and guess. The Bible goes clean back to the start and shows us how God, having made man for His own glory (in which lies man's highest joy and well-being), man—Adam—the first man—deflected from that perfect line, and in the breaking of law, set aside the divine will and set up his own as the rule of action—the consequence of which was alienation and sentence of death, with much attendant evil on the road to the grave. Adam, the exiled, propagated himself, and filled the earth at last with a race in his own unhappy position. The race continues to this day, amid all the evils that result from man having to take care of himself, instead of living under the open guidance and friendship of his Creator. But God purposes redemption; and His plan is laid in Abraham and His seed, Christ. Working out the plan, Abraham's descendants were nationally used, and in the picture of David before us, we have a stage in the work—an important stage.

There are several things connected with him that will yield comfort and instruction; for this is the object of the record, as Paul informs us (Rom. xv. 4). In the scene exhibited in the chapter read, he is in prosperity and exaltation. It was not always so. As already said, he was once in a very lowly way of life—a rustic lad following the sheep; and God made choice of such an one to be captain over God's people. Accustomed to think of David as a crowned monarch and the founder of a long line of illustrious kings, it is not easy for us to realise his humble origin in its full force. If we suppose a mechanic or herd boy in our own age exalted to power, we will be enabled to understand the case of David—a man of no "birth"—having none of the human prestige arising from rank, wealth, or pedigree—suddenly called to the highest position. The case is practically interesting to us in this way that we are called by the Gospel from the humblest classes of society

to be heirs with Christ, the son of David, of the kingdom of Israel in the coming day of its universal dominion upon earth. Our neighbours laugh at the presumption of the idea. We would agree with them in thinking such an idea presumptuous—absurd—insane—any other hard name they might choose to use—if it rested in any degree on human opinion or conception. But it is God's own invitation—God's own promise; and the case of David is a historical illustration of the very feature of it which is now so much scouted: "Hath not God chosen the poor of this world—rich in faith—heirs of the kingdom which he hath promised to them that love him." "*Rich in faith*," this is where David would present a great contrast to the mechanics and shepherds of our day. He was of a fervent mind and affection towards all things pertaining to the purpose and law of God. He was a man of love, of faith, of obedience. In this, he was "a man after God's own heart." In this, he differed totally from most men of similar social position in our day. For this he was chosen. So it is now. Poverty is no recommendation to God if the poor one lacks the wealth of mind that can rejoice in the worship and the fear of God, and in the hope of His covenanted goodness, and in all the service God has associated with these things. The poor must be "rich in faith" before they will be chosen for the kingdom—a faith, too, that works by love; a faith that is not dead, but fruitful in every good word and work, according to the divine law of these things.

In the next feature of David's case, we may also learn something. Though called to the kingdom by the anointing oil of Samuel, he was not immediately elevated to it. He was put through a preliminary period of trouble—so dark and sore that often he despaired of the upshot: "I shall one day fall by the hand of Saul." We have been called by the Gospel: but we are in trouble—often dark and sore. Are we tempted to despair? Remember David. The exaltation to which we are going on is for ever: therefore the trial is longer. It is no accident: it is of divine appointment, though it may appear all so human. Let us endure? there will be a bright opening to the darkness by-and-bye. The trouble is good. It humbles us and proves us. It is

easy to believe God in the light: will we trust Him in the darkness? This is the question which is settled to God's glory and our honour if we continue steadfast unto the end. Faith tried in this way will "be found unto praise and honour and glory at the appearing of Christ." It is truly a privilege to be tried. We do not always see it in present weakness. We shall see it when the process is finished, and when we stand accepted and comforted in the presence of Christ.

David came at last to great prosperity and power. What was his first thought? Here again we get instruction, and perhaps reproof. David said to Nathan: "I dwell in an house of cedar, and the ark of God dwells in curtains:" that is, "I am well provided: the things of God are not: I cannot be satisfied with this situation of things." "Surely I will not come into the tabernacle of my house, nor go up into my bed. I will not give sleep to mine eyes nor slumber to mine eyelids until I find out a place for the Lord—an habitation for the mighty God of Jacob" (Psalms cxxxii., 3-5). The instruction is this, that a man after God's own heart is not satisfied to enjoy personal prosperity without making the things of God an equal sharer, at least, in the prosperity. This we have to apply to ourselves. We have no such prosperity as David had; and we have no ark of God to provide with a splendid tent. But in measure, according to circumstances, every man of God will act out David's principle. If God has not an ark, he has a Bible, and a Gospel, and a people and a work. With all these, the honour of His name is associated. And he is a wise man who, attaining to great estate like David, is able to feel as David felt—unable to enjoy his own part until he had done bountifully for God's part. In the highest sense, God requires nothing from man; but it has pleased Him to have requirements upon earth; and to depend upon His people for their supply. David proposed to do what God could not sanction. He proposed to build a temple. In the scheme of prophetic analogies, God had reserved this work for David's son, and therefore he forbade David to proceed. But nevertheless the existence of the project in David's mind was pleasing to God. "Thou didst well that it was in thine heart." The

"devising of liberal things" is always acceptable to God. We have here a possibility of reaching a high mark in His favour. It is much decried in our day. Spiritual enterprise is quenched by the children of the flesh under various specious pleas. "Big ideas and small purses don't go well together." This is the sort of water-hose they turn on. But the fire kindled from the altar cannot be put out. "Thou didst well that it was in thine heart." What is in the heart will struggle even through a small purse sometimes. It is not the big purses and small ideas that do the work or give pleasure to God.

Out of David's voluntary scheme for honouring God came a result of recompense which was David's comfort to the day of his death, and in which we have a personal interest by the Gospel. David referred to it in his "last words." "God hath made with me an everlasting covenant, which is all my salvation and all my desire." This covenant was communicated by the prophet who brought word from God that David was not to build the house. "Thou shalt not build me an house: the Lord will build thee an house . . . thy house and thy kingdom shall continue for ever before me." "Of the fruit of thy body will I set upon thy throne." This covenant, though bearing on Solomon, had ultimate reference to Christ, as David's own last words show, and as was plainly declared by Peter on the day of Pentecost. God had promised to Abraham the everlasting establishment of his seed as a great nation in the land of promise. God now opens to view in the covenant made with David the means by which the greater purpose is to be accomplished. The house of David is made the royal house of the nation: a son of David is to be Yahweh's anointed, by whom its whole work is to be done. And we, brethren, if our faith and obedience are such as to be well pleasing to Him, are this man's brethren and joint-heirs. In him, God has made with us "an everlasting covenant, even the sure mercies of David," as promised (Isaiah lv. 5); and we look forward to participating with him in the glory and honour and immortality of David's throne in the age he will introduce at his coming. It is a great, and would be a presumptuous and insane expectation if it did not rest on

God's own promise by Christ. It does so rest. "To him that overcometh and keepeth my works unto the end, will I grant that he sit with me on my throne" (Rev. iii. 21). The identity of his throne with David's is established beyond all doubt by the angel's words to Mary: "The Lord God shall give unto him (Jesus) the throne of his father David" (Luke i. 32). Consequently, we indulge no illusion, and foster no fanatical thought in looking forward to sharing with Christ, with David, with Abraham, the unutterable glories of the age of righteousness and life that will yet dawn upon the earth in virtue of the covenants made of God with the fathers. God has promised, and the word of God cannot fail. It is all a question of conformity to the requirements with which the glory is conditionally associated. God has given us models to copy from, as well as precepts to obey. We have them in Christ, in David, and others. There will be a family likeness running through all the accepted. Differing in measure and degree, they will all be men of faith and obedience, and love and fervour—delighting in God more than in the works of God—in the Creator more than in the creature.

A final instruction of the chapter before us may be found in the act performed by David on receiving the covenant-message from God by Nathan. He went before the ark of the Lord, and offered thanks and prayer. We need this lesson. Performing "devotions" and "saying" prayers has become such a rank abomination in our age—matter of dead formalism and hideous superstition—that we are liable, by reaction, to be carried into the opposite extreme, and to become prayerless and heartless men, and, therefore, such as God cannot regard with any satisfaction. Of this, we must beware. Prayer is the most ennobling and the most beautiful act of high reason in the universe, notwithstanding the abominations with which it has become associated. It is the expression of fully developed and instructed intellect situate in a state of affliction—abounding, nevertheless, with the evidences of the goodness and wisdom of the Lord. It is the natural relief of those expansive feelings of grateful exultation and humble desire that are generated by the full view of the seriousness and the greatness of

existence as seen in the light of God's unutterable majesty, power and presence. It will be the unwearying delight of the perfect state to which we stand related in Christ through the covenants made with David and Abraham.

R. R.

PRAYING FOR THE DEAD. — THE QUESTION SETTLED.—The idea of "praying for the dead" rests solely upon the assumption that the dead are alive between death and resurrection. If there is a conscious state between death and resurrection, then prayers for the dead are consistent and available. But if there is no such thing as conscious existence after death, then prayer for the departed is praying for the non-existent. The following quotations from ancient Jewish writers will throw some light upon the subject: Psalm lxxxvii. 10.—"Wilt thou shew wonders to the dead, shall the dead arise and praise thee? shall thy loving-kindness be declared in the grave: or thy faithfulness in destruction? Shall thy wonders be known in the dark: or thy faithfulness in the land of forgetfulness?" Isaiah xxxviii. 18.—"For the grave cannot praise thee: death cannot celebrate thee: they that go down into the pit cannot hope for thy truth." Psalm cxv. 17.—"The dead praise not the Lord, neither any that go down into silence." Psalm vi. 5.—"In death there is no remembrance of Thee [God]; in the grave who shall give Thee thanks?" Psalm cxlvi. 3.—"Put not your trust in princes, nor in the son of man in whom there is no help, for his breath goeth forth; he returneth to his earth, in that very day his thoughts perish." Eccles. ix. 5.—"The dead know not anything."—J. B.

RUINED PALESTINE.—A "Rev." J. Lamond, B. D., has been visiting the Holy Land. He says:—"Palestine has been ruined by the Turk. A few of its towns, it is true, still retain some slight traces of their ancient greatness, but even in these towns I found a sad lack of all that makes for the real manhood of a people. Jerusalem sits enthroned upon its hills; Bethlehem is still beautiful in the eyes of the traveller; Nazareth is set like a gem against the western edge of its secluded valley; the ancient Shechem, from its central position, forms the natural link between the north and the south; Jaffa is growing in prosperity, and Haifa will become, to a yet greater extent, the resting place of many a traveller, but outside of these and a very few other towns, there is nothing but dilapidated villages and vacant pasture lands. Agriculture, in the ordinary sense of the term, is unknown. A few patches around the fortified villages yield sufficient food for the inhabitants, but the real resources of the land are undeveloped. The old vineyards that covered many a hill slope are all destroyed, the means of irrigation that undoubtedly existed in the valleys are broken down; the very roads along which the chariots of Bible days must have passed in great numbers, have ceased to exist; the sound of the mill-stones is no longer heard, and the land that was the symbol of abundance, a land flowing with milk and honey, has become a desolation and an astonishment."

## A SECOND VOYAGE TO AUSTRALIA.

*(Continued from page 15.)*

**A**FTER seventeen hours sail from Port Lyttelton (the harbour for Christchurch) in the s.s. *Tauupo*, we arrived at Wellington on Tuesday afternoon, June 28th. Brother and sister Lesueur were waiting to receive us, and conveyed us to their *Dulce Domum* ("Sweet Home") near the Island Bay, about four miles out of town. We had completed our tour of the South Island (or rather Middle Island, as it literally is if Stewart's Island is reckoned the South Island) and we now commenced our wanderings in the North Island.

There had been some curious fluctuations of programme for Wellington. In the first instance, there had been no strong suggestion nor necessity for a visit to Wellington on account of the weakened state of things resulting from division in sympathy with the Timaru no-restoration of Israel heresy. Notwithstanding this, I allotted six days to Wellington, aiming to include a Sunday, but these days were gradually reduced—(first by misfit of steamboat communication from the south, and then by demands of neighbouring places)—till one day only was left—the day following our arrival. This was an absurd sequel to the expectation of a long stay with sister Lesueur, entertained by sister Roberts, consequent on an invitation from sister Lesueur to spend a month with her on her arrival in the colonies. So we arranged that sister Roberts should stay a fortnight with sister Lesueur (whose acquaintance she was desirous of forming) while I should visit Napier and Dannevirke, and that she should join me by rail at Palmerston when I should be done with Napier and Dannevirke. But this snug arrangement let loose the winds in other quarters; and we had to reconsider. While we were reconsidering, word came that Dannevirke would not expect us, on account of the poverty caused by a severe reduction of employment which had prevailed for some time. This placed four days at our disposal, which I instantly resolved to give to Wellington on my return from Napier, as a *quid pro quo* for which we arranged for Wellington to surrender a part of sister Roberts' fortnight to allow of her going with me to Napier.

This being comfortably arranged, we could go forward. Sister Roberts' acquaintance with sister Lesueur was very gratifying to her, as that of a cultured lady fit for any society, and in total and enthusiastic submission to the things of the spirit. It is a rare thing to find cultivated people in the Lord's service. In the age nearly dawning upon the world, it will be the rule without exception, for the aristocracy of the age will be the Lord's people, and cultivated with a cultivation of sweetness and dignity that cannot be known in this poor mortal nature. Meanwhile a foretaste is pleasant.

On the evening of our arrival at Wellington, there was a meeting in the brethren's meeting room to which we walked after tea. No arrangement had been made for public lecture for the reason before hinted at. This was a semi-private meeting of the brethren and sisters to which some friends had been invited. Brother Lesueur was prevented from coming, and I had to conduct the meeting myself. After preliminary exercises, I called attention to the account of a special private meeting in the house of Cornelius, held over 1,800 years ago in Cæsarea (Acts x). The object of it, as defined in the narrative, was "to hear words whereby the company might be saved" (xi 14). Though not now assembled in the same express manner, our assembly had to do with the same object. The "words" then spoken were still in force and had the same power to save where they were received and obeyed. I called their attention to Paul's statement that these words were not of human origin or appointment, but were uttered and authorised by the Holy Spirit (Gal. i. 11-12). I indicated the evidence in our possession that Paul's statement was true, and then proceeded to show what the words in question were. In other words—What is the truth? What is the Gospel?

At the close of my remarks, some questions were put by a lady, the wife of a retired Indian official, who, I afterwards discovered was a sister—a Mrs. Baernacki (pronounced Baernadski). I supposed she was a hostile critic. She wanted my opinion as to how certain people stood with regard to prospects of salvation, who, while receiv-

ing Christ in a general way, were ignorant of the gospel of the kingdom, and disobedient to his commandments. I said that my duty was to show what the Scripture taught, and not to express opinions about persons. God's proposal to men was, that He would save them if they would believe the Gospel, and obey the commandment delivered. Our wisdom lay in judging ourselves by this proposal, and leaving to Him the decision of the case of those who were outside of it, from whatever cause. In this attitude, we were certainly bound to contend that men ignorant of, or disobedient to the Gospel could not be saved. Men by nature and practice were already condemned as sinners. They could not be saved unless they were justified from their sins. God had made known by Christ and the apostles that this justification was only to be obtained in the knowledge, belief, and obedience of the truth—of which baptism was only the initial step. It was a mistake for us to try to bend the institution of God to the ideas of men. The only safety for ourselves and others lay in frank and absolute submission to what was revealed.

The number of the brethren in Wellington has been reduced through the objection of some to adopt a basis of faith—that is a formulated statement of the principles recognised as essential to be in fellowship. The statement proposed was the Birmingham statement. To this there was a determined opposition in the spirit of the man who said "If it comes from Birmingham, that is a reason why we should have nothing to do with it." This attitude is not intelligible on spiritual grounds. There are carnal reasons that fully account for it. True men are only anxious to secure the truth. If Birmingham is a help they are not ashamed to have it. Where would even our objecting friend have been, if Birmingham had done nothing? But in truth it is not the origin of the "statement" that is altogether the ground of the objection; it is the character of it. The objectors do not consent to all that is in it. As one frankly said—"There are some things there that ought not to be." Think of some objecting to the restoration of natural Israel. The time is come to take strong and uncompromising ground. If men object to the truth, they ought not to pass current as brethren. And if the adoption of a state-

ment of the faith will put an end to a false situation, the sooner it is adopted the better. This is the mind of the brethren in Wellington and elsewhere. The adoption of a scriptural statement of faith, whether of Birmingham origin or elsewhere, will be the beginning of a sounder and healthier state of things, than has for some time prevailed in New Zealand. As for Birmingham, suppose the Birmingham statement is a statement that the Lord approves, where will ye be in His presence who place yourselves in opposition to an endeavour to secure a standing ground for the truth, in the day of its weakness and unpopularity.

We sailed next day in the *Muraroa* for Napier. The night was dark and stormy, but in the morning we arrived at our destination in sunshine. Brother Troup and his wife were awaiting us and conveyed us to their picturesquely situated home, on the end of a high spur overlooking the sea, and surrounded by hills and long distance views. We had a hearty reception from their two interesting children, whose interest in the truth shows what can be done by parental care and instruction. Here we spent a very enjoyable week, marred only by this plague of division, which is the only fruit that factionist writers and speakers have to show for their industry. There is no cure for it except in the individual application to the word in daily study and affectionate submission and prayer. Some will yield this and some will have only man and not God before their eyes, and consequently strife will continue till the last, till the Lord supplies the conditions of eternal and joyful calm by choosing the men that are godly for himself, and massing them in a glorified community in which there will be no flaw.

Two well-attended lectures were delivered to the public and two interviews took place, to bring re-union if possible. That no result was produced I cannot say. But there was no such restoration of peace, as sometimes follows such efforts. Divisions from personal causes are easier to end than those which spring from the leaven of heresy. The heresy in this case was certainly of the most serious character, namely, to reduce the death of Christ to a merely human occurrence, and to exclude God from its cause and appointment and significance. This heresy seems to be the result of well-meant inability

to comprehend how an event may be, at the same time, both human and divine. The stumblers see the wicked part performed by the Jews and Romans, and they cannot see how the wicked impulses of both Jews and Romans were used as instruments to bring about a sacrifice, that the righteousness of God required in the salvation of men. The inability in this case is the more singular since this duality of character is expressly alleged in this particular matter—"Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together for to do whatsoever thy hand and thy counsel determined before to be done" (Acts iv. 27-28). "*Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain*" (Acts ii. 23).

It is part of a truth exhibited throughout the entire course of the Scripture—that God, without interfering with the free volition of wickedness, uses it in carrying out His own ends with His people, when such instrumentality is necessary. Did Joseph's brethren sell him, in jealous hatred, into the hands of the Egyptians? It was that God might "send a man before them," and lay the foundation of good (Psa. cv. 17; Gen. xlv. 5-8; 1. 50). When Israel turned away from God, did Israel's enemies get the upper hand? It was because "the anger of the Lord was hot against Israel and he delivered them into the hands of spoilers, so that they could not any longer stand before their enemies" (Jud. ii. 11-14). Did David suffer from the wickedness of Amnon, the ambition of Absalom, the malice of Shimei? It was the Lord who raised up evil against him out of his own house because he had despised the Lord in taking the wife of Uriah the Hittite (2 Sam. xii. 10-11). Did God use the blood-thirsty Assyrian as a weapon of punishment against Israel? "He (the Assyrian) meaneth not so; it is in his heart merely to destroy" (Isa. x. 7-15).

There is really no end to the illustrations of this principle in the Scriptures—that God in the ways of His providence, to accomplish His purposes, uses men who have no idea of those purposes, but are bent only on their own wretched aims for which they are justly punishable.

The inability to see it in the death of Christ is worse than ignorance; it is unbelief

of express testimony; and as such cannot be tolerated in the fellowship of the brethren. Christ said that no man took his life from him (Jno. x. 17-18). It was his own act, that he might give his life a ransom for many—(Matt. xx. 28) give it to God, not to man—for he offered himself without spot to God (Heb. ix. 14) not by the blood of bulls and goats, but by his own blood he obtained eternal redemption (Heb. ix. 12). Hence his words at the table concerning the cup: "This cup is the new covenant in my blood, shed for the remission of the sins of many" (Matt. xxvi. 28). Hence also the symbolic statement that the redeemed have washed their robes and made them white in the blood of the Lamb (Rev. vii. 14). Hence also the strong statement that Jesus crucified (while to the Jews a stumbling block, and to the Greeks foolishness) is "to us who are saved, Christ the power of God and the wisdom of God" (1 Cor. i. 23-24). "Wherefore I determined to know nothing among you but Jesus Christ and him crucified" (1 Cor. ii. 2). These things lie at the root of the Gospel. It is through faith in the shed blood of Christ, as the appointment of God's righteousness, that we are saved (Rom. iii. 25; v. 9). It is not therefore possible that the brethren can give place to glosses and manipulations of Scripture that would reduce the sacrifice of Christ to a mere human tragedy. I have no hesitation in avowing my conviction that those who present themselves with such a doctrine to Christ at his coming, will meet the fate of Nadab and Abihu, who offered strange fire before the Lord (Lev. x. 2).

We left Napier on Thursday morning, July 7th, by the s.s. *Waihora*. Brother Craig said he would not be able to see us off; but he came, also brethren Troup, Martin, and some others. Brother Craig said he was thoroughly satisfied with the way the arrangements for the tour had worked out. Another time he hoped our stay would be longer. I thought it possible we might return again in two years—if the Lord remains away. If so, I might arrange to spend six months instead of two months in the country. But there might be great changes by that time.

We arrived at Wellington next day, entering the beautiful roadstead about 9 o'clock. Knowing our way to *Dulce Domum*, we

proceeded there without guidance. In the evening, at brother Lesueur's house, we were pleased to meet brother Tanfield, of Auckland, for the first time. We had heard of him and found him much more than we had heard. He had obeyed the truth some twelve months previously. He is the principal in the firm of Tanfield and Potter, chinaware importers, Auckland. He held a prominent position in the Wesleyan body for a number of years, but latterly had begun to lose interest in all religion from the insincerity of its professors, and the inconsistency of its doctrines. *Christendom Astray* was placed in his hands some years ago. His intelligence enabled him to appreciate the argument, and it was an unspeakable joy to him to have the Scriptures cleared of the mountains of fog through which he used to survey them, and to see them in brightness and beauty. He travels a good deal, and we saw him several times in other parts of the country.

On Sunday we met with the brethren and sisters at the breaking of bread in their meeting room. In the evening I lectured in the same place to an attentive audience on the general bearing of the Gospel message, and on the strong foundation on which it stands in the historic sense.

We left Wellington next day for Wanganui. Our journey was by rail, and lay through the wild and beautiful scenery on the west coast by the sea-shore. We did not go straight to Wanganui, but broke the journey at Palmerston, for the sake of making it easier for sister Roberts. There are only two trains a day, and to have done the journey in one day would have required us to be stirring at five o'clock—which would not have mattered so much if we had not been four miles from the station, and living with friends from whom we could not have stolen away unobserved, with the quantity of personal impedimenta which a prospective absence of 12 months from home involves.

We were not aware of the presence of brethren at Palmerston. It was not, however, altogether to our surprise that we were greeted at the platform on our arrival. At Napier we had met brother Taylor, who is superintendent of the rolling stock on the line. He enquired of our plans, and when we told him of our purpose to stay a night

in Palmerston, he said there were one or two brethren there and he would inform them. It was, therefore, not unexpected when brother Grey introduced himself on the platform. He saw us to our hotel close to the Railway Station, where, afterwards, we were called on by brother and sister Harvey. Next morning we saw brother Scott, a railway employee who had just been shifted from Napier to Palmerston.

Palmerston is a railway junction, at which a considerable town of perhaps 4,000 to 5,000 inhabitants has sprung up. We spent a pleasant few hours in the place, and departed next morning for Wanganui—about three hours' distance.

We changed carriages at Aramoho—within three miles of Wanganui. On the platform we were met by brother Taylor, who conveyed us to Wanganui. It seems strange at first sight that an important town like Wanganui should be left off the main line, and be accessible only by a branch. It is due to the situation of the town at the mouth of a river on the sea, and to the physical conformation of the land, which would have required a costly bridge to put Wanganui on the main line.

At Wanganui, we were met by sister Dexter, brother Mackay, sister Comrie, and, I think, one or two others. An "expressman" took our things, and sister Dexter drove us in her "trap" to the house, about a mile out on the other side of the river. This they have acquired since my last visit. Here a cow, and a horse, and five acres impose the kind of activity that, in such fresh air, brings health—of which the whole family are reaping the benefit. We were soon at home in such genial surroundings. In the evening a number of brethren and sisters came together to tea. After tea, brother Dexter took the chair, and guided things into profitable shape by the aid of a programme which he had prepared. Several profitable addresses were delivered, intermixed with the singing of hymns. Next night (July 13th), a similar meeting was held at brother Taylor's, with this difference, that several enquiring strangers were present, and the occasion was turned into a kind of a Bible Class, at which brother Tanfield propounded several questions for their benefit. The questions principally related to the position of such movements as the

Salvation Army, the George Muller Orphanage, the life of Mr. Gladstone, &c.—whether or not they might have some relation to the work of God in the earth. I replied that God had various classes of servants in the work of preparing the earth, as a final habitation of glory. This was proved by the case of Cyrus, who was styled Yahweh's "anointed," though, as Yahweh said by Isaiah (xlv. 1-4), "Thou hast not known me." So also was Nebuchadnezzar styled "my servant" (Jer. xxvii. 6). And so the Assyrian: "I will send him against an hypocritical nation . . . *howbeit he meaneth not so*" (Isaiah x. 6-7).

The earth was being prepared by various agencies, as an inheritance for Christ and the saints. When Christ was on the earth, it was a forest-covered abode of barbarism, for Greek and Roman civilizations were only barbarisms, when judged by the light of the divine law. Since that time the earth had been cleared, and "subdued" in a physical sense. Also in the sense of intellectual and moral sensibility, great changes had been effected in the populations. At the present moment we were verging on a new age which, though it would be inaugurated by judgment, probably required, for the proper operation of that judgment, the predisposing influences associated with the movement to which reference had been made. The Salvation Army was doing gutter-clearing work; other agencies were ameliorating the natural harshness of the carnal mind. But we need not be careful to assign the place or assess the value of such agencies. We could not do it accurately, and we might make dangerous mistakes. "The Lord seeth not as man seeth." Our aim should be to ascertain the Lord's will, as bearing upon ourselves, and leave all outside questions to His settlement. The danger was that in trying to see a divine work in that which is merely human but regulated divinely, we might weaken the obligation of that which is undoubtedly divine—namely, the Gospel and institutions of Christ, as apostolically revealed. The great question was, "What must we do to be saved?" The question was not likely to be helped by the study of movements among men—however striking. We must never forget that, as regards eternal life, nothing is acceptable to God but God's own require-

ments. Jesus had informed us that "in that day" many would vainly come to him claiming favourable consideration on the ground that they had preached in his name, and done many wonderful works.

On Friday there was a lecture in the theatre, at which there was a fair audience; and again on Sunday evening at the same place. Lengthy notices appeared in the local papers, supplied by brother Mackay.

ROBERT ROBERTS.

### TENTH MELBOURNE LECTURE.

#### THE RESURRECTION OF CHRIST.

Nothing more distinctly illustrates the unscriptural character of the modern system of Christendom than the doubtful or insignificant place assigned to the fact of Christ's resurrection from the dead. People either doubt whether that resurrection took place, or if they believe it, they attach no importance to it, one way or other. Priest and people are alike in the matter. How differently the matter stands in the apostolic writings. Paul says, "If Christ be not raised, your faith is vain: ye are yet in your sins" (1 Cor. xv. 17). He further says our salvation depends upon our belief of the fact. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Further, in 1 Cor. xv. 1, he classes it as an element of the Gospel "by which also we are saved if we keep in memory what he delivered."

The truth of Christ's own statements involved this paramount position for the doctrine. He said he laid down his life that he might take it again (Jno. x. 17). He said he would be put to death in Jerusalem, and after three days he would rise again (Luke xviii. 31-33). In a parable on the subject, he said "Destroy this temple, and in three days I will raise it up" (Jno. ii. 19).

When he rose, angels comforted the women who came to the sepulchre, saying: "He is not here; he is risen . . . go quickly and tell his disciples that he is risen from the dead; and behold, he goeth before you into Galilee: there shall ye see him (Matt. xxviii. 6). And as they hastened away "with fear and great joy," Jesus himself



met them, saying: "Go tell my brethren that they go into Galilee, and there shall they see me" (verse 10). Accordingly he appeared to the eleven on a mountain in Galilee, "and when they saw him they worshipped him, but some doubted." At Jerusalem, opening their understandings that they might understand the Scriptures, he said: "Thus it is written, and thus it behoved the Christ to suffer and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And *ye are witnesses of these things*. And behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high" (Luke xxiv. 46-49): "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 parts of the earth" (Acts i. 8). Accordingly, after the outpouring of the Spirit at Pentecost, the apostles bore testimony to his resurrection. How constant and emphatic was this testimony may be gathered from a perusal of the Acts of the Apostles. Explaining the outpouring of the Spirit on the day of Pentecost, by a reference to the promise of God through the prophet Joel, Peter attributes it to Jesus of Nazareth, raised from the dead and taken up into heaven, according to the prophecy of David: "This Jesus hath God raised up whereof we all are witnesses. . . . He hath shed forth this, which ye now see and hear" (ii. 32). Arresting the attention of the multitude in the temple by the miracle of healing the lame man who begged for alms at the Beautiful gate, he referred the power to Jesus whom God had glorified—"whom God hath raised from the dead, whereof we are witnesses" (iii. 12-16). Upon imprisonment because of this matter, and being brought before the High Priest and elders, he emphasised the matter: "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole" (iv. 10). Upon another occasion, after having been liberated from prison by an

angel, and being again brought before the authorities, Peter said: "We ought to obey God rather than men. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Spirit which God hath given to them that obey Him" (v. 30). Divinely commissioned to enlighten the household of Cornelius in the way of life, he refers to the preaching of Jesus, of which they had heard, and adds: "We are witnesses of all things which he did both in the land of the Jews and in Jerusalem, whom they slew and hanged on a tree. Him God raised up the third day and showed him openly, not to all the people, but to witnesses chosen before of God, even to us who did eat and drink with him after he rose from the dead. And he commanded us to preach" (x. 40). In the same way Paul, in the synagogue at Antioch in Pisidia, tracing the purpose of God in Israel, makes the resurrection of Christ the central feature of his testimony: "God raised him from the dead. And he was seen many days of them which came up with him, from Galilee to Jerusalem, who are his witnesses unto the people" (xiii. 30). On his defence before Agrippa, Paul refers directly to his commission from Jesus himself as a witness of the things he had seen (xxvi. 16). Pithily expressed by Festus, the apostolic contention was concerning "one Jesus, who was dead, whom Paul affirms to be alive" (xxv. 19). Christ himself appears to John in Patmos as, "He that liveth and was dead, but is alive for evermore and hath the keys of hell and death" (Rev. i. 18).

In all the epistles the resurrection of Christ ranks thus as the foundation of hope for eternal life. In Rom. i. 4 Christ is said to have been "declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection of the dead." And in ch. iv. 25 it is said that he was "raised again for our justification." In 2 Tim. ii. 8 Paul exhorts Timothy to "remember that Jesus Christ of the seed of David was raised from the dead." In Heb. xiii. 20 Paul commits the brethren to the keeping of "the God of peace who brought again from

the dead, our Lord Jesus." "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" (Rom. viii. 11).

Did the resurrection of Christ really happen? It is a question of evidence, and the evidence is before us. It is that of eye witnesses, whose capacity cannot be doubted in view of their writings in our hands, and whose integrity is guaranteed by their submission to every form of evil, and death itself on account of their testimony. To attempt to account for the New Testament Scriptures on the hypothesis that Christ did not rise is to attempt the impossible. The case of Paul alone is sufficient to establish the matter. A well-known, educated and influential Jew, a disciple of Gamaliel, and friend of the High Priest, zealous of the law, and an implacable enemy of what he considered the Nazarene heresy, is arrested in the midst of his persecuting mission by Jesus himself, and having been blinded by the brightness of his glory, has his sight restored by a disciple, and is forthwith baptised in His name for the remission of sins. Then, during a long and troubled life, he bears the name of Jesus before "the Gentiles and kings and the children of Israel," throughout the civilised world, sealing his testimony with his blood, and leaving behind him "weighty and powerful" writings that cannot be got rid of on the supposition that the whole matter was a fraud.

Perhaps no better proof of the case is to be found than in the putting of the question, "What became of the body?" Elaborate precautions were taken for the prevention of fraud. The chief priests and Pharisees, fearing that the disciples would steal the body and preach the resurrection, obtained leave of the Governor to make the sepulchre sure until the third day, that the words of "that deceiver" in prophecy about that third day might be falsified. "Make it as sure as ye can," said the Governor. "So they went and made the sepulchre sure, sealing the stone and setting a watch." But Lo! on the said third day the seal was broken, the stone rolled away, the body gone, and the affrighted guard returned with awful tales of superhuman intervention. What was to be done? "Say his disciples

came by night and stole him away while we slept."—"But that is death!"—"Nay, if it come to the Governor's ears, we will persuade him, and secure you—and, Here!"—(and "large money" completes the evil contract). But if they were asleep how did they know? And if the disciples had a dead body in keeping, what possible motive had they in preaching a lie in the name of a dead man, when that preaching brought them only suffering, dishonour, and death? And what explanation then was there of this extraordinary power they manifested, and which they attributed to the name of Jesus? As a matter of fact many yielded to their irresistible argument, "and a great company of the priests were obedient to the faith."

Modern denial of the resurrection of Christ, and general haze upon the subject is referable chiefly to a paganised theology in which it is a first principle that a man is an intangible something apart from his bodily organism, the dissolution of which he survives, and therefore that resurrection is a superfluity. Modern inattention to the Bible under this blighting influence, coupled with the attacks of an unscrupulous criticism, deceives men to their perdition. "They do greatly err, not knowing the Scriptures, nor the power of God."

NOTHING could more forcibly express the importance of avoiding covetousness than the words of Paul: "No covetous man (who is an idolater) shall inherit the Kingdom of God."

HOW ARE THE DEAD RAISED?—Suppose the remains of the dead exhumed these remains consist of nothing more than a handful of dust, and it might so have happened that even that little dust had been destroyed, by malice or otherwise. How can their identical atoms be reunited together again? The answer is easy enough to Jesus, the "Great Resurrector." Their original dust may have disappeared from human view and identification; but if he wills it, that same dust can be reproduced from anywhere in the infinity of space, for matter concrete or inconcrete can never be lost to his omniscient knowledge and gaze. Jesus once went so far as to say to some of his friends, "The very hairs of your head are all numbered." He could, if he willed it, recall the original dust and build from it the former body. But what Jesus can do, and what he will do, in cases of this kind, are separate matters of which he alone holds the Divine prerogative. That is, he could easily make a man again out of any clay, but by flashing the safely-kept character or name of the once dead one into the newly-formed body, the particular identity of that person is established.—*Brother SIMMS in the Natal Mercury.*

## HIS WAYS PAST TRACING OUT.

**M**AN is very fond of prognosticating about the future, and of sketching out in advance the course which events may seem likely to take. How often one reads in the newspapers something to the effect that "if certain events transpire, such-and-such a minister will be compelled to act thus-and-thus"; and how very frequently these predictions are falsified by the actual outcome. It is characteristic of the "ways of Providence" that they are so far removed above the feeble ideas of man that very seldom indeed has one been able to tell beforehand by what means the purposes of Deity were to be accomplished. As a well-known example, what human mind would have conceived the expedient of entrusting the preservation of the New Testament to the Catholic Church? Yet of what great value it is to us as possessors of the truth to be able thus to show that these Scriptures cannot have been mutilated in order to favour our beliefs, for it is unthinkable that the Romish Church could have introduced into them the many testimonies against itself and its own doctrines which are therein contained.

We have lately had a striking instance of the wonderful ways of Deity, in the settlement of the long-standing Cretan question. The brethren in Christ were anxiously awaiting the further drying-up of the Euphratean Power; and when Greece actively espoused the cause of Crete, it was hoped that the result would be united action of the Powers to effect the fulfilment of the prophecy without resort to arms. When the war broke out, we trusted that the forces of Turkey might prove inadequate to maintain her supremacy; and when the Ottoman Army was triumphant, the last hope centred in European intervention in favour of Greece and the Cretans. One after another were these hopes and expectations proved vain, so that the believer in the prophets might have said, in the words of Jacob, "All these things are against me." With Greece crushed, Cretans bombarded by British guns, Turkey proudly boasting in her strength and exacting four millions as an indemnity, the scoffer had his hour; and the utmost to be urged on the

other side was the exhaustion of Turkish resources through the war. The real means by which Deity was to accomplish His fixed purpose remained hidden from the most searching eyes; and when at last the deed is done, how marvellous it all is. Not only is Crete virtually severed from Turkey, which could have happened without a war, but in addition the latter has had to suffer the irreparable loss of her fleet, has not been allowed to touch the indemnity, which might have served as a temporary prop, and has been held up to the scornful gaze of the world as unfit to bear rule over her own citizens, whilst the vanquished practically gains the spoils of war. In this way is the exultant victor brought low, and a triple blow so opportunely struck at her finances, her territory, and her prestige.

From the contemplation of the ways of God, we can derive encouragement to "rest in the Lord . . . commit thy way unto him and trust in him . . . for *all things* work together for good to those who love him and keep his commandments," knowing that in His own way and at His own time our Heavenly Father will accomplish His purpose, and that vain is the help of man. W. J.

**BEAUTIFUL WATER!**—rolling up the valley in the cloud mists, or weaving the gorgeous rainbow, its warp, the rain-drop of the earth; its woof, Heaven's bright sunbeam!

**ARE** you a despairing stranger? Listen to God's own consoling words in Isaiah lvi. 3-7. They are for you, provided you "choose the things that please him," as stated.

**THE AWFUL COST OF WAR.**—In the last 200 years France has spent £993,000,000 in war. The engines of a first-class man-of-war cost nearly 700,000 dollars. In less than 300 years Great Britain alone has spent £1,359,000,000 in war. The French army costs every year 675,000,000 francs; the navy 209,000,000. The peace footing of the Russian army calls for the services of 170,000 horses. The annual cost of the British army is £17,000,000; of the navy, £14,000,000. Austria spends every year 15,000,000 florins on the army. Twelve florins equal five dollars. At Austerlitz 170,000 were engaged, and the dead and wounded numbered 23,000. The Spanish army costs 142,000,000 pesetas a year. Twenty-five pesetas equal five dollars. During the retreat from Moscow the French lost or threw away over 60,000 muskets. The wars of the last 70 years have cost Russia £335,000,000 and the lives of 664,000 men.

## ANSWERS TO CORRESPONDENTS.

BY THE EDITOR.

"WATCHMAN" AND "QUERIST."—"Bodily exercise profiteth little, but godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come." The bodily exercise, therefore, of young men of the Timothy type should be subordinated to godliness, according to Paul's counsel. Let young brethren ask themselves the question: "Is connection with a football club conducive to godliness?" and they will have the answer desired; that is, unless their spiritual vision is much impaired. There are forms of exercise which have the reverse effect from the rough-and-tumble emulations and profanity of football: exercise which permits the mind to ascend in joyful anticipation of strength and vigour unknown to mortal days. Why not choose these, and submit to the "separateness" that is required of God as a condition of acceptability in all His children?

A. H. L.—"Explain 'Blessed are the dead that die in the Lord' (Rev. xiv. 13)."

There does not seem to be much need for explanation. "The dead" in question are those who "die in the Lord" after an "undefiled" walk (verse 4), and patient and faithful protest (verse 12) against the corrupt system of "the beast"; i.e., the Romish ecclesiasticism that has supplanted the truth. They are said to "keep the commandments of God and the testimony of Jesus." The "testimony of Jesus" concerning the blessedness of the dead who belong to him, is that it will come at the resurrection: "Thou shalt be recompensed at the resurrection of the just." Tombstone theology, quoting the passage in inscriptions, supposes the dead are blessed immediately after death. But we know this is fabulous. It is in the era of resurrection that they "awake to life" (Dan. xii.); and, being summoned before "the King" for judgment, "their works do follow them," inasmuch as he refreshes their memory concerning their deeds of faithfulness in the days of their past mortal life, because of which he invites them to enter into "his rest," saying: "Come, ye blessed of my Father, inherit the kingdom prepared for

you from the foundation of the world" (Matt. xxv. 34).

J. M.—The name of the reigning Pope at the epoch of the massacre of St. Bartholomew was Gregory XIII. His private name was Buoncampagno. He is described as "a great civilian and canonist, and reformer of the calendar." The estimation by God of his position as Pope, we know from Revelation, was that he was merely the chief "Spiritual of wickedness" in the antitypical Sodom.

J. S.—"Kindly give an explanation as to who or what the devils are in Matthew viii. 31? Seeing that the devil is sin in the flesh, how did they speak, and how or in what form could they enter the swine?"

The difficulty arises partly from the fact that in the Authorised Version of the Scriptures, no distinction is made between the terms "devil" and "demon." In the Revised Version, however, an improvement is made, as you will see upon consulting it in this and other passages. Demons were mythical beings of the Pagan superstitions current in the time of Christ. They were supposed to be the departed spirits of the dead, and to have the power of infesting the living, with the result of producing disease, especially mental aberration. New Testament language simply accommodates itself to that of current tradition, the ideas of which, however, Christ and his apostles do not adopt. The statement of verse 31, that "The devils besought him," is to be understood only as the man's beseeching him. That this is so is manifest from Mark's account of the same incident (Mark v. 10), in which he says, "He besought him." As a matter of fact, the man was out of his mind, and his healing consisted in removing the disorder from his brain. You will find it good exercise to compare the three accounts that are given by Matthew, Mark, and Luke. The transference of the man's madness to the swine was not an unfitting termination to the episode, in view of the violated commandment which forbade the eating of swine's flesh, or even the touching of their dead carcase (Deut. xiv. 8).

J. M.—The “eternal damnation” spoken of in Mark iii. 29 is not the eternal torments of pulpit discourse, but the hopeless cutting-off that pertains to the sin “which hath never forgiveness”; that is, the resisting of the power of God, manifested to attest the word of Christ in miracles of healing, and attributing it to diabolic agency (verse 22). Men who did this were divinely esteemed to be unpardonable. “The wages of sin is death,” not eternal life in fiery torments. The word *Aionios* does not of necessity import the idea of unending time; it is derived from *Aion*, an age, and is used to qualify both the life and punishment pertaining to the age to come. The life is unending truly, and so also is the punishment *in its effects*. The nature and effects of the punishment are elsewhere defined in the Scriptures. Paul says the ungodly “shall be punished with everlasting destruction from the presence of the Lord,” a process which terminates when the wicked cease to be (Psalm xxxvii. 10). Sodom and Gomorrah are “set forth as an example, suffering the vengeance of eternal fire” (Jude 7), a fate which Jeremiah describes by the words “overthrown as in a moment” (Lamentations iv. 6). The doctrine of eternal torments vanishes before the Bible doctrine of eternal life, when rightly understood.

#### “RESPONSIBILITY”

J. H. L.—1.—Certainly Adam was responsible before he sinned. He was responsible for the “dressing and keeping” of the garden of Eden when God took him and put him there to do it. He was responsible concerning the tree of the knowledge of good and evil when God “commanded” him to abstain from eating of it. God’s “command” is the basis of all responsibility where it is heard and understood. Helpless “ignorance” He “overlooks,” as Paul teaches; but He is not mocked with impunity, as those will ultimately find to their sorrow, who know His will and refuse to do it.

2.—Adam was made responsible by God. He did not of his own free will elect to become responsible. To say that he did would be to affirm his independence of his Creator, which would be treason. The potter’s clay must not argue with the potter, by whom it is moulded according to his will

and pleasure. When Christ spoke on one occasion of the disciples of his choice, he said: “Ye have not chosen me, but I have chosen you, and ordained you that ye should go and bring forth fruit” (Jno. xv. 16). Paul, speaking of his position in the matter, said, “Though I preach the Gospel I have nothing to glory of, for *necessity is laid upon me*, yea, woe is me if I preach not the Gospel! For if I do this thing willingly I have a reward, but *if against my will*, a dispensation of the Gospel is committed unto me” (1 Cor. x. 16). Paul could not help himself when Christ had commanded him. Neither can we when God commands us. The great difference between Paul’s case and ours is that between open divine speech, accompanied by awe-inspiring miracle; and the foretold silence of God in that “long time” in which He has “holden His peace.”

3.—“Does a Gentile in this age become responsible, voluntarily or involuntarily?”—Answered above.

4.—A Gentile may be said to be “called” when he hears and understands the Gospel of the kingdom. When that may be in any individual case, of course, God alone can tell. The infinite diversity of the sorts of human soil into which the good seed of “the word of the Kingdom” falls, precludes absolutely any mortal judgment in the matter. No one would ever attempt to define it. It is not easy, or particularly profitable, to discuss abstract terms. Give us the living scene in which the term was used, as the occasion of the parable of the marriage of the King’s Son to which you refer, and enlightened intelligence does not fail to seize the idea intended.

5.—“Explain Paul’s meaning in Rom. viii. 20.”—Paul’s words are: “The creature (or creation) was much subject to vanity, not willingly, but by reason of him who hath subjected the same in hope.” The “vanity” is the evil condition of mortal life and the death that terminates it, that has come upon the race through sin. The “not-willingly” feature is obvious when we consider our helpless entry into this evil case. Paul had alluded to this in ch v. 12-14. The “subjection” of the creation to evil is explained in the history of Adam’s sin given in the book of Genesis, and in the apostolic comments thereon in this and other places. The “hope” you know is the hope

of life in Christ that was introduced even in Eden, and made plain in the Apostles' days by their preaching remission of sins in His name after He had triumphed over vanity and death in His own person by reason of obedience. Paul's words in Romans v. will perhaps best explain his allusion in ch. viii. 20.

A. M.—Surely no one would seriously contend that it is wrong to “buy and sell and get gain,” whether it be hay, horses, houses, or anything else that is the medium of exchange of values. If any are so foolish they will indeed “condemn the guiltless,” Joseph included (see Gen. xlvii.). As to legal threatenings, they are forbidden to Christ's people. “Forbearing threatening” is the rule (Eph. vi. 9), whether from masters to servants, or creditors to debtors. Difficult, doubtless; but Christ has told us that his following is a difficult one. The education is splendid, and the end unspeakably good. If we could always see it with clear eye, we should never halt a moment. But “the flesh is weak.” An infallible touchstone in all these questions of “duty towards our neighbour” is Christ's own prescription: “As ye would that men should do to you, do ye even so to them: for this is the law and the prophets.”

G. H. C.—It is natural you should fail to discern the precise grounds of the separation existing in Birmingham and elsewhere on the matter of the inspiration of the Scriptures. We can only recommend you to study the matter in the literature of the time of the controversy of fourteen years ago. You ask for Scripture testimony. You will find it in 2 Tim. iii. 15, 16. Paul said “All Scripture is given by inspiration of God.” A prominent brother arose and said “No, not all.” Many supported him, but the majority refused, and dissolving the assembly, reconstituted it on the basis, never before disputed, of a wholly inspired and infallible Bible as “The Foundation.” Men and movements are known by their fruits: so Christ says. Said prominent brother, after some coquetting with the Apostacy, has vanished from the scene; while his most uncompromising opponent, with the echoes of Paul's words on his lips in his last hours, has vanished into *Sheol*;

and, as you truly say, we are all marching forward to the Judgment Seat. You must study and make your choice.

M. G.—“Will any person, Jew or Gentile, receive eternal life, since the death of Christ apart from baptism?—No, how could they? seeing that God has appointed baptism as the means of union with Christ, and that “the gift of God is eternal life through Jesus Christ our Lord” (Rom. vi. 23).

#### MORE REFLECTIONS ON DANIEL'S TIMES.

Brother Mosley, of West Bromwich, writes: Brother Horsley's article in the *Christadelphian* for January, 1899, is well worthy of our serious reflection. In the case of the completed setting up of “the abomination” in 610 A.D. and its finish in 1870 A.D. it is remarkable that on three separate occasions during the year 1898, the year 1870 has been spoken of in the *Daily News* as the year marking the loss of the Pope's temporal power. Then again with regard to the commencement of the 2,400 years. We are aware that the Doctor once held the view suggested by brother Horsley's article, but afterwards repudiated it. Now the Baxter School have long held the suggested view, but have only advanced one argument in favour of it, and that a matter of translation. They contend that “are determined” may be rendered “are cut off” with the idea conveyed of “are notched off” as upon a long measuring rod. They ask, “Cut off from what?” and answer, from the 2,400 years mentioned in the preceding chapter. This way of answering lacks proof, and I have always dismissed it as unworthy of serious attention for that reason. But I must say that brother Horsley has advanced good solid reasons for his suggestion, and the idea of the Baxter School (to my mind) adds confirmatory weight to his arguments. Reviewing these arguments and carefully comparing them with Daniel's prophecy, I can see a beautiful connectedness running through chapters vii. to xii. inclusive that I confess I have never seen before, and this fills me with a deep sense of gratitude towards brother Horsley. This continuity is partly shown in his article, and the rest I see as the result of following up the clue therein given. In

chapter viii. we have the mention of the 2,400 days and the statement that Daniel did not understand it in the concluding verse. Chapter ix. commences by revealing that Daniel finds out something of a definite character from Jeremiah's prophecy. But is not the inference strong that in doing so he was searching for that which "none understood?" Verse 21 introduces Gabriel, whom Daniel saw "in the vision at the beginning" (of Belshazzar's reign, see chapter vii. 1). In two years after (chapter viii. 1) the vision is amplified with regard to certain details and Gabriel is again on the scene (verse 16). Coming on to chapter ix. 23, when we read "consider the vision," we are forced to the conclusion that it was "the vision" he saw "at the beginning" (of Belshazzar's reign) and which vision was somewhat enlarged two years after. For this reason, viz., chapter ix. does not mention any vision at all. Even Gabriel's explanation cannot be considered as a vision, but as information giving Daniel "skill and understanding . . . (to) understand the matter, and consider the vision." The explanation gives 490 years, to end in Christ's "cutting-off"; and afterwards a long period of desolation "until the consummation." Daniel, anxiously desirous of further information as to the length of this desolating period, "was mourning three full weeks" (chapter x. 2) soliciting this favour from God. This time he is fully satisfied, for (chapter x. 1) "a thing was revealed unto Daniel . . . and he understood the thing, and had understanding of the vision." This revelation continues to the end of chapter xii. Daniel, while understanding that the vision "was true, but the time appointed was long, could not possibly see the unfolding of it in actual history like we can who are placed at this—the end of the long vista of years. We look back by the aid of Dr. Thomas's paraphrase of the matter, and today "the wise do understand." Considering the vision in the above light—as one connected whole—we thoroughly understand now that "the time, times, and an half" of chapter xii. 7 is but an emphasized repetition of "a time and times and the dividing of time" of chapter vii. 25, because in explaining the vision it was natural to mention things in

the vision. Now this twice mentioned period of time was intended as a clue to the earnest watchers at the time of the end when God intended the vision to speak. How beautiful the arrangement then. The 2,400 years begin with an opening seventy weeks (490 years) ending in the crucifixion, continues over a long desolating period ending with the 1,260, 1,290, and 1,335 year-days that not only end the vision, but the explanation thereof. Just a word about the phrase "then shall the sanctuary be cleansed." I take it that as the phrase "Messiah the Prince" explains the phrase "the prince" of Ezekiel's discourse, so the phrase "Thus shall they cleanse the land" (Ezek. xxxix. 16) explains the phrase "Then shall the sanctuary be cleansed" in this sense—the cleansing operations shall then be in a completed state—and surely it must be so if the year 1944 A.D. be the correct ending of 2,400 years, and the year 1945 A.D. marks the jubilee rejoicings over a conquered world. God grant it may be so is my earnest prayer, and that the epoch 1896-1900 is the epoch of the Lord's return.

REMARKS.—There can be no doubt about 1870 as the full termination of the Papal power, both by reason of the events of the time, and the National Commemoration of them in 1895 (the twenty-fifth anniversary). In September, 1895, there were National fetes in Rome, celebrating the entry of the Italian troops in September, 1870. A monument to Garibaldi, erected on the Janiculum, was unveiled by the king on September 20th. The Humbert Bridge was opened, and the Cavour monument unveiled on September 22nd, and other memorials subsequently. The *Daily News*, in its allusions, is only acting the part of an unprejudiced witness of the unmistakable national marking of the period.

"The vision" alluded to by Daniel and Gabriel in Dan. ix. 21 and 23, appears to be clearly subordinate to that of chapter viii. Compare the angelic interpretation of chapter ix. with the subject of chapter viii. In chapter ix., Gabriel instructs Daniel concerning the fortunes of "the city and the sanctuary" with reference to Messiah's time and work, and the inroad of the Roman "flood" that should follow his "cutting off," ending with the ultimate destruction of the desolator. In chapter viii., tracing on from

the uprise of the Persian power, we come upon information concerning the "little horn" (Roman Power) that waxes great against the land of Israel, magnifies himself against the Prince, takes away the daily and casts down the sanctuary, and at last, in his final phase in the "time of the end," when Daniel arises from his "deep sleep," is the subject of divine "indignation," and is "broken without hand."

"Then shall the sanctuary be cleansed" (Dan. viii. 14), is not quite equivalent with "Thus shall they cleanse the land" (Ezek. xxxix. 16). The work of the buriers spoken of in Ezekiel is rightly described by the term "cleansed," and is but the concluding incident in the work spoken of in Daniel viii. There the original word is not "cleansed," but "avenged," or as the margin has it "justified," a process that involves the "great sacrifice" of "Gog and all his multitude" that gives the buriers their "seven months" employment. Gog being thus put underground, the next thing in Ezekiel's "visions of God" is the glory of the sanctuary in the day of Messiah the Prince. "Remember the glory, remember the land!"

You can tell the depth of shallow water by a glance of the eye; look into ocean depths and you are lost. It is the difference between the mind of man and the mind of God.

**CALAMITIES BY STORM AND FLOOD.**—These have been frequent and terrific in recent times, especially in France and Austria. In France a cyclone devastated 20 miles east and west of St. Claude. At St. Claude itself the damages are said to be so great that £160,000 would not cover them. Clear traces of lightning are visible on trees and in the gutters of houses. The electric fluid was attracted in an extraordinary manner by a clock and watch factory, and destroyed the works of all sorts of clocks and watches. Persons in the street, roofs of houses, cattle, trees, and even massive stones were sucked up and carried along until they dashed against some other object. The thunderbolts were appalling in their frequency. Several persons were killed, and much injury done to houses, churches, and telegraph poles. A woman, thinking the Day of Judgment had come to pass, threw herself into the Loire. The Stadt Park is entirely laid waste, and in the avenues the ground is strewn with branches and dead birds. Coachmen did their utmost to get home, as the large hailstones made the horses shy, and several fell to the ground bleeding. In some districts of Moravia carts and horses were blown about, and strong trees shattered and thrown across the roads. Hares and partridges were killed by the score, and the crops altogether ruined. Hunters have seen hundreds of deer up to their ears in water.

## The Christadelphian.

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

FEBRUARY, 1899

### NEARING SUDDEN DESTRUCTION.

"You know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape. But ye, brethren, are not in darkness that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night nor of darkness. Therefore let us not sleep as do others; but let us watch and be sober. For they that sleep, sleep in the night; and they that be drunken are drunken in the night. But let us who are of the day be sober, putting on the breastplate of faith and love; and for an helmet the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation through our Lord Jesus Christ, who died for us, that whether we wake or sleep we should live together with him. Wherefore comfort yourselves together and edify one another, even as also ye do" (1 Thess. v.). Yes, Paul, we do and will. Your words written to the Thessalonians so long ago have lived in the hearts of successive generations to this day, when, after the full ripening of "the Apostacy" of which you spoke by the Spirit, the coming of the Lord surely draweth nigh. There was a peace and safety cry fifty years ago, but it lacked the prestige and organic character of that which now goes forth from the divinely appointed Head of the heathen. But what has followed it? Fifty years of war and preparations for war; according to the foreordained purpose of God. And now how impressive is this talk of Peace in this terrible time. Is it not the Shadow of Armageddon? And if so, what hope is there for us? None, but in God. The "children of light" alone can regard the prospect with composure. And even they must take heed. With the universally unheeded counsel of God in their possession, they must "not sleep," but "watch and be sober." No forgetfulness of whence we are, what we are, and to what we are called—no beating of fellow-servants—no cooling off because of abounding iniquity—but with faith begotten of the word, and love preserved by the memory of God's kindness to us in Christ Jesus, and hope held fast by the influence of both, let us await the promised deliverance.





"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. 11:11)

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

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### TYPICAL REJOICINGS IN HEAVEN.

BY DR. THOMAS.

"And I heard," says John, "a great voice saying in the heaven, Now is come the salvation and the power and the kingdom of our Deity, and the authority of His Anointed; for the prosecutor of our brethren who accused them in the presence of our Deity, day and night, has been cast down. And they overcame him, through the blood of the Lamb, and through the word of their testimony; and they loved not their life unto death. On account of this let the heavens rejoice and those who tent in them" (Rev. xii. 10).

**T**HE heaven," in which John, in prophetic vision, heard this "great voice," was the same heaven as that in which the Woman, the Dragon, the Michael, and the war, had contemporary existence. I say contemporary existence; for, on the defeat of Maxentius, A.D. 313, the Catholic Church, or "Woman clothed with the Sun, and the Moon under her feet, and a stephan of Twelve Stars upon her head," was the established religion of Constantine's dominion; but not of the whole habitable, the rest thereof still rejoicing in the ascendancy of the Dragon and the gods of antiquity. Hence there were two contemporary established religions in the empire, each of them sustained by rival political factions. The Dragon had been cast out as the result of the recent war in the heaven. His "short time" was at an end. He had no longer any place in the heaven, nor his adherents. He who ruled there had no regard for the defeated gods of his ancestors. The heaven had been effectually cleared of all who rejoiced in them; so that there were now found

therein only the Sun-clothed Woman and her Son.

This woman and her son constituted "the heavens and those who tent in them." In other words, they were the constituted authorities of the Church and State, who were now all real or pretended catholics. Their religious and political adversaries and oppressors had been turned out of place and power; and they had been turned into them by the wonderful revolution, with all the comforts and advantages accruing to those who by victory may claim the spoils. From these in the heaven the "Great Voice" ascended joyously. They had been long looking for "the salvation," "or deliverance," and "the power," which they now enjoyed without fear; and what could that constitution of things, exhibited in the Woman and her Son, be, but "the kingdom of our Deity and the authority of His Anointed?" So they thought; for Eusebius, the ecclesiastical historian, who was one of the most prominent among those who then tented in the heaven, being one of the bishops of the Woman, and a companion of her

Son, speaking of the new order of things in Church and State, says, "The event surpassed all words. Soldiers with naked swords kept watch round the palace-gate. But the men of God passed through the midst of them without fear, and entered the heart of the palace. And they sat down, some at the emperor's table, the rest at tables on either side of his. *It looked like the very image of the kingdom of Christ*; and was altogether more like a dream than a reality. And on the occasion of opening a new catholic temple at Tyre, he said to the multitude assembled, 'What so many of the Lord's saints and confessors before our time desired to see and saw not, and to hear and heard not, that behold *now before our eyes!* It was of us the prophet spake when he told how the wilderness and the solitary place should be glad, and the desert rejoice and blossom as the lily. Whereas the church was widowed and desolate, her children have now to exclaim to her, Make room, enlarge thy borders: the place is too strait for us. The promise is fulfilling to her, In righteousness shalt thou be established: all thy children shall be taught of God: and great shall be the peace of thy children.'"

From these quotations which have reference to the real kingdom of Christ, Eusebius in his application of them to the Catholic Church, in the good fortune of which, he says, they were fulfilling; manifestly concluded that it was not only "*the image*," but the very kingdom of Christ itself! This was his opinion, and that also of the clergy and people of his communion generally. Their belief was that "*the salvation, power, and kingdom of the Deity, and the authority of His Anointed*" had really come; and that now, all that remained was for professors to lead moral lives, or at all events to live at peace with, and in the favour of "Mother Church," which would secure to them an abundant entrance into the only other kingdom known to them, termed "the kingdom of glory," situated afar off from earth, "beyond the realms of time and space!" This opinion of Eusebius and his coreligionists, that the church is the kingdom of God, took deep hold of the catholic mind of his generation; and in the nineteenth century is a characteristic of those who know not the truth. Catholics, papists and protestants all believe that what they call

the church is the kingdom of God, or the kingdom of heaven. Of course, Millenarians may claim exception from this rule. Still, few of them are free from the tradition; for while they expect the reign of Christ upon earth, they hold the church to be the kingdom in some sense; and send off disembodied "immortal souls" to transkyanal regions, there to await the terrestrial millennial reign!

If Eusebius had restrained his fancy, and contented himself with saying, that the New Order of things was the shadow, type, or pattern, of the Kingdom of Christ, there would have been little ground for objection. But "the very image of the Kingdom of Christ," is that kingdom itself; "the very image," being used by Paul in Heb. x. 1, for *the reality* of things shadowed forth, or typified. The kingdom of "the Michael and his angels" *shadowed forth* the Kingdom of Christ, the real Michael, and his angels, the Saints. Constantine, like Cyrus, in his military career, and in his ecclesiastical relation to the Catholic Church, was a type of Christ. The typical hero established his kingdom in its fullest extent on the ejection of the pagan dragon from the heaven; Christ will establish his by binding the Catholic Dragon, and shutting him down in the abyss (Apoc. xx. 2-3). The typical hero attained "to Deity and his throne;" Christ will sit down with Deity upon his throne (Apoc. iii. 21). The typical hero acquired all the kingdoms of the Roman earth; Christ will acquire all the kingdoms of the globe (Apoc. xi. 15). The typical hero ruled all the Roman nations with an iron sceptre; Christ will rule all the nations of the globe with an iron sceptre (Apoc. xix. 15). The catholic clergy shared with the typical Michael the glory, honour, and power of his kingdom; the Saints will share with Christ the glory, honour, and power of his (Apoc. ii. 26-27; iii. 21). After his birth of the unprivileged and persecuted woman, the sun-clothed catholic church became the Spouse of the typical Michael; the glorified Saints become the married wife, or bride adorned for her husband, Christ (Apoc. xix. 7-8; xxi. 2, 9). The power of the Deity was with Constantine in measure; Christ is the great power of Deity without measure. Constantine established a new religion, the catholic; founded a new administration of affairs; and

built a new capital, called Constantinople, or New Rome; Christ will establish a new system of worship for all nations, the Millennium; will organize a new government of the world; and establish a new capital for the throne of the Deity, Jerusalem rebuilt, in the midst of which he will be the glory (Isai. lvi. 7; Zeph. iii. 9; Acts xvii. 31; Eph. i. 10; Jer. iii. 17; Zech. ii. 5; viii. 21-23).

Now, I take it, that these parallels are not accidental, but designed. Michael and the Dragon was literally enacted as previously explained. Its performance is the history of the last twenty-five years of the life of Constantine. This history in its most striking particulars was like much of the history of the Jews. Jewish history is not like common history—a story of the past unprophectic of the future. The things that happened to Israel as narrated in their history, happened unto them for *types* (*τυποι*); and they were written for our admonition, “upon whom,” says Paul, “the end of the æons is come” (1 Cor. x. 11). Typical history is the past representative of the future. This is the character of Michael and the Dragon. It is a past series of events typical of a future contest between the Michael of Dan. xii. 1, and the Dragon of Apoc. xx. This view of the prophecy imparts to it an interest for us of which it would be devoid if it were regarded merely as belonging to a past epoch over fifteen hundred years remote. There was war in the heaven then; and when the door shall be opened in the heaven, and the throne shall be set therein (Apoc. iv. 1-2) there will be a war in the heaven again, “the war of that great day of *Ail-Shaddai*,” which will terminate in similar, but grander results; for “the very imago” is always greater and more magnificent than the type. The great voice in the heaven, celebrative of the victory over the great red dragon, partakes of this typical character. It not only expresses what then obtained in shadow; but by anticipation celebrates the greater realities of the victory of Christ and the Saints over all the apocalyptic beasts; when the great salvation, and power, and kingdom of Yahweh, consisting of the kingdoms of the world, and the authority of His Anointed, the One Body of which Jesus is the head, shall have actually come. Then there will be in the heaven a great voice

indeed—“a voice as the sound of many waters; and as the voice of a great thunder: the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Praise ye Yah: for Yahweh Elohim omnipotent reigneth. Let us be glad and rejoice, and give honour unto him: for the marriage of the Lamb is come, and his wife hath made herself ready” (Apoc. i. 15; xiv. 2; xix. 6-7).

But to return to the “great voice” of the Constantinian period. The things spoken were uttered in the heaven: namely, by those appointed to the vacancies created by the ejection from the heaven of the adherents and worshippers of the gods. In other words, the voice proceeded from the officials in church and state, who all professed the catholic religion, and said they were now “rich, and increased with goods, and had need of nothing:” but “they knew not that they were wretched, and miserable, and poor, and blind, and naked” (Apoc. iii. 17). Such was the choir which sang,

“Salvation now, and pow’r are come,  
The Kingdom also of our God,  
And the dominion of his Christ:  
For he who did our brethren try,  
And night and day ’fore God accus’d,  
Hath from the heaven been cast down.  
And they through th’ Lamb’s blood him o’ercame,  
And also through the word they taught:  
Nor yet their life loved they till death.  
Because of this, O heavens, rejoice,  
And all ye who sojourn therein!”

WHAT PALESTINE MIGHT BECOME.—In a book just published by a recent clerical visitor to Palestine, the author says that under wise administration Palestine might again become one of the most prosperous regions of the earth. Such signs of agricultural and industrial development as are apparent at Haifa, Joppa, and elsewhere, are due to the settlement of European colonies, and not to any effort on the part of the Turkish Government, which, when not absolutely destructive of progressive movements, is vexatiously obstructive. The German colonists at Haifa, amongst whom, for a time, Laurence Oliphant took up his abode, have transformed the face of the country that lies beneath the promontory of Mount Carmel. Again, on another plateau of an outlying spur of the Carmel range is the prosperous Jewish colony of Zimmerain, a few miles north of the once famous city of Cesarea. Here Mr. Lamond found the fields all neatly fenced and well cultivated, and the people busy dressing their vines. The Zimmerain colony owes its origin to Baron Rothschild, and is part of a great scheme he is endeavouring to carry out.—The *Christadelphian* is indebted to brother Smallwood, of Toronto, for the information.

## MEDITATIONS.—No. XLIX.

**T**HE Bible is a fact, and as such compels our recognition. What form does our recognition take? The question is not a trivial one. Do we receive the Bible as the unerring voice of God to poor, sinful, perplexed man? That this is the correct view is our contention. Let us deal with the question from the standpoint of common sense. It is to ordinary common sense that the Author of the Book appeals. God's method in this respect is wise; it is excellent. Had God made extra-ordinary ability, or a course of learning, essential to the attainment of saving truth, how few of us could have survived the grave! God's way provides for both the cultured and uncultured. It removes from us the risky obligation of having to lean on man; and it also strikes a fatal blow at the pride of learning. Let us, then, exercise our ordinary intelligence, and proceed to consider (month by month) the Bible in relation to its origin, its claims, its evidences, and its difficulties.

"If any man speak, let him speak as the oracles of God." Therefore, dear brother, be earnest; avoid affectation and mere showing off, and, above all, talk sense. Remember that your theme is momentous and sacred, and calls for honest, humble, and painstaking effort. Aim at arresting with edifying matter. Forget not that a good, sound thought, however roughly expressed, is worth a score of high-sounding phrases with nothing in them. In view of this, seek to enrich your mind with ideas. Ideas are the product of study and thought. If they exist, words will quickly be found to convey them. Be fair; be logical. Neither strain meanings, misrepresent, nor indulge in clap-trap. Preach for the enlightenment of your hearers, not for self-glorification. Hide self, and let God be seen and heard.

Forgetfulness in relation to Bible truth paves the way for doubt, doubt for denial, and denial for shame and death at the judgment. If we would safe-guard ourselves against unbelief and apostasy, we must not grow weary in reading. This is no guess, but information vouchsafed in

divine revelation. Where brethren "give attendance to reading," there will be no forgetfulness. God, in regard to His law, has put the matter very plainly—"Meditate therein day and night" (Jos. i. 8; Prov. vi. 21; Ps. lxxviii. 5-8). Forgetfulness is not the only cause of infidelity; but it is a cause, and a very potent one. It matters not how intelligent a man may be in the truth, how moral-minded from a phrenological point of view, he is bound to grow unfriendly with the truth, and ultimately to renounce it, if he cease to read, prayerfully and carefully, the word of his God. Let all men, whether their brain-power be great or small, note this fact, and act wisely.

To talk of Christ dying for himself, without a very careful qualification, is misleading. Let us take heed lest we cloud our own and others' eyes to the plain and precious revelation regarding the object of Christ's death—"My blood is shed for you," Christ said. "shed for the remission of sins." Paul emphasised the same truth: "Christ our passover is sacrificed for us"—"he died for us"—"he died for the ungodly"—"for our sins"—"for our offences." Peter, touching upon the subject, said: "Christ also hath suffered for our sins, the just for the unjust." John similarly declared, "Christ was manifested to take away our sins"—"he is the propitiation for our sins"—"he laid down his life for us." Isaiah, centuries before, had foretold the same thing: "He was wounded for our transgressions, bruised for our iniquities"—"for the transgression of my people was he smitten." Brother Roberts has very truly said that some brethren have made the mistake of confining attention too exclusively to Christ's own part in the death of the cross. Although Christ was made mortal, a sharer of sin's flesh, and needed redemption, yet it is a paramount truth that God sent Christ, not to save himself, but us (Matt. i. 21); not to purge his sins, but ours (Heb. i. 3).

"We glory in tribulations" (Rom. v. 3). "That is all very well for Paul," a brother may say, "but I am not Paul, and his preaching is not applicable to my case; my lot is too hard." Let us try and look at

trouble from Paul's standpoint, and we shall quickly change our complaining tone. The apostle says that trouble is the path of immortal life, and that the amount that each man has is arranged by God, and is never allowed to reach the unbearable point (Acts xiv. 22; 1 Cor. x. 13). He says, moreover, that if we patiently endure it, it will work for us "a far more exceeding and eternal weight of glory" (2 Cor. iv. 17). If all this sounds untrue to us, it is the result of unbelief, and a spiritual tonic to revive our confidence in the Scriptures is needful. Let us get into the company of a truth-loving brother or sister for half-an-hour; or, better still, drink into the spirit of the Psalms. If we would only realise that God is at work in our trouble, that it is only for a "moment," and when rightly estimated, is "not worthy to be compared with the glory which shall be revealed in us," we should soon cease to complain and murmur.

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#### THE DAY THAT FOLLOWS NIGHT.

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'Tis weeping, pain and sorrow,  
That through the night endures!  
Full of sadness—not of gladness—  
Is this life of mine and yours.

But joyful rapture cometh  
With the breaking day;  
Joy bells ringing; angels singing  
When the night has flown away.

For when the Sun ariseth,  
With healing in His wings:  
Full of gladness—not of sadness—  
Is the life He brings.

'Tis only through the darkness,  
Weeping can endure.  
Follows gladness,—after sadness—  
'Tis the word of God most sure.

Then courage, brother, sister;  
While each the race we run;  
Ever striving and contriving  
Till the fight is won.

Till rings the Song of Moses;  
Of Moses and the Lamb,  
And before us swells the chorus  
Of the waving Victor's palm.

—J. W. BOWES.

*Toronto, Canada.*

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TAKE time enough and be humble enough, to learn. You know what Solomon says about the hasty man and the man wise in his own conceit.

NEAR THE MOUTH OF THE RIVER.—"If the tradition that the first week was a type of seven periods of 1,000 years each—the last to be a sabbath of rest—be true, it is an interesting and important thing to inquire where we are on the river of time, as it runs down to the ocean of the everlasting. I believe we are now in the year 5990 A.M." If this is correct, we are within ten years of the great struggle that is to decide the ownership of this earth—whether it belongs, as now, to Satan and his dupes, or, as promised by God, to Christ and his saints.—B. T. A.

AT LEISURE FROM YOURSELF.—"Did you ever realise the real meaning of a mind at leisure from itself? I think we seldom attain to it. Our little selves fill the landscape, and form a horizon. But we have a door of escape, or rather a window into the unseen, in the Book we hold in our hands. Let us keep the glass (of this window) clean, that the vision be unclouded and free. The Morning Chapters keep the glass bright for the day, if we rub well, and not only pretend or imagine we are rubbing, as one that beats the air. It is sad, as you well know, to see others diligently trying to keep the window clear, but standing at an angle to look through, and, of course, only seeing as through a glass darkly. The Narrow Way is in a straight line with this opening, and only by keeping in it is the future brought into line with the present, and even then it is not always easy to look into the promised land."—B. C.

JERUSALEM UNDER THE MOSLEM.—Those who make a Moslem application of Dan. xii. 11, forget that there have been many breaks in the Mahometan Domination. The Crusades produced the Latin Kingdom of Jerusalem, which lasted about 200 years, from the capture of Jerusalem in 1099 by Godfrey of Bouillon, Tancred, Raymond of St. Gilles, and the rest—to the fall of Acre, the last Christian stronghold, in 1291. Its history may be treated as the history of the eight crusades. The Turks came upon the scene late in the day as respects the "1290." They first captured Jerusalem in 1072, twenty-seven years before its first liberation by the Crusaders. In 1072 the Holy City was possessed by the Fatimite Caliph of Egypt. In 1073 Melek Shah, the ablest man whom the Turks had yet produced, ruled the Moslem East, from the Bosphorus to the Caspian. But not as its religious head. The Caliph of Bagdad was still the religious head of Islam. Melek Shah was its sword. The Turks, in a word, made their first appearance in Syria and the Euphrates Valley in the character of mercenaries, called in from their home on the Oxus by the Abbasside Caliph of Bagdad, to help him against his rebellious subordinates. When the first Crusaders reached Palestine beating on their way the Turks at Nicaea, and again at Antioch, the Turks had been in the Mohammedan East nearly two hundred years. They were there as a dominant military caste. Their chiefs were Mohammedans, of a kind, who had borrowed some veneer of civilization from the Abbasside Caliphate. But of their followers it may be said, generally, that they had no religion, no morals, and no manners. They were animals of splendid physique. None finer have been seen in Asia. Their one virtue was valour, of which in after ages, as at Plevna and Erzeroum, their descendants gave many an impressive proof.

## THE MINISTRY OF THE PROPHETS ;

OR,  
THE WORK AND WRITINGS OF THOSE WHO CAME AFTER MOSES IN THE DIVINE  
GUIDANCE OF THE NATION OF ISRAEL.

### CHAPTER X.

**T**AKE, my brethren, the prophets who have spoken in the name of the Lord, for an example of suffering affliction and of patience. Behold we count them happy which endure." So the apostle James exhorted his brethren in the first century, when the "reproach of Christ" submitted them to the affliction that in all ages has been the portion of the "seed of the woman." Various are the forms of the affliction, from the contemptuous smile and unkind word, to stripes, imprisonment, torture and death. They are all illustrated in the experience of the prophets, the greatest of whom is Christ. Isaiah, in his name, his experiences, and his children of sign, was a representative beforehand of Christ and his people. An establishing and comforting "example" comes out in the contemplation of the eleventh verse of the chapter now under consideration (ch. viii.).

"The Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not a confederacy, to all them to whom this people shall say, A confederacy, neither fear ye their fear, nor be afraid. Sanctify the Lord of Hosts himself; and let him be your fear, and let him be your dread." Here is complete separation from the national apostacy emphatically commanded by God. No brotherhood with those who departed from the law of God was to be thought of by the prophet. His eye was to be on God, and the family of the redeemed that should at last be manifested gloriously in Israel. We know by our own experience the difficulties of such a calling, and the amount of faith and patience it necessitates, and hence can sympathise with the prophets in their trials, and, if we hold fast, shall be able to rejoice with them in salvation.

The past history of Israel contains many illustrations of a faithfully-maintained separation between the service of God and the corruptions of apostacy. Thus Elisha, when, at the request of Jehoshaphat, he was

summoned before Jehoram concerning the Moabite war, said to him: "What have I to do with thee, get thee to the prophets of thy father. . . . As the Lord of Hosts liveth, before whom I stand, surely were it not that I regard the presence of Jehoshaphat, the King of Judah, I would not look toward thee, nor see thee" (2 Kings iii. 13). And even then he was so vexed that the soothing strains of a minstrel were necessary before he could prophecy of the victory that was coming. Micaiah, the son of Imlah, hated by Ahab because of his prophecy evil concerning him, indignantly refused the admonition of the false prophets to trim his message, and speak smooth things; and faithfully repudiated them and their lies, pronouncing Ahab's doom in the impending battle. In this he encountered smiting and imprisonment, but would have the satisfaction of seeing the word of God proved true in the event foretold. "The adversaries of Judah and Benjamin" were rejected in their advances by Zerubbabel and the chiefs of the Restoration, when they said, "Let us build with you." There was no place in their fraternity for the co-operation of these Samaritan apostates. "Ye have nothing to do with us to build an house unto our God," said they to them; and, as a consequence, had to encounter the misrepresentation and opposition of their wounded ambition. These people were the successors of those whom now Isaiah was forbidden by God "with a strong hand" to fraternize with.

The New Testament Scriptures exhibit the same command of separateness to God, and the approval of such an attitude faithfully maintained. Thus Paul writes to the Corinthians: "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living

God; as God hath said, I will dwell in them and walk in them, and I will be their God, and they shall be my people. Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (2 Cor. vi. 14-18). The faithful following out of the course of action here commanded, will soon bring a man into sympathy with the prophets and the temple-builders of the Restoration period that followed the Babylonian captivity. He will be beset with much specious argument; for the Sons of Belial never own up to their true character. It will perhaps be admitted that many evils and corruptions exist among present day ecclesiastical communities, but it will be the advice that these ought not to be protested against by so energetic a measure as "coming out" and being "separate."

The late Mr. Laurence Oliphant, who went the round of many isms, finding no rest for the sole of his foot, at length took refuge in a device of his own heart which he styled "*Scientific Religion*," which was in reality a kind of conglomerate of Spiritualism, Theosophy, and Jewish superstition. In one part of his book with the above title he says, when speaking of "The Evils of Compromise": "Those who, perceiving the glaring evils attached to the ecclesiastical system with which they are connected, are impelled by their conscience to believe that they can best remedy those evils by remaining within its pale, and working for its reform from within, are bound to follow that guidance: and may rest satisfied that in doing so they are carrying out the will of God, as certainly as others do to whom a different message is conveyed by the same still small voice; both may be the voice of God, though the message to each may be different—for abuses may be attacked from within as effectually as from without." This is the sort of thing that the present-day "brethren of the prophets" have to encounter in their endeavours to conform to the will of God. They know how to meet it. The voice of conscience is not the voice of God. The voice of conscience said to Saul of Tarsus: "Bind and imprison the Nazarenes." The voice of God in Christ

Jesus said: "Saul, Saul, why persecutest thou me?" The voice of conscience in Peter said to Christ concerning the crucifixion: "Be it far from thee, Lord, this shall not be unto thee." The voice of God in Christ replied: "Get thee behind me, Satan; thou art an offence unto me, for thou savourest not the things that be of God, but those that be of men." The voice of God has commanded separation from corruptions and corrupters of His way from the earliest times, and if the voice of conscience does not coincide, it is because it is unilluminated by the word of God the entrance of which "giveth light."

Isaiah, enlightened and strengthened with the word which the Lord "spake to him with a strong hand," stood out from all fellowship with apostate Israel, a fitting type of Christ in the attitude he maintained toward the "evil generation" in the midst of which he testified the truth in his day. Isaiah was encouraged to lean on God only, who in Christ Jesus would afterwards be for "a sanctuary," although "for a stone of stumbling and rock of offence to both the houses of Israel."

IMMANUEL, A SANCTUARY. A sanctuary is a place of God's appointment where He is manifested for approach in worship and praise. Moses was commanded by God to receive of the children of Israel an offering of many things divinely specified in Ex. xxv., and God said: "Let them make me a sanctuary that I may dwell among them." And we have abundant details of specification for the construction of the tabernacle, the materials for which being liberally provided by the children of Israel, were put together by the skilful workmen of God's raising up, under the guidance and superintendence of Moses. Stringent laws regulated all the service of the sanctuary; the breach of them being punishable with death, as in the case of Nadab and Abihu, and the cutting off denounced against any one who should fail to offer the blood at the door of the tabernacle. Paul instructed the Hebrews of his day that these Mosaic ordinances were but "patterns of things in the heavens," and that the Lord Jesus was "a minister of the sanctuary and of the true tabernacle, which the Lord pitched and not man." The understanding of these sayings is the key to the meaning of the word of the Lord to

Isaiah: "He shall be for a sanctuary." The Eternal Father, when the time came for the manifestation of Immanuel, raised up a Son of David by His spirit according to His promise, in whom He dwelt among the children of Israel, and in whom alone, after the way into the holiest was made known by the blood of Christ, He accepted the worship and offerings of such as "came unto God by him."

"God was in Christ, reconciling the world unto himself." So says Paul to the Corinthians. "By him let us therefore offer the sacrifice of praise to God continually, that is the fruit of our lips, giving thanks to his name. But to do good and to communicate forget not: for with such sacrifices God is well pleased" (Heb. xiii. 15). Israel of old made the mistake of supposing that they could reject Jesus and still retain God's favour. "Give God the praise," said they to the blind man whom Jesus had healed, "we know this man is a sinner." "We know God spake unto Moses: as for this fellow we know not from whence he is." But the man pointed to his opened eyes; and Jesus said: "Had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?"

The attitude of Christendom is no more defensible than that of Israel of old. Professing Christ's service, as Israel professed admiration for Moses, they reject his commandments. Tried by the standard of these, Christendom appears in the attitude of worshippers outside the sanctuary. Indeed, this is Christ's own figure in Rev. xi. 1-2—a rod of affliction for "the temple of God and the altar and them that worship therein," and the outer court, unmeasured and given over to the Gentiles. The terms of the Gospel are, "He that believeth and is baptised shall be saved;" and the attempt to evade any part of them is simply a "climbing up some other way," which Jesus says is the act of a thief and a robber. Just as Aaron and his sons were in their consecration brought to the door of the tabernacle and washed with water (Ex. xxix.); so those who come unto God in "the true tabernacle" must approach by "the washing of water by the word" (Eph. v. 26), "the washing of regeneration" (Titus iii. 5). Believing the Gospel of the

Kingdom of God, and being "baptized unto Christ," they are in the position spoken of by the apostle (Heb. x. 19): "Having therefore brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us through the veil, that is to say, his flesh; and having an high priest over the house of God. Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Those who maintain that it is senseless bigotry to contend for "forms and creeds," and who make light of God's ordinances, are in the position of the despisers in Israel of old, and will be "cut off" without remedy. The insistence upon this truth, and the faithful maintenance of the divinely drawn distinction between "in Christ," and "without," develops all the enmity that inevitably exists between the "carnal mind" and the mind of God. It matters not to the people of Christ. They are in good company; they take the prophets for an example, and even their Lord Himself. The purpose of God will stand when "every plant that the Father hath not planted" shall have been rooted up.

It was said that "the Lord of hosts" besides being "for a sanctuary" should be "for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared and be taken." However undiscernible this may be to scattered Israel, who still have the words of the prophets in all their synagogues, it is plain enough to the outsiders who in the mercy of God have come unto their "sanctuary." Simeon, at the birth of Jesus, prophesied concerning him in harmony with Isaiah's words. He said to Mary: "Behold this child is set for the fall and rising again of many in Israel, and for a sign which shall be spoken against" (Lev. ii. 34). Jesus himself afterwards amplified this, when he emphasised the parable of the vineyard and the slain heir, by the quotation from Psalm cxviii., concerning "the stone which the builders rejected." He said: "Whosoever shall fall on this stone shall be broken, but on whomsoever it shall fall it will grind him to



powder" (Matt. xxi. 44). Some fell on him who were broken (as Peter and Paul were, and as, indeed, he himself was), but who will "rise again." Others stumbled fatally over him, being "offended." "Whence hath he this wisdom and these mighty works?" said they, listening to his parables and seeing his miracles, "Is not this the carpenter's son?" "And they were offended in him" (Matt. xiii. 54). John the Baptist, in the misery of imprisonment, having heard the works of Christ, sent two of his disciples to Jesus, saying, "Art thou he that should come, or look we for another?" Jesus sent back the messengers as eye-witnesses of his mighty works, to reassure John, adding, "Blessed is he whosoever shall not be offended in me." John would doubtless be revived by this, and the time of his further sojourn was mercifully shortened by the executioner's sword.

Paul, in Rom. ix. 32, makes application of the prophecy of Is. viii. 14 to Christ. He says Israel "sought not righteousness by faith, but as it were by the works of the law. For they stumbled at that stumbling stone; as it is written. Behold I lay in Zion a stumbling-stone and rock of offence; and whosoever believeth on him shall not be ashamed." And in 1 Cor. i. 23, he alludes to his preaching a crucified Messiah as being "unto the Jews a stumbling-block." Peter goes further: he diagnoses the reason of the stumbling. His words are: "Unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, And a stone of stumbling, and a rock of offence, even to them which stumble at the word being disobedient" (1 Pet. ii. 8). All stumbling at the appointments of God is traceable to disobedience. "Great peace have they which love thy law, and they shall have no stumbling-block." So says the Psalmist (Psa cxix. 165). All Wisdom's words "are in righteousness; there is nothing froward nor perverse in them. They are all plain to him that understandeth, and right to them that find knowledge" (Prov. viii. 8-9).

It would be a woeful mistake to suppose that Christ is a stone of stumbling to Israel only. He is such to the disobedient of all generations whither his name has come. Christendom has stumbled over him as badly as Israel of old, as they will discover when

his day of "grinding to powder" is manifested. Disobedient Israel, with false anticipations of kingly glory not based on the sacrificial declaration of God's righteousness in a crucified Messiah, rejected him in that phase of his work. Christendom under the influence of pagan doctrines has subverted the truth concerning his sacrifice, and left no place at all upon earth for the kingdom and glory that is to follow. In the first century some stumbled at the fundamental truth that "Jesus Christ is come in the flesh," and from that day to this men have repeated the history of their folly. Others stumble over his commandments, declaring them to be impossible and impracticable. Others again stumble over his hard sayings as to his divine origin and relation to the Father. But in all generations since his manifestation there has been a remnant who, having found in him the Sanctuary of the Lord of Hosts, have not been offended in him; but having through faith and obedience entered into him as into the holy place, have there abode till the end of their mortal career, and will, in the day of his manifestation, be made pillars in the temple of God, and go no more out (Rev. iii. 12).

It was said that he should be a stone of stumbling and rock of offence to *both* the houses of Israel. When he appeared, the ten-tribed kingdom of Ephraim had long passed away, as the prophet had foretold, and the descendants of the restoration of Judah's captivity from Babylon were those who took offence at him. There appears thus to be a future application of the prophecy to the "lost ten tribes." They have never seen those works of power that left Judah inexcusable for his rejection. It will be a feature of the restoration of Israel that they are similarly put to the proof.

There was nothing in the external appearance and bearing of Jesus to indicate to a casual observer in Jerusalem eighteen hundred years ago, that the guileless man who went about among them doing good, was "for a gin and a snare to them." Things are not always what they seem. The enemy who triumphed over him, and at last cut off his life from the earth, did not dream that in thus carrying out their evil work to their own entire satisfaction, they were really walking into a death-trap of agony unspeakable. And yet the awful experiences of

that generation exemplified the prophecy. Rows of crucified wretches round the doomed city were exhibited by the Romans, till the wood for making crosses gave out, that they might intimidate the defenders to cease their useless and exasperating opposition. All in vain; with almost superhuman madness and obstinacy they persevered. They mocked at the prophets, and in the midst of famine, pestilence, sedition, and assassination within the city, and the iron grip of the implacable foe without, they persisted like wild beasts in hundreds of thousands.

"Touch not mine anointed and do my prophets no harm," saith the word of God. "He that toucheth you, O Zion, toucheth the apple of his eye." The Anointed of God, His city and His saints, are not "disallowed," "touched," rejected and slain without consequences. There is a heavy debt accumulated by the world in its treatment of Christ's people and Israel. Jerusalem had her turn when in the horrors of the overthrow which Christ foretold, God avenged the insult of His rejection by "destroying those murderers, and burning up their city." Next time it is to be Rome, the "great city" of the Gentiles: "Rejoice over her thou heaven, and ye holy apostles and prophets, for God hath avenged you on her" (Rev. xviii. 20). "As a snare" it is coming, and the only place of safety is on the side of those who like Isaiah of old have come out and are separate from the apostate system, and "sanctify the Lord of hosts himself" in the "Sanctuary" of his appointment.

**IMAGINATIVE CRITICISM.**—If it could be proved that the narratives of the Pentateuch are full of errors in history and geography, we should be justified in concluding that they belong to a much later date than that to which Jewish and Christian tradition has persistently assigned them. But the errors supposed to exist in them are for the most part of the critic's own making. He has started with the assumption that the narratives have been written down long after the events they profess to chronicle, and have moreover, been derived, not from contemporaneous records, but from popular tradition, and from this assumption it is easy enough to pass to the conclusion that the narratives themselves are unhistorical. Any further arguments in favour of the conclusion are derived entirely from the very narratives whose trustworthiness is impugned; the critic does not look beyond the limits of the Biblical text, and so never calls in the aid of the scientific method of comparison.—*Sayce*.

THE man who gives nothing but good advice is either a very poor or a very worthless man: like the fig-tree—nothing but leaves.

It is not "sense of justice," but sense of something else that is stirring, when a man's refusal to give you your own makes you angry. Find out the disease and apply the right medicine. The latter is to be had, but not at any shop.

"THE LARGEST CIRCULATION IN THE WORLD."—During ninety years of the present century, the Bible Society has issued nearly two hundred million copies of the Bible, in more languages than any living man can speak. The exact number of Bibles issued by the Society, since 1808 to the date of the latest return, is about 163,842,530, which is something like one for every nine persons on the globe. Every day five tons of Bibles and Scriptural quotations leave the Society's offices, and the expenditure on the production of Bibles in the course of the century has amounted to tens of millions sterling. The Bible can be read in more than three hundred languages, and in thirty instances these languages have been reduced to writing for the first time with the printing of the Bible.

**THE INQUISITION.**—The Inquisition, a name of horror to all ages. Founded under Innocent III., in the thirteenth century, it was revived in the sixteenth century by Cardinal Caraffa, who soon afterwards became Pope Paul IV. "Caraffa lost not a moment in carrying this Edict into Execution. He would have thought it waste of time to wait for the usual issue of means from the Apostolic Treasury; and, though by no means rich, he hired a house for immediate proceedings at his own expense. This he fitted up with rooms for the officers, and prisons for the accused, supplying the latter with strong bolts and locks, with dungeons, chains, blocks and every other fearful appurtenance of his office. He appointed Commissioners-General for the different countries. (*Ranke, Bk. 2, sec. 6.*)" A visitor to Nuremberg, in 1871, describes the collection of instruments of torture belonging to the Inquisition which he saw collected there. This is part of his description:—"We pass on into the chamber, where more dreadful sights meet our gaze. It is hung round and round with instruments of torture so numerous that it would take a long while even to name them, and so diverse that it would take a much longer time to describe them. We must take them in groups, for it were hopeless to think of going over them one by one and particularising the mode in which each operated, and the ingenuity and art with which all of them have been adapted to their horrible end. There were instruments for compressing the fingers till the bones should be squeezed to splinters. There were instruments for probing below the finger-nails, till an exquisite pain like a burning fire would run along the nerves. There were instruments for tearing out the tongue, for scooping out the eyes, for grubbing up the ears—" But surely I need not continue this horrible description, given, remember, by an eye-witness of things which you may see for yourself if you visit Nuremberg, in Germany. I would not mention these things now, but that we are required to believe that the Rule of the Popes is the Rule of Jesus Christ.—*A Melbourne Clergyman*.

## PRACTICAL WORDS.

## LETTER No. 9.

**D**EAR BRETHREN AND SISTERS,  
—Our present subject for consideration is one upon which the Scriptures have very little to say directly—but much indirectly. The question of

## PROFIT,

so far as a child of God is concerned, is largely amenable to the principle enunciated in the command "As ye would that men should do unto you, do ye also to them." This injunction shows most clearly that we must view the matter from the standpoint of both buyer and seller. Such a course will result in actions that no reasonable person could ever call in question. An arbitrary profit applied to all businesses alike would result in manifest injustice. For instance, one man with a large cash turnover, small stock and moderate expenses, could easily make the comfortable income of five hundred to a thousand pounds per year, on a ten per cent. profit, while another man in another neighbourhood where only a small turnover was possible (and that, partly credit), would almost starve on a similar per centage. Consequently, he must raise his prices. "The end" does justify "the means" sometimes. It is only when the means are evil that they cannot be justified by the end. Let me further illustrate. A bookseller in the heart of the city is able to allow all his customers twenty-five per cent. discount off published prices. He has to move his business to the suburbs. He adopts a similar plan, but soon discovers that it does not pay. There are incidental expenses, such as postage, fares, stationery, &c., which were unknown at his city shop. So he reasonably and righteously refuses to allow the discount. I say reasonably and righteously? Who will deny it? Then how un-Christlike to harass a suburban tradesman to compete with what are really wholesale city houses. "Do unto others, &c." is highly applicable here. Besides, to go to the city to buy, means loss of time, and bus or rail fare, which oftentimes mean more than the extra discount; so, if the tradesman obliges us by doing all such for us, are we acting a neighbour's part in asking or expecting him to do so for nothing?

In some businesses a uniform price is charged at the expense of quality, and "serve the customer right." The tradesman's action may be dishonest, but is not the purchaser a party to the deed in insisting on what *under the circumstances* is an immoral price? That brings me to another phase of the same question—namely, the immorality of some species of cheapness, an immorality that is more current among the fairly-well-to-do than among the poor. There are people who are never so pleased as when they have succeeded in making some poor wretch of a shopkeeper take ninepence for a shilling's worth of goods, or one-and-six for a two-shilling article—(What is other people's poverty to them?). Neither are they concerned that, in order to get such reduction, they have wasted much valuable time in bartering (the *other person's time*, I mean). The immorality of any species of cheapness is a matter that never entered into their calculations. They want to know why it should? The answer is found in the following texts:

"Blessed is he that considereth the poor; the Lord will deliver him in time of trouble" (Psalm xli. 1).

"He that despiseth his neighbour sinneth; but he that hath mercy on the poor, happy is he" (Prov. xiv. 21).

"The righteous considereth the cause of the poor; but the wicked regardeth not to know it" (Prov. xxix. 7).

"He that oppresseth the poor to increase his riches, and he that giveth to the rich, shall surely come to want" (Prov. xxii. 16).

"Did not I weep for him that was in trouble? Was not my soul grieved for the poor?" (Job xxx. 25).

"He that hath a bountiful eye shall be blessed" (Prov. xxii. 9).

"There is that withholdeth more than is meet, but it tendeth to poverty" (Prov. xi. 24).

"The liberal deviseth liberal things; and by liberal things shall he stand" (Isaiah xxxii. 8).

Note, too, a characteristic attributed by God to a man doing that which is "lawful and right"—

"HATH NOT OPPRESSED ANY" (Ezekiel xviii. 7).

Let it not be thought that I advocate buying in the dearest market. That would be running to an opposite extreme, and in many cases would be acting dishonestly to one's self and family. There are times when

"a bargain" has to be made, but we, as children of God, must be careful that in so doing we do not wittingly "oppress any." That is the lesson taught in all the before-mentioned texts, and they can all be summed up in the single command to "love our neighbour" as ourselves.

Inseparably bound up with this subject is the question of

#### INTEREST.

The Bible has much to say thereon. The Mosaic law contains many direct injunctions which we do well to note, as the spirit underlying such is of a most Christ-like character. For instance, consider the following :

"If thou lend money to any of my people that is poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury" (Exodus xxii. 25).

"Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase" (Lev. xxv. 37).

"Thou shalt not lend upon usury to thy brother ; usury of money, usury of victuals, usury of anything that is lent upon usury" (Deut. xxiii. 19).

How beautiful ! What brotherly love ! What compassionate sympathy ! What a kinder-garten "school-master to Christ." For Christ extends this and teaches us not to make capital out of our starving neighbours. The Messianic Psalms abound with this sentiment :

"He 'a good man verse 23) is ever merciful and lendeth," (Ps. xxxvii. 26).

"A good man showeth favour and lendeth : he will *guarde his officis* WITH DISCRETION" (Psalm cxii. 5).

The latter part of the last quoted text will doubtless bring the "good man" into disfavour with the habitual and unwise borrower, and provoke the adverse criticisms of the fraternal loafer and spendthrift, by reason of the "good man's" discretion causing him to discriminate between poor and poor.

There is nothing in the whole of the Scriptures which forbids us asking and accepting interest on money lent for business purposes. It was permitted under the Mosaic law, and the manner in which Christ introduces usury in a parable, connected with God and His requirements, shows most clearly that usury is not always, of necessity, a bad thing. It is the *meaning* of things that we want to get at—the spirit of the word and not the mere word itself,

or, we shall soon degenerate to the level of a "generation of vipers," "whited sepulchres," or, flabby sentimentalists. "Eating and drinking" are sometimes of very questionable repute (Matt. xxiv. 38), but in themselves they are of God's appointment. And, so with usury or interest. In itself it is godly, but under certain circumstances, which God has pointed out in His word, it is ungodly. Such circumstances are indicated in Prov. xxviii. 8 :

"He that by *usury and unjust gain* increaseth his substance, he shall gather it for him that will pity the poor."

It is when usury or interest means *oppression* or *unjust gain* that it ceases to be a good thing. Hence, here again we have to enforce Christ's counsel—"JUDGE NOT," and, also keep in mind, that with what judgment we judge we shall be judged. Our habit must be to "think no evil" but "whatsoever things are of good report." That phase of charity which "hopeth all things" is especially applicable to what sometimes *appears* doubtful in a brother's commercial dealings. Without all the essential facts before us we are not in a position to arrive at correct conclusions, or as the Bible puts it "judge righteously." Those facts can generally only be obtained from the brother mostly concerned. Have I been to him direct on the matter? No. Then *not* simply "suspend judgment," but, giving him the benefit of every doubt, esteem him as better than ourselves ; which may be true in view of all the facts and circumstances. At any rate we shall be obeying the commands of Christ—and that should be our chief concern.—I remain, always yours, in the service of Him who wants His own with usury,

FRANK G. JANNAWAY.

#### WORDS.

Words of others ! never speak them,  
If they be not true and kind !  
Have they wrong'd thee ? need that sorrow  
Echo in another's mind ?

Words to others ! how they need them,  
Words of comfort, pity, cheer ;  
Freely speak them, scatter broadcast,  
Such the words that help and heal.

Words from others ! never heed them !  
If they be not kind or true :  
They who say them, most regret them—  
Blot them from remembrance, do !

SUNDAY MORNING AT THE CHRISTADELPHIAN ECCLESIA.—  
No. 306.

“Exhort one another.”—PAUL.

**I**T is good to come here. It is good to get another glimpse of the facts upon which we stand and out of which our hopes arise. The facts are apt to get out of sight somewhat. Our faculties are dim at the best and our lives are apt to make them dimmer in divine directions. Our lives now, in fact, may be compared to a day of fog and rain in which it is very difficult to realise the sun and the glorious blue of heaven. The meetings act as a rift in the cloud. They show us the smile of heaven behind all the unfavourable aspects of the moment. They help us to feel again the reviving strength of the things most surely established by the testimony of God, and to resume the journey with renewed determination.

We are like the children on the road to a house to which they have been invited. Our stature and our strength are small, and though the prospect of the party is attractive, our little steps grow tired. What do we say to the children in such a case? We comfort and encourage them by telling them they will soon be at their journey's end, and that they will forget all their weariness when once they get there. Our journey is not long though it seems so. We look at our future in perspective and think it longer than it is. It cannot last above so many years, and perhaps not one; and when it is over, it is over for ever. The toils of this mortal will never return. The anxieties, and weakness, and disappointments of this state will be replaced by comfort, strength, and gladness for ever. We get this assurance from whatever part of the word comes under our notice at these meetings.

This morning it is by Paul to the Thessalonians. His very theme is comfort in distress. This may not have much interest for those who are not in distress. The man at his ease can take the subject very indifferently, and even loftily. He can feel a sort of pity for the weakness that needs comfort—till it comes to his own turn; and

then he feels as other men feel who are made to taste the evil of the present state as the Thessalonians tasted it. We are all more or less in this line of experience; that is, made subject to evil and standing in need of comfort. Therefore what Paul says to the Thessalonians is suitable to us all.

He speaks of those who trouble and those who are troubled. With the first, we do not wish to have much to do. There have been always those who trouble. At the very start, Cain troubled Abel. Ever since, the Cain-class have done the same to the Abel-Class. The Cain-class have always hitherto been in the large majority, and have had power on their side which they have used without mercy for the suppression of the Abel-class. In our day, the power of the Cain-class, in this respect, has been considerably abridged: but the same hostile feeling exists, and makes itself manifest as far as its opportunity allows. It might seem strange at first sight that God should tolerate the Cain-class to the extent He has done in the history of the world. A deeper study of the subject will show that such a class is a necessity in his scheme of things. Faithfulness under trial is the rule upon which God is making a selection of sons for the perfect ages. The action of such a rule requires the prosperity of the Cain-class for a season. God's anger burns against them, but His wisdom restrains judgment till the due time. What God said to Israel applies to all the ungodly, of the earth, of whatever name, state, form, aspect, or hue: “For mine own name's sake, I have deferred mine anger that I cut thee not off.” If God's anger flamed forth before the time, the perfect result that will be seen when the whole of His tried and perfected children are exalted to high places in all the earth, would be prevented. He purposes to exalt His name in all the earth in the exaltation of the humble who prove their trust therein by faith and obedience in a day of unfaith and dishonour. Hence,

the triumph of the wicked, though short (relatively) is a necessity for a time; to which the saints are enabled to submit with a patience that is the result of enlightenment. It was thus that Paul was able to say to these Thessalonians that he gloried in them "for their *patience and faith in all their persecutions and tribulations that they endured.*"

They represented the second class: "you who are troubled." Although the least pleasant to belong to this class at present, this is the class we here assembled belong to by preference; not that we prefer trouble, but we prefer to be in that line of things to which the endurance of trouble meantime belongs by divine appointment. We prefer to belong to the Lord's friends—those who have faith in Him of a type sufficiently strong to take sides altogether with Him during this the day of His rejection, and to be obedient in all things to Him. Why should such a class excite enmity in others? It seems as if such an antagonism should be morally impossible, for the friends of Christ are the inoffensive and excellent of the earth. Many things that seem unlikely do happen nevertheless, and this is one of them. Who would have imagined beforehand that Jesus, the sinless man, who went about doing good, would excite hatred so intense as to bring about his destruction? The explanation in his case is the explanation in the case of all his brethren. He demurred to the ways and principles and sentiments of the wealthy religious, who were on good terms with themselves and in high estimation with all the people. The wounds that he inflicted on pious self-love, by his contentions for righteousness, created for him among his own people implacable foes more cruel than the heathen. They could not forgive his reproofs. Had they loved the praise of God more than the praise of men, it would have been otherwise: they would have rejoiced in Christ's zeal for God, and would have been ready to believe it possible that his condemnations of their class were just. But on the contrary, they loved the praise of men more than the praise of God. Consequently, his words and attitude hurt their self-love incurably, and goaded them to compass his destruction under the respectable plea that he was a promoter of disorder and a mover of sedition. But God overruled

their malice to the accomplishment of His own purpose.

Paul says, "It is a righteous thing with God to recompense tribulation to them that trouble you, and to you who are troubled, rest." What God sees right to be done will be done. Therefore, we may rest assured of this, that the end of all who trouble the word, or work, or people of God, will be an end the reverse of satisfactory to them on all points. It is an end frequently described by Paul. He summarises it thus luridly in Romans ii: "Indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil." In one word, he describes it to the Philippians: "whose end is destruction." Daniel speaks of "shame and contempt;" Malachi, of "ashes under the soles of your feet;" Jesus, of "weeping, wailing, and gnashing of teeth." Jesus connects this tribulation with what the weepers will "see." "Ye shall see Abraham, Isaac, and Jacob in the kingdom of God, while ye yourselves will be thrust out." There will be many details of this kind in the terrible experience of the rejected. In his message to the Philadelphian ecclesia, Jesus says, concerning the Satanic element in the body, "I will make them to come and worship before thy feet, and to know that I have loved thee." This will be a terrible ingredient in the experience of those whose turn will have come for tribulation; that they will be made to defer, in abject submission, to those whom, in the day of probation, they have rejected and scorned. The elect of God may well in patience wait. "I will repay," saith the Lord. When God executes vengeance, it is always done with great thoroughness. Wherefore, saith Paul, dearly beloved, *avenge not yourselves.* Pray for your enemies. Do good to them that hate you. God may give them repentance to the acknowledging of the truth that they may recover themselves out of the snare of the devil. If not, then God's righteous arm will vindicate the just who wait on Him. The hour will come when the words of terrible portent will be uttered: "Your enemies whom ye have seen to-day, ye shall see no more for ever."

Thus will tribulation be rendered "to them that trouble you;—and to you who are troubled, rest." This is the other side. This is the final purpose of God, to give rest

upon the earth in righteousness—"the whole earth at rest"—the wicked rooted out of the earth and forgotten—the meek of the earth established in imperturbable security, delighting themselves in the abundance of peace which a life of tribulation now so well qualifies them to enjoy. This is the tranquil prospect ever forward on the horizon of probationary life, however troubled by affliction or shadowed by death. There remaineth this rest for the people of God. Nothing can touch or interfere with it. It is the stable hope of the Gospel.

"Rest *with us*," says Paul—with Paul and with all Paul's brethren of every age. This is a glorious feature of the prospect. To have a good thing is good: to have it in good company is better. The change to the immortal and promotion to power and honour awaits every son of God. No good can exceed this: but consider the joyful zest of a simultaneous entrance upon such a state by thousands whom God has prepared during the ages of evil—"glorified *together*." True, the judgment precedes and selects; but this is but a preliminary detail. The glorious event, in its real and ultimate character, consists in the entrance into life at the same time, of a numberless multitude of such as have pleased God by a loyal faith and patient obedience in widely-sundered generations, and under circumstances of a common difficulty and bitterness, though differing in local form and complexion. It is not possible to conceive a more joyous conjuncture of events. It is what awaits every faithful saint.

It is "when the Lord Jesus shall be revealed from heaven." There can be no advance in the direction of consummated salvation "until he come." Everything waits his coming. He is gone into heaven, anointed with the oil of gladness. In his Father's presence are light and "pleasures for evermore," but on the earth, in his absence, there is the darkness that always prevails when the sun is withdrawn. It is needful in the scheme of things upon which the Father is working, that he should be gone for a season. But the promise of his return is as plain and certain as any part of God's spoken or written word. Therefore, the saints turn their eyes to that event with longing. They are waiting for the Lord from heaven, not only confined in the

cemetery, but in the various busy paths of their living sojourn. All of them are "looking for and hastening unto" that gladsome event. The expectation of his coming is not with them the sensation of a day, or an anticipation hanging on some conjuncture of political events. It is the inwrought conviction and indelible longing of the deepest reason which the signs of the times may pleasantly stimulate, but which lives immortal in the dearest calms of human life. Eighteen centuries ago, the Philippian section of their company, having turned to God from idols, were waiting this Son from heaven; and they have not yet forsaken that attitude, and never will. They will be found in it when the supreme moment arrives that brings to fruition the hopes and aspirations of a hundred groaning generations. While their waiting attitude continues, their motto is supplied to them in the last words of inspiration: "Come, Lord Jesus, come quickly."

There is a third class affected by that event; in addition to "them that trouble you and you who are troubled." And that is, "them that know not God and obey not the gospel of our Lord Jesus Christ" Paul says that vengeance is to be taken by the Lord on them, and that they are to be "punished with everlasting destruction from his presence." In a sense, we are little concerned with the destiny of those who know not God; but this scriptural definition of their class may be a help to us in the difficult struggle to maintain a scriptural position. At the present time, nothing seems less important to a man than that he should know God and obey the gospel. The prosperous and the great and the successful are those who know not God and obey not the gospel. The man least valued or regarded among men is the man who knows God and obeys the gospel. Consider the great change that will take place in this matter when the Lord comes. His coming, though secret at first, will be a great public and world-booming event, which will alter the views of everyone in a radical manner. What Christ thinks will become the most sovereign of questions, though now so little considered. His purposes—His movements—will absorb public and private attention as nothing has ever done. There will be panic everywhere till things adjust them-

selves. At such a time, when it is discovered that the thing that finds favour with him is the knowledge of God and the obedience of the gospel, these attainments, so little valued now, will acquire an importance that will make all men wish themselves their happy possessors. It will be too late with the majority. Now is the time to obtain the knowledge of God, and to practise the obedience which by the mouth of Paul He has enjoined upon "all men everywhere" (Acts xvii. 30). Then will be the time for the outpouring of that long-gathered vengeance which God has restrained so long for His name's sake. And then will be the time when the treasure we now possess, and which we have to hold in difficulty and gloom, will appear in its true character of untold value.

The time draws on apace. Some people say "Perhaps we won't live to see it" What then? They will die to see it. Those who die will see it quicker than those who live, because the death interval is but a flash. In life, we have to wait the slow roll of years. In death, the interval is abolished, and we are hurried as in a moment to the very coming of the Lord. Consequently, in any case, it will be soon to every one of us. In this, we have great and constant comfort. While sojourning in the land of wickedness and strangers, we may have the constant feeling that we are within sight of home, and that if we can only endure for the short journey that lies ahead, we shall soon be out of the desert, and safe in our Father's house of Righteousness, whose shining form we can discern in the approaching distance. A little more courage! a little more perseverance, and by his coming, the Lord will gird us with immortal strength. He will clear our blurring eyes, and rouse our failing hearts, and strengthen our faltering steps, and revive our drooping life with a vigour that will never abate, wisdom that will never err, and joy that will never end.

R. R.

*THE vital centre of the universe is the dwelling place of its Creator, from whence proceeds that great ocean of life in which all things live and move and have their continued being. He is the origin, centre, source, germ and root, of the boundless creation. All power, all spirit, energy, force, call it what you will; all life, matter, motion are the direct or indirect outcome of his volition.*

WAS THE TRADER A JEW?—"Walking one day in the Motomachi, the principal street in Kobe (Japan), I entered one of the largest native curio stores, the proprietor of which was a man of the most pronounced Japanese-Judaic type. Examining a small porcelain vase, for which five yen (Japanese dollars) was the price, I was surprised to notice upon the label attached to the article *two Hebrew characters*. The proprietor said that these were his private mark, representing the cost price. Jokingly, and at the same time to satisfy myself as to my surmise, I asked if 5 dols. was not rather a high price for an article which cost only 32 cents. The storekeeper appeared to be dumfounded at my discovery of his secret. He smiled, however, drew in his breath with a hiss in the most approved Japanese fashion, and asked how it was possible for a stranger and a foreigner to decipher signs which he thought solely in possession of himself and his sons. This led to a conversation, during which he said that these strange characters had been handed down from father to son for many generations. Whence the origin they did not know; they only made use of them in business as private numerals."—H. L. P.

WHAT LONG LIFE BRINGS A MORTAL TO.—*The Sydney Evening News* publishes an interesting account of a visit to "the oldest living man"—an Indian Chief in America, who remembers the arrival of the first ship in that country. He is at least 150. This is the description of his state:—"He presented an awful picture of age. His face was turned upward directly at the sun. The sun gave him life, but no sight. He was blind. A shaggy mane of iron-grey hair covered his head. The balls of his eyes had sunk in the sockets. His body seemed shrunk to bones, over which was stretched a skin. The feet and hands looked like knot growths, such as are seen on old oaks. His hands and feet were veritable claws. He did not move. Once in a while a slight inspiration, but no visible trace of expiration. He seemed to be a thing of constant sleep. All his joints were stiff. All the vertebrae had cemented together forming the spine in one rigid curve. Every rib of the sternum could be seen, shrunk in their sockets now ossified beyond movement. The skin stretched over these bones like a stiffened veil. The skull had shrunk but little. Above the pelvis the shoulders only showed any indication of articulation, and with some effort they were moved, the arms barely rising an inch. These were rigid, curved inward, the fingers being in the same curve, clasped over each other. The jaw was but slightly movable on its pivot; it had fallen low down, and a little open always. The gums and tongue were white in colour, seemingly bloodless. His upper teeth had worn away, but the lower still remained, ground down level with the gums. The face hung in wrinkles and lobed. The ear, as long as a pencil, stood out from the skull. The nose was heavy, the lips also, and they folded over each other. Small white hairs grew on the chin and lips. Two sightless horny orbs protruded from the hollow socket just enough to catch the light." But let "this mortal put on immortality," and there will be no ossification of joints, or shrinking of bulk or weakening of faculty at the end of 150 years 150 thousand times told.



## A SUNDAY SCHOOL TEACHER'S ADDRESS TO HER GIRLS.

**M**Y DEAR GIRLS,—I wish to say a few words of help and encouragement to you this afternoon. All of you are or have been connected with the Sunday School, which makes my task more simple and pleasant than it would otherwise be, because, like young Timothy, you are all more or less familiar with the Scriptures, and are acquainted with many of the precepts which God has given for the guidance of those who seek His face. You know, for instance, the command under which your parents rest, to bring up their children in the nurture and admonition of the Lord. Your parents' efforts in this direction have been supplemented by the labours of those who work in the Sunday School. What has been your attitude, dear girls, towards this command during the past year? Have you been endeavouring to second the endeavours of your parents and teachers. God's mind concerning you you know, and also the pains that have been bestowed upon you. What I wish now to emphasise is this: That the labours of others will never bring to you eternal life. No feet but your own can carry you through the strait gate which belongs to the narrow way of life. Your parents and teachers have striven to point out that narrow way; it remains for you to enter it.

Some of you, through attending to your daily avocations, are largely cut-off from the constant influence of parents and teachers; but if you would be wise, do not forsake their counsel. God, addressing such as you, says: "Keep thy father's commandment, and forsake not the law of thy mother. Bind them continually upon thine heart, and tie them upon thy neck. When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee." You will not receive such admonition as this from the world; rather would it be disposed to ridicule the counsel as strait-laced notions. Many young people of the present day imagine themselves to be much wiser than their seniors. If you lend yourself to their thoughts, you will be making a great mistake. Your parents have a far greater knowledge of the Scriptures than you have, and from long and oft-times bitter experience

they know far more of the evil that besets us on every hand. God has something very strong to say to those who wilfully set at nought God-fearing parents. It is this: "The eye that mocketh at his father and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it." This is no idle figure of speech. It means that God will not pass over the sin of those who are rebellious to the teaching of parents. Therefore, dear children, do not be led away by evil counsels in this direction. If you are heeding the admonitions of God, your attitude to your parents will be that of obedience, respect, and honour. After God, they occupy the first place.

In considering your parents you have not only to take into account the benefits which you may receive from their wise counsel and loving hands. You have also to try and requite them. Perhaps you will ask: How can a young girl requite her parents? She cannot do much, perhaps; still a child can render many services which certainly lie in that direction. A short time ago I asked the mother of one of our senior scholars how she managed to get to the breaking of bread. The reply was: "My daughter takes my place whilst I am away." That is one way of honouring and requiting a parent, and if such services are willingly and lovingly performed, God will look upon them with pleasure, and bless the doer even as Ruth was blessed for her loving service to Naomi.

Some of you have commenced to earn your daily bread, and I hear that certain of you—it may apply to all, but I can only speak so far as I have heard—are showing yourselves to be very diligent, steady girls. Persevere in this, for fidelity to God demands diligence in daily duties. All of you may not find it necessary to earn your livelihood, but whether you do or not, I would urge upon you this advice: Set your faces against idleness. If you have no occasion to work for yourselves set about easing and brightening the lot of others. An idler is a blot upon creation—an abhorrence to God and man. Here again you will have to go contrary to popular opinion. There is an idea abroad that idleness is

the great desideratum of life. Make no mistake, idleness is not a blessing. It yields neither happiness nor satisfaction. It brings disease to the body and depravity to the mind. It is a curse to this life and a barrier to the next.

Be careful in your choice of friends. You are all old enough now to have clearly defined views of what you should look for in a companion and what you should shun. If you have set your minds upon rendering obedience to God, walk with those who will help you in your aims. If you wish to go to the East you do not journey in the opposite direction. If you are endeavouring to obey the truth, do not seek the company of those who will lead you away from it. A wise woman, from a Bible standpoint, is one who fears God. From the same standpoint, the woman who fears not God is a fool. She may be pretty to look at, nicely dressed, clever, and amusing company. Still there must be no mincing matters, God is not in all her ways, and she stands related to death. Do not have a friend that you cannot sit down and read the Scriptures with. Do not have a friend that will keep you away from the meetings, and do not have a friend that is not trying to submit to God's commandments. It will be a great mistake for you to think that because you have Christadelphian parents, therefore you need concern yourselves no further. You have now arrived at an age when you will have to be wise for yourselves. If you are going to be amongst the wise, you will have to do as all God's friends have done. You will have to keep close to the Scriptures, you will have to keep close to the meetings, and you will have to keep close to those who can help you to serve God.

The Bible contains some very direct statements concerning the choice of companions. One is to this effect: "He that walketh with wise men shall be wise." Another passage says: "The companion of fools shall be destroyed." The older you grow the more you will come in contact with the world. It is possible to be in the world, yet not of it. Let this be your aim. Your young lives have been so hedged in and shielded in the past that you probably know very little of the evil that comes from outside association. Do not deceive yourselves with mistaken notions concerning the world

It is evil, and God says that friendship with it is enmity to Him. Therefore be on your guard, and beware of letting your affections go out to those in whose company you are ashamed to own God, and are ashamed of God's friends. Remember that there is a class of whom God will be ashamed when His day for recognition arrives. It will be largely made up of those who have been ashamed to make a stand for Him in the midst of an evil world.

There is another aspect of the truth upon which I would like to dwell for a moment. To be brought up in the nurture and admonition of the Lord does not simply mean that you will be able to find a passage to prove that man is mortal, or that Christ is coming to the earth again. It carries with it much more than this. It brings in not only duty to God but duty to man also, and this necessitates that you should be truthful and upright in your dealings, whether at home, in school or at business. It demands an all-round courtesy and consideration for your neighbours. Where the behaviour exhibits an absence of kindness towards equals, and an absence of respect and deference towards seniors, an important element in the ways of God has been over-looked.

If you are intent upon obeying God you will be sure to encounter difficulties and trials, but if you are able to say "The Lord is on my side," you will also be able to say "I will not fear what man shall do unto me." When Christ was upon the earth he said, "Seek ye first the kingdom of God and His righteousness," and every good thing shall be added to you. I can only repeat this advice. Seek the kingdom which God, in His great love, has prepared for all who choose to enter, and you will have His help and blessing now, and at the coming of Christ a participation in the glory, honour, and immortality, which will then be bestowed.

C. H. J.

A CHEERFUL giver, certainly, is the giver of good advice, but this is not the sort that was meant when it was written, "The Lord loveth a cheerful giver."

ANIMAL magnetism, electricity, chemical affinity, light, heat, sound, gravity, repulsion, attraction, disruption, and explosion, are all variations and modifications of the pervasive all-potent principle which has its grand source and centre in the personal living presence of the Omnipotent Deity.

## A SECOND VOYAGE TO AUSTRALIA.

*(Continued from page 68.)*

WE took leave of the brethren with regret on Monday, July 18th, and went forward to Hawera, where it had been arranged one lecture should be given. Brother and sister Jenkins have been for some years located in this place—a township of considerable size and importance (population perhaps 4,000 or 5,000). They have been known as inscrutable people, whose inscrutability, it was thought, was probably due to mental derangement, instead (as the fact is) of mental arrangement. They were desirous that their true position should be exhibited to their neighbours, in connection with an invitation to such neighbours to share such blessed position, for “Blessed are they that do his commandments, that they may have right to the tree of life, and enter in through the gates into the city.” The subject chosen was: “The clergy all wrong about the gospel, both as to its nature and indispensability to salvation.” The place was the theatre. The audience was large. The chair was occupied by brother Jenkins. I had a close hearing for an hour and-a-half, after which a preacher rose and repudiated the allegations that had been made. He did nothing more than assert, and you cannot answer assertions except by counter-assertions—in which there is no profit. The only attempt at argument was the citation of Cor. xv. 1-3, in proof of the death of Christ being the gospel. I pointed out, in reply, that the death of Christ was only part of the gospel, that it must first be known who Christ was, before his death could be understood, and that no man could know what it was to be the Christ or Anointed, who did not know the things concerning the Kingdom of God in which the Christship had its essence. The interruption caused a little stir. I said that it was impossible that the question could be properly argued in a few minutes at the close of a lecture, but that if the gentleman was desirous of a proper argument, I should not be unwilling, on another occasion, to meet him in a properly organised debate.

It seems, from what brother Jenkins afterwards reported, that a very favourable impression was produced. He reports a

call for literature, and says he could profitably use what spare literature brethren may have beside them. “Mr. Jenkins, furniture-maker, Hawera, Tarranaki, N.Z.,” will find him.

Next day we went forward to Stratford, under the shadow of Mount Egmont, twenty miles distant, accompanied by brother Nash, who had come from Stratford; and also by sister Jenkins and her children, who intended spending the time there during our presence.

Stratford is the place where the ecclesia, for several years, consisted of three sisters only, meeting regularly in the house of sister Blair. They have now been reinforced by three brethren, and one or two additional sisters—namely, brother Nash and his wife; brother Gold, from Hastings; a brother Steward and his wife; and lastly, by a sister Baernacki (pronounced Baernatzki—the Polish “c” having the sound of “tz”). The case of the last has special features of interest. She is the (Scotch) wife of a Polish refugee, who fled to England, from political trouble, forty years ago. Her husband obtained a high position in the Indian Civil Service, and, after a lengthened service in India, was pensioned off, and came to live in N.Z. Mrs. Baernacki was always of an enquiring turn of mind in religious matters. Her position in India brought the clergy about a good deal, and in her position as hostess, she used to put questions to them, which they could not ignore. She now says that, without exception, they were unable to deal with her questions, and confessed their own ignorance, and pooh-pooched the matter as of no importance. They all told her not to trouble herself. She told them it was extraordinary that they should tell her to take no trouble about matters that were of the very first importance, unless they were all hypocrites in professing to be the servants of God.

She got no satisfaction till she came to New Zealand, where she was brought into contact with the brethren at Wellington, through her son. She now finds great satisfaction in the perfect understanding of the Scriptures, that the truth has brought her. If she could have the company of her

husband and sons in the matter, her joy would be full. Perhaps God will grant this great favour. I had some conversations with them. Their difficulties are those created by false systems of religion. The elder Mr. Baernacki said the clergy told him he must have faith. But how was he to get faith? I told him to get facts, and faith would soon come, for faith was the confidence produced by facts. The case for revelation rested in facts that could not be disposed of. A man might be ignorant of the facts, and therefore unaffected by them. But the facts were there, and, when known, produced their effect by the inevitable law of conviction.

While at Stratford, we were accommodated at a private boarding house, in the absence of convenience among the brethren. This arrangement worked very well. It tends to health, and efficiency of work, to be at perfect ease privately, and under no necessity to talk at meals. The brethren sometimes do not understand (and cannot without experience understand) that the incessant consumption of nervous energy, in speaking and writing, renders it necessary that the domestic intervals should be in perfect repose, so far as talk is concerned. It is the very highest kindness they can bestow, to leave us alone at such times. They cannot think so perhaps, but it is true. Of course, it is nothing but the weakness of this mortal nature, but facts are facts. The Stratford brethren acted on this principle in providing us apartments in the house of a stranger. They conferred a great benefit, for which we were duly grateful. We know it cannot always be as we would wish, and when it so happens we resign ourselves. But as Paul says, "If thou mayest be free, use it rather;" so we do.

There were two lectures and a tea meeting during our stay at Stratford. The lectures were well attended. Brother Gold presided, and brother Nash read the Scriptures. There was a little interruption the second night, by a Plymouth Brother, who contended, at the close, that it was enough to simply believe in the Lord Jesus, as Paul told the Philippian jailor. I asked him if Paul did not mean, Believe the truth concerning the Lord Jesus? He answered that Paul said nothing about believing the truth concerning the Lord Jesus—it was, believe

in him. But how, said I, could a man believe in the Lord Jesus, who did not know who the Lord Jesus was? He thought that was quibbling. Nay, my friend, said I, be reasonable. Would you not say that a man must believe in the Lord's crucifixion. Yet Paul said nothing about that just then. Must he not believe in the Lord's resurrection, about which Paul said nothing just then, though he said elsewhere that a man must with his heart believe that God raised Christ from the dead, in order to be saved (Rom. x. 9) Our friend did not like the squeeze of reason, so he walked out of the meeting, muttering that it was all a pack of lies, and that he should afterwards show it.

We left Stratford for New Plymouth on Friday, July 22nd. At New Plymouth we were to catch the steamer for Auckland, sailing at 9.35 p.m. The proper train to catch the steamer was several hours after the train we selected. There was advantage in the proper train, inasmuch as it would give us more time at Stratford, and run us right down to the steamboat side at the break-water, whereas other trains stopped short at New Plymouth proper, landing us three miles away from the waterside. But "per contra," we should arrive in the dark in a bustling crowd, and it would not be easy to look after our things. We preferred to have time and deliberation and quietness, as most people do when they get to the declining side of life. So we took the three o'clock train, in which we found there were disadvantages. It was not only that we had to hire a special conveyance for the three miles down to the break-water, but when we got there, we found the cab could only get as far as the shore end of the pier, and we had to carry, and have carried, our things along the whole length of the break-water in the dark, in the teeth of high winds and rain, amidst waggons and intersected railway tracks, before we could get to the steamer. It was a stiff half-hour's work. I first saw sister Roberts on board, and then returned with a steward to the heap of things, which in two journeys we carried on board. Once there it was bliss, with no friends to talk and kindle up to. (Poor human weakness. It will be different on the happy morn. The multitude of the redeemed will not want to get away from one another then).

At 9.35 p.m. the rest of the passengers came bundling aboard, and the steamer instantly sailed out into the darkness and tempest. We had a rough night, but it was soon gone, and at ten o'clock next morning we were sailing in the sunshine into the quiet sheet of water, that forms the land-locked harbour of Onehunga (pronounced Oney-hung-ha), the port for Auckland on the west side. Mooring at the wharf, we were soon among friends. Brother Tanfield was there, and sisters Walker and Leitch, and I think one or two others. The train for Auckland (about eight miles distant) came alongside, and whisked us away to the beautiful city, which vies with Sydney and Hobart, as having the most beautiful harbour in the colonies. We were to be brother Tanfield's guests, who lives on the Devonport side of the harbour, so we had to get into a steam ferryboat for a sail of about two-and-a-half miles, which was done in fifteen or twenty minutes. Landed on the other side, we were soon under brother Tanfield's godly roof, where we made the pleasant acquaintance of his wife, who is also in the faith, and the intelligent and hearty abettor of all her husband's ways in the truth. We were also pleased to become acquainted with their large and interesting family, of whom there is hope that they also will embrace the hope of Israel.

Next day (Sunday), we crossed in the morning to the breaking of bread, and remained over for the day, under sister Walker's lively roof. In the evening there was a lecture on "The Resurrection of Christ." There was a large audience, in spite of the driving rain. The meeting was near a large new chapel that has been built by the Conditional Immortalists—a somewhat numerous body of people, who have discarded the grosser features of sectarian darkness, but who refuse submission to the claims of the truth in the fulness of its harmonious doctrines, and practical obligations. They considered the truth "narrow"—which Jesus said it was. They prefer liberty and numbers. This is convenient for the time, but "what will ye do in the end thereof." They are tainted with partial inspiration. This will rot them away to nothing at last. The truth has had many difficulties to encounter in Auckland, but there is every appearance of better times in

store. Brother and sister Tanfield are great acquisitions, and there are buddings of fruit in other directions.

Finding there was no other public appointment till Thursday, a need having arisen for my running over to Melbourne before sailing for England, I began to wonder whether we could not put Ngaruawahia into the blank days instead of waiting till next week, and so getting away a week sooner. Ngaruawahia (which we tried to remember by thinking of the narrow way, eh ho!) is a small township about 80 miles to the south of Auckland, reachable by rail—where dwells an excellent family circle in the truth by the name of Starr. By telegraph we ascertained it would be possible to hasten the lectures there by a week, so we started on Tuesday morning and got there in four hours.

Ngaruawahia is one of the quiet corners of the earth. Its leading features are a river, a hill range, wooded to the summit on the west, a railway bridge crossing the river, a few houses, and a wide wooded plain to the east—a strange place for the truth to have got to. We stayed at the house of young brother Starr—married a few months previously to one of the daughters of brother Connolly, of Auckland. (By the way, they told me this marriage was the result of my last visit to New Zealand. I was all unconscious. How could it be if I knew nothing of it? A riddle that I dare say some may guess.) I found the family under the shadow of a great and recent grief. A son of brother Connolly had been killed by the falling of a tree in this neighbourhood. Brother Connolly had taken up 300 acres of bush-land near Ngaruawahia for his two sons, and they had been nearly two months engaged clearing the timber, when this accident happened. What made it specially sad was that the youth was interested in the truth, but had not made that submission which he had intended. The other son was there during our stay, but had lost all heart in the work in which they had been jointly engaged. Time will heal all wounds. There may be a blessing in the evil, not at present visible. The rest are quickened, at all events, in their resolution to "lay hold upon eternal life."

There were two lectures—the one on "The coming" and the other on "The kingdom" of Christ—held in the Public

Hall of the place. Brother Starr, sen., presided. There was not a large audience judged by ordinary places, but considering the bad state of the weather (for it rained and thundered heavily), and considering also that there had been only one day's notice of the meetings, the attendance was wonderful. At the first meeting a Presbyterian preacher was present, and could not restrain the antagonism stirred within him by what he heard. He shouted a question in the midst of the lecture. I said it would be time for questions at the close, but at the close he rose and said I had proved nothing, I had refused to answer questions. I could only say that I had advanced nothing without ample proof. "Yes," said he, "to your own satisfaction." "Well," said I, "whose satisfaction, other than my own, should I speak to." "I ought," he said, "to speak to other people's satisfaction also." I said I had done so in thousands of cases, all over the world. All this time he was moving out, and finally disappeared through the door. It was supposed he would return in full panoply next day, but he left the place by the midday train. It was said he was a preacher belonging to Huntley, an adjacent town.

We left Ngāruawāhia on Thursday morning, July 28th, and returned to Auckland in time for the evening lecture in the Odd-fellows' Hall, on "The kingdom of Christ." The night was very tempestuous, but there was a good audience. On the Friday night there was a private meeting at the house of brother Tanfield, at which I delivered an address, and answered questions on the unscriptural state of things prevailing in the denominations. A Mr. Wylde was present, who holds the truth in great part, but fraternises with the Wesleyans and others, and was disposed to advocate temporising measures. I put some questions to him, which he found a difficulty in answering.

On Sunday, July 31st, we had our two last meetings in the midst of storm—breaking of bread in the morning, and lecture at night at the Masonic Hall. There were good attendances, and farewells with regret. The brethren made an unexpected "love offering," out of "the abundance of their joy and deep poverty." I told them in thanking them through brother Harrison, that it was some offset to the bitter things

that had to be borne in the service of the truth.

During my presence in Auckland, there was a controversy in the local press, on the widely interesting question, of whether and why the popular church system was a failure. Perceiving an opening for a voice, I penned the following contribution, which appeared in the *New Zealand Herald* for August 2nd, 1898:—

"To the Editor,

"Sir,—Perhaps you will allow a stranger passing through your beautiful town to contribute a word to the controversy that has been going on in your columns on the question of whether the Church is a failure. I perceive that one of the preachers admits the partial failure, and has various suggestions as to the cause, and a word as to the remedy. The remedy is more important than any explanation of the undoubted failure. He thinks the cure lies in 'getting back to Christ's teaching and thought.' 'Truth,' saith he, 'must come.' In the abstract this is good. But how is this to be got at? How are we to get back 'to Christ's teaching and thought?' If we had no official record of Christ's teaching, it would be impossible to get back to it. But we have such a record in the New Testament, which has been in the hands of believers in an unbroken line of transmission since the first century.

"If the rank and file of the Churches would begin the regular and attentive reading of the Bible, there would be some hope of getting back to the original teaching of Christ, as many have already done. I say 'the Bible' advisedly, meaning the Old Testament as well as the New, for the Old Testament was as much commended to the attention of the people by Christ as his own commandments. If the people were to cultivate the habit of reading the Bible for themselves, independently of denominational bias, we should soon witness a revolution in popular theology, for the Bible does not teach popular theology in any of its fundamental doctrines and principles.

"Popular theology is a conglomerate of Platonic philosophy and ecclesiastical tradition, alias human speculation and invention. The Bible promulgates divine revelation. It teaches the mortality of man, the unity of God, and the bodily terrestrial nature of the

salvation that God is now working out by Christ. Many of the preachers recognise this, but hold back from its public avowal for fear of results.

"I fear there is little likelihood of the people adopting the plan of Bible study, if the views expressed by Mr. Bakewell in your issue of Friday prevail—as they do, and are likely to do, more and more from their plausibility and palatability—that is, as regards the mass. A few will doubtless always be found, whose knowledge of the Scriptures will never allow them to consent to the suggestions that the Bible embodies 'the myths of an eastern people,' and who will be prepared to maintain without reserve, and in the full exercise of reason, that it is 'to be received and accepted as God's inspired word.' This view is not disposed of by the quotation from a Jesuit father, nor by the consensus of a whole hierarchy of clerical erudition. When the Bible is understood, the objections that weigh so readily upon Mr. Bakewell's class fall to the ground. The mere reading of it, in any systematic manner, is enough to dispel the notion of a superstitious or even a human origin. The 'six days hypothesis,' the creation of light, and Adam and Eve's advent in the garden of Eden, and all the other details supposed to be so damaging, are all matters of exegetical detail that fall into harmony with the general scheme of divine (and scientific) truth, when the Bible is allowed to give us this scheme in a 'strictly literal interpretation,' carried out with due regard to obvious figures of speech where they occur.

"The huge mistake, that is driving the people into irreligion, is the assumption that clerical theology and Bible revelation are identical. The two things are as wide as the poles asunder. Many have found out this to their joy, and if the discovery could only be extended to the public in general, we should soon have a different attitude on the part of the New Zealand public to the Book, to which even now they unconsciously owe so much.—I am, &c,

"ROBERT ROBERTS."

Devonport (a suburb of Auckland, on the other side of the harbour), July 30th, 1898.

We left Auckland on Monday, August 21st, in the s.s. *Mararoa* for Sydney—1,000 miles over the stormy sea.

A MAN can always argue plausibly in favour of what he desires. He can even go so far as to deceive himself.

EGYPT IN 1857 AND SINCE.—"It is now thirty-five years since I visited Egypt for the first time. I was then on my way to India, and on my return to Europe, after the suppression of the Great Rebellion in 1859, I passed some weeks at Cairo. I was in Egypt on three occasions before the opening of the Canal. I was in Cairo when Ismail decided on availing himself of the services of Sir Samuel Baker in the suppression of slavery and the establishment of order in the Soudan and in the vast regions subject to his rule south of Khartoum to the Equatorial Lakes; and I was there when he selected Gordon to succeed Baker in his arduous task. I heard the Khedive explain his intentions—in asking for the assistance of an expert financier from the English Government to satisfy the world that Egypt was solvent—to Sir Bartle Frere in 1875. I am satisfied, from what I have seen in a short sojourn, that there has been a greater change in the aspect of the City of Cairo, and of its inhabitants, and in the outer life of the people here within the last nine years, than was wrought by all the wonderful works of the generation which preceded them."—*Casual Correspondent of the Telegraph.*

"WHEN MY TROUBLE BEGAN."—The cathedral is new and bright, and befitting a swagger little town (Hobart, Tasmania). The tall, fluted stone columns were suggestive of ancient sacerdotal edifices, and the stained glass windows were as medieval and orthodox as the heart of worshipper could desire. The chancel was paved with black and white marble like a Masonic Hall, and the brass crosses and white flowers were worthy of a well dressed church parade. The large male choir was dressed in purple robes and white surplices, and the parson wore a white stole. When we had got seated and smelled our hats, the services and my trouble began. There was a very young man, with a very feeble monotonous voice, began to chant the glorious words of the service. You couldn't tell a word he said, and he had such a sanctified snivel and such a holy drawl that it worried me out of worship altogether. As soon as ever a sing-song curate begins to mock God with mellifluous measure I'm done. There's no sense in it, and I begin to grow irreligious. I begin to look round and wonder, and think about all kinds of things. When late comers arrive and put down their sunshades, their hats and sticks, and kneel in their pews to look through their fingers, I wonder what they are thinking about and what they are saying, or if they are thinking or saying anything, and I wonder if the service does them any good. Then, as we rise up and sit down, and go through the show that has lost its power to charm me, I begin to think about the thousands, even in little Hobart, who never go to church. You hear people ask "Why the masses are not at church?" but as I sat in St. David's I found the answer. The total effect of the service on me was that I wished I had brought my swell suit and my silk hat and my gloves so that I could have come to church and looked like a toff. If that is the effect it had on me, can't you understand the effect it would have on the rest of the crowd if they had come. — *News Correspondent.*

## ANSWERS TO CORRESPONDENTS.

BY THE EDITOR.

W. H. H.—The answer to the question often asked: "By what authority do you teach and preach?" may be found by reference to Christ's words in Rev. xxii. 17, "Let him that heareth say come." Thus everyone hearing and understanding the Gospel of the Kingdom is not only authorised, but commanded to teach and preach. This is in agreement with Christ's teaching elsewhere, as in the "Sermon on the Mount," in which he describes his disciples as the light of the world, and says that it should not be hidden under a bushel; but should shine before men. This is not confined to public speaking, but includes it, along with other "good works." Human credentials are not only unnecessary, but mischievous. The "holy orders" of the church cover an immensity of unholy incompetence; and that is the direction in which any movement of the kind proposed would inevitably work. Letters of commendation are a different thing from a system of registration, in Birmingham or elsewhere.—(We should have a fine storm of indignation, and justly too, were any such thing started in Birmingham.)—Capable fellow-servants will be sure to find more than enough to do, and incapable ambition must be held in check locally wherever it may arise, by the application of apostolic principles with a kind and firm hand.

A. T.—We do not wonder that the democratic spirit that sometimes finds utterance, moves you to protest that the ecclesia is no more the master of the serving brethren than they are the master of the ecclesia. At the same time, in view of Christ's own attitude, and his references to the matter of service, and questions of precedence among his people, we do not care to join too energetically in the protest. You put the matter well when you say: "The brotherhood of the truth is a fellowservice league, all in the service of the truth, and fellowhelpers and fellowlabourers in hope of a place in the Kingdom to come. The arranging brethren are chosen by the believers in an ecclesia from amongst themselves to rule, guide and feed the flock on behalf of the Chief Shepherd, and for the

Owner of the flock, who will reward his servants according as their work shall be."

E. A. P.—There is a fine swinging bluster about Ingersoll's attack on Christ, quoted in *Reynolds' Newspaper*; but the facts are against him, and his effort is like employing bow and arrow against an ironclad. There is simply no comparison between Christ and the philosophers whose names Ingersoll rattles off so cleverly. None of them ever ran the risk of saying: "I am the Light of the world." None of them dare challenge criticism as Christ did when he said to the Jews, "Which of you convinceth me of sin?" None of them was crucified and rose from the dead; and as to "intelligence and force and beauty of expression," it is an insult to compare Christ with any of them. Ingersoll is able to shake popular Christianity with its Trinitarian superstition, but that is not touching Christ; and when he first assumes the ignorance of Christ concerning the future, and then asks "Why did he fail to speak?" he simply dashes himself against the rock. Christ knew the future and *did* speak. In the Revelation he foretold those very enormities of the Apostacy which Ingersoll so blindly handles against him. If he knew Christ, he would be ashamed beyond expression that he had ever lifted his voice against him. It may be indeed that that will yet be his portion.

F. S.—There can be no doubt that partnership with the alien is a thing to be avoided. A brother cannot well work with a man who is not subject to the law of Christ. The unpleasantness caused by separation and setting up business on your own account, encountered as it would be out of deference to the commandments of Christ, would be nothing by comparison with the sense of having subordinated Christ to convenience by continuance in partnership. No doubt, as you say, your action would, in some degree, injure your partner, but what can you do in such a case but choose the lesser of the two evils?

S. B.—Very little can be said about the angels that sinned, because very little is



revealed concerning them. The brief allusions of Peter and Jude are all we have on the subject. The allusion is generally supposed to be to a pre-Adamic transaction, comparable with the judgment of God in the Deluge. The passages afford no support to the popular doctrine of the devil and his evil angels, since these "angels that sinned" are not roaming at large, but are under "chains of darkness," "reserved unto judgment." "The judgment of the great day," as Jude styles it, will have many soul-stirring revelations belonging to it, and this appears to be one of them. The reason of the introduction of the matter by Peter and Jude is the main thing. If God did this, says he, and saved Noah out of the flood, and Lot out of Sodom, "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished."

J. S.—*Was Christ by the law of the land bound to pay tribute?* (Matt. xvii. 24).

Yes, God had put Cæsar in power, and Christ, recognising God's arrangement, gave Cæsar his due, though not without a word of protest to Peter. The time to turn Cæsar out had not then come, nor has it yet. The duty of Christ's people lies still in the imitation of their Lord and Master in the matter. Recognising that "the powers that be are ordained of God," they accept Paul's teaching (Rom. xiii.), "Ye must needs be subject, not only for wrath (or by compulsion of the magistrates), but also for conscience' sake. For for this cause pay ye tribute also: for they are God's ministers, attending continually on this very thing. Render therefore to all their dues: tribute to whom tribute," &c.

"*Could the angel in Rev. xxii. 9 be one of Adam's race?*"

No, he was the angel of the Lord, spoken of in the opening verse of Rev. i. and in verse 16 of the twenty-second chapter. That he should decline to receive John's worship, was only in harmony with the fitness of things, and the precedent of other angelic visits (compare Judges xiii. 16). That he should say, "I am thy fellow-servant, and of thy brethren the prophets," was only the gracious expression of a truth that did not obscure the fact that that fellow-service was

of the higher order pertaining to the "ministering spirits sent forth to minister for them who shall be heirs of salvation."

## The Christadelphian.

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

MARCH, 1899.

### PEACE WITH RIGHTEOUSNESS.

"The wisdom that is from above is first pure, then peaceable." After the establishment of righteousness by the judgments of God, there will be "abundance of peace." However unattainable the matter may seem to the world of God's enemies, the beautiful picture of the seventy-second Psalm that has just passed under review in the daily readings, will certainly be realised. Peace is impossible, however, until God gives the King his judgments, in the sense of sending again the Lord Jesus to execute the judgments written. The earnest of it is before us in that He lives in fulfilment of some of the words of this Psalm: "He shall live, and to him shall be given of the gold of Sheba. . . . His name shall endure for ever: his name shall be continued as long as the sun." Nineteen hundred years have passed away since His appearance among men. His name is the greatest on earth to day. If he be "rejected" of His nation, it is only what was foretold; if the profession of His name by Christendom is coupled with the rejection of His commandments, and the universal taking of the sword, notwithstanding His declaration that "all they that take the sword shall perish with the sword," it is only as He said it would be. "The righteous," who "shall flourish in his days," cannot be moved by the untoward aspect of affairs over the whole wide world. They know that it is but the approaching climax of a very ancient controversy. They are sure that God is "not slack concerning His promise . . . but is long-suffering to usward, not willing that any should perish; but that all should come to repentance." Realising that their few and evil days will soon be past, they are sustained in "enduring" by the daily uplifting afforded by the Word of God in the exhibition of His mighty works, the record of His gracious promises and the practical guidance in precept and example, in the writings of men approved of Christ beforehand.

The wail of the poet, noticed last month, concerning the talk of peace among the armed hosts of

Europe, and the shameful absence of Love, Truth, and Justice; has provoked brother Warrender to "add the stanzas" which we said the poet could not add for lack of knowledge. Enlightened by the law and the testimony he rejoins:

What means this arming to the teeth,  
When 'Peace' is on ten thousand lips?  
Why "bristling guns" for dealing death,  
While honeyed speech so unctuous drips?  
Ah, Lord of Hosts, "Thy wrath is come";  
The world is hastening to its doom.

Cease, men, such mockery; "War prepare;"  
"Sudden destruction's" dread array  
Shall quench the cry of "Peace," and tear  
The mask of smug pretence away;  
"The day of vengeance of our God"  
Cometh apace with "iron rod."

Yet, Peace shall come—aye, lasting Peace,  
And goodwill reign from shore to shore,  
When Yahweh's judgments cease to cease  
Unrighteousness, the wide-world o'er;  
Then chastened earth shall dry her tears,  
And Peace prevail a thousand years.

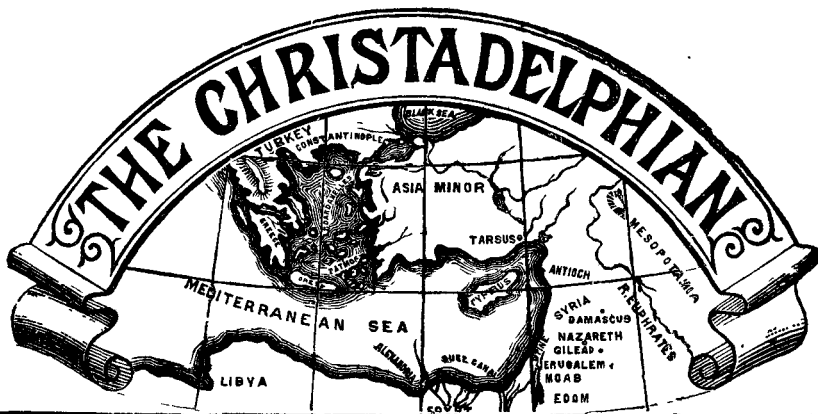
#### TWO POINTS OF VIEW.

Those are the divine and the human, and the prospect from each is exceedingly different. Some approximation to the former may be attained by men instructed by the word of God, and then they marvel at past blindness and often express astonishment that they "could not see it before." If we want the highest example of the extreme difference of a matter viewed from God's standpoint and from man's, take the death of Christ. As he hangs there on a malefactor's cross he is in God's sight "the Lamb of God, that taketh away the sins of the world." He is "the arm of the Lord" wounded for Israel's transgressions, bruised for their iniquity. His soul is made an offering for sin. God, by the hand of Jew and Gentile, thus works out the pre-termination of His counsel. What is the matter viewed from the human standpoint?—not that of the disciples, that is a somewhat higher altitude. We have it prophetically in the Psalms and the Prophets, and actually in the recorded words of the adversary at the crucifixion. "An evil thing, say they, cleaveth fast unto him, and now that he lieth he shall rise up no more." "We hid as it were our faces from him, he was despised and we esteemed him not." "If he be the King of Israel, let him now come down from the cross, and we will believe him." The same thing is illustrated in the experience of the one body of which Christ is the head. "I am crucified with Christ," says Paul. In the sight of God Paul was "a chosen vessel": in the sight of man "a pestilent fellow." He speaks of the general experience of Christ's people. In the sight of God these are "the

excellent, in whom is all His delight." "Precious in the sight of the Lord is the death of His saints." Those "slain for the word of God," Christ describes as "souls under the altar," for whom white robes are reserved while they "rest yet a little season." "The righteous perisheth," says the Spirit of God in Isaiah, "and no man layeth it to heart; and merciful men are taken away, none considering that the righteous is taken away from the evil." No, none consider; in the sight of man these same people are "cranks," "heretics," "worse than infidels," "man-haters," "the offscouring of all things," whose death is good riddance from earth of bad rubbish. These reflections are awakened by current comment on the death of the late Editor of the *Christadelphian*. Some benighted soul recently distributed a leaflet after a lecture in the Temperance Hall, which had this addendum: "It is a fearful thing to fall into the hands of the living God. Mark the sudden doom of the leading advocate of Christadelphianism, who fell dead in the street when about to renew his crusade against the Eternal Son of God in San Francisco." Nay, good friend, you are anticipating. "It is appointed unto men once to die but AFTER THIS the judgment." "It is a very small thing that I should be judged of you, or of man's day: yea, I judge not mine own self. . . Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the heart: and then shall every man have praise of God." So wrote Paul to the Corinthians, and the stranger who ignorantly talks of "sudden doom," and those not so far away as the stranger who similarly talk of an obstacle "so significantly removed," would do well to heed his words, and, suspending judgment, look to themselves with a view to the day of fiery trial that will once for all decide the character of every man's work.

#### "IT SEEMED GOOD TO THE HOLY SPIRIT AND TO US."

These were the terms in which "the apostles, and elders, and brethren" communicated to the ecclesias of the Gentiles the will of God concerning the "necessary things" for them to observe and do. There are no "apostles and elders" now; there is no gift of the Holy Spirit, such as Peter referred to when citing the case of Cornelius' household. There are no miracles such as Barnabas and Paul declared "God had wrought among the Gentiles by them. No community, council, or "conference of delegates" could make the least pretence to speak with any such authority. And the citation of this testimony in conjunction with the suggestion of such a "conference" is like the offer of a stone for bread. Who would not joyfully and thankfully avail himself of



"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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## MISTAKING THE SHADOW FOR THE SUBSTANCE.

BY DR. THOMAS.

IT is not to be wondered at that a people who imagined that "they had need of nothing," should mistake the shadow for the substance; and rejoice in the "salvation" that had come by Constantine's victories as the full accomplishment of the Divine purpose. Salvation, or deliverance, had indeed come from the tyranny of the Public Prosecutor (ὁ κατηγοροῦς) who continually accused them falsely, and punished them with torture unto death. But the "great salvation," preached by Christ and his apostles, has not come yet. A new power, and a new kingdom, and a new dominion, had taken possession of the Roman Heaven to the exclusion of the old order of things; and to the generation witnessing so wonderful a revolution, it seemed "more like a dream than reality." The prophecy attributes it all to the power of Deity, as symbolized in the apocalyptic name *Michael*. The salvation, power, kingdom, and dominion, therefore, are very properly predicated of the Deity and Christ; for assuredly, if they had stood by Licinius instead of by Constantine, this ἐπιδικτιον, or song of victory, would never have been heard in the heaven. But we must be careful not to fall into the error of Eusebius and his Laodicean Catholic companions, who had need of nothing more, and to take the type

for "the very image of the things." The typical "kingdom of the Deity and dominion of His Christ" had come; and therefore it was, that the Woman's Son, when he had fought his way up, by the providence of Deity, to supreme power in the heaven, is said to have been "carried up by force to Deity and his throne." The power of the Deity was enthroned in the New Capital, Constantinople. But the shadowy representation of the kingdom of the Deity and the dominion of His Christ, passed away with the death of the typical hero, Constantine. The reigns of David and Solomon were prefigurative of the reign of Christ; but the typical character of their reigns was not transferred on their decease to their successors. And thus it was in relation to Constantine and those who came after him. His career of conquest, and "half-hour's peaceful reign" (Rev. viii. 1), typified the future career of Christ in the conquest of the world, and the succeeding tranquillity of his times. But all this typical manifestation was dissolved when his three sons succeeded him, and divided the empire between them. The Heaven was still Catholic; but, as the Spirit had "spued them out of his mouth" on their indifference to his "counsel" (Rev. iii. 16, 18), he left them to their delusions; and "the Serpent" by whom they were be-

quiled; that is the Sin-power of the flesh, in a catholic instead of a pagan, political manifestation was enthroned; and became the future antagonist of the ANTICATHOLIC WOMAN and her seed (*verses 14-17*).

The Laodicean officials in their victorious conclamation refer to those they style "our brethren, whom the public prosecutor accused day and night before the Deity." All passed for brethren until the spirit formally spued the state party out of his mouth. Politically, they might truly claim all the saints who had, for two hundred and eighty years previous, been engaged in the conflict with the pagans. They were all "brethren and fellow servants," as all democrats are brethren politically; while, religiously, they are scattered among sects of the most perverse and contradictory opinions. This is true of all other political factions in all ages; and it was true of those who uttered this great voice of triumph over the fallen adversary of their party. As anti-pagans, they belonged to a common brotherhood; but, when it became a question of religious doctrine, this political brotherhood resolved itself into *two great hostile parties*, between which no fellowship obtained.

In this great voice, the whole brotherhood might to some extent concur. It was a deliverance to them all from the Great Red Dragon; but to many of them, it was only a change from his oppression to that of a new form of tyranny. They allude to the fallen power as the *katēgoros*. This signifies one who *speaks against* another, especially before judges; one who appears as a prosecutor. The fallen power is said to have spoken against them as prosecutor "*before the Deity*," *ενωπιον*, *in the sight* of the Deity. This was literally true; for during the first five seals, which, at the end of the fifth, brings us down to the birth of the Woman's Son, A.D. 312-313, the Seven Eyes of the Deity, which are his Seven Spirits (Rev. v. 6) were present in the ecclesias. In the first four seals, their presence is symbolized by the Four Living Ones full of eyes; and their absence from the scenery of the fifth is supplied by the phrase, "*and it was said unto them*." The Deity dwelt in the encampment of the saints; and by His spirit, or power, "*dwelt in them, and walked in them*" (2 Cor. vi. 16). Whatever, therefore, was transacted against them was done "in

his sight," or "*before his eyes*." He was therefore the Judge before whom the Dragon unconsciously displayed his malignity. He seemed to prevail for a time; but when the end of the "little season," or ten years per secution of Diocletian, arrived, the Deity stepped into the arena, and judicially vindicated his elect.

The victory of the souls weltering at the altar base is attributed by the "great voice" to "*the blood of the Lamb and the word of their testimony*." These brethren, "who were slain for the word of the Deity, and for the testimony which they held" (Rev. vi. 9) were brethren, of whom those in place and power giving utterance to the great voice, were not worthy. "They loved not their life until death" laid them at the altar base. "*The word of the Deity*," in the prophecy of the fifth seal, is parallel to "*the blood of the Lamb*," in the great voice. The official utterers of this voice did not venture to say, "*We have overcome the fallen power by the word of the Deity concerning the blood of the Lamb, and by the word of our testimony*." They knew very well that *they* had overcome him by hard fighting. No; the honour and glory of the victory was not due to them who drew the sword; but to those faithful brethren, who had so leavened the Roman world with the truth, as to make the strongholds of paganism no longer tenable. "The blood of the Lamb," as opposed to the blood of idol-sacrifices, was the great theme of "the word of the Deity." *The word of their testimony* demonstrated the efficacy of the one; and the inutility and utter worthlessness of the other. Every pagan convinced by the word and their reasoning in exposition of it, was alienated from the party of the Dragon, and added to the faithful. The threatenings and torments unto death, inflicted upon them by the pagan authorities, could not put their testimony to silence. Where one fell others stepped in and stopped the breach; so that, "the blood of the witnesses became the seed of the church." Thus, *the power of the word* accumulated, until society, but superficially acquainted with "the deep things of Deity," had become too much enlightened any longer to tolerate the licentiousness and absurdity of the old superstition. Therefore, having no conscientious scruples as to war, they repudiated the passivity of the faithful;

and having found in Constantine an ambitious politician and skilful general suited to their purpose, they unsheathed the sword against the idols, and cried, "Victory or Death." As we have seen, they gained the victory; and in the great voice of triumph, clothed the memory of their non-resisting predecessors in the conflict with the "*white robes of purity and truth*" (Rev. vi. 11). The victims slain by the fallen power had borne the heat and burden of the conflict; and the catholic church entered into their labours. The "great voice" called upon all catholics in power to rejoice at this result; saying, "Rejoice, O Heavens, and ye that *tent* therein!" They are addressed as *οι ακηρουντες*, dwellers, or rather, *sojourners in a tent*. This is a very temporary indwelling. They were not permanently established there. Their tenancy was transitory; the mere shadow of the holding to which the slain victors shall attain in "the time of the dead, when they shall be judged, and the reward shall be given to them," with the "white robes" of incorruption and eternal life. These will not then merely "*tent*" in the heavens of the conquered world. When they enter there, they become the pillars of the Divine temple, and *go out no more* (Rev. iii. 12): they possess the kingdom for the Olahm, even for the Olahm, and Beyond (Dan vii. 18). Then, not only will the heavens rejoice, but all the earth will be glad. This was not the case in the time of the "great voice;" for, while it called upon the heavens to rejoice, and those that tented in them, it gave no invitation to the inhabitants of the earth and sea to join in the joyousness of the time. But when the great salvation, and the power, and the kingdom of the Deity, and the dominion of His Christ, shall exist in the very image, then "every creature which is in the heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, shall say, "Blessing and honour and glory and power, unto him that sitteth on the throne, and unto the Lamb for the æons of the æons" (Rev. v. 13), for all will then be blessed in Abraham and his seed.

Such was the "great voice," and the interpretation of it. Did the character of the time, consequent upon the victory over Licinius, correspond to my exposition? Unquestionably it did. Eusebius, who lived

at the time, testifies to this. "On the fall of Licinius," says he, "the great conqueror Constantine and his son Crispus the Cæsar, received the East as theirs, established one government as formerly over the Romans, and swayed the whole in peace from east to west, and from north to south. The people therefore being freed from all fear of the Court by which they had before been overwhelmed, *held festal days of great splendour*. There were everywhere illuminations. They who were before dejected, looked on one another with joyful aspects and smiles, and with choirs and hymns through the cities and country, gave honour, first to God the Supreme Ruler of all, as they were taught, and then to the pious emperor and his children. The miseries and impiety of the past were forgotten; joy and exultation prevailed at the blessings now promised, and happy anticipations of the future. Philanthropic edicts were everywhere published by the emperor, and laws that displayed his munificence and piety." And Lactantius also, a contemporary and friend of Constantine, writes: "Let us celebrate the triumph of God with gladness; let us commemorate his victory with praise; let us make mention in our prayers, day and night, of the peace which, after ten years of persecution, He has conferred on His people." Eusebius narrates very fully, how, at the same time, there was a solemn remembrance of the witnesses and confessors that had illustrated the past persecution, and praise and honour rendered them: he tells how public notice was taken of those who had suffered unto death, as of heroes that had conquered by the doctrine of the Cross in their conflict of witnessing unto death; and how, as a further tribute to their innocence and worth, the property confiscated from them was reclaimed, and restored to their surviving relatives, or to the Catholic Church.

THE snail sees nothing but its own shell. How many human snails there are.

NOTHING weighs less with men at present than the consideration that the Lord loves or the Lord hates a thing. Nothing will weigh more with them, when the glory of the Lord has been revealed at the coming of Christ.

THE inconceivability of the origin and subsistence of things does not interere with the fact of their existence. Why should inconceivability be allowed to weigh against God, since existence requires Him and history exhibits Him?

### THE ZIONIST MOVEMENT.

EXTRACTS FROM AN ILLUSTRATED ARTICLE IN THE "WINDSOR MAGAZINE" FOR FEBRUARY.

BY S. R. LEWISON.

"ALL who look upon Judaism as a permanent religious system which works necessarily through the agency of a peculiar race cannot be held to be merely dreaming if they hope for a national centre in Palestine as at least a distant probability." So the Hon. W. H. Freemantle wrote in an article on "The Future of Judaism," in the July number of the *Contemporary Review* in the year 1878. Dr. Herzl was, therefore, quite correct when in 1896 he prefaced his world-stirring pamphlet, "The Jewish State," with the observation that, when he wished to suggest the re-establishment of the Jewish nation, he suggested no new thing. (The idea is many hundreds of years older than that.—Error.) History is to the Jew very much the same as Macaulay said it was to the English, a record full of events that offer precedents for the present-day actions.

Replacing the Temple sacrifices by symbols, ritual, and prayer, the Jew has year by year uttered these momentous words, "A year to come in Jerusalem." The more sanguine read it "Next year," and when next year brought them no nearer the realisation of the end, they may have put it off till to-morrow, ever to-morrow, but the same ideal remained, and not always as a mere vitalising dream. Bar Cochba, "the son of the Star," first and greatest of the "pseudo-Messiahs," was also one of the last to endeavour to realise his people's idea by force of arms, and no speculation in the range of the might-have-beens is more interesting than to ponder over this thought—What would have been the current of the world's progress if the Romans had been conquered on the fields of Bethar at the very time when they were mastering Britain? True, the Jews were defeated; but the Jew, in spite of defeat, continued to hope, and his history is full of the records of men who, like "David Alroy," the hero of one of Disraeli's romances, and "Sabbattai Zevi," the seventeenth century hero of Zangwill's "Turkish Messiah," rose on behalf of the race.

There are still Jews who endeavour to decipher Daniel's mystic numerals, and put the beginning of the New Reign at a date not more than twenty years ahead. Masses of the Jews have been stirred over and over again by rumours of the appearance of the Son of David or the discovery of the lost Ten Tribes—events which are to synchronise with the restoration, for the Messianic idea was not and is not an impalpable thing, but with tens of thousands the material restoration of Israel to the Land of Promise. While all legendary lore covers the Messenger with a halo of the supernatural, the rabbis seem in the main to have thought differently; the All Powerful would direct, but the event would not be heralded by signs, portents, and omens. Manasseh ben Israel, who negotiated with Cromwell for the readmission of the Jews into England, used this form of the Messianic idea—an excellent argument to a Puritan—urging that, when the dispersion of the House of Israel was complete, the gathering from the "four corners" would begin.

Apart from the mystic and Messianic elements, the staple idea of the return to Palestine runs like a bright thread through Jewish history, and at the end of the nineteenth century we face it still, but with a great alteration. The idea has received a modern form, and persecution has revived the national consciousness of Israel. Anti-Semitism has brought the Jew back to his old idea. In 1880-82, the terrible persecutions in Russia, where the bulk of the Jews live, were met by an appeal from Russo-Jewish publicists, authors, poets, and novelists to found a Jewish state. A literature which had charmed an idle hour suddenly became endowed with life and meaning—the idle singers of an empty day found their pens inspired. With one accord the literati of Jewry said: "We must be emancipated; and as that cannot happen here, and we must quit and re-establish ourselves, where but in Palestine, the Holy Land, the ancient fatherland to which the pious made and yet make pilgrimages, where the old travel to end their weary days, whence the earth is

yet taken to place on the eyes of those who die in the many lands of exile? The Russian Jews had everything but means and organization, and that is not surprising. The world's history shows us that the higher the ideal, the more impotent the idealist.

Persecution had the same reviving effect upon the Jews of Roumania, but there the ideas of Laurence Oliphant prevailed, and Dr. Moses Gaster, the learned spiritual chief of the Sephardic congregations of England, helped in the then perilous work of starting the first Jewish agricultural colony in Palestine. The Russian Jews eagerly seized upon the idea, and Baron Edmond de Rothschild, of Paris, became the patron of the movement, pouring untold thousands into the schemes which should turn an urban people to the rural occupation their forefathers followed, and change townsmen into agriculturists. In the years that have elapsed since the work began many colonies have been started; some few have died off, but to-day thirty-three survive, all more or less flourishing.

The agitation begun in Russia began to spread westward and caught on here and there. "Lovers of Zion" societies to colonise Palestine were founded in Austria, Roumania, Germany, France, England, and America. In 1893, thanks to the exertions of Dr. Haffkine, the eminent bacteriologist, a central committee was established in Paris, aided largely by Baron Edmond de Rothschild's purse.

Like a bolt from the blue a pamphlet arrived in April, 1896. It was on the subject of the Jewish State, by Dr. Theodor Herzl, journalist, lawyer, and playwright. In Austria anti-Semitism was rampant, Vienna was suffering, as it still is suffering, from a plague of race hatred. "Let those of us who will not or cannot assimilate with the nations build a modern state in Palestine." Such was the broad principle of the new scheme, and the author had worked his plans in full detail. A chartered company was to be formed, the work was to be carried out on a commercial, not on a philanthropic basis. The old idea in a new phrase and phase set Jewry aflame. Dr. Herzl passed from Constantinople to London in July, 1896; from a journalist he became a national hero. The richer Jews in England and on the Continent played with the idea for a moment and then dropped it; a year later a

number of rabbis paraphrased the Jewish prayer book, the Bible, the Rabbinic writings, but the new movement began well at the bottom of the human ladder, amongst those whom it is destined to benefit. Among the first to fall in under the banner was Dr. Max Nordau, physician, philosopher, and writer. It was true, he said, and an irony of history, there were and are two paths for the Jew to material salvation: he must efface himself or endeavour to emancipate himself out of Europe. The students of Vienna, the literary classes, were fired, the poor and the lettered formed bands, the middle class and the rich held aloof. No stranger page in modern history will be written than the one which shall describe how a handful of men, obedient to a common impulse, united their pens at three corners of the globe and kept this movement, planted on fertile soil, alive and flourishing. At the beginning of 1897, Dr. Herzl hazarded a bold stroke and summoned a congress of Zionists. Owing to opposition, the place of gathering had to be shifted from Munich to Basle, and there, in August, 1897, for the first time in nearly two thousand years the House of Israel was reunited. Delegates came from villages and continents, northern and southern, eastern and western Jews jostled together, and for three days met in solemn conclave and discussed the situation. In his "Dreamers of the Ghetto" Zangwill has a vivid account of the scene. The outcome was an organisation and a programme. The congress amazed even those who summoned it; the intensity of the enthusiasm was tremendous, and, remarkable to relate, it has been maintained during the past year. There were two hundred delegates at the first congress, four hundred were present at the second—held at the end of August, 1898—and the movement is to effect its great *coup* by floating a bank, which is to be its financial instrument. The announcement made in May that a Jewish colonial bank was contemplated has been followed up by tens of thousands of applications for shares, and the majority of the would-be shareholders are poor Jews, many of them living in towns and villages whose names are unknown even to their well-informed leaders. From Bessarabia to South America and Johannesburg, the masses of Jewry have risen in obedience to an old idea, and show

that they are prepared to venture something in order to realise it.

The writer quoted at the beginning of this article said: "Palestine has hitherto been to England and to Europe a land of merely sentimental interest, such as Egypt was before Napoleon cast his eyes upon it. But Egypt means something very different from this now. What if the intercourse of Europe with India and China should be multiplied ten times, and that with Australia still more? What if Palestine should be enlarged into Syria? and if the Euphrates Valley become the chief line of transit between Europe and the East? Who can say that the families of English Jews, who two centuries ago were Spanish or German, may not two centuries, or less than one century, hence find Palestine as advantageous, socially, and politically, as it is now the contrary? Who can say that in the natural or providential course of events they may not be foremost in carrying the good things of the West to the East as they were formerly in bringing the good things of the East to the West?"

Since this article was written, late last year, the progress made by the movement has been remarkably rapid. Fresh from his triumph at Basle, Dr. Theodor Herzl visited London and addressed a mass meeting of the Jews at Charrington's Assembly Hall in the Mile End Road. Seven thousand of the poorest people hung upon his words and greeted them with enthusiasm; the wealthy section of the community held aloof. As I write there are two camps in English Jewry. The larger one is full of men whose possessions consist of little more than Faith and Hope, the smaller one holds the people who have succeeded in life. These last offer no solution to the Jewish problem. They see Eastern Europe piling persecution upon persecution, and they are very sorry, forgetting that such sorrow is only one of the many emotions they can well afford to gratify. "Zionism," they say, "is a Counsel of Despair; it is a very dangerous movement, calculated to rouse anti-Semitism." And on this account they are opposing the Zionists. The spectacle is one surprising as it is sad. Both Sultan and Kaiser have received Dr. Herzl and listened with approval to his scheme for a legally secured home for the Jews. Here for the moment the story ends.

Will the hopes of the Jews be fulfilled, or will the great question of their destiny drag on indefinitely, accumulating misery and suffering all over the world, and threatening a crisis that one hardly dares to contemplate? It is too early to say; the Jews can but wait and hope. The signs of the times are with them.

THE FACTIONIST PERIODICALS.—"I had an accidental glance the other day at copies of the various periodicals striving to pass current among the brethren. What a state of confusion we have left behind! How not only profitless, but distracting this endless disputation on first principles. I thank you for saving us from such a morass. The *Christadelphian* is serene and heavenly by comparison. It is a vestibule wherein we may robe for presentation to the King and Judge. What wotteth it if there are those to whom, like Israel of old, God has not given eyes to see: there are others, and these a numerous class, who are thankful to be protected from the hurtful activity of those who appear to enjoy debate, but not the things they debate about."

—M. C. J. A.

SUNSPOTS AND TERRESTRIAL STORMS.—The *Nautical Magazine* records a circumstance which seems to have received its correct explanation in the recent work on the sun's inexhaustibility: "On September 1st, 1859, Messrs. Carrington and Hodgson were observing the sun, one at Oxford and the other in London. Their scrutiny was directed to certain large spots which at that time marked the sun's face. Suddenly a bright light was seen by each observer to break out on the sun's surface and to travel, slowly in appearance, but in reality at the rate of about 7,000 miles in a minute, across a part of the solar disc. Now it was found afterwards that the self-registering magnetic instruments at Kew had made at that very instant a strongly marked jerk. It was learnt that at that moment a magnetic storm prevailed at the West Indies, in South America, and in Australia. The signalmen in the telegraph stations at Washington and Philadelphia received strong electric shocks; the pen of Bain's telegraph was followed by a flame of fire; and in Norway the telegraphic machinery was set on fire. At night great auroras were seen in both hemispheres. It is impossible not to connect these startling magnetic indications with the remarkable appearance observed upon the sun's disc. The periodical appearances of the 'solar spots' have been found by long and careful observations to coincide with magnetic disturbances here, and the diurnal tendency of the needle to follow the sun's path, and its directive intensity when the earth's orbit is in perihelion are well known, and prove, without doubt, the existence of some mysterious affinity between the great heat giver and our friendly guide." (The "mysterious affinity" lies in the reciprocal electrical action by which the planets replenish the force spent by the sun in its radiation of light and heat. See Dr. Heysinger's work: *The Source of Solar Energy*. It has nothing to do with Bible truth directly, but it has a very important bearing, as already shown in the *Christadelphian*, May, 1895).



## THE MINISTRY OF THE PROPHETS ;

OR,

THE WORK AND WRITINGS OF THOSE WHO CAME AFTER MOSES IN THE DIVINE  
GUIDANCE OF THE NATION OF ISRAEL.

## CHAPTER XI.

**I**SAIAH VIII.—(continued). “Bind up the testimony, seal the law among my disciples. And I will wait upon the Lord, that hideth his face from the house of Jacob, and I will look for him. Behold I, and the children whom the Lord hath given me, are for signs and for wonders in Israel from the Lord of Hosts, which dwelleth in Mount Zion” (verses 16-18). From Paul’s quotation in Heb. ii. 13, in which he applies the above quoted words to Jesus and his brethren, we perceive in this word of God to Isaiah an illustration of the phenomenon referred to by Peter when he spoke of “the *Spirit of Christ* which was in the prophets.” They were “men of sign,” and often represented in their lives and actions some characteristics of Christ, to whom they belong, as his children, in “the restitution of all things.” The verses above quoted follow the declaration by the Spirit of God that Immanuel should be not only “a Sanctuary,” but also “a stone of stumbling and rock of offence,” and “a gin and a snare to the inhabitants of Jerusalem;” by reason of whom many should “stumble, and fall, and be broken, and be snared and be taken.” And this came upon them, as Peter says, because they “stumbled at the word, being disobedient.” The crisis of judgment, in the overthrow of the Jewish State in the lifetime of the generation that rejected Immanuel, being thus revealed; what was to become of the “oracles of God,” of which, to their great advantage (Rom. iii. 2), they had, by the divine favour, become the custodians? Was the faith of God to perish from the earth with the hiding of God’s face from the house of Jacob? The answer to these questions is contained in the words that immediately follow—verse 16—“Bind up the testimony, seal the law among my disciples.” That is God’s disciples, and, in Immanuel’s days, the disciples of Jesus. There would be a “remnant” faithful in Israel, as Isaiah had already testified. And there would be a great provoking of Israel by the extension of God’s kindness in the Gospel invitation

to “those which were not a people”—to the “foolish nation” outside Israel, as Moses had testified ages before (Deut. xxxii. 21). The leading characteristic of these “disciples” of the “remnant” of Israel and from among the Gentiles, would be the exact opposite, with regard to “the law and the testimony,” from that of the ensnared, fallen and broken stumblers. Of these the prophet had said (ch. v. 24), “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 of Hosts, and despised the word of the Holy One of Israel.” Of his “disciples,” God says: “To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word” (Isa. lxvi. 2).

Foremost among these, as head of the one body, is Immanuel himself, who was the Word made flesh, and upon whom the spirit of the Lord rested, making him of quick understanding in the fear of the Lord. In him, personally and centrally, the law and testimony are bound up and sealed. “Of his fulness,” says John, “have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ.” “All the promises of God in him are yea, and in him Amen.” So wrote Paul to the Corinthians. God “openeth the ears of men, and *sealeth their instruction*” said Elihu to Job; and Jesus declared himself to be the subject of this divine sealing. Rebuking the multitudes that followed him for the sake of the loaves and fishes, he said: “Labour not for the meat that perisheth, but for the meat which endureth unto everlasting life, which the Son of Man shall give unto you: for him hath God the Father *sealed*” (Jno. vi. 27). But when he interpreted the bread to be his flesh, they stumbled, and even the “disciples,” in that early stage of discipleship, declared it to be “a hard saying.” But these being men of humble and contrite spirit, he rallied them, saying, “Doth this

offend *you*? What and if *ye shall see* the Son of Man ascend up where he was before? It is the Spirit that quickeneth, the flesh profiteth nothing: *the words that I speak unto you, they are spirit and they are life*" (verses 61-63). And afterwards they did see the Son of Man ascend, and being by the promise of the Father sealed by the Spirit in like manner, but in less degree to their royal master, the law and the testimony was bound up and sealed in them. Paul blesses God for this in writing to the Ephesians. He alludes to the apostolic standing in Christ, "that we should be to the praise of His glory, who first trusted in Christ. In whom ye also trusted after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed *ye were sealed* with that holy Spirit of promise, which is the earnest of our inheritance" (Eph. i. 12).

Thus, the disobedient in Israel having stumbled and fallen, the new wine of the gospel was put into new bottles, and both were preserved. The relation of the "disciples" to the substance shadowed by the law is alluded to by Paul more than once. Thus he says to the Romans that God sent His Son . . . and "condemned sin in flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the Spirit" (Rom. viii. 4). And to the Philippians (ch. iii. 3): "We are the circumcision which worship God in the Spirit, and have no confidence in the flesh." "Christ is the end of the law for righteousness to every one that believeth" (Rom. x. 4). And "the testimony of Jesus is the spirit of prophecy." Equipped with the law and the testimony, the "disciples" of Jesus went forth "conquering and to conquer," and by it, as "the sword of the Spirit," planted his name victoriously in the earth. Their description by the spirit of God in all the dark ages of the conflict that rages during his absence, is in harmony with Isaiah's prophecy. It is recorded in Rev. xiii. 17, which describes them as "the remnant of the woman's seed, which keep the commandments of God and have the testimony of Jesus Christ."

In this attitude they have always, like the prophet, waited upon the Lord: "I will wait upon the Lord, that hideth his face from the house of Jacob, and I will look

for him." The Lord Jesus in this, as in all things, is the foremost example. It had been testified of him in the Psalms that this should be his attitude: "I have set the Lord always before me; because he is at my right hand, I shall not be moved" (Psa. xvi. 8). And in the crisis of his death at the hands of Israel, when the Lord's face was averted from the nation in the time of their filling up the measure of their iniquity, he cried: "My God, my God, why hast thou forsaken me?" But the forsaking was only for a moment. On the third day the Father raised him from the dead according to the Scriptures, and a little while afterwards removed him from the earth to His own right hand, until the time should come for his reappearance in the house of Israel in the latter days. In all the centuries since the Lord's departure from the earth, the waiting remnant has preserved the same attitude. They have known and believed God's promise, that He will return in mercy to Israel; and, therefore, the "long time" of His silence and of "hiding his face from the house of Jacob" has not stumbled them. They are visible in this waiting attitude in the apostolic epistles as well as in the prophets. Thus we see Paul writing to the Thessalonians: "Ye turned to God from idols to serve the living and the true God, and to wait for his Son from heaven." Isaiah's words, "I will wait upon the Lord . . . I will look for him," in the New Testament illustration of them in the attitude of the disciples of Christ, resolve themselves into this: "I will obey the commandments of God in Christ Jesus, and await his return from heaven." Throughout all the New Testament scriptures, nothing is plainer than this; and in nothing is Christendom more evidently astray, than in the universal ignorance and indifference that prevails concerning the matter of Christ's relation to "the house of Jacob," and the one "hope of Israel" with which it is so inseparably bound up.

Isaiah, in a later chapter that deals with the future song of salvation to be heard in the land of Judah, speaks of this waiting attitude: "In the way of thy judgment O Lord have we waited for thee; the desire of our soul is to thy name and to the remembrance of thee. With my soul have I desired thee in the night; yea with my

spirit within me will I seek thee early: for when thy judgments are in the earth the inhabitants of the world will learn righteousness" (Isa. xxvi. 8). "In the way of thy judgments"—that is the qualification of the waiting. Not in idleness and indifference; but in enlightened, and enterprising and faithful service, knowing that the evil "night" is short, and that the day of glory that is coming is everlasting. Of the day in which death is swallowed up in victory the prophet further says (ch. xxv. 9), "It shall be said in that day, Lo this is our God; we have waited for him and he will save us: this is the Lord, we have waited for him, we will be glad and rejoice in his salvation." But of course this "shall be said" only by those who can truthfully affirm that they have thus waited, for none others will be permitted to taste the sweetness of victory when "mortality shall be swallowed up of life."

When this day of glory dawns upon the world, the signs and wonders of which the spirit spoke by Isaiah (viii. 18), will be manifested in Israel. "Behold, I and the children whom the Lord hath given me, are for signs and for wonders in Israel from the Lord of Hosts, which dwelleth in Mount Zion." This is one of the many beautiful instances in the Scriptures of divine double intention, that is of the word having both a proximate and more remote object and fulfilment. The more remote and concealed application of the words is revealed to us by Paul's quotation in Heb. ii. 13, in which he refers them to Jesus, in the world to come, having once tasted of death, but then surrounded by the "many sons" whom he shall have "brought unto glory" by his perfect obedience. The proximate application was to Isaiah's own times. He and his two sons were men of sign, both to that generation and all generations to come; and all three were related most intimately to Immanuel who was to come.

Isaiah means *Salvation of Yah*, and thus agrees with the name of Jesus (Saviour): "Thou shalt call his name Jesus," said the angel Gabriel to Mary, before his conception, "for he shall save his people from their sins" (Matt. i. 21). Isaiah represented proximately to Ahaz and the House of David the salvation of Judah from Syria and Ephraim, and, remotely, that greater and

"eternal salvation" that should be manifested in Judah by Immanuel, "unto all them that obey him." Shear-jashub, the name of Isaiah's *eldest* son, means, *The Remnant shall return*. He was the representation proximately of the return of the captivity of Judah by the princes of Ephraim at the expostulation of the prophet Oded (2 Chron. xxviii.), a beautiful and touching incident. And, remotely, he was a sign of that more glorious return of a ransomed "remnant" in the latter days, for thus saith the Lord: "I will restore thy judges as at the first, and thy counsellors as at the beginning: *afterward*, thou shalt be called, the city of righteousness, the faithful city, Zion shall be redeemed with judgment, and *they that return of her* with righteousness" (Isa. i. 26). Maher-shalal-hash-baz, the name of the prophet's second son, means, "*Speed the spoil: haste the prey*." He was a sign, proximately, of the seizure of the "spoil" and "prey" of Damascus and Samaria (the capitals of the confederated Kingdoms of Syria and Ephraim at enmity with the house of David), by the King of Assyria. But, being, as Paul shows, one of the representatives of "the children" whom the Father hath given Immanuel, he is likewise, more remotely, a figure of the speeding to the spoil and hastening to the prey that pertains to Immanuel and his children.

What! say the pious professors of the name of "another Jesus," do you mean to say that the Lord Jesus will take "spoil" and "prey"? Why, yes, Have you never read in the Scriptures, "I will divide him a portion with the great, and he shall *divide the spoil with the strong*; BECAUSE he hath poured out his soul unto death"? Would you deprive him of the fruits of victory? If so, are you not on the side of his enemies? And where will you be when he appears? Listen to the law and the testimony. "The nations thine inheritance . . . the uttermost parts of the earth thy possession" (Psa. ii. 8). "This is the heir: come let us kill him, that the inheritance may be ours." (The wicked husbandmen of Israel—Luke xx. 14). "Wait ye upon me (all ye meek of the earth), saith the Lord, until the day that I *rise up to the prey*: for my determination is to gather the nations that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce

anger: for all the earth shall be devoured, with the fire of my jealousy" (Zeph. iii. 8). "Blessed are the meek, for they shall inherit the earth" (Jesus). "Woe to him that increaseth that which is not his! How long? and to him that ladeth himself with thick clay! Shall they not *rise up* suddenly that shall bite thee, and *awake* that shall vex thee, and thou shalt be *for booties unto them*. Because thou hast spoiled many nations, *all the remnant of the people shall spoil thee*; because of men's blood, and for the violence of the *land*, of the *city*, and of all that dwell therein" (Hab. ii. 7-8). "The merchandise of Tyre and her hire shall be holiness to the Lord: it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the Lord, to eat sufficiently and for durable clothing" (Isa. xxiii. 18). "Arise, shine, O Zion, for thy light is come, and the glory of the Lord is risen upon thee. . . . The abundance of the sea shall be converted unto thee, the wealth of the Gentiles shall come unto thee. . . . Thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the wealth of the Gentiles, and that their kings may be brought. For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted" (Isa. lx.).

So then God will "rise up to the prey," when the Lord Jesus, "the heir of all things," who once was slain and cast out of the inheritance, returns. By the indwelling of "the Power of the Highest," he will gather round him "the children whom God hath given him." Most of them are "asleep in the dust of the earth;" but, being "the Resurrection and the Life," he will cause them to "awake," and "rise up suddenly," and after investiture with immortality they will, under him, take possession by conquest of "the prey," "the spoil," the "booties," "the wealth of the Gentiles" which they will consecrate to the service of Jehovah in Mount Zion. All this, though absolutely and irreconcilably at variance with the "Christianity" of the churches and chapels, is nevertheless in harmony with "all that the prophets have spoken," which Jesus says men are "fools" not to believe.

What depth of folly is equal to that which transforms the glory of the kingdom

of God into the imaginary realms of bliss of popular theology? What "strong delusion" is like unto that which, disregarding the great salvation of which the Lord Jesus Christ, in the glory and incorruptibility of spirit nature, is now the visible and tangible example and earnest, rejoices in the supposed translation at death of "immortal souls" to kingdoms beyond the skies? The glory of the Lord and his signs and wonders are to be "in Israel" when "the Lord of Hosts dwelleth in Zion." "The word of the truth of the gospel" defines the matter to be very real and tangible, much more so indeed than the present occupation of the earth by "vapour-lifed" flesh and blood which "passeth away." "The kingdoms of this world shall become the kingdoms of our Lord and of His Christ, and he shall reign for ever and ever." God, who created the earth, has given it to Christ, who is the "heir of all things." The world for Christ, is the divine rule, co-rulership with him for the saints, Palestine for the Jews, Jerusalem for the Great King, blessedness for the nations in their being joined to the Lord in that day, after his judgments have taught them righteousness.

Look at Zion in those days and we see by the eye of faith "signs and wonders in Israel from the Lord of Hosts." The heathen have ceased out of the land. The Lord has caused the false prophets, and the unclean spirit to pass out of the land (Zech. xiii. 2). No longer do the mummeries and superstitious of Greek and Roman Catholicism, Mohammedanism and kindred abominations desecrate the Holy City. The Lord hath inherited Judah his portion in the Holy Land, and hath chosen Jerusalem again. All flesh is silent before Him and He is raised up out of His holy habitation (Zech. ii.). He dwells in the midst of Zion with songs of rejoicing. He is manifested there, upon the throne of the Lord over Israel, in an immortal King—the central "Sign and Wonder" of Israel and all the earth. His name is "Wonderful" far beyond what it was in the days of his flesh. He was Immanuel even then, though born of a woman and crucified through weakness. Much more is he Immanuel now—"declared to be the Son of God *with power* according to the Spirit of holiness by the resurrection from the dead." "In him dwelleth all the

fulness of the Godhead bodily." All power in heaven and earth is his.

He is surrounded with a glorious company of immortals in which Isaiah and "all the prophets," and "the ancients of Israel gloriously," find place. "Behold I, and the children whom God hath given me!" It is the doing of the Lord of Hosts; the design and handiwork of the Creator of all things. "This people have I formed for myself; they shall show forth my praise." It is the Father's "House of many mansions" at length manifested upon earth, architecturally and politically. The Lord Jesus spoke truly, "If it were not so, I would have told you." He would not have mocked us with vain hopes. He did not, and now it has come to pass. "This is the day which the Lord hath made, we will rejoice and be glad in it." This is that which was spoken of the Spirit by David, who now sees his throne and kingdom established for ever before his face, as the Lord hath sworn: "I will declare thy name unto my brethren, in the midst of the congregation will I praise thee." "How doth David by the spirit call him Lord?" Ah, it is all very manifest now, in the presence of these "signs and wonders." For a long time most of them silent sleepers in the dust of the earth, they have "come forth unto life" at the voice of him who is the resurrection and the life. God has "shown wonders to the dead." They have arisen and praise Him, and become "wonders in Israel"; over all the earth.

"But now we see not yet all things put under him. BUT WE SEE JESUS, who was made a little lower than the angels for the suffering of death, CROWNED WITH GLORY AND HONOUR; that he by the grace of God should taste death for every man. For it became him for whom are all things, and by whom are all things, in bringing MANY SONS unto glory, to make the Captain of their salvation perfect through suffering. For both he that sanctifieth, and they who are sanctified, are all of ONE: for which cause he is not ashamed to call them *brethren*, saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. And again, I will put my trust in him. And again, Behold I and the children whom God hath given me" (Heb. ii. 8-13).

LET your mind dwell on God and He will gradually become a reality to you. The thing is to be done in reading, meditation, and prayer—daily.

AN INTERNATIONAL CONUNDRUM.—What is spoken of as the European Concert or "Concert of the Powers") represents a fighting force of about 8,000,000 men, and a navy so large that there is nothing in all history to compare with it. Money and resources of all kinds are at its disposal in unlimited quantities, yet this formidable combination, representing the united wisdom, power, and wealth of the Old World, was unable to prevent war between Greece and Turkey, though professedly anxious to do so. The solution of this world-puzzling conundrum is to be found in a correct understanding of Dan iv. 17, "The Most High ruleth in the kingdom of men and giveth it to whomsoever He will, and setteth up over it the basest of men" (when it suits His purpose so to do). This is an enunciation of the great truth that the Deity controls the destinies of nations, a truth universally scouted by both the rulers and the ruled of this "present evil world," but to which their attention will soon be forcibly drawn by the terrifying thunders of Divine judgment.—W. S.

AN UNCONSCIOUS IDENTIFICATION OF THE POPE AS THE LITTLE HORN.—Cardinal Manning, speaking of the removal of the Eastern Empire to Constantinople, in the days of Constantine, says:—"Rome, from that hour, has never had dwelling within its walls a temporal Sovereign in the presence of the Supreme Pontiff; and that temporal Sovereignty devolved, by a providential Law, upon the person of the Vicar of Jesus Christ. It is true, indeed, that in the three centuries between the conversion of Constantine and the period of St. Gregory the Great—in these three centuries of turbulence and disorder, invasion and warfare, by which Italy and Rome were afflicted, the temporal Power of the Supreme Pontiff was only in its beginning; but about the seventh century it was firmly established and that which the Divine Providence had prepared from the beginning received its full manifestation. . . . And now for these 1,200 years, the Peace, the perpetuity, and the fruitfulness of the Christian civilisation of Europe has been owing solely, in its principle to this consecration of the Power and the Authority of the great Empire of Rome, taken up of old, perpetuated, preserved, as I have said by the salt which had been sprinkled from Heaven, and continued in the person of the Supreme Pontiff and in that order of the Christian civilisation of which he has been the Creator." "The conversion of the Empire to Christianity, and then its removal, its banishment into the Far East, freed the Vicar of Jesus Christ from temporal subjection, and then, by the action of the same Providence he was clothed with the prerogatives of a true and proper local Sovereignty over that State and Territory and people so committed to his charge. From that hour, which I might say was fifteen hundred years ago, or to speak within limits, I will say was twelve hundred, the Supreme Pontiff has been a true and proper Sovereign, exercising the prerogatives of Royalty committed to him by the will of God over the people to whom he is Father in all things both spiritual and temporal."

## A SECOND VOYAGE TO AUSTRALIA.

(Continued from page 109.)

PROPERLY speaking, the return voyage to England began on the day sister Roberts and I left Melbourne for New Zealand—which was May 26th. The visit to New Zealand was the first part of the return voyage so far as I was concerned. The expectation was that when we had gone through that long straggling country, (nearly 1,000 miles from south to north, and 150 irregularly—from east to west) we should part at Auckland,—sister Roberts going west to Sydney on her way to Melbourne, and I eastwards, to San Francisco, on my way to Birmingham. But when we got to Auckland, it became evident that it would be expedient for me to revisit Melbourne before starting for England. So, as recorded in the last chapter of notes, I sailed with sister Roberts in the *Mararoa* for Sydney, instead of the *Moana* for the West Coast of America.

The voyage (about four days) was a very rough one—the ocean always seems stormy between Australia and New Zealand—sister Roberts was a little upset by the uncomfortable motion of the vessel, coming on the back of the fatigue resulting from something like a six hours' levee among friends before starting,—(you see the steamer did not sail for some hours after the advertised time—which caused what is expressively called “hanging about.”) Notwithstanding the discomforts of sea-sickness, sister Roberts did good service for the truth in her conversations with lady passengers. One case was quite interesting. The lady had seen our Auckland lectures advertised before starting, and had purposed attending; but being unable herself to go, she had pressed upon a grown-up son and daughter to do so. They attended, and brought her back a glowing report of what they had heard. She was now surprised to find us on board the same vessel. Sister Roberts afterwards visited her in Sydney and arranged for her to have a copy of *Christendom Astray*.

We reached Sydney on Friday, August 5th, early in the day—an hour or two before our time, nearly too soon for two sharp friends who were on the outlook, though with a scramble, they were on the wharf as soon as the steamer. Once in the hands of brother

Jackson and brother Bell, our anxieties for the time were at an end. We were packed off in a literally packed conveyance to brother Jackson's friendly house, four miles off at Marrickville, while our two brethren departed for the duties of the day. The rest of a stable habitation was very acceptable after the turmoil of the sea. It had been arranged that I should go forward to Melbourne, leaving sister Roberts at Sydney till my return to that port in two weeks time to sail for San Francisco. She had not been to Sydney before, and there was a mutual desire on the part of herself and the brethren that she should embrace the opportunity of making the acquaintance of the largest ecclesia in the colonies. I stayed over the Sunday, meeting with the brethren, and addressing them, morning and evening, departing for Melbourne by the Monday night's express. I had not known till the last moment whether I should be going to Melbourne by sea or land, otherwise I might have arranged to stay at Albury on the way. However I made up for this on the way back. The train had also to go through Wagga Wagga, where brother Payne now lives, but at such an unseasonable hour (4 a.m. I think)—that a visit could not well be arranged. I had an interesting letter from him afterwards, mentioning encouraging prospects for the truth in his new neighbourhood—especially at a quiet place about 40 miles off—I forget the name—where a company of men had come to a knowledge of the truth through reading *Christendom Astray*, and had sent to know how they could be assisted in the obedience of the truth.

At Albury station, 7 o'clock, I saw sister Frew and brother Kaye for a few minutes. Being a day before my time, and not wishing to arrive prematurely at Melbourne, I stayed off at Benalla (my ticket admitting of this), and gave the day to writing in a temperance hotel. I arrived at Melbourne on Wednesday, August 10th, and found all well with our lonely little company at the Orient House, except that another horse had died, and water was going short. After spending a pleasant fortnight with them, attending the meetings, and lecturing two Sundays on “The Voice of God in history,” and “The

Voice of God in prophecy," I bade them a reluctant adieu early on Thursday, August 25th, and took the train at Glenroy for Albury, where it had been arranged I should lecture on my way to Sydney. This arrangement was made under peculiar circumstances.

For some considerable time, brother Dinsmore had been in the habit of inserting a weekly advertisement in one of the local papers, setting forth some element of the truth, in a brief form, with proof-texts accompanying. Nobody had a right to say a word against it. Still, the clergy did not like it. They would have had no objection to brother Dinsmore advertising himself as the agent of Cackle's pills or Mother Siegel's syrup, but to have the Scripture—supported truth held up weekly before the eyes of the community was not at all soothing to their feelings. At last, a rocket was fired off by a Roman Catholic priest in the shape of a letter denouncing the heretical stuff, and the paper that could lend itself as a medium for it. This brought out a cordial response from an Episcopalian clergyman, who warmly seconded his Roman Catholic brother's protest. Then came a letter on the other side, putting in a plea for liberty and fair play, and suggesting, if I remember rightly, that the clerical objectors should take the British way of dealing with heresy by arguing it down instead of fulminating a condemnation which nobody in these days of freedom could be expected to take any notice of. This commenced a newspaper war which did not go to a great length. It ended in the clericals trying to "boycott" the paper. They publicly declared their intention to induce their people to cease taking a paper that lent itself to diffusion of such rank infidelity—as if a paper could be held responsible for the things said by advertisers. No doubt some would be intimidated for a time, but in the end, the stream would resume its natural course.

It was suggested that the state of mind caused by this newspaper breeze would be favourable for obtaining the public ear for the hearing of the truth. So it was arranged that I should deliver one lecture—the circumstances not favouring more. I arrived at mid-day on the Friday, rested at the house of brother Dinsmore in the afternoon, and in the evening delivered the lecture. There was a large audience for Albury, and a very

attentive hearing, and at the close, a great number of questions were put. The meeting was considered as interesting and successful as such a hurried effort allowed. Two hours after the lecture, I took the night express for Sydney, where I arrived next day about 11 o'clock. After a certain amount of writing I spent a very enjoyable day with sister Roberts at Manly, a seaside resort at the lower side of the harbour, just outside "the heads." We could not help some degree of sadness at the prospect of separating so soon for so long a time. Next day (Sunday), we had a profitable day with the brethren, morning and evening. The lecture was on "The meaning of God's dealings with mankind past and future." On Monday, having done the needful packing, we sent my part of "the things" down to the s.s. *Alameda*, and then went for the few last hours together. At four o'clock there was a good muster of brethren and sisters at the wharf of the Union Steamship Co.'s, at the foot of Margaret Street. (Sister Roberts was to sail next day in the coasting steamboat for Melbourne.) Having said farewell, the gangway was unshipped punctually at four o'clock, and the *Alameda* slowly left her moorings and was soon moving down the harbour among those handkerchief wavings which sadly mean so much more than can be expressed, a curious mixture of reminiscences, friendship, sorrow, and hope. In less than half-an-hour we were out on the great ocean, in a heavy swell, with the head of the vessel pointed to New Zealand, 1,000 miles away. The night closed in darkness and roughness, and most of the passengers were banished to their cabins by the distressing sensations caused by the heaving and rocking of the vessel. As I am happily not affected in this way, I was able to commence at once to pull up the arrears of writing into which I had fallen during the last fortnight.

The s.s. *Alameda* is an American boat, and therefore differing in several respects from those in which I have been accustomed to travel. The differences I must say are all in favour of the American. I cannot adduce more conclusive evidence than this, that whereas I have invariably been put out of order in all previous sea voyages, in this instance I preserved a proper equilibrium of health during the entire three and a half weeks or so I spent on board. The explana-

tion lay partly in the fact stated by the head steward, "We have no red tape here." In English ships there is a rigid adherence to system from which one finds it difficult to depart in the midst of a crowd of people, and if the food does not happen to be suitable in every particular, you are helpless. On board the *Miowera*, for example, the last time I crossed the Pacific, the etiquette was as high almost as at a nobleman's table. The dishes came in regular courses. If you did not care for what was offered, you let it pass. If you wanted something else you must wait, and probably could not even have it by waiting. On the *Alameda* there was system, of course (for nothing could be done without system), but it was a flexible system that could be adapted to everyone's particular needs. Many of the dishes were placed on the table for you to help yourself; and as regards those not on the table, but on the bill of fare, you could have anything you liked, in any order. (By the way, they said "bill of fare" and not *menu*. English people should certainly speak English. These lordly ways are burdensome to plain men, and all true men are plain men—even as the little children whom Jesus prescribes as the ideal.) Then the American officials are more sensible and humble and cheery than their English confreres, who are liable to be austere and stand-off. Another circumstance that tended greatly to the comfort of the voyage was that my cabin was on deck, with free admission to the air and light of heaven through door and window. Usually I have been packed away down "in the sides of the ship" in some stuffy, narrow, four-bedded chamber, sometimes without even a port-hole. In this case, by the kindly offices of friends at headquarters (for brother Bell has a brother in the head office at Sydney), I had a cabin all to myself as far as Honolulu. Not only so, but it was well "aft" in the vessel—that is, towards the stern end of the ship—which had the advantage of taking me away from the society of the class variously designated as "toffs" and "swells." The class so described are all pompous, with a solemnity or jerky buffoonery, which makes their society burdensome. I was among the steerage folks, though a saloon passenger. That is, the steerage people, in the intervals of their meals, were given to congregating and

squatting on the deck outside the deck cabins, where my quarters lay; so that when I walked on deck, I was among them. I do not say they are much to be preferred to the other sort. I had no intercourse with any of them. They were not of a kind admitting of it, but I was at least more at my ease than when herding with the lordly inanities of the saloon. I was eligible for their society if I liked, but I was not obliged to be in it.

It is another point in favour of American travelling that there is not the hard and fast line between the classes that exists on board British vessels. In theory, the Americans are all one class. In practice, "birds of a feather" flock together. Still, it is not the awful sacrilege that it is on board an English ship if one of the steerage people should be found straying beyond limits. On an English ship, there are boundaries and barriers. Here, on the *Alameda*, there is a free run, though little intermixing. It is left pretty much to natural gravitation and the occasional authority of the stewards.

All these circumstances tended to make the voyage comparatively enjoyable. There was rough weather most of the time, which was unfavourable to free intercourse among the passengers, or incident of any kind. Life on board was pretty much the same thing from day to day. My own time was filled in with great regularity. I had a certain amount of work to get through which required sticking to. I had to finish the November *Christadelphian*, write an analysis and index for *The Law of Moses*, and get ready the *Christadelphian* for December, besides writing letters at various points. After breakfast and reading I devoted the morning to *Christadelphian* work, and the evening to indexing and letters—afternoon to reading and rest.

At the beginning of the voyage, I had given a copy of *Christendom Astray* to the purser (a real typical Yankee of the better sort, free, humorous, well-informed, sensible and ready to talk with anybody, yet with a certain amount of reserved official dignity). This book he appeared to have shown to several of the passengers as a curiosity. One of them was a young Englishman whom I had observed with interest, a student on travel with a view to service in the Colonial office. He went out of his way to get into



conversation with me. This was on the second day out from Sydney. He particularly wanted to know if there were plain recognitions of a future life in the Old Testament. He fully recognised that the doctrine of immortality was advanced in the New Testament, but had his doubts with regard to the Old Testament. I said if he meant the doctrine of the Greeks, which was also the doctrine of the present day,—viz: that man lived in death and was in fact immortal by native constitution—his doubts were well founded, not only with regard to the Old Testament, but to the New Testament as well. The Bible doctrine of a future life was life by resurrection invariably, and of this future life there were nearly as many recognitions in the Old Testament as in the New. He was surprised to hear this. I promised to make him out a list, and we were getting into the subject when the dinner bell interrupted our conversation. I afterwards drew out a list of 140 references under the heading—"Passages in the Old Testament in which either by figure, by implication, or by express statement, the doctrine of a future life is taught" In going through this list it struck me that it would make a good subject for a book some day if time permitted. I handed him the list and received thanks, but heard no more of it.

We reached Auckland, New Zealand, on Friday, September 2nd. Here I landed to post letters. While in the hall of the Post Office, a gentleman saluted me with surprise; I did not know him. "What! back again, Mr. Roberts?" I explained. He said, "How nice it must be to be you going about the world like this." I replied that that was only one side of the subject. There was another side. I would rather be at home. Travelling was all very well for a few days. After that it ceased to be an enjoyment. On returning to the ship I found brother Tanfield and brother Leitch had separately called. In the afternoon, I met brother Gold on the wharf; he had come up from Stratford to spend a few days in Auckland. Auckland was his place of residence years ago; he now found it so much changed as to be unrecognisable in many parts. We live in a world of change, "So doomed to change are we," but "There is that changeth not." In Christ we are linked with the eternal—a

comfort unspeakable when white hair and feeble health, as in brother Gold's case, tell of the inevitable decay of things mortal. Afterwards, I went over the Devonport ferry and called on brother Tanfield. I had intended this call independently of his visit to the ship, for the purpose of reporting on behalf of sister Roberts, the result of a visit on her part to a daughter of sister Tanfield's, in Sydney, whom sister Tanfield was anxious to interest in the truth. I was able to present a favourable report. I spent a pleasant hour-and-a-half with brother and sister Tanfield and family. They are all becoming interested. A lady in the church which they had been in the habit of attending had given the girls a copy of *Clemence's Christadelphianism Exposed*, in the hope of weaning them away from its further consideration. It was having the contrary effect. They were going carefully through the pamphlet at a home Bible class, along with the answer contained in the *Vindication*. Afterwards, later in the evening, I went to see brother Leitch, at whose house I stayed the first time I was in Auckland, but in the absence of arrangement—(which could not be made in the case of a short and uncertain call at a seaport)—he was from home. Next day (the steamer not sailing till 2 o'clock); I called on brother and sister Walker, and attempted to call on brother Harrison at Mount Eden railway station, but had to relinquish the endeavour in consequence of uncertainty as to the whereabouts, the heat of the day, the steepness of the roads, and the danger of over running the time. I returned to the vessel in time for dinner. Brother and sister Conolly, in their heavy bereavement, I would have called on if I had thought of it in time.

I obtained the newspapers for the four days that had elapsed since our departure from Sydney. One never knows what may happen in such times as we are living in. There is nothing like the truth for making public life interesting, though on another side, it robs the present world of much of the interest it has for its own children. I found the British expedition for the capture of Khartoum was on the point of making a final dash for that famous place, and so planting England permanently in Egypt; and also that the Czar had made a proposal to the governments for mutual disarmament

—seriously made, but not seriously received ;  
how could it be ?

A little before sailing time, brother and sister Leitch, and brother and sister Walker, junr., came to the steamer to see me off. As the wind was blustering and cold, and no satisfactory intercourse was possible in a bustling throng of people coming and going, I persuaded them not to wait the actual sailing of the boat. So we parted (regretfully) to meet again another and better day, if God permit. At 2 o'clock the steamboat moved out of the harbour—the “beautiful harbour” of Auckland, but not so beautiful as Sydney, though having a beauty all its own in another way. All parts of the earth are beautiful enough, if the people were only wise and good—which they will be some day.

ROBERT ROBERTS.

REUNION OF CHRISTENDOM IMPOSSIBLE.—Cardinal Vaughan, speaking on the proposed “reunion of Christendom,” said :—“Some among the promoters of reunion thrust aside as intolerable all idea of communion with the Catholic Church. A glance at the map of the Christian world will suffice to show them that any proposal for the reunion of Christendom which does not include the Apostolic See and the 240,000,000 of Christians in communion with it would be self-refuted and meaningless. There could be no reunion of Christendom with more than half of the Christian world left out. A mutilated scheme of this kind would clearly be not the reunion of Christendom, but probably at most a reunion of Protestantism. For this reason all who truly and sincerely desire the reunion of Christendom, putting aside passion and blind prejudice, must calmly and honestly take into account and examine the mind and attitude of the Catholic Church on this momentous question.”

EXTREME MEN USEFUL BUT MEDIUM PRACTICE THE BEST.—“It seems as if men of extremes are necessary to secure for any subject the right attention. A man who quietly lived out his own theories without saying anything about them, might not influence others. But extreme men are not exactly the men to copy. A friend of mine has a craze on hygiene. He is very kind and genial, but there is too much of the present life for my taste in this excessive attention to vegetarianism. It is comparatively easy to get through our three score years and ten in moderate health. The great thing is to have enough health to work out a part of the life that is to come. This is best done, it seems to me, by moderation in all systems, combining all the good, without going to an extreme in anything—suitable food of all kinds as we can, and not too much of it. Many things that might be conducive to health are beyond our reach. We must make the best of what is possible, keeping in view eternal life as the great end of all our efforts ; and this is not a question of what goes into the man, but of what comes out, as Jesus said.”—M. D. W. (A.)

### THE HASTY WORD.

Can you put the spider's web back in its place  
That once has been swept away ?  
Can you put the apple again on the bough  
Which fell at your feet to-day ?

Can you put the lily-cup back on the stem,  
And cause it to live and grow ?  
Can you mend the butterfly's broken wing  
That you crushed with a hasty blow ?

Can you put the bloom again on the grape,  
Or the grape again on the vine ?  
Can you put the dew-drops back on the flowers,  
And make them sparkle and shine ?

Can you put the petals back on the rose ?  
If you could, would it smell as sweet ?  
Can you put the flour again in the husk,  
And show me the ripened wheat ?

Can you put the kernel back in the nut,  
Or the broken egg in its shell ?  
Can you put the honey back in the comb,  
And cover with wax each cell ?

Can you put the perfume back in the vase,  
When once it has sped away ?  
Can you put the corn-silk back on the corn,  
Or the down on the catkins—say ?

You think that my questions are trifling, dear  
Let me ask you another one :  
Can a hasty word be ever unsaid,  
Or a deed unkind, undone ?

“CHANGING TIMES AND LAWS.”—“To change Times and Seasons” is a prerogative of God alone (Dan. ii. 21), and evidently signifies to control the destinies of the world. “Times and Seasons,” says our Lord, “which the Father hath put in His own Power.” Now, in claiming Infallibility, and demanding Obedience from every human soul, the Popes have, in effect, claimed to control the destinies of the world. Observe it is said, not “He shall change,” but he “shall *think* to change Times.” To change Laws, or rather Law, is to set aside the eternal principles of God's Moral Law. This again has been undeniably done under the authority of the Popes. To pass over the open violation of the Second Commandment practised in Romish Worship, we have glaring examples of this setting aside of the Moral Law in the system of Casuistry and Probabilism introduced by the Jesuits. Let the following short extracts suffice, taken from the *Moral Theology* of Alphonso Liguori, the chief Authority in Morals :—“It is permitted to a man to take a false oath aloud, provided that he adds in a low voice some true circumstances which the persons present cannot hear (*Moral Theology*, v. 168).” “It is permitted to a pleader in a just cause to suborn perjurers in order to obtain a sentence in his favour” (iii. 3, 77).” These are but mild examples of the manner in which this authorised Doctor of the Church has thought to change the Moral Law of God.—*Clergyman*.

## THE RATIONALE OF THE PLAGUES OF EGYPT.

"To make himself an everlasting name."—*Isa. lxxiii. 12.*

THE Bible is inspired, therefore infallible, therefore true—more provedly so to the honest student. One comment on this axiom is this cutting from a paper recently published: "In the presence of the Khedive of Egypt and a number of distinguished persons, M. Maspar unwrapped the mummies of Queen Ahmes (wife of Amosis I.), and of King Rameses, at whose court Moses was *educated* 3,400 years ago. Both mummies were in perfect preservation." Many of the bricks made by the Israelites have been recently dug up, some with, some without, straw. This is to us almost as good as if we were living, and saw Moses: though the great fact that these emblems symbolise is sufficient proof of it, apart from any other fact. Even on the dead blasphemer, Bradlaugh's own confession, in presence of brother Roberts (now sleeping): "If Christ rose, the Bible is true." Read the weighty words on the plagues of Egypt in the *Visible Hand of God*. The great fact of Deity's working cannot be gainsaid by the intelligent reader, more especially in the week's reading of the ten plagues. The keynote of the *object* of these plagues (apart from Israel's deliverance) seems to be given in Exodus vii. 5: "And the Egyptians shall know that *I am the Lord* when I stretch forth mine hand upon Egypt." And if we turn to Ex. v. 1-2, we see Moses says: "Thus saith the *Lord God of Israel*, Let my people go." Pharaoh says: "Who is the *Lord*, that I should obey His voice? I know not the *Lord*." That is to say, as the King of Egypt was supposed to be *divine*, any idea of another God was quite out of the question. Then the Egyptians must be taught: "I (YAHWEH) am the *Lord*," or (as Ex. xii. 12 tells us), "Against all the gods of Egypt will I execute judgment, I am the *Lord*." We shall find that this was gradually done in the "signs and wonders," proving actually and literally, Egypt's gods to be no gods. The promise to Moses was (Ex. iii. 12), "*I will be with thee*." Moses had faith. We see this in the first *sign* (not a plague) before Pharaoh, Aaron casts down his rod, which becomes a serpent, a genuine miracle. Then Pharaoh calls for the wise men and sorcerers and magicians, who also

do in like manner *with their enchantments*. *i. e.*, they had charmed (or enchanted) the serpents previously, and performed what looked like a miracle, exactly as the Indian jugglers have done for 3,000 years. Even though Aaron's rod swallowed the others, yet Pharaoh would be naturally an unbeliever in the God of Moses and Aaron, or, at any rate, would think Yahweh was only another ordinary God like Pharaoh's. Now Pharaoh's heart is *hardened*. Thus we read (Ex. vii. 16-18), "Thou shalt say unto him, The *Lord*, the *God of the Hebrews* hath sent me unto thee saying, Let my people go that they may serve me in the wilderness.

In this *thou shalt know that I am the Lord*, behold I will smite with the rod that is in mine hand upon the waters that are in the river, and they shall be turned to blood. And the fish that is in the river shall die, and the river shall stink: and the Egyptians shall loathe to drink water from the river. Egypt was (and is) *rainless*, and the Nile was supposed to be the gift of one of the gods, and was worshipped as a god, Egypt being its gift. The Nile was said to flow from heaven, and was, therefore, *pure*, and many of its fish were venerated. Here then, is one of the gods made loathsome to its worshippers ("there was blood throughout all the land of Egypt"), and because the magicians could perform some trick of *apparently* the same sort, Pharaoh is *hardened*. But what an awful surprise to the Egyptians to find they could not drink of the water that came from heaven! *Their God* becomes *impure* through *Moses' God* (Yahweh)! Think of it: "All the Egyptians digged round about the river for water," what a seven days' of misery and despair!

Now is to come the second plague: "I will smite all thy borders with *frogs*" (read Ex. viii. 2-4). "The river shall swarm with *frogs* which shall come into thine house, bedchamber, bed, house of servants, ovens, kneading-troughs, upon thee, thy people, all thy servants." So it came to pass. To say nothing of the loathsomeness, the Egyptians must have had very great misgivings, for Pthah (the creator of animal life) was worshipped as a *frog*, in fact, a frog (on the

hieroglyphs) is a symbol of one million, from its being so productive. Here, then, the *supposed creator* of animal life is a *loathsome plague* to his worshippers. Of course, after this extraordinary multiplication of frogs, the magicians had but to catch some and release them, and thus deceive Pharaoh, who, we read, is hardened, though, surely, he was becoming afraid.

Then come the lice: "All the dust became lice." Verse 18 tells us the magicians could *not* bring forth lice, and (verse 19) they say to Pharaoh: "This is the finger of God." The reasons seem to be that here the idolatrous priests are chiefly aimed at, for the Egyptian priests took the greatest care to avoid defilement by any unclean insects—all their body was *shaved*, they wore no woollen garments, and had to bathe frequently. They cannot produce the pest, yet are afflicted by it, clearly to them "The finger of God" is in it: the real meaning of the plagues is, verily, becoming plain.

But "*all the gods of Egypt*" are not yet dealt with. Read Ex. viii. 21-4: "*I will send swarms upon thee—thy servants—thy people—into thy houses—the houses of the Egyptians shall be full of swarms—also the ground—I will sever the land of Goshen . . . no swarms shall be there—that thou mayest know that I am the Lord . . . and the Lord did so . . . in all the land of Egypt the land was corrupted by reason of the swarms.*" "Beetle" is said to be a more correct rendering than "flies." The insect referred to is *Ateuchis sacer*, quite harmless and abundant, it lays its eggs in a ball of mud, and rolls it that the eggs may be hatched by the sun. It was thought by the Egyptians to represent the care of the Creator over the world, both in forming and preserving it, and was *worshipped* as the emblem of Kheper Ra (formator of the world). All the Egyptians wore it in symbol in chains round their necks—thus the Egyptians now have to *slay their own gods*, by whom their own land is *corrupted* in a special way: for the *real Creator* and Formator of the earth actually separates the land of Goshen (where dwell His people), and *no swarms* are there. How Moses (who was "learned in *all the Egyptian wisdom or knowledge*") must have been comforted (*i.e.*, strengthened) in his faith in Yahweh! when he saw the false

gods put to shame—*according to God's promise*. Only put ourselves in his place, and think of our feelings of thankfulness as God gradually fulfils His promises, and works in detail His promised wonders! and the fact of Pharaoh being *hardened* would but *add* to Moses' faith in those promises. And how the Egyptians' courage must have waned to the vanishing point almost, when *their gods* become a plague, and have to be removed, according to their entreaty, at the special request of Moses, the servant of Yahweh! "The Lord removed the swarms—not one (swarm) being left."

Now comes the hand of the Lord upon the *cattle in the field*, *i.e.*, a very grievous murrain—but *not upon the Israelites' cattle*. Here another god is shown to be false, viz., Apis, the bull-god (or calf). He was the *most popular* Egyptian god, being even supposed to *bleat oracles—every part* of him was *sacred*. He was supposed to be born of a virgin-cow by the rays of the moon: upon his life depended the welfare of lower Egypt: a sacred court was set apart for him at Memphis, where a great number of priests *waited upon him* (a calf!): red oxen were sacrificed to him. His movements, choice of place, and appetite were taken as oracles! He was supposed to live only 25 years; and, in case of his natural death, great festivals were held to celebrate the inauguration of the new god. His birthday was celebrated by a seven-days' festival during the rise of the Nile. "*All the cattle of Egypt died,*" but *none of the Israelites' cattle*. Thus, without doubt, the *most popular god of Egypt* *DIED*—this bull-calf! And Pharaoh knows it, for he sends and finds none of the Israelites' cattle dead. Let us remember that Moses knew the Egyptian superstitions, and we see how his faith in Yahweh must have grown, as the Egyptians must have felt their hearts sink.

But that was not all, for, as the old Druids in Britain, so in Egypt, the *priests* were the physicians; but with all their special care of themselves and supposed great knowledge, chap. ix. 10 tells us the *ashes* sprinkled by Moses became a *boil* with *blains* upon man and beast, and the *magicians (or priests) could not stand before Moses because of the boils* which were upon *all Egyptians*. Poor priests! poorer people! surely these most wonderful object-lessons

of Yahweh's drama must have nearly, if not wholly, taught you that your Pharaoh is not divine, though ye and he (poor weakling, fallible and frail) really think so. But no! ye do not yet fully grasp the meaning, for read chap. ix. 14, 18, 19, 20: "I will send all my plagues . . . that thou mayest know *there is none like me* (Yahweh) in all the earth. . . . I will cause it to rain a *very grievous hail*. . . . Every man and beast which shall be found in the field . . . shall die. *He that feared the word of the Lord* among the servants of Pharaoh, made his servants and cattle flee into the houses." This last verse shows us that the teaching of the plagues is having its effect among some of Pharaoh's servants. The result is, of course, as promised—hail-fire in all the land (except Goshen), every herb and tree smitten. Rain was supposed to be the particular attribute of three goddesses—Isis, Saté, Neith—the goddesses of heaven, material sky and spiritual heaven, and wisdom; and yet these three goddesses are utterly powerless against Yahweh, who has given public notice, through Moses, of his intended working against their supposed powers. How dreadfully the sting is felt! "And Pharaoh sent and called for Moses and Aaron, and said unto them: *I have sinned this time—the Lord is righteous, and I and my people are wicked. Intreat the Lord* . . . I will let you go" (v. 27-28). Think of it! The supposed god (Pharaoh) saying, "I have sinned, I am wicked, intreat Yahweh." We can scarce imagine much greater abject terror. And note how strong Moses has become (v. 30): "I know ye will not yet fear the Lord God."

Hence the next great plague is to attack more gods. *Trees* were sacred, as *vegetable gods*, e.g., the pine was the "tree of life"; the tamarisk, of knowledge; also, the lotus was sacred to the dead, the papyrus to the gods. Again, the *locust* was a very rare insect in Egypt, and, therefore, not much dreaded as a pest. Read x. 4-5: "Tomorrow will I bring locusts into thy border. . . . They shall cover the face of the earth . . . they shall eat the residue of that which is escaped . . . shall eat every tree . . ."—i.e., the supposed gods would be covered and eaten by an unheard-of and unseen (by the Egyptians) pest,

specially promised by *Yahweh*. Read v. 7-8: "Pharaoh's servants said unto him . . . *Knowest thou not yet*, that Egypt is destroyed. . . . He said unto Moses and Aaron, Go serve the Lord your God. . . ." This shows how nearly Pharaoh is persuaded. And again, when the dread scourge really comes—mark the result (v. 16): "Pharaoh *hastened to call* Moses and Aaron . . . *I have sinned against the Lord*." Poor Pharaoh! nearly all thy gods proved powerless—thyself included, for thou and thy people really believe (or believe ye so believe) that thou, Pharaoh, on becoming king, becomest the essential eternal Deity! for such is thy superstition. Such a confession (from such a confessor) as "*I have sinned against Yahweh*," indicates far deeper anguish of heart than the mere surface reading shows; and the humility (in v. 17) is not a sham—"Forgive my sin this once, intreat Yahweh your God, that *he* may take away from *me* this death only." The result is, "there remained *not one* locust." But yet again the oft-recurring phrase is repeated, "*Yahweh hardened Pharaoh's heart*." We cannot reconcile this with Deity's goodness, if Pharaoh possessed the fictitious immortal soul to be for ever tormented for disobedience; no, indeed. But ch. ix. 16 explains the matter, otherwise inexplicable: "In very deed for this cause have I (Yahweh) made thee to stand, for to show thee my power, and that my name may be declared throughout all the earth."

Now for the ninth horrible plague. The Egyptians believed in one unbegotten god, sole existent and eternal (Amum Ra), who was believed to inhabit the heaven of heavens, and to produce all other gods; he was symbolised by eternal light, and the sun was his representative. He had *three attributes*—the father of *divine* life, of *animal* life, and of *human* life. Thus the sun was worshipped as a real god. Chap. x. 22-23 gives the dreadful blow to his pretensions: "There was a *thick darkness* in all the land of Egypt *three days*: they saw not one another, neither rose any . . . from his place for three days: *but all* the children of Israel had light in their dwellings." Thus the Creator of the light shows His power absolute—marked—unmistakable.

The last of the ten plagues was to come as a just retribution, for in chap. i. 16, Pharaoh's orders were, "Kill the male children"; in other words, cause the nation to die out by thus murdering their children. Such the orders, but *not such* the obedience. In chap. xi. 5-6 is the awful commentary: "*Not a house where one was not dead*" (xii. 30); and v. 31, "He called for Moses and Aaron *by night*, and said: Rise, get you forth from among my people . . . serve Yahweh *as ye have said*," i.e., *unconditionally*. There was no mistake about the dreadful earnestness of Pharaoh

There is no more startling *national lesson* anywhere (save Israel). "Against all the gods of Egypt, I will execute judgment: I am the Lord." Such the promise, and such the performance. Let us profit by it.

Let us look at two or three more verses. In chap. xii. 36, "They spoiled the Egyptians;" v. 40-41, "The sojourning of the children of Israel . . . in Egypt was 430 years. . . . At the end of 430 years . . . all the hosts of the Lord went out from the land of Egypt" Now hark we back to Abraham, Gen. xv. 12-18: "A deep sleep fell upon Abram, and lo! an horror of great darkness fell upon him. . . . Thy seed shall be a stranger in a land that is not theirs . . . they shall afflict them, 400 years . . . that nation whom they shall serve will I judge . . . afterward they shall come out with great substance. . . . When the sun went down and it was dark, lo! a smoking furnace and a flaming torch that passed between these pieces." Hence, brethren, we are brought straight to these symbols (the bread and wine) before us; the death state—deep sleep—horror of great darkness—came upon, and is now upon, Abraham. The smoking furnace and the flaming torch between the pieces prefigured Jesus the Christ in his sacrificial character. Paul, in Gal. iii. 16, tells us "To Abraham were the promises spoken, and to his seed. He saith not, to seeds as of many, but as of *one*. *which is Christ*." And v. 7, "Know, therefore, that they which be of the *faith*, the *same* are sons of Abraham: (and v. 9), they which be of the *faith*, are blessed with the faithful Abraham." What does it all mean? Have *we* not the faith? Verily. Then *we* are blessed with faithful Abraham. Were *we* not

baptised into Christ? Yes, ye did put on Christ, and if ye are Christ's, then are ye Abraham's seed and *heirs according to promise*. Read I Cor. x 4, "They drank of a spiritual rock that followed them: and the rock was Christ." How superbly beautifully the great facts (of Deity, Christ, Israel, plagues, faith, promise, seed) seem to form a great circle—a perfect wheel. Deity the centre—his manifold deeds and dealings the spokes, pointing to the various parts of the outer rim—Noah, Abraham, Isaac, Jacob, Israel, Gentiles—we who are faithful—and the whole beautifully and firmly bound or concluded by Christ (the tire—the strong binding) "Apart from me (Christ) ye can do nothing." Remove Him, lo! the structure falls to pieces. Well, then, brethren, the great comforting conclusion from the Exodus daily readings of the plagues is that our God is the only Deity—the Egyptians' gods are, provedly, no gods. Bondage is but a prelude to deliverance, the bondage and deliverance were both prophesied. *Abraham* believed them, *we* believe them. We are in bondage, deliverance is promised. Christ, our passover, has been sacrificed for us. Exodus xii. 42, tells us "It is a night to be much observed (or noted) *unto the Lord for bringing them out of the land of Egypt*." We have been brought out of the land of (spiritual) Egypt. Is it possible, think ye, to go astray into the former superstition. Re-call to mind the plagues, and especially the murrain of beasts. The *false god Apis*, the bull calf, was *destroyed* in that plague, provedly a delusion, a fraud, a snare. But read Ex xxxii. 8, "They (Israel) have made them a molten calf, and have worshipped it, and said *These be thy gods which brought thee up out of the land of Egypt*." What a shocking insult to Deity from the lately-released serfs! There is one *unfinished sentence* in the Old Testament (as well as the one by Christ in the New Testament) and the grammarians tell us a sentence is a *complete* thought expressed in words. This unfinished sentence has a world of meaning—though uncompleted, yet replete with meaning, and it is used in connection with this shocking apostasy of Israel—used by Moses (v. 32). "Yet now, if thou (Yahweh) wilt forgive their sin—: and if not, blot me (Moses) out of thy book." The nearest modern parallel is waiting for

the verdict in a murder trial—shall it be life or death? "Whosoever hath sinned against me, him will I blot out of my book" (v. 33). There was a dreadful cause for this apostasy—they were forgetful—thoughtless. Let us be warned. This Book is a book of truth—we may kick against it: it remains the same. Deity said He would save Israel from their enemies; He did save them. They chose to tell a lie and to say the calf be thy gods which delivered thee from Egypt. But the lie did not put aside, in any way, the truth, the solid fact—irresistible, stupendous fact—that Yahweh delivered them, and they would not—could not—have been saved otherwise than by Yahweh. We are similarly placed in this latter respect. No God of the Bible, no help, no hope. No Christ of the Bible, no forgiveness, no immortality, no heirship with Abraham, no "blessing and ever blest." Deny it? Yes, thou mayest, if thou art so foolish and shortsighted, and chooseth to grope in darkness—but, GOD IS TRUE, though every man be a liar. Christ *rose*, therefore must have died for our sakes if we but believe and obey. Thus, brethren and sisters, our readings are a stimulus, our assembling is a stimulus to further exertion in the right way. We know more than Abraham, for we have (mentally) seen him die. We know more than Israel, for a similar reason. The promises to Abraham and to Israel, and to Christ up to date, have been fulfilled—we know it all—the rest must be therefore fulfilled. Our knowledge makes us responsible. Let each one act up to this knowledge and responsibility—knowing full well what obedience and disobedience mean when the great day of reckoning shall come.—A. R.

SORROW not only lays the foundation of sympathy with others, but it prepares the heart for gladness as nothing else can.

A PAPAL COIN.—Bro. Sleep, of Plymouth writes: "A brother in the flesh to brother Williams here, took over the counter a silver coin, which he mistook for a sixpence, but which on examination he found to be a Papal coin. On one side was the likeness of Pope Pius IX. and his name Above was the abbreviation *Pont. Max.* meaning the Chief Pontiff, and the date, 1867. On the other side was *Stato Pontificio*, the Pontifical State. What is of interest to us is the bearing it has on the termination of the 1,290 years. This coin shows that the Papal States were in existence and issuing coins from their mint in 1867. It proves this much, the Papal period could not have expired before 1867.

THERE is always a rainbow in the clouds that obscure a righteous man's sky.

A CLERGYMAN NOTING THE SIGNS.—As a rule clergymen are blind watchmen and dumb dogs, except where the interests of priestcraft are threatened. A scriptural interpretation of public events is the last thing to be looked for among them. A mild exception is reported in the *Daily News*. A "Rev." Mr. Shaw recently preached at Kirkdale Liverpool, on "Behold he cometh with clouds: every eye shall see him." He said it was stated that at the Lord's coming there would be wars and rumours of wars. No one could take up the newspapers now without seeing the fulfilment of the prophecy. We had always been in the habit of referring to an outbreak of hostilities as "a European war." But judging from the present state of affairs in Europe, America, South Africa, and Turkey, it would be more correct to call it "a world's war." They had heard of the bloodshed and carnage of former times when great battles were fought, but any one looking at the various countries would find that there were now some eight or ten millions of soldiers armed with weapons of the most deadly and modern nature, and he ventured to say that the carnage and bloodshed of one hour now would more than equal that of a week in former times. Another sign of the times was the returning of the Jews to Palestine, but within the last few years large numbers had returned, and thousands could now be seen tilling the soil of their forefathers.

DAMP PROOF WALLS.—The penetration of the walls of houses by rain during the continued wet weather is very common when the house occupies an exposed situation, and it becomes a matter of the utmost importance to secure efficient means of averting this serious inconvenience. Various methods are resorted to. Thus at Brighton and other places along the south coast, in former times, it was customary to face the exposed fronts of houses with a kind of glazed tile, made and fixed with a uniform surface, so as to imitate bricks. Sometimes the outside of the walls is covered with ordinary slating; for small houses and cottages the walls are periodically pitched. Portland cement, however, has superseded many of these contrivances, and is now very generally used as an external coating to the brickwork, and is almost impervious to driving rain. Sometimes the outer face of the wall is covered with a superior mortar, on which are sprinkled shingle and small pieces of flint—a description of work known as "rough cast" work. In the convalescent hospital at Seaford—a new building—it was found that the walls were inadequate to keep out the driving rain, especially when exposed to the sea. The remedy adopted was the application of a prepared paint, which is said to have proved successful. Where it is desired that the brickwork should remain exposed, it is a common practice to construct the external wall with a cavity—that is, to form it of two parallel walls, about two or three inches distant from each other, and tied together by binding-ties of some non-absorbent material such as iron or glazed stoneware. These walls, when carefully built, are nearly as strong as solid walls, and they not only protect the house from the penetration of damp from without, but they tend to the maintenance of an even temperature within the house.

## SAVOURY FRAGMENTS.

"The Law in the Prophets."

THE theory which has found so much favour, in sundry quarters, of recent years, is the theory that a large portion of the Pentateuch was the work of Ezra and the priests in Babylon. Deuteronomy, it has been alleged, was the composition of nobody knows whom in the time of Josiah or Manasseh; but the ritual portions of Exodus, Leviticus, and Numbers were much later, and the Pentateuch, as we now have it, was hardly completed in the time of Nehemiah. According to modern theories there are few portions of Genesis even as early as the division of the Kingdoms of Judah and Israel."

"That there are writings in the Old Testament of the eighth century before Christ no one would deny; and if these writings have been preserved for twenty-five centuries, it is clearly not antecedently impossible that others may have existed and been preserved for even a longer time. If it can be shown that in these writings of the eighth century before Christ there is evidence of acquaintance with a body of yet earlier writings, any supposition which rests on the improbability of writings of that age existing is at once negatived thereby."

"If, for example, a careful study of the Prophets shall make it clear that they must have had in their possession what we now know as the Books of the Law, the baselessness of the opposite conjecture as to its later origin will become apparent."

In ISAIAH we find "that not only is the antecedent history of the Pentateuch, Joshua, Judges, and Samuel presupposed and known, but a large part of the *sacrificial and ritual language of the Law* is found. The 'incense,' the 'meal offering,' the 'day of restraint,' or 'solemn assemblies,' the 'new moons,' the 'Sabbaths,' the 'set-feasts,' the 'burnt-offering,' the 'oblation,' the trespass-offering,' and the 'fat of the kidneys,' are all mentioned. So also are the 'priestly girdle,' the 'tongs' of the sanctuary, the 'cherubim,' and by implication, the ark of the covenant and the 'jubilee.' Among things forbidden in the Law we have the 'images' and

'groves,' the 'seeking to the dead,' 'wizards,' and 'familiar spirits,' the 'taking of bribes,' the 'shedding of innocent blood,' the eating of 'the mouse.' . . . The 'bill of divorcement,' the 'widow and the fatherless,' the 'judges' and 'taskmasters,' the 'outstretched hand,' the 'atonement for sin,' the 'taking up the parable,' the 'sign and the wonder,' the 'everlasting covenant,' the 'hallowing of the fruit of the land to praise the Lord' are all referred to."

"The 'garden of Eden,' the 'covenant with Noah,' the 'overthrow of Sodom and Gomorrah,' the 'history of Abraham and Sarah,' the 'redemption of Jacob,' the 'memorial' of the name of God, the history of the Exodus, the 'valley of Achor,' the battles of 'Midian' and 'Perazim,' the 'promise to David,' are all spoken of as known. The phrases 'worship before me,' 'wait upon the Lord,' the 'Mighty One of Jacob,' the 'end of the days,' and the use of the word 'Jeshurun,' carry us back to the Law; and consequently, the frequent use of the word 'Law' in Isaiah leaves no doubt that he also possessed and knew it; that is to say, we have *more than fifty instances* in which the writings ascribed to Isaiah touch those of the Law."

"It is the fashion now to conceive of four or five Isaiahs. . . . As the discriminating ingenuity of 'the higher criticism' increases, we shall, perhaps, discover more. . . . It is impossible to say what theory may not be suggested to satisfy the fastidious taste of the critic. . . . There is only one thing that the critics are agreed upon, and that is, that every trace of what is called the supernatural must at all hazards be got rid of."

As to JEREMIAH, "it is abundantly clear that he was acquainted with Deuteronomy. . . . There can be no question that Jeremiah (iii. 1) was familiar with the law of divorce as given in Deuter. xxiv., but not elsewhere. . . . It is no less evident that Deuter. xxvii. was known to Jeremiah from xi. 3. The expression 'imagination, or stubbornness, of evil heart,' which is used



eight times by Jeremiah, is no doubt borrowed by him from Deut. xxix. 19. . . . The law of redemption in Lev. xxv. 24, &c., is presupposed in Jer. xxxii. 7; and the law of Jubilee, Lev. xxv. 10, and the law of release, Exod. xxi. 2, in xxxiv. 8. The law also of regarding the fruit as uncircumcised for three years, Lev. xix. 23-25, is implied as known and acted upon, in xxxi. 5. The phrase to 'teach rebellion against the Lord' is adopted from Deut. xiii. 5, and that of 'the land flowing with milk and honey,' which is twice used by Jeremiah, is common in Exodus, Numbers, and Deuteronomy, is found once in Joshua, and once in Ezekiel, but not elsewhere. Jeremiah alone, among the prophets, with the exception of Hosea vii 12, twice uses the *gedah*, 'congregation,' which occurs more than 100 times in Exodus, Leviticus and Numbers . . . and Jeremiah alone, of all the Old Testament writers, quotes the remarkable words of Gen. i. 2, 'without form, and void,' thus manifesting his acquaintance with every single book of the Pentateuch."

EZEKIEL.—"There are clear traces in his writings of acquaintance with each book of the Pentateuch. For instance, in Genesis, we have reference to the 'bow that is in the cloud' in the day of rain, the 'breathing into man's nostrils of the breath of life,' the penalty pronounced on the 'shedding and eating of blood,' the 'trees of the garden of Eden,' the 'staying of the great waters of the flood,' the 'eating bread before the Lord,' the 'iniquity of Sodom,' and the 'two portions of Joseph's inheritance.' . . . In Exodus, we have the 'outstretched arm,' the reiterated promise 'ye shall know that I am the Lord,' the coming forth out of Egypt and the bringing the people into the wilderness, the honour gotten upon Pharaoh. . . . In Leviticus, the references are so numerous that it would be tedious to specify them. . . . In Numbers, we have the appointment of the 'day for a year,' the 'falling on the face,' as Moses and Aaron, the 'smiting of the hands,' like Balak, the 'pleading in the wilderness,' the 'dying in the wilderness,' the 'priestly inheritance in the land' . . . which leave no doubt that the history existed as we have it in the

time of Ezekiel. . . . As no one supposes that Deuteronomy was later than Ezekiel, it is needless to prove the existence of it in his time. A more pertinent question is whether he would have made the kind of use of it he did had it been fabricated in the time of Josiah, or indeed was other than genuine. *Is this likely?"*

DANIEL, HOSEA, JOEL, AMOS, OBADIAH, JONAH, MICAHA, NAHUM, HABAKKUK, ZEPHANIAH, HAGGAI, ZECHARIAH, and MALACHI have each in turn been scanned by my author (Dr. Stanley Leathes), with similar results, and being a Professor of Hebrew he has been able to perceive much evidence of contact not apparent to the English reader. He says, "When I began this investigation I had no conception of the extent to which the mass of evidence would grow; and it was only in repeated perusals that I discovered how great it was: for time after time I had read the Prophets without perceiving points of contact between their language and that of the Law, which, when they were observed, at once struck one as indications that *the mind of the writer must have been saturated with the language of the Law*, or else he could not have written as he has, or thought as he did."

"What is the conclusive reason for accepting the idea that the Priestly Code was the work of Ezra, which has hitherto escaped all the great scholars of the Jewish and Christian Church till it flashed on the minds of Graf and Wellhausen? . . . If Ezra is stated to have *come to Jerusalem with the law of God in his hand* (vii. 14), it is forthwith assumed that he had recently invented it brand new; and the same is asserted as confidently as if the passage quoted were not merely the only one relied upon, but as if that passage alone placed it beyond all doubt. But of evidence, strictly speaking, there is not a tittle, if this particular interpretation is rejected of a very plain statement, in which it rather appears from the context that the book in question was one which had for ages been received as the law of Moses: for *WHY are we to believe Ezra when he says that the law was in his hand AND NOT TO BELIEVE HIM WHEN HE SAYS IT WAS THE LAW OF MOSES, THE MAN OF GOD?* (iii. 2). Why are we to infer that the

law in his hand was a recent fabrication when he tells us it was as old as Moses ? ”

Should this little dish of savoury fragments have whetted the reader's appetite for a larger portion of the same kind of wholesome food, I would refer such to the work from which the foregoing extracts have been made (the capitals and italics are my own), entitled "*The Law in the Prophets*," published by Eyre and Spottiswoode, London. It is well worth reading, giving as it does many hundreds of points of contact between the Law and the Prophets, causing the reader, or rather student, to involuntarily exclaim with the Author

"THY WORD IS TRIED TO THE UTTERMOST,  
AND THY SERVANT LOVETH IT."

F. G. JANNAWAY.

WHEN a man calls life a "mystery," he suggests that there is a view of the matter that would be plain and not mysterious. What is this? It is a phantom. "Mystery" is a misnomer.

PAUL says of Christ, that "none of the princes of this world" knew him; and John, that "the world knew him not." This is a proof of his divinity: for had he been human as unbelievers reckon he would have adapted himself to the world, and the world would have patronised him.

TROUBLE ABROAD.—Troubles of various kinds continue to multiply; troubles civil and social, troubles economic and industrial, troubles national and international troubles of head, heart, and hand. "The whole head is sick, and the whole heart faint." "From the sole of the foot even unto the crown of the head, there is no soundness" in Gentile politics and peoples, "but wounds and bruises and putrifying sores."—W. S.

THE GLORIES OF MESSIAH'S AGE.—Nothing in dream could excel the glory, blessedness, and beauty of the moral and material universe that will arise with the Messiah's age. The awful incubus of militarism will be removed; the twin monsters, monopoly and injustice, destroyed; vice and crime reduced to microscopic proportions; superstition dethroned, and their places occupied by the new and beautiful creations of righteousness and truth. Under the benign influence of Messiah's rule, mankind will rise from the "Slough of Despond," breaking the fetters of ignorance and vicious enthrallment, and expanding to the full stature of noble men and women. War utterly abolished by the absorption of all nations into one great kingdom of righteousness and peace, ruled by one king, governed by one government as foreseen in the great visions of Zechariah the prophet, and John the apostle, "The Lord shall be king over all the earth, in that day there shall be one Lord and his name One." "The kingdoms of this world become the kingdoms of our Lord and of his anointed One."—W. S.

*Decrease in the belief of the Immortality of the Soul.—An Editor of an influential paper testifies.—*The Editor of the *Nottingham Daily Guardian*, speaking upon the subject of providing a new cemetery for the town of Nottingham, advocates the erection of a crematorium, and says: "The costly statuary which now ornaments most of our public burial places is but an evidence of the very slender hold the belief in the immortality of the soul has upon Christian people." So far so good. The incessant labours of the Christian community waging war against the heathen and papal doctrine of departed ghosts, have produced a widespread result in the abolition of that doctrine from many minds. But what cremation has to do with the fact is not clear, nor does cremation seem any more desirable because man ceases to be in death. One would argue the other way. If resurrection is a standing again of those who have been buried in the ground, then the fitness of things requires burial after the example set forth in the Scriptures. On the other hand, if the doctrine of the immortality of the soul were true, the body being of no account in the future life, then it might be turned into gas at the convenience and will of its owner. On the other hand, the faithful in all ages consigned their remains to the grave, and while nothing is impossible with God, who could restore again to life any person however put to death, yet the marked record that certain worthies were buried, again and again reiterated in the Scriptures, seems to imply, "Go thou and do likewise."—H. S.

THE IMAGERY OF ECCLESIASTES XII.—Here is the meaning of the last chapter of Ecclesiastes according to the translators of this part of the Bible in a new American version: "The sun is the sunshine of childhood when everything seems bright and happy; the moon is symbolical of the more tempered light of boyhood and early manhood, while the stars indicate the sporadic moments of happiness in mature age. More and more the number of rainy days increases, but seldom interrupted by bright moments. And when we are going down the hill there is no sunshine after the rain. The keepers of the house are the hands and the "strong men" the bones, especially the backbone. The grinding maids are the teeth, and the statement that the ladies that look out through the windows are darkened is an Oriental metaphor to express the fact that the eyes begin to lose their lustre and the sight becomes dim. Advanced age brings retention, so that the doors are shut toward the street. Because his sleep is short "he riseth at the voice of the bird," and when hearing begins to fail all the daughters of song are brought low. He is afraid of that which is high; he hates to climb a hill or to go upstairs, and dreads a long walk. His hair becomes white like the blossoms of the almond tree just before they fall. The locust crawlth along with difficulty because the chrysalis is opening, and when the caperberry breaketh up the soul is freed from its earthly shell. The silver chord is the spinal column, and the golden bowl the brain. When the bucket at the well is shivered, the heart loses its power to propel the blood through the body; and when the waterwheel breaks down, the whole machinery comes to a stop, and this stoppage means dissolution."



*"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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## THE RULE OF A ROD OF IRON.

By DR. THOMAS.

**I**N consequence of the final overthrow of the idols by the defeat and death of Licinius, their champion, the Woman's Son, who had cast him and his partisans out of the heaven, became, by right of conquest, the Supreme Ruler of "the whole habitable." He had now arrived at "the Deity and his throne." There was no power on the Roman inhabited earth equal to him; His authority was absolute in church and state, in both of which he did ' according to his own will: and exalted himself and magnified himself above all." He was now the chief of a great dominion, and prepared to rule with an iron sceptre. He was to rule all the nations; not all the nations of the globe, but all the nations of Daniel's Fourth Beast so far as it was then developed. Beyond the limits of this symbolical dominion he exercised no rule. The nations of Persia, China, India, and so forth, with the tribes of what is now called Germany and Russia, were exempt from his jurisdiction. He ruled "all the nations," inhabiting Britain, Gaul from the Rhine to the Atlantic, and from the Channel to the Alps and Pyrennees, Spain, Italy, the Roman Africa, Egypt, Syria from the Mediterranean to the Tigris, Asia Minor, the rest of Turkey and the Danubian Principalities, and Hungary (as they are now termed), Greece, the Islands of the Mediter-

anean, and the region lying between the Danube and the Adriatic: all the nations of these countries were subjected to his iron rule.

The character of Constantine as a ruler is no doubt correctly delineated in the eighteenth chapter of the Decline and Fall of the Roman empire. Therein Gibbon remarks, that by the grateful zeal of what he calls "the christians," he has been decorated with every attribute of a hero and a saint; while the vanquished party compared him to the most abhorred of those tyrants, who by their vice and weakness, dishonoured the imperial purple. But neither of these opinions can be admitted without qualification. He was doubtless a hero and a tyrant; but neither a saint, nor the worst of the tyrants that had reigned. Had he fallen on the banks of the Tyber, or even on the plains of Adrianople, he might have transmitted to posterity, with some exceptions, a less questionable fame: "but the conclusion of his reign," says Gibbon, that is, the last fourteen years, "degraded him from the rank he had acquired among the most deserving of the Roman princes." This remark of the historian assigns the worst period of his rule to that indicated in the prophecy: namely, from the time he arrived at "the Deity and his throne" by the overthrow of

Licinius. This was the period, "the conclusion of his reign," when he was to rule all the nations with an iron sceptre; and Gibbon refers to it as the period of his degradation among princes. In regard to this period of his life he says, "we may contemplate a hero, who had so long inspired his subjects with love, and his enemies with terror, degenerating into a cruel and dissolute monarch, corrupted by his fortune, or raised by conquest above the necessity of dissimulation. The general peace which he maintained during the last fourteen years of his reign (the Half-hour's silence in the heaven—ch. viii. 1) was a period of apparent splendour rather than of real prosperity; and the old age of Constantine was disgraced by the opposite yet reconcilable vices of rapaciousness and prodigality. The oppression of the people was the only fund which could support his magnificence. His unworthy favourites, enriched by the boundless liberality of their master, usurped with impunity the privilege of rapine and corruption. A secret but universal decay was felt in every part of the public administration, and the emperor himself, though he still retained the obedience, gradually lost the esteem of his subjects. An impartial narrative of the executions, or rather murders, which sullied the declining age of Constantine, will suggest to our most candid thoughts the idea of a prince who could sacrifice without reluctance the laws of justice, and the feelings of nature, to the dictates either of his passions or of his interest." The murderous executions of his son Crispus, his nephew Licinius, and of a great number of respectable and innocent friends, who were involved in their fall, were sufficient to justify the discontent of the Roman people, and to explain the satirical verses affixed to the palace-gate, comparing the splendid and bloody reigns of Constantine and Nero. Such was the character of his rule—a sceptre of iron in the hand of *the Man Child of Sin*.

BE wise for yourself as well as for other people.

A WISE to-day will not condone a foolish tomorrow. Patient continuance in well-doing is the rule of safety and salvation.

PEOPLE who do not read have empty minds, and people who read too much are liable to have morbid minds. A little of everything is the best rule: it is the way the universe is made.

THERE is no final peace except the peace that comes from the knowledge of God and the consciousness of doing His will.

THE world is so full of faulty people that if you give in to the habit of speaking about people's faults, you will never have time for anything else, and will become the most faulty of them all.

MR. GLADSTONE AND THE DOCTRINE OF NATURAL IMMORTALITY.—A public writer (Tollemache) has published some personal reminiscences of Mr. Gladstone. He conversed with him on various topics—among other things, the question of natural immortality. The writer says: "He (Mr. Gladstone) went on to speak of an article which he had written about Butler's chapter on a future life. He had no sympathy with the belief in natural immortality. That belief, he contended, was upheld only by Plato and a few other philosophers in pagan times. It is nowhere to be found in the Bible; and Origen was, he believed, the earliest Christian writer who adopted it; afterwards it became widespread, if not universal. G.: 'Do you believe in natural immortality?' T.: 'I certainly wish to believe it. I am naturally disposed in favour of any form of the belief in immortality which does not involve the belief in final retribution.' After hearing what I had to say, Mr. Gladstone repeated his conviction that natural immortality is not to be found in the New Testament. I pointed out, on the lines laid down by Renan, the difference between the Platonic view of immortality and the Christian view of the Resurrection of the Body. I repeated what Renan says to the effect that there are at least two distinct views of immortality. There is the Greek view, which divides man into two parts, body and soul, and which represents the soul as surviving without the body; this view seems to be entertained by the author of Ecclesiastes, who says, 'Then shall the dust return to the earth as it was; and the spirit shall return unto God, who gave it.' Mr. Gladstone seemed to agree; but, on my saying that one or two texts are not so easily reconciled with this opinion, he asked 'Which texts?' I quoted the words addressed to the dying thief; and added that this text certainly implied that the thief's soul would be in heaven while his body was decomposing in the earth. G.: 'Oh, there is no doubt that the New Testament teaches throughout that the souls of the righteous will go to heaven immediately after their death.' T.: 'If the righteous are to be severed from the wicked immediately after death, what need will there be for a Day of Judgment? Would it not be a strange anomaly that the dying thief and Dives should be called upon at the last day to make their defence before the tribunal of God if each of them, the former in Paradise and the latter in 'torments,' has already learnt by experience what the final sentence on him is to be? Would not the condemned be entitled (adapting a famous line) to say of such a proceeding: 'Tis like a trial after execution?' I fear that I cannot have made my reasoning plain to Mr. Gladstone; for he answered with unusual heat, 'I really cannot answer such questions. The Almighty never took me into His confidence as to why there is to be a Day of Judgment.'" (Ah, Mr. Gladstone, there was a difficulty there that your only partial enlightenment did not enable you to see through.—R. R.)

## ADAM'S SIN, AS AFFECTING US.

THE so-called "Adamic Sin," as bearing upon his race, is not clearly understood by some in our body. The question has been put to the writer, in varied form, as follows: "When are we forgiven Adam's sin?" "When are we cleansed from the Adamic sin?" "When are we freed or justified from Adam's sin?" These questions have originated from the influence of a certain teaching in our midst; even from a teaching that surprises us greatly.

What is sin! The apostle John says that "Sin is the *transgression* of law," and, "All unrighteousness is sin" (1 John iii. 4; v. 13). The sin of Adam was a transgression of the Eden law. It was an *action*, with a *mental consent* of the actor. It was therefore *moral* in its characteristics; but, though *moral* in character it had *physical consequences* as the effect of the sin. By the transgression, the law of sin became a law in Adam's nature; and since sin brought forth *death*, the law of Adam's nature became "the law of sin and death." This law is in the nature, and all possessing that nature feel the motions of the law of sin in their members, or feel the motions of sin in their members. The flesh and the mind of the flesh work in unison, and are thus both defiled by the working of sin. From Adam we inherit a sin-defiled nature, which, by the motions of sin in it, leads us into *moral* defilement by our *personal* transgressions. Our *personal* sins are the only ones that can be *forgiven* us, because they are *moral* sins. It will not do to say that we are "*forgiven Adam's sin*," for we are not *forgiven* that sin, but its *consequences* will be *removed* from our nature in due time, as they have been removed from Christ's nature.

Christ Jesus was not *forgiven* "Adam's sin." It is wrong to say that in relation to Christ. He possessed Adam's sin-defiled nature, and sin was *condemned in it* in his sacrificial death. Our sins and the sins of all of God's children were laid upon him in his death to *destroy* sin. *In his own nature*, which was the same as our's (the Adamic), he *destroyed* sin by his death, and sin will also be *destroyed* in our nature when we come to be made in the likeness of his resurrection

(Rom. vi. 5), which will be at "the *redemption* of our *bodies* (Rom. viii. 23), which is our hope, and which will be our full *adoption*, when we will be *like* Christ, and all sin *destroyed* in our nature, as it is in Christ's nature.

I wish to emphasise the above teaching by repeating it in a somewhat varied form. It is wrong to say that "we are *forgiven Adam's sin*"; but we are *forgiven*, in and through Christ, *our own sins*, when we put Christ on in the obedience of the faith; and we will in due time be *saved* from all the *consequences* of Adam's sin, if we walk obediently in the Christ-name. Christ had no sin of his own, or no *personal* sin; and was thus *forgiven* no sin, but *suffered*, in his death, the *penalty* and *condemnation* of sin, that he might save the faithful from their sins, and that he might *destroy* sin from off the earth. I know that there are some among us who say that "we are forgiven Adam's sin at our baptism." How can we be forgiven another man's sin? We can be saved from the *consequences* of another's sin, if those consequences reach unto us, as they do in Adam's sin; but it absurd to say that we are *forgiven* ANOTHER'S SIN. We are *forgiven* our sins, and, in due time, will be rescued or saved from the *consequences* of Adam's sin, if we continue to walk obediently in the truth; otherwise, we will not be saved from those consequences.

The sin of Adam, in its effects, became the "devil" in his nature, and descended to his race as bearers of his nature. That sin, or "devil," is to be *destroyed*, not *forgiven* us. Christ Jesus has destroyed it, or him, in his own nature (Heb. ii. 14), and will do so in our's when we are raised up in the likeness of his resurrection body. We have the assurance of this, if we walk faithfully *in him* who hath overcome sin and destroyed it in his own nature, rescuing that nature from the power of sin, of death, and of the grave by a great salvation wrought out *in himself*. Happy is it for us that he has wrought out that great salvation. Our hope, our salvation, our life, our all is *in him*; and if we are *in him* by belief and obedience of the Gospel of Christ, and *abide* in him, then we are safe. Failing to abide in Christ, we will fail in the des-

truction of sin in our nature, and thus fail to attain unto the great salvation that is in Christ Jesus.

Morally and as to our mind, we are free from the dominion of sin. "The truth as it is in Jesus," and being in us and ruling our minds, makes us free from the dominion of sin. We are no longer the servants of sin, but the servants of righteousness. We have been made free from the dominion of sin by our union with Christ through our belief and obedience of the Promises, that we may bring forth fruit unto eternal life by works of righteousness wrought out in Christ Jesus. As to our flesh, sin still reigns there, but it has not dominion over our minds.

I am well aware that there has been a lot of "legal" machinery put to work to evolve a different teaching than the foregoing; but I am a stranger to that machinery, and have no desire to seek to solve its complex subtleties.

L. B. WELCH.

WHERE one person is capable of becoming a good musician, twenty may become good readers.

STUDY OF THE FLOOD.—A certain animus against religion and revelation, tends to bias the minds of modern students of nature, and the influence of these causes is intensified by the intolerant dogmatism of the prevalent hypotheses of organic evolution. Hence in many cases the treatment of this part of Scripture history is incomplete and inaccurate. To afford some remedy, and to make the leading facts of the case accessible, the ordinary reader should study the subject in the following topics:—(1) The actual narrative as given in Genesis, and illustrated by later Biblical writers; (2) The parallel statements of secular history and tradition; (3) The recent discoveries of antediluvian remains, and the information which they afford; (4) The spiritual teaching of the deluge for ourselves and our time—J. W. D.

"WHAT A MAZE!"—"What a maze politics are without the key! There seems no way out, and all without a purpose. Trifles are made so much of by ordinary people while the really important points are missed. I was struck to-day by the real absurdity of the people. An elderly gentleman in the tram was discoursing all the way up to town to an animated old lady about the latest plays and novels. What *can* it matter to them whether a certain heroine over-acted her part! And why should they be so very indignant because a popular authoress's latest novel does not come up to her former productions? It did seem that they might be occupying their minds with something better at their age. Then when another old gentleman to-night did start in a sensible vein, he must needs turn out to be a hopeless Anglo-Israelite!"—S. J.

PREPARING THE PUBLIC MIND.—"Mr. Stead's Christmas story a year or two ago was a remarkable one—not that there is anything in the story itself as a story, but the framework in some points is out of the usual run, and strikes me that it may help to prepare the public mind for coming events. The *démouement* is the partition of Turkey and the re-establishment of Israel, with Lord Rosebery crowned King in Jerusalem. Mr. Stead makes the people look into the Jewish prophecies, and find with amazement there that this has all been foretold. Of course, this is poor compared with the reality, but it is wonderful that in such a quarter, such an idea should be sprung upon the public mind. They will read it there when they would not read it in a serious treatise. The story is entitled *Blastus the King's Chamberlain*, and is in the main a political skit upon Joseph Chamberlain. But really the way the Turkish Empire is made to be wound up is wonderfully like what we are looking for. I wonder if Mr. Stead has read any of our books. Certainly everything is working towards the expected end. It is joyful to think of the sequel."—J. R.

THE SPANISH ARMADA.—This huge naval and military expedition, got up by Spain to subdue Great Britain to the Papal throne, perished neither by Spanish incompetence nor British valour, though both were active. Queen Elizabeth's quotation from the Psalms on the occasion gives the right cue: "He blew with his wind and they sank in the mighty waters." The divine purpose required the crushing of Spain. A tempest of several days' duration blew the Armada out of the Channel. Mr. Froude, in a lecture on "Seamen of the Sixteenth Century," shows how near Elizabeth came to wrecking the English nation by withholding powder and rations from her troops. Had the Spaniards landed, English power must have fallen. It was an extraordinary expedition. Mr. Froude says: "Quixote, when he set out on his expedition and forgot money and a change of linen was not in a state of wilder exultation than Catholic Europe at the sailing of the Armada. Every noble family in Spain had sent one or other of its sons to fight for Christ and Our Lady. For three years the stream of prayer had been ascending from church, cathedral, or oratory. The king had emptied his treasury. The hidalgo and the tradesman had offered their contributions. The crusade against the Crescent itself had not kindled a more intense or more sacred enthusiasm. All pains were taken to make the expedition spiritually worthy of its purpose. No impure thing, specially no impure woman, was to approach the yards or ships. Swearing, quarrelling, gambling were prohibited under terrible penalties. The galleons were named after the apostles and saints to whose charge they were committed, and every seaman and soldier confessed and communicated on going on board. The ship-boys at sunrise were to sing their *Buenos Dios* at the foot of the mainmast, and their *Ave Maria* as the sun sank into the ocean. On the imperial banner were embroidered the figures of Christ and His Mother, and as a motto the haughty 'Plus Ultra' of Charles V. was replaced with the more pious aspiration, 'Exsurge, Deus, et vindica causam tuam.'" But all was in vain when they came in sight of the English shores.

## THE MINISTRY OF THE PROPHETS ;

OR,  
THE WORK AND WRITINGS OF THOSE WHO CAME AFTER MOSES IN THE DIVINE  
GUIDANCE OF THE NATION OF ISRAEL.

## CHAPTER XII.

**A** PROMINENT feature of Israel's apostasy, with which Isaiah was not to be confederate, was witchcraft and necromancy. It was specially forbidden in the law, and the history of the nation contained some striking examples of the breach of the law having been punished with death. The word of God by Isaiah concerning this matter in the passage under consideration (ch. viii. 19) was: "When they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep (whisper), and that mutter: Should not a people seek unto their God? For the living (should they seek) unto the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

The law was plain: it said (Ex. xxii. 18), "Thou shalt not suffer a witch to live." "The soul that turneth after such as have familiar spirits and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people. A man or a woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood shall be upon them" (Lev. xx. 6, 26). "Thou shalt not learn to do after the abominations of those nations (that defile the land of promise) There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. *For all that do these things are an abomination unto the Lord:* and because of these abominations the Lord thy God doth drive them out from before thee" (Deut. xviii. 9-12).

The examples of the judgment that came upon transgressors were striking. Israel in the wilderness "joined themselves to Baal-Peor and ate the sacrifices of the dead;" and suffered a devastating plague in consequence of their thus provoking God to anger.

Saul in his latter end is the most conspicuous example. When "the Lord answered him not, neither by dreams, nor by Urim, nor by prophets," he had recourse to the witch of Endor that he might enquire of the dead Samuel. And this after he had previously put away all witchcraft. The woman was reluctant to gratify the wish of the strange night visitor (Saul was in disguise), and only consented, on his assurance that, notwithstanding the law of God, he would not cause punishment to come upon her. This promise being given, the woman said, "Whom shall I bring up unto thee?" And Saul answered "Samuel." And immediately, to her great astonishment, she had a vision of Samuel, and discerned that her visitor was Saul. This limitation of knowledge and discernment is interesting. All that God permitted Saul to get from his unrighteous errand was a message of rebuke for asking of a dead man, and the dreadful intimation that, on the morrow, he and his sons together should descend into the grave with Samuel. The discrepancy between the true and popular views of the incident does not now concern us. The comment on Saul's end in 1 Chron. x. 13 runs thus:—"So Saul died for his transgression which he committed against the Lord, *even against the Word of the Lord,* which he kept not, and also *for asking counsel of one that had a familiar spirit,* to enquire of it; And enquired not of the Lord; *therefore* He slew him, and turned the kingdom to David, the son of Jesse." In later times Ahaziah's messengers were intercepted by the prophet Elijah when on their way to enquire of Baalzebub, the god of Ekron. The angel of God told Elijah to turn the messengers back with a message from God to Ahaziah saying, "Is it because there is no God in Israel, that ye go to enquire of Baalzebub, the god of Ekron? Now therefore, thus saith the Lord, Thou shalt not come down from that bed upon which thou art gone up, but shalt surely die" (2 Kings i.). And so it came to pass, notwithstanding Ahaziah's fury and the companies of soldiers sent to take Elijah.

These things were known, or should have been known, to the people to whom Isaiah testified; but they heeded them not. Not only Israel, but Judah also, under the evil influence of Ahaz, was turning his back upon the law and the testimony, and going after the abominations that had been the ruin of the nations whom Israel dispossessed in the land. The more we reflect on witchcraft and necromancy, the easier it is to see why "all that do these things are an abomination to the Lord." God is the great Fountain of undervived life, knowledge, and power; and He is jealous of His honour and glory. Witchcraft and necromancy, known to the moderns as Spiritualism, obscures God's glory altogether, and gives the lie to His word. It affirms in effect that there is life apart from His gift and control, that His word is palpably untrue when it affirms that "the dead know not anything." It declares that the dead not only live in the enjoyment of a knowledge far superior to that of the days of the flesh; but that they are potent to control the destinies of the living, and inform them of the way in which they should go. It matters not to such a system that the word of God declares that in the day of death man's "thoughts perish," that "their love and their hatred and their envy is now perished," and that "there is no work, nor device, nor knowledge, nor wisdom in *sheol*." It thinks it knows better, and pities the dulness and incredulity of those who believe God rather than man. Such are "an abomination" to the dupes of such a superstition, just as their notions and practices are "an abomination to the Lord." It is a case of mutual abhorrence.

It might not seem at first sight that ancient witchcraft and necromancy had anything to do with modern Christianity; but the study of the matter in the light of the law and the testimony yields a different conclusion. The central doctrine of popular "Christianity" is that the dead are alive, being "immortal souls." And if alive, possibly accessible to communications from earth. Hence the origin of that particular "merchandise" of Rome in which the substance of the deluded people is exchanged for imaginary benefits said to accrue to the souls of the departed as the results of the prayers of her corrupt and ignorant priest-

hood. The only escape from such imposition is through the light that comes from the law and the testimony. This gives us to understand man's true estate, and reveals to us the enormity of neglecting the knowledge of God, and turning to the profitless fables that are preferred by all the world.

The modern revival of the truth does well to take Isa. viii. 20 for its watchword. "To the law and to the testimony" has ever been the attitude of the faithful remnant among men. Finding current superstitions thereby condemned they have "come out" from among them, preferring the fellowship of the sufferings of Christ and the prophets to the ease and advantages of confraternity with those under the "strong delusion." They are warned by the Word itself, and the examples of punishment upon the disobedient in Israel, and comforted by the reflection that the reign of vanity and death is short, and their own days of subjection to it shorter still; and that at last "the wicked shall be turned into sheol and all the nations that forget God."

The eighth chapter of Isaiah closes with the picture of the land in great affliction and the people "driven to darkness" amid attending horrors of famine and sword. In the Hebrew Bible the eighth chapter embraces the verse which in the A. V. is counted as the first of chapter nine. Notwithstanding the trouble and darkness and dimness of anguish there was still hope of better things in the future. The word continues: "Nevertheless the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulon, and afterwards did more grievously afflict her by the way of the sea, beyond Jordan in Galilee of the nations." Whether this be the correct translation, or that of the Revised Version, which differs somewhat from it, the meaning is clear. Zebulon and Naphtali, and the districts of Galilee had been the locality of severe visitations of divine judgment. In Deborah's days deliverance came after Jabin, King of Canaan, had afflicted Israel for 20 years. His 900 chariots of iron were overthrown, and Sisera, his chief captain, slain in these parts. Later on, Benhadad, King of Syria, at the instigation of Asa, who bribed him with the silver and gold of the temple, overran the country. Later still it was desolated by Tiglath-Pileser (2 Kings



xv. 29), and Shalmaneser (2 Kings xvii. 5), and Israel was carried away captive. All this came upon them because they despised the law and the testimony, having "no light" in them.

Centuries afterwards there arose in these parts "a great light," as Matthew tells us, in fulfilment of Isa. ix. 2. "When Jesus had heard that John was cast into prison, he departed into Galilee; and leaving Nazareth he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zebulon and Naphtalim: that it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zebulon and the land of Naphtalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light, and to them which sat in the region and shadow of death light is sprung up" (Matt. iv. 12-16). Thus, as Zechariah, the father of John the Baptist testified, through the tender mercy of Israel's God, "the dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, and to guide our feet into the way of peace" (Lu. i. 79). This was indeed a new experience for these benighted districts and the mixed multitudes of "Gentiles" who were the descendants of the transplanted Assyrians and Babylonians that were sent over to occupy the land "instead of the children of Israel," and whose darkness was even greater than that of the wicked generation they dispossessed (2 Kings xvii.).

"Whatsoever doth make manifest is light." The word and works of Jesus in Galilee made manifest the divine purpose with grace and power. It was the reassertion of the rejected law and testimony in new and glorious form. It was "a sign and wonder in Israel" in earnest of the greater that are coming. After more than seven hundred years Immanuel was at length among them, "the Word made flesh," "anointed with the Holy Spirit and with power," "of quick understanding in the fear of the Lord." His words and works in Galilee had direct relation to that multiplication of the nation and increase of joy that Isaiah goes on to speak of in chapter ix. of the prophecy. As he walked round the shores of the sea, preaching the kingdom of heaven, he chose Simon Peter, Andrew, James, and John, who were fishermen, say-

ing, "Follow me, and I will make you fishers of men." Later on he instructed them and the other disciples that it was the Father's good pleasure to give them the kingdom. They were made to understand at length that it was to be "in the regeneration," when Jesus should, after long absence from the earth, return in glory to re-establish the kingdom of Israel under a new and immortal constitution. And in this hope they testified the same gospel during their day of toil, and then fell asleep in the dust of the earth till the day of realisation should come. Many generations have come and gone since then, but the purpose of God is unchanged. Immanuel has been "a long time" absent, but the signs of his coming are plain in the political ærial, and the accomplishment of the full measure of his glorious mission in the near future is assured by the fulfilments of the past.

Speaking in the language of accomplished fact according to the Scripture usage, because of the certainty of fulfilment, the Word of God by Isaiah continues (ch. ix. 3): "Thou hast multiplied the nation, thou hast increased their joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil. For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian. For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire. FOR unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called, Wonderful Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall no end upon the throne of David, and upon his kingdom to order it and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of Hosts will perform this."

Some of the beautiful words above quoted re-echo round the world from year to year wherever the name of Christ has come. Set to majestic music they stir sentiments of veneration and rejoicing which unhappily are unaccompanied by any adequate idea of what the performance of the promise by the zeal of the Lord of Hosts really involves. Thus, as an apostle says, the word preached

(or sung) does not profit, not being mixed with faith in them that hear. The gospel of the kingdom of God must first be well understood and affectionately received and obeyed, before any just appreciation of the connections of the prophetic word in its testifying of the shining of the "great light" in Galilee, and its relation to the multiplication of the nation in the joy of harvest is possible. The truth shining into a man's heart opens his eyes and causes him to behold wondrous things. Instead of the barren ritualism of a religious system that he cannot satisfactorily apply to the needs and hopes of his vain and brief life, there arises the glorious "hope of Israel" in which he beholds with astonishment and gratitude all human affairs in the hands of Israel's God, controlled and subservient to the working out of His gracious purpose of manifesting "everlasting salvation" in the House of Israel. He beholds for the first time the Lord Jesus, as King of the Jews, and "heir of all things," and the coming multiplying of the nation as a glorious feature of his future works of power,

Never has nation been the subject of such a development as is at present just before the nation of Israel. Never indeed has any nation had such experiences in the past as have fallen to the lot of Israel. Moses rallied them on this point:—"Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live? Or hath God assayed to go and take him a nation from the midst of another nation, by temptations, by signs and by wonders, and by war and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the Lord your God did for you in Egypt before your eyes?" (Deut. iv. 33). No, there had been nothing like it before, and there has been nothing like it since. It remains true to this day that "He hath not dealt so with any nation: and as for His judgments, they have not known them" (Psa. cxlvii. 20). But great and glorious as have been the works of God in Israel in the past, "greater works" are in store. The multiplication of the nation by the Son of David and Son of God "given" by the Father to Israel is not a matter of increase on any natural principle, but a revelation of divine power in what an apostle calls "the manifestation of the sons of God." Christendom has lost

sight of the fact that "salvation is of the Jews," and only to be revealed in connection with the latter day destiny of the nation. It requires to be reminded that God constituted Abraham the father of the faithful, saying, "I have made thee a father of many nations"; and that as many as have been baptised into Christ upon belief of the gospel of the kingdom, in so putting on Christ become "Abraham's seed and heirs according to the promise." In Christ, the obedient, both of the circumcision and the uncircumcision, becoming "Jews inwardly," belong to Israel and to the glory that is to be revealed.

The cream of the nation, with the exception of the Lord Jesus its head, and the one or two who were favoured with the extraordinary honour of exemption from death, is "asleep in the dust of the earth," and hence the first thing necessary in the divine multiplication that is coming is the resurrection of the dead. This is the especial function of the Lord Jesus, who declared "I am the resurrection and the life," emphasising the truth of his claims by visibly exercising resurrection power in Israel, by reason of which many believed on him. His connection with the multiplying of the nation by resurrection and life power was frequently spoken of beforehand by the prophets. Thus Isaiah (ch. lxvi. 6) says: "A voice of noise from the city, a voice from the temple, a voice of the Lord that rendereth recompense to his enemies. Before she travailed she brought forth; before her pain she was delivered of a man child. Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed she brought forth her children." Zion's man child is the Lord Jesus, brought forth before the time of travail spoken of, in that God raised him from the dead "having loosed the pains of death, because it was not possible that he should be holden of it." "As the Father hath life in Himself so hath he given to the son to have life in himself;" and through the exercise of this power, Zion's other "children of the resurrection" will be brought forth and "a nation born at once." An earnest of this was given at his own resurrection, for "the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into

the holy city, and appeared unto many" (Matt. xxvii 52).

But the multiplying of the nation and increase of joy has also the natural as well as the spiritual element in it; that is to say, the resurrection to eternal life of the faithful of all past ages is to be accompanied by a great national resurrection to political life of Israel according to the flesh. This element is included in Ezekiel's vision of the resurrection of the dry bones of "the whole house of Israel," which in despair said, as they do in effect to this day: "Our bones are dried, our hope is lost, we are clean cut off." The prophet was commanded to tell them that there was still hope in Israel's end, and now in our day, after nearly twenty-five centuries, the "noise" and "shaking" among the dry bones of Israel, and murmurings of "A Jewish State," testifies to the gladsome truth that the advent of the Deliverer is near. He will reunite Judah and Ephraim. The ancient enmity that Isaiah witnessed to his distress will pass away for ever for, "Thus saith the Lord: Behold I will take the children of Israel from among the heathen whither they be gone, and will gather them on every side, and bring them into their own land. And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all" (Ezek. xxxvii. 21-22).

A DELIGHTFUL MORNING.—It was a delightful morning in the month of June. The sun shone in splendour from an unclouded sky; the balmy air was laden with the incense of growing plants and flowers, and joyous with the songs of birds, as we sped along in a comfortable vehicle impeded by electricity. We seemed in the sumptuous suburb of a great city, abounding with the beautiful homes of wealthy citizens. But my companion said, "We have no cities here in the sense you understand the term. You will see little resemblance to the huddled masses of human dwellings usually called cities. This crowding together of humanity within a small space is one of the curses incident to the social systems of the kingdoms of men. Large cities, which are a boast of nations, are centres of evil and misery, where people crowd together to their own hurt. As for people in the country they are so widely separated and subject to such grinding labour as to be deprived of time or opportunity for social intercourse, which is one of man's greatest needs. All is changed here."—W. S.

### LONELINESS.

To every one of us from time to time  
There comes a sense of utter loneliness.  
Our dearest friend is stranger to our joy,  
And cannot realise our bitterness.  
"There is not one who really understands,  
Not one to enter into all I feel;"  
Such is the cry of each of us in turn.  
We wander in a "solitary way,"  
No matter where or what our lot may be;  
Each heart, mysterious even to itself,  
Must live its inner life in solitude.

And would you know the reason why this is?  
It is because the Lord desires our love.  
In every heart he wishes to be first;  
He therefore keeps the secret key himself,  
To open all its chambers, and to bless  
With perfect sympathy and holy peace  
Each solitary soul that comes to him.  
So when we feel this loneliness, it is  
The voice of Jesus saying, "Come to me."  
Those who walk with him from day to day  
Can never have a "solitary way."

MERE DREAMS.—Imaginative writers of the Bellamy school entertain the multitude with pleasing thoughts of a perfect civilisation, to be devised by human wisdom and wrought out with an arm of flesh. They are mere dreams. The dreamers forget that their dreams leave no place for God, but unlimited scope for peccability and perversity, which prosperity augments rather than diminishes. Man delights to indulge in dreams of his innate excellence and ultimate perfectibility. He repudiates the Scriptural forecast of a future of blessedness and splendour for the earth in favour of his vague notion that there is "a good time ahead;" through some beneficent influence that will yet transform the character and conditions of life. It is all mere dreaming. Nothing will sweep away delusion and bring mankind to a recognition of the true state of things but the destroying judgments that will change the face of the earth in the establishment of the new and divine institutions of the age to come.—W. S.

THE JESUITS DENOUNCED.—This Society had, from its anti-social and immoral practices, become the curse of every country where it had its members. Its corrupting influences were repeatedly denounced and condemned as well by Popes and Bishops as by Kings and Parliaments. "The Provincial Letters," published in 1658-9 by Pascal, himself a devout Roman Catholic, unsparingly expose the criminality and immorality of the teaching of the Jesuits. So great was the indignation aroused by this exposure, that in 1665 and 1666 Clement X. published two Decrees against the relaxed morality taught by the Jesuits. His successor, Innocent XI. on the 2nd of March, 1679, further condemned 65 propositions of the Jesuits, and Pope Alexander VIII., August 24th, 1690, issued an additional Decree, condemning the doctrine of Philosophical Sin as taught by Jesuit Divines. At length, by a Bull of Pope Clement XIV., dated July 21st, 1773, the Society was suppressed. Yet they revived afterwards, and are a recognised body.

## MEDITATIONS.—No. 50.

**I**N considering the Bible, we will start with the testimony of Paul, who tells us much upon the subject. If any question Paul's reliability, let them consider his credentials. "Paul, an apostle, not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead" (Gal. i. 1): "Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds" (2 Cor. xii. 12); "A teacher of the Gentiles in faith and verity" (1 Tim. ii. 7). These statements should instantly set the earnest mind at rest, for hesitancy in accepting Paul is out of the question. It is perverseness which would part company with Paul for a Voltaire, or a Huxley, or a Farrar. And yet how many do this! God expressly qualified and sent Paul to instruct the Gentiles. Can we offer God a greater insult than to doubt or deny the apostle's teaching, and overthrow it for the guesses and random assertions of uninspired flounders?

Concerning the Scriptures, Paul informs us that "All scripture is given by inspiration of God, and is profitable," etc. (2 Tim. iii. 16). This statement is very simple, and, if a common sense interpretation be admitted, will fortify us against the many faith-destroying contentions that beset us on every side. We will not stay to emphasise the fact that a God-inspired writing must be wholly true. This truth is too palpable. The apostle says that "all scripture is given by inspiration." This precludes any exception being made in the productions to which he alludes. What writings are these? The previous verse (15) gives the answer. "From a child thou hast known the holy scriptures"—the scriptures which were at that time in the hands of the Jews, and were regarded by them as "holy." These writings comprised what is known to us as the Old Testament. Josephus shows this, and there is no reason to doubt the fact.

Some men, in order to make room for an erring Bible, contend that Paul's words "all scripture" should be "every scripture," and that the every scripture refers to certain parts only of the sacred writings. As an

answer to this, we will quote Dr. Bullinger (author of the Critical Lexicon and Concordance to the English and Greek New Testament). Commenting on 2 Tim. iii. 16, as it appears in the R.V.—"Every scripture inspired of God is also profitable," he says, "*This is not English*, to say nothing of the Greek. Now this is not merely a question of Greek scholarship, but of common sense. It does not require any superiority of attainments for us to be able to judge as to a question of *consistency* of rendering. And when you have the evidence before you, you will be perfectly competent to decide the matter. It so happens that the very same Greek construction occurs *three times* in the New Testament—viz., 1 Tim. iv. 4; Heb. iv. 13; and 2 Tim. iii. 16. The A.V. translates all these three passages in precisely the same way, and on the same principles. But the R.V. translates the first and second in one way (*i.e.*, like the A.V.), while it renders the third on quite a different principle."

"Now the case stands thus: The Revisers have translated 1 Tim. iv. 4 and Heb. iv. 13 on the same principles as the A.V., *i.e.*, supplying in italics the verb substantive '*is*' and '*are*' respectively, and taking the copulative *καί*, 'and,' as joining together the two predicates. But when the Revisers come to the third passage (2 Tim. iii. 16), they separate the two conjoined predicates making the first a part of the subject, and then are obliged to translate the *καί* 'also,' when there is nothing antecedent to it . . . "The fact that the Revisers translate 1 Tim. iv. 4 and Heb. iv. 13 as in the A.V., and single out 2 Tim. iii. 16 for different treatment, forbids us to accept the inconsistent rendering, and deprives it of all authority."

WHERE one person is really interested in music, twenty are pleased by good reading.

To persevere at one thing and master it, is far better than dabbling in many things and learning nothing thoroughly.

I HEARD one man say concerning another: "I would give anything to have his influence." Many are dying to be thought of: they have not discovered the way. The first thing is not to want to be thought of; the second is to care for and promote the good of others.

## BROTHER ROBERTS AT A LONDON TEA MEETING.

[The following is the substance of an address given by brother Roberts at a London tea-meeting. It is reproduced from notes taken at the time. The sender regrets her inability to do full justice to the address, which was one of the finest to which it has been her privilege to listen.—C. H. J.]

THE ways and doings of men which go to make up the circumstances of the times cease to have much interest for those whose longings are fixed upon the Kingdom of God. The world and its actuating principles, those things which centre in flesh, and end in flesh, become less and less tolerable to a Scripturally developed mind. This lack of harmony with what is around has not, in our individual cases, always pertained. The incongruities of which we are conscious were not always incongruities to us. "Say not thou, What is the cause that the former days were better than these? for thou dost not enquire wisely concerning this." The change is in ourselves, not in the things around us. The surrender of our affections and impulses to God has thrown us into warfare with our fellows.

Is human life to be a perpetual simmering in fire, as it is to most of us in some form or other? If the present conditions of life, turmoil, trouble, and death, are always to prevail, then is life a nullity. Where shall we seek for light upon this subject? In vain shall we go to poets, philosophers, or shrines. They tell us nothing. There is a source of information, and an only one—the Scriptures. We take these Scriptures in our hands and we lift up our eyes and look around and what do we see? They speak of a people, the people from whom these Scriptures emanated, and who were contemporary with their production, and we behold this people scattered to the four winds of heaven. They speak of a land, whose prosperity was also contemporary with the production of the Bible, and we see this land lying waste and desolate. They speak of a system of truth, the truth as it is in Jesus, which is yet another Scripture contemporary, and we see this system in the dust, and a false Christianity usurping its place. What is the explanation of these things?

It is impossible for any competent mind to attentively read the Bible, and not to feel that there is something in it, and he alone who humbly and diligently studies that book can solve the problems of existence,

and find a solution for his perplexities—"all thy ways are plain to him that understandeth." Those who come to understand will know that the evil that is upon the earth is of God, that it will be taken away by a plan which He had from the beginning, a plan that has never been abandoned, but which has been working through the ages right down to our day.

The present condition of the Jews, and their land, and of the truth, are evidences of the Bible's divinity. The Jews, according to the Scriptures, were to be scattered and to be in the power of their enemies, but only for a set time, and already we see the shackles, to an extent, falling from off them. The land was to be trodden under foot by the Gentiles, but only for a given time, and now marvellous changes are taking place in that land, and there is every indication that before long, it will be again inhabited by its own people. The saints were to be given over for an allotted period to the persecuting power of the man of sin. It is seen and known of all that the Pope's power is now at an end, liberty prevails, and the truth is again received and openly proclaimed in the earth.

We find ourselves in this curious position, that although all the evidence is on our side, we are yet running counter to the aims and aspirations of the whole of humanity; everything is against us. We have this comfort—that however much the world may ignore or oppose us it cannot overthrow our evidence. It is only seemingly that appearances are against us, and that through the numerical vastness of mankind and the multitude of its affairs. The world now holds the power, and we are weak, but God will give us power by-and-bye. He is preparing for Himself administrators who will ultimately be both God-like in mind and God-like in strength. Government by the voice of the mob is an excrescence upon the plan of the universe. God's method is an absolute autocracy. Christ will rule all nations with a rod of iron. This, perhaps, seems at first an unlovely figure, but when the

mind reflects upon what man is, and what is really needed to secure his greatest well-being, God's method is seen to embody the highest wisdom. Tom Hood once said: "My idea of government is, despotism with an angel from heaven." This is just what is wanted.

"Him that overcometh will I give power over the nations, and he shall rule them with a rod of iron." In whose hands would we care to entrust a rod of iron? Is it to be marvelled at that the preparation of those who are to wield this rod of iron should be so severe? First, we are called upon to believe God in the face of unbelief; secondly, we are called upon to honour God in the face of dishonour, for the man who serves God is looked upon as spoiled. Then there are other forms of severity, such as: Do not return evil for evil; do not avenge yourselves, wait for God; patiently take wrong, even fraud; be kind to the unthankful; seek not every man his own things. Is any man fit to be trusted with a rod of iron who does not come up to the standard which these commands determine? The ordeal of Christ's principles acting on our daily life, that is where the thing scrapes into the bone. It is the greatest trial to hear brethren say "I can't do it, it is against flesh and blood." Of course it is against flesh and blood. Immortality is contrary to flesh and blood. What can flesh and blood do for us but give us a heap of corrupting matter to be put into a box?

"He that overcometh and keepeth my works unto the end." Here two classes of works are indicated, "mine" and someone-else's. God's intention in this matter might be illustrated by taking the case of a gentleman and that of a lout. The gentleman is polished, and shows thought and consideration for his neighbours; he is under self-restraint. The lout, regardless of the wishes or comfort of others, thinks only of gratifying himself. It is at any time more pleasing to behold the former than the latter. Away from restraint, human nature is repulsive in the extreme. God puts us under restraint by giving us commandments. And do you suppose that God will give us these without giving us the chance of obeying them?

"Be kind to the unthankful." Some day the unthankful will come along, and we shall have the power to help them. What

will we do? Let us not refrain from showing kindness, and say that they do not deserve it. What discipline! Those who do not cultivate self-restraint cannot be happy. True satisfaction lies in the exercise of those parts of the brain that are universally neglected. It is nice when we can see that godliness is profitable, nevertheless we must obey God whether we can see this or not. In this particular connection, consider Abraham. He has a son, an interesting lad of sixteen. The command comes: "Offer him up." Abraham sees no reason for the command, nevertheless he obeys. What weighty issues rested upon his obedience! "Because thou hast done this thing, and hast not withheld thy son, thine only son"—then follow the promises.

God will bring us into trouble, and how are we going to behave then? Job affords a special lesson upon that particular point. He is brought to ruin and disaster, through the instigation of an evil man. What is Job's attitude to God throughout? "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." We have this special testimony, that in all this Job sinned not, nor charged God foolishly. Job's God is our God, and shall He not put us through similar trials? "Glorify God in the day of visitation," says the testimony, and will He not give us the chance to glorify Him?

God wants men and women whose lives are governed by the truth, by divine principles, people of righteous actions. He does not want debaters merely. Paul expounds Christ's mission as bearing very particularly upon this subject: "Who gave himself for us that he might redeem us from all iniquity and purify unto himself a people zealous of good works." Christ is no less practical than Paul. His teaching is that the reception of the truth, unless we are mere abortions, must find an outcome in godly actions. Christ in his very last message keeps this thought to the front: "He that keepeth my works unto the end to him will I give power over the nations"

By-and-bye the ecclesias will be gone, the Christadelphian books will be gone. The kingdom of God will remain, Christ will remain, and we shall remain, if we keep the truth as Christ first sent it forth by the hands of his apostles.

## A SECOND VOYAGE TO AUSTRALIA.

*(Continued from page 148.)*

FOR the first two days the sea was fairly smooth and life on board fairly regular. At Auckland we had parted with one or two of the more inane of our company, and had taken on board some fresh passengers who were an element of interest. One of them was soon prominent in the whole ship. There are people that you can no more keep back than you can prevent cork from floating. Such was one of the new passengers—a young man who was seated next to me at the table, and of whom I saw a good deal. He turned out to be a relative of Louis A. Stevenson, the popular novel writer who recently died at the Samoan Islands. He was on his way to the States, to which by birth he belonged, but from which he had been absent the most of his life, spending six years in the Sandwich Islands, six months at the Samoan Islands, with Mr. Stevenson aforesaid; three years (educationally) at Wellington, New Zealand, from which he was now returning to his mother in San Francisco, and father in New York. He was active, alert, well-informed, and courteous to every one. He was at home with the captain and officers, and worked his way into the deepest recesses of the vessel. He knew everything and talked with everybody. He was much younger than he looked. You took him for 25; he was only 17. While full of the confidence that distinguishes the Americans, he had none of the American accent, or (shall I say) the American swagger. I would say it, only for the fear of hurting Americans who have none of the swagger. He was free of the vices that characterise the educated youth of most countries. He did not smoke: detested the doctrine of "wild oats": and had, as the one ambition he set before him in life, the purification of American politics. I told him he was setting before him an impracticable enterprise, and that the world was incurable, except in God's way. What was that? This led to the gospel of the Kingdom. He soon discovered where I was, and he told me where he was—a Roman Catholic. "Why, Mr. Roberts," he said, "we are natural enemies!" I admitted it, and said I felt sure that when Christ came, he would find he was on the

wrong side. He looked rather serious. "It is all a matter of opinion, isn't it?" said he. Yes, I replied, so far as our relation to the matter was concerned, but there was an actual right and wrong in the matter, that could not be altered by our opinions. There was such a thing as truth, whether we knew it or not. An earnest man would set himself to find out what this was. If God had not spoken, we could not know; if He had, it was not only a mistake, it was a crime to be indifferent. Many such conversations we had.

When we got up on Wednesday morning, September 7th (after duplicating Sunday, to square with our longitude), we found ourselves in smooth water, close to the Samoan Islands. We were approaching the harbour of Apia—the capital of the islands (pronounced Ah-pee-a). The town seen from the sea, looked like a slender white streak, at the foot of high green wooded hills behind. When we came to anchor, we were not in much of a harbour, but in a bay about half-a-mile from the shore. The only other shipping was Her Majesty's gunboat *Ringdove*, moored to our left as we looked ashore, and a Norwegian barque on the other side. There were small boats and canoes in plenty, to take the passengers ashore if they chose, at 1s. a head; or to supply them with fruit if they chose to buy ("nothing for nothing in this world," except the supplies from heaven, which come to the just and the unjust). There was just one other object that struck the eye of the visitor, and that was a huge rusty wreck, well in-shore. This was the dismantled and broken hull of the German warship that was blown ashore by the hurricane that suddenly burst on the Samoan islands about ten years ago. The same hurricane sank two American warships on the same station, and would have sunk the *Calliope*, a British gunboat, also, but for the alert seamanship of the captain, who got up all his steam and made a way out in the teeth of the gale and got clear away. The matter was reported in the papers at the time. Neither the Germans nor the Americans have replaced their destroyed ships; the British alone remain in possession.

As the steamer was to stay six hours, I went ashore to post letters and see the place. It consists of one long street skirting the beach. The houses are mostly of the Colonial type—wooden frame houses with verandahs; but they are mixed with native huts. These huts are roomy affairs. They consist of a domed circular roof, supported by pillars—the spaces between the pillars being open to the daylight and fresh air, three parts round. I looked into one where 12 or 15 men and one woman were at work making mats. The head of the company, who spoke a little English, beckoned me to come in. I went in and sat down in the centre. I tried to converse, but without much success. The headman's range of English was very limited, and my knowledge of the Samoan dialect, *nil*. I asked him what he was in religion. He said, "Nothing; I am a Philistine." "Believe nothing?" said I. He gave a grunt. I replied we must all go down, indicating by an earth-dig. "Yes," he said. "But," I said, "God would bring up again" (WITH A DIG UP GESTURE). The man shook his head. The other men were all attention with a grin. I said I wished I could speak to them. They offered me a native bludgeon—which I brought away as a memento. The street might be a mile long; I went right to the end of it, and then returned. A native boy joined me; and soon some others. The boy (who spoke a smattering of English) was quite amusing in the earnestness of his dramatic representation of the wreck of the ship. He and some others walked with me wherever I went. It was very hot and grew fatiguing. I saw a seat under a tree in a well-kept enclosure, and went in to sit down. They came in with me, but were uneasy, and said they were afraid of "the mishonary"—every syllable slowly pronounced. I talked with them about school, and such other topics as our limited vocabulary allowed. They were principally concerned about "ki-ki," which I discovered meant bread. They were delighted when I took them into a shop and bought them some bread. At last, the hour came for departure, at which they expressed sorrow. I told them I would be coming back in about a year.

The *Alameda* resumed her voyage at noon. We had some days fair sailing in a northerly direction towards the Sandwich Islands—our

next place of call. It was now so hot that we had to dismiss underclothing, and ordinary upper garments during the day. And as for the night, there would be no blanket trade with such a temperature all over the world. However, time wore on, especially in my case, as I was fully occupied. On Saturday night, the question of Sunday came up for consideration. There was no clergyman on board, and I was asked if I would conduct a service or preach a sermon. I said there were reasons why I could not do so, but I might be able to give a lecture that would interest them. "On what subject? You know that we are all sorts here and you must not tread on anyone's toes." I said I could say something on prophecies that had been fulfilled. It was agreed that it should be so—young Mr. Strong acting the part Mr. Watson did on board the *Oruba*—making the arrangements, obtaining the captain's consent, pinning up a notice, &c. Next day, at 10.30, one of the stewards, by the captain's orders, went round with the dinner gong, announcing the meeting.

A considerable company came together in the music saloon. Mr. Strong rose and introduced me without any ceremony. I said there were many differing views about the Bible. Whatever the present company might think about it, they were bound to recognise that there was that about it which did not characterise any other book. It claimed to be a book of divine authority, employing the phrase "Thus saith the Lord God" at least 2,000 times; and asserting, as one of the proofs of this claim, a knowledge of futurity which man did not possess. The test of prophecy lay in fulfilment. The Bible was full of prophecy, and we were able to apply this test in a very extensive and thorough manner because of its prophecies covering so extensive a ground, and applying to matters that it was out of human power to foresee. There were prophecies in the Bible not as yet fulfilled. I did not propose to speak of them, but of those whose fulfilment was in the past, and which were notorious to every one having knowledge—from their knowledge of which they ought to be able to draw valuable conclusions concerning those parts of the prophetic word relating to the future. I then proceeded to speak of the Jews, of Babylon, of Egypt, of the four great empires, and of Christ—reciting



the facts and producing the prophecies. When I concluded, a number came forward and thanked me heartily, especially a public singer—I think of the name of Durward-Lely. He said he had nearly read through *Christendom Astray*, which the purser had lent him; and it certainly seemed to him to present the most reasonable view of religion he had ever met with. He hoped I would lecture again.

The weather became rough and remained rough for several days—scattering the passengers to their berths. On Wednesday we reached Hawaii, the chief of the Sandwich Islands. The crew of the vessel took special interest in this arrival, as Hawaii had been annexed to the United States since the last visit of the *Alameda* to Honolulu, the capital of Hawaii. But the people on shore made no demonstration, as another American steamer had been before the *Alameda*, and received the ovation which the *Alameda* expected. The possession of Hawaii will be of great value to the United States as a coaling station on these wide seas so far from her own coast—at least 2,000 miles. A coaling station in the Pacific had become important to her with the development of her naval power within the last 20 years; but now that she has become an Asiatic power with the conquest of the Phillipines, it has become a matter of necessity. The annexation of territory outside the limits of the States is a departure from the policy hitherto recognised, but has been forced on her by the stress of circumstances. There is a greater stress at the door, under the pressure of which—surrender—not annexation—will be the new experience of the Stars and Stripes. All Gentile power on sea and land will be swept into Judah's lap. To Shiloh shall the gathering of the people be.

We moored at a wharf in Honolulu about 8.30 a.m. In the harbour, there was a considerable assembly of shipping, including a U.S. battleship *Philadelphia*, anchored mid-stream. The formidable craft was naturally an object of much interest, at the present time, when the war between America and Spain is just over. An interesting incident occurred just before we left. An American troopship, the *Scandia*, sailed for Manilla with some troops and treasure on board in succour of Admiral Dewey. As she passed the frowning battleship, the large crew of

the latter broke out into loud roars of hearty cheering, to which the crew of the *Scandia* responded. The effect was quite thrilling.

The *Alameda* stayed about eight hours at Honolulu, which gave the passengers ample time to go ashore. I made a tour of the streets, but did not enjoy it much, as I had a bad night the night before, through the excessive motion of the vessel and the oppressive heat. I visited the grounds of the palace, or the beautiful building which was the palace of Hawaii when the deposed queen reigned, but is now turned into administrative offices. The surroundings were as lovely as carefully trained tropical vegetation could make them. I exchanged not a single word with anyone, and returned after four hours ramble to the ship. As the time of departure grew near, the number of people on the wharf increased greatly, and they were quite an interesting study for a long time. Though there was a large sprinkling of natives, they were mostly European residents come to see friends off. Their gay attire was quite striking. They were mostly dressed in white, which of itself was very pretty, but besides this, almost everyone was lavishly decked with garlands of brightest hues—yellow, red, green, of the loudest colour. These garlands were thrown around their shoulders and twisted round their hats in the most lavish manner. I asked if the people always dressed like that. "Well, yes, pretty much; when they come to see their friends off. There were plenty of flowers and they used them freely." There was an hour of great and hearty bustle, as 40 new passengers and bands of friends tramped aboard and filled the decks and saloons. The general type was inferior as you came to look at them closely; and the Creole element predominated. How interesting the human race will be, when not only gaudy colour, but grace and excellence bearing the closest inspection will characterise the populations everywhere, blessed with Abraham and his seed.

We steamed out of Honolulu harbour about 5 o'clock in the evening. The ship was much livelier with the addition of over 40 new saloon passengers; but the rough water soon quieted things down. An unwelcome change was the addition of a clergyman, and also the intrusion of a companion into my sleeping cabin. The presence of the

former blocked the way on Sunday for any further exhibition of the truth. The addition of the latter put an end to the privacy which is desirable in travel. However, the latter disadvantage was compensated by the interest of my companion. I could not imagine when I first saw him who he could be. He was decked up in garlands on hat and coat like the rest of the people, and so were the friends who came to see him off. It seemed to me he might be a native of Hawaii, but I discovered at last that he was an educated Italian from San Francisco, where he practised dentistry. He had come from San Francisco, intending to go forward to Australia for the benefit of his health, but had been so upset by the voyage to Honolulu, that he resolved to go straight back by the first steamer—which happened to be the *Alameda*, on the very day of his arrival in the *Moana*. I found him very interesting company, though compelled to keep his bunk all the time. He had been thoroughly educated, as dentistry in the States requires, and was quite *au fait* in the scientific theories of the time. While recognising these theories so far as they rested on demonstrations, he dissented from their dogmatic exclusion of the divine. He said the divine was the ultimate explanation of the evolution of all force. The life-cell might be the material out of which all life was organised, but who made the life-cell? Molecular combinations might explain the differentiation of substances, but whence came the combinations? To speak of "force" explained nothing, but only blinded the eye. We had many interesting conversations, and at last got deeply into the truth; I gave him a copy of *Christendom Astray*. Whether anything will come of it time will show. Though an Italian, he was a native of San Francisco, born of Italian parents, who emigrated from Genoa in the troublous times of 1849.

On Thursday, September 15th, I found a note pushed under my cabin door, signed by the captain's steward, saying that with surprise he had just discovered the author of *Christendom Astray* was on board, and he had read that book (though not under that name) four years ago, and was convinced it set forth the truth, but had not followed it up for one or two reasons, as to which, he desired some conversation. I replied by note, and an interview came off in the

saloon at a convenient hour two nights afterwards. I found him an earnest young man of about 30, who had taken to a steward's life for the benefit of his health, but found ship life unfavourable to spiritual well-being, and had resolved to give it up in due course and return to business in Sydney, to which he belonged. His people were Wesleyans, and strongly opposed to the truth, but he felt sure it was right and was desirous of getting into the right association. We had a long and interesting conversation, which ended in my giving him a note of introduction to brother Bell and brother Jackson.

About the same time, the bath steward asked me if I was not Mr. Roberts of the Christadelphians. He said he had met our people in South Africa and was impressed by the strength of their arguments. But for himself, he had been inclined to accept the Theosophic view. Life seemed a great mystery, and it was a rather pleasing thought that we were passing through this evil state merely to gain experience. I replied in brief that a view might be pleasing, but not true. The great question should be, What is truth? On such a matter as God's purpose with human life upon the earth, we could know nothing apart from information God might be pleased to communicate. He had communicated His mind freely. The record was in the Scriptures, and our only hope in the question lay in familiarity with them. The Theosophist and every other class started with a speculation with which the Bible was at war—to the effect that man was an immortal being and continued to live after he was dead. The Bible doctrine was that man was mortal because of sin and that hope lay through Christ by resurrection. I advised him to look into it.

Sunday, September 18th, was our last Sunday at sea. I would have been asked to lecture again, but a clergyman blocked the way morning and evening—not to the satisfaction of the passengers, who used very disrespectful, but not untrue words, in describing his sermonic performances.

Next day, the passengers were all bright and cheerful at the prospect of landing. Passed the *Coptic*, a large steamer outward bound from San Francisco for Honolulu and Hong Kong—the first vessel we have seen on the wide waste of waters for three weeks.

When we left Auckland, we had a flock of sheep penned away on deck at the stern—in the very worst position—just over the screw and where there is the greatest heave of the vessel. I spoke to them frequently during the voyage. They were quietly responsive with ear and eye to the voice of sympathy. They thinned in number as the time wore on. Yesterday, they were all gone. I asked what had become of them. "We have eaten them," was the answer of a gentleman, who suggested early in the voyage that perhaps they had souls. In that case, I remarked, we are cannibals. He gave the kind of squirm that signifies a non-plussed state of the intellect. But on the serious side, I thought to myself, the men around us will all disappear as completely, though not in the same way. The very figure is used by the Spirit of God: "Like sheep they are laid in the grave; death shall feed on them." It may be retorted, "So will you." It might have been so said to David. What would have been his rejoinder? "God will redeem my soul from the power of the grave." "The upright shall have dominion over them in the morning."

ROBERT ROBERTS.

GOOD reading is the most effective of commentaries upon the work of genius.

THE DEAD SEA.—"The question has been asked whether I recollected any special incident of travel in the Holy Land. I do, indeed, remember a curious night passed there, full of solemn and far-reaching thoughts, mingled with the most incongruous scenes and pursuits. It was a night spent on the plain of Jericho shooting wild boar in the company of the Arabs. My sister and I had ridden over the arid hills from Jerusalem to the Ghor, as that deep depression is called, wherein lies the Dead Sea. From the brow of the western range, where they locate the 'Mount of Temptation,' you look into the deep, hot hollow of the 'Sea of Lot' (Bahr-Lut), over the lower portion of the Jordan's course. The impetuous river, hastening to die, rushes through the thickets of thorn and reed beds into the great, still caldron of the brimming lake and makes a long line of whitish water where it enters the thick and foul basin. Then it perishes like everything else there. There is no exit for the lost stream, which is sucked up by the hot sun as fast as it enters, leaving in the scorched and yellow hollow only that evil, sticky, poisonous, but beautifully blue and placid sheet of stagnant slime. The Dead Sea borders nourish nothing of either animal or vegetable life, but are fringed with gaunt, dry, white trunks and branches of trees, carried down by the Jordan, seared and salted by the asphalt of the 'Lake of Death.'"—*Edwin Arnold.*

CONVERSATION that is the interchange of thought is a pleasure, but there is a conversation that consists of a garrulous out-pour of trivialities on one side, and a painful listening on the other.

NEVER let yourself judge God. It is impossible you can do so justly, and it is presumption to attempt it. The wisdom of created brains cannot follow the movements of the wisdom which created them and is outside of them.

THE SEA OF GALILEE.—What waters in all the world can inspire thoughts and reflections more absorbing or profound than that sheet of sleeping silver thus beheld between the desert hills of Gadara and the plains of Bethsaida and Gennesaret. Many and many a well-known inland sea, renowned for its beauty or its scenes of history, have I visited in all parts of the world from Lakes Superior and Michigan to the meres of Bulgaria and Greece and the inland waters of Scandinavia and Japan, and a candid traveller must call the Lake of Galilee well-nigh the least imposing and attractive of them all as regards outward scenery and surroundings. The range which bounds it on the east is bare, arid and sadly coloured. The highlands to the westward are rugged and stripped of soil and foliage by the storms of many centuries, while southward toward Tiberias, the sheet of lifeless and ill-shaped water is seen to narrow off under unlovely shores, to let Jordan pass forth again for the completion of its gloomy course into the Dead Sea. Yet that diminutive, unprepossessing and non-picturesque expanse of Syrian hill drainage counts in the annals of mankind for more than all the lakes and many oceans. A stream of divine and mighty influence has poured over Christendom from this little Syrian sea, and from the words spoken on those shores has transformed the face of the world.—*Edwin Arnold.*

JEWISH PICTURES.—A lecture with this title was recently delivered in London by Mr. Israel Abrahams, a Jew. The lecture mainly consisted of the exhibition of photographs, shown on the screen by the oxy-hydrogen light. The lecturer said that Mr. Frank Haes, a friend of his, had devoted a great deal of his leisure time to the photographing of manuscripts, places and objects connected with Jewish History, and the lecturer was certain that these photographs enabled one to get a better understanding of the history of our people than all the volumes that have ever been written. After views of Jerusalem and some pictures of the Pharaohs, photographs of manuscripts of the 14th century were shown. Some pictures of Jewish coins were shown. Among the chief objects which were represented on the face of the coins were the Horn of Plenty, the Bunch of Grapes, the Temple, a vine leaf, and a seven-branch palm tree. One of them was struck in the year 70 by the Emperor Vespasian to commemorate the destruction of the Temple of Jerusalem. The wording on the coin was simply *Judea capta*. It shows the figure of a woman weeping under a palm branch. A great many other pictures were of a less general interest, such as a sale of slaves, the city of Prague, the coronation chair at Westminster Abbey, a charter granted by King John to the Jews of this country, giving them a peculiar privilege which entitled them, when on trial, to demand a jury composed entirely of their coreligionists, &c.

## ANSWERS TO CORRESPONDENTS.

BY THE EDITOR.

M. A. Y. —The last clause of John v. 3 and the whole of verse 4 is omitted in the Revised Version, with the marginal explanation that many ancient authorities insert the matter wholly or in part. The omitted words certainly read like an unauthorised addition to explain the troubling of the water spoken of in verse 7. The limitation of the effect of the healing power to the first that got in to the pool after the troubling seems to suggest this, and the matter seems scarcely comparable with the manifestations of the works of God which Jesus gave. At any rate, here is the fact of the omission of the words defined, which does not in the least weaken or obscure the glory of the healing of the impotent man by the word of Jesus.

E. P. — *Is Acts xv. 20 binding upon us in this nineteenth century? It is with regard to eating blood and things strangled that I ask.*

Jesus laid down the principle that "there is nothing from without a man that entering into him can defile him." And Paul said: "I know and am persuaded by the Lord Jesus that there is nothing unclean of itself" (Rom. xiv. 14). And in I Cor. viii. he speaks of the eating of meats offered to idols as a matter of indifference EXCEPT as concerning the possibility of stumbling weak brethren. The time before us in Acts xv. was a period of transition in which the Mosaic economy was "waxing old and ready to vanish away," and from the reason given for the prohibition, in verse 21, ("For Moses of old time hath in every city them that preach him") it seems that it was in large degree a concession to the susceptibilities of "the circumcision." And if this be so it does not apply to our times. "Fornication," a feature of idol worship included with the prohibition of "blood and things strangled" is of course specifically forbidden by the apostles. If you should be able to look up the *Christadelphian* for 1876 you would find the matter argued at some length on the above lines on pages 41 and 186.

J. Y. —The office of priest before the call of Aaron appears to have been vested in the heads of the families of the "Sons of God" Noah was instructed as to the service God required of him, and offered sacrifice after the deluge. Melchizedek, who was most probably Shem (Melchizedek being the official name), was "the priest of the Most High God," who received tithes of Abraham and blessed him. Abraham likewise offered sacrifice, and interceded for Abimelech at God's direction (Gen. xx 7, 17). His offering of Isaac was the figure of the one great offering that was afterwards shadowed forth in all the sacrifices under the law. So Job, who evidently belonged to these patriarchal times, acted the part of priest in his family (ch. i. 5), and was the divinely appointed mediator between God and the three men who misinterpreted the calamities God had brought upon Job (ch. xlii. 7, 10). Although the open ministration of angels was frequent in those happier times, it would be a mistake to conclude that they were the priests of the Lord, to the exclusion of mortal men. The supposition that Melchizedek was an angel would conflict with the testimony and introduce confusion. It would make Jesus a partaker of angelic nature, which is expressly contradicted in Heb. ii. Paul says in Heb. v. 1, "Every high priest, *being taken from among men*, is ordained *for men* in things pertaining to God, that he may offer both gifts and sacrifices for sins. Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity." The statement that Melchizedek was "without father, without mother, without pedigree, having neither beginning of days nor end of life," is to be understood with reference to the contrast between the order of Aaron and the order of Melchizedek that Paul is discussing concerning Christ. Aaronic pedigree and defined term of office were essentials of the Levitical priesthood, which was ultimately terminable by death. There is no pedigree of Melchizedek, nor any termination of priesthood specified, and he did not die. But this does not involve the idea of angelic nature, which is inconsistent with

the facts of the high-priesthood of the Lord Jesus.

*Do not the 16th and 17th verses of first chapter of Colossians uphold the view of the Trinitarians.* - J. S.

No, there is no support for Trinitarianism in these verses. In the whole of the epistle, as in all his other writings, Paul speaks of the Father as the Head and Possessor of the Lord Jesus Christ (ch. i. 3, 12, 19, 27; ii. 12; iii. 3), whom he raised from the dead, making him the firstborn of a new creation. But "without controversy, great is the mystery of Godliness," says Paul (1 Tim. iii. 16), "God was manifest in the flesh, justified in the Spirit." The Spirit of God by which in the beginning he "created the heavens and the earth, operated long afterwards on human natures in the production of "a son" in harmony with the divine promise from the beginning. He "was foreknown before the foundation of the world, but manifested in the last times" of the Mosaic economy (1 Pet. i. 20). God having raised him from the dead and given him glory (v. 21) he is exhibited in Colossians by Paul as "the image of the invisible God, the firstborn of every creature." When Paul says "By him were all things created" he does not mean that as a co-equal and co-eternal second person with the Father he controlled the material creation; but rather that "by him and for him all things were created by the Father in the sense expressed more simply in the opening verses of the epistle to the Hebrews. All these hard sayings are to be interpreted in the light of the express teaching that "to us there is but one God, the Father, of whom are all things and we in Him; and one Lord Jesus Christ by whom are all things and we by him" (1 Cor. viii. 6). Trinitarianism is confusion, for why should one person of the godhead be called the Father and another co-equal and co-eternal person the Son? How can there be a "first" and "second" in co-equality and co-eternity? Jesus disowned co-equality with the Father, declaring that he could do nothing of himself, and even at "the end" his subjection to the Father is testified by his "chosen vessel," Paul (1 Cor. xv. 24-28).

DID CHRIST PAY TRIBUTE TO CÆSAR?

Brother Morris, of Manchester, writes:—The March *Christadelphian* has been a special treat to me, as, confined to bed, I have had time to read, with careful attention, the whole of the excellent articles. It has been a pleasant and profitable study. I notice however, that you have fallen into an error, together with the correspondent to whom you reply, on the question as to whether Christ paid tribute to Cæsar. You say, "Yes, God had put Cæsar in power, and Christ, recognising God's arrangement, gave Cæsar his due, though not without a word of protest to Peter." It is here assumed that the "tribute" mentioned in the passage (Matt. xvii. 24) is the civil or imperial tax, and that our Lord paid it. But such is not the case. In those passages of Scripture in which the civil or imperial tax is unquestionably referred to, as Matt. xxii. 17, "Is it lawful to give tribute to Cæsar?" "Show me the tribute money." The word translated tribute is *keensos*, and means a census, a valuation, an assessment, a tax or tribute. But in the passage in question (Mat. xvii. 24) the expression in the original is quite different. There the word for "tribute money" is *didrachma*. "Doth not your master pay (*ta didrachma*) tribute?" The *didrachma* was the then modern form of the ancient payment of half a shekel, ordained by Jehovah for the service of the tabernacle (Exod. xxx. 13-16), and this was continued for the subsequent service of the temple, as Josephus informs us, "that every Jew used to pay yearly to God, a *didrachmon* into the temple at Jerusalem." The identity of these payments is easily recognised when it is known that the Hebrew shekel was equal in value to four Attic drachms; the *half shekel* would, therefore, be represented by two drachms — the *di-drachma* (double drachm) of the text. It will thus be seen that the "tribute" in question was a sacred Jewish offering, and not a civil Roman tax. That this is the true import of the passage, appears more clearly when we carefully consider Christ's words to Peter. Your construction of these words is that Christ uttered "a word of protest to Peter" against the "recognised arrangement of God." This is altogether inadmissible. Christ put the question, "Of whom do the kings of the

earth take (keenson) custom or tribute? Of *their own children*, or of strangers?" Peter answered, "Of strangers," to which Christ rejoined, "Then are *the children* free, notwithstanding, lest we offend them, &c." Now, on the supposition that the "tribute" was the Roman tax, Christ's reasoning amounts to a claim to be exempted from the payment on the ground that he was one of the *children* of "the king of the earth" who imposed it. This cannot be the sense in which the words are used. How touchingly beautiful is the other aspect! The *tribute* was the ordinance of Jehovah, his Father. It was for the service of his Father's House. As "the Son of God" therefore, on the analogy suggested to Peter, he could claim exemption for himself and for those who had received the right or privilege (*exousia*) to become sons of God (John i. 12). But to urge that claim then would have "offended" the authorities, so he told Peter to take his hook and from the mouth of the first fish he caught to take "a piece of money" and give them "for me and thee." The piece of money was a *stater*, in value equal to two *didrachma*, one for each of them.

The passage in question furnishes no evidence that Christ paid tribute to Cæsar. It is only by inference that we can conclude that he did so. If it were lawful, he would doubtless render unto Cæsar his due, as his followers have done in the manner you so clearly demonstrate in the latter part of the answer to the question.

P.S.—Since writing the above I have been able to get at my books, and find that Dean Alford gives the words "the two drachms" for "tribute" and "tribute money." In a foot-note he says "paid annually by every Jew of full age towards the Temple. *It was not tribute money.*" The Revised Version gives "half shekel" instead of "tribute money." The same thing is noticed in Dean Prideaux's *Connection*, &c., Preface xci.; Horne's *Introduction*, vol. iii., chap. 5; Campbell's *Gospels in loco*; Farrar's "Life of Christ," chap. xxxviii.

REMARKS.—The above criticisms are given for the sake of the information they contain; but there are some difficulties in the way of accepting the conclusion sought to be established. The application of the Capernaum officials was a matter comparable by Jesus

to the impositions of the kings of the earth, and the term "tribute" of verse 25 covers that of verse 24 though the words in the original differ. The "ransom" appointed by God in Ex. xxx. appears to have been a special command for that occasion of the numbering of Israel, and the money was to be taken from "the children," that is Israel. It does not seem possible that Jesus would have compared an appointment of God in Israel with the impositions of the kings of the earth on strangers subject to them. Still less that he would assign as his reason for submitting to such an appointment his unwillingness to offend the authorities. Our construction by no means implied a protest on Christ's part against the recognised arrangement of God. The prophet Habakkuk protested against the wickedness of the Chaldeans, while recognising that God had "ordained them for judgment." So Christ protested against "the power of darkness," while submitting to death in obedience to God, and in the case before us the protest is against the outrage of the kings of Jews and one of his princes elect being taxed in his own realm, but it is coupled with submission because it was no part of his mission then to take power and reign. When Jesus speaks of "the children" in reference to himself and Peter, he of course means the "children of the Father in heaven" as he says elsewhere. His argument is: "We are the children of the King of the whole earth, and no more ought to be taxed than the children of the kings of the earth are taxed by them. But we submit for the present." This is the apostolically enjoined attitude of his servants to this day, and the Capernaum incident, whether the tribute be Jewish or Roman, illustrates their duty as exemplified in their Master's action.

'PREJUDICE' is sometimes a convenient name for an inconvenient objection; and sometimes we may consider the mere expression of our prejudices the employment of sound argument.

MAKE it a rule to refrain from that which you find to be offensive in others. When you succeed in this practice, you will be on the high road to perfection—at which we are commanded to aim.

THERE is no greater miracle than the human organisation, whether we consider the adjustment of its parts, the adaptation of its involuntary movements, the operation of it, vital chemistry, or the atomic cohesion of the substances which go to make it up.

**THE WORLD'S GREATEST REFORMER : THE BIBLE.**

**T**AKING advantage of the agitation in Church circles concerning the Ritualist Controversy, the brethren in Salisbury have arranged a special effort, in which, under the above title, brother Jarvis has been seeking to interest the people in the truth by a course of special lectures on the Bible in its relation to the systems professedly based upon it. The lectures were very well reported in the *Salisbury Times* of February 24th and subsequent dates. Many will be interested in reading them. The syllabus of the first lecture was—"The World's Greatest Reformer: The Bible—A Divine Book—No human production—Its lofty claims—No mere pretensions—Justified and confirmed by its character and influence."

The following is the report: The lecturer said the greatest reforming power that can exist is that which brings into continuous exercise the highest faculties of the human mind, and, at the same time, regulates the action of the lower mental organs into subserviency to the higher, governing thereby the entire being and bringing it wholly into subordination to the noblest and purest influences.

And there exists in the world no power capable of accomplishing this unto perfection other than the Bible. It has proved itself, in every age of its long history, in every nation whose laws have been framed and administered under the influence of its elevating principles, in every family whose social affairs have been regulated by its counsels, in every mind in which it has been made the supreme law of life, the greatest reformer of mankind.

It is the enemy to every degrading principle and to every influence that might tend in any degree to sensualize the human mind. It is the one power on earth that leads to the highest wisdom, because it leads to God, the Eternal Fountain of supreme wisdom and knowledge. There undoubtedly exist many literary productions capable of reforming the mind by exerting a moral and spiritual influence over it, but no justifiable claim to originality or independence can be made for their sources. The minds of their authors must have come, more or less, either directly or indirectly, within the radiance of the

enlivening wisdom of the Bible, so that the power they possess for reform, amounts to a mere reflection of this incomparable source of light and purity. The reason of this unequalled superiority over all other productions in the world lay in the fact that the Bible is a Divine Book.

And when we use the word "Divine" we wish it to be understood in the most exalted and exclusive sense.

It is not because it contains a great proportion of spiritual instruction, for a measure of Divinity of that kind might be claimed for other writings of a spiritual character.

It is because it has God for its author, and on that account is of Divine origin. This can be claimed for no other book in existence; all other writings are purely of human origin, and bear in their composition unmistakable evidences of human weakness and imperfection. The Bible, as originally given by God, is in all parts the result of Divine workmanship and control, and is in no part the result of a purely human authorship liable to err. Of external evidences for the Divinity of the Holy Scriptures we point first to the Jews, and second to a corrupt Christianity—the continued existence of the former as a distinct race in the earth, and the prevalence of the latter in all the ages succeeding the Apostles, unto the present. In these historical facts, the Divinity of the Scriptures is established beyond denial. As to the Jews, no demonstration is needed; the Jewish question to-day is one of the foremost problems in the world's politics, and that they have never been absent from the world's affairs since their birth as a nation, history eloquently testifies. Why is this? Because they are God's people, and He has a purpose with them, and has declared that purpose ages ago in His word. Then it is through them the Old Testament Scriptures have been communicated and handed down to posterity. The prophets of Israel were the channels and depositories of divine knowledge, and the nation the custodian of those inspired communications when written. "What advantage then hath the Jew?" says Paul, "much every way, chiefly because that unto them were committed the oracles of God" (Rom. iii. 2). "To them pertained

the giving of the law" (Rom. ix. 4). The Jews are therefore the living witnesses of what writings constitute the oracles of God. The old Scriptures that are now extant, translations of which are in circulation throughout the world, are the same that were read in the synagogues of the Jews every sabbath day (Acts xv. 21) eighteen centuries ago.

Josephus, the Jewish historian, in his work against Apion, book 1, section 8, enumerates and describes the books of the Jewish sacred writings, which, says he, "are justly believed to be Divine," and in reference to the care exercised in their preservation, says:—

"How firmly we have given credit to these books of our nation is evident by what we do; for during so many ages as have already passed, no one has been so bold as either to add anything to them, to take anything from them, or to make any change in them."

It is evident, therefore, that the Jews firmly believed their sacred books to be of divine origin, and notwithstanding the great mass of rabbinical writings or traditions they accumulated, they never embodied them in the sacred text. It was this jealous regard and reverence, even to the extent of superstition, that led the Jewish doctors of tradition, the Masorites, whose work is attributed to the fourth and fifth centuries after Christ, to divide the books into verses and to count the words and letters in each book, their object being to prevent interpolation or omission.

Then as to the second external evidence : **A Corrupt Christianity.** Does this exist? Has it existed for the past eighteen centuries almost? Was not its foundation laid in Apostolic times in the "Mystery of Iniquity," which, said Paul, "doth already work," the development of which he, by the Spirit of God, foretold would be after the working of Satan, and which, when revealed as "The lawless one," would continue to the coming of Christ, who would then consume it with the spirit of His mouth (2 Thess. ii. 7-10).

Yes, the Papacy exists in our day, and a widespread corruption in Protestantism. History again eloquently testifies to the Divinely inspired testimony of the scriptures of the New Testament. If there were no

ecclesiastical system of corruption and iniquity that had existed for centuries, then both the Old and New Testaments would be chargeable with the grossest error, and their Divinity disproved.

Then, this very system, whose uprise and development was thus foretold, has been the principal channel through which these writings of the New Testament, compiled in the first century, have been transmitted to us, and that, notwithstanding the fact that these oracles condemn them (as the Old Testament does the Jews), for there is not a book of the New Testament which does not directly or indirectly condemn the teaching of the Papacy. Yet they have handed down to us every one of these books. They have been compelled, in spite of themselves, to transmit them to us in their integrity. The same Divine care that has been exercised in the preservation of the Hebrew scriptures through all the vicissitudes of the Hebrew nation, has kept intact, amid all the turbulent scenes of the dark ages, the sacred canon of New Testament scripture.

Then the Bible is its own witness. It makes lofty claims, and these claims are verified by internal evidence of such an overpowering nature as to withstand the combined efforts of all its enemies to overthrow. It claims to be of God—a Divine structure. We open its portals, and view its interior, and behold it to be a veritable sanctuary of the Deity. God is everywhere, almost every page is sanctified by the presence of His sacred name. He speaks to us there. It is the voice of God. It is no human voice, though it comes to us in the language of men (Heb. i. 1).

It claims to be inspired of God, not in part, but wholly: "All scripture is given by inspiration of God and is profitable," &c. (2 Tim. iii. 16). What scripture? The holy scriptures (or writings) that Timothy had known from childhood. The same Scriptures from which Christ on His way to Emmaus had previously instructed his disciples: "Beginning at Moses and all the Prophets" (Luke xxiv. 27), and thus classified by him on his subsequent appearance to the eleven: "The law of Moses, the Prophets, and the Psalms," the entire Old Testament, comprising "whatsoever things were written aforetime" (Rom. xv. 4): things written that we might learn and have hope, and



therefore constituting the Holy Scripture, to be believed for salvation (2 Tim. iii. 15). How did they come to us? Not by the will of man, "Holy men of God spake as they were moved by the Holy Spirit" (2 Pet. i. 21). "No Prophecy of scripture (or written prophecy) came by the will of man." What is prophecy? In common language, people seem to understand no more than a miraculous prediction. The Prophets could reveal the past as well as the future. They denounced God's judgment, they interpreted His word, they sang His praises, they consoled His people, they exhorted to holiness, they testified of Jesus Christ. A study of 1 Cor. xii. 7-10 in conjunction with xiv. 1-3, will distinctly show what is involved in the gift of prophesying. The Spirit of God imparted many gifts for the benefit of believers, but the one that was to be regarded as the most desirable of all was that of prophesying. One could speak in a foreign tongue without edifying, whereas he that prophesied spoke unto men "to edification and exhortation and comfort" (1 Cor. xiv. 3-31).

Prophecy, therefore, covers more than the miraculous foretelling of events, it embraces all instruction of whatever kind that emanates from God. Let us therefore, apply this fact to the prophecy of Scripture in the light of the passage in Peter, 2nd Epistle, i. 21. "No prophecy of Scripture is of private interpretation." "Prophecy came not by the will of man." Here then we have the plenary and entire inspiration of the scriptures clearly established by the Apostle. (Here numerous instances were adduced by the lecturer of God speaking by the mouth of the Prophets). The writers of the New Testament occupy the same rank as the Prophets of the Old, and their writings are of equal authority. They all spake and wrote by the Spirit of God. The Apostles were Prophets. The two titles are thus conjointly applied to them in Ephes. iii. 4-5. Their writings were therefore written prophecies (as understood by scripture definition). And, as according to Peter "No prophecy ever came by the will of man," they are all inspired of God.

The Apostle Peter twenty or thirty years after the day of Pentecost referring to all the Epistles of Paul, spoke of them as sacred writings, and assigned to them

the same rank as the other scriptures (2 Peter iii. 15-16).

The work of the Apostles from Pentecost was attended with Spirit Power (Acts ii. 2-4). They were filled with it and "spake as it gave them utterance." It was not they who spoke of themselves, though their individual voices were heard, but "the spirit of the Father which was in them" (Matt. x. 19-20).

As the Holy Spirit was a mouth to Moses, so was it to the Apostles (Luke xxi. 14-15). And if it was so profoundly essential that in proclaiming the testimony in the ears of the people the Holy Spirit should speak by their lips, how manifestly greater must have been the importance in *writing* that testimony, for succeeding generations the Spirit should dictate the word, and direct the writers in all that is required to be recorded, how otherwise could reliance be placed upon any writing handed down to us that related to things of God.

HE that soweth sparingly shall reap sparingly.

"WE WANT TO KNOW"—CHRIST.—In a recent newspaper correspondence. Robert Buchanan wrote as follows concerning Christ:—"Like all who love their fellows absolutely and unselfishly, he was crucified. His spirit survives to haunt the earth, to continue the old weary quest for God. His name has been taken in vain by all the Churches; he is still despised and reviled by all the Pharisees. What, then, is he? The Soul of Human Suffering, knocking at a Gate that has never been opened, dreaming a Dream that has never been realised. Has he proved anything that common knowledge, common experience, does not prove? If he has satisfied the world of Immortality, Yes! If he has merely echoed the truism that the crown of human life is goodness, No! Therein lies the crux of the whole question. To regard Jesus Christ as merely a fine Social Reformer, or as the Spirit of perfect Humanity "which is to be," is to shut one's eyes altogether to his divine pretensions. We want to know something more."—[The knowledge of Christ is the true solution of the problems that harass the thought of natural thinkers. The knowledge is attainable in the writings of the apostles, and nowhere else. When found, He is not "the Soul of Human Suffering, knocking at a gate that has never been opened," but a body of divine joy, "anointed with the oil of gladness," standing inside the opened gate, from which he has sent forth clear, glad words of invitation to fellow-heirship. But his words have been drowned in the Babel of voices; and the wise of this world have completely obscured the meaning of his history and its bearing on futurity. His "divine pretensions" are the key, and the only key to the mystery, because the pretensions were authenticated by miracles while he lived and resurrection when he died.—R. R.]

## FORTY YEARS AGO.

BIRMINGHAM, 8th April, 1899.

THE eighth of April! Ah what stirring memories does that date recall. Looking back now upon the forty years that have elapsed since April 8th, 1859, when brother Roberts and I were united in marriage, a very busy scene presents itself to my mind, and I thank God for having given me the companionship of such a man for a life-time. From his very earliest years, he was a Bible student, and is now well known from what he wrote in *Good Company* under the heading of "MY DAYS AND MY WAYS," and his whole life subsequently, was fired with a strong conviction and enthusiasm regarding the scriptures, as being what they profess to be—a revelation from God, written under the guidance of His Spirit.

Brother Roberts' noble qualities of mind were always readily at the service of the truth, from the time of his coming to a knowledge of it through the reading of Dr. Thomas' *Herald* and *Elpis Israel*. On coming to the years of maturity, the prevailing ignorance everywhere on the teaching of the Bible, constantly stirred him to new efforts both in writing and speaking. Besides special lectures in Birmingham, he was often away from home, in response to requests for his co-operation with the brethren in various parts, both in England and Scotland.

The voluminous writings he leaves behind, testify to his industry and ability, and though they are an unspeakable comfort, we nevertheless greatly miss his living voice, both in private and on the public platform, where his own enthusiastic appreciation of the truth found eloquent expression, and oftentimes stirred his hearers with joy and gratitude to God for such exhibitions of the glad tidings of the coming kingdom. I thank God that though our beloved brother sleeps, He has not left us without able brethren who echo the joyful sound.

My own earliest desires were also towards God, and I do not recollect the time when I was not exercised concerning Him and my relationship to a future life.

My experience had been in some measure like that of brother Roberts. My mother, like his, used to take me to revival meetings, and I remember feeling very anxious to

experience the mysterious change which was supposed to come over people when they were converted. I was taught that the Holy Spirit was striving to bring about this much-to-be-desired transformation, and I was most anxious to become the subject of it. Not that I was mawkish, for I was naturally fond of fun and play; but I thought the Holy Spirit would change all that some day when I should sufficiently yield to His influence.

Many a time when about twelve years of age, and even earlier, when retiring to bed, after having attended a very impressive meeting, and feeling so desirous of becoming a real Christian, I have prayed for a new heart and a right spirit, hoping that in the morning I should indeed feel a new creature; but alas! I was just the same ordinary schoolgirl, the previous night's impressions had all evaporated, only I felt miserable and somewhat disappointed that I made no progress.

A prayer meeting was started among the school girls, who were a little older than I, which my mother greatly encouraged. It was held at various houses; when at my mother's house I was admitted to it; but when elsewhere I was not, being considered too young. And so things drifted on—it was a time of groping in the dark, till I was sixteen. At that time, or rather a little time before that, my mother made the delightful discovery that some meetings were being held under the auspices of a Mr. Kirk in the Assembly Rooms, where quite a new light was thrown upon the way of salvation. She had been brought up in the strict Calvinistic doctrine of predestination, according to the "Confession of Faith" which had always been a great mystery to my mother, and a source of much fear lest she should be among those who were predestined to eternal torments. The "new light" on Bible teaching was what has since become known as "Morrisonianism," and in its inception, was almost as much cried down as the truth itself. It certainly cleared away much of the mystery that attached to the old Calvinistic Creed, and led to the reading of the Bible—at least some parts of it. It was a great advance upon the heathenish doctrine of an angry God, who required to be pacified

by the second person in the Trinity offering to die to appease His wrath.

It was truly delightful to learn from the Scriptures that God so loved the world that He gave His only begotten son, that whosoever believed on him should have everlasting life.

This good news was designated "the truth." True, we were still taught that the Holy Spirit did strive to help us, yet it rested mainly with ourselves as to whether we should be saved, because we had only to believe this good news to be forgiven all our sins and become children of God. This was indeed a great improvement upon having to pray for the Holy Spirit to change us, and watching to see whether our prayer was answered by a mysterious change coming over us. I did feel my love drawn out towards God and the Lord Jesus: and being assured by Mr. Kirk that the reception of this small item of truth constituted me a Christian, and an acceptable worshipper of God, I joined his Church.

I was now very happy in the possession of a peace of mind which resulted from dwelling upon the goodness and love of God and the Lord Jesus, still I felt a great lack of power to keep up always the frame of mind generated on Sundays by Mr. Kirk's glowing representations of the love of God for sinful men. I wanted some incentive more powerful for daily life than just the thought that at the last moment of my life, I could be saved by believing that Christ died for me. I had not yet got the key to the treasures contained in the entire Bible, and was really longing for the ability to understand the Scriptures in their entirety.

I tried, but in vain, to understand the "Apocalypse." Mr. Kirk gave several sermons on that subject; but made it all refer to the destruction of Jerusalem, and left the last three chapters untouched. The bulk of the contents of the books of the prophets I could make nothing of, and concluded that they were only for the Jewish nation in olden times.

In due time, the desired light came; for in 1848 Dr. Thomas came over to England. The situation had in some measure been prepared for his advent. For some years previously, his *Herald of the Kingdom* had found its way among certain enterprising and intellectual members of Mr. Kirk's church.

There was a weekly "Mutual Improvement Class" started by them, and at their meetings, many subjects were discussed, and sundry phases of the truth as brought to light by the *Herald*, were receiving sympathetic attention. My brother-in-law, John Forman, was foremost in the search for further light on Bible topics. He was one of the local preachers connected with the church, and a diligent reader of the Bible, and he soon discovered that we had as yet attained to very little of Bible truth.

He saw that man was mortal, and that salvation was a thing to be enjoyed in the Kingdom of God upon the earth. He was the first to sever his connection with Mr. Kirk's church, on account of the truth. He had become obnoxious to some on account of his *infidel views*, as they were called, and withdrew to enjoy the freedom of unfettered study. I also at first was inclined to think that he was entering upon speculative and dangerous ground: but afterwards, he was a great help to me in my researches; for we had not the helps to attaining a knowledge of the truth that exist now. When it was forced home to me that the key-stone of my orthodox creed, namely, the immortality of the soul, was a fable, the whole fabric tumbled about my ears, and I had to begin the work of reconstruction; but not having the gift of quick comprehension, it took me some time to realise what it all meant. Brother Roberts drank it in at once; but it took me years to emerge completely from the darkness of clerical theology. It made the truth all the more precious to me, however, when at last I became fully emancipated, and I was just ready to rejoice in such companionship as I found in him when he appeared on the scene.

The ventilation of these things was objected to very seriously by our pastor, and he finally announced from the pulpit, that no meetings were henceforth to be held at which he did not preside. Here was an extinguisher to the feeble effort being made to get at the truth in all its fulness, and it resulted in 16 of the members withdrawing from the church, and forming a nucleus for what afterwards developed into a meeting composed of "baptised believers in the Kingdom of God."

This secession took place in 1848, or thereabouts. Dr. Thomas came over to England that year, and these little upheavals in Mr. Kirk's, and in one or two other congregations—Baptist and Campbellite—formed a sort of groundwork in which the truth as set forth by the Doctor in that, and the two succeeding years, could germinate.

During the succeeding five years there was much agitation in that circle, as to the claims of the gospel of the kingdom; and around many a tea-table—especially on Sundays, when the whole evening would be devoted to such topics, were the foundations of each item of the truth discussed with the keenest interest, and at such gatherings, I frequently had the privilege of being present. It was a real joy to me to hear the Scriptures thus opened up, and the Bible became a constant source of increasing interest.

When *Elpis Israel* came out in 1851, there was a great shaking out of many who enjoyed hearing Dr. Thomas lecture upon the coming Kingdom; but who were not prepared to receive the truth in its entirety, and great was the wrath of some who subscribed for the book to find that it taught the non-immortality of the soul; so much so, that the book was actually burnt in one or two cases. To me the reading of *Elpis Israel* was just an unfolding of the whole purpose and aim of the Scriptures, and very shortly afterwards, I severed my connection with Mr. Kirk's Church. I had a two hours' conversation with him, after sending in my resignation, accompanied by a long letter telling him the chief points in which I had come to differ with him. He tried hard to persuade me that I had been troubling myself about points that were non-essential; but I knew better, after several years of diligent search, and told him so, and that I could not longer remain in fellowship with those who did not hold the truth of the gospel as taught by Christ. He still wished me to remain, and felt sure we should meet in heaven. He urged every consideration to induce me to remain, saying I might be so useful in writing for the *Children's Magazine*, and so forth. Finally, when he found I was immovable, he said, "But the people you are going among are not respectable." What an argument! It revealed a state of mind in my hitherto esteemed pastor that shocked me very much,

and made it easier than it would otherwise have been to sever our connection. I thought of the humble disciples with whom the Lord associated, and I felt rather glad than otherwise to be permitted to suffer reproach for the truth's sake. I said so to Mr. Kirk, and that it was not a question of respectability but of truth. And I parted from him feeling that the bond that had bound us for about seven years had entirely snapped.

It was a good experience though quite a new one, not to have a "minister" to lean upon. It sent me more closely to the study of the Bible for myself and to rely more upon God in prayer.

It was four years after leaving Mr. Kirk's "Kirk" that I first met brother Roberts. He had come from Aberdeen to Edinburgh, to attend a fraternal gathering, in June, 1857. He spoke at that meeting in a way that made everyone take notice of him, both on account of his youth and his intelligence. In October of the same year, he came to settle in Edinburgh, having obtained a situation as reporter on the *Mercury*. He was a very welcome addition to the ecclesia there, which at that time numbered about 70 or 80. I had two brothers in the meeting, younger than myself, and they soon made fast friends with the new and enthusiastic young brother from the North. My brother-in-law was then in declining health, and frequently unable to be at his employment (at Chambers' Publishing Establishment), or at the meetings. He too, was much drawn to brother Roberts on account of his fervency of mind towards divine things and his general intellectuality; for he was deeply interested in all branches of useful knowledge. I, of course, saw a good deal of him, both at my sister's house and at my own home. My mother was greatly taken with his affectionate interest in the Scriptures.

I regarded him at first simply in the light of a younger brother, which he afterwards told me he did not like at all, and inwardly resented my so regarding him. Early in the next year, we came to understand each other thoroughly, and found most congenial society in each other's company. We did not for a moment imagine that there could have been such a long life of companionship before us: but what there was to be, we determined to devote to the service of God. On the

occasion of his 19th birthday, April 8th, 1858, I sent him some lines which I wrote in honour of the day. They have recently turned up among other old treasures, and I quote the last three verses, copied from the original.

Where you tread now—at manhood's gate,  
Trace footsteps of the truly great;  
The future holds the laurelled brow,  
Earned by the fight—the conflict now.

When from some distant time you may  
Look back on this auspicious day;  
How pleasing then 'twill be to find  
Way-marks of progress left behind.

Press forward! though the way seems long:  
You have foes to meet—be brave, be strong;  
Ne'er yield the cause, till the battle's done,  
The prize is yours—when the victory's won.

Of course, I received a very appreciative and grateful response, and our mutual appreciation and mental affinity continued to grow exceedingly. On his next birthday, we were married. Well, I can look back now, and see the hand of God in it all. We have devoted our few short years to the study and service of the truth. We have sometimes said to each other, we couldn't very well have squeezed any more into our life. It does seem short,—now that it is over. I realize the truth of what brother Roberts so often emphasized that "life will soon be over." He *has* done a good day's work, and was busy up to the last moment. We were of one heart and mind in the truth, and each was prepared for the share of self-sacrifice that the truth required. This was the secret of our unity and stability. Our strength was rooted in God, and in the loving and daily study of *His Word*.

Beloved brethren and sisters, bear with these few words in memory of 40 years ago, and as an answer in some measure to the question sometimes asked, "How did you come to a knowledge of the truth?"

JANE ROBERTS.

MEN who have a difficulty about miracles are men who have the weakest sense of the wonderfulness of nature. They mistake familiarity for understanding.

REMEMBER that to everything around you there is end, and to yourself as well. But remember also that there are things without end with which God asks men to associate themselves. The joint memory will greatly help you to be wise.

FROST.—The effect of frost as a disintegrator acts in the following manner:—The frost attacks the dampness or water in newly-made mortar, causing the liquid to pass into the solid state, and the chemical law is that water passing from the liquid to the solid state expands irresistibly one-tenth in volume at the moment of solidification, thus forcing or flaking pieces of mortar off the face in proportion to the severity of the frost.—*Building World*.—[This explains also how it is that jugs and iron pipes burst during a frost, and how it is that ice floats and the circulation of the vast masses of Polar ice to the melting point of milder latitudes is effected.]

WHAT IS PRAYER!—Prayer is that mode of address by which we petition persons in high authority for what we feel we need, but cannot provide for ourselves. This is its human application. But when we petition the Highest, it must be with all the reverence becoming mortal man, in approaching that Great Power by which we are allowed to live, and in and by whom we all have our being. When we venture to petition a King or Queen we assume a very humble and reverent posture, fully sensible that it lies entirely at the good pleasure of our Sovereign whether our petition be granted us or not. For the time being, that organ of the mind termed by phrenologists "Veneration" is brought into active play. An acute sense of respect is felt for the person addressed. How much more in addressing the Eternal Majesty of the heavens. Yet must intelligence guide our devotion. Some people fall into a sort of mesmeric state of mind. They fall upon their knees, they fix their face into a sublime expression, they raise their hands into an attitude of entreaty and give a tone to the voice of subdued expression, altogether different to their ordinary form of speech. This is all right as an adjunct to prayer, but by itself it is the result of the excitation of the natural spirit of man; it is the throwing off of the electricity possessed by all men. The mind having been brought into that state of earnest entreaty acts upon the nervous system, with the result of working up the electrical force to an overflowing extent and causing fluency of speech. This natural excitation is often mistaken for the operation of the Holy Spirit shed abroad in the heart. This natural excitation is to be seen far more in Eastern nations than in Western. While under its influence, the Easterns will indulge in fantastic gestures of an intensity that would make you think they had suddenly taken leave of their senses. The Western religionists are affected in the same way, but to a much milder degree. Still they sincerely believe that at that time the Holy Spirit is upon them, and that He has taken possession of their hearts. It is only a mind enlightened by the truth which can discriminate between the violent action of the natural spirit of man, and the operation of the Holy Spirit. The Called Out Ones are exhorted to pray with the Spirit and with the understanding also. This same electric spirit is possessed by them; and when in motion it gives them power of utterance and earnestness in approach to God. But the truth has taught this class that it is only those who conform to the revealed will of the Father, who can be acceptable to Him.—BROTHER SIMS, *Natal*.

# The Christadelphian.

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

MAY, 1899.

“While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.” Such was the promise of God when, the earth having emerged from the waters of the flood, the sweet savour of Noah’s sacrifice ascended gratefully to heaven. Accordingly, no further deluge has overtaken the world, although the corruption of God’s way by “all flesh” receives in our days a wider and completer illustration than was the case in Noah’s days, with which these, our times of darkness, are compared by the Lord. Beautiful Spring is with us again, its bursting buds and verdant hues contrasting strangely in their hope-inspiring emblems with the seared and withered condition of humanity, mentally and morally. For years past the 1st of May being chosen as a day of demonstration by Labour Societies, Socialists, and like communities as a fitting opportunity for letting loose a little roaring of “the sea and the waves” has become a day of anxiety and trouble to authority in all Europe in the problem of maintaining order, which has frequently not been solved without rioting and bloodshed. This year it is the calm before the storm. The PEACE CONFERENCE is to meet in a few days in this “merry month of May,” to attempt the impossible task of circumventing the Almighty in preventing the letting loose of that terrible storm of indignation in which “the slain of the Lord shall be many from one end of the earth to the other,” and “he shall wound the heads over many countries;” till at length, the loftiness of man being bowed down, and the haughtiness of man laid low, the Lord alone shall be exalted; and as a result the nations shall beat their swords into ploughshares and their spears into pruning hooks, and, with a humility such as characterised Noah’s family after the flood, shall go up to Jerusalem to learn the ways of the God of Jacob (which now they know not), and to walk in paths of peace, which, not having yet seen, now they mock at, though they be described to them from the Word of God itself. It is scarcely a figure to say that such a time will be the budding spring-tide of the race, which will harmonise sweetly with the beautiful season that now seems to come as a voice of the goodness and glory of God, in opposition to the bad-

ness and barrenness and misery of man in this day of his alienation from his Creator. The children of promise wait in faith and patience for that happy time, cheered by reviving seasons, undismayed by gathering clouds, in full assurance from the Word of life that at last God will be as much glorified in the generation of the redeemed as He is in any other of the manifold works of His hands.

## THE POWERS OF THE AGE TO COME.

“Have tasted the good word of God, and the powers of the age to come.” Thus Paul speaks of the experience of the first century brethren, whom he exhorts to steadfastness and progress in Hebrews vi. We have never tasted of those powers, but the record of them has been preserved to us, and we have with more or less success, battled with an evil heart of unbelief in receiving and believing the record as against the suggestions of unenlightened flesh and blood, the inveterate tendency of which is to reject everything beyond the reach of its senses, and especially things antagonistic to its propensities. “There is nothing new under the sun,” says Solomon, and certainly there is nothing new in signalling through the atmosphere, for Jesus, being on one occasion at Cana, among the hills of Galilee, flashed down to Capernaum, on the sea of Galilee—distant perhaps twenty or thirty miles—an instantaneous healing of the son of the nobleman who had come up from Capernaum to entreat his aid. The nobleman checked the time, and found that it was so (John iv). Again, Jesus discerned Nathaniel in the privacy of his retreat “under the fig tree” (John i. 48), and Elisha detected Gehazi’s covetous errand when he followed after Naaman to receive the reward which he knew would be so readily forthcoming (2 Kings v.). But then the Spirit of God was in these things, a power coveted by many, possessed by few, and not to be had for money (Acts viii. 19). Who has the Spirit of God now? Many say “I have,” only to be convicted of imposture when discerningly put to the test. But the day of “the manifestation of the sons of God” draws on, which will be characterised by the exhibition of men like Jesus in all the earth, and among the many things that are an earnest of it (though in a very subordinate place truly, by comparison with the Word of God), is the remarkable discovery and control by mortal men of the occult forces of nature, which, of course, with all her vast machinery, exist in God “of whom are all things.” Signalling through the atmosphere without any other connecting medium has just been successfully carried out between England and France under the direction of Signor Marconi a young Italian. At the stations on either shore, on high positions, were erected tall



“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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## IN THE WILDERNESS.

BY DR. THOMAS.

**T**HE ANTIPAGAN BODY, compared in the prophecy of Rev. xii. to a WOMAN, consisted of Catholics, Novatians, Donatists, Valentinians, Marcionites, Paulists, Cataphrygians, and others, whose names are no longer remembered. Out of this heterogeneous community, which agreed only in its opposition to the reigning idolatry, the Man-child of Sin was developed, A.D. 312, 313. The fall of Maxentius was the crisis of his birth. Being decreed by the Senate the first of the three Augusti of the Roman world, and being in intimate alliance with Licinius, then seemingly favourable to his policy, he published jointly with him the famous Edict of Milan. This was the great charter of toleration. It granted to “the whole body of the christians,” as well as to others, the free choice to follow that mode of worship which they may wish; and that no freedom at all shall be refused them. No distinction was made between christian and pagan in this matter; so that each might have the privilege to select and worship whatsoever divinity he pleased. Nor was there any distinction made with regard to sect in “the whole body.” When the edict was published, Constantine’s mind was either undecided as to which religion was absolutely true, or he hesitated to speak plainly that he might not offend the latent

prejudices of his colleague. This indiscriminate toleration, he said, “has been done by us, that we might not appear in any manner to detract anything from any manner of religion, or any mode of worship.”

But, though well disposed to Antipaganism, the Man-child of Sin, at the time of the edict of Milan, did not know his own Mother. He was too young to be able to discern her. He did not know to which sect of “the whole body of christians” he belonged. It was not long, however, before the worst of the sects was able to establish its ascendancy over the untutored mind of this ambitious and fortunate soldier. This was the sect which styles itself, and taught him so to style it, “THE HOLY CATHOLIC CHURCH.” This was that sect which was pre-eminently “wretched, and miserable, and poor, and blind, and naked;” but which said, “I am rich, and increased with goods, and have need of nothing.” It was the sect in which the rage of faction exploded in frequent and violent seditions; and the blood of its members was shed by each other’s hands. Hilary, a contemporary of the times, writes to Constantine’s successor, and declares concerning the catholic clergy, that “in the wide extent of the ten provinces of Asia, to which he had been banished, there could be found very few prelates who had

preserved the knowledge of the true God. It is a thing equally deplorable and dangerous that there are as many creeds as opinions among men, as many doctrines as inclinations, and as many sources of blasphemy as there are faults among us ; because we make creeds arbitrarily. The Homousion is rejected and received and explained away by successive synods. The partial or total resemblance of the Father and of the Son is a subject of dispute for these unhappy times. Every year, nay every moon, we make new creeds to describe invisible mysteries. We repent of what we have done, we defend those who repent, we anathematize those whom we defended. We condemn either the doctrine of others in ourselves, or our own in that of others ; and reciprocally tearing one another to pieces, we have been the cause of each other's ruin."

Such was the sect which Constantine concluded it would be to his interest to ally himself to. He, therefore, used the altars of catholicism as a convenient footstool to the throne of universal dominion. He came to imbibe the piety peculiar to it, and with it its sanguinary spirit of persecution, and murderous hostility to all who dissented from it. The catholic church became the especial object of his care and favourable legislation ; and he was taught by its bishops to believe that its members were his only real and trustworthy adherents. Impressed with this conviction he established it by law ; and set it up in the heaven as the "*Woman invested with the sun, and the moon underneath her feet, and upon her head a wreath of twelve stars*" And there she has remained over fifteen hundred and fifty years, even to this day. She has never been a fugitive in the wilderness ; but has always (except in the short reign of Julian, who apostatized from her communion) retained her position in the heaven, by enacting the part of a Harlot with the kings of earth, until with her whoredoms and sanguinary abominations, she became "the Great Harlot sitting upon many waters, drunken with the blood of the saints, and with the blood of the witnesses of Jesus" (Apoc. xvii. 1, 2, 6).

But when Constantine came to recognise the Catholic sect as his Mother Church, what became of the rest of the Anti-pagan Body—"the whole body of the Christians" besides,

namely, of the Novatians, Donatists, Valentinians, Marcionites, Paulists, Cataphrygians, and others ? They were still "*the Woman,*" only minus the catholic sect. Whatever other differences obtained among them, they were generally opposed to the union of church and state ; for, as all of them could not be the world's church, they were displeased at any one sect enjoying that pre-eminence over the rest. "What," said they, "has the emperor to do with the church ? What have Christians to do with kings, or what have bishops to do at court ?" Hence, without ceasing to be anti-pagan, they now became an ANTI-CATHOLIC BODY. This was "*the Woman*" of the sixth verse of this twelfth chapter—the ANTI-CATHOLIC WOMAN. Between this woman and the Sun-clothed Harlot in the heaven, there has been, and can be, no fellowship. They are essentially hostile organisations. Not that the anti catholic woman as such is what Mr Elliot styles "Christ's faithful orthodox church ;" for there were sects in her communion whose principles and practices were both worldly and unscriptural ; but there were to be found in her anti catholic pale *οι λοιποι του σπερματος αυτης, remnants of her seed*, who were characterised by "keeping the commandments of the Deity, and holding the testimony of the anointed Jesus" (v. 17). These were anti-catholic of the intensest character ; but they were also opposed to all other sects of the anti-catholic woman, which did not keep the commandments of the Deity, and did not hold the testimony of the anointed Jesus. This is illustrated by the position of CHRISTADELPHIANS in regard to all sects at this day. They are intensely anti-catholic, and are, therefore, an ecclesiastical element of the anti-catholic woman ; but they do not, therefore, recognise as Christians, the anti catholic sects of "Christendom" so-called.

Don't aspire to a place higher than your own, otherwise your good parts will suffer by contrast and seem no good parts at all, but the mere tools of presumption.

OPPORTUNITY has been called "the cream of time"—a pretty figure ; but we require to notice when the cream is ready for skimming, and to be ready to act at the right moment.

PROPHECY relates to the one class of things that are the most impossible of all others to forecast—political developments that depend upon human whims and the incalculable combinations of men.



## MEDITATIONS.—No. 51.

**T**HE condemnation of the race to death (in other words, its mortality) was arranged by God on account of sin. Adam sinned, and his posterity sin—all sin. In regard to babies, they are sinners in embryo—give them time and they inevitably develop into sinners. Christ, the only sinless man, was made mortal for an object, clearly defined—"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil" (Heb. ii. 14). There is not the slightest need to invent (as some have done) any complicated or metaphysical argument to explain the subjection by God of the race to death. The truth is simple and comprehensible. God visited Adam with death on account of sin, and He instituted the universal law of death on account of His foreknowing the sinning and sinful condition of Adam's offspring.

Since Christ was here the truth has never vanished in the sense of believers being absolutely extinguished from the earth. The apocalyptic references to believers in all ages show this. Dr. Thomas himself also alludes to the fact in *Eureka* and *The Book Unsealed*. The wording on the Doctor's tombstone must be interpreted in the light of these truths. The revival of the truth by the Doctor was a *public* revival. The reference of Paul to the continuation till Christ came of the true church also bears out the thought—"We shall not all sleep" (1 Cor. xv. 51); "We which are alive and remain" (1 Thes. iv. 15, 17). How these apostolic statements evidence the divine inspiration of the one who made them! How could Paul, apart from inspiration, have foretold the existence of a body of living believers at the return of Christ? And how these predictions evidence the providential preservation of the Scriptures, for apart from them, how could there be believers? Be patient, brethren, the tongue of the adversary will be effectually silenced presently.

The Apocalypse contains its own evidences of its divine inspiration. The gradual fulfilment of its many wonderful predictions, is, of course, the most powerful of these evidences. But the plan upon

which the revelation has been given is a no less striking evidence. Had man been the author of the Apocalypse, he would have given everything in exact chronological order, finishing up once for all with the Kingdom of God. Any other arrangement would have been considered unnecessarily confusing. Not so with the Divine Author. The reader is brought to the end—to the glories of the Kingdom—many times over. There is an explanation for the course adopted, and the explanation reveals alike the divinity of the book, and the wisdom and beauty of its plan. Believers, whilst being cheered in the various ages, by the unfolding of the revealed events relating to their own times, have, by the Kingdom being undoubtedly linked with those events, been beneficially kept in ignorance regarding the actual far-offness of their reward. The glory of the future was thus not dimmed, but rather intensified, by the thought that the Kingdom was soon to appear. The plan has in no way sacrificed the integrity of the revelation. God's way is very pleasing and very edifying.

Man is dying, and the cure for his disease is the Word of God—"Hear and your soul shall live" (Is. lv. 3). Let us not trifle with the remedy—the remedy of the Great Physician—"Whoso despiseth the Word shall be destroyed" (Prov. xiii. 13). Let us weigh well these truths when tempted (as we so often are) to under-value or to violate the commandments of our God. The commandments are important in all particulars, and must, every one of them, be faced fairly and squarely. If we infringe them, then we must "own up"—freely and frankly acknowledge our offences—and make better efforts in the future. It is not all sinners (thanks to God) that are to be excluded from eternal life. There are some upon whom heaven is pleased to smile—"To the Lord our God belong mercies and forgiveness, though we have rebelled against him" (Dan. ix. 9; Mic. vii. 18). The sinners whom God has set His face against are those who are perpetually seeking to justify their evil ways; who set themselves the unholy task of trying to cheat Him; who are foolish enough to think that they can with impunity drive a coach and four through His righteous and infallible law.—A. T. J.

**THE MINISTRY OF THE PROPHETS ;**

OR,  
THE WORK AND WRITINGS OF THOSE WHO CAME AFTER MOSES IN THE DIVINE  
GUIDANCE OF THE NATION OF ISRAEL

CHAPTER XIII

**T**HE prophetic writings are full of the most beautiful imagery in their delineations of the good time coming. What could be more beautiful than the figure of "Joy in harvest"? It appeals to all who have any experience of the pleasant reward of toil in the ingathering of the fruitful sheaves that the bounty of God gives even to the unthankful and the evil. The artificial conditions of crowded life in town and city no doubt have obscured the matter for multitudes, who scarcely ever see anything of the works of God in nature. But this would not be so in Israel. It was not merely that in Isaiah's distant times the people were more "on the land"; but that there was a divinely appointed exercise in connection with harvest which connected the joy with the Giver of all good—"God my chiefest joy," as David calls Him. "Thou shalt keep the feast of harvest, the first fruits of thy labours which thou hast sown in the field" (Ex. xxiii. 16). "When ye be come into the land which I give you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first fruits of your harvest unto the priest: And he shall wave the sheaf before the Lord, to be accepted for you" (Lev. xxiii. 10). Fifty days afterwards the two wave loaves of the first fruits were offered. This was called "the Feast of Weeks" because of the numbering of the seven weeks from the beginning of the harvest. The offerer of the first fruits of the harvest had a certain form of words divinely appointed in which to memorialise God as the source of all joy. He was to go with his basket to the priest and say:—

"I profess this day unto the Lord thy God, that I am come unto the country which the Lord sware unto our fathers for to give us."

Then the priest was to take the basket and set it down before the altar, while the man continued:—

"A Syrian ready to perish was my father, and he went down into Egypt and sojourned there with a few, and became there a nation, great, mighty and populous. And the

Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage. And when we cried unto the Lord God of our fathers, the Lord heard our voice, and looked on our affliction, and our labour and our oppression. And the Lord brought us forth out of Egypt with a mighty hand, and with an out-tretched arm, and with great terrible-ness, and with signs and with wonders. And he hath brought us into this place, and hath given us this land, even a land that floweth with milk and honey. And now behold I have brought the first fruits of the land which thou O Lord hast given me."

And Moses continues: "Thou shalt set it before the Lord thy God, and worship before the Lord thy God, and *thou shalt rejoice* in every good thing which the Lord thy God hath given unto thee, and unto thine house, thou, and the Levite and the stranger that is among you" (Deut. xxvi.).

Thus the "joy in harvest" in Israel was a rejoicing in God for the abundance of a fruitful inheritance, out of which the enemy had been cast by divine judgment, and which had only been come at after generations of affliction, labour and oppression. We hear of "harvest thanksgivings"; but where is the like of this? Suppose we take our seat in one of the churches in the golden season of the year, amidst the odours of twining garlands and festoons of ears of wheat, will our thoughts be taken back to that "Syrian ready to perish," and the mighty works by which God planted the nation of Israel in the land of Promise? Shall we be led to look forward to the coming rejoicings in the same land in the "time of the restitution of all things"? No, we must come to "the place of the Lord thy God" to see these things. The churches belong to the "outer court" (Rev. xi.); they are ignorant of God's truth and consequently faithless concerning His promises. "The place of the Lord," or "the temple of God," of Apocalyptic symbolism is the "one body" "in Christ" by faith and obedience. Here the joy of harvest is rightly comprehended and in its

full antitypical manifestation patiently awaited.

The beautiful institution of harvest rejoicing under the law of Moses had not only the object of keeping God always before the mind of the nation as the "Source and Giver of all Good" in whom they lived and moved and had their being; but it was "a shadow of the good things to come," when God shall ultimately fulfil His promises to the fathers, that in Abraham and in his seed all nations of the earth should be blessed. "Thy seed, which is Christ" Christ speaks of the harvest and its joy. He is himself the antitypical "sheaf of the first-fruits, waved before the Lord the morrow after the Sabbath." Speaking of his resurrection and the consequent making alive through him of all his people, Paul says: "Every man in his own order, Christ the first fruits, afterward they that are Christ's, at his coming" (1 Cor. xv.). Christ's people at his coming then will constitute the antitypical wave loaves, which, as God's Melchizedek High-Priest, he will present in Jerusalem as an offering before the Lord.

Looking with compassion on the faint and shepherdless multitudes, he said to his disciples: "The harvest truly is plenteous, but the labourers are few; pray ye, therefore, the Lord of the harvest, that He will send forth labourers into his harvest." He did this himself in sending forth the twelve (Luke vi. 12-13). They came upon the harvest field that had been ploughed and sown by others (Jno. iv. 35, 38). But they in turn became "labourers" in God's field, and the Lord said to them: "He that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may *rejoice together*." The time of this "rejoicing together" is introduced to us in Christ's interpretation to the disciples of his parable of the tares among the wheat. He said: "The harvest is the end of the age, and the reapers are the angels. As therefore the tares are gathered and burned in the fire, so shall it be in the end of this age. The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

Then shall the righteous shine forth as the sun in the Kingdom of their Father" (Matt. xiii. 39). This will bring Isaiah and all the prophets upon the scene again and clear the field of the children of the devil of every type. Then "they that sow in tears shall reap in joy." For "he that goeth forth weeping bearing precious seed, shall doubtless come again with rejoicing bringing his sheaves with him" (Psa. cxxvi. 5-6). The Lord Jesus is the kernel of it all, and he was the "great light" which in fulfilment of the prophecy made manifest this glorious consummation in Galilee nearly nineteen hundred years ago.

But the prophet said also of the nation in his vision of coming glory: "They joy as men rejoice when they divide the spoil." The rejoicing of the feast of harvest memorialised deliverance from Egyptian tyranny and inheritance of the country of the enemies of God; for "He gave them the lands of the heathen and they inherited the labour of the people." This was a great reversal of fortune for the oppressed and down-trodden people. The inheritance came only after long and severe discipline in the wilderness, in which the carcasses of a vast multitude of unbelievers fell. After the weeding out during forty years of the unfaithful, the remnant went into the land, prominent in which were Joshua and Caleb, the two spies who "wholly followed the Lord" in peril of their lives. Joshua was elevated to leadership of the nation and had the satisfaction of rejoicing with Caleb when they came into the land. Caleb was then an old man of eighty-five, but as strong as he was at forty, and very confident in God of his ability to clear the Anakim out of his inheritance, which he afterwards did, and inherited their cities. Hebron, one of the best remembered sites in Palestine, is the testimony of it to this day. These things are the shadow of what is coming on a larger scale. Jesus is the antitypical Joshua who is to give the nation rest. He will come upon the kings of the earth as Joshua came upon the Canaanites and particularly in the same country, and appropriate the spoil. Caleb and Joshua will then be made strong for ever with all who like them have "wholly followed the Lord" in the wilderness state, and will doubtless view with everlasting satisfaction the scenes

of their old encounters in the long past days of their mortal life.

The reason of the rejoicing is further stated in verse 4. "For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian. For every battle of the warrior is with confused noise and garments rolled in blood, but this shall be with burning and fuel of fire." The visitation that is coming upon the latter-day enemies of Israel is to eclipse all previous experiences. So terrible will it be that men's hearts are failing them for fear in the contemplation of the possibilities involved. They know not the purpose of God but they know there are terrible times ahead. The "scourge" of the latter day Assyrian is likened unto the "slaughter of Midian at the rock of Oreb" (Is. x. 26).

The "day of Midian," in which Oreb, Zeeb, Zeba and Zalmunna fell before Gideon, is described in the book of Judges, chapters vi. to viii. It is worth while looking back upon it carefully because of the similitude divinely said to exist between the breaking of the yoke of Midian in Gideon's days, and that greater deliverance of the nation that is coming by Immanuel. We are told that Israel did evil in the sight of the Lord, and he sold them into the hand of Midian seven years. When they cried unto God by reason of the affliction, He replied by a prophet that He had delivered Israel from Egypt with a mighty hand, and that they were now only suffering the results of their apostacy. But, having pity upon Israel, He sent an angel to Gideon with the message, "The Lord is with thee thou mighty man of valour." Gideon, not at first recognising the angel, replied: Why then this trouble? Where are the Lord's miracles? He has given Israel into Midian's hand. Being commissioned to deliver Israel, he pleaded his poverty and incompetence; but was assured of divine help, and as a sign, the bread and flesh of his offering were consumed by fire from a touch of the angel's staff. On the angel's departure he feared exceedingly, because he had "seen an angel of the Lord face to face." "And the Lord said unto him, Peace be unto thee; fear not: thou shalt not die." Upon this Gideon built there an altar and called it "*Yahweh Shalom*" (Yahweh (saith) Peace: a memorial of God's purpose angelically declared, and a

type of that *Sar-Shalom*—Prince of Peace, of whom Isaiah speaks, and through whom the final deliverance is to come). Then God commanded him to destroy the altar of Baal and the grove, which he did by night. In the morning, when Baal's worshippers threatened his life, Joash, his father, saved him by the pertinent plea that they might let Baal avenge himself. When Moses cried to God against Korah and his company, God avenged Himself speedily. But so could not Baal. Then the Spirit came upon Gideon, and he gathered a host out of Zebulon and Naphtali and the adjacent countries where afterwards Christ ministered. On his craving yet another sign of the divine blessing, God granted him his request in the matter of the fleece, wet through one night while the ground was dry, and quite dry next night while the ground was wet. But the host was far too great for God's purpose, the explanation divinely given being, "Lest Israel vaunt themselves against me, saying mine own hand hath saved me." They were thinned down by peculiar processes: 22,000 "fearful and afraid" being first weeded out. Afterwards they were tried at the water. "Three hundred men" out of 10,000, in drinking put their hands to their mouths; and "by these," said God, "will I save you." As a final encouragement to face a huge host with his three hundred, God caused him to hear the rehearsal of a dream by a Midianite, and the interpretation of it by another who listened to it, as God's delivery of Midian into the hand of "Gideon the Son of Joash." Thus strengthened he worshipped, and arranged his three hundred in three companies round the host of Midian, with pitchers and lamps in them, and trumpets in their hands. In the night, at a given signal, there was a crashing of pitchers, and flashing of lights, and pealing of trumpets, and the terrible shout: "The sword of the Lord and of Gideon!" A great panic from God took possession of Midian, and they slew each other in their madness; and the remnant fled. Israel guarded the fords of Jordan, and Oreb and Zeeb were slain by them, and afterwards Zeba and Zalmunna by Gideon and his "faint yet pursuing" three hundred. A great spoil was taken and Israel delivered.

Such was "the day of Midian," that was a picture on a small scale of what is coming

under Christ. Attentive readers of the prophets will recognise in their foretellings the same salient features as pertain to the past deliverance. There is the spectacle of Israel in affliction because of apostacy—the angelic ministration to a mighty man of Israel of poor and humble extraction, whose offering was openly accepted by sign from heaven—the revival of the worship of Yahweh and the uprooting of idolatry—the delivery of Israel by a small and very select company, and apart from all human prowess, that the glory of God be not obscured—the panic from the Lord—and the slaughter of the kings, and the taking of the spoil. The prayer of Asaph (Psa. lxxxiii.) introduces this day of Midian (verse 11), and entreats that God will not keep silence, but confound the confederated enemies of the Lord, “that men may know that thou, whose name is Jehovah, art the most high over all the earth.”

This prayer will be answered when Christ is manifested upon earth in the character of a “man of war”; for “when thy judgments are in the earth, the inhabitants of the world will learn righteousness.” Apart from divine judgments, men will never practically “know” that God is the “most high over all the earth.” Christendom has most completely lost sight of the fact that it is as much a work of Christ to make war upon and prevail against the enemies of God, as to lay down his life in sacrifice—that he is the Lion of the Tribe of Judah just as really as he is the Lamb of God. Through out the Scriptures this phase of the work of Christ is before us. The earliest intimation is that the seed of the woman shall bruise the serpent’s head (Gen. iii), a process that involves more disaster than befel the seed of the woman when bruised in the heel. When Moses, on the further shore of the Red Sea, sang in his song of triumph: “Yahweh is a Man of War,” he not only celebrated the triumph over Pharaoh, but prophesied of the ultimate triumph of Christ over all his enemies (compare Rev. xv.). David, in his last words, spoke of Christ’s being pierced with a spear in Jerusalem, and afterwards destroying his enemies there (2 Sam. xxiii.). And in Psa. xlv., apostrophising the King, he says: “Gird thy sword upon thy thigh, O Mighty One, with thy glory and thy majesty”; which accords

with the vision of the “King of Kings,” in his war against the powers, given in Rev. xix. From end to end the Scriptures find place for this indispensable phase of the work of Christ; and it is only pious unbelief that excludes it, and prays (inconsistently enough, considering the “determination” of God):

“God the all-merciful! Earth hath forsaken  
Thy ways of blessedness, slighted thy word:  
Bid not thy wrath in its terrors awaken:  
Give to us peace in our time, O Lord.”

God will give peace, truly, for which we may be thankful, but not before “the terrors of his wrath” have not only awakened, but wrought “desolations” in the earth because of its wickedness, which is so explicitly admitted and defined in the verse above quoted.

The breaking of the yoke of Israel will be thorough; and the “battle of the warrior” (“the war of the great day of God Almighty”), will be sore, “FOR unto us a child is born.” How few connect the ideas as they stand written in Isaiah by the spirit of God! And yet nothing is more plainly revealed that it is Christ’s especial work to deliver Israel, and that the participation by the Gentiles in their holy things is in the nature of an extension of the divine invitation to outsiders who “were not a people.” There is much need in the days of Gentile complacency in Christendom, and the continuation of the scattering of Israel, to emphasise the “UNTO US.” The matter belongs to Judah. “Salvation is of the Jews,” as Christ said to the Samaritan woman, and Gentiles who participate must become Jews, “Abraham’s seed,” “in Christ,” receiving the “spirit of adoption” in the belief and obedience of the truth in baptism, in which they partake of the “circumcision made without hands,” and become “heirs according to the promise,” and able by “patient continuance in well doing” to “wait for the consolation of Israel” which it is the province of Christ to bring.

Both the Jews and Christendom are away from the truth concerning the child of promise spoken of in this prophecy; and the titles given him are misconstrued by Christendom in the endeavour to accommodate them to Trinitarian theology. When the Jews, in answer to the question of Jesus.

responded that Messiah was the Son of David, he propounded to them the further question: "How then doth David in spirit call him Lord, saying, The Lord (Jehovah) said unto my Lord, sit thou on my right hand till I make thine enemies thy footstool? If David then called him Lord, how is he his son?" (Matt. xxii. 43). They could not answer this, because they did not perceive that the Son of David was to be also the Son of God; and indignantly rejected the claims of Jesus, though attested by his miracles, by John the Baptist and the voice from heaven itself. They knew his proximate origin as they supposed, and could not look beyond or above the flesh.

Christendom has gone to the opposite extreme and transformed Jesus into the second person of the Trinity, co-equal and co-eternal with the Father who begat him; regardless of the impossibility of co-eternity in a "son," and Jesus' own express disavowal of co-equality. So regarding him, Christendom is forced into the most extravagant "incomprehensibilities," as when a hymn speaks of him as

"Strong Creator, Saviour Mild,  
Humbled to a mortal child,  
Captive, beaten, bound, reviled."

It regards him not as Immanuel (the manifestation of God in Israel) but as the manifestation of an eternally pre-existent Son, and points to some of his sayings, and to some of the prophecies concerning him, in support of the idea. But the fundamental teaching of Jesus concerning God, which is in harmony with Moses and the prophets, must be disregarded to sustain such an idea; and the titles given in this prophecy lend no countenance to it:

"The government shall be upon his shoulder, and his name shall be called **WONDERFUL, COUNSELLOR, THE MIGHTY GOD, THE EVERLASTING FATHER, THE PRINCE OF PEACE.**" Take these seriatim:

"**WONDERFUL.**"—Had we lived in the days of Isaiah, we could have had but a faint conception of how wonderful the Son of God and of David would prove to be. Standing as we do some two thousand six hundred years further on, when his name has been engraven on the earth for nearly nineteen hundred years, we are better enabled to comprehend the marvel of it; though for the full appreciation of all that

it portends, this mortal will have to be swallowed up of life. Jesus was wonderful in origin, in relation to God and man, and in words and works that are yet only the earnest of greater wonders to come. In the following Scriptures the original word for "wonderful" is the same as that in Isaiah ix. 6, and they direct our attention to wonders that find illustration in Jesus. In Gen xviii., the birth of Isaac was announced by the angel to Sarah, when she was ninety years old, a matter so much out of the ordinary course of nature (v. 11 with Heb. xi. 11-12), that she could not help laughing. But God said by the angel, "Is anything too hard (wonderful) for the Lord?" And in course of time Isaac was born according to promise. Accepting this record of the altogether miraculous origin of the nation, Israel ought not to find it impossible to receive the testimony concerning Jesus, for it was no harder for God to raise up a Son of God and Son of David by the operation of His spirit on a virgin of the house of David than it was to raise up Isaac to Abraham when he was "as good as dead" and his wife "past age." The personal "Son of God" has an origin as wonderful as that of the national, of whom God spoke to Pharaoh saying: "Israel is my son - my firstborn: Let my son go."

When Manoah was visited by an angel who told him of the approaching birth of Samson, being in ignorance of the nature of the "man of God" who instructed him, he said: "What is thy name?" But the angel answered: "Why askest thou thus after my name, seeing it is wonderful?" But the name of Jesus is above every name. Originally made a little lower than the angels for the suffering of death, he has "become so much better than the angels as he hath by inheritance obtained a more excellent name than they" (Heb. i.). He "is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him" (1 Pet. iii. 22). The excellence of his majesty is the theme of the opening of the Epistle to the Hebrews and the basis upon which rests the claim to "earnest heed" on the part of all those to whom the word of God comes by him.

His works were wonderful. A Psalm of Asaph (Psa. lxxv.) says: "Unto thee, O God, do we give thanks, for that thy name is near

thy wondrous works declare." This received superabundant illustration in Jesus, and he appeals to his works as proof that he was indeed Immanuel: God manifested in the midst of Israel. He says: "If I had not done among them the works which none other man did, they had not had sin; but now have they both seen and hated both me and my Father" (Jno. xv. 24). One of his wonderful works was the blinding of disobedient Israel (Isa. xxix. 14, with John ix. 39), a work inconsistent with the artificial views that are current concerning him. The coming enlightenment of the nation will be wonderful, and will be preceded by the "marvel" of the resurrection of the dead and the bestowal upon his friends of eternal life by the power and authority given him by the Father (Jno. v. 20-30). His name is well called "WONDERFUL."

IMMORTALSOUILISM IN THE OLD TESTAMENT.—A writer in the *Daily Chronicle*, noticing Mr. Gladstone's letter to Madame Novikoff, says the Old Testament is shown to be destitute of the modern conception. He says: "'Dust thou art, and to dust thou shalt return' were Jehovah's words to Adam. Nor, indeed, is it a novelty thus to a devout Christian. We have even seen Professor Sir Gabriel Stokes, a great Churchman, denying the 'immortality of the soul,' or questioning its objective existence. But here is elaborate and very carefully prepared examination of the Old Testament with a view to showing, not merely that there is 'no trace of the conception of the immortal soul in man—*i e.*, an indestructible element as distinct from the mortal elements of the body'—but that it is a daring and far-reaching assault upon revelation. Book by book passage by passage, the Bible is ransacked for the vaguest reference to a future state."

THE ASSUMPTIONS OF HIGHER CRITICISM.—A Jew says: "The facts on which the arguments of the higher criticism against the Bible are founded exist only in the imagination of the critic. For instance, they lay down that such and such ideas could not have been conceived before a certain date. This is most arbitrary. How do they know? Evidence is constantly turning up to show that some of the most modern ideas as supposed, were known long ago, such for example (to take the latest), the employment of the hot blast in the treatment of iron. They assume dates for facts from the comparison of parallel passages, and the occurrence of ideas, principles of conduct, conceptions of the Deity, which they assume could not have existed before a certain date. Let us examine these criteria by applying them to the Book of Job. Their weakness becomes at once evident. The parallel passages leave us in doubt as to which is the original and which the copy. How little convincing the arguments employed by higher criticism are is clearly seen in the great divergence of opinions resulting."

A SINGULAR PHENOMENON IN LITERATURE.—There is, perhaps, no proof of the Divine origin and Divine construction of the Bible more strong and convincing than the marvellous unity of its marvellous variety. It is a singular phenomenon in literature. The world of letters can supply no other instance of a similar concentration of purpose pervading a similar multitude of documents written by such a large number of men at such long intervals of time. Criticism has assailed many details of the Bible; it has attacked the cosmogony of Moses, the conduct of the patriarchs, the visions of the prophets, the prodigies and predictions of the New Testament but the unparalleled fact of this definite oneness of purpose in a literature over-spreading this greatness of space both in topics and time defies assault and repels attack. Do men ask for evidence of the Bible's inspiration? What clearer evidence can they desire than its complete, its extra-natural, its organic unity?—S.

"RELIGIOUS THOUGHT"—UPWARDS OR DOWNWARDS?—The *London Echo* has an article entitled, "Forward Movement in Religious thought." "Forward Movement" means advance, of course; but it is very questionable if advance is the thing described. The occasion of the article was the delivery of 20 sermons on one day in 20 different chapels in London, with the object of reaching those who cannot receive the orthodox creeds. One of the 20 was delivered by Dr. Brooke-Herford, in Rosslyn Chapel, Hampstead. If his sermon was a specimen of the 20, we know what to think of the word "forward." It should spell "downward," as any one knowing the truth will detect at a glance. The preacher denied that Joshua was obeying God's voice when he destroyed the inhabitants of Jericho, but granted that that same Joshua "had indeed received direct inspiration from heaven when he said in his old age, 'As for me and my house, we will serve the Lord.'" As Joshua was commanded to destroy the inhabitants of Jericho, it is difficult to understand on what principle Dr. Herford makes out that his act in doing so was not an act of obedience. If we say, "Oh, but I don't believe what the book says, that he was commanded," then we ask, why does he believe what the book says about Joshua's determination to serve the Lord in his old age? It is inconsistent to believe one part and not another, when there is precisely the same reason for believing in all cases. It would be far more sensible to throw the book overboard altogether than to pick out what suits one's own ideas and reject the rest as mythical. Then he refused to give the epistle to the Romans an equally divine place with the Sermon on the Mount. He talked of "the Pauline theology gradually giving place to a Christocentric theology," which he applauded on the ground that in Christ was to be found "the way, the truth, and the life," which, of course, means, not in Paul. This is extravagant absurdity. Christ said those who heard the apostles heard him, and those who despised their words, despised him, and if Christ is the truth in this saying, where is Dr. Herford in trying to put Paul down, whom Christ sent to declare his truth. It is not a "forward" movement that would belittle or obscure the teaching of the apostles. It is a backward and a downward movement which ends in the rejection of Christ himself.—R. R.

## THE WORLD'S GREATEST REFORMER : THE BIBLE.

## SECOND LECTURE IN SALISBURY.

THE following is the report from the *Salisbury Times*, of brother Jarvis's second lecture, the subject of which was: "The Bible, its position and influence in apostolic times, contrasted with the period of papal ascendancy preceding the reformation."

The lecturer said the holy writings alluded to by Josephus in his work against Apion, as being in his day, by the Jewish nation, "Justly believed to be Divine," were the constant court of appeal in the work of laying the foundation of christianity in the first century, to the extent, as shown by Dr. Angus, "That in the New Testament there are to be found no less than 263 direct quotations, and these taken from almost every book, and obvious allusions to the Old Testament even more numerous, amounting to upwards of 356." Thus "Moses and the Prophets," extending from Genesis to Malachi, excluding not one of the intervening books of the Canon, at the time when Paul addressed his epistle to Timothy, were Divinely pronounced to be profitable for all that was necessary in the form of doctrine, reproof, correction, and instruction in righteousness, "To furnish the man of God unto all good works." They contained all the essentials for making wise unto Salvation (2 Tim. iii. 15-17)

The New Testament was a supplementary collection of writings, equally inspired, but containing nothing in these respects that had not previously been laid down in the law and the prophets. When Timothy commenced his youthful studies of the Holy Scriptures, the Canon of the New Testament would probably be only just commenced. All the matters of saving faith were therefore recorded centuries before the manifestation of the true Messiah. It only required his appearance among men and his faithful performance of all that was written of him to confirm the testimony, and make sure to all believers therein the precious promises by which they should become partakers of the divine nature (2 Peter 1-4). When the fulness of the time was come he went forth, proclaiming the glad tidings of his Father's purpose, but no really new thing had he to tell. All had been written con-

cerning him and his work, and God's purpose therein ages before. It was to fulfil what had been written that he appeared. "Think not that I am come to destroy the law and the prophets, I am not come to destroy but to fulfil (Matt. v. 17), and Paul thus attests it in Rom. xv. 8. "Jesus Christ was a minister of the circumcision for the truth of God to confirm the promises made unto the fathers," which promises were made to Abraham and his seed, the Christ (Gal. iii. 16), and related to the blessing of all nations on earth through them, and were styled "the gospel" preached to Abraham, particulars of which are to be found in Gen. xii., xiii., xxii., xxvi., Gal. iii.

Christ's work and proclamation of the Gospel of the Kingdom having direct relation to the fulfilment of these ancient promises which would ultimately bring blessings upon all nations of the earth, we can understand the important position assigned by him to the writings of Moses and the Prophets, which not only foretold his sufferings, but also, in glowing language, described the glory to follow (1 Pet. i. 11). "Had ye believed Moses," he said on one occasion, ye would have believed me; for he wrote of me. But if ye believe not his writings how shall ye believe my words" (John v. 46-47).

The words of Jesus Christ were rooted in the Prophets, and much of what he declared had been kept secret therein for ages (Matt. xiii. 35). All his parables contained these hidden wonders which his disciples alone were privileged to know (Mark iv. 11). And even to them it was necessary, after his resurrection, that he should begin at Moses and all the Prophets, and expound unto them in all the scriptures the things concerning himself (Luke xxiv. 27). It was the hidden wisdom of God which none of the princes of that age knew, that was revealed to the Apostles by the Spirit (1 Cor. ii. 7, 10), and through their ministry "by the scriptures of the Prophets made known to all nations for the obedience of faith" (Rom. xvi. 25-26).

Before King Agrippa Paul declared that through the help of God he continued to that day "witnessing both to small and great saying none other things than those which



the Prophets and Moses did say should come" (Acts xxvi. 22). And afterwards at Rome when many came unto him at his lodging, the law of Moses and the Prophets continued to be the source from which for two whole years he drew the subject matter of his teaching in exposition of the things of the Kingdom of God and Jesus Christ (Acts xxviii. 23-31), which constituted the Gospel of which he was not ashamed, and which he affirmed to be "the power of God unto Salvation" (Rom. i. 16). It was from the prophecy of Isaiah that Philip began to preach to the Eunuch the things necessary for his salvation. It was the same scriptures that Appollos was mighty in, and by which he was able to mightily convince the Jews that Jesus was the Christ (Acts xviii. 24-28). Paul, as his manner was, when he entered the synagogue of the Jews at Thessalonica reasoned with them out of these very Scriptures on the sufferings, death, Resurrection and Messiahship of Jesus (Acts xvii 2-3). And the effect of such reasoning upon the minds of the Bereans was, to lead them to search the Scriptures daily to see whether these things were so, and because of this spirit of earnest investigation and readiness of mind in receiving the word, they were divinely pronounced a noble minded people.

It was the power of this testimony in the days of the Apostles, demonstrated by the attendant operations of the Spirit of God, that caused the Jew to readily forsake the Temple worship, and its ritualistic service with all its gorgeous display in form and ceremony (which hitherto by Divine command had been enjoined upon them), and with gladness of heart to unite in that form of worship and service to God, whose beauty lay in its simplicity, and whose power consisted in its superiority as a Divine appointment over all existing institutions. They had been mightily convinced that the rejected man of sorrows, whom they had crucified and slain, was their much-expected Messiah, so long foretold by the Prophets - David's royal descendant and heir, destined to occupy his Throne, upon whose shoulder the government of their nation should rest, and who with judgment and justice should order and establish it for ever (Isa. ix 7). That he had been raised from the dead for this purpose (Acts ii. 30), and would return

in due time to build again the Tabernacle of David that was fallen (Amos ix. 11; Acts xv. 16), and reign over the house of Jacob for ever (Luke i. 32-33). In him they acknowledged the end of the law for righteousness, the substance of all that was foreshadowed by the elaborate ceremonial of the Mosaic Ritual, whose ordinances had been nailed to the Cross (Col. ii. 14). They accepted him as the one atoning sacrifice and altar. and the only Priest who could make intercession for them, through whom alone they might come boldly unto the throne of grace, make their confessions and find forgiveness, and help in time of need. They perceived that there was henceforth no further need for ritualistic observances. Two rites only were enjoined by Divine Authority, viz., Baptism, and the Memorial Feast. Accordingly, "they that gladly received the word were bapused" (Acts ii. 41). "And continued steadfastly in the breaking of bread." Thus were thousands added to the Lord. So mightily grew the word of God and prevailed (Acts xix. 20).

The same testimony that was so powerful in the conversion of the Jew, was mighty in pulling down the strongholds of Pagan superstition in the mind of the Gentile, the licentious rites associated with the worship of the innumerable Deities of this superstition. The great and magnificently-adorned temples which contained them, and in which those rites were solemnised, the dazzling and gorgeous splendour displayed in the service and investiture of the multitude of priests that officiated in these palaces of pagan worship, the festival shows and solemnities to which the common people were greatly addicted, had lost its charm for these enlightened Gentiles. They "turned to God from idols to serve the living and true God and to wait for His Son from Heaven" (1 Thess. i. 9-10). So powerful was the influence of this apostolic testimony over the minds of those who heard it, and so extensive, as a consequence, was the desertion from the temples of the Pagan Gods, that in a letter addressed by the younger Pliny to the Emperor Trajan, A.D. 112, inviting counsel as to the most advisable means of dealing with the multitudes of Christians who filled the Empire, and were faithfully suffering persecution and martyrdom for their faith, he observes that as a result of what he calls

"this Christian superstition" spreading like a contagion, the temples were almost forsaken. The holy solemnities had been long intermitted, and there had been very few purchasers for the idol sacrifices.

Consider, in contrast to all this, the character and effect of the propagation of Christianity (?) in the centuries just preceding the Reformation, when the Papacy had attained to the zenith of its prosperity and power. In *Mosheim's Eccl. Hist.*, vol. 3, chap. 1, in which he records the prosperity of the Church in the 12th century, describing the missionary work and methods among the Pagan nations in which many converts were made, he says:—"They professed, with an inward reluctance, a religion, which was inculcated by violence and bloodshed, which recalled to their remembrance nothing but scenes of desolation and misery. The pure and rational religion of the gospel was never presented to these unhappy nations in its native simplicity." Is this surprising when we consider the lives and manner of the clergy in this century? Further, in chap. 2, p. 41-11, "Wherever we turn our eyes among the various ranks and orders of the clergy, we perceive in this century, the most flagrant marks of licentiousness and fraud, ignorance and luxury, and other vices whose pernicious effects were deeply felt in state and Church." Chap. 3, pp 80-81, Under the Caption, "Christianity corrupted more and more." "When we consider the multitude of causes which united their influences in obscuring the lustre of genuine Christianity, and corrupting it by a profane mixture of the inventions of superstitious and designing men, with its pure and sublime doctrines, it will appear surprising that the religion of Jesus was not totally extinguished. The priests and monks contributed in their way to disfigure the beautiful simplicity of religion; and finding it their interest to keep the people in the grossest ignorance and darkness, dazzled their feeble eyes with the ludicrous pomp of a gaudy worship, and led them to place the whole religion in vain ceremonies, bodily austerities and exercises, and particularly in a blind and stupid veneration for the clergy." Chapter 5, p. iii. Efforts were made at reform, but were a failure through ignorance and imperfect understanding of the Scriptures. This condition increased in the 13th century.

#### 14TH CENTURY.

"All those who are well acquainted with the history of these times, must acknowledge the religion whether as taught in the schools or inculcated upon the people as the rule of their conduct, was so extremely adulterated and deformed, that there was not a single branch of the Christian doctrine, which retained its primitive lustre and beauty," Chapter 3, p. 362.

#### 15TH CENTURY.

"The schools of divinity made a miserable figure in this century. There were now few remaining of those who proved and illustrated the doctrines of religion by the positive declaration of the Holy Scripture," Chapter 3, p. 453.

#### 16TH CENTURY.

"The wretched and senseless manner of teaching theology in this century, may be learned from many books yet extant, which were written by the divines it produced. There were very few expositors of the Holy Scriptures during this century, and scarcely any of the Christian doctors had a critical knowledge of the sacred oracles," Vol. 4, Chapter 1, p. 23. "The public worship of the Deity was now no more than a pompous round of external ceremonies, the greatest part of which were insignificant and senseless, and much more adapted to dazzle the eyes than to touch the heart." Page 24. And this is the church that has claimed the sole authority to decide in all matters of religion, in all ages since the days of the Apostles!

In the darkest hour, lean on God, in whom you live, and who can cause light to arise out of the darkness independently of us. This is His counsel to us (See Isa. 1. 10).

**ELECTRICITY AND ELECTRICIANS.**—It is cause for astonishment that electricians have accomplished so much considering that they have been groping in the dark while prosecuting their investigations into the nature and uses of that mysterious, all-pervading, all-potent, energetic principle, which science calls electricity, but which in the Bible is termed spirit. Under their guidance the unlimited powers of the universe have been tapped for the behoof of humanity, the motor forces extant in the boundless ocean of 'ether' harnessed and converted into the obedient servants of the human race. Yet this recently discovered power that is revolutionising the material world, and daily performing wonders more amazing than anything ever called Utopian, eludes the efforts of the keenest intellect to analyse or understand it.

## THE END OF THE VOYAGE.

*"Ye have reached a sheltering port, a quiet home."*

GOD will redeem my soul from the power of the grave." "The upright shall have dominion over them in the morning." That was a very appropriate though quite undesigned conclusion of the writings of brother Roberts. There have been many such humanly undesigned coincidences in the history of the truth. Dr. Thomas' last utterance was just such a case. He was writing to a brother on the subject, "What is flesh?" After a few beautiful and lucid paragraphs, in which he insisted that difference of organisation under the will of the Eternal was the true basis of distinction between man and the inferior creation, he came to speak of the change of nature to which the friends of God will be at length subjected by Christ:—"The transforming energy of divine power will convert spirit that passeth away into spirit that passeth not away. They who may be the subjects of this operation will be exalted to equality with the angels, whose substance doth not waste nor pass away."

These were the last words. They are exactly equivalent to those of brother Roberts quoted from the Psalms. The spirit of truth that animated Dr. Thomas likewise animated him; and with a like result. He faithfully conserved the truth, made many enemies (and not a few friends), realised in his own person, as Dr. Thomas said he did, the experience of the Lord, who was "a man of sorrows and acquainted with grief," and departed into the shadow of death in triumphant hope of redemption in the latter day. It was a beautiful and fitting termination that he should lie side by side with Dr. Thomas in Greenwood Cemetery, Brooklyn. Some have thought it dreadful that he should be buried in a strange land, so far away from kith and kin. He would not have thought so. He thought of the Kingdom of God as it really is, the real though unseen goal of all truly enlightened men and women; and was wont to relegate mortal relationships to the lower plane, to which they really belong. If he could have been consulted, he would probably have said, "Yes, that will do very well; it will probably not be long before I am awakened."

Moses wrote while he was in the land of the living. When he died a "later hand" (Joshua presumably), had to add the concluding touch to the Book of Deuteronomy: "So Moses the servant of the Lord died there in the land of Moab." There would be a heavy heart when that was written. So now. But the purpose and promise of God sustained survivors, as it is this day. "The time of the dead," according to all the signs is imminent, and "now is our salvation nearer than when we believed." Therefore let us take courage.

Little more remains to be said of the last days of brother Roberts. That little we glean from letters, by himself and brethren who were in touch or correspondence with him to the last.

The following is an extract from a letter from brother Roberts to brother Walker, written on board the *Alameda*, "nearing San Francisco, 19th Sept., 1898."

"I shall post this at San Francisco presently. When you receive it I shall be on the Atlantic sea board of the U.S. and feeling quite near home. (When this letter reached Birmingham brother Roberts was in Greenwood cemetery and I was half way across the Atlantic—Ecc. vii. 2. Ed.) It is four weeks since I wrote to you, but there will not be a four weeks interval to you, as I have been following my last letter steadily for the past three weeks. (Here follow interesting notes of the voyage, the substance of which has already appeared in the *Christadelphian*.) I have done a lot of literary work on board, finishing the November *Christadelphian*, getting ready the December number, and making chapter analysis and complete index for the *Law of Moses*. The weather has been rather rough at times, but not too rough to interfere with my work.

"I have not heard from you for two months, in consequence of the addition of one month to my stay in Australia—(which, as explained before, will not cut off any time from England but from the U.S. only, and this I will make up on my return). I expect a great budget is awaiting me on landing. I heard from Sarah Jane that

Moor Street was in the hands of a new tenant, and that the derelict literature of the truth was in the haven of your roof, and the surplus stock warehoused near by. At this I am both glad and sorry—sorry to think you had all that turmoil single-handed, and glad that the nightmare job—one of the things that was fetching me home to date—is in the past. ‘Well done, good and faithful servant.’ We may fairly believe that this greeting is waiting us at the last. My love to all the brethren and sisters, whom I joyfully anticipate meeting again in no long time.

“P.S.—September 21st. Since writing the foregoing I have landed at San Francisco, and find importunate letters that I could resist if I could answer them. They implore me to stick to my original programme in America on two grounds:—1, Their preparedness; 2, The removal of the reasons that I gave them for postponement. I had written to them: ‘It is absolutely necessary that there should be no change in the date of my arrival in England on account of a course of Town Hall lectures arranged for, and an impending change of publishing premises on expiration of lease.’ They now tell me the August *Christadelphian* informs them of the postponement of the Town Hall lectures, and of a temporary arrangement of premises to meet the wishes of a new tenant. What can I say? I strongly desire to come on to Birmingham without delay; but there is certainly not the imperative need for being there before the end of the year. I am in a regular ‘strait betwixt two.’ If I could communicate with the brethren in Birmingham, I would certainly ask their permission for a few more weeks delay: and say No to America if they refused: but I must decide at once; and how can I decide against the pressing words and cogent arguments of the American brethren. I feel I cannot. So with a sense of extreme self-denial, I feel compelled to decide in their favour, which will postpone my arrival in Birmingham till the third week in December. I am as sorry as can be, but am in a corner. Perhaps the Birmingham brethren will forgive.”—R.R.

These references to bygone and ephemeral matters are let go for the sake of the

explanation they may afford to correspondents whose letters may have been overlooked in the dislocations and troubles of the past few months; as well as for the sake of the illustration of “patient continuance in well-doing” that they incidentally afford. Perchance some, who, in a similar “sense of extreme self-denial,” are labouring in the truth may be comforted by the thought that their release may come as suddenly in the thick of the work.

Brother James Cheetham, of San Francisco, writing on October 17th, 1898, says: “I will do my best to give you a brief outline, and as accurate a description as possible, of brother Roberts’ visit here.” He then continues:

Brother Roberts wrote me from Auckland, N.Z., in regard to his visit here, and said he did not think he would be able to stay here more than one night on this occasion: “Please God, I may stay longer another time, unless He gather us all out of this wilderness before there is another opportunity.” He arrived here on the Oceanic Steamship Company’s steamer *Alameda* on Wednesday morning, September 21st, at 9 a.m., brother R. C. Bingley and I being on the wharf to meet him. I thought he seemed ever so much better than when I last saw him in Birmingham about seven years ago. On the way to the Cosmopolitan Hotel, he called at the Post Office and received his mail. I left him at the hotel at 10.30, and made arrangements to call on him at 6 p.m. On arriving there, I found him busy writing. After a little conversation, we took dinner together at the hotel, brother Roberts taking a very light repast; and after dinner, he accompanied me on the car to my home. When we arrived there, I was quite surprised to find a few brethren and sisters, and more came in afterwards.

Brother Roberts was requested to speak. He said he was in a rather difficult position, and somewhat in the fog, as it were, not knowing our position, and he thought the best thing to do would be to try and clear the fogs away if possible, and that would make the way clear for a longer stay on his return here. The first question he asked was, Would we fellowship a brother coming amongst us believing in a partial inspiration

of the Scriptures? He said we no doubt knew there were certain questions which had arisen amongst us as a body during these last fifteen years or more, and this was one of the most important, sapping the very vitals of the truth. Someone remarked there were present brethren and sisters who had never heard this question brought up, and brother Roberts was requested to give an explanation of what he meant by partial inspiration. He defined his position clearly; that holy men spake as they were moved by the Holy Spirit, and were guided by it into all truth, and only gave utterance to what the Spirit permitted them, and gave the instance of John in the Isle of Patmos, when he was not permitted to write certain things which he had seen and heard, "Write not," &c.

We assented to what was said, and then brother R. C. Bingley said he did not endorse what was on the cover of the *Christadelphian*, "The Bible wholly inspired" (after endorsing brother Roberts' remarks), and asked "Was Paul inspired to tell Timothy to take a little wine for his stomach's sake? And to tell a certain brother to bring his cloak from such a place? And would Paul be inspired if he was sitting at table and asked someone to pass him the salt and pepper, &c.?" He evidently did not care what remarks he made, and said he had always been a black sheep, at least so considered by a good many. Brother Roberts soon saw where brother Bingley stood and that it was no use talking with him. But it was no use. Brother Bingley would not stop though I requested him myself, and brother J. A. McCarl also. Brother Roberts remarked we should never have faithful brethren visit us so long as we had no basis; we would always be in isolation. Sister Bingley remarked, "We shall remain in isolation then." Brother McCarl got up and said they would have to go, as they had to go over to Oakland, so that put an end to the meeting. Brother Roberts was no doubt upset a great deal by what had taken place. It was at brother Bingley's request that I invited brother Roberts up to my home. In company with brother McCarl and sister McCarl, and sister Bowden, of Stockton, and sister Chancey, of Byron, I walked along the street. Brother Roberts requested to walk a few feet ahead of us, and did so

until near the Hotel, when we bid him good night. Brother McCarl arranged with brother Roberts to come over the following afternoon and take brother Roberts along with him to Oakland, brother Roberts promising to speak at brother M. A. Clark's in the evening.

On Thursday I went over to the Hotel at noon to have a chat with brother Roberts, and found him busy writing letters. We had quite a houseful of brethren and sisters and a few interested strangers at brother Clark's. Brother Roberts gave us one of the best lectures I ever heard him give, and was listened to very attentively by everyone. He was requested by brother Clark to give us a Delineation of the Truth from the beginning to the end.

He spoke first of the formation of worlds, and the creation of intelligent beings, of Adam and Eve in the beautiful Garden of Eden, and said what more natural than to be placed in a beautiful garden.—"What would you professors do? Would you put him on a raft in the midst of the ocean, or in the middle of a desert?" Adam was placed under law to develop a character, which can only be accomplished by perfect obedience. They had no bad motive in eating of the tree of knowledge of good and evil, but otherwise, for it was a tree good to make one wise, but the unchangeable law of Deity brought the threatened result—death. Their aspirations to eternal life as Adamites were set on one side for ever, and a new creation adopted: Christ as the beginning of the creation of God. From this came next the calling of Abraham to go into a land which he should afterwards receive for an inheritance, and he went and sojourned in that land as a stranger, referred to by Stephen, Acts vii. And then he spoke of Abraham's seed going into Egypt, and being oppressed for 430 years, and then coming out with great substance; then of Moses, his birth and bringing up by the daughter of Pharaoh, his slaying of the Egyptian and fleeing to the land of Midian, his seeing the burning bush and drawing closer and closer to it to investigate, and the voice from the burning bush, "Take off thy shoes from off thy feet for the ground whereon thou standest is holy ground. I am the God of Abraham, Isaac, and Jacob, come and I will send thee unto Pharaoh that thou mayest

bring forth my people." Moses said, But they will not believe me, and God said, What is that in thine hand? And he said, a rod, and he told him to cast it to the ground and it became a serpent, showing that it made no difference to God whether it was wood, rock or dust that He uses to accomplish His purpose. So finally Moses and Aaron went down into Egypt and requested Pharaoh to let the children of Israel go. Pharaoh refused to let them go and made their tasks more burdensome, so God brought certain plagues upon the Egyptians, which culminated in the slaying of the first-born of every family. Then they were glad to let them go. God could have brought the children of Israel into the land of Canaan by a short cut, but it was not His purpose, so He led them through the wilderness and did many mighty signs and wonders amongst them, and here brother Roberts mentioned the finding of inscriptions on the rocks the way the children of Israel travelled. He dwelt upon their history as a kingdom, from its commencement to its overthrow, the preaching of the Gospel of the kingdom by Christ and his apostles, the calling of Paul as an apostle especially to the Gentiles, chosen as he was, not from among Christ's friends, but from the very midst of his enemies, for he persecuted Christ's brethren even unto death thinking he was doing God's service, and while on the mission of persecution, was felled to the earth, and blinded. His eyesight being restored again, he laboured faithfully in the cause of his Lord and Master. Brother Roberts also referred to the signs of the times, and the near approach of Christ, and the setting up of the Kingdom of God.

I was only too sorry when his lecture finished. He went into details in the Scripture so minutely, and so graphically described the things which had taken place, and made it so very interesting, strengthening and cheering to us in the race we are running, hoping to win that glorious prize of immortality. Thanks were returned to brother Roberts for his very able discourse, and he returned to San Francisco with a few of the brethren and sisters. He bid good-night to the rest of them after arriving at the ferry here, brother Roberts and I walking up to his hotel. He preferred the short walk before retiring. He spoke about

his trip and hoped on his return here, everything being favourable, to stay a while with us. I bid him good-bye, not being sure of seeing him off on the steamer *Queen* for Victoria, B.C., the next morning. This was one block from his hotel. I wished to go right to the hotel with him, but he said, No, you have quite a way to go home yet, and it is late—it was about 11.15 p.m. then. After bidding him good-night I stood on the street corner and watched him walk down the block, never thinking it would be the last time I should see him alive.

Brother Bingley said he would see him off next morning, and promised to call at his room for him. Through an accident which happened to my arm the same evening of brother Roberts' lecture in Oakland, and which laid me up from work ten days, I was enabled to go down to the hotel Friday morning, the 23rd, to assist him with his luggage. I arrived there soon after 8.30 a.m., went up to brother Roberts' room and knocked at the door. Receiving no response, I thought perhaps he might be at breakfast, so made my way to the dining room. He was not there and had not been to breakfast. I began to feel uneasy, and wonder what was the matter, so went back to the room again and rapped on the door again, and not hearing his customary Come in, I thought I would try the door and see if it was locked. Finding it was not, I opened it and walked in, and my feelings can be better imagined than described, on finding brother Roberts on the floor between the foot of the bed and the wall, laid on his back with his head resting on his bundle of rugs or one of his valises. I called, "Brother Roberts," and knelt down by his side, but soon realised that he was in the cruel embrace of death. His face was beginning to get black.

I went after the hotel clerk and requested him to get medical assistance. It was of no avail. The coroner's office was notified, and the room locked up until the arrival of the morgue wagon about an hour afterwards. I telephoned to the s.s. *Queen* notifying them, and also to two of the brethren to come as quickly as possible, as I could not get away, having been requested to go along to the coroner's office. I had not the money to send a cablegram, or would have done so at the very first. Brother Bingley came into the hotel.

I told him of the sad occurrence and requested him to see about his trunk, and, as quite a few of the sisters would be waiting on the wharf to see him go away to Vancouver, to see them and let them know. As it happened, Mr. Cockroft, the Agent of the Oceanic Steamship Company, was at the wharf, and he immediately came to the morgue, and said he would wire to his company's office in London by cipher despatch, and they would wire to Birmingham. I was very careful in seeing that all brother Roberts' effects left the hotel for the coroner's office. One of his valises was open by his side, and it seemed as if he had taken some medicine from a bottle, which the doctors said was for heart troubles. He seemed to have resigned himself calmly to the last struggle, for he was as calm and peaceful as one asleep, which indeed he is, only asleep in Christ Jesus, *not dead*, in the true meaning of the word, only waiting the Master's call.

It was very unfortunate that brother Roberts' death occurred in the hotel, with no one to assist or relieve him. I should only have been too glad to have had him stay with sister Cheetham and myself, but could not possibly accommodate him, and for that reason took him to a quiet hotel. And then he had so much correspondence to attend to, and that took up nearly all his time while here. He often spoke of the nearness of death, and said what matter if we were changing and decaying, we have a bright future before us. His body was removed from the morgue and taken to an undertaker's and embalmed, awaiting instructions from England. It was a very sad and solemn meeting we had the following Sunday. Brother W. A. Clark addressed the meeting, and spoke very highly of the work brother Roberts accomplished, a life devoted to the interest of the truth, and its most able defender against all opponents. Brother Roberts remarked in his last discourse, that he did not like fighting, but when there was something dear to him assailed from within and without, he was obliged to maintain a fighting attitude. It was not until late on the Sunday night that I received a telegram from Mr. Cockroft saying that brother Roberts' remains and effects be shipped to Brooklyn, N Y. I expected they would very likely bury him

alongside Dr Thomas, which I hear was the case since I commenced to write this letter. I must apologise for the very poor letter which I have written. I am a very poor hand at it, so please excuse the manner in which it is put together. You are at liberty to publish it in the *Christadelphian*, either wholly or in part. Whatever you may deem best, please do.—JAMES CHEETHAM.

At the suggestion of brother John Nelson, of Mount Tabor, a suburb of Portland, Oregon, brother R. J. Jones, of Montavilla, another suburb of the same city, knowing the unsatisfactory state of things in San Francisco, wrote to brother Roberts. Brother Nelson is an aged brother of some forty years' standing in the truth, a subscriber to the *Christadelphian* from the beginning, and an old time friend of Dr. Thomas. His earnest desire is for the preservation in its purity of the truth as brought to light by the Doctor's faithful and prolonged labours. Brother Jones says :

"Knowing brother Roberts' uncertainty of these matters, and having some definite knowledge of the fraternal relations of the brethren in San Francisco, I wrote him a letter concerning it, so as to better prepare him for the emergency. Yet this could not have greatly influenced his action, as he did not receive it until he arrived there."

Brother Roberts' reply was as follows :

Cosmopolitan Hotel,

San Francisco, September 22nd, 1898

DEAR BROTHER JONES,—I arrived here yesterday in the *Alameda* from Sydney, and found your letter waiting. I am four weeks behind time, in consequence of having had to return from New Zealand to Australia before starting. Your letter is not of a refreshing order, but this is not your fault. I met brother Bingley last night at the house of brother Cheetham. The interview was not of a satisfactory order, but hope is not entirely absent. The embarrassments of the truth are very great in this age of divine silence and human contradictions. It is a work of difficulty to encourage the good while withstanding the encroachments of the evil. I suppose it is a training for the work that waits the accepted friends of Christ in the day of his appearing. I feel great pity for men who are doing the best they are capable of in the midst of the reigning con-

fusion, even if the line they pursue may not be geometrically straight. We shall all stand in need of the divine patience and magnanimity at the last.

I leave here to-morrow for Victoria by sea, and expect to be this way again in twelve or fifteen months, if nothing arise to prevent. Possibly the coming of the Lord may prevent. With all my heart I hope so. Do not you all say, "Amen?" My love to all the brethren with you,—Faithfully your brother,  
ROBERT ROBERTS.

Brother Roberts was true to the truth and its relations to the last; and we feel assured, only awaits the commendation, "Well done thou good and faithful servant." His hoping to remain longer on his return to San Francisco, and his expression of being not "entirely without hope"—in letter to me—probably the last fraternal epistle he ever wrote, implies that he truly felt assured something could really be accomplished in way of establishing the body, or a part of it at least, on a proper basis of fellowship in that city; and he had our heart-felt wishes and sympathy in the work. We are comparatively few in number, but have resolved to maintain the truth in its purity, regardless of censuring schismatics, who regard more the social relations of the faith, than the divine admonition to hold no schisms in the body or fellowship with those who do not conform to sound doctrine. And brother Roberts' life to the finish, has not left us without example; and it is consoling to have his, as it were, dying assurance, that although my "letter was not of a refreshing order, it was not my fault;" and his expression of "great pity for men who are thus doing the best they can in the midst of the reigning confusions." Aged presiding brother Nelson, referring to this, says: "Brother Roberts was true to the last, and I only envy him his perfect rest, and may my last end be like his."

We prayerfully trust that the Birmingham brethren will see that the *Christadelphian* will be continued under your personal editorial supervision; and that other able exponents of the "one precious faith" will now the more readily assist you in the good work. Many long years it has been a most welcome visitant to our homes and hearts in this distant land, where, since Dr. Thomas discontinued the *Herald of the Kingdom*, we

have never had a magazine strictly in accordance with the truth, as in the providence of God, annunciated by him; and unswervingly upheld to the last moment by our beloved, and now departed, brother Robert Roberts, who has briefly joined Dr. Thomas in his residence with the mute denizens of the silent cemetery of Greenwood. It is but meet that they should "rest together; yea, saith the Spirit, and their works do follow them" Truly for them the light of an eternal day will soon break on this night of years; and for them the gracious announcement scarce awaits—"Come ye blessed of my Father: enter thou into the joy of thy Lord."—Faithfully yours in the one blessed hope, R. J. JONES.

THERE are small matters and large matters. Man is made for both. Too much application to one or other is not good. Everything by turns.

WISE men avoid ambiguous terms in their canvass of disputed truth. Others are much given to vaguenesses by which they comfort themselves and shield themselves from aggression. What we want is fact and truth clearly stated.

FRENCH AND HUMAN NATURE.—A writer in *The Contemporary Review* gives a long list of the things the French have first cried up, and then cried down, in the course of a century. Thus, in 1870, in May, it was "Long live the Constitution! Long live the Imperial Dynasty!" In July, "To Berlin, to Berlin!" In September, "Down with the Empire! Long live the Republic! Long live Trochu!" In October, "Down with Trochu! Long live the Commune! Long live Gambetta!" In 1871, "Long live Thiers! Down with Gambetta!" In March, "Long live the Commune! Down with Thiers!" And so on, for the better part of a page. It makes good reading, but it is hardly fair play. What nation has not been in a hundred different minds about its fetiches in that long span? And, after all, the compiler has missed his best example. The fickleness of the public mind was most strikingly exhibited during the siege of Strasburg. General Uhrich held the place for the French, and, while he held it successfully, nothing was too good for him in mouth honour. Every other café became a Café Uhrich: and "Vive Uhrich" resounded through the street that bore his name. He was on his way to the titular patronage of a whole boulevard, and to a public statue, when a report came that he had lost a bastion. His boulevard was at once stopped; his statue was left in the clay; and, when the news was confirmed, he was deprived of his street. The tough old soldier went on doing his best, but the German concentration was too much for him, and finally he had to surrender his keys. Then "à bas Uhrich" was the cry, and he became bankrupt alike of public thoroughfares and of glory. This is human nature rather than the Paris crowd, but the latter have somehow contrived to get the advertisement all to themselves.—*Daily News*.



SUNDAY MORNING AT THE CHRISTADELPHIAN · ECCLESIA.—  
No. 307.

“Exhort one another.”—PAUL.

THESE are many gatherings in the world in honour of individuals and in commemoration of events, which arouse the interest and enthusiasm of various classes of the community. There is assuredly, however, no personage, and no events, to compare with him whom we remember, or those events which come into view when we surround the table of the Lord. All earthly things sink into utter insignificance in comparison with the brilliancy and grandeur of the Lord Jesus Christ. The assemblies of the world are in palatial halls, with men and women of high rank, and characterised by culture and learning. These features appeal to the senses, and cause the world's heroes to be invested with an importance which is entirely visionary. We, however, have little to appeal to the natural eye; indeed, that which is visible is the reverse of gratifying to the senses. Nevertheless, when, from the standpoint of the Lord's table, we exercise our spiritual vision, we discern that the world with all its greatness has no glory by reason of “*the glory that excelleth.*” It is not exaggeration, but practical truth, to say that all that the world deems great and glorious will in no-wise bear comparison with the things of our faith. “The things that are not seen are *eternal* ;” hence the profit in our gathering. We are refreshed and comforted and edified in allowing our minds to dwell upon the eternal things of the truth. If we are content to grope in the gloom of our present surroundings, we shall be depressed and chilled and hardened. We want to get away into the Spirit World; to bask in the sunshine, to breathe the pure air, and gaze upon the glorious scenes of the Kingdom of God which are brought before us in almost every page of the Bible.

All these things centre in Christ. This is a special and unique feature of the truth. God has associated all His blessings with one glorious personage. “In Him are hid all the treasures of wisdom and knowledge.” Therefore we wait for *him*, we look for

*him*, we fix our affections on *him*, and strive to please *him*. One sight of him will mean to us, if faithful, the disappearance of all our woes, the end of all our sorrows, the satisfaction of all our desires. The apostle John seems to connect all things with the one sight of Christ: “We know not what we shall be, but we know we shall be like him, *for we shall see him as he is.*” It is a wise thing to view Christ in the personal aspect; to recognise him as a real living personage, a kind and loving friend, who has wondrous power, and inexhaustible riches in his hands, which he will bestow upon his servants. After all, it is our personal, individual relationship to Christ which is of importance. God is not dealing with us *en masse*, but individually. He calls us one by one; we walk in the truth in single file; and there is coming the supreme moment when all the outside world will be forgotten, all brethren and sisters will cease to be of interest to us; and, for a brief time, Christ and you, and Christ and I, will be face to face. In that solemn interview it will be Christ *alone* that we shall see. It will be his opinion, his judgment alone that will be of absorbing interest to us. Therefore in all our remembrance, in all our reading, in all our deliberations, let this personal element of the Christ take first place.

We are remembering Christ individually this morning. We carry our minds back to the great feature of his work in the past: the Lord's death. “Show ye forth the Lord's death until he come.” Did God so love the *world* that He sent His only begotten son? Yet see the personal aspect of the case as given by Paul. “I am crucified with Christ, 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.” This thought takes us right away from the petty things of the present; it brings us close against Christ. “The life I now live in the flesh, I

live by the faith of the Son of God who loved me and gave himself for me." If each were impressed with this; if we looked, not at brethren and sisters, but at Christ direct, we should surely be transformed in our lives; we should be happier, holier, more faithful sons and daughters of the Lord God Almighty.

We remember his own words this morning as we view the emblems before us: "I am he that liveth, and was dead; and, behold, I am alive for evermore." It is not simply a sublime teacher that we commemorate, nor a compassionate helper of the suffering and oppressed — though this he was as none other has ever been. There is yet a greater fact "I WAS DEAD; I AM ALIVE." Here is the essence of our faith. This great fact goes to the root of matters. All problems are solved; all questions are answered; all difficulties are met, in the great truth: Christ died and rose again, and lives for ever. No man else ever made that claim. Absurd would these words have been from the lips of any other. Here it is made by Christ, and it is attested by evidences which convinced thousands of his contemporaries, and caused them to go forth and proclaim the wondrous truth at the peril of their lives.

Ever since the occurrence of the event, men have been showing forth the Lord's death and resurrection as we do. They must have had good reason. We trace our way back through the centuries—back to the very time—and we find they had the best of evidence: the evidence of the senses. They "saw"; they "handled." Some, however, are said to have been sceptical. Little wonder, in view of the astounding character of the event. Some, we are told, "believed not"; some "doubted." Let us be thankful for these doubters. Let us appreciate the fact that there were men who required some foundation for their faith; who were not ready to receive "idle tales" (Luke xxiv. 11). Their attitude is of great value to us. They required proof; they sought for confirmation of the alleged wonder; and they had it. They found many *infallible proofs*, and the result was conviction. They believed, and went forth with their unwavering testimony into the Jewish and Pagan world, and turned it upside down. Yet it was not solely the resurrection of Christ that ensured the success of the Apostles' work.

They could not have obtained the evidence of the multitudes without additional testimony. Peter says, 'Jesus, being by the right hand of God exalted, he hath shed forth this which ye see and hear.' We know what this was. It was God's own attestation of the resurrection of Christ in the outpouring of Spirit power. Here is the secret of the Apostles' work. Taking our stand in their midst, we see the world aroused by the unmistakable evidence of the Messiahship of Jesus, and multitudes of all classes recognise and obey. We are told in regard to one miracle that their opponents could "say nothing against it." The enemies of the truth had to admit, "We cannot deny it." Then who shall deny it with reason? Who shall speak against it?

The work of the Apostles has come down through the centuries, and we are here to-day in the isles of Tarshish remembering the living Christ as a result of their labours. We look back; we see the foundation laid. As reasonable men and women we accept the testimony. Believing, we rejoice Christ died—Christ rose again—Christ is at the right hand of God.

How beautiful is this truth, and what sweetness does it yield to us. The One who has called us, and the One who has died for us, are side by side in the Heavens. They are agreed in regard to those who are striving to yield obedience. They, as it were, concert together to secure the eternal salvation of the saints. While in the presence of the Most High, Christ is a High Priest for his household; and that fact is impressed upon us with all the preciousness it involves. We have a friend in the Courts of Heaven solicitous for us; concerned about our welfare; working on our behalf; and we have his own assurance that the Father with whom he pleads likewise regards us with favour. "The Father Himself loveth you."

Christ came in the fulness of time. We remember his work. We have in the record of his life an indication of the blessedness resulting from his presence on earth, even as a man of sorrows. He was caught away, and eighteen long weary centuries have elapsed, and we see him not. We long for one of the days of the Son of Man. The world derides our hope; it doubts his coming again. Our friends in his absence pass away, and we mourn as we feel we too are slowly

wending our way to the grave. Here comes in the great explanation of the delay. Here is solace and comfort. Christ is at God's right hand working for us. He lives, and because he lives, we shall live. The time is a small matter; the fact is all important. Hold fast until he comes. Our woes cannot last; our burdens must fall; our griefs and sorrows, our anxieties and perplexities, the darkness and the gloom, will all disappear when the Sun of Righteousness rises at the determined time with healing in his beams.

Gaze upon the two pictures presented to us in the Apocalypse this morning—the dark night and the glorious day. We have the night first in Rev. xiii., the long ages of the supremacy of the Beast with the seven heads and ten horns, speaking blasphemies against God; against His name; against His tabernacle; making war with the saints, and overcoming them; the world worshipping him. How painful the spectacle: “all the world wondered after the beast;” “they worshipped the dragon;” “they worshipped the beast.” Small and great, rich and poor, free and bond, marked in the forehead with the fatal mark. How dark the days since Christ left the earth! We live in the end of the time. The darkness still continues, as we know. We see on every hand the influence of the Beast—the mark still impressed on forehead and hand. It is a painful situation: the truth in the dust—its beauties unappreciated—our faith derided—the inanities of orthodox Christianity presented to a dying world in place of the verities of the Gospel of the Kingdom. Our feeble efforts to stem the tide and keep the light burning appear almost vain. Yet in the dark picture there is a ray of light. Those whose names are in the book of life *worship not*. They maintain their integrity in the midst of apostasy, heeding the word of comfort: “He that leadeth into captivity shall go into captivity; he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.” In chapter xiv. the scene changes. The darkness passes away; the horrors of the past give place to the ineffable glories of the presence of Christ. The Lamb is exalted on Mount Zion—the Beast is no more. The Father's name, and not the name of the

Beast, is written in the forehead of the multitudes who surround the throne. Their voice is not now hushed in the earth; it resounds as the thunderings of rushing waters, combined with the melody of the harp, and all the world hears. They rejoice with great joy, and sing with happy hearts and voices, before the throne and before the living creatures and the elders, that song which God's children are in this life being educated and trained to sing. None can sing that new song save the hundred and forty-four thousand redeemed from the earth. Our experiences now, our trials and sorrows, are fitting us to join in this delightful anthem before the throne of God. “Here is the patience of the saints. Here are they that keep the commandments of God and the faith of Jesus.” Here they are! The day of Christ has come, as God said it should, with its eternal joy and gladness. They find themselves at last in the Kingdom of God. The way has been dark maybe; many have been the difficulties and hardships; it has been trodden in weariness and faintings; but it has ended, and the travellers have emerged into scenes of ineffable glory never again to taste of evil. “They shall hunger no more; neither thirst any more; neither shall the sun light on them nor any heat. The Lamb shall feed them, and lead them unto living fountains of waters; and God shall wipe away all tears from their eyes.” “All things,” says Paul, “are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.”

Our hope is true; the favour is abundant indeed. Let then our thanksgivings redound to the glory of God, and our gratitude find expression in that “patient continuance in well doing” which will assuredly secure the commendation of Christ, and his mercy and favour in the fast approaching day.—F.W.P.

GIVE Christ and the future the benefit of all doubt in your decisions of the questions raised by human oppositions. Only on one side is a mistake dreadful.

God offers “the sure mercies of David” to any one that will listen to Him. Find out what they are, and you will find they contain everything that man could desire.

How much mere fog—and how little mental lucidity—there is in the world we discover after a long fight with the illusion we start life with, that all men are rational.

## BROTHER SULLEY'S AMERICAN TRAVELS.

On board the s.s. *Lucania*,

March 27th, 1899.

**D**EAR BROTHER WALKER,—Your note with enclosures arrived before we left Nottingham. I appreciate your commendations to the care of the Highest, which, with many of a like nature from the brethren in many places, are a sweet smelling savour in Christ—sweet because promoted by the love which is begotten by the Gospel. A common hope, a common faith, and a common brotherhood, create a oneness of purpose and sympathy, stronger than that "touch of nature which makes us all akin."

I am endeavouring to write you some account of our journeys because of the urgent request of many to do so, and thus yielding to their wishes against a strong disinclination "to write a diary."

To begin the history of this little jaunt one must look a long way back. From the time the Temple of Ezekiel's Prophecy was written and published, I have "had it in my heart" to visit "the children of Israel" scattered abroad, with the hope that a verbal description of the glories of the temple of the future age, in every place where possible, would give an additional stimulus to the interest in "the things of the Spirit." If ever the opportunity occurs, I thought, I will certainly visit America and Australia, with the enlarged drawings of the Temple of Ezekiel's plates. Once, years ago, the way of accomplishing this idea seemed to open and then to close, but, in the fall of '98 the opportunity looked for appeared. Then came the preparations, then the parting with friends and brethren, then the start. Brethren in Nottingham were not behind those elsewhere, in prayers and supplications, and words of blessing, commending us to the favour of the Father and the care of the Lord Jesus Christ. Our conference with the brethren the day but one previous to our departure comforted sister Sulley and myself much, for I was not without apprehension on her behalf, nor she without solicitude for me. While perils and dangers by land and sea are now reduced almost to the vanishing point, and have become more of the nature of discomforts than of distresses,

yet there are possibilities which frail human nature apprehends. But when we consider the difficulties experienced by our fore-runners, not omitting Dr. Thomas, it were a shame to mention ours for one moment. A journey in an emigrant ship and in a modern first-class liner are not to be compared, to say nothing of the terrible treatment which Paul and his co labourers received.

It was pleasant to see brother Garside, of Ormskirk, and brother and sister Young, of Chester, on the platform at the Central Station, Liverpool, on Saturday. "They conducted us to the ship," and though the conditions were not favourable for "kneeling down upon the shore to pray," yet the absence of the appearance would not exclude the reality if the desire arose. Others would have been present, but were obliged at the last moment to content themselves with a letter of farewell.

Standing on the Prince's Landing Stage one sees the *Lucania*, a huge triumph of naval engineering skill, in midstream, riding peacefully at anchor. At the time appointed she glides almost imperceptibly nearer the landing stage, her immense bulk growing perceptibly to the eye the nearer she approaches the stage. It is difficult for one who has not seen anything of these large vessels to realise their vast proportions. The *Lucania*, upon which we were to embark, is 625 feet long and 65 feet 3 inches of beam or width; that is to say, if a row of houses had four rooms each 16 feet from front to back, and each behind the other, that would represent the width of the vessel. And if each house in the row were 20 feet wide, it would take 31 such houses in the row to represent the length of the vessel. Then the bridge upon which the navigator stands is 60 feet above the water line, and the funnels are 19 feet in diameter, *i.e.*, across (a space in which a carriage and pair can turn). They measure 130 feet from the base (down amongst the boilers) to the top, or about as long as a tall factory chimney.

Those ashore when such a vessel is departing, who see the huge mass swing off—the faces of their friends quickly vanishing in the distance, feel impressed, and they turn away with mingled feelings, but soon other things engage their attention, they are cut

off from those who are aboard the vessel, and from all the possibilities of the ocean journey before them.

Those on board feel that a period of rest from all usual duties has come for a time, and expectantly wait for the unknown and uncertain days ahead. Sister Sulley and I had not long to wait for our new experience. The journey to Queenstown, where the Cunard steamers call for the London mails, was delayed some hours beyond the usual time. After an easy and pleasant journey down the Irish Channel during Saturday night, the vessel arrived in the magnificent land-enclosed outer harbour about seven o'clock on Sunday morning. Tenders with mails and passengers came alongside, the sun shining the while with welcome splendour. Small row-boats also arrived, bringing thrifty Irish women, who boarded the vessel, and soon sang the praises of their various wares which they offered for sale, one bright-eyed girl being particularly anxious to sell the writer a lace shawl. The whole scene was particularly incongruous, seeing it was the first day of the week: but one was almost forgetful of the day by reason of the unusual surroundings. Our itinerant visitors did not stay long. The bell warning them to depart soon sounded. The ship began to move slowly, the tenders, now unloaded of passengers and freight, cast off, and the boats, clinging to the last moment, and in one case almost with disaster, swung off from the ship's side, and again the vast floating palace, with its living and inanimate freight, was once more fairly on her way with no other stay or stop, we hoped, till arriving at her destination. We had scarcely left the Irish coast when the south-west wind, with which we left Liverpool, sprung into a gale, much to the discomfort of the passengers, and cutting down the day's run from, say five hundred miles to 429. The wind increased towards evening, and continued through Sunday night, and with little abatement on Monday. It was interesting to observe the behaviour of the ship in the sea. Especially so in view of a remark made by a gentleman on board just before we left Liverpool. He said, "It seems impossible that the sea can have much effect upon such a large vessel as this." I do not know whether the said gentleman came along with us or not. If he did he

will have reason to change his opinion. However large the *Lucania* may look when observed from the shore, or however extensive you may think her by the width of her saloons and the length of her gangways as you pace backwards and forwards, your sense of her vast proportions begins to diminish as you see her pitching on "the great Atlantic wave." When her bows sink in the trough of the sea, her forward part deluged with tons upon tons of water, and her propellers elevated and "racing" above the crest of the wave just surmounted by the body of the ship, you estimate her from a different point of view altogether. Big as the ship is in reality, she is small enough in your eyes then. When she begins to battle with the elements, when you see the *Lucania*—one of the most wonderful triumphs of modern engineering skill, riding the waves very like the small steamers on the small sea swell near the coast at home, you are apt to think how impossible it is for man to construct a vessel which shall successfully "rule the waves."

When Brunell fashioned his Leviathan, the *Great Eastern*, which was reckoned to be twice as long as the great Atlantic waves, it was thought sea sickness would be abolished (even the dining tables were not provided with guards). It was not long before a rude awakening came in the shape of broken crockery during a storm, her steering gear being broken at the same time. The fact is, any vessel, however large, can be engulfed by the storms which blow at the bidding of Him "who holds the waters in the hollow of his hands." "Those who go down in ships and do business in great waters" are at the mercy of Him who created them. If such are not destroyed by His storms, it is of His mercy. The raging elements are just the touch of His finger in order to remind man now and again of his frailty and littleness. But He does not interfere to extinguish the commercial spirit of His creatures. He will, however, show His power by-and-by, in the destruction of the British ships by a terrific "east wind" (Psa. xlviii.), i.e., when the time comes to make Himself known in visible and active ministration as in the days of old.

The appearance of the sea as soon as we reached deep water was beautiful in the extreme. First a deep indigo in colour,

then with the sun shining upon it a dark ultramarine changing to pale green, with iridescent splendour, and ever and anon illuminated with rainbow hues as the vessel lashed the waters into foam.

*March 30th.*—Monday and Tuesday were uncomfortable days, nearly the whole time the south-westerly gale continuing. Wednesday brought a great and pleasant change in the shape of calmer weather, and warm temperate sunshine. But the day was otherwise uneventful, except for the passing of two sailing ships, and the appearance of sister Sulley on deck—a very gratifying change for both of us. It is distressing to be kept in state room, unable to move, both for those who are compelled to submit to it, and for those who see their loved ones suffer.

To-day, after a welcome sunshine at the start, we ran into cloud-land, in the shape of fog. A considerable fall in the temperature also indicated the presence of ice in the sea. It appears we were "off" the great bank of Newfoundland, where this sort of condition often exists. The fog did not last long, and soon we passed several icebergs, one of which was extremely beautiful.

As one covers the middle distance between England and America, leaving the former and approaching the latter you realise a new sense of brotherhood. The circumstances and surroundings of the days that are past differ from those of the present hour. Moving here and there amongst the English and Scotch brethren you feel the effect of personal intercourse in the more or less concrete realisation of the extent and scope of the ecclesial body. You have personal experience and personal recollections which help to unite you with them more than mere report or reputation can. Those separated by wide lands and great seas are not identified with you in the same way. Your comprehension of the existence of many congregations in Christ in America takes a more definite form as you come nearer to that part of the world where they live and labour. And of necessity the words "*Our Father*," "*Give us our daily bread*," "*Forgive us our trespasses*" take in a wider mental vision than when personal contact with the brotherhood is limited to the more circumscribed area. So also every letter, every message, and every intelligence published helps in the same direction.

*March 31st.*—Weather much improved and everyone hopeful of a good run to-day. Favourable conditions for quick steaming continued through the night. Calm weather had evidently set in. Saturday was cold, bright, and breezy. We made good headway, and arrived in New York about 6 o'clock, the steamer being some twenty hours late of her usual time. We scarcely touched the wharf when gangways were hoisted and a small army of wharf men boarded the vessel. And then a scene of feverish activity arose almost beyond description. Passengers' baggage, pitched from deck to wharf with utter recklessness and disregard of their value. Busy hands soon transferred the articles from vessel to trucks, where in loads of extraordinary dimensions they were conveyed with breakneck speed to the large shed where the Custom House officials examine your baggage. There each article previously marked with your name is supposed to be alphabetically sorted by these demon workers to a place in the shed corresponding to your initial. "Supposed," I say, but instead of the order which is implied by the arrangement, the utmost confusion prevails. Sister Sulley and I were amongst the first to leave the ship and take up our position near the letter "S," watchfully waiting for our luggage to arrive. Now I think if there is a sharp-eyed creature under the sun, the gift belongs to me in that part of myself which men, seriously or otherwise, call "the better half." We did our very best, but in spite of four watchful eyes, our effects were scattered in the most extraordinary manner. Even those which were deposited at the proper place were only so secured by running full tilt at a passing barrow, loaded with boxes, all denominated differently, and this at the risk of getting your ankle or shin broken, and your hip or elbow bruised.

In the midst of this confusion, with attention turned upon flitting packages and racing wharfmen, my eye caught sight of someone talking to sister Sulley; brother Bruce, of the Jersey City ecclesia, it was. Brethren Parke and Hardaker soon joined us. We were all glad to see each other—our greetings rendered sweet by reason of our relationship in Christ Jesus. The next question uppermost in our thoughts was how long will the Custom House officials keep us in durance? and how much trouble shall we have to

prove we are honest and true? We had some apprehensions on this head because of recent stringent regulations rigidly enforced. Our fears soon vanished under the guidance of brother Bruce, who, being known to the Custom House officials, could speak on our behalf, and who, upon his representations, passed our baggage with very slight examination indeed. We were now soon on our way to the abode of brother Hardaker, in Brooklyn, and before long, comfortably ensconced in the rooms which were to be our home during our sojourn in New York. Arriving so late in the evening, our baggage gave the brethren a good deal of trouble. It was only by the exercise, on the part of brother Bruce, of that wisdom enjoined upon us by the Lord when dealing with men, that the delivery of the case containing the large diagrams of the Temple was ensured. Happily this arrived in time for use on Sunday, and for the preliminary labour of fixing up the drawings.

The first assembly of the brethren in America in which we joined was with the Jersey City ecclesia, of which the brethren who met us upon our arrival form a part. We did not require much introduction. Those old in the faith had heard so much of us by repute that strangeness only applied to form, voice and appearance. Those not so acquainted soon introduced themselves. Before long we all felt familiar, and before we left our affections were drawn to members of the body even as those of Jesus were to John.

"A HISSING, A CURSE, AND A REPROVCH."—A short while ago, a Jewish funeral procession was mobbed, and the mourners were insulted. The other day, a regular Jew chase took place at the suburb of Waltring, close to the parish of a priest who has been foremost in denouncing the Jews. A Galician Jew, wearing a long kaitan, ringlets, and the tall hat peculiar to his caste, was walking through this suburb, when, close to a children's playground, a woman pointed to him and called to the children, "There's the Jew." She added that he must have stolen "the child," referring to a little boy who had been missing for some days. The children followed the Jew, threw stones at him, knocked his hat off, pulled his coat-tails, and pushed him right and left. By the time he had reached the shop of his nephew, a crowd of men and women numbering many hundreds, was following him. They smashed the shop windows and clamoured for the Jew whom they threatened to lynch on the spot. A large detachment of police was necessary to disperse the mob.

To science, friendship is a weakness, and worship a superstition, yet they are the strongest powers in man.

THE FORGED DECRETALS.—"These were a collection of about sixty letters purporting to have been written by very early Bishops of Rome from the first century onwards, in which the most extravagant claims of supremacy were made. These letters first appeared in the ninth century, along with other and genuine decretal letters of the Popes; and, being accepted without question by our ignorant ancestors, they formed the principal instrument for asserting the supremacy of the Popes for about six hundred years, until their spurious character was exposed at the time of the Reformation in a work entitled *The Magdeburg Centuries*, the earliest Protestant Church history. Among other marks of spuriousness, these letters abound in anachronisms. Popes of the third century are made to quote the Vulgate Version, which was only made in the fifth etc. About the same time as the Forged Decretals, appeared the equally spurious *Donation of Constantine*, which made it appear that the Temporal Power of the Popes given to them by the Frankish Kings, had actually been given them by Constantine more than four hundred years before. Thus the two great pillars of the spiritual and temporal supremacy of the Popes consisted of two forgeries, which are not now defended even by Roman Catholic Authorities."—*Clerical Commentator*.

AN ANCIENT PICTURE, BUT THE VALUE?—Dalziel's correspondent at Rome reports the discovery, at the Palatine Hill, there, of an unusually old picture representing the crucifixion of Christ. The discoverer (Professor Marruchi Director of the Egyptian Museum at the Vatican), is said to believe that the work was executed by one of the soldiers of Pontius Pilate's Guard, who took part in the crucifixion. Each of the figures is fifteen centimetres in length, while on guard on the slope of Golgotha, a group of soldiers is discovered surrounding the Cross, to which the Saviour has not yet been nailed. Under the figure of each soldier is affixed a small plaque bearing his name, while in a prominent position stands Pilate, beneath whom is an inscription containing fifteen lines. The inscription is in Pompeian characters. It is contended among the experts that this is the first authentic record that has yet been discovered of the actual scene of the crucifixion.—(What can they mean by "the first authentic record of the actual scene of the crucifixion?" Do they mean the most ancient contemporary record by men who saw? If so, we should say it is a poor record, supposing the opinion of its origin to be correct, whether in embossed figures or perishable pigments, compared with the full narrative of all the incidents of that terrible day, written by men who were Christ's "chosen witnesses," and whose story has been in the hands of his friends since the very day it was written 1800 years ago, till now! But if the men who are unmoved by this truly authentic record by chosen witnesses, are impressed by a "Graphitto" or any other artistic relic of the great event, it is better than not being moved at all: but we suspect the interest is of the purely human character expressed by the word "antiquarian"—which is a very different thing from the faith of Christ.—R. R.)

## The Christadelphian.

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

JUNE, 1899.

### "IN THE TRUTH."

We are "in the truth." It is an apostolic definition of our standing, with glorious purport. The position has its conditions, aims, and objects, upon the perception and realisation of which in confirmation thereto, the profit or otherwise of being "in the truth" ultimately depends. We are in "the truth" in being "in Christ," for Christ is "the truth"—"I am the way, the truth and the life: no man cometh unto the Father but by me." So then, being in the truth means being in the way "unto the Father" with life at the end. In the discourse from which these remarkable words are taken, Jesus spoke to the disciples of the Father's house of many mansions, in prospect of an abiding place in which, and of the possession and comfort of the Holy Spirit, they were not to be greatly troubled. The conditions of an abiding place were afterwards defined by Jesus thus: "He that overcometh will I make a pillar in the temple of my God, and he shall go no more out." We are in the thick of the good fight of faith. We strive to overcome ourselves and the world as he overcame, and is set down with the Father upon the throne. We are but the fag end of a mighty host, our real relation to which will not be adequately discerned till we stand among the ten thousand who have fought the fight in the past, and come forth from the dust of the earth at the bidding of the Lord. We look back upon them. Some have had their sentiments concerning "the truth" preserved in writing down to the present day. And "their sentiments" are more than merely human sentiments, being the utterances of men enlightened and cleansed by the Word, and guided into all truth by the Spirit which John says "is truth." John has some trenchant remarks on the truth and its profession: "If we say that we have fellowship with God and walk in darkness, we lie and do not the truth." What is "walking in darkness"? Disobedience of all kinds. John gives an unsuspected illustration. "He that hateth his brother is in darkness, and walketh in darkness." Here is a pitfall, a danger. Hatred is easy, natural. "Hateful and hating each other" is an apostolic touch in the picture of the natural man. We must be careful. Remember Job's words

concerning a quarrel with his manservant: "Did not he that made me in the womb make him"? Every man has his place, and God is over all. Job's troubles ended in peace and prosperity notwithstanding his "miserable comforters," whose salvation from the consequences of their folly in thrashing Job with misapplied arguments concerning God's dealings, was made by God to depend upon the intercession of the man they had tormented. "Which things are an allegory," as we might say; for it is Jesus who prays even for his enemies with his last breath: "Father forgive them for they know not what they do." And it is he who says of his people tormented at the hands of lying professors: "I will make them to come and worship before thy feet, and to know that I have loved thee." He endured contradiction of sinners against himself, though sinless. What ought we not to endure after that? So let us have no hatred, no walking in darkness, but a doing of the truth in patience.

"Because you know the truth, and not because you know it not, I write unto you," says John. Those who know not the truth need to be addressed in a different style, to be convinced of God's will concerning them. But conviction having been wrought, what then? Exhortation to steadfastness in the way of life discerned; heart searchings, reproofs, corrections, comfortings, instructions in righteousness. John's words illustrate the case. "He that saith I know him and keepeth not his commandments is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk as he walked." It all resolves itself into this, that the keeping of the commandments of God is everything, and begets full assurance of faith after the pattern of Christ. This is the matter that John so strongly insists on in his utterances concerning "the truth" in the three brief epistles that have come down to us. "My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth and shall assure our hearts before him." And he elsewhere says that the spirit of truth and the spirit of error are discernible by their opposite relation to the word of God ministered by the apostles. "We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth and the spirit of error." We have believed on Jesus through the apostles' word: let us be faithful to it in the patient endeavour to so walk as he walked.

A great company of friends of whom the world was not worthy, and everlasting life awaits "him that overcometh." John loved the "elect lady"





"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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JULY 1st, 1899.

Vol. XXXVI.

IN THE WILDERNESS.

BY DR THOMAS.

(Continued from page 216.)

THE edict of Milan confirmed to each individual of the Roman world the privilege of choosing and professing his own religion. But this inestimable privilege was soon violated; for with the knowledge of Catholic principles, the son and protector of the Catholic church, imbibed the maxims of persecution; and the sects which dissented from it were afflicted and oppressed by the triumph of Laodiceanism. Constantine easily believed that Heretics who presumed to dispute his opinions, or to oppose his commands, were guilty of the most absurd and criminal obstinacy; and that a seasonable application of severities might save those unhappy men from the danger of an everlasting condemnation. Not a moment, therefore, was lost in excluding the ministers and teachers of the separated congregations from any share of the rewards and immunities which the emperor had so liberally bestowed upon the Catholic clergy.

An imperial persecuting and repressant influence was thus brought to bear upon the anti-catholic woman, who under the hostile pressure would set her face fugitively towards the wilderness—*εἰς τὴν ἐρημὸν*. The anti-catholic sect that took the lead in oppo-

sition at this crisis was that of the Donatists. It was in feud with the catholic sect before the overthrow of Maxentius; and, therefore, before the Roman Africa became subject to Constantine. It was such a feud as might be supposed to exist in the Baptist denomination, resulting in the development of the Campbellite sect. There was, doubtless, error and wrong-doing both with the Donatists and Catholics; but, as from among the Anti-baptist Campbellites was originated τὴ λουτρῶν τοῦ ὕδατος ἐν ῥήματι, by the laver of the water with doctrine (Eph. v. 26), the CHRISTADELPHIAN DENOMINATION; so from among the anti-catholic Donatists began to be manifested in the three years of their trials before Constantine and his bishops, by the sealing angel that had ascended from the East (Apoc. vii. 2), the first of the "remnants of the woman's seed, who keep the commandments of the Deity, and hold the testimony of the anointed Jesus." The name of this first remnant, if it had any other than Donatist, has not come down to us. But it matters not what it was called in its beginning—it was the sect composed of "the servants of the Deity sealed in their foreheads." This is the Apocalyptic description of it. Arising in the epoch of the Donatist

trials, and being with the Donatists intensely anti-catholic, it is very likely to have been confounded with them, without having at all been mixed up with the feud between the party of Cæcilian and that of Majorinus.

This feud is styled in history "*the African Controversy.*" The provinces south of the Mediterranean, from the confines of Cyrene to the columns of Hercules, A.D. 312, were distracted with religious discord. The source of the division was derived from a double election in the Catholic church of Carthage, the second in rank and opulence of the ecclesiastical thrones of the West. Cæcilian and Majorinus were the two rival bishops of Africa, and the death of the latter soon made room for Donatus, who, by his superior abilities and virtues, was the firmest support of his party. The advantage which Cæcilian might claim from the priority of his ordination was destroyed by the illegal, or at least indecent haste, with which it had been performed without awaiting the arrival of the bishops of Numidia. The bishops of the contending factions maintained, with equal ardour and obstinacy, that their adversaries were degraded, or at least dishonoured, by the odious crime of delivering up the Holy Scriptures to the officers of Diocletian to be burned. In this state of bitter partisanship, the divided church was incapable of affording an impartial judicature. Application was, therefore, made to Constantine by the Donatist bishops of Africa, A.D. 313, desiring him to appoint bishops of the church in Gaul to settle their difficulties. "Good emperor" said they, "as you are of a just family, of all the emperors your father alone having never persecuted, and as Gaul is now exempted from that outrage, we ask you in your piety to appoint bishops from that province who may judge between us and the other bishops of Africa, with whom we are at variance." Their request was granted, and the controversy was tried in five successive tribunals, and the whole proceeding, from the first appeal to the final sentence, lasted above three years. A severe inquisition taken before the prætorian vicar and the pro-consul of Africa; the report of two episcopal visitors who had been sent to Carthage; the decrees of the Councils of Rome and Arles, and the supreme judgment of Constantine himself in his "sacred con-

sistory," were all favourable to the cause of Cæcilian: and he was unanimously acknowledged, by the Civil and Ecclesiastical Powers, as the true and lawful catholic primate of Africa. The honours and estates of the church were attributed to his suffragan bishops, and it was with difficulty that Constantine was satisfied with inflicting *the punishment of exile* on the principal leaders of the Donatists.

The punishment of exile was banishing, or *causing to flee into a wilderness state.* This was the imperial sentence upon the anti-catholic, or anti-state-church woman in the African wing of the empire. Her seed were banished from the high places of church and state, and made to seek refuge in the wild and uncivilized places of society.

Speaking of this "schism of the Donatists" A.D. 315, Gibbon remarks: "This incident, so inconsiderable that it scarcely deserves a place in history, was productive of a memorable schism, which afflicted the provinces of Africa above three hundred years, and was extinguished only with Christianity itself. The inflexible zeal of freedom and fanaticism animated the Donatists to refuse obedience to the usurpers, whose election they disputed and whose spiritual powers they denied. *Excluded from the civil and religious communion of mankind* (driven into the wilderness), they boldly excommunicated the rest of mankind, who had embraced the impious party of Cæcilian, and of the Traditors, from whom he derived his pretended ordination. They asserted with confidence that the prerogatives of the catholic church were confined to the chosen portion of the African believers, who alone had preserved inviolate the integrity of their faith and discipline. Whenever they acquired a proselyte, even from the distant provinces of the east, they re-immersed and re-ordained him, as they rejected the validity of the baptism and ordination administered by heretics or schismatics. Bishops and virgins were subjected to the disgrace of a public penance, before they could be admitted to the communion of the Donatists. If they obtained possession of a temple which had been used by their Catholic adversaries, they purified the unhallowed building with the same jealous care which a temple of idols might have required. They washed the pavement, scraped the walls, burnt the altar, which was com-

monly of wood, melted the consecrated plate, and cast the 'holy eucharist' to the dogs, with every circumstance of ignominy which could provoke and perpetuate the animosity of religious factions. The narrow and solitary path which their first leaders had marked out, continued to diverge from the great society of mankind; so that they could affirm that when Christ should descend to judge the earth, he would find his true religion preserved only in a few nameless villages of the Cæsarean Mauritania."

From this condensed quotation from Gibbon the reader will easily discern the feeling that existed between the Woman Jezebel in the heaven, and the Woman, by oppressive imperial edicts, caused to begin her flight into the wilderness. No enlightened professor of the doctrine which is according to godliness would think of looking for the true believers in "the heaven" where all was sunshine and imperial favour. "All that will live godly in Christ Jesus shall suffer persecution" (2 Tim. iii. 12). This testimony is true and not to be gained, and directs us in our search for "the remnants of the woman's seed, who keep the commandments of the Deity, and hold the testimony of the anointed Jesus," to that anti-catholic community of professors, which has been ever since the great Donatist repudiation of the self-styled "Holy Catholic Church," and "Church of God," A.D. 315, an oppressed, proscribed and persecuted people—persecuted in some form or shape, if not by governments, by the machinations and slanders of scribes, pharisees and others; of all professors, in fact, whose foreheads are unsealed by the truth, and whose hearts, consequently, are unpurified by "faith that works by love" of the truth believed.

THE praise of man, which is of little worth, is much valued. The praise of God, which is of priceless moment, is little set by. What is the explanation? Want of faith.

"I HAVE just been reading the 'Doctor's Life,' and admiring his strong uncompromising character more than ever. Are not brother Roberts' comments on the Doctor's death strikingly appropriate, in many respects, to his own? Since we lost him, I had been wishing vaguely that we could hear his comforting voice, in this, as we have done in many other sorrows, and on page 290 of the 'Doctor's Life,' it seemed almost as if the words were addressed to us at the present time."—*Correspondent.*

ROME UNDER PAPAL RULE.—There is one practical test of the moral effects of Romanism which is seldom noticed—What of the state of the city of Rome itself? For about twelve centuries, or nearly the whole of that time, it has been under the absolute Government of the Popes. Now, twelve centuries, or even half that time, is surely amply sufficient for the representative of Christ on earth to purify his capital, and make it worthy of the name of a Christian city. It would no. be unreasonable to expect that Rome, under such a rule, would be an example to the whole world as a city of Righteousness, Purity, and Enlightenment; but what has it actually been? I can imagine no stronger argument to show the utter hollowness of the Pope's pretensions as the Vicar of Christ than the condition, moral and material and social, of the capital in which they have resided, with but short intervals, for twelve centuries. Luther visited Rome in 1512; and at the first sight of the Eternal City, he fell on his knees and exclaimed, "Holy Rome, I salute thee!" But he was soon undeceived, and became shocked beyond measure at the state of things he found there. Here is a part of his testimony:—"The city is filled with disorder and murder. No one can imagine what sins and infamous actions are committed in Rome. They must be seen and heard to be believed. Thus, they are in the habit of saying that if there is a Hell, Rome is built over it. It is an abyss, whence issues every kind of sin."—*A Clerical Critic.*

LIFE-WRECKAGE.—A newspaper correspondent describing the sandwich (street advertisement) men of London says: "All kinds of men are engaged in the precarious business of carrying boards in order that he who passes along the thoroughfare may read; it is the last straw in the vortex of the life-struggle. There are engaged in the work at the present day men who have been educated at Oxford, Cambridge, Harrow, Eton, Rugby, or other public schools. These men, or many of them, have been in business of some kind, but not succeeded, have gradually sunk lower and lower until but the sandwich board stands between them and the workhouse. Solicitor's clerks there are in no small numbers, sometimes also men who have been Army officers, and, worst of all, the grand old veterans who have fought for the country at Inkerman, Balaclava, Delhi, and Lucknow, who have little to thank 'the Country'—with a capital C—for now. 'Cast into the gutter' is nearly literally applicable to them all. When a man joins the ranks of the sandwich-men, he is generally given a number, and is known only by that number, like a convict in a prison. He 'dosses' mostly in St. Giles, in one of the poorest lodging-houses there, and pays fourpence for a straw bed, on the floor above the living room, where the men cook their scraps of meat, which they procure at a cheap rate from the neighbouring butcher's. All are practically homeless, and they are of all ages—young and old, educated and ignorant—mixed in one common lot. Some are more buoyant in spirits than others, but an impenetrable gloom has settled down upon most of them. And how could it be otherwise? It is only fair to say that, in the majority of cases, especially those of well-educated men, drink has been the principal cause of their downfall to this low position."

## MEDITATIONS.—No. 52.

**M**EN speak of the Scriptures as Jewish writings, and such they are, but they have a higher and more significant title given to them by Paul. The apostle styles them "the oracles of God" (Rom. iii. 2). If Paul had simply called them "Oracles," their reliability and truth would have been a very safe deduction, but "Oracles of God" is a significantly descriptive statement, which places their character far beyond deduction. Truly there are a few apparent difficulties in the Scriptures, but shall we, because of these, pronounce the Oracles of God to be wholly or partly untrue? Common sense cries "No!" Let us rather heed Paul's warning to rightly divide the word of truth. The Scriptures being the Oracles of God, it is appropriate to speak of them, as Paul did (but not otherwise), as the Word of God (Acts xx. 32; 2 Cor. iv. 2). That the Bible was regarded by Paul as divine is further made certain by his method of action in believing "all things which are written in the law, and in the prophets" (Acts xxiv. 14); and in his affirming that "whatsoever things were written aforetime were written for our learning" (Rom. xv. 4).

The doctrine of the judgment was the subject of apostolic proclamation, to both Jew and Gentile, in and out of Christ (Acts x. 42; Rom. ii. 16), and is included among the first principles of the truth (Heb. vi. 2). Like all the first principles it is set forth with great plainness in the Bible. Not only was the doctrine emphasised by Christ and the apostles, but it was believed and upheld all along the ages—by the patriarchs (Jude 14-15; Job xxxiv. 11; xxi. 30)—by David and Solomon (Ps. lxii. 12; Prov. xxiv. 12; Ecc iii. 17; xi. 9; xii. 13-14)—by the prophets (Is. iii. 10-11; Jer xvii. 10; xxxii. 19; Mal. iii. 17-18). This is also shown by Paul's reference to the Jews' belief—"They themselves also allow that there shall be a resurrection of the dead, both of the just and unjust" (Acts xxiv. 4). The judgment is to take place at a definite time—"the last day"—the day of Christ's appearing (1 Cor. iv. 5; Rom. ii. 6, 16; Dan. xii. 1; Jno. v. 28-29; Rev. xi. 18; 1 Jno. ii. 28); and is to be carried out on the basis of the gospel known

and willingly obeyed, or known and wilfully disobeyed (Jno. xii. 48). It was the vivid recognition of these truths that made Paul so earnest, both in pleading with the alien, and in addressing the brethren on the subject (2 Cor. v. 10; Rom. xiv. 10, 12; 2 Tim. iv. 8). Oh! what a sad thing that brethren should be at variance over this clearly stated truth. And how much sadder to see the wresting of Scripture to support the wrong side.

"IN HIS STEPS—*What would Jesus do?*"

This is the title of a little American romance which has recently created an amount of stir among the religious in this country. Its aim is good: it is directed against two terrible crimes—drunkenness and covetousness. It is, however, poor reading for the brethren, and forms a striking contrast to the rational and scriptural writings of Dr. Thomas and brother Roberts. The work is thoroughly orthodox, and bristles with the Apostacy's fatal errors. It countenances heaven and hell going; and sets forth man as immortal, and of "infinite value" to God. It assumes the present possession of the holy spirit, and its operation in the minds, even of the "most careless." It adores sentimentalism; it argues that a beautiful woman's melodious voice can allure people wholesale into "the harbour of redemptive grace." It recommends mingling with the world, in its politics and vexed questions. It makes the seeking of suffering a virtue. It renders man capable of taking and keeping unrequired and unpractical vows. It endorses the use of physical force for the reclamation of the vicious and abandoned. And throughout it has the unprofitable, and (to the earnest truth seeker) irritating method of all novels, that of creating impossible people and events to suit the requirements of the writer. No, the book is not food for the brethren. Nor is any religious work, that not only abounds with such mistakes, but ignores the glorious gospel of God, hides the erring character of His children, and Christ's constant mediatorial work on their behalf.—A. T. J.

IN times of trouble ever remember that happiness is on the way.

## THE MINISTRY OF THE PROPHETS ;

OR,

THE WORK AND WRITINGS OF THOSE WHO CAME AFTER MOSES IN THE DIVINE  
GUIDANCE OF THE NATION OF ISRAEL

## CHAPTER XIV.

**C**OUNSELLOR"—This is the next on the list of titles (Isa. ix. 6), bestowed beforehand by the Spirit of God in the prophet upon the Son promised to the house of David. The root idea of the verb whence the term is derived is counsel, advice, instruction, direction. How necessary a thing is this in all human affairs. What is action without counsel, but a mere drift to chaos and death. "Every purpose is established by counsel, and with good advice make war" (Prov. xx. 18) And whence but from God can counsel come? "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." So Jeremiah confessed (ch. x. 23), and so will everyone who attains to anything like a due appreciation of man's estate. The generations of the race come upon the scene in helplessness and ignorance. From the cradle to the grave they stand in need of counsel. They get a little of a low type, by means of which they get through the days of their vanity with more or less discomfort. But with regard to the "counsel of God" they are for the most part hopelessly ignorant, and therefore depart in sorrow to the oblivion of the grave. This is not a more pessimistic presentation of affairs than that of the Apostle John (1 Jno. ii. 16-17).

Trace back the history of those fleeting generations. Whence came counsel at the first? "It is not in man." It never was "in man" innately. Yet it has come. The Bible says from God; and there is no other explanation that will stand for a moment. It is not the place to discuss objections. With the Prophets in their ministry this was an axiom never to be disturbed, and our concern is only to exhibit the fact, and the developments in the divine purpose in Christ to our own day, and with regard to the perfect day beyond. It is not without reason that the Psalmist, praying for the promised intervention of God in judgment, says: "Understand, ye brutish among the people, and ye fools, when will ye be wise? He that planted the ear, shall he not hear? he

that formed the eye, shall he not see? he that chasteneth the heathen, shall not he correct? he that teacheth man knowledge, the Lord knoweth the thoughts of man that they are vanity" (Psa. xciv.). "With him is wisdom and strength, he hath counsel and understanding" (Job. xii. 13). He affirms it of Himself in protest against Israel's apostacy from Him: "Who hath measured the waters in the hollow of his hand, and meted out heaven with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who hath directed the Spirit of the Lord, or being his counsellor hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and showed to him the way of understanding?" (Isa. xl. 12-14). His vast and glorious designs in creation are before us and He has given Israel many proofs that He is indeed "the Creator and Possessor of Heaven and Earth." If we reject His testimony we cut ourselves off from "counsel" and life and are left without any adequate explanation of things as they exist. But let not that be our attitude, but rather that of Paul, who, lost in admiration of the work of God in Israel, and making quotation of this passage in Rom. xi., concludes, "For of Him, and through Him, and to Him are all things, to whom be glory for ever, Amen."

God at the first then "taught man knowledge," instructing him concerning the creation of which he was the crowning feature on earth, and concerning the way in which he was to walk before his Maker. Our first parents were to dress and keep the garden of Eden, and to observe the commandment (suited to their circumstances), that forbade the eating of a certain tree. This was the "whole counsel of God" with respect to man at that stage. The entrance of sin altered all things. It came through the rejection of the counsel of God, and the imputation to Him of ignorance and falsity, which originating with the serpent, was practically adopted by Eve, and Adam after her, with

such disastrous effects. In the eyes of the wise of this world, this of course seems a mere childish legend of a benighted antiquity. But to make it appear so, they have to argue that Christ was an ignorant enthusiast, which no sane man would do. His title "COUNSELLOR" is directly related to God's purpose to put away the death that entered the world by the sin of Adam and Eve; and all his references to the subject of the beginnings of sin and death are in absolute harmony with the Mosaic record which he so unreservedly acknowledged as divine, and a part of the Scriptures which he says "cannot be broken."

Having sinned, Adam and Eve took counsel between themselves and covered their nakedness with a device of fig-leaves. But God rejected this, and substituted "coats of skins," which, necessitating the slaying of animals for their provision, brought a representation of death before them as the wages of sin, and the necessary portion of the "Counsellor," who, as the "seed of the woman," should afterwards bruise the serpent's head, and take away sin and death from the earth. Thenceforward the counsel of God in its direction of human affairs towards the goal of his purpose, as the first of its first principles kept this fact to the front: that "the wages of sin is death," and that according to divine appointment "without shedding of blood there is no remission," no effectual covering for sin apart from the recognition of God's insulted majesty, and the humblest submission to his merciful provisions for reinstatement. In harmony with these reflections is the history of the accepted offering of Abel ("the firstlings of his flock and the fat thereof"); and the rejected offering of Cain ("the fruit of the ground"). The comment of Paul in Heb. xi. is that Abel's was "by faith . . . a more excellent sacrifice" than that of Cain, whose faith did not take hold of God's promise and instruction. Later on, all flesh corrupted God's way on earth, and He destroyed the world by the flood, reserving only a remnant in which to preserve His purpose for the future. In the lives of the fathers, Abraham, Isaac, and Jacob, the purpose concerning Christ becomes more clearly defined, and they all looked for "the seed" who should be "seed of the woman," "seed of Abraham,"

Son of God, offered in sacrifice as Isaac was in figure, raised from the dead likewise as he was symbolically, and who should "possess the gate of his enemies" and with Abraham inherit the land for ever. "Your father Abraham," said God's "Counsellor" to Israel, "rejoiced to see my day, and he saw it and was glad." He perceived that the eternal inheritance pertained to the then far distant future, and accepted his position as a stranger and a pilgrim, looking for "a city that hath foundations, whose builder and maker is God."

Under the Mosaic economy the divinely appointed ritual contained a central and crowning place for the representation of God's purpose in the "Counsellor" of His promise and providing. God at the first proclaimed his covenant with Israel in the terrible trumpet voice that sounded the "ten commandments" from Mount Sinai trembling and cloud-enveloped, amid the thunder and lightning that accompanied the divine presence. But "he added no more," and Moses alone was bidden to draw near, that God might commune with him "face to face." In this, Moses, the mediator of the Old Covenant, was a type of Jesus, the mediator of the new; God's "counsellor," who, having "engaged his heart to approach," has been caused to "draw near" unto God as the "Governor" of Israel, presently to return (Jer. xxx. 21). But there was to be a special place and method about the approaches to God even of Moses; for God directed him to make the tabernacle in the wilderness and made provision for the mercy-seat with the over-shadowing "Cherubim of Glory" on the lid of the ark of covenant, as a place of counsel from the Most High to Israel. The specification in Ex. xxv. concludes with these words: "There will I meet with thee, and I will commune with thee from *above* the mercy seat, from between the two cherubim, which are upon the ark of the testimony of *all things which I will give thee in commandment* unto the children of Israel."

The "communing" was not to be of the kind that passes between man and man, as the discussion of possibly opposing judgments on a matter, one or both of which may be wrong, or more or less open to question. It was the speaking of the word of "command" to Israel. All the "counsel" of

God is of this character and cannot be rejected without death as a consequence. Because sentence against evil works is deferred (the purpose of God requiring the free play of human will for the manifestation of the pleasing and precious thing an unconstrained obedience arising out of faith that worketh by love)—because of this, human discernments are dull in this direction, and as has been well said, if men do not often go the length of saying “there is no God”; they for the most part act as if there were none. If they knew the Scriptures and the power of God they would be saved from so fatal a mistake. Apostolic exposition by the Spirit of God connects Christ with the Mercy-seat-throne of God in Israel as the substance of the shadow there outlined. Paul speaks of Jesus “whom God hath set forth to be a propitiation (mercy-seat, literally), through faith in his blood, to declare his righteousness for the remission of sins that are past through the forbearance of God . . . that he (God) might be just, and the justifier of him which believeth in Jesus” (Rom. iii. 26). In Christ then, as from “above the mercy-seat,” and as through the antitypical High Priest of Israel, God communicates his counsel or commandments concerning “the children of Israel” who are not only taken from among the Jews, but also from among the Gentiles by “faith in his blood.”

“Where no counsel is the people fall; but in the multitude of counsellors there is safety (Prov. xi. 14). The last half of this proverb is commonly quoted alone, and the idea is thus obscured, if it be not lost altogether. It is often put as though the safety lay in the “multitude” and not so much in the fact that they are “counsellors.” One “counsellor” is worth a multitude who cannot be thus defined, and God’s standard in Christ being taken, the “multitude” of such has in any age of the world’s history been small indeed. The glory of the age to come will be Christ as “counsellor” for God over all the earth and a multitude like him subordinate to him, freed from the weaknesses and inefficiencies of the flesh and made gloriously competent with him to advise, instruct and direct the world’s affairs to the glory of God the Father. In the guidance of such there will indeed be “safety,” as it is written: “The Lord is

exalted; for he dwelleth on high: He hath filled Zion with judgment and righteousness. And wisdom and knowledge shall be the stability of thy times, strength of salvation: the fear of the Lord is his treasure” (Isa. xxxiii. 6). In the hope of this the Psalmist exulted, notwithstanding the prosperity of the ungodly meanwhile. “Thou shalt guide me with thy counsel and afterwards receive me to glory. Whom have I in heaven but thee, and there is none upon earth that I desire beside thee. My flesh and my heart faileth; but God is the strength of my heart, and my portion for ever” (Psa. lxxiii. 24).

From the preservation to our day of the divinely given and preserved records of the life and work of Christ, we are enabled to see for ourselves what was meant when it was said by Isaiah that his name should be the “Counsellor.” Begotten by the spirit of God of a virgin of the house of David, he was filled therewith in harmony with the prophecy which said: “The spirit of the Lord shall rest upon him; the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord.” He was introduced to Israel at his baptism with the direct approval from heaven of the Father Himself. “This is my beloved Son in whom I am well pleased.” On the Mount of Transfiguration he was similarly divinely accredited to Peter, James and John by the voice from the overshadowing cloud: “This is my beloved Son, in whom I am well pleased.” HEAR YE HIM.” And the Father bore witness to him in “works that none other man did;” while the word of his “counsel” overawed even the officials whom an offended and jealous priesthood sent to apprehend him. “Never man spake like this man,” said they, and having his words preserved, we cannot but perceive the truth of their remark. The greatness of the difference between his style of counsel and that of his contemporaries in Israel appears well in the record that tells us that at the end of the “Sermon on the Mount” the people were astonished, “for he taught them as one having authority, and not as the Scribes.” This was in harmony with the Mosaic type in the divine voice from the mercy-seat

which communicated through the High Priest "the commandment of the Lord" for Israel.

The Sermon on the Mount contains many illustrations of this "authority." "Ye have heard that it was said by them of old time" (thus and so), "but I say unto you," is a form of speech more than once repeated, and making more searching application of the commandments (verses 21, 28, 33) than had hitherto been made in Israel; in harmony with his declaration: "I am not come to destroy (the law or the prophets), but to fulfil." "The Word was made flesh," says John, "and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." This grace and truth finds expression in all the records of his life and work, whether it be in the assertion of his divine authority, the turning of the situation upon his enemies in controversy with a word, the preaching of the gospel of the kingdom, the healing of the sick, the forgiveness of sins, or the comforting of his disciples as he went forward steadfastly to death upon the cross.

Take for examples of his counsel some of his teaching in the Sermon on the Mount. He proclaimed blessedness upon the poor in spirit, the mourners, the meek, the hungerers and thirsters after righteousness, the merciful, the pure in heart, the peacemakers. He exhorted men to be perfect, as the Father in heaven is perfect; to seek first the kingdom of God; to enter in at the strait gate that leadeth to life; to beware of false prophets; to not only hear but do his sayings, that they might stand in the day of judgment. He counselled them to forgive to the uttermost; to submit to any form of self-denial rather than lose life eternal. His counsel was rejected by the bulk of the nation, but a few chosen ones gave heed; and he thanked the Father that His purpose was hidden from the wise and prudent and revealed unto babes. He said: "All things are delivered unto me of my Father, and no man knoweth the Son but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him. Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly of heart and ye shall find rest unto your souls.

For my yoke is easy and my burden is light" (Matt. xi. 27).

The practical application of this merciful counsel of God is found in the ministrations of the men of Christ's appointment according to his express commandment. He chose his apostles and equipped them as counsellors under him, saying: "I will give you a mouth and wisdom which all your adversaries shall not be able to gainsay nor resist." And again: "When they deliver you up (to governors and kings), take no thought how or what ye shall speak, for it shall be given you in that same hour what ye shall speak. For it is not ye that speak; but the Spirit of your Father which speaketh in you." And so they went forth preaching Christ crucified, and that men might come unto him for salvation in belief of the gospel of the Kingdom, and baptism thereupon into his name, and the taking of his yoke upon them in the obedience of his commandments, which, though it would bring them present persecution, was "easy" by comparison with the bondage of sin which ended in death.

The Apostolic allusions to Christ illustrate Isaiah's prophecy of the "Counsellor." Paul says that "of God he is made unto us wisdom and righteousness and sanctification and redemption" (1 Cor. i. 30); and that "in him are hid all the treasures of wisdom and knowledge" (Col. ii. 3). If it is not yet obvious to all the world, it is because the purpose of God requires the toleration of a time of evil for the development of His people.

In the book of Revelation, Christ presents himself as the "Counsellor," according to whose penetrating discernment the whole course of human affairs is being directed from behind the veil. The introduction represents him as "the faithful witness, and the first begotten of the dead." With regard to the affairs of his own people in the world, the seven epistles to the seven churches of Asia are eloquent. "I know thy works," saith he to each of them, and he rebukes shortcomings and sins, commends steadfast faithfulness, and exhorts to repentance where necessary. Even to the Laodiceans he says: "I counsel thee to buy of me gold tried in the fire that thou mayest be rich; and white raiment that thou mayest be clothed; and that the shame of thy



nakedness do not appear ; and anoint thine eyes with eye-salve that thou mayest see." The faith of Christ, the righteousness of obedience to him, clearness of mental vision through the application of the word of Christ, are the precious things signified. To this community he continues : " As many as I love I rebuke and chasten : be zealous therefore and repent. Behold I stand at the door and knock : if any man hear my voice and open the door, I will come in to him and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in His throne. He that hath an ear, let him hear what the Spirit saith unto the churches." The last clause (appended likewise to all the other epistles), brings the counsel down to our own time, though the Lord is absent.

But not only, or chiefly, in the days of his flesh, and during the time of his absence from the earth is he the "Counsellor."—The crowning manifestation is to come, as the prophets testify. "I will restore thy judges as at the first, and thy counsellors as at the beginning : afterwards thou shalt be called the city of righteousness, the faithful city" (Isa. i. 26) ; "Behold the man whose name is the Branch ; he shall grow up out of his place and he shall build the temple of the Lord. Even he shall build the temple of the Lord ; and he shall bear the glory, and shall sit and rule upon his throne ; and he shall be a priest upon his throne, and the counsel of peace shall be between them both" (Zech. vi. 12). God has given the earth unto the hands of Jesus as His "Counsellor." Just as surely as he suffered in Jerusalem, so will he reign there, surrounded by the "counsellors" of his own choice and development. The wisdom and glory of Solomon's peaceful reign was but a shadow of what is coming under Christ when, as God's Melchizedek High Priest, he rules the world with righteousness. Meanwhile a faithless world groans and travails in vain endeavours for peace, while rejecting the instruction of the "Counsellor" and pronouncing his rules of action impossible and impracticable. But, as Paul said of the Jews : "Shall their unbelief make the faith of God without effect." By no means. "What though all the world resist Him, God will realise His plan."

HEAR what people say, but don't be influenced except by the sense of what they say. There are more people ruined by the idle chaff of the street than by the direct assaults of vice. Oh, Mrs. Grundy !

HOW THE BIBLE IS TO BE JUDGED.—1. By what it professes to be and is, not by what it does not profess to be and is not. The Bible was not written in a single age, or by a single man ; it is a library, compiled in many ages and written by many men. 2. As a whole, not in dislocated portions. It is a book written with many pens, but for one purpose ; composed by many men, but proportioned by one mind. 3. As an organic whole, and as an organic growth—a progressive revelation from its commencement to its close. The Bible claims this character for itself—viz., that its teachings do not lie upon a dead level, but are a perpetual ascent from beginning to end. This gradualness of the growth of the sublimity of Scripture teaching is the key which unlocks some of its most perplexing difficulties. The Bible is not the late embodiment of bygone traditions, but a historical collection of contemporary records coloured by contemporary circumstances, expressed in contemporary language, related to contemporary knowledge and contemporary morals, but yet instinct with a life unlimited by time, illuminated by hopes confined to no single race warmed with a love which embraces and uplifts all the conditions and circumstances of universal man.—S.

HEARING.—"The faculty of hearing seems very simple. In reality, it is inconceivably complex and wonderful. "The external ear does little more than collect the sound waves. After this comes the middle ear, a partition very much like a drum, which is occupied by a curious lever-like chain of bones that pass on the sound by a mallet like series of tappings from the outer drum head to the jealously guarded window of the inner ear. This latter compartment is very difficult to describe, for it is a complex labyrinth of winding staircases containing fluid. In the innermost recesses are the essential organs of hearing, a wonderfully arranged mass of fibres and cells from which fine hairs are suspended in the fluid ; and these, it is believed, are in direct connection, each by its own nerve-thread, with the brain. In this way Nature gets over the difficulty of transmitting an air vibration into a fluid. The ears of all the higher animals contain this essential structure of hair suspended in a fluid. How does this complex apparatus pick out and analyse the infinitude of shades of sound that are borne in upon it ? Each of these delicate hairs or fibres is probably attuned to respond to a certain shade of tone and picks up the note to which it is attuned precisely as one tuning-fork will pick up the sound of another if they both happen to be of the same pitch. The machinery of the ear is only preparatory. It sorts and sifts out the vibrations, and excites the terminals of the nerves, but the real hearing is done at the other end of these telegraph wires, and is part of the mystery of consciousness."—Thus speaks Professor McKendrick in *Great Thoughts*. How deeply interesting are common things when their true character is apprehended. Ineffable wisdom is everywhere visible to the eye that can see.—R. R.

**THE WORLD'S GREATEST REFORMER : THE BIBLE.**

**T**HE subject of the third and concluding lecture was "The Bible: Its power and effect in the great work of Reformation in the 16th century, contrasted with the blasting effects of Ritualism in the Protestant Churches of the 19th century." The following is the report of the *Salisbury Times*.

In Hebrews iv. 12, the Apostle says:—"The word of God is quick and powerful, and sharper than any two-edged sword . . . and is a discerner of the thoughts and intents of the heart." This passage is applicable to the Personal word of God (Rev. xix. 13) as well as to the written word, with this distinction, that for the exercise and effect of those attributes, the Son of God is not dependent on the enlightenment and sympathy of men. All power in Heaven and earth has been given into the hands of Christ to accomplish the will of His Father, and whether men hear or forbear he exercises freely that power to that end.

Not so with the written word, its power becomes operative and effective in proportion as it is intelligently received into the mind and allowed to govern the word and action. This explains the prevalence of the grossest ignorance and superstition with all its demoralising effects in the dark ages of the Apostasy while the Bible as a Book continued to exist. Though it had nigh ceased to influence the affairs of men, its latent power was not in the smallest degree diminished. Near the close of the 12th century some good hearted and honest minded men, observing with disgust and grief the corruption of the Church, made some attempt at reform, but failed, owing not to any weakness on the part of the Bible, but on their part, for they were seriously lacking in the necessary knowledge of the Book. In the words of Dr. Mosheim, "The knowledge of these good men did not equal their zeal. The greater part of them were destitute both of learning and judgment, and involved in the general ignorance of the times, and very imperfectly understood the Holy Scriptures whence Christianity was derived, and by which alone the abuses that had been mingled with it could be reformed."

In the 14th century a more successful effort was made toward the work of Reform-

mation by the appearance on the scene (in direct antagonism to the corruptions of the church and enormities of the begging friars), of John Wicliffe, the parish priest of Lutterworth, whose greatest crime in the eyes of his enemies was the translation of the Scriptures in the English tongue. He gave to England for the first time in her history an almost complete version of the Scriptures in the language of the people, for which he was condemned by the heads of church and State. He was a reformer who ventured his life for the purity of the church and freedom of the Bible. "The Sacred Scriptures," he said, "are the property of the people, which no one should be allowed to wrest from them. Christ and His Apostles converted the world by making known the Scriptures to men in a form familiar to them . . . and I pray with all my heart through doing the things contained in this book we may altogether come to the everlasting life." This work circulated widely, was greatly sought after and read with avidity by all classes, and many were those heroes of religion who suffered martyrdom for these holy writings.

The beginning of the 16th century introduces us to scenes of the greatest activity. It is again the study and translation of the Scriptures that forms the great lever in the work of removing the mighty incubus of Papal superstition and establishing a Reformation that for centuries has given freedom and light to the minds of men, though for such privileges millions have been compelled to sacrifice their lives. There arose at this time many devoted students of the Bible, among whom the names of William Tyndale and Martin Luther figure most prominently. At the same time, almost, as Tyndale at Cambridge was studying Erasmus' Greek Testament, which had just been completed by that greatest scholar of his day, Luther at the University of Erfurt, in Germany, was poring over the pages of a Latin Bible he had accidentally discovered in an obscure part of the library. To both these men the Bible was an entirely new thing, a book generally unknown in those days. They read it again and again with the deepest interest and joy, the spirit in each being stirred to its very depths, until they

became filled with the determination that this wonderful and powerful revelation of the wisdom of God and His love to man should create in the hearts of thousands the same joy it had caused them.

Tyndale set to work to translate the New Testament from the original Greek, in the course of which he encountered many difficulties and much opposition. He saw men around him led to prison and to death for possessing and reading a copy of Luther's writings, and he knew well that a Bible translation would be a still more dangerous book. But he was determined that England should have the Word of God spread among her people by means of the new invention of printing, which would greatly facilitate its circulation. Having put his hand to the plough he was not the one to look back. Not being permitted to prosecute this great work in England, in 1524 he left and went to Hamburg, where in poverty and distress, and amid constant danger, he worked at his translation so diligently, that in the following year we find him at Cologne with the sheets of his quarto New Testament in the printer's hands. But an incident transpired which caused him to flee with his manuscripts to Worms, where at last he succeeded in getting his New Testament printed. Within a comparatively short space of time great numbers had been issued, and secretly imported to England in cases, barrels, bales of cloth, sacks of flour, and every secret way that could be devised, but many of these suffered the fate which finally befel poor Tyndale himself. They were detected, seized, and in solemn ceremony publicly burned as a dangerous book at St. Paul's Cross, London. Still, this proceeding did not affect the printing press at Worms, thousands more were printed, and in spite of the protestations of the clergy and their vigilant efforts to destroy this troublesome book, the people of England rejoiced in becoming the happy possessors of it.

What Tyndale had done for England, Luther had equally succeeded in doing for Germany. "From his lonely, Patmos-like prison in the Castle of Wartburg, in the forests of Thuringia, he gave this priceless treasure, the Word of God, to his country, in a translation, which is still in use in Germany." He felt that the Bible which had liberated him, could alone liberate his

people. "Let this single Book," he exclaims, "be in all tongues, in all lands, before all eyes, in all ears, in all hearts," and again, "The Scripture, without any commentary, is the sun from which all teachers must receive light." All the reformers held up the Word of God alone for light. Says Grattan Guinness: "The New Testament, once printed and published, did more to spread the revival of primitive Christianity than all the efforts of the reformers." The Old Testament from the same hand soon followed, and both were diffused through a population familiar till then only with the unprofitable writings of the schoolmen. The Bible was received with the utmost avidity. "You have preached Christ to us," said the people to the Reformer. "You enable us now to hear His own voice." In vain Rome kindled her fires and burnt the book, it only increased the demand.

"Once the Bible was thus read in the households of Christendom, the great change could not be averted. A new life, new thoughts, new standards, and new courage sprang up. God's own words were heard at the firesides of the people and the power of the priest was gone. The effect produced was immense. The Christianity of the primitive church, brought forth by the publication of the Holy Scriptures, from the oblivion into which it had fallen for ages, was thus presented to the eyes of the nation. The humblest individuals, provided they knew the German alphabet, women and mechanics (this is the account given by a contemporary), read the New Testament with avidity. Carrying it about with them they soon knew it by heart."—*Romanism and the Reformation*, pp. 209-210.

The effect was the same in France through a French translation of the New Testament by Lefevre. "In many," says a chronicler of the 16th century, "there was engendered so ardent a desire to know the way of salvation, that artisans, carders, spinners, and combers employed themselves, while engaged in manual labour, in conversing on the Word of God and deriving comfort from it. In particular, Sundays and festivals were employed in reading the Scriptures and inquiring after the good will of the Lord."

In strict accord with the spirit of these times are the sentiments expressed in

the 6th of the 39 articles of the Church of England contained in the book of Common Prayer, as follows:—"Holy Scripture containeth all things necessary to salvation, so that whatsoever is not read therein nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith or thought requisite or necessary to salvation." Herein is expressed in clear and unmistakable language the views of the reformers on the authority of the Holy Scriptures as a rule of faith. The framing of these articles was one result of the Reformation, they therefore strongly condemn many of the doctrines and practices of the Church of Rome. Rome's view on the question of the authority of the Scriptures is thus expressed by Milner. "The Catholic rule of faith is not merely the written Word of God, but the whole Word of God both written and unwritten; in other words, Scripture and tradition, and these propounded and explained by the Catholic Church," Letter x.

Thus it is alleged that the Bible of itself is insufficient as a rule of faith for the guidance of the Church or any private individual, that unwritten laws or tradition must be associated, and therefore placed on equal authority with those Scriptures to give the necessary power unto salvation. The next quotations express the views held by that section of the Protestant Church known as the High Church party, or Ritualists, the professed successors of the Protestant Reformers. "In the sense in which it is commonly understood at this day, Scripture is not on Anglican principles, the rule of faith." Tract 90, p. 11. Another writer says: "We do not make Scripture the rule of our faith, but that other things in their kind are rulers; likewise in such sort that it is not safe, without respect had unto them, to judge things by the Scripture." Field, in tract 90, p. 11. Another writes thus: "Scripture and tradition taken together, are the joint rule of faith." Tract No. 3, in Keble's tradition. A fourth says: "Catholic tradition is a divine informant on religious matters; it is the unwritten word; these two, the Bible and Catholic tradition, form together an united rule of faith." D'Aubigne's Geneva and Oxford, p. 10. Thus from this tractarian source, which represents a large and influential section of

the English Church, emanates a re-enforcement of that old seductive principle of Rome, viz. :—

The Holy Scriptures as a rule of faith imperfect apart from human tradition. The real object of this unwarrantable mixing of tradition with the Word of God must be obvious to every reflective mind uncorrupted by the sophistry of carnal wisdom. In the teaching of Christ and the writings of the Apostles there is not to be found a single statement authorising the institution or practice of ritualism as it now prevails in the Churches of Christendom. And the writings of Moses describe a ritual that pertained exclusively to a form of Divine worship under the Mosaic Law, which continued to be acceptable only as long as God was pleased to be symbolically enthroned between the Cherubim on the mercy seat of the Ark of the Covenant in the most holy place of His Sanctuary, which things were done away in Christ, being merely figures of the true (Heb. ix. 24). Shadows of good things centreing in Him (Col. ii. 17). Such being the case, and some show of authority being necessary to give some sort of sanction to otherwise unwarrantable and unauthorised practices, the lively oracles of God are audaciously pronounced insufficient as a rule of Faith, and the traditions of men called up to occupy a position of equality with them.

Thus is the Word of God degraded to the level of human conceptions to find an excuse to gratify the pride and ambition of mortal men, *men who when making their ordination vows assent to the all-sufficiency and unrivalled authority of the Scripture.* Thus do they not only violate the articles of their Church, but, by teaching for doctrines the commandments of men, make void the Word of God by their traditions. "The law of the Lord is perfect, converting the soul" (Psalm xix. 7). It needs therefore no equipment from the traditions of men. The plea that it does evidently arises from a desire to establish a form of religious service pleasing to the eye and ear and gratifying to the flesh, entailing as little of mental exertion as possible. But with what effect? That the power of the Scriptures over the minds of the people is seriously weakened. That in the place of love for God and His Truth, is cultivated a love for entertainment, and carnal pleasures. That instead of a pro-

found reverence for the Holy Scriptures and a spirit of earnest enquiry finding expression in diligent daily study thereof with a view to the discovery of wondrous things in God's law, is generated a superstitious regard for meaningless forms and empty ceremonies, threatening once more, as in the days preceding the Reformation, to resolve "the public worship of the Deity into a pompous round of external ceremonies much more adapted to dazzle the eyes than to touch the heart."

Let the all-sufficiency of God's word be the standard of our faith "so that whatsoever is not read therein nor may be proved thereby, be not required of any of us that it should be believed as an article of faith or thought requisite or necessary to salvation." Finally in the words of Grattan Guinness, we would "urge you to avoid all tampering with the bastard Romanism which is called Ritualism or High Churchism, and which abounds, alas, all over England, which is simply Romanism slightly diluted, Popery disguised with a thin veil. So that wherever you have a priest instead of a preacher, an altar instead of a communion table, wax candles instead of the sunshine of Divine truth, ceremonial instead of sound doctrine, sacraments instead of saving grace, intoned liturgies instead of earnest heartfelt prayers, splendid music instead of gospel truth, tradition and 'the Church,' instead of 'it is written,' and crossings instead of Christ, remember that there you have Romanism, no matter what it may be called."

If praise come to you, do not be above accepting it with gratitude; at the same time, don't work for it. Work to confer blessedness on others, and do your duty.

NOAH'S ARK A MODEL FOR A SHIP.—There is a cruiser building on the Clyde called the *Hermes*, a ship of 5,600 tons displacement, and a speed of over 20 knots, which someone says is almost identical with the Ark of Noah. Charged with making fantastic comparisons, this correspondent has replied that the idea emanated from the late Professor Macquarn Rankine, who, talking about the proper dimensions of a great ocean going ship, once stated that the dimensions of the Ark seemed a standard pattern of what those dimensions should be. The *Hermes* is quoted as the latest instance of an approximation to the dimensions of the Ark. It measures 350 ft. long by 54 ft. broad, or only about 2 per cent. less than the proportionate extreme breadth according to the dimensions of the Ark as given in Genesis.—*East End News*.

ARE you utterly desolate and forsaken? Stay yourself on God; He will bring you through. Consider Joseph in the pit: Christ on the cross.

DARKNESS envelopes human life, as it now is, but light has come, though but in promise. The faith of it is a comfort. The realisation of it will be "joy unspeakable and full of glory."

PERILOUS TIMES FOR FRANCE AND THE CHURCH.

—A book is just published in which the particulars are furnished of the efforts made to restore Monarchy in France in 1875. Letters of earnest appeal are supplied which were addressed to the Comte de Chambord at the time. In one of them is a vivid description of the powerful anti-Papal situation in Europe, and the danger to the church from the present position of France, "her eldest daughter": "Her head and mystical representative was a captive. Italy was in the hands of the Revolution, Spain was torn by factions, Portugal was England's vassal, Austria was crippled, the Republics of South America were struggling against bloodthirsty Anarchists, and poor France was suspended over an abyss, wounded, crushed, and, through her Catholic sons, crying to God to be saved from apostacy and demagogy. She did not know whether she was to rise again, or to go down to the lowest depths of decay. On the other hand Protestant England ruled the ocean, Protestant Prussia overrode Europe, schismatic Russia stretched her long arm towards Constantinople, and across Asia, and the Protestant United States were assimilating a world. Humanly-speaking, Catholicism was played out, but what true Catholic could despair? Every true Catholic should seek for the means to set France once more on her feet."

IN JAFFA.—Jaffa is the summer resort of the Southern part of Palestine, the Brighton of Jerusalem. People go there in the months of July and August for the sea-bathing, in spite of the heat being greater there than in Jerusalem and there being no accommodation for bathing. In fact, the season is badly chosen, for Jaffa is a paradise in the winter, and especially so in the spring, when the odour of the orange-blossom fills the air with a delicious fragrance. Jaffa has not less than five hundred orange-gardens, covering an area of about twenty-five hundred acres. Of these gardens only two are owned by Jews, one of them being that of the late Sir Moses Montefiore, now cultivated by pupils of the Agricultural School. Jaffa being a seaport, there is always there more life and movement than in Jerusalem, especially in the autumn, when the oranges are being exported, and also in the season of citron export. The citron trade of Jaffa has increased considerably of late. So far, the Jews of Palestine have limited their operations to renting the gardens, and to buying the citrons and selling and exporting them, but in a few years the Jewish Colonies, especially Pethach Tikvah, will be in a position to supply the demand. Jaffa has profited considerably and increased in size by reason of the Jewish Colonies near it. Fifteen years ago, it had no more than seven thousand inhabitants, and among them only three hundred Jews. Now it has about eighteen thousand inhabitants, of whom three thousand are Jews—eighteen hundred Ashkenazim, and twelve hundred Sephardim.—*Jewish Chronicle*.

### THE ROCKS OF SINAI:

*An address (revised) delivered to the Christadelphian Young Men's Mutual Improvement Class, Leicester.*

**P**ERHAPS one of the most marvellous features connected with the increased learning of these late days of the Gentiles, is the fact that cities of the long long past have been compelled to give up their silent testimony, not only to the existence of such cities, but to their methods of government and even to the details of business transactions and private life. They tell us of the intercourse between nations; of their wars, their alliances and many other matters of interest; but above all, to those who have held firmly to the Scriptures of truth, there is the unspeakable satisfaction of having one's faith confirmed by the stony records of thousands of years ago, brought to light in the very hey-dey of religious scepticism, when those who are supposed to be the guardians of God's word, have set themselves with heart and soul to destroy its influence and authority, whilst at the same time professing for it the greatest reverence.

Who has not heard or read of the excavations upon the site of ancient Nineveh, which commenced A.D. 1842, under the leadership of M. Botta, the French Consul of Mosul. His efforts, however, were not marked by much success, and it was only when British determination took the matter up, that the cities of the past unfolded the wealth of their records. In 1845 Sir Henry Layard, for the trustees of the British Museum, took the matter in hand, and as the result of his labours and those of Sir Hy. Rawlinson, Mr. Loftus, Mr. Geo. Smith, and others, we have in our National Museum thousands of inscribed stones and tablets which give us the records of Assyria and Babylon from the days of early Old Testament times. Then, again, the efforts to unravel the mystery of the cunieforn inscriptions have met with such success, that there seems to be no doubt that we have the very thoughts and deeds of the monarchs of those nations with whom the House of Israel were so frequently concerned. But for fuller information, the reader, if not already conversant with the subject, cannot do better than read the various works of Professor Sayce.

The marvel is, that whilst so much attention has been given to the decipherment of the Assyrian and Babylonian inscriptions, and the hieroglyphics of Egypt, little has been directed to the rocks of Sinai. But here, the stones are not hidden in the ruins of buried palaces, nor are they in such form as could readily be removed to the Museums of European cities,—the inscriptions are upon the face of rocks which for thousands of years have been exposed to the action of the atmosphere, but still are in an excellent state of preservation. Possibly it may have been something of this kind which the Patriarch Job had in mind, when he gave expression to the wish that his words might be "graven with an iron pen and lead in the rocks for ever" (Job xix. 24).

The peninsula of Sinai is very rich in these inscriptions, and it seems an unfortunate thing that so little is known of their existence. Not less so is the fact that efforts to decipher them have been rare, and that the idea most generally accepted with respect to them seems to be quite unsatisfactory.

In modern times the first to make known the existence of the Sinaitic inscriptions, appears to have been a merchant of Alexandria, named Cosmos, who, during a voyage to India in A.D. 518-9, visited the peninsula of Sinai on foot. In his record of this visit he says that some Jews who were in his company professed to understand the writings, and declared them to be the work of their ancestors during their wanderings in the desert of Sinai. Looking back upon the history of Europe, perhaps it is not surprising that no attention was paid to the report of Cosmos; at all events it appears to have been unnoticed until the commencement of the 18th century, when the geographic treatise in which it occurs was published with Latin notes in 1707 by the Montfaucon.

Public attention was directed to the matter by Dr. Robert Clayton, Bishop of Clogher, Ireland, who offered £500 to the traveller who should copy and bring to Europe the inscriptions of the Wady Mokatteb, which he believed to be the work of the Israelites

of the Exodus. Soon afterwards, this was followed up by Dr. Richard Pococke, who was the first European traveller to visit the Sinaitic peninsula with the object of taking copies of the inscriptions. By the publication of Pococke's travels, and a paper, No. 65, in the *Transactions of the Royal Society*, by Ed. Wortley Montague, Europe became possessed of a few of these mysterious records. In 1820, Mr. G. F. Gray supplied 177 copies of the inscriptions, which appeared in 1830 in the *Transactions of the Royal Society of Literature*.

The difficulty attending the decipherment, was, that they were in a language unknown to Europe then or at any time since they were discovered by Cosmos in 518 A.D., when they already bore the evidence of hoar age. But as the result of Mr. Gray's collection, Europe is aroused,—German Orientalists take up the matter, and some attempt at decipherment is made. The champion of the Continent was Professor Beer, of Liepsic, a friend and fellow-labourer of Gesenius, who published a work in 1840 dealing with the inscriptions. But before we enter into the attempts to read these mystic letters, let us gather some information as to their number or extent. Professor Beer says:—

“They are found in the neighbourhood of Mount Sinai, or, to speak more accurately, in the valleys and hills, which, branching out from its roots, run towards the north-west, to the vicinity of the eastern shore of the Gulf of Suez; insomuch that travellers now-a-days from the Monastery of Mount Sinai to the town of Suez, whatever route they take (for there are many) will see these inscriptions upon the rocks of most of the valleys through which they pass, to within half a day's journey, or a little more, of the coast. Beside these localities, similar inscriptions are met with, and those in great numbers, on Mount Serbal, lying to the south of the above named routes; as also, but more rarely, in some valleys to the south of Sinai itself. But the valley which beyond all the rest, claims special notice, is that which stretches from the neighbourhood of the eastern shore of the Gulf of Suez, for the space of three hours' journey (six or seven miles) in a southern direction. Here, to the left of the road, the traveller

finds a chain of steep sandstone rocks, perpendicular as walls, which afford shelter at mid-day and in the afternoon from the burning rays of the sun. These, beyond all beside, contain a vast multitude of tolerably well-preserved inscriptions, whence this valley has obtained the name of *Wady Mokatteb*, or ‘The Written Valley.’ Adjoining it is a hill, whose stones in like manner are covered with writing, and which bears the name of *Djebel Mokatteb*, or ‘The Written Mountain.’”

Lord Lindsay, in his *Letters on Egypt, Edom and the Holy Land*, says, “There are thousands of them.”

Rev. C. H. Forster, in his *One Primeval Language*, says, “Their number in the Wady Mokatteb alone is computed by thousands; their extent by miles, and their position above the valleys being as often measureable by fathoms as by feet.” Dr. Lepsius says, in his *Forty Days in the Desert*, “They occur indeed in very considerable quantities, and must have been the work of a very large body of men.”

Now the question arises as to what “large body of men” were engaged upon this work, and what is the burden of their record? Professor Beer made some very emphatic pronouncements with respect to these points. He discards the story of Cosmos and his Jewish companions as unworthy of note, and does not hesitate to declare the inscriptions to be of Christian origin, and scarcely 150 years prior to the time of Cosmos himself. His decision as to their origin appears to have been upon the strength of a single argument, which is, that frequently upon these inscribed rocks there is to be found the sign of the cross. Beside the form **T**\*, he also points out the frequent use of **Y**, which he also concludes to be the sign of the cross. He doubts if that form were used long after the time of Constantine, when it was well known as **T**, and consequently fixes the use of this sign as not more than 150 years before Cosmos, or about 368 A.D. He supposes the inscriptions to be the work of the Nabothians of Arabia-Petra, or of Christian pilgrims of some kindred Arab tribes. The burden of all this labour he

\* Typographical convenience necessitates the use of these characters; but readers will be able to discern where the figure of a cross is meant.—ED.

declares to be of no more value or importance than the names, initials and senseless short remarks which are to be found cut upon the walls and woodwork of many places of popular resort in our own country. No. 177 of Mr. Gray's catalogue, for instance, is deciphered by Professor Beer, as—"Omai Son of Wal, desires that he may be remembered;" and another one he interprets as—"Let be remembered for good, Aus the Son of Hers."

But against these conclusions there are some serious objections. In the first place, it is scarcely credible that about 386 A.D. a language should be so well known as to be used in this way upon the rocks, and then utterly lost by 518, when they were discovered, and no trace of it since found. Then the sign **T** is not of necessity a Christian emblem of the Crucifixion. The same sign occurs in Egyptian writings of very early date, and in many of the most ancient languages; in fact, it seems most probable that it is a form of the ordinary letter T. Then with respect to the form **Y**, there seems to be no reason for supposing it to be an emblem of the cross. In his introduction, page xiii., Beer himself says:—

"Perhaps malefactors were commonly fixed on crosses formed in this figure of a fork. To which opinion it may seem an objection that such a form of the Christian Cross is novel; and certainly I have found no evidence of its existence, *but this I think of very slight moment.*"

This will, no doubt, strike readers of the *Christadelphian* as very poor argument, although it satisfied him that the writings were not more than 150 years older than the time when Cosmos found them, although the latter declared that they then had all the appearance of great antiquity, and in some cases pieces of broken rocks containing inscriptions upon them were scattered about the valleys, evidently the result of long atmospheric action. As regards the suggestion that they were written by Nabothians, it is worthy of note that they do not occur upon any of the routes from Arabia-Petra to Mount Sinai, but on the direct road from Suez to Sinai. It would also seem impossible that they are the work of Christian pilgrims, inasmuch as we have already seen that they are numbered by thousands and cover several miles and are often in high

positions which pilgrims could not reach. Strangely enough, Beer says: "The internal evidence of the writing is so uniform, that I doubt if the oldest can be parted from the most recent, by an interval of more than a single age." This remark is valuable in trying to arrive at a just conclusion. If the inscriptions are so very numerous, are in many cases in positions difficult of access, and are evidently the work of a single generation, then it is clear that as Dr. Lepsius remarks, "*they must have been the work of a large body of men.*"

But when and how could such a large body of men exist in such a place as the Sinaitic peninsula, which is declared to be utterly unable to produce either food or water for such a population? Dr. Olin, writing on the miraculous features of the Israelites' stay in Sinai, says: "It is demonstrable that they could not have subsisted three days in the desert without supernatural resources." He also says that this extensive region "ever must have been incapable of affording food sufficient to support even a thousand or a few hundred people for a month in the year;" whilst in Holy Writ it is described (*Jer. ii. 6*) as "a land of drought and of the shadow of death; a land that no man passed through and where no man dwelt." Where then is the evidence or possibility of any large body of men doing this enormous work in any "single generation" since the time of Christ? So much for the objections to Beer's theory, although they might be multiplied.

What appears to have been the only other thorough attempt to decipher the inscriptions is before us in the work of the Rev. C. H. Forster, entitled, *One Primeval Language*, published in 1851, from which work the majority of the information in this address is obtained. The subject is also referred to in the excellent work *Stones Crying Out*, published by the Book Society, 28, Paternoster Row, London.

Forster, evidently a man of great learning, entered upon this work with much zeal. He contends that the further languages are traced back, the stronger the evidence becomes, that there was one primeval language, and he appears to favour the idea that the Old Arabic was most probably the one. When experimenting with unknown languages, he lays down as a basis to work



upon, the principle that "letters of the same known forms be assumed to possess the same known powers." Whilst, as he points out, this might not be a very safe rule as regards the ever-changing West, there was in the East a much greater certainty by reason of the unchanging character of all things in that region. To make the matter as brief as possible, his experimental efforts produced a very different result from those of Professor Beer. His first attempt was upon No. 59 of Gray's collection, and in this, as in all his subsequent investigations, he finds evidence that the inscriptions are the work of the people whom Moses led out of Egypt and who wandered in the Wilderness forty years. When making his first attempt, he says: "It is equally impossible to express or forget the sensation experienced when my newly constructed alphabet, formed on the principle just described, returned the translation:

"The people with prone mouth, drinketh at the water springs. The people at the two water springs kicketh like an ass. Smiting with the branch of a tree, the well of bitterness he heals."

Another one he makes to read,—

"The people journeyeth through the passage terror-stricken. Urges onward with slackened rein benignantly Jehovah. The people essayeth the waters Pharaoh retrograding, reins back his war-horse."

Another one,—

"The people devour greedily, they drink like horses, they clamour tumultuously, disobedient to all authority, sucking the marrow from the bones, devouring flesh ravenously, dancing, shouting they play."

Again,—

"Prayeth unto God the prophet upon a hard great stone, his hands sustaining Aaron Hur."

Another,—

"The eloquent speaker strikes the rock, flows forth the water falling down."

These will readily be connected with the Scripture narrative of events, and serve to show the nature of the exposition given by Mr. Forster. In fact, every item of note during the wanderings of Israel in the Wilderness, if his decipherment be correct, appears to have been noted on these rocks. It will be at once seen that this view has

none of the difficulties attaching to that given by Beer. If the writing were done by Israel, it is easily understood that the language they then used, might be unknown in the time of Cosmos, and agrees with his remarks respecting their being of ancient date. Being fed by bread from heaven and having water miraculously supplied to them, the insuperable difficulties attending the other explanation, have no application here, whilst the statement of Lepsius that the work must have been done by a large body of men, and that of Beer that they were done by a single generation, are quite in harmony with what would occur. Mr. Forster's view, however, does not find much favour among the learned. The chief reason for rejecting his conclusions, seems to be that there are to be found among the inscriptions, some in bi-lingual form,—in these cases the Greek being taken as a translation of the unknown language accompanying it. The reply to this is that the Greek characters are evidently of a much more recent date than the others and do not of necessity give the Greek version of the Sinaitic; a feature of the Sinaitic inscriptions being that the letters are not clearly cut (as the more recent ones are), but punched or dotted out. A specimen of this was brought to England by Dr. Bonar, a woodcut of which appears on page 160 of his work *The Desert of Sinai*, and is reproduced in *Stones Crying Out*. In Dr. Bonar's work, the pros and cons are placed before the reader in a way which seems to altogether relegate the theory of Beer to the impossible, and he remarks on page 164 that "Professor Beer's theory seems *untenable*, Mr. Forster's *unproved*, though by no means so improbable as some would have it." The italics are Dr. Bonar's.

One argument against the work being done by Israel, is that there is no trace of such being continued after reaching the land of Palestine. It is supposed that they would still have recorded their experiences in the same way as in the Wilderness. This is of no weight. When Israel entered the promised land, they were fully occupied in taking possession and afterwards in putting their house in order, and would not have the leisure they had in the peninsula of Sinai. But the recent discovery of the Siloam inscription is a sufficient answer to that objection. The author of *Stones Crying*

*Out* refers to a work entitled *A Pilgrimage to the Land of my Fathers*, by the Rev. Dr. Moses Margoliouth, who refers to the Sinaitic inscriptions and connects them with Numbers xi. 26, where we read that Eldad and Medad "were of them that were written." which, he says, would be more correctly rendered, "They were among the inscriptions." If this be correct, it would seem to place the matter beyond all doubt.

In the literature of the truth, there is very little upon the subject, but the one remark which has come under my notice leaves no doubt as to the conclusion of Dr. Thomas. In the *Christadelphian* for May, 1884, page 194, the following words occur in a quotation from the Doctor's writing, "The five books of Moses were written in that vast howling wilderness, whose rocks to this day are covered with inscriptions chiselled by the sojourning Israelites."

The last time brother Roberts was staying with me, I called his attention to Mr. Forster's book. He had not made any special study of the subject before then, but was thoroughly interested in it and told me that he could in some cases follow the interpretation of Forster, especially so with what the latter considers to be the key word. He had no idea that so much could be said in favour of the work being done by Israelites, and asked me to put my notes in readable form for the *Christadelphian*, which I promised to do, but until now have not been able to fulfil that promise.

Despite the generally accepted idea that Forster's explanation is fanciful, there is much in its favour, and whilst it would be very interesting to have the matter lifted out of its present uncertainty, it will be much more interesting, later on, to hear Moses, Eldad and Medad themselves give the true exposition of that verse, which, as it stands, seems to be very obscure. To hear their exposition, of course means that our intensest hopes are realised, and that faith no longer needs the strength and confirmation of which we are so glad in these days of weakness. —THOS. W. GAMBLE.

FISHING for praise is poor sport. If you catch anything, it is very small fry, and not fit to be eaten when you get home.

WHATSOEVER ye do, do it AS TO THE LORD, and not unto men. This is divine command. It makes it possible to serve God in any position.

"TWINS!"—TWO SIDES.

Twins! you tell me with a smile,  
You've a daughter and a son,  
But I fancy that you wear  
Under it a doleful air;  
You are thinking all the while  
Of the two, instead of one.

You are thinking, you are right,  
Of the nursing to be done,  
Of the extra mouth to feed—  
Of the clothing, and the need  
Of the broken rest at night,  
Two to scream, instead of one.

Don't forget the other side;  
Kisses two instead of one—  
Two to run with little feet—  
Father at the gate to meet—  
You are rich whate'er betide,  
Two to love instead of one.

Peals of laughter running o'er,  
(Children never tire of fun),  
Eyes that look with glad surprise—  
On some trick that father tries;  
Somersaults upon the floor,  
Frolic, when the work is done.

—S.

THE creatures that cannot manage themselves have to have bit and bridle, or bars and cages. Men who manage themselves don't require management. "A hint to the wise," &c.

WILD DOGS DURING THE REIGN OF TERROR.—So many startling events happened from day to day during the Reign of Terror that the apparition of wild dogs in Paris is commonly overlooked. The greater part of those grandees who fled or went into hiding, kept dogs, and very few of them were able to make any arrangement for the poor beasts when they left home. The dogs, abandoned, took to the streets, of course, and shortly they began to congregate in two packs, one occupying the Champs-Élysées, and one the Bois de Boulogne. Soon they became a public danger. At length the situation became really grave, as is easily understood when thousands of starving animals have to find subsistence in a starving city. Many of them were wolf-hounds, and of powerful fighting breeds. So, in September, 1793, drastic measures were taken against the Champs-Élysées pack. Two battalions of the National Guard surrounded the area, leaving a gap towards the Rue Royale, while multitudes of ragamuffins beat the cover. The dogs were driven up the Rue Royale to the Place Royale, where troops made a battue of it, firing volleys. Three days consecutively, this operation was repeated, and more than three thousand dead dogs lay in the place. A certain Gaspardin received orders to clear them away, and he short of means, applied for the Royal equipages. It was a timely jest, greeted with applause. So M. Gaspardin packed the dogs neck and heels in gilded coaches as full as they would hold, and made a State funeral through delighted Paris.

**ROME : ITS HISTORY, MYSTERY AND DESTINY**

(A Paper read at the Birmingham Mutual Improvement Society by BROTHER BOWER).

**A**T some point in a man's life, he begins to entertain serious thoughts concerning religion. He begins to feel the need of faith in some one outside himself, the need of a hope to look forward to ; in short, that faculty which God placed within us to make us look up to Him and trust in Him begins to awaken, and man desires to worship his Maker. His first question is "What religion shall I adopt?" So many creeds! Such a babel of voices! One says, "We can work miracles"; another, "We are the ancient British Church"; another, "We go in for simplicity"; another says, "Every part of our ritual has a meaning"; another, "Our religion is that of the Bible."

But towering high above all others is seen the Church of Rome, and the voice of the Pope is heard making claims which, if true, shut out all other claims; and if false, stamp him at once as the Man of Sin, anti-Christ, "that wicked one, 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" (2 Thess. ii. 8-9).

Listen to a few extracts from the published speeches of Pius IX. Speaking to the members of the Clementine College, he says: "He that is with me is with God"; and again, "I am a voice speaking from the Vatican." His Editor (Don de Francisco) says: "Without doubt every Pope is a voice, and the voice of God—the living organ of His incomprehensible mind, the incarnate instrument of His substantial word, the sovereign and infallible teacher of His wisdom and virtue. He is the voice of God speaking in the midst of men. He is at one and the same time the voice of nature of which he discerns and confirms the laws, and of grace, of which he expounds the operations, according as the mystery requires; the voice of reason which he illuminates with faith; of created science which he completes and sublimates by the uncreated, the universal voice of truth and justice, which he—alone, can and ought to diffuse and maintain among human kind" (Discourse, page 14; quoted in the Modern Jove, page 11 and 12).

Add to this the claims (1), Divine inspiration; (2), That the Roman church is the only Catholic (that is, universal) church, and must therefore be the true church; (3), That there must be some one to interpret the Scriptures (that is the Pope); (4), That the Popes have descended in a direct and unbroken line from the Apostle Peter, from whom they have received the Holy Spirit conferring infallibility and inerrancy; (5), That the Priest has power to change the bread and wine into the actual and veritable body and blood of Christ; (6), That he has power to forgive sins; (7), And that you will be safe and free from doubt with us, you need not trouble about the Bible at all, the Priest will see to that. Such are some of the enormous claims of the Romish church. In too many cases they are accepted simply because they are made. Surely we may here interpose the words spoken to Jeremiah: "A wonderful and horrible thing is committed in the land; the prophets prophecy falsely and the priests bear rule by their means; and my people love to have it so; and what will ye do in the end thereof" (Jer. v. 30-31).

The attractions of Rome also consist of beautiful cathedrals, grand processions, and delightful music, the outward devotion of its adherents, and the sneaking regard of so many Church of England people and parsons. It is no wonder many giddy flies are entangled in this monstrous web, the owner of which sits fattening and increasing in worldly wealth and spiritual power; yes, sits like a spider in the centre of his web at Rome. Those who are thus entangled know not and care not that each line of this web of false teaching can be traced to its origin, that this imposture is the growth of centuries and can be followed back even to the first act of interference with apostolic commands, namely, mixing water with the wine in the second century, and from thence traced forward to the declaration of Papal infallibility in 1870.

Lulled to sleep, a sleep which is the precursor of spiritual death, the votaries of this church cease to think for themselves, they become mere tools in the hands of a cunning and crafty priesthood. Rejecting the word

of God, they greedily swallow childish tales, and indecent and even blasphemous fables concerning half mad monks and nuns, whom Rome has deified.

Besides all this, the lesson of history is before us. Every Catholic country is poor, all the Latin powers are weak. Spain, once the Queen of the Seas, is now proud but poor, old, and decrepit; defeated by the raw militia of the U.S., and ready to die. France, the eldest son of the Church, has passed its zenith, and is now declining. Such indeed is the dreadful effect of this all-blighting religion, that in 1881, when the census was taken in France, seven and a half millions (7,684,906) refused to put themselves down as any religion at all. Thus do superstition and atheism go together. France cannot increase her army by a single man. Italy has had to cease her naval armaments, and has been defeated by the hordes of Abyssinia. England, the Protestant champion and the friend of the Jews, is glorious still because so far the Bible is still the secret of England's greatness. May our nation be preserved from the ruin which threatens us, namely, re-union with the mother of harlots, with its mariolatry, which is iniquity, and its image worship, which is idolatry.

Let us remember "The price of liberty is eternal vigilance," and here, before I conclude this introduction, let me add the only valid reasons for changing one's religion in the form of three questions:—

1.—Shall I know more about God's will and His word?

2.—Shall I be more likely to obey His will more perfectly?

3.—Shall I have better access to draw nearer to my God than before?

Answer 1.—You will understand all God's word and will, for all the Scriptures will unfold their marvellous beauties to your admiring gaze. "Ye shall know the truth, and the truth shall make you free."

Answer 2.—If with all your heart ye seek him, ye shall surely find him.

Answer 3.—Casting away all earthly priests, you will be able to avail yourselves of the high priest of our profession, even Jesus, who ever liveth to make intercession for us, even him, who has been tried in all things, who alone can do the mighty work,

who is the "Author of Eternal Salvation to them who obey him."

Jerusalem, or Rome?

God, or the Pope?

Christ, or the Priest?

The Bible, or the Mass?

Catholic, or Israelite?

Cathedral now, or the Kingdom then?

Adoration of images, or the song of the redeemed?

Make your choice, but for all these things God shall bring you into judgment, therefore seek the Kingdom of God—and all else shall be added unto you.

#### ROME : ITS HISTORY.

The early history of Rome is wrapped in darkness, and enveloped in obscurity. The names Romulus and Remus appear to be mere variations of the word Rome, being "suckled by a wolf," probably was a figure of speech, to denote the ferocity of its rule; for the rule of Rome, pagan or Papi, has ever been that of a tearing and ravening wolf. 753 B.C. Rome was founded by Romulus, who was murdered by the senators in 716 B.C. In 715 Numa Pompilius founded the national religion, claiming nightly intercourse with the goddess Egeria, but all is uncertain till about 495 B.C. In 390 Rome was captured by Gauls and burnt, but rebuilt the following year. After many vicissitudes, which include the frequent closing of the doors of the temple of Janus (Janus held the keys, had two faces, supposed traditional from Noah entering the ark looking back on the world before the flood, and looking forward on the present world. From him we get January, the key, or the opening of the year), struggles between the Patricians and Plebeians; victories and defeats, a law to prevent ladies spending too much, a tax on old bachelors, the burying alive of two vestal virgins for incontinency, Sextilia (274), Misurtia (337), earthquakes, famines, introduction of cock fighting from Persia, 476, coining of money, 578. All which resulted in Rome becoming master of all Italy. 190 B.C., Eumenes of Pergamos bequeathed his possessions to them, in 148 Corinth, Carthage, Greece, and Macedonia were annexed. 102 B.C., the eagle adopted as the Roman standard.

From 168 B.C. onwards, Romans pay no taxes, funds being obtained from enfranchised slaves, and conquered races. B.C. 64, Rome interferes in the affairs of Palestine, and in 63, Judea is made tributary to Rome. At this time the corruption of public morals was at a fearful height. It would be foreign to our purpose to pursue the tedious history of pagan Rome. What has been written will suffice to show the soil in which the truth was set, by the labours of some unknown disciple, but it should be remembered that the Roman ecclesia was originally a Greek colony, and the "Epistle to the Romans" was certainly written in Greek. No doubt there were Jews among them. Tertullian, the first Latin writer, was an African.

The early Bishops of Rome were obscure, and no great mind arose among them, the first doctor (of divinity) being Leo the Great (A.D. 440-461). It was the fall of the Western Empire, when the Emperor fled, and the then Bishop of Rome (Leo) persuaded the Barbarians to spare the Temple, that the power of Rome began to overtop the Bishops of the West (479 A.D.), but it was not till 606-8 that the decree of Phocas was obtained, whereby Boniface III. became head of the whole Roman Church, Universal Bishop, and first Pope. Milton says, "Popery is a double thing to deal with, and claims a twofold power, ecclesiastical and political, both usurped, and the one supporting the other."

#### THE PAPAL CLAIM TO TEMPORAL AUTHORITY.

The Bishop of Rome first tried to domineer in 250 A.D., but was rebuked at the first Nicene Council. In 325 Rome and Constantinople were declared metropolitans of the East and West respectively. A.D. 400, the Bishop of Rome was first *spoken* of as "Pope." In 595, John of Constantinople assumed the title of Universal Bishop, and Gregory, first Bishop of Rome, wrote to the Emperor, "I confidently assert whosoever calls himself the 'Universal Bishop' is the fore-runner of anti-Christ." A.D. 607, Phocas, having murdered the Emperor Maurice, his wife, and five children, made common cause with Boniface III. Phocas issued his decree by which Boniface became head of all the Churches, and Boniface acknowledged Phocas as lawful Emperor. Up to 685 Popes were elected by the Emperor; from

that date till 1080 the right was a matter of strife between the Papacy and the Empire. A.D. 752, Stephen II., the first Pope, carried in procession on men's shoulders, on his election. 754 A.D., Pepin, with the aid of Pope Zachary, deposed Childeric, who in return gave Zachary the Exarchate of Ravenna, and other provinces, and thus inaugurated the *temporal* power of Rome. 956 A.D., Octavian first to change his name on becoming Pope. Polydore Virgil says, "The special prerogative of the Bishop of Rome, is that he may change his name if it seem to him not very pleasant to his ears. If he be a malefactor, he may call himself Bonifacius; if he be a coward, he may be called Leo; a carter, Urbanus; and for a cruel man, Clemens; if not innocent, Innocentius; if ungodly, Pius, &c." 1073 A.D., up to this date all Bishops were called Pope (papa). Gregory VII., in a council at Rome, decreed that there should be but one Pope in the world, and that was to be himself. 1182 A.D., Election of Pope, restricted to Cardinals, two-thirds voting for an individual made him lawful Pope. 1439 A.D., the title Vicar of Christ was assumed exclusively by the Pope. The terrible Inquisition, which alone would occupy one whole evening to speak of, was established by Pope Honorius Sept 12th, 1217, though it was many years before it reached its height. Every conceivable form of torture, ignominy, and outrage was practised upon those who were even suspected of heresy. Dead bodies were even disinterred, that they might be burnt; indeed *autos-da-fe* became as plentiful in Spain as bull fights, but the Inquisitors did not stop here. At least one English shipowner, Nicholas Burton, was buried alive, his goods and vessel confiscated, and about £50,000 netted by the Inquisition on this one occasion. A lawyer, John Frampton, was sent to demand restoration; he was seized, chained to a mule, cast into a dungeon; after fourteen months, classed as a penitent, he saw Burton burnt alive; as well as William Brook, a mariner of Southampton; and another, a Frenchman. Finally, after losing £760 in cash, Frampton managed to escape to England.

The expulsion of the Jews from Spain was secured by Torquemada, the Chief Inquisitor, amid unparalleled sufferings. In

Spain, 340,000 persons in one way or other perished under the Inquisition. If we include Spain's other possessions, probably its victims numbered quite half-a-million. In 1869, May 10th, the Quemadero, that is the Quemadero-de-la-Cruz, or burning place of the cross, was cut through in making a new street, the *Daily News* of May 15th quoting from the Spanish *Imparcial*. "It is where men, women, boys and girls accused of heresy were burnt. There the coal, whose remains we now see, after being blessed by the Dominicans, burnt all who did not believe as the monks believed. There we see mixed up with fatty black earth, pulverised remains of muscles, calcined bones, remains of garments singed by the flames; matter stiff with coagulated blood, locks of hair imperfectly burnt, powdered and blackened earth and coal greasy even yet with human grease. Witness to the fact that our brothers expired amid flames kindled by human hyaenas, creatures of perfidious heart and granite soul who condemned them to die amidst agonies without number, and in the name of Christ delivered them to the flames—condemned, unheard, and often murdered in secret. One more missing, that is all. Ask the Pope the rest. What says Rome to-day of all this? That the Inquisition was "an Institution *holy* in its object, *just* in its measures, and *beneficial* in its results" (*The Inquisition, Burns and Oates*, p. 31).

Even as I write the walls of Birmingham are placarded with bills advertising a lecture on "Through Rome to the Vatican," by Father Vaughan, S.J. It should be "Through Rome to Gehenna"—and S.J. stands for Society of Jesus, that is Jesuit. Thus, here they are in our midst, still beguiling the people with their crafty words like the serpent of old. The temporal power of the Pope has gone, at the time decreed, 1867-1870, his army is now disbanded, his states now form part of the Italian Kingdom, while he seeks to console himself by declaring himself infallible in 1870, and since then interfering in every quarrel between nations, and is now apparently paving the way for reunion with the Greek Church after 1,000 years separation, and though he knows it not, preparing for his doom, when the Lord shall smite him with the breath of His mouth. So far the history, now for

#### THE MYSTERY

of Rome: that is its false doctrines and their origin.—First, as to the word *Mystery*, it is the scriptural description of apostate Rome (Rev. xvii. 5-6). "Upon her forehead (was) a name written MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE HARLOTS; AND OF THE ABOMINATIONS OF THE EARTH" (6). "And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus, and when I saw her I wondered with a great wonder" (R. V.).

We have seen somewhat of the bloodshed, we also identify her by the number 666, *Λατρευος* (Rev. xiii. 8) 130, α-1, τ-300, ε-5, ι-10, υ-50, ο-70, ζ-200—total 666, and also by her sitting on the seven hills (Rev. xvii. 9). Seven hills stood within the city walls, namely, starting from the North: 1, Quirinal; 2, Viminal; 3, Esquiline; 4, Coelius; 5, Aventine; 6, Palatine; 7, Capitoline. The Vatican Hill lies beyond the Tiber. A further identification lies in the word "Mystery"—for the word *Mysterium* was formerly engraved on the Papal crown, but when Protestants began to notice the likeness to the above passage, Pope Julius III. ordered a new crown to be made, which was engraved "*Julius, Pontifex Maximus*" instead of the word *Mysterium* (*Jenning's Jewish Antiquities*, p 157). The colour scarlet probably means the cardinal hats and cloaks. Innocent IV. ordered Cardinals to wear red hats, 1254. Paul II. decreed the scarlet robes, they signify their readiness to shed blood for the church, they say *their* blood, but we think other peoples.

HOLY WATER.—At the entrance to every heathen temple was a vase of holy water, sometimes two, one of gold and one of silver. The holy water itself was nothing more than a mixture of salt and water. None might enter without first sprinkling themselves with this water. When it was introduced into a Romish church is not known, but Jesuit La Cerda, commenting on a passage in Virgil, says, "Hence was derived the custom of holy church to provide purifying or holy water at the entrance of their churches": indeed the heathen method of excommunication appears to have been, by forbidding offenders the use of the holy water pot. "Ah, easy fools; to think that a whole flood of water e'er can purge the stain of blood!" (*Ovid*). In Italy even cattle are blessed in

the same manner—two horses were blessed for eighteenpence.

INCENSE was ordered to be used by Leo III. A.D. 795. That the use of incense in worship (though originally Israelitish), was adopted by Rome from the pagans is beyond doubt, for it was the method used to convict Christians by the pagan Roman Emperors, only a grain of incense cast on the altar before the idol sufficed to pardon them, and under the Christian emperors even the very houses where incense had been offered were confiscated by the government.

CANDLES, lamps, and wax tapers are all of pagan origin. It is said they were first used in Egypt. "They offer up candles to God, says Lactantius, as if he lived in the dark ; and do not they deserve to pass for madmen who offer lamps to the author and giver of light." It was the office of the vestals to keep these lamps alight.

So also the PICTURES and MODELS of cures effected by the saints. Let us quote the remarks of Diagoras, the heathen philosopher, whose attention was called to these things in a heathen temple. "Do you not see how many people have been saved in storms at sea?" "Yes," said he, "I see how it is ; for those are never painted who get drowned." "As once to Isis, now it may be said, that painters to the virgin, owe their bread."

THE HALO of glory, or Nimbus, around the head of saints, in stained glass windows, is also of heathen origin, the youthful God Apollo, the Hindu Maya, the moon and seven planets, even the phoenix and the peacock are thus represented, beside Roman Emperors, kings of eastern Europe, female magicians, and prophetesses. It has been found on painted bricks from Pompeii, and is believed originally to have been applied to designate relationship with the sun.

IMAGE WORSHIP, which is idolatry. A.D. 500, images began to be used in Roman Catholic churches as historic monuments only. This met with great opposition from many of the Bishops. In 787 it was sanctioned by the Seventh Council of Nice, through the influence of Irene, the Empress of Constantinople. Many Bishops would not submit, and were persecuted or excommunicated. It was again rejected, in 794 A.D., by the Council of Frankfort, and finally

made an article of faith by the Council of Trent 1563. We do well to reflect that the painting of Scripture is not that of a saint, or of the Virgin, but that of an artist's model. In some cases heathen temples were simply re-christened into Christian Churches, in others statues, Bacchus, &c., were baptised into Christian Saints, and are now receiving the adoration of the faithful. Thus the heathen temple Pantheon (all the gods were re-consecrated by Boniface IV. to all the saints). Concerning these saints, many never existed at all, others appear to be the names of heathen gods, only slightly varied. The name and legend of Saint Veronica (who the Papists say wiped the face of Christ on the way to the cross, when his likeness became miraculously imprinted on her handkerchief) is believed to have originated in the discovery of a cloth bearing a picture of Christ's face, and underneath the words VERA ICON, "the true likeness." Certainly such an incident is without Scriptural foundation. Urban VIII. built an altar and a statue to her (he lived about 1623).

*(To be continued.)*

You cannot afford to be or do wrong. Track the thing to its finish, the penalty is unutterable. It will at last wreck and ruin everything you value, and last of all life itself.

OVERWHELMING ASSOCIATIONS.—No other locality in the world can crowd together such commanding, such overwhelming associations. If you know where to look for them, in the wide, hot sterile champaign lying at your feet, gray with desolate, uncultivated rocks, yellow with desert sand and only sprinkled here and there with green ribbons and partial patches of verdure where a watercourse meanders or a swamp moistens a thirsty plain ; if you have a good map and a good memory, what a prospect ! Near at hand below you is Tell Hum, ' His City ' of Capernaum. Opposite the ruins of that memorable site, beyond the lake steam in the sun the crags of Gadara, the region of the possessed swine ; of the demoniac ; of the man in the tombs, who was "exceeding fierce." That small, verdant oasis of reeds and tamaracks and oleanders, with a few scattered palms, jutting into the lake, is Bethsaida, the "house of fish," and beyond it, where the ancient Roman road cuts deep into the limestone rock, at the cluster of huts, is El Mejdal, the village of Mary Magdalene. Think only for a moment what the world owes to that one parched, obscure, sand-buried Syrian hamlet, where Mary of Mejdal was born, who came to be Christ's nearest and most faithful of friends, and who heard from His lips—alone among women, alone of all the world—her own name spoken at the door of the empty sepulchre by one who uttered it from the further side of the gateway of death.—*Edwin Arnold.*

**SUNDAY MORNING AT THE CRISTADELPHIAN ECCLESIA.—  
No. 308.**

"Exhort one another."—PAUL.

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**W**E are called upon this morning to consider Jesus in the particular aspect in which he is presented to us in the emblems spread upon the table. We are invited to look a very long way back, through the dim distance of 1800 years, to the time when Jesus was in the flesh—when he was "a man of sorrows and acquainted with grief"—learning obedience by the things which he suffered, submitting to humiliation and death, in order that he might lay the foundation of the glorious state of things, which we are now permitted in him to hope for.

But it seems highly probable it will not be very long before we and the world at large, will have to look upon him in a very different aspect indeed, because we see in the present state of Europe the sure prognostication of the approach of the time when the prediction of Daniel shall be fulfilled, which says: "The saints of the Most High shall take the kingdom and possess the kingdom for ever." The particular course that events may take, it is not permitted us to know; all that we get in the vision is simply a broad outline. We have the symbols of the four great dominions that have existed on the earth; but there is nothing to represent the details involved in the setting-up of one, and the casting-down of another. You do not, in the vision, see the causes which led to the transitions represented. So in the present, it is enough for us to see the broad course of events. All we do know and expect is that at this time, the Papal supremacy will come to an end, and that afterwards the Ancient of Days will soon be manifested in the person of Jesus.

We have been singing about the "Man of Sorrows," in the garden of Gethsemane. There the work began. In that dark and bitter hour, he laid the foundation of the mighty triumph which he is shortly to effect in the earth. "He bowed beneath the sins of men" even to the grave: but he rose again, and went away to heaven, and has been away all this time—so long, that men

have forgotten him, except as a worthless tradition. But we, thanks to God's unmerited favour, have had our attention called back to the truth concerning him, and are waiting in silence, in quietness and patience, for his return from heaven. Are we worthy of this position? Are we quite ready to go and meet him, with the account which everyone of us will have to render? James indicates the principle of readiness, in the chapter read. He says "Be ye doers of the word, and not hearers only, deceiving your own selves; for if any be a hearer of the word and not a doer, he is like a man beholding his natural face in a glass; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was."

Now that is very plain and simple, there is no mistaking the meaning of it. The "perfect law of liberty" is to be found in the Bible. Jesus says "Ye shall know the truth, and the truth shall make you free:" that is to say, the unfolding of God's mind to us in the various matters made known in the Bible, constitutes the law of liberty. What we have to do, is to look into it, and not to forget what we read. A great deal depends upon memory, in reference to salvation, in fact, it is true what was once said by Dr. Thomas "that salvation is very much a matter of good memory." To "orthodox" ears, this would seem a most irreverent remark; but it is exactly true. Proof of it you will find in 1 Cor. xv. 1-2; and Heb. iii. 26. Both these agree with James when he says that "that man is blessed who is not a forgetful hearer of the word." But some may say that some persons have good memories, and some have bad ones, by natural constitution. The answer to this is, that everybody has a good memory for what they give their attention to, and what they like. Nobody forgets the house he lives in; no one forgets his friends; no one ever forgets the money that is owing to him. Why? Because these things are continually under



cognisance—seen by the eyes or heard by the ears. Now the reason why the majority of people are forgetful hearers of the word, is because they are not constant readers of it. They do not “continue” in this law; they allow themselves to be diverted by the ephemeral things of life, from the important business of making themselves familiar with God’s word, by reading. They are without excuse. They plead bad memories, but they forget they have the power of making a good one. They have a good memory for what they continually busy themselves about. This is a universal rule. Do you think anybody would have a good memory for Greek or Algebra, if they did not apply themselves with diligence? People dive into musty and intricate studies to qualify themselves for a good position in society. In this way they make a memory for learning, and gain their object. So it must be with us. We must qualify ourselves for the great future, by studying day and night, those disclosures of the divine mind which have been preserved in record for our benefit. We must be diligent readers of the Bible, and thus we shall gain a good and serviceable memory of all that God would have us remember, viz., the truth concerning Christ, and His will concerning us. In this way, we shall stand ready for the summons which may at any time come forth.

When Christ sends for us, very likely the message will come by the hands of an angelic visitor. The angels have always been used in times past, in the furtherance of divine arrangements. They had much to do with the first advent of Christ, with his birth, his sufferings and his resurrection. And we know that at his second appearing, he will be accompanied by a multitude of them. Now this may happen any day. Supposing you are sitting quietly by the fireside at night, the labours of the day completed, and you think of going to bed, how shall you feel if all of a sudden, a beautiful and dignified visitor present himself with the intimation that “the Master is come and calleth for thee?” It will all depend upon the disposal you have been making of your time and your money and your strength. What sort of a day have you been spending? You have been exceedingly troubled, and taken up with business or the house. You have been in a ferment of discontent. You

have been very angry with somebody. You have neglected your reading. You thought something else more important than the meeting. You have not been thinking about Christ at all; have not been doing anything for him—how shall you feel? Very much abashed, very much frightened—paralysed with consternation.

But let us suppose the case stands the other way. You are depressed with sorrow. You have had a hard fight. You have been harassed in a variety of ways; but you have done your duty. You have snatched your reading amidst the pressure of life’s duties; you have given your countenance to the work done for Christ. You have preferred his assemblies to private or worldly pleasure. You have done what you could to promote his service in the proclamation of the truth, the visitation and comfort of the lambs of his flock, and in the relief of his poor. You are sad with a sadness the world does not understand. You are grieved at the triumph of Christ’s enemies, the faithlessness and unconcern of those who profess his name, and it may be, at your own shortcomings hindering you in the race. The pressure of individual circumstances bows you down. Your pocket may be empty, because of what you considered it your duty to do. In tears you pour out your complaint before God, and that messenger comes to you. How shall you feel? You shall feel as no language can express; you will not be filled with ecstasy, because the judgment has to pass, before you know your lot; but you will feel a calm relief from the knowledge that there is nothing in the present state worth living for; and that your inmost desires and highest aspirations are towards the things that are of God. Joy (mixed with fear) will fill your heart, to know that God has taken the work in hand Himself.

You go to the judgment-seat, and whom do you meet there? Why the man who, above all others, has been for a lifetime the cherished ideal of your heart—an ideal implanted there by the truth, and which has been growing sharper in outline, clearer to the affections, more real to the assurance, and consciousness as years roll by. You see him after whom your soul longs, in whom you have confided all your hope, and for whom you have risked all your interests. Shall you be afraid now? You will tremble,

because a righteous man has a deep sense of the greatness and holiness of God. You will feel in that great presence like Daniel in the presence of the angel. But listen, "Oh man, greatly beloved, be strong, and be of good courage."

Who would not labour for such a result? It is not too late for us to mend, to become devoted, to throw our soul into the things that belong to Christ. We may rest assured of this, that any man or woman who simply tinkers at Christ's work, who simply compliments the truth with a nominal adhesion, who is a mere patron of the truth, who does not feel it a privilege of the highest kind to lay themselves on the altar of its service—aye, beneath the wheels of its chariot, if needs be, to be crushed in its onward progress—will be rejected. "If any man love father or mother, sister or brother, house or land more than me, he is not worthy of me."—R. R.

"But the Old Testament is done with—it is only the New Testament that concerns us now"—What! are we not all still groaning under the consequences of what is recorded in the very first book of that "Old Testament!" and will it not "concern us" until those consequences are for ever done with? Can prophecy and fulfilment ever be separated? And how is it possible for unfulfilled prophecy to be "out of date?" What can we say but "Search the Scriptures" the only source of true wisdom.

"PUNCH" AND THE JEWS.—Tracing the *History of Punch* during the last 50 years, Mr. Spielman says: "The Jewish Disabilities Removal Bill was brought in in 1847, and *Punch* was nearly as much alarmed as he subsequently was at the 'Papal Aggression.' *Punch* for the time was as strong on the subject as the fanatical Sir Robert Inglis himself; and Leech's cartoon of Baron de Rothschild trying to force his nose—the 'thin end of the wedge,' he called it—between the doors of the House of Commons was regarded as a very delicious and brilliant hit. But even then, *Punch* was willing to let the other side of the question be heard; and in an ingenious adaptation of Shylock's soliloquy (p. 247, Vol. xiii., 1847) dedicated to Sir Robert Inglis—beginning 'Hath not a Jew brains?' and ending, 'If we obey your government shall we have no hand in it? If we are like you in the rest, we ought to resemble you in that'—the whole case of Lord John Russell and the supporters of the measure was clearly put forth. In more recent times, *Punch* has carried his sympathy to its furthest point by the powerful cartoons published during the great persecution of the Jews in Russia, by which—for representing the Tsar, Alexander III., as the New Pharaoh—he attained exclusion from the Holy Empire, and from the mouthpiece of the Jewish community 'gratitude in unbounded measure for this great service in the cause of freedom and humanity.'"

Do not be anxious about praise at all, except the praise of God, which is waiting every man who pleases Him.

THE "Mystery" revealed by Paul was that the Gentiles should be 'fellow-heirs' with Israel. Nowadays the Gentile apostacy has waxed so complacent that it is to it a mystery that the Jews have anything more to do with the matter.

JERUSALEM CHANGING.—Jerusalem remained what it was in the middle ages until comparatively a short time ago. The new town outside the walls has destroyed its character as a hill stronghold. Unfortunately changes are taking place within the walls as well as without. Many of the old buildings have been demolished, and the time seems to be approaching when there will be none left at all. The rival Christian bodies are the worst offenders, and the French and Russian missionaries the most active in the work. The former have swept away the fine ruins of the Byzantine Church of St. Stephen to make room for a new one of the order of Architecture favoured by the suburban builder. The ancient Church of St. Anne is being crowded with the tawdry and tasteless ornament of modern Rome. What is called the Pool of Bethesda, a twelfth-century structure, is going to be restored. The Russians disfigured the Valley of Jehoshaphat years ago by a hideous Memorial Church. They have built a tower like a factory chimney on the top of the Mount of Olives, and reared a huge barrack for pilgrims on the Jaffa road. In the centre of the city the Germans have cleared away the beautiful ruins of St. Mary's, and a new Lutheran Church is the phoenix arising from the ashes. The mediæval buildings attached to the Holy Sepulchre are disappearing piecemeal.—*Builder's Journal*.

TESTING THE CRITICS.—Wherever archaeological research has enabled us to test the conclusions of the negative criticism of the Higher Critics, it has shown them to be false, at all events so far as the Pentateuch is concerned. Let us take, for instance, the fourteenth chapter of Genesis, which only a few years ago was triumphantly declared to be mythical. The very conception, it was argued, of a Babylonian campaign to the distant West in the time of Abraham proved that the whole story was unhistorical. And yet contemporaneous Babylonian documents have now been discovered which show that the Bible is right and the critics wrong. Long before the age of Abraham, Babylonian kings had already overrun Canaan, and even carried their arms to the Sinaitic Peninsula. The dynasty which governed Babylon in the period to which Abraham would belong, according to the Book of Genesis, claimed to be lords of Palestine. Even the name of Eri-Aku or Arioch has been found on the bricks of the temples he built. He was King of Larsa, the Ellasar of Genesis and was the son of an Elamite prince. Babylonia was divided at the time into more than one kingdom, just as the narrative in Genesis represents it to have been, and was under the supremacy of the King of Elam. It was the overthrow of Eri-Aku and his Elamite allies by Khammurabi, the King of Babylon, which destroyed the Elamite domination, and made Babylonia a united kingdom, with Babylon as its capital.—*Sayce*.

## BROTHER SULLEY'S AMERICAN TRAVELS.

**N**EW YORK.—Here three lectures on The Temple of Ezekiel's Prophecy were given. The first on Sunday, April 2nd; the last two on Monday and Wednesday evenings. There was a very good attendance of the brethren, with a sprinkling of the alien, which I thought increased somewhat each evening. To say the lectures were well received would be a very inadequate description if I am to judge by the expressions which fell from the lips of many. Their remarks were a good foretaste of a result which, if realised, will amply reward us for the inconvenience and fatigue of such a journey as this upon which we have entered.

*April 3rd.*—Monday morning was occupied with various business matters, and the afternoon with a visit to Greenwood Cemetery, the brief resting place of brother Dr. John Thomas and brother Robert Roberts. The grave is worth a visit. It is remarkable for its simplicity in the midst of gorgeous memorials of the dead. Though often described, and though you may oft have read the description, you do not get the sense of reality which comes from actual sight. That simple, true, and comprehensive inscription on granite red, speaks with force and power. The inscriber and the inscribed now lie side by side in the same grave. Shortly another monument will attest the fact; the world goes jauntingly, laughingly, and heedlessly on; the brethren ponderingly pass by; while the Great Eternal covers in the hollow of His hand those who slumber in the name of Jesus. Soon the trumpet sound will awaken these two men (and others) from their slumber. Arising together from the dust, they will each have a broken link, in the chain of their personal recollection. One may say "I did this, but who did that?" Their pleasure at seeing each other will be subordinate to the great question of that great future assize to which we are all hurrying.

*Tuesday, April 4th.*—Occupied with letters, and in the evening a sort of social gathering at the house of a brother in Brooklyn whose name I forget. The evening was spent with singing the songs of Zion, and conversing on several important and interesting features of the truth.

*Wednesday, April 5th.*—According to promise, in the afternoon, we visited sister Lasius, who, with the assistance of sister Jones, entertained us in Abrahamic fashion. Very interesting it was to converse with, as we then thought, the only living link in the flesh between our deceased brother Thomas and this generation. Our conversation was necessarily brief, because of the lecture in the evening. But sufficient passed to show that our hopes and interests were alike centred in the word of Jehovah's eternal promise. Accompanied by sister Lasius and sister Jones and another, we all reached the Jersey City Lecture Hall in good time. The charts being adjusted, the lecture was delivered, and before dispersal a brother assembled a number of the brethren and sisters in front of the diagrams and by the aid of lime light took a photograph of the whole. All this had been done previously when we were all together, but no negative is yet to hand. Not a glance from the eye; not a word expressed, or an emotion felt at that meeting, but has been impressed upon a medium capable of producing without fault or omission all things on that occasion. If it were the will of God it could be flashed upon the screen, as it were, down to the minutest detail. The incident was interesting and instructive, and we thank brother — for the copies sent to us.

And now came the first disappointment of our journey. First I heard from the brethren at Norfolk and Newport News, Va., that small-pox had broken out in the district. They put it to me whether we should visit them or not under the new circumstances that had arisen. I replied I did not mind the small-pox scare but could not submit to vaccination. And this, because of the hindrance to our journey. Then while communicating with the Norfolk brethren on the subject, the matter appeared to be decided for us in another way. Ever since our arrival in New York, sister Sulley had been contracting a bronchial affliction which at this stage threatened to become serious. Instead of proceeding on our journey the next day, it seemed advisable to get her to bed and call in a physician. Under the circumstances I felt I must cancel the Newport News and Norfolk appointments,

and if sister Sulley did not speedily recover I must go on to Philadelphia alone. Finally matters were not so bad as we feared, except for the disappointment of the Norfolk brethren. After an early consultation with the Doctor on Friday, we were permitted to proceed on our journey together.

*April 7th.*—After a comparatively short and easy ride of two hours, Philadelphia was reached in a pouring rain. Notwithstanding this, a goodly number assembled at St. George's Hall to hear the first lecture, which was upon subject four as per supplement to the *March Christadelphian*.

The brethren had made most praiseworthy efforts to secure an audience, by tram-car advertisements, posters, and newspaper advertisements, with the result that on the Sunday evening there assembled about four hundred (so brother Herbert Fidler, who presided, said) to hear lecture on subject five. As nearly as I could judge there would be about three hundred present on the Friday. On Sunday morning we felt amongst friends as well as brethren and sisters. Some whom we had seen at Jersey City came on to Philadelphia in order to take a second draught of the water which figuratively flowed out of the Temple of Ezekiel, and we had with us brethren Walter and Herbert Fidler with their sister wives, formerly of Nottingham; and brother James U Robertson, formerly of England. It was particularly cheering to see so large a meeting at Philadelphia zealous for the things of God. The time swiftly sped. Drawings were taken down and packed, and with many cheering words and invocations of the divine blessing we entered on the next stage of our journey.

*Monday, April 10th.*—One of the most surprising things about American railway travel is, you step into a depot or station with rails running through a city street, and shortly arrive right in the centre of the large city to which you are going. As you enter the precincts of the city you cross roads and streets on the level, and that without any adequate protection for foot passengers or for other traffic. It was thus we arrived yesterday, in the midst of beautiful Washington, the capital of the United States. Close by the depot are her magnificent buildings, her broad parks, and her squares.

Three lectures were delivered at Washington, one upon the Signs of the Times, and two upon the Temple, with evident appreciation. The Washington brethren must have lived upon starvation diet for some time, if we are to judge by the avidity with which they devoured the food of the Ezekiel prophecy. I think I will never forget their eager, loving, and happy faces. But I must say they gave me plenty of work.

First on the evening of the day of our arrival (Tuesday), there was an informal fraternal gathering, in which conversation interspersed with singing obtained, and in which a general explanation and conversation all round led to the consideration of an important matter later on. It appears the ecclesia had not long since separated from some discordant elements and were prepared to make a fresh start. On Wednesday, the fixing of diagrams and lecture. On Thursday lecture, and on Friday a gathering of the ecclesia at the house of one of the brethren. It was here that I was asked to give my experience, and to tell them if I perceived anything in the Washington ecclesial arrangements which might be improved.

First of all, I observed, that one thing which appeared most important, because the subject of apostolic example, was the omission of the collection at the first-day assembly. In the second chapter of the Acts of the Apostles, verse 42, we are told that "The disciples continued steadfastly in the apostle's doctrine, and *fellowship*, and in breaking of bread, and in prayers." Now, the word translated "*fellowship*" means "*collection*." Then the apostle Paul, in writing to the Corinthians, 1st epistle, ch. xvi., said: "Now, concerning the collection for the saints, as I have given *order* to the churches of Galatia, *even so do ye*. Upon the first day of the week, let every one of you lay by in store, as God has prospered him." The collection, therefore, is an act of fellowship amounting almost to a command where a common need arises; in fact, we may see in it an opportunity of unitedly "honouring our Heavenly Father with our substance." Let "every man give according as he purposeth in his heart, not grudgingly, or of necessity; for God loveth a cheerful giver" (2 Cor. ix. 7). We may in this particular take precept from the Law of Moses, for the apostle tells us that "The

law was a schoolmaster to bring us to Christ" (Gal. iii. 24), that the brethren of the Lord were to be educated in divine matters up to the ideal in Christ cannot be doubted. What do we see in the Law of Moses to guide us here? At the very least one-tenth of the increase was devoted to the Lord. Many gave much more, as in the instance of Zacchæus, who gave "the half of his goods to the poor" (Luke xix. 8).

While we are not legally bound by the provisions under the law, the object sought to be obtained by its precepts we should seek. The main feature was the recognition of God and an offering to Him out of the good things He gives to His children. And it is a beautiful and healthful thing to have the small gifts of those who cannot offer much, mingle with those who can give a great deal in one common (or fellowship) fund for the service of the truth on the first day of the week at the breaking of bread. When such a contribution is made in sincerity as to God and not to man, the doing of it must arise in an acceptable way before the face of Him who sees in darkness, and discerns the thoughts and intents of the heart.

A number of little things help the spiritual man in Christ Jesus to grow more rapidly than he otherwise could, and to attain a perfection that otherwise would be absent.

First of all the time of the assembly should be at that period of the day when the physical energies are at their greatest, and the mind at the best "tone" for giving attention to the words of the Holy One. It is best to confine the meeting to this *one* object only.

It is good to open with singing, the doing of which, besides being an acceptable way of praising God, is an exhilarating excitement elevating the energies heavenwards.

If reading the holy oracles at this juncture take place you have repose, and are just attuned to receive the food administered in the reading of the word by reason of the awakening and elevating effect of the inspiring song which has gone before. Let the reading be by course by two or three, so that the fraternal character of the assembly be emphasized and upheld, while at the same time diversity of voice will be less monotonous than if one only read. After the read-

ing, some meetings in the brotherhood ask after the welfare of the body, any brother being expected to rise and tell his brethren if he know of sickness or other evil. Silence being restored, the time has arrived for public communion with the Father in prayer. Those who have seen the above order of service obtain, feel how strongly the sympathies and mental activities are helped in the direction of true and holy communion with our God and Redeemer.

Then appears the most convenient time for an address which should in its aim and purport direct our thoughts to the high and holy place we have in Christ: to the comfort of his eternal and everlasting care; to the graciousness and love of God towards us; to the reality of our presence before Him; to the meaning of the emblems of His body and His shed blood in the *edifying sense*. No mere intellectual talker can do this.

To put the address upon the emblems in the wrong place will certainly lead to less power in the way of edification. It cannot be too strongly emphasised that *all things* should lead up to getting the best food at this time, and all other things should be subordinated towards that end. As I heard a brother once say, "We do not wish to be presented with a diet of first principles on Sunday morning."

It is the experience of many ecclesias that where the principal address at the breaking of bread is not directly associated and connected *with the breaking of bread* less edification arises than where arrangements permit of this being done. In fact, if you do not rise to speak about the supreme object, you naturally divert your remarks to some other channel, and without question the love of God in Christ Jesus outweighs all other subjects as gold the baser metals.

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"WHAT a different place the world would be if the art of expressing thoughts in writing had never been invented. It would make all the difference between barbarism and civilization."

"NATURALLY we do not like to think of passing years in the case of one we love much; though we should not mind, knowing we are so near the end of this state of things—

What matters it that swiftly glide the years,

There is a glory yet to be revealed;

There waits a joy greater than earth can yield,  
There hastes a day—its light undim'd with tears."

## ANSWERS TO CORRESPONDENTS.

BY THE EDITOR.

J. E.—The reference to Christ as a “mechanic” and “artizan” in the place quoted, is in harmony with the fact that he was a “carpenter,” and recognised as such by his contemporaries (Mark vi. 3). This is not in conflict with Zech. xiii. 5-6, with which it has nothing to do. The speaker in these verses is the false prophet, whom the vision represents as being so utterly discredited in the day of Christ’s manifestation as to be desirous of disowning his profession. “The prophets shall be ashamed every one of his vision . . . And he shall say, I am no prophet, I am an husbandman; for man taught me to keep cattle from my youth. And he shall say unto HIM (the once smitten Shepherd of Israel, then ready to convince the doubters as he did Thomas centuries before), What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends.”

QUERIST.—There can be no doubt that partnership with the alien is best avoided. It is a case of unequal yoking, and a brother might easily be constrained to do things inconsistent with the law of Christ, if he were to be guided by the will of an alien partner without scruple in that direction. At the same time, a question asked with reference to the action of a third party in the matter is somewhat difficult to answer. On the general question our advice is, “Be not unequally yoked.” “Can two walk together except they be agreed?”

W. A. W.—We have made a slight search to verify the quotation from Richard Watson in the *Declaration*, p. 37, but so far without success. The reference given is too vague. There are, of course, more Richard Watsons than one. We supposed the one in question to be the Bishop of Llandaff (1737-1816), who was at one time a professor of chemistry, and published in 1768 his *Institutiones Metallurgice*. This book does not appear in the Birmingham Library, and may be the work quoted in the *Declaration*. The objector you speak of should have been particular to give title, date,

chapter, and verse of the work he consulted without finding the quotation. It certainly seems unlikely that a bishop would make the remark quoted. But this bishop was evidently an exception in a way. We are told in the *Encyclopædia Britannica*, from which this information is obtained, that he said: “I reduced the study of divinity into as narrow a compass as I could, for I determined to study nothing but my Bible.” Any man of “robust and commonplace” intellect, who did this, would be likely to discover that the Bible did contradict the natural immortality of the soul. But his sermons are dreary stuff. Perhaps some one may be able to consult the work above quoted, and communicate the result to the *Christadelphian*.

M. A. Y.—“*Because of the angels.*” There has been much speculation as to the apostle’s meaning in 1 Cor. xi. 10; but it seems to have reference to woman’s status in the presence of the angels. The question under consideration was the comeliness or otherwise of women worshipping in the assemblies uncovered. Paul said it was uncomely, and against the indication of nature and the appointment of God. “The head of every man is Christ; and the head of the woman is the man; and the head of Christ is God” (verse 3). In this ascending scale from man to God the angels come in between Christ and man. They were recognised as God’s “ministering spirits” present in connection with the service of the house of God, by Solomon in Eccles. v. 6: “neither say thou before the angel” thus and so. “Power” on her head (1 Cor. xi. 10) is rightly explained in the margin: “that is a covering in sign that she is under the power of her husband.” And if covered before her husband, much more before the angels (verse 10), and certainly before God (verse 13). This seems to be the line of the apostle’s argument. The Corinthian women of ancient times probably had little of the spirit of Rebekah about them (Gen. xxiv. 65) and required instruction concerning God’s arrangements, as much as some of their latter-day sisters of the so called “new-woman” type.

## MELCHIZEDEK : WAS HE SHEM, OR AN ANGEL ?

J. Y.—The reason why it has been supposed by Dr. Thomas and others before him that Shem and Melchizedek are the same person is thus briefly given in *Chronikon Hebraikon*: "It nowhere says in the Scriptures that Shem died. I have therefore said, 'he ceased from among men.' I rather conclude that he is the *Melchi*, king of *Zedek*, righteousness, of whom Paul says, 'it is testified that he liveth' (Heb. vii. 8); and that being alive, he is a very fit and proper type of 'the Apostle and High Priest of our confession' (Heb. iii. 1)."—You rightly point out that it is not said that the others died. But it is not only that. Shem was Abraham's senior by nearly 400 years, and overlived him 35 years at least. Noah died when Abraham was 58 and Shem was left, the greatest man on earth, to whom it would be but natural that Abraham should give tithes. Then again Shem means *Name*, the blessing of his father was upon him (Gen. ix. 26), and through him was the line to Messiah. It is, of course, not an absolute demonstration, but there is nothing impossible or improbable about it. As to the feature, "without pedigree," &c. (Heb. vii. 3), Paul's meaning of course is, that no genealogy is supplied. As a "great man" contemporary with Abraham, Melchizedek of course had a pedigree; but it is not given. Nor even his individual name; for Melchizedek is a titular appellation, like Pharaoh, or Emperor, but of higher signification. The antitypical feature in Jesus, Paul applies to his lack of Aaronic pedigree (Heb. vii. 13), "He of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. For it is evident that our Lord sprang out of Juda, of which tribe Moses spake nothing concerning priesthood." But whether or not Melchizedek were Shem, it is certain he was not an angel. Paul says he was a "great man," "king of righteousness," and "king of Salem," or peace. To make him an angel destroys the type and disturbs the harmony altogether. Thus, you say, "He (Jesus) differed from Melchizedek in that he could be touched with the feeling of our infirmities." The reflection at once arises; then, in that respect, he was not of that "order" at all. The "order" of Melchizedek was opposed to the "order" of Aaron,

(Heb. vii. 11): "another priest should rise after the order of Melchizedek, and not be called after the order of Aaron." But the difference was not by any means that the one was of human origin and the other of angelic. Melchizedek was as much human as Aaron, and like "every High Priest," including Jesus his antitype, was "compassed with infirmity." Righteousness, royalty, eternity, and peace, not related to Aaronic pedigree or limitations; and, unlike the Aaronic priesthood, ordained by an oath of God, are the chief characteristics of the Melchizedek "order" which we see illustrated in Jesus as Paul so beautifully teaches in Hebrews. Jesus was exalted from mortality to endless life. So with Melchizedek, who ministered to Abraham the bread and wine which afterwards testified of the sacrifice of the Lord. And so with those who will be honoured by the Father by exaltation to the divine nature and a royal priesthood with Christ in the age to come (Rev. v. 10).

J. R.—The facts concerning the authorship of the *Declaration* were set forth in brother Roberts' autobiography which appeared in *Good Company* under the heading of *My Days and My Ways*. Another brother gathered the materials, but he wrote the propositions and generally gave the matter shape. There was a little hitch, and it was published anonymously. It is a curious fact that a pamphlet of such widespread utility should appear with no statement of authorship. The effect, of course, has been to emphasise the matter and to obscure the human instrumentality, a feature that is so marked in the Bible itself.

W. R.—"The Book of Job" of the "Oxford Commentaries," with Dr. Gibson's introductions and notes, is not comforting reading, according to the samples given in the critique you kindly enclose. His supposition that there may or may not have been once upon a time such a man as Job, is sufficiently disposed of, as you know, by God's reference to Job in Ezekiel (ch. 14, 20), which divinely classes him with Noah and Daniel as a pre-eminently righteous man. And also by the reference of James (ch. v. 11), where he cites Job's patience and God's mercy to him in his end as an

encouraging example. Dr. Gibson's apology for his mutilating exegesis; that "no question of inspiration is affected by our judgment," will be estimated at its right value by those who know the truth. With regard to the well-known passage in ch. xix., about which you enquire, he is partly right and partly wrong: right in so far as he says that the words "worms" and "body" have no place in the original, and wrong in the statement that "Redeemer" does not correctly translate the Hebrew *goél*. The verb *gahal* is defined in a lexicon as—I., to redeem, ransom, recover by paying back the value for; II., to retribute, avenge. The derived noun, *goél*, is accordingly, redeemer, avenger, nearest kinsman to whom was assigned the right to redemption and the duty of avenging the death of anyone. Usage illustrates the matter. In Gen. xlvi. 16, Jacob speaks of "the angel which redeemed me from all evil." Lev. xxv. 25-26, "redeem" the land. Num. v. 8, "If the man have no kinsman (*goél*) to recompense the trespass"; xxxv. 12, &c., "refuge from the avenger (*goél*)." Ruth ii., &c., "Naomi had a kinsman." Ps. xix. 14, "O Lord, my strength and my redeemer"; lxxviii. 35, "The High God their redeemer"; ciii. 4, "Bless the Lord, O my soul . . . who redeemeth thy life from destruction." Isa. lix. 20, "And the Redeemer shall come to Zion." This last passage Paul applies to Christ in Rom. xi. From these passages it will be seen how abundantly justified is the accepted idea which reads the Lord Jesus into Job xix. when he says, "I know that my redeemer (kinsman and vindicator) liveth." Jesus is all these to Job: a blood relation, who will ransom him from the power of the grave, and vindicate him before all the world. As to the apparently radical difference between the "in my flesh" of the A. V. and "from my flesh" of the R. V., it is much more a matter of form than meaning. In both versions the meaning is clear. Job would see the Lord Jesus with his own eyes, for himself. "Yet from my flesh" is the literal translation. The Lord on the morning of the resurrection is the concrete example; incorruptible flesh and bones. The immortality of the soul which contemplates phantoms that are supposed to see "without" flesh or eyes has created the supposed difficulty. Wait awhile, and

doctors of divinity will be "astounded," for "that which had not been told them shall they see."

Brother Grimes writes:—"I do not agree with the eminent men quoted by brother Morris, who say that the tribute recorded as having to be paid by Peter according to Christ's direction was temple tribute and not imperial tribute. You need not go outside the narrative in Matthew xvii. to satisfy the mind on the matter. If there is any evidence that tribute for the sanctuary was collected all over the world wherever Jews were, I do not know of it. We know it was taken in the temple itself. The imperial tribute was collected in all the towns of the empire. Matthew himself was engaged at Nazareth in doing this when Christ called him. And there were, of course, others at Capernaum. Christ's reference to the 'Kings of the earth' taking tribute ought to fix it. He said to Peter, 'Notwithstanding, lest we should offend them' go and find the money, and pay it. How could the kings of the earth—then the Romans—be offended, if this temple tribute was not paid? We know well that they never interfered in such matters, they all, like Gallio, 'cared for none of these things.'"

Brother W. Lambert writes:—"It may be interesting to readers of the *Christadelphian* to learn that the version of the New Testament known as the "Curetonian" Syriac (which is supposed to date from the middle of the second century) renders Luke xxiii. 42 43, as follows: "And he said, 'Jesus, my Lord, remember me when thou comest in thy kingdom.' Jesus said unto him, 'Verily I say to thee to-day that with me thou shalt be in the Eden's Garden.'" It will be seen that the insertion of the word "that" after "to-day" supports the contention that the comma should follow, and not precede the adverb in our English version.

WE can seldom do what we wish, in the way that we wish; but let us do what we can.

SETTLE what it is your duty to do, and do it with all your heart. Men of slack purpose never succeed in anything.

THE mouth, as the burg-hole of a cask, is large enough to let the liquor out if there is liquor in and the cask is in the right position.



# The Christadelphian.

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

JULY, 1899.

## “AN AGNOSTIC WORLD.”

“A Merchant’s Lecture” with the above title was recently given in London by Dr. Rodgers, who based his remarks on Psa xxviii. 5: “Because they regard not the works of the Lord, nor the operation of his hands, he shall destroy them and not build them up.” He said:—

“The words gave a simple record of human life spent without God, and without care for His law. It was a vivid picture of an Agnostic world. The Psalmist had to do with an Agnostic world, and the Christian to-day had to do with it. In the business world to-day there were, he admitted numbers who desired to do, what they were doing, to the glory of God, but in the great mass of the world’s trade, how little was there the recognition of God. So in literature there was an immense mass without recognition of God. Society was to its very core Agnostic. It was not fashionable to say there was no God, but it was fashionable to act as though there was no God. The Agnosticism of the life was ever with them. Science had fancied it could do without God. Science was not the creator; it was the interpreter. It had added to our knowledge, but the Universe was the same as before science had begun its work. But in spite of all this Agnosticism there were great spiritual forces in the world tracing their origin back to God. History, he contended, was full of this truth, and especially was it seen in the Church of Christ. But how little men knew of the history of the Church.”

Yes, it is an agnostic world—a world without knowledge of God. But there is a remedy. What is the knowledge of God, and how is it attained? There are two kinds and two ways of attainment. The first is the intellectual and moral discernment of God in the revelation He has given in the Scriptures and in Christ. This is a matter of patient investigation of the evidences in the humble and teachable spirit of a little child, which Jesus declares is indispensable. Such enquiry directed to the Bible and history will result in complete delivery from “an agnostic world,” and at last in life eternal; for, says Jesus, “this is life eternal that they might know thee, the only true God, and Jesus Christ, whom thou hast sent.” The other kind of knowledge is altogether different, and differently produced. “The Lord is known by the judgments which he executeth” (Psa. ix. 16).—“The Egyptians shall know that I am the Lord.”—“I will call for a sword . . . thus will I

magnify myself and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord.” “All the heathen shall see my judgment that I have executed. . . . So the house of Israel shall know that I am the Lord their God from that day and forward” (Ezek. xxxviii. and xxxix.). The force of the argument of reason being insufficient for more than the development of a remnant to form the cream of society in the world to come, the argument of force is divinely appointed to bear upon the irreducible bulk of “an agnostic world” and it will prove effective. The world can have no valid ground of complaint concerning this, since it employs the argument of force itself, and on grounds incomparably less just and reasonable.

Some of Dr. Rodgers’ remarks are very good, but here is the great difficulty of the current situation. The Religious World is as agnostic as the Mercantile, Literary, or Scientific World. God is not known in “the Church” any more than in the counting house. Fables have supplanted the truth, and even well-meaning men who deplore current evils are powerless in the grasp of the “strong delusion.” What they want is the Bible disentangled from the cobwebs of the creeds. Where a man becomes possessed of the truth so liberated, his eyes are opened indeed, and he looks out upon the troubled scene with a discrimination undreamt of in the old days. He quite enters into the spirit of Paul’s comment on the operations of God in an agnostic world: “Where is the wise? Where is the scribe? Where is the disputer of this age? For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe” (1 Cor. i. 20). There is hope for the world, but only where God has placed it; only in Christ, whom Paul, in the passage quoted, goes on to set forth—a crucified Messiah—“to the Jews a stumbling block, and to the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God.” Individually there is hope for any man in the truth concerning Christ manifested in the word of God. For the world there is hope through the terrible judgments of Christ at his coming; otherwise none whatever.

Beyond the sunset of this present evil day there lies the glad morning of the day of Christ, and the “wisdom and knowledge and stability” of the world to come. How unspeakably different from all that obtains now. An immortal and omnipotent king to guide and bless and pastors after God’s own heart, to assist Him in the glorious work; a refined and purified nation of Israel settled in the glorious land after their first estate, and better; happy and con-

tented and enlightened nations delivered from the curses of militarism and the apostacy. Serving the Lord with gladness and appearing periodically in the courts of the house of prayer for all nations, with gratitude according to His appointments. Granted that it seems impossible to an agnostic world, and "too good to be true;" is it therefore so to God? See the answer in Zech. viii. 6. There was a time when sin and death had not entered the world. Why should it seem a thing incredible that a time should come when the last enemy shall be destroyed. There was a time when the Eternal was manifested in human nature in the land of Israel, in One whose words are with us, full of grace and truth, incomparable. Why should he not reappear as he promised and claim the real allegiance of the many millions who profess his name? O faithless agnostic world! thy very miseries are but the appointed prelude to the healing of thy woes. "Behold, is it not of the Lord of Hosts that the people shall labour in the very fire, and the people shall weary themselves for very vanity? For the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea" (Heb. ii. 13).

## THE JEWS AND ZIONISM.

The reports of the Nicolaief riots show how severely the Jews suffered. Out of a population of 100,000 there are 30,000 Jews, and these were plundered and abused by a great gang of navvies who had been imported into the city for the harbour works. The local authorities, however, did their best to protect the Jews.

But in another direction the Russian Government is afflicting them in an edict which forbids Jews, native or foreign, residing in St. Petersburg. The *Chronicle* commenting on this, says:

"There is something grotesque in protecting a victim by punishing him still further. Yet this is practically what the Russian Government are doing in their edict regarding St. Petersburg Jews. Henceforward, says a Reuter's telegram, no Jews, native or foreign, are to be allowed to reside in the capital; and the decree of expulsion is even said to have been put in operation against several Jews of French nationality. There is, of course, nothing new in this prohibition. Such regulations have been part of Russian law this many a long day. What is new is the determination to enforce them rigidly at the present moment, and perhaps to put them in operation against the few to whom permission to reside in St. Petersburg was granted as an exceptional favour. One can only express extreme disappointment at this decree, which runs counter to the whole apparent course of Russian treatment of the Jews since the Tsar's accession.

It intensifies the unprovoked war which is crushing out the life, the hopes, and the spirit of the hapless Jews in the Russian dominions."

Other disturbances followed the Nicolaief riots. A correspondent from St. Petersburg writes:

As was to be feared, the anti-Jewish riots in Nicolaief have been followed up by similar disturbances in neighbouring places. On the 5th inst., the Jewish Agricultural Colony Nahartow, in the Government of Kherson, was attacked by peasants from the adjacent village of Beresnegovatoje, and almost entirely ruined. The mob of seven or eight hundred peasants besieged the little colony and carried on the work of devastation from four o'clock in the afternoon till four o'clock the next morning.

In the Jewish colony of Romanovka attempts were made on the same day to despoil the Jews. But happily they did not succeed. The Jewish colonists, as soon as they heard of what had been done at Nahartow, immediately sent their women and children to the neighbouring German village. Armed with clubs, they awaited the arrival of the unwelcome guests. When the mob of some hundred peasants reached Romanovka they met with an unexpected reception. The would-be aggressors were themselves attacked. Twenty-five of them were seized, bound with ropes, and thrown into cellars. The remaining intruders with their wives (who had brought sacks and boxes to collect valuables) hurried back to their own homes as fast as they could. On Saturday the military also arrived in Romanovka, took away with them the peasants arrested by the Jews, and made several further arrests.

In the colony Droboje, which was also attacked by peasants, the Jewish colonists also made a determined stand. They were assisted in the most brotherly way by the neighbouring German colonists, who took their families under their protection and helped them to drive away the attacking party.

### ANTI-JEWISH RIOTS IN JASSY.

On Sunday, May 28th, Jassy was the scene of a serious and well-planned riot against the Jewish inhabitants of the town. A Committee, presumably consisting of students, but in reality at the head of which were the local leaders of the Liberal Party, convened a meeting for the purpose of protesting against the domination of Roumania by the Jews. The town had been placarded days before the meeting with flaming bills calling upon the populace to rid themselves of the Jews. At one o'clock on the above-mentioned Sunday, the circus "Sidoli," the place of the meeting, was crowded with 3,000 men and women, consisting for the greater part of the scum of Jassy's population. That a riot was to take place seems to have been well-known to those present at the meeting; for the men, and as for that also women, had armed themselves with murderous looking sticks and other weapons. The chair was taken precisely at one o'clock by Manolin, the Actor and Lieutenant of the Theatre, who formerly was also a member of the Town Council in the Liberal interest, and the speakers, including besides the Chairman, an officer of the reserve, several students and two women, vied with each other in inciting the meeting.

At five o'clock the order came from the platform "To the streets," and a procession was immediately formed. At the head were a number of boys who had been told off to gather stones, then came hired ruffians followed by a band which was preceded by students of both sexes, and the tail end was composed of the vilest creatures of Jassy. Thus the procession went through the streets leaving devastation and ruin behind them.—*Chronicle*.

At Uman, in the Government of Kieff, disturbances arose through the accident of a Jewish boy breaking a cathedral window with a stone. The police promptly suppressed the threatened rising.

As might have been expected, the Jews are jubilant over the return of Dreyfus. A Rabbi likened him to a Modern Daniel who has escaped from a veritable den of lions; and the *Chronicle* draws an ingenious comparison between his experiences of the last five years and those of the nation itself during many centuries past. "Israel has been the Dreyfus of the ages, and in the martyrdom of this victim of the General Staff, has been epitomised the story of its endless travail." But the parallelism is not quite true. Dreyfus was not guilty of treason; Israel has been and is. The banishment and sufferings of Dreyfus were wholly undeserved; while those of Israel were far otherwise, God being the Judge. Indeed, the *Chronicle* admits almost as much in its concluding remark: "The whole House of Israel may learn from time to practise its secular task of preserving patience and hope in the midst of obloquy, and it were well if we could always feel so sure that the obloquy is unmerited."

#### ZIONISM.

How does Russia, with its millions of Jews, view this remarkable movement? "Unfavourably," says the *Chronicle*. "Favourably," says the *World*. The *Chronicle* quotes the Odessa correspondent of the *Morning Post*, who writes:

There are several indications that the persecution of the Jews in this country is entering on a fresh area of activity. The precise motives which are leading the Russian Government to resort to more stringent measures are probably somewhat complex, but there is reason to believe that the Zionist movement on the Continent is attracting the unfavourable notice of the authorities.

I learn on good authority that enquiries are being made at the instance of the Russian Government into the aims and character of the movement. These enquiries are not limited to Russia, but are gradually being extended to all the countries where Zionism has taken root. The point of the investigation seems to be to determine whether or not this quasi-political campaign, which was originally started by Dr. Herzl of Vienna and which has been supported by the leading Rabbis of Russia at the annual Congresses in Basle, is a cloak for Socialistic and Revolutionary designs. The suspicion exists that the ostensible purpose of the Zionists is not the sole object which its promoters have in view.

The Russian agents who are entrusted with this mission are supplied with a list of questions to guide them in their inquiry. The tendency of the list makes it clear that the Russian Government is inclined to see in the new Zionism a serious factor of danger to the separate States where Jews reside. It apprehends that the National ideals are flanked by Revolutionary propaganda, and it is of opinion that all the Cabinets of Europe should discern in the Zionist movement, not only the possibility of a Jewish emigration to Palestine, but also of a social revolution inaugurated and supported by the Jews. It may be erroneous at this stage to read the instruction too literally but it is difficult to avoid associating the inquiry with the recent renewal of persecution.

The *World*, on the other hand, "learns from the most reliable and trustworthy sources"

That recently Prince Tubetzki, Governor of Minsk, the largest of the Governments, geographically, as well as from the point of view of population, sent for Rabbi 'haneles and asked him whether Zionism was not a mere cloak for Socialism. On the Rabbi assuring the Prince that this was not so, and explaining the genus of the movement, the Governor replied, saying: The Russian Government does not object to the Zionist movement, on the contrary, one regards it as very worthy that the Jewish people should, notwithstanding their long exile, have neither forgotten their faith nor their fatherland.

What saith the Scripture? "I will say to the North, Give up; and to the South, Keep not back." So then the North will not be disposed to give up;" but, like the South in the days of Moses, will seek to "keep back" Israel in bondage. The coming crisis is expressly defined to be "according to the days of thy coming out of the land of Egypt," and to discriminate between the opposing judgments of merely natural observers, one must open his mind to the light of prophecy and the precedents of the mighty past.

Agitation in favour of Zionism continues all over the world. In London, lately, Sir Francis Montifiore addressed a meeting of the English Zionist Association, at the King's Hall, Commercial Road. His defence of Zionism was very interesting and enthusiastic. Dr. Gaster presided. The first annual Conference under the auspices of the English Zionist Federation takes place on June 26th, at the St. Martin's Town Hall, Charing Cross, London. Dr. Herzl will be present and address the Conference. Dr. Gaster has spoken at a reception in Cambridge. From New York and Baltimore, U.S.A., come reports of meetings held and to be held; and from Johannesburg even we learn that Zionism has "augmented its strength, as evinced by largely attended meetings held all over the Transvaal and Orange Free State every Monday for the past three months." Is not all this the premonitory "noise" and "shaking" that heralds the resurrection of the "whole house of Israel"?

## THE SIGNS OF THE TIMES.

THE PEACE CONFERENCE—MANY WIDOWS IN PROSPECT—ARMENIAN CRIES IGNORED—YOUNG TURKS AND THE EASTERN QUESTION—THE TRANSVAAL CRISIS—ANGLO-AMERICAN UNITY—THE RESTLESS FROGS—AUSTRIA AND THE POPE.

The Czar's Peace Conference at the Hague is, of course, still the sign which dwarfs all others by comparison. It was opened with great ceremony on May 18th (the Czar's birthday), the delegates being welcomed by M. de Beaufort, the Dutch Minister of Foreign Affairs. M. de Staal, the Russian delegate, was immediately elected President of the Congress, and M. de Beaufort, honorary President. The correspondent of the *Daily News* said :

"The mere presence of the delegates was more eloquent than the speeches. It was felt that whatever the result of the Conference, a new era had opened in history. For the first time the nations were called together to discuss the abolition of war, and not by an irresponsible Utopist, but by the most absolute ruler in Christendom, whose words are acts."

Describing the assembly further, he added :

"They are a body of exceedingly grave-looking men. What is behind that gravity? In some cases nothing; in others suspicious apprehension of neighbours' motives. I think that in saying that the great majority are playing a waiting game, I am giving a trustworthy impression, and one felt in the very atmosphere of the lobby."

The first act of the Congress was to send the following telegraphic message to the Czar :

"The Peace Conference lays at the feet of your Majesty its respectful congratulations on the occasion of your fête-day, and expresses its sincere desire to co-operate in the accomplishment of the great and noble work in which your Majesty has taken a generous initiative, and for which it begs you to accept its humble and profound gratitude."

Afterwards it proceeded to the appointment of three committees, on (1) Disarmament (2) The Laws of Warfare, and (3) Arbitration. Of the eight points enumerated in Count Muravieff's circular, the FIRST committee takes the limitation of expenditure, the prohibition of new firearms, the limitations of the use of new explosives, and the prohibition of the use of submarine boats. The SECOND committee discusses the application of the Geneva Convention to naval warfare, the neutralisation of vessels engaged in saving the shipwrecked during or after naval engagements, and the revision of the Declaration of Brussels of 1874. The THIRD committee deals with Mediation and Arbitration.

From the first it was apparently perceived that Disarmament was out of the question. Nations

cannot disarm when God says "Arm." Mediation and Arbitration have been given the first place, with the result of provoking opposition from Germany and manifesting united desire for arbitration on the part of England and America. The German delegate, Dr. Zorn, speaking on instructions from Berlin, opposed the arbitration proposals as inconsistent with the Emperor's "Divine right" and with the independence of the nation. Extraordinary secrecy was preserved concerning the early doings of the Conference, and the representatives of the press had a disappointing time. As for the Russian press, it was so completely silenced that London papers were in demand in Russia. But information leaked out, and at last the presidents of the three committees were empowered to give information on their own responsibility.

The only practical result so far arrived at is the adoption of articles extending the provision of the Geneva Convention to naval warfare. A committee has been formed to embody these in a General Act.

Britain has largely benefited during European wars by picking up the neglected trade of the Continent. A curious possible reversal came in sight in the shape of an American demand made by Captain Mahan at the Hague that the private property of neutrals should be exempt from seizure at sea. The special correspondent of the *Daily News*, commenting on this, and the fact that the demand did not come from England, interpreted the matter as the design of the United States (which consider themselves unlikely to be involved in European complications), to transfer British shipping to the protection of the Stars and Stripes in case of England's becoming involved in war. "Howl, ye ships of Tarshish," says the Prophet. The lost and scattered trade of the "merchants of Tarshish" will be among the things that will make for the humbling of the "Queen of the Seas" in the latter days.

### MANY WIDOWS IN PROSPECT.

One of the most touching incidents so far connected with the Peace Conference has been the presentation to President de Staal by Madame Selenka, on behalf of several millions of "women of eighteen nations," of a richly illustrated album containing the text of resolutions of women's peace meetings, and praying the Conference to spare no effort. Poor souls! If Zion's widows were "increased above the sand of the sea" by the judgments of the past, what figure shall express the multitude of the widows of these nations when God arises to judge them in the "time of trouble such as never was?" They see it coming, and their hearts "fail for fear." Here are some of the words of their address :

"Already the nations no longer hate each other, since we women, who are the half of the human race, hold out our hands across the spaces encircling the globe with a powerful current of love and unity. We, who feel that we are sisters, appeal to you to realise the ideal of the fraternity of nations in the hope that our voice, the voice of mothers and sisters, daughters and wives, which pleads in the name of home and child, may make itself heeded in your deliberations, and that henceforward conflicts between nations may no longer be decided on battle-fields watered with the blood of our sons and brothers. Cause the tyrannical sovereignty of force to vanish into the past with the dying century, and hail the coming century with the crowning of the principle of right."

#### ARMENIAN CRIES IGNORED.

M. Tcheraz, the representative of the Armenians of Europe, by stratagem managed to get an Armenian Petition into the hands of Baron de Staal. An official note had been issued that no petition would be received. The *Daily News* correspondent says :

"He waited a week for an acknowledgment, and then sent a messenger, who brought back word that M. de Staal would never receive M. Tcheraz. The latter had mentioned to Baron de Staal that Gortshakoff writing to Lord Salisbury on April 9th, 1878, had stated that the Imperial Cabinet 'has always kept in mind the tutelary mission assigned to it by history for the Christian world, without distinction of race or denomination.' Tcheraz has been informed by a delegate that Baron de Staal has not even mentioned his petition to his colleagues. The petition discloses fresh Armenian horrors. He has written to each delegate, and received civil answers from several "

The Sultan protested against M. Tcheraz's presence at the Hague, and demanded his expulsion. But he justified his position, saying, "It is just as well to say something to show Europe what we suffer." The correspondent continues :

His *locus standi* here is the Berlin Treaty and the sentence in Count Muravieff's circular about a "durable and real peace for all peoples and the consecration of bonds of equity and justice." Here, he says, is a Conference for pacification and pacification cannot be compassed unless Armenia and Macedonia are righted. Count Muravieff's circular stipulated that the Conference would not consider proposals involving the alteration of the order of things established by treaty. Treaty rights, says M. Tcheraz, are just what he has come for, and his petition is therefore not *ultra vires*.

But he had to go.

"Turkhan Pacha, under imperative instructions from the Sultan, called on M. de Beaufort, the Foreign Minister, and demanded Tcheraz's expulsion, adding that either Tcheraz would leave The Hague or that he, Turkhan Pacha, would. The Turkhan delegate said he was in a position to state that his withdrawal from the Conference would be followed by the immediate withdrawal of the German delegate."

#### "YOUNG TURKS" AND THE EASTERN QUESTION.

There was so much dissatisfaction over the expulsion that it threatened the overthrow of the ministry. But now Ahmed Riza, the well-known editor of the *Mechverret* and leader of the "Young Turks" in Paris, has come to the Hague. He is very well-known to the *Daily News* correspondent, who speaks of him as "a man of upright and even noble character." He said to him :

"I have come here as a worker for the cause of peace. I wish to lay before the Conference the grievances of my countrymen, without distinction of religion or race, groaning under the most awful oppression. I do not want to alter a single European treaty or repeal a single Turkish law. The Young Turks object to the tyranny which is a permanent cause of discontent among the various races of the Ottoman Empire, just as they object to the Armenian massacres. *We know that if there is no peace in the Ottoman Empire there can be no peace in Europe.* The Ottoman Constitution has never been repealed. It is only illegally suspended by caprice of the Sultan, wherefore the Conference has a perfect right to receive our petition."

But the Sultan has demanded the expulsion of Riza also, and no doubt he will have to go. He is right about the Eastern Question and the Peace of Europe, but the final solution is known only to those "in the secret."

#### THE TRANSVAAL CRISIS.

In the Transvaal things are coming to a crisis. A petition of many thousands of "Outlanders" to the Queen is forcing the British Government. There is a large British population in the country, with immense financial interests, which has no adequate representation in its government. The Boers are naturally afraid of being outnumbered and absolutely controlled by the foreigners, and will not extend the franchise. Sir Alfred Milner has met President Kruger, but without result. The present position is thus described by a writer in a newspaper :

The substantial justice of the petitioners' case is generally admitted. The question was what answer to return to their prayer. Either the Queen had to be advised to say, "Your prayer is just. But I cannot help you. You must grin and bear it." Or, on the other hand, the answer had to be: "Your prayer is just, and I will take steps to obtain redress for you." The former alternative would have involved great loss of credit and prestige. The latter involves us in the necessity of making good our promises. It is a great nuisance, no doubt, and a heavy responsibility to have to choose between these two alternatives. But such responsibilities are the price of Empire.

It is very definitely understood that there will be no arbitration in the matter on the part of the Peace Conference. Britain will not discuss the clipping of her "overshadowing wings."

## ANGLO-AMERICAN UNITY.

Anglo-American unity has been quite a topic of the month in connection with celebrations of the Queen's eightieth birthday. President McKinley telegraphed the "expression of sentiments of regard and affection which the American people cherish toward your Majesty." An enthusiastic demonstration took place at Tampa, Florida, where British cruisers were the centre of great festivities under the intertwined flags of the two nations, and a triumphal arch, emblematic of the alliance of the British Lion and the American Eagle. Admiral Sampson, speaking at New York, alluded to the many "practical proofs of good fellowship" that he had come across during past months, and went on to give a humorous illustration. Emphasising the fact that the attitude of the British at Hong Kong had a most direct bearing on the welfare of the American fleet, he said :

"Had an unfriendly Power been in control of Hong Kong our long stay at Manila would have been one of great discomfort, and possibly serious embarrassment. . . . The dispatch boat *Safiro* came from Manila for some shore food. The rules of neutrality permit a few delicacies to be purchased for the Admiral or officers of a ship but not 300 tons of supplies for the whole Squadron. The officer in charge of the *Safiro* was at a loss. Happening to know well the Acting-Governor, General Black, a good old Scotchman, I went to see him about the matter. 'General,' I said, 'the *Safiro* is in port for a short stay, and before returning would like to purchase a few delicacies for the Admiral. Have you any objection?' 'Delicacies for the Admiral,' repeated the genial Governor. 'Why certainly, no objections, of course. He must have them. And just a few, too, for his officers I suppose? I will give orders at once for them to pass. Of course only delicacies.' And he looked at me with a kindly smile. A little later, while standing on Peddar's Wharf, I saw six big lighters or junks being towed out toward the *Safiro*. The Spanish Consular officer came running up to a harbour official, standing on guard, and exclaimed, 'Here, stop those boats. They are taking supplies for the American fleet. I protest.' The officer looked down on him benignantly, and said with a drawl: 'Don't be disturbed. That's all right. They are only a few delicacies for the American Admiral.'"

## THE RESTLESS FROGS.

French developments still circle round the Dreyfus case. An entirely new phase has come over that extraordinary affair. The judges of the Supreme Court have quashed the sentence passed upon Dreyfus in December, 1894; and after nearly five years' wrongful imprisonment on the Devil's Island, he is being brought home to be tried by a new Court Martial at Rennes, far away from Paris. Colonel Picquart has also been released after nearly twelve months' false imprisonment.

The latest development is an attack on President Loubet in the State tribune at the Auteil races. A party of "Young Royalists," headed by the Comte de Dion, attacked him with sticks, but were severely handled by bystanders, and arrested. One of them, Baron Christiani, was afterwards sentenced to four years' imprisonment. The *Daily News* says :

"The death of President Faure was a heavy blow and a great discouragement to the Jew-baiters and society-worshippers, the open enemies of Revision and the secret enemies of the Republic. Rightly or wrongly, they were confident that Félix Faure was on their side, and that he would never allow the prisoner of the Devil's Island to be released. They hoped that he would be succeeded by a soldier or a Conservative. The election of M. Loubet, a staunch Liberal and true Republican, shattered the last remnant of their hopes."

As the result of the incident, the Dupuy Ministry has been overthrown, and there have been two failures to form a new Administration. President Loubet has appealed to M. Bougeois, the French representative at the Hague. Pending the formation of a new Government, the *Sfax*, with Dreyfus on board, has been commanded to stay at the Azores, on her way home.

Major Marchand has returned to France, and has been received with delight as the "Conqueror of Fashoda"! but the authorities have kept him out of sight for fear of the army. He has communicated his views on the Fashoda incident to the *Gaulois* :

"We were the first occupants, but now the valley of the Nile, that great artery from North to South, is lost to us. Had my movements been unfettered, the contrary would have been the case. The British would have been ejected. I should have effected this with my handful of men and my allies, secret allies, but quite ready to declare themselves in our favour. The British knew that well, and that is why they drove matters to an extremity and imposed the alternative of peace or war upon France." On the Editor of the *Gaulois* remarking to Major Marchand that that was a weighty political problem, and that France could not have Germany and Great Britain against her, and that it was necessary to renounce either Alsace-Lorraine or Egypt, the Major replied: 'I have my ideas on that point, and will one day state them. The Suez Canal at the present moment is the key of the world, because it opens the road to India, to Asia, and East Africa. The triangle Suez, Cairo, and Alexandria is the vital knot of the British domination.' Major Marchand then declared that he would later resume his explorations in Africa.—*Reuter*.

## AUSTRIA AND THE POPE.

The Austrian Emperor has solemnly "consecrated" himself, his house, and all his people, "to the Sacred Heart of Jesus." The ceremony took place on a Sunday in St. Stephen's Cathedral, Vienna, in the

presence of many thousands. A writer in the *Vaterland*, the clerical and aristocratic paper of Austria said :—

"When we see the Emperor Francis Joseph kneel behind the Pope, at the head of all his people, we must remember how God has prepared this Catholic Prince. What has he suffered to make him feel sympathy with the wounded heart of Christ? The Imperial lady, her heart cruelly pierced, was carried into the Burg Palace to open the Emperor's eyes. A hundred years ago the Bourbons of France were warned to give themselves up to the Sacred Heart, but Louis XVI. was too weak and faint-hearted and had to suffer a cruel death before he saw where his duty lay."

The Vienna correspondent of the *Daily News*, commenting on the step, said :—

The whole ceremony in St. Stephen's bore the character of some mediæval mystery, in which Popes, and Kings, and Emperors played a part. It is openly declared that this religious movement is the only possible protection against the social revolutions threatening the world.

Thus the Emperor consecrates his "power and strength unto the beast" against the time of making war with the Lamb, when all Papal power shall be "overcome" (Rev. xvii. 13). The Catholic commentary on the events of the French Revolution is an expert piece of turning things upside down. Louis XVI. perished because of his connection with the Papacy in its crimes, and not because he was not sufficiently sanctified to it.

#### AUSTRALIAN FEDERATION.

The New South Wales vote upon Australian federation has been taken and results in a large majority in favour of it. The Victorian vote is to be taken at the end of July, and the Queensland on September 2nd. The Young Lions will draw together and thus be better able to come to the help of their sire in the last troublous days of his vanishing dominion (Ezek. xxxviii.).

MERE fluency of words is often the thinnest of gruel. Solomon mentions it as one of the things by which a fool is known.

'SHIPS OF TARSHISH' AND THE SUEZ CANAL.—A very good idea of the importance of British shipping is obtained from a glance at the Suez Canal returns. From these it appears that out of a total net tonnage of nine and a quarter millions passing through the Canal more than six and a quarter were British. This is an improvement of nearly a million on the figures of last year. The nearest approach to the English tonnage is far enough below it. German net tonnage is under 979,000, as compared with Great Britain's six and a quarter millions. France is next with under 572,000. The revenue from Suez Canal dues was higher last year than at any time since the Canal was opened. It was nearly 86,000,000 francs.—*D. N.*

THERE are some gains that are losses; wise men can see how.

THE cemetery will not give you "the blues" if you remember that while by man has come death, by man has come also the resurrection of the dead.

"WHAT IS LIFE but a series of accommodations to compulsory circumstances? Like Paul, if we do this willingly, we have a reward; if otherwise, we get run over and have broken bones. Many people make war with circumstances, instead of accepting them and turning them to the best account. We may well adopt the latter policy considering that Eternal Wisdom is at work, though sometimes with veiled face, and that 'we have His pledge' of a final and effectual deliverance from all that distresses now—which we shall then see to have been contributory to the highest good."—*From the late Editor's last letter to S. J. R.*

RESEARCH IN THE NINETEENTH CENTURY.—In this busy nineteenth century, nowhere has research been more active or discovery more fruitful than among the monuments of the ancient civilised East. In Egypt, in Assyria and Babylonia, in Palestine and Asia Minor, even in Arabia, the history of the past, which had seemed dead and forgotten, has risen once more into life. Thanks to the explorer, the excavator, and the decipherer, we can now trace its general outlines, and even fill in many of its details. The fables which Greek and Roman writers had given us in the place of Oriental history have been swept away, and we can now read the contemporaneous inscriptions of monarchs who lived before the days of Abraham, and unravel the policy which led to Sennacherib's invasion of Judah. The Bible no longer stands alone like some solitary mentor on a desolate heath; we can compare it with other literary monuments of the same age and the same region of the world, and examine it in the light which texts of undoubted genuineness and antiquity are casting upon it.—*Sayce.*

A GLOOMY PROSPECT.—Gloomy enough except with the Bible in hand—namely, the armed state of the world and the terrible cost of war when next it breaks out. Moltke thought the next war would be a long one. What would be the cost to the human race of another Seven Years' War? With armaments so vast, and weapons so dreadful as those we now possess, a Seven Years' War, upon modern conditions, would wreck Europe. A Thirty Years' War would leave the planet desolate! Modern war, that is, has grown brutal, predatory, ruthless. And so, since it is the sword alone which keeps the sword in its sheath, Count von Moltke told the Reichstag it must keep its sword drawn and sharp if it desired to guard either its pocket or its throat! All this is, surely, a very gloomy reading of the political and social prospects of the world. In the twentieth Christian century the chief Christian nations of the world must live in a state of armed "peace" which is only a little less disastrous and costly than actual war itself! The morality of the nations, in a word, is the morality of a Kelly gang. The bayonet and the breech-loader are the master-forces of civilisation! So saith the *Melbourne Daily Telegraph*.

THE  
**Ecclesial Visitor.**

FROM BIRMINGHAM (MONTHLY).

INCORPORATE WITH "THE CHRISTADELPHIAN."

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

OUR NEXT TEA MEETING.—Monday, August 7th (for brethren and sisters only). Tea at 5.30; meeting, 6.30—to close soon after 9.

DAILY BIBLE READINGS FOR JULY, 1899.—1st, 1 Sam. 13; Isaiah 56-57; Rev. 21-22.—2nd, 1 Sam. 14; Isaiah 58; Matt. 1-2.—3rd, 1 Sam. 15; Isaiah 59; Matt. 3-4.—4th, 1 Sam. 16; Isaiah 60; Matt. 5.—5th, 1 Sam. 17; Isaiah 61; Matt. 6.—6th, 1 Sam. 18; Isaiah 62; Matt. 7.—7th, 1 Sam. 19; Isaiah 63; Matt. 8.—8th, 1 Sam. 20; Isaiah 64; Matt. 9.—9th, 1 Sam. 21-22; Isaiah 65; Matt. 10.—10th, 1 Sam. 23; Isaiah 66; Matt. 11.—11th, 1 Sam. 24; Jeremiah 1; Matt. 12.—12th, 1 Sam. 25; Jeremiah 2; Matt. 13.—13th, 1 Sam. 26-27; Jeremiah 3; Matt. 14.—14th, 1 Sam. 28; Jeremiah 4; Matt. 15.—15th, 1 Sam. 29-30; Jeremiah 5; Matt. 16.—16th, 1 Sam. 31-32; Jeremiah 6; Matt. 17.—17th, 2 Sam. 1; Jeremiah 7; Matt. 18.—18th, 2 Sam. 2; Jeremiah 8; Matt. 19.—19th, 2 Sam. 3; Jeremiah 9; Matt. 20.—20th, 2 Sam. 4-5; Jeremiah 10; Matt. 21.—21st, 2 Sam. 6; Jeremiah 11; Matt. 22.—22nd, 2 Sam. 7; Jeremiah 12; Matt. 23.—23rd, 2 Sam. 8-9; Jeremiah 13; Matt. 24.—24th, 2 Sam. 10; Jeremiah 14; Matt. 25.—25th, 2 Sam. 11; Jeremiah 15; Matt. 26.—26th, 2 Sam. 12; Jeremiah 16; Matt. 27.—27th, 2 Sam. 13; Jeremiah 17; Matt. 28.—28th, 2 Sam. 14; Jeremiah 18; Rom. 1-2.—29th, 2 Sam. 15; Jeremiah 19; Rom. 3-4.—30th, 2 Sam. 16; Jeremiah 20; Rom. 5-6.—31st, 2 Sam. 17; Jeremiah 21; Rom. 7-8.

LECTURING APPOINTMENTS FOR JULY.—Brother Shuttleworth: 2nd, Tamworth; 9th, Acock's Green; 16th, Birmingham; 23rd, Lichfield. Brother Walker: 16th, Leamington; 23rd, Matlock; 30th, Birmingham.

BIRMINGHAM FIXTURES FOR JULY.—2nd, brother Creed; 9th, brother Todd; 16th, brother Shuttleworth; 23rd, brother Warrender; 30th, brother Walker.

### BIRMINGHAM MISCELLANIES.

Brother Joseph Smith has been united in marriage with sister Lomas.

Brother F. G. Jannaway, of London, was with us on Sunday, June 18th, and addressed us at the breaking of bread. He lectured at night on "All the world happy," giving good reason for the expectation. His help was much appreciated.

Brother Albert Maier and his mother, sister Maier, passed through England on the way to the U.S.A., during the month. Brother Maier spent a day or two looking for work in Birmingham. He was able to report a little progress through

his efforts in Germany. See intelligence in this issue.

Visitors at the table of the Lord included many of those mentioned in the list of visitors at the Whit-Monday tea meeting. Beside these we have had the company of sister Collyer, sister W. Collyer and brother Clark, of Leicester; sister E. A. Roberts, London; brother A. Barton, Southampton; brother and sister W. Todd, Leeds; brother F. Chandler, Bourton-on-the-Water; brother and sister Taylor, Derby; brother J. Thomas, Bath; sister Watkinson, Hereford; brethren Stephen and Edward Jackson, of Peabworth, near Stratford-on-Avon, late of the U.S.A.; sister Slade Hampton-in-Arden; brother and sister Powell, Acock's Green.

The subject provided by the daily readings on Whit-Monday, formed material for what was universally felt to be an evening of real edification in the words of exhortation that fell from the lips of the several speakers. The taking of Ai after the death of Achan, the troubler of Israel. The Holy One in the midst of Zion. Paul's instructions to Timothy concerning the guidance of the ecclesia. There could not fail to be profit when faithful men gathered round such themes as these. The speakers on this occasion were brethren Collyer (Leicester), Challinor, Wadsworth (Keighley) John Todd, Philpotts (Leeds), P. Hall, Rollason (Nuneaton).

The usual Whit-Monday tea meeting took place on May 22nd. There was a good attendance, although, as usual, many Birmingham brethren and sisters were away in different parts of the country. Many visitors from other places made up for their absence. There were present: From Abermule, sister Perkins; Acock's Green, sisters Hartley, Miller and Boyce; Coventry, brother Laxon; Derby, sister Turner; Dudley, brother and sister Jakeman, brother and sister Golder, and brother and sister Wyatt; Great Bridge, brother and sister Thompson, and sister Millichamp; Halford Bridge, brother and sister Lomas; Keighley, brother and sister Wadsworth, sisters Wadsworth, junr. and A. Silverwood; Leamington, brother and sister Gum; Leeds, brother and sister Philpotts; Leicester, brethren Collyer and Gamble; London, sister Elliott; Manchester, brother Deakin; Northampton, sisters Golder and Gardner; Nottingham, sister Tamar Smith; Nuneaton, brother Rollason; Redditch, brother and sister Williams.



## 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 the 15th of the month at the latest. Intelligence should not form part of ordinary correspondence, but should be written on separate paper, and marked "Intelligence."

**ARBROATH.**—I have to report the removal of brother and sister James Higgins to Monifieth. We regret their loss, as brother Higgins was taking an active part in our meeting.—W. M. ROBERTSON.

**ASHFORD (KENT).**—We are glad to say we are now in fellowship with brother and sister Moore, who have endorsed our basis on the infallibility of the Bible. We are now six in number, and are trying to get a hall, when (if the Lord will) we shall be able to spread the truth to better advantage.—A. GOODWIN.

**BATH.**—Since our last report we have had the pleasure of assisting into the Sin-covering Name, ELIZABETH ADELAIDE ANSTEE, daughter of brother Anstee, of this ecclesia, on April 30th, 1899. We are sorry to have to report the death of sister Sargent, who fell asleep on May 24th, and was buried by brother Sherry, of Winton, on May 28th. Will brethren who intend coming to the fraternal gathering on August Bank Holiday, please send as early as convenient to recording brother J. Thomas, 11, Walcot Buildings, so that the brethren may prepare for their temporal necessities while they tarry in the Queen City of the West, which, though beautiful, we can assure them is not Eden. We have also had the company of sisters A. Davis and Gingell, of Birmingham. Subject suggested for Monday morning meeting at fraternal gathering, "Hold Fast," Why?—J. THOMAS.

**BIRKENHEAD.**—After a satisfactory and earnest confession of his faith in the things concerning the kingdom of God and the name of Jesus anointed, CHARLES HUTTON (28), formerly Plymouth Brethren, was baptized for the remission of his sins and is now rejoicing in the brotherhood of Christ. Our brother is in a very weak state. Brother J. V. Keanes, who first introduced the truth and brought it to his notice, has visited him during a very long illness, when he decided at last to risk the waters of baptism, than being irrevocably swallowed up of death by his not having made a covenant with him who is the resurrection and the life. Kindly allow me to point out a slight error in the May number of the *Christadelphian*, page 210. Under the heading of Rock Ferry, which should be Birkenhead, "Miss E. Rowlands" should read "Mrs. E. Rowlands" daughter of brother Daniel Munnerly. We have been assisted in the proclamation of the truth since May 7th by the following brethren: May 7th, H. Heming, Liverpool; W. Heath, Blackpool; H. Smithers, Stockport; G. Brown, Liverpool; T. W. Shemeld, Sheffield; and June 11th, S. F. Wilson, of Stockport; and on Sunday next, if the Lord will, brother W. J. Young, of Chester, will lecture for us.—W. R. YEARSLEY.

**BIRMINGHAM.**—Since last writing, the following persons have put on Christ in the appointed way: On May 25th, ELSIE HARPER (18), formerly neutral, daughter of sister Harper; June 1st, GEORGE ANDREWS (61), formerly Wesleyan, hus-

band of sister Alice Andrews; June 8th, WINIFRED AGNES MATTHEWS (17), daughter of brother and sister Matthews; and FLORENCE HIGGS (15), daughter of brother Higgs; on June 16th, ANNIE HELEN BUNN (41), formerly Wesleyan, daughter of sister Norris; and ALBERT EDWARD VICTOR WELLS (29), formerly Wesleyan.

**BLACKPOOL.**—We still meet and comfort and edify each other with the words of the Spirit, at 74, Whitegate Lane; but for the convenience of visitors, we hold our Bible Class at sister Martha Wilkinson's, St. Helier's Road, near Bloomfield Road, each Wednesday evening at 7 p.m. We should like all brethren that believe in the entire inspiration of the "Holy Writings" to remember that we should be glad to see them at our meetings for mutual help and up-building, and if able, to give the word of exhortation. Our hands have been strengthened by the addition of brother and sister Tomlinson, removed from Blackburn, we being now ten in number. Brother Tomlinson's name was on the speakers' appointments plan; his coming among us will lighten the burden of the only two brothers of the Blackpool ecclesia.—W. HEATH.

**BRADFORD.**—33, *Sumbridge Road*. Meetings, 2.45 and 6.30 p.m.—We have to report the loss by death of sister Alice Ann Wood (18). Our late sister was immersed only a few months ago, and was at that time pronounced by the doctors to be in a decline. She gradually became worse, and fell asleep on May 29th. Though young, she had a comprehensive knowledge of the truth, having been a scholar in the Sunday School for a number of years. She died with a full assurance of a resurrection to life eternal. She was buried on June 2nd at Scholemoor Cemetery, in the presence of a large number of brethren and sisters and relatives, brother Williams conducting the funeral. Our fraternal gathering on Whit-Tuesday was attended by a large number of brethren and sisters from all the local ecclesias; also Leicester and Birmingham. About 170 in all sat down to tea, and a profitable time was spent afterwards; brethren Darlow, Turner, Ackroyd, Mitchell, Coghill and Wadsworth speaking from the New Testament readings for the day. As the brethren and sisters have shown their appreciation of our efforts, we shall (D.V.) in future hold our annual gathering on Whit-Tuesdays. Our lectures are still well attended.

**BRIGHTON.**—We are pleased to report the return of brother Grimsley to fellowship, after a long absence from the Lord's table, which was brought about by reason of an isolated condition many years ago. Our number has been augmented by the removal of brother Colin Randell from Southampton, and brother J. Davies from Mumbles, Wales. Brother Davies has been in fellowship with those who hold a different idea as regards the ground of resurrectional responsibility, but he has now decided to throw in his lot with us. Since our last report we have been visited by sister F. Mellows, of Northampton; brethren Meakin and Leng, of the South London ecclesia.—F. CHITTENDEN.

**BRIMINGTON (near Chesterfield).**—It has been our pleasing duty to assist into Christ's name and service JOHN COWLISHAW (28), formerly Wesleyan, who after giving satisfactory evidence of his knowledge of God's purpose in the earth and the

name of Christ, rendered obedience in the appointed way on Sunday morning, June 4th.—R. WHARTON.

**BULWELL.**—We have another addition to our small number in the person of RICHARD HENRY HICKSON (26), formerly Methodist. Before coming into the truth, our new brother could not understand why his Christadelphian neighbours always had the Bible on the table (even on wash days), but he can quite understand it now.—WM. BOOTH.

**CASTLETON.**—The few brethren and sisters, meeting at brother Hobson's for the past two years have been successful in securing a place of meeting in the centre of Castleton. If the Lord will, we purpose meeting in our new room for the first time on Sunday, June 18th. Times of meeting: Afternoon, 2.30; Evening, 6.30. Address, 102, Heywood Road, Castleton. We have been greatly helped in our efforts, by brethren from the Oldham, Stockport, and Droylsden ecclesias, for which we are thankful, and we have been encouraged by a goodly number of strangers who have been very regular in their attendance at the lectures. Some of them are deeply interested in the things they have heard, and we have reason to hope will ere long embrace and obey the truth. We shall be pleased to see and welcome any faithful brethren and sisters who may be passing this way, and we desire and pray that the Father's blessing may attend our efforts, to lead others to a knowledge of the truth.—SAMUEL ORMEROD, Recording Brother, 21, Torrington Street, Hopwood, Heywood.

**DERBY.**—*Athenaeum, Victoria Street. Sundays, 10.30 and 6.30; Wednesdays, 8 p.m.*—The brethren have reluctantly had to withdraw from brother and sister Watkins for continued absence from the table. We continue to hold forth the word of life, but now, as ever, few care to listen. Brother Morgan has returned from Kimberley, South Africa, and is now meeting with us.—W. CLARK.

**GLASGOW.**—*Produce Exchange (City Hall), 37, Albion Street. Sundays, 11.15 a.m. and 2 p.m.*—I have to report the removal of brother and sister Gillespie, serr., to Dumfriesshire, where they will be able to meet occasionally with the brethren and sisters of that district. I have also to mention that we had the pleasure of assisting into the name of Jesus Christ, on June 1st, after a very satisfactory confession of the faith, JOHN HARPER (25), son of brother Harper, of this ecclesia. Our brother resides in Kilbirnie, and will henceforth meet with the brethren and sisters there. Sister Burnet, who was with us for a short time, has returned to Lincoln.—ARTHUR HALL.

**HALIFAX.**—*Princess Street (near the Town Hall). Sundays, 2.30 and 6.30; Sunday School, 10 a.m.* Brother Bradford reports the obedience to the truth in baptism of WILLIAM WARD, on Tuesday evening, June 13th. He adds: "Our new brother is son of brother and sister Ward, of this meeting. He is 21 years of age, and is another addition from the Sunday School. We entered upon our new Hall at the above address on the first Sunday in April, when we had with us brother Heaton, of Sheffield, who exhorted at the breaking of bread and lectured in the evening. The following Sunday we had a visit from brother Islip Collyer, of Leicester. He also gave the exhortation and lec-

tured in the evening. Since opening our new room, the attendance at the lectures has improved; and we are pleased to say there are two or three interested in the things of the truth, which, we hope, will result in their obedience."

**LEAMINGTON.**—We are glad to state that JOHN LANGLEY (18), formerly neutral, put upon the Sin-covering Name on Sunday, May 28th, after a satisfactory confession of the things concerning the name of Christ and of the kingdom of God.—F. W. WILLITTS.

**LEEDS.**—*Central Hall Ecclesia. Sundays: School, 11 a.m.; Memorial Service, 2.30; Lecture, 6.30 p.m.; Thursdays, 7.45 p.m.*—We record with pleasure the addition of another to the fold of Jesus. After a careful examination, we baptised LOUIS WALKER (54), formerly Moravian, on June 4th. He has attended the lectures for some time. We regret the loss by removal of brother Frank Golder, who has gone to Norwich, where he will be in isolation. On Whit-Monday, the teachers and scholars of our Sunday School held their annual treat, which this year took the form of a tea and then an entertainment, in which was set forth by lantern and slides and the addition of recitations by the young brethren, the travels and trials of the Apostle Paul. Also an exhibition by the gramophone at intervals. The meeting was a decided success. On May 28th, we had a passing lecturing visit by brother Rollason, of Nuneaton, who spoke to the brethren and sisters at the evening meeting. The other lectures have been by brethren Pickles, Turner and Hall.—G. B. SUGGITT.

**LEEDS.**—*81, Gt. George Street. Breaking of Bread, 10.30 a.m.; School, 2.30 p.m.; Lecture, 6.30 p.m.; Wednesday, 8 p.m.*—We have to report the addition by removal to Leeds of sisters Allsop, of Leicester; and Iredale and Mary Iredale, of Keighley. On the other hand we have lost the company of brother and sister Michelbacher, by their removal to Manchester. Our lectures for May have been by brethren Clark, of Derby; Eley, of Rotherham; and Johnson and Philpots.—W. RICHARDS, 60, Woodhouse Lane.

**LEICESTER.**—During the month, the following have passed through the waters of baptism after giving satisfactory evidence of their knowledge of the first principles of the truth: On May 21st, GEORGE McADAMS son of sister McAdams; on May 28th, EMILY LEATH, daughter of brother and sister Leath; on June 4th, Mrs. HARDY, wife of brother Hardy.—THOS. W. GAMBLE.

**LINCOLN.**—*Meetings at 10.30 a.m. and 6.30 p.m.*—We are very pleased to report that we have succeeded in obtaining our old room (the Masonic Hall), where we have commenced preaching the glorious news of the Kingdom. Considering the short time we have been back, there have been good attendances of the alien, which we hope will increase as time goes on. This is a great encouragement to our lecturing brethren, who for the present are taking all appointments. We have a welcome addition to our meeting, brother and sister Cattle and brother Sedgewick, from Broadheath, all being heartily in agreement with our position as reported in last month's issue. Sisters Edith and Ethel Clark, from Broadheath, paid a visit to our meeting on Sunday, May 21st. Both are in sympathy with

our position on Resurrectional Responsibility. —GEO. HARLEY.

Brother A. McDonald, writing on behalf of the Arcade meeting, says: "The report appearing in last month's *Christadelphian* was not accurate, either with respect to its statement of facts concerning us, or its representation of our belief on the Responsibility Question." He appends the following definition from their constitution: Article VI. "That resurrection will be limited to those only who are responsible to God by a knowledge of His revealed will, and 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 be gathered with the responsible living into His presence to give an account of themselves." [The foregoing is inserted at the request of the Arcade meeting. The article quoted is in harmony with the truth and is not incompatible with the position of the brethren meeting in the Masonic Hall. Surely there is some mistake about the Arcade meeting tolerating the denial of it.—Ed.]

**LLANELLY.**—The little company here are extremely gratified by the welcome arrival in their midst of brother Richard Palmer and his sister-wife, formerly of the Ystrad ecclesia; nevertheless we sympathise with the latter in their loss.—J. M. THOMAS.

**LONDON (NORTH).**—*Temperance Hall, Church Passage, Cross Street, Islington.* Sundays, 11 a.m. (*Breaking of Bread*); 3 p.m. (*School*); and 6.30 p.m. (*Lecture*). Wednesdays, *Bible Class*, 8 p.m.—We had the pleasure of immersing on Sunday, June 4th, MAUD BARNARD (15) daughter of our brother of that name, after a satisfactory confession of the things of the kingdom and name. The responsibilities she has thus taken upon herself so early are great, but the privileges are greater and the prize beyond price or expectation, as all those will find who hold fast the beginning of their confidence steadfast to the end. Brother W. A. Simper, late of Grantham, has now settled in London and will in future meet with us, as also will brother Golders, from Tasmania. Our combined excursion of members and children is arranged for Saturday, July 29th, to Pope's Farm, South Mimms, near St. Albans. We mention it in case of any liking to join us on the occasion.

**LONDON (PECKHAM).**—*Queen's Hall, 1, Queen's Road, Peckham, S.E.* Sundays, 11 a.m. and 7 p.m.—The proclamation of the things concerning the kingdom of God and the name of Jesus anointed is still continued by this ecclesia, but there are no visible results to report yet. Sister Felix, of this assembly, has removed to Ashford, Kent. The brethren in this town are well known to the writer, who visits them at intervals, and though sorry to lose one of our number, the signs of the times denote the end of these trials. We are endeavouring to arrange a debate, "the Sword of the Spirit" to be wielded by our brother Porter, of Gresham Hall, if the Lord will.—S. TIMPSON.

**LONDON (SOUTH).**—*Gresham Hall, Gresham Road, Brixton (near Brixton Station).* Sundays, 9.45, 11 a.m., and 7 p.m. Thursdays, 8 p.m.—It gives us pleasure to notify two further additions by baptism, as follow:—Mr. JOSEPH JAMES COOK, formerly Church of England, and Mrs. HARRIET COOK,

his wife, formerly Christian Israelite. Both were immersed on May 21st, and have our prayers for their success in the race for eternal life. I should also state that brother Richard Ginn, of Ipswich, having removed to Bromley, Kent, will in future meet with us at Gresham Hall.—JOSEPH BELLAMY.

**MANCHESTER.**—*York Street Temperance Hall, Chester Road.* Sunday, 3 and 6.30 p.m.—It is with pleasure that we have to report that our meeting has been strengthened by the removal to Manchester of brother and sister Michelbacher from Morley, and brother James Jennings from Swansea. Sister Hill, from Birmingham has also removed to this neighbourhood, but the nature of her employment prevents her from meeting with us except at occasional intervals. It is gratifying to have the assistance of brother Michelbacher as lecturing brother, and since his coming among us he has done good service in that capacity. Sister Chapman has intimated her intention to meet with the Droylesden ecclesia until she is able to get nearer to our place of meeting. We are glad to report that brother E. Grimes has recovered sufficiently to leave the hospital and to go to the sea side for a needed change.—A. MORRIS.

**NEWPORT.**—*Christadelphian Hall, Storr Hill.* Sundays, 11 a.m. and 6.30 p.m.; Wednesdays, 7.30 p.m.—Brother Collard reports the obedience in baptism of Miss M. MOGFORD (30), formerly Church of England, and Mr. J. A. HOWELLS (33), formerly Wesleyan; the former on May 7th, and the latter on May 14th. He continues: "We have received visits from sister Keepence, jun., and brother Jarvis, of Swindon; also sister Meads, of Cardiff, who have partaken with us of the memorial feast. We may say that sister Meads is not in fellowship with the Cardiff brethren, who are identified with the Partial Inspirationists. We have established a Bible and Mutual Improvement Class, with lending library attached therewith. The Class is conducted on the same lines as those established in Birmingham, London, and Swansea. We meet on Thursdays at 7.45 p.m., closing at 9. We trust that our efforts at improvement may be crowned with success, and that all may rebound to our Heavenly Father's honour and glory."

**NOTTINGHAM.**—*Mechanics' Institution, Lecture Hall.* Sundays, *Breaking of Bread*, 10.30 a.m.; School, 2.30; Lecture, 6.30 p.m. Wednesdays, No. 75 Room of the Institution, 8 p.m. Entrance, *Burton Street.*—Since our last communication, two more have cast in their lot with the truth's friends. Their names are MARY JANE GOODMAN (formerly Church of England), and JOHN HENRY BROWN (son of brother and sister Brown). Both, after confession of belief in the things concerning the Kingdom and the Name, were "buried with Christ by baptism into death" and rose again unto "newness of life" on May 25th and June 5th respectively. May the Father bless and keep them from falling. While rejoicing at the above additions to our number, the ecclesia suffer loss by the removal of sister Downer to Leicester, and of brother Herbert Elston to Leeds. We don't like parting with brethren and sisters, but "change is our portion now." The brethren who during the month have assisted in the proclamation of the Gospel of God are G. F. Lake

(of Lowestoft), J. Burton, J. S. Dixon (of Leicester), and S. Richards.—EDWARD HEMINGRAY.

**OLDHAM.**—We purpose holding a fraternal gathering on Saturday, August 5th. Tea at 4.30. We shall be pleased to see a large number from other ecclesias. Our lectures for the past month have been by brethren Ross, Hatton, and Badcock, of Oldham, and Ormerod, of Heywood.—J. E. BAMPFORD.

**SHEFFIELD.**—We have had the pleasure of immersing Mr. BRAMHALL, after making the good confession. He formerly belonged to the Congregationalists, but through private intercourse became enamoured of the truth, and feels satisfied in his choice. We have also pleasure in notifying the marriage of brother Charles Brunt and sister Ruth Marshall, both of our meeting, the happy event taking place on April 9th. Brother T. W. Wimpenny, of Leeds, lectured on Sunday, June 4th, and brother A. Whitaker, of Bradford, on Sunday, June 11th. We had fairly good audiences at both lectures. We have also had the pleasure of the company of brother and sister J. H. Gamble, of London, and several other brethren from other towns.—A. SPEIRS.

**SLEAFORD.**—By the timely help of brethren and sisters of other ecclesias, we are still able to hold aloft the true light. Though the attendance has not been maintained to the extent we had hoped, still we have those who come regularly, and our hope and prayer is that some will heed ere long. Since last report we have had to lecture for us brethren John Todd, of Birmingham; D. Jakeman, of Dudley; S. Richards and P. H. Horsman, of Nottingham.—J. KIRK.

**SOUTHAMPTON.**—Since last writing, we have been visited by the following brethren and sister: Brother Colin Randall, of Brighton; sister Chittenden, Brighton; brethren Davies, of Newbury; and Thomas, of Bath; the two latter lecturing in St. Andrew's Hall. Brother Thomas remained with us a few days, and gave three lectures in the hall at St. Deny's, on the Monday, Tuesday, and Wednesday evenings. On Whit-Monday, the Newbury brethren paid us a visit, and a most enjoyable time was spent. Tea was provided in St. Andrew's Hall. About 70 sat down to tea, after which the brethren and sisters assembled, and a meeting for exhortation and praise was held, brethren from Newbury taking part with us. Subject, "The love of God."—H. MARSH.

**SWINDON.**—Since our last report our small ecclesia has decreased in number by the removal of brother Jarvis to Stourbridge. We have a few interested friends and may be thereby strengthened. Like as the conies build in the rocks, so are we building upon that "rock which nought can move."—A. G. KEATS.

**WISHAW.**—Brother R. S. Dickson reports the addition to the little meeting here of Mr. ANDREW CORRIE, formerly of the U.P. Church, who obeyed the truth in baptism on May 31st, much to the encouragement of the brethren.

**WHITBY.**—Brother Thos. Clegg reports the obedience of ANNE and ELLEN MALLINDER, daughters of brother and sister Mallinder, who were immersed into the Saving Name on May 19th. He writes further: "On the 28th we had a visit from brother and sister Suggitt, and brother and sister

Hall, of Leeds. Brother Suggitt gave us an exhortation in the morning, and brother Hall a lecture at night both of which were duly appreciated, but though the lecture was advertised in both the local papers, with but a small exception the stranger made no response. A fair report appeared in the *Gazette*, however, which may draw some attention to the subject of 'Christ in the Prophets, Gospels, and in the Kingdom of God.'"

**YSTRAD.**—The truth in our locality is slowly making headway. We received last Sunday, June 11th, an application for examination and immersion in the person of Mr. JOHN MORSE, and that evening he made a good confession of the One Faith and the glorious hope of the Gospel. We had a visit on June 4th, from brother W. Collard, of Newport, Mon., who exhorted us in the morning and delivered two lectures. We also had present with us sister E. Thomas, of Bath. Since our last report, we have lost our brother R. Palmer and sister Palmer, owing to his employment calling him to Llanelly. We always found him ready and willing to exhort or do his best to put forth the truth to the alien around us, and our loss is Llanelly's gain. We deeply regret seeing the intelligence respecting Ferndale in the last issue, which our recording brother sent on his own authority, for our desire is for peace and unity, which the Apostle Paul so strongly exhorts us unto. We had a meeting with the Ferndale brethren, at Porth, on February 16th, 1899, and we fully endorsed one another's resolutions, also we fully expected the strife had ended.—W. MEACHAM.

[By an oversight, intelligence from Ferndale and Ystrad, not in mutual fellowship, was inserted last month. Brother Tilling writes to say that he is still with Ferndale. If both ecclesias hold that light is the ground of resurrectional responsibility, "strife" ought not to exist.—ED.]

## CANADA.

**GUELPH.**—It is with sadness we have to report the death of two of our number. Brother Henry Isles, aged 64 years and 9 months, died very suddenly on April 24th, after a few days illness. It was a great shock to us all, and more especially to his sister-wife and two daughters, who are all in the truth. Following him on April 29th, sister Thos. Matthews, aged 43 years, fell asleep in Christ after a very lingering illness and much suffering, which she resignedly and patiently endured, leaving to survive her a growing-up family, and her husband, brother Thos. Matthews, who all have our heartfelt sympathy in their bereavement. This, again reminding us of the uncertainty of this present life, leaves a lesson to all to seek that which is to come. We have had the pleasure of having brother and sister Sulley with us, and of hearing four lectures on the Temple of Ezekiel's Prophecy a House of Prayer for all Nations. They were heard by good and attentive audiences.

**LONDON (Ontario).**—Since last report we have added to our number, by belief and obedience, Mrs. BURT (52), mother of brother Samuel Burt, formerly Church of England, who was immersed into the Saving Name on February 22nd. We have lost the company of brother and sister Gwalchmai, who

have removed to Toronto. We saw and heard brother Sulley for the first time on Sunday morning, May 7th. He gave us words of exhortation, and lectured in the evening to a very attentive audience. The lectures on Monday and Tuesday evenings were not so well attended; but were what the brethren and sisters needed to lay before their mind that wonderful prophecy of Ezekiel's Temple. We were cheered with sister Sulley's presence; also sister Moore, of Auburn, Ont.; brother and sister Irwin, of Delray, Mich., and brother John Parkin, of Hamilton, Ont. The visiting sisters were able to hear the three lectures, but brother Irwin was unable to hear the last lecture, having to attend to his labour. And brother Parkin was only able to be with us the first lecture, on account of his business, which he had to attend to. We do not know what the result of the lectures will be, as we are unable to get strangers to hear the truth on other occasions. But to the brethren and sisters good has been done. Brother Irwin has enabled us to carry on the work more successfully by giving the ecclesia a number of *Finer Posts* and Christadelphian Works.—GEORGE PYNE.

TORONTO.—Since my last communication there have been a number of changes in our small ecclesia, some of which it is best not to mention. Brother and sister Gwalchma, and brother Wyatt have moved from London, Ont., to Toronto. They are a welcome addition to our ecclesia, being earnest believers. Our pleasure at having them with us is somewhat marred by the knowledge that their removal is a great loss to the London west ecclesia. About the middle of May we were cheered and encouraged by a visit from brother and sister Sulley. Brother Sulley lectured on the "Signs of the Times," and "The Temple of Ezekiel's Prophecy." The audiences were apparently deeply interested; whether any permanent impression was made time will show. Experience has taught us not to expect much result from such efforts. With rare exceptions the minds of Toronto's populace are in a perfect lethargy in regard to Divine things. There is no spirit of inquiry among them. Indeed this may be said of people everywhere, in these closing hours of Gentile times. They are in much the same condition mentally as in the days of Noah.—WM. SMALLWOOD.

### GERMANY.

Brother Albert Maier, late of Oberturkheim, Wurttemberg, passing through Birmingham on his way to Oregon, U.S.A., supplies a note of intelligence which shows that the truth has taken root in two more places in Germany. On April 1st, HENRY BRITZIUS, of Schmalkalden, Thuringen, was baptized. She is the wife of brother Britzius, late of Birmingham. And on April 3rd, FRIEDERICH WEIER, of Uhlbach, bei Cannstadt, Wurttemberg, likewise obeyed the truth in baptism.

### NEW ZEALAND.

WANGANUI.—We have the pleasure of recording the addition to our numbers of brother and sister Walker, of Auckland, who we hope will long remain with us, if we still continue in this state. In March

we had the pleasure of assisting another to put on the Sin-covering Name, PERCY TINGEY, son of sister Tingey, who was baptized after confessing to the things of the Kingdom of God and the name Jesus Christ. May he, with us, be able to run the race and receive the prize, even eternal life. Brother and sister James Cook, of Ladner, B.C., paid us a visit, with their two little girls. They had hopes of being able to settle here, but to our sorrow could not see their way to do so, and have therefore returned taking with them our prayers and best wishes for their safety and prosperity.—FRANK DEXTER.

### UNITED STATES.

CAMP VERDE (Tex.).—We are thankful to God for the privilege of being able to report the obedience to the gospel commands of one more candidate for glory honour and immortality in the soon-coming kingdom of God, in the person of one of our grand-daughters, Miss ANGIE MAGILL (16), daughter of brother and sister S. M. Magill. She was a member of our Bible School in San Antonio, Tex., and was buried in the waters of baptism on Sunday, April 30th last, that she might rise from the watery grave to walk in newness of moral life, as Christ rose from the dead to walk in newness of spiritual life. The true and faithful brethren and sisters in Texas, who still remain on the old apostolic foundation of the one faith, are trying to arrange matters so as to have a fraternal gathering in Tex. this coming summer, at some convenient central place, where all may be able to attend, and enjoy another old-fashioned Christadelphian meeting, where unity, union, love, peace and purity of doctrine reigns in our hearts, as in the days of yore. We claim to be in fellowship and labour with all who are really and truly on the old Christadelphian and apostolic foundation of our faith.—JOHN BANTA.

DENVER (Colo.).—We have no further progress to report at this writing, but we are still holding forth the word of life to the best of our ability, and we have several who are "looking into it," with what result time alone will tell. Owing to some change in the management of the building where we have met since January 1st, we have been compelled to vacate the hall we had there, and now meet in room 23, Masonic Temple, on the corner of 16th and Welton Streets.—S. ROBINSON.

LANGE (Tex.).—TO THE CHRISTADELPHIANS OF TEXAS.—Greeting:—Notice is hereby given, that a Christadelphian Fraternal Gathering, will be held at the Junction School House, in Blanco, Co. Texas, beginning on Friday night, August 18th, 1899. Said meeting will be conducted according to the Birmingham statement of faith, which we believe to be an expression of the first principles of the Gospel plan of salvation, and all Christadelphians approving the same are invited to come and take part in the grand work of upbuilding and promoting the truth.—LEONARD PASSMORE, SEC.

(In type, but had to be held over:—Barnsley and Heaton; Durban, Africa; Bridgetown, West Indies.)

## THE SUNDAY SCHOOL LESSONS.

## THE WOMEN OF THE BIBLE.

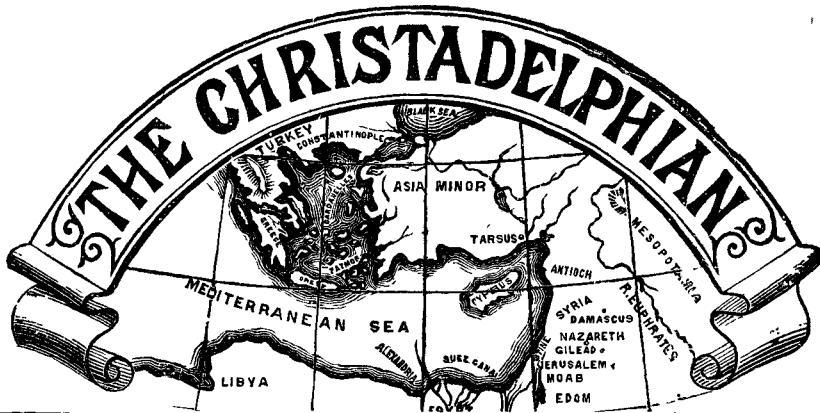
Sisters have sometimes said the Bible is all about men; there seems nothing for the sisters. This is a great mistake. The whole Bible is for whosoever will, man or woman. The books of Ruth and Esther are wholly, and the Song of Solomon partly, for and about women; so is the apostle John's second epistle. The Bible contains much more than is generally supposed about woman, indeed her present comparatively happy position is due to the moral influence of the Bible, and its restraining power upon polygamy and vice (Exodus xxi. 10), especially the binding words of Christ (Matthew xix. 3-9; Mark x. 2-12; 1 Timothy iii. 2; Eph. v. 33).

In this article we desire to point out the characteristics of those mentioned; we also hope it will serve as a finger-post that sisters may in time of dependency be led to read the sacred records concerning some of these holy women of past ages and draw comfort therefrom.

**EVE.**—What a delightful experience was hers when first she awoke to life, to be the help of Adam. As she tripped about the woods of Eden, new wonders ever opened to her view, delightful fruits and lovely flowers and trees. Birds singing sweetly, beasts and cattle tame and quiet. Nature all one grand harmony. Man obedient to God, and all things glorious. Why did she fall? She wished to know more than God had revealed, to be more wise, and so she who had shared man's joys must share his sorrows. No Eden now, but Abel's body—dead, and Cain his murderer. Who can know the depth of our first mother's woe? **SARAH**—the wife of Abraham, example of obedient love, and yet she had a Hagar who could vex and mock (Proverbs xxx. 23), but God judged her case, casting forth the bondwoman, and filling Sarah's mouth with happy laughter. **REBEKAH**—left her brother's house because it was the Lord's will, modestly veiling herself, but her partiality to Jacob, which led her to deceive her husband, and compelled Jacob's flight (it is very doubtful whether she ever saw him again) should be a warning. Be fair and firm with all, but no favourites in the home. [But remember Gen. xxv. 23 and 28 in judging Rebekah's action in deceiving Isaac.—ED.] **LEAH**, though "tender eyed," seems a far better character than Rachel. Leah was patient and faithful, striving to win her husband's love in the difficult situation in which her father's cunning had placed her. The Lord took pity on her. **RACHEL**—fair sample of a beautiful face and form, and very well beloved, yet upbraided her husband, envied her sister, and stole her father's teraphim, or household gods, unknown to Jacob, and thus brought about her own death (Genesis xxxi. 32; xxxv. 18). It is from Judah, the son of Leah the hated, that our Saviour has come. **LOT'S WIFE** lingered behind and looked back, longing after the good things in Sodom. Disobeying God, she met her doom, and stands a warning not to be forgotten (Genesis xix. 17; Luke xvii. 32). **DINAH** sought too close companionship with the world (Titus ii. 5). **ASENATH**, Joseph's wife, is little mentioned, but had she been bad,

Manasseh and Ephraim would not have been fit for numbering in the twelve. **JOCHABED**, Moses' mother, is an example of maternal affection and care. No doubt 'twas she taught Moses who he was, and the work that lay before him. **MIRIAM** is the type of those loving sisters who nurse and tend their little brothers (we sometimes meet them in the Sunday School). She was foremost in praise, but murmured against Moses, and was humbled by one week's leprosy. **DEBORAH**—when men fail in faith, then God uses women—Deborah was an example of bravery and faith, her song (Judges v.) is very fine and stirring. **MANOAH'S WIFE** might have hesitated to tell him of the message, but women should never have secrets from their husbands. **DELILAH**, the female Judas, avaricious and deceitful, surely a warning to young men only to trust their affections to those in the Lord. **NAOMI**, a widow indeed, her lot too often falls to woman, poverty-stricken and broken-hearted, cast aside on the highway of life. **RUTH**, the comforter, the holy woman who gave up all for her dead husband's faith and the true God—the ancestress of Christ. **PENINNAH**, the mocker. **HANNAH**, prayerful and mournful. She must have been happy as Samuel grew up to fill Eli's office. **DAVID'S MOTHER**, whose name we do not know. Probably she taught him to sing and play the harp. He was a younger son, loved of his mother, despised of his brethren. **MICHAL** was proud—**ABIGAIL** wise and prudent. **BATHSHEBA** I feel unable to judge. The Bible appears to cast all the blame on David. [Forgiven, with David, mother of Solomon, figures in the genealogy of Christ with Tamar, Rachab and Ruth.—ED.] **JEZEEL** was the incarnation of all evil: idolatrous, abominable, a scheming plotter and a murderess, the type of wickedness in high places. **VASHTI**, haughty and vain, disobeyed the king. Why should she not show her countenance (Esther i. 11, Margin). **ESTHER** was self-sacrificing, virtuous, modest and beautiful, she deserves the admiration in which she is held. **ATHALIAH**, the Usurper, stands forth a type of ambitious women, they thirst for power to their destruction. In the **NEW TESTAMENT**, we have Elizabeth to represent those older sisters who walk blameless. **MARY**, the mother of Jesus. Forgetting the follies of Rome, let us honour her as the purest and best of women, obedient, holy, and highly favoured. The Woman of Samaria, waiting to be taught of the Messiah. Martha the busy, cumbered and distracted, and Mary, who chose the good part, and others of whom we cannot now speak. Dear sisters, meditate on these things, imitate the women of the Bible, and the kingdom shall be yours as well as ours. Woman is more sympathetic than man. The qualities most to be desired are faith, truth, gentleness, patience, industry, modesty, purity, a loving disposition, and if possible a ready smile. Read Proverbs xxxi. from verse 10. Let this be your aim, to do your part cheerfully, and to trust in God, and may He bestow upon you every blessing and finally grant you a portion in the rest that remaineth for the people of God.

C. A. BOWER.



"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. XXXVI.

### A PLACE PREPARED OF GOD.

BY DR. THOMAS.

THE woman fled into the wilderness, where she hath a place that had been prepared of the Deity (Rev. xii. 6): And to the woman were given the two wings of the Great Eagle, that she might fly into the wilderness into her place" (ver. 14). The fourteenth verse, in certain particulars, is explanatory of the sixth. In this it is said that "the woman fled"; but nothing is hinted about "the two wings of the great eagle." The sixth verse testifies that "she fled into the wilderness," in which wilderness a place hath been prepared for her of the Deity. But where was this wilderness to be found? The Roman habitable was well stocked with wildernesses. Was it simply an uninhabited solitude, a desert waste? or did the word *ερημον*, indicate her *isolation and exclusion* from the ecclesiastical pale recognised by the powers that be? She fled into the *wilderness-state*, in which she did not stand in the presence of the Serpent. The Serpent was in the heaven, from the sunshine and splendours of which she was caused to fly. It was the woman Jezebel that stood before the Serpent, and gloried in his embrace. The Serpent had beguiled her, and enthroned her in the heaven; but those of her party, who were proof against his enticements and

subtilities, he banished from his imperial presence, that they might *dwell alone in the solitude of social isolation*.

But the woman fugitive was not an abstraction, or a mere idea. She was a multitude of dissidents from the new and established order of things. Like Israel after the flesh, they were to dwell alone, and not be reckoned among the nations; still, like Israel, they required some place, or country, in which to dwell. Where did the woman dwell in her wilderness-state? This question is answered in the fourteenth verse in the words, "The two wings of the great eagle were given to the woman." These were the sections of the habitable divinely appointed for her, that there she might be sustained in her wilderness-state.

But, what was represented by this great bird of prey? The original is quite emphatic—*ὁ αετός ὁ μέγας*, *the Eagle which is the great one*. There was but one eagle contemporary with the woman's flight that could be styled emphatically *ὁ μέγας*, the large, spacious, ample one. This was the Roman territorial jurisdiction. Rome was the eagle's head; Italy, its body; and the Roman Africa and the regions of the Alps, Pyrennees, Britain, Bulgaria, Thrace, Asia

Minor, and Armenia its wings or extremities. The eagle is the well-known symbol of the Roman Power. Moses alludes to this power in connection with the eagle in Deut xxviii. 49, 50, 63, 64, as, "Yahweh shall bring a nation against thee from far, *from the end of the earth, which as (ka'ish'er) the eagle shall fly*; a nation whose tongue thou shalt not understand; a nation of fierce countenance . . . and he shall besiege thee in all thy gates . . . and ye shall be plucked from off thy land whither thou goest to possess it; and Yahweh shall scatter thee among all peoples." This cannot refer to the Eagle of Nineveh and Babylon; because these eagle powers did not come "from the end of the earth" against Israel; and because they understood the tongue spoken by the Assyrians and Chaldeans. "The end," *not ends*, "of the earth" in regard to Palestine, was Chittim, or Italy; whose ships came against Asshur, when Antiochus, king of Assyria, invaded Egypt (Dan. xi. 30). Israel did not understand the tongue of Chittim, which is known as that of the Roman Eagle, the Latin, between which and the Hebrew there is no family likeness. This eagle-nation was to come against them as a bird of prey to devour their body politic, and to scatter them among all peoples, because they did not fear "that glorious and fearful name, YAHWEH ELOHIM." This was accomplished by the Roman legions under Titus, A. D. 70; predictive of which, YAHWEH ELOHIM, in fleshly manifestation, said, "whosoever the carcass is, there shall the eagles be gathered together" (Matt. xxiv. 28).

But, in relation to the woman's flight into the wilderness, the two wings of the great Roman Eagle, spreading along its north-eastern and southwestern regions, were not for destruction, but that she might find safety and protection in obscurity; upon the principle of being "out of the Serpent's sight" (*απο προσωπον*) she might be out of his mind also. "The two wings" is regarded by some as a more correct reading than "two wings." They say that it reads thus in certain manuscripts—*αι δυο πτερυγες*. They are, no doubt, right. Daniel's leopard had four wings; but there is nothing in symbolic prophecy to indicate that the great Roman Eagle had more than two. The mountains, glens, fastnesses, and more open valleys of

these wings of the empire, would be but little cared for, or regarded, by the priests of the Catholic Church, who would crowd to those centres whence wealth and honours were distributed. The more interior locality of the eighteen hundred temples, endowed by the munificence of the emperor, would be the arena upon which they would, as Arians and Trinitarians, Iconoclasts and image-worshippers, disputatiously exhaust their zeal for the ensuing five hundred years. The violence of these all-absorbing disputes within the pale of the Serpent's communion, would so occupy him that he would have but little time or ability to hunt for "heretics" and "schismatics" in the two wings of his dominion. In this way was providentially "*prepared a place*," or country, for dissenters and nonconformists, or whatever names their enemy, the Seed of the Serpent in church and state, might, in the plenitude of ignorance and malice, think proper to call them. It is not to be supposed, however, that in all sections of the Eagle's Wings they would be always nourished in peace and safety. The woman's seed could not evade the common lot of mankind, which is born to trouble. They are an afflicted people, clothed in sackcloth, until the end of their appointed time, when they will be invested with white raiment. But till then, affliction is more or less the rod of their condition; and necessarily so; for "whom the Lord loves he chastens, and scourgeth every son whom he receiveth;" that, by this wholesome, but unjoyous, discipline they who are exercised by it, now partaking of the divine holiness, may hereafter reap the peaceable fruit of righteousness (Heb. xii. 6; Apoc. xi. 1-3).

[Moses fled into the wilderness, where for forty years he was "a stranger in a strange land," and where at the end of that time at the "back side of the desert," he had a revelation of God. Jesus was "led up of the Spirit into the wilderness to be tempted of the devil," and having overcome at all points, "angels came and ministered unto him." It is not surprising therefore, that his people's place meanwhile should be "in the wilderness" "It is enough for the disciple that he be as his master, and the servant as his Lord." But, "a place prepared of God" in the wilderness is one thing, and a place prepared in the Father's



House in Paradise, another. And it is this that is promised by Jesus to those who believe in him and keep his commandments, and who, by the wilderness discipline, shall be fitted for so great an exaltation. — Ed.]

THE WRITING OF THE BOOK THAT STARTED "ZIONISM." — Dr. Herzl says: "During the last two months of my residence in Paris, I wrote the book *The Jewish State*, to which I owe the honour of having been asked for some biographical data of my humble person. I do not recollect ever having written anything in such an elevated frame of mind as that book. Heine says that he heard the wings of an eagle beat over his head while writing certain verses. I do believe that 'something also beat' above my head while I wrote that book. I worked at it every day until I was completely exhausted; my only relaxation in the evening consisted in listening to Wagner's music, more especially to 'Tannhauser,' which opera I went to hear as often as it was performed. Only on those evenings when there was no performance at the Opera, I felt doubts about the correctness of my thoughts. At first, I had conceived the idea to write my pamphlet concerning the solution of the Jewish question, only for private circulation among my friends. The publication of these views did not enter into my plans until later; I had not intended to commence a personal agitation for the Jewish cause. I considered the whole matter as only fit to be acted on, and not to be talked about."

TARSHISH STRENGTHENING FOR HER WORK. — British action in denouncing the existing commercial treaties with Germany and Belgium is the first distinct official step toward that "unification and consolidation" of the empire so much talked of during the progress of the "Jubilee" festivities. It must lead to the rapid extension of the new imperial trade policy which is meeting with so much favour; a departure which means the inauguration of preferential trade relations between the mother country and her colonies, which necessarily implies discrimination against foreign products. It is a practical recognition of the principle that the tariff may be used as a lever for extending the trade of the empire and of the different members thereof, with the avowed object of rivetting the chains of self-interest and affection that bind together the numerous self-governing and virtually independent communities constituting the vast and complicated fabric of British empire. It must lead to the further estrangement of Germany and the other foes of Tarshish. It is this feature of the situation that renders this revolution in Britain's fiscal policy so interesting to believers. They know it to be the result of influences at work that are slowly but surely forcing her into that position of isolation and single-handed antagonism to the leading powers of Europe which she is destined to occupy in the closing years of Gentile times. It is one of the "links in the chain of divine causation" contributing to the formation of that great crisis which ushers in the future King of the World. — W. S.

## A STRANGER.

I am a pilgrim stranger                    Heb. xi. 13  
Far away from home,                    Heb. xi. 9  
I pass through toil and danger        1 Pet. i. 17  
Everywhere I roam.                    1 Pet. ii. 11  
I meet with opposition                2 Cor. ii. 8 9  
And trials on each hand,                1 Pet. i. 7  
While publishing salvation             Rom. x. 10  
As Jesus gave command.                Mark xvi. 15

And while I am proclaiming            Rom. x. 15  
Glad tidings from the Word,         Luke ii. 10  
Some understand its meaning         Matt. xiii. 23  
And start to serve the Lord;         Is. lv. 6-7  
While others will reject it            John xii. 48  
And turn their ears away,            2 Tim. iv. 4  
Although God's Holy Spirit            Eph. vi. 17  
Has plainly shown the way.

I teach that man is mortal,            Job iv. 17  
But this some will deny,             John iii. 19  
And think such teaching sinful,        Luke x. 16  
Although I tell them why;            1 Thes. v. 21  
I turn to revelation.                 1 Tim. iii. 16-17  
And there I find that man             Gen. ii. 7  
Was dust at his creation.             Gen. iii. 19  
And turns to dust again.             Eccl. iii. 20

The serpent said in Eden,             Gen. iii. 1  
"Ye shall not surely die":            Gen. iii. 4  
And men of every nation             1 Tim. iv. 2  
Believe the same old lie.             John viii. 44  
Although God said to Adam            Gen. ii. 16  
That "Thou shalt surely die,"        Gen. ii. 17  
Yet few dare to believe Him         John v. 40  
Or on His work rely.                 Mark vii. 13

Man then is not immortal,            1 Tim. vi. 16  
But patiently must strive             Rom. ii. 7  
To gain a life eternal                 John vi. 53  
Through Christ who makes alive.     John iii. 36  
In Him we have redemption            1 Pet. i. 18  
And may be saved to-day,             Mark xvi. 15  
By seeking for salvation             John v. 39  
Through Christ the living way.        John xiv. 6

A NEW TRADE (PERTAINING TO THE END).—A wealthy syndicate has been formed in the City for a novel purpose (the *Leeds Mercury* tells us). In view of the severe naval competition between the nations, great and small, it is proposed to build warships as a speculation for sale to the highest bidder. It is certainly a fact that Japan and the United States, to say nothing of certain other Powers, would at the present moment give good prices for first-class modern ships ready to be added at once to their fighting strength, and it is calculated that there will be at all times a demand for the ships to be built by the syndicate. Negotiations are now pending for the construction of an armed cruiser, which it is hoped will be a valuable market commodity a few months hence. The speculators, in fact, are confident as to the success of their scheme. Their only regret is that they did not start operations a year ago, in order to meet the present demand for vessels of war.

## PRACTICAL WORDS.

## LETTER No. 10.

**D**EAR Brethren and Sisters, —The fact that the Apostle Paul deemed it necessary to exhort believers in his day to let their “moderation be known unto all men” shows the possibility of our running into extremes; therefore I purpose devoting this letter to the subject of

## EXTRAVAGANCE.

It is a subject as wide and as far-reaching as the actions and thoughts of man; for whatever runs counter to the command of “Be temperate in all things” can rightly be termed “Extravagance.” Extremes are fads, and fads become crotchets, and crotchets of all kinds are hurtful, causing THE TRUTH to occupy a second place in the faddist’s mind and actions. Hence, the Bible, being a divine and not human book, is dead against extremes. To wit, note its emphatic exhortations to those who are disposed to judge others in the matters of eating, drinking, and observance of holy days. Also note, how, what are known as “teetotalers” allow their opinions to run wild with their judgment, causing them to set at naught the admonition of “The Word.” There we are taught that under certain circumstances wine is good (1 Tim. v. 23); so much so that in Isaiah lv. 1 God has used it to symbolise half the picture of the good things of the Kingdom.

I am aware that these and similar statements are made to refer to the *unfermented* juice of the grape, but will such interpretation stand the Apostolic test of “comparing spiritual things with spiritual” Would *unfermented* wine have made Noah “drunk”? Would it be spoken of as sometimes being “a mocker”? Will *unfermented* wine “inflame” people? Does it ever cause “people to err”? Do we really believe Paul meant don’t take “much” *unfermented* wine? or, that he referred to such when he said “Be not drunk with it, wherein is excess”? Teetotalers at times are most unfair with the Scriptures, for while where wine is spoken of in terms of approbation, they say the simple juice of the grape is meant, wherever its *evils* are depicted, they want to change front and say it means fermented wine. The Bible commands temperance and not extra-

vagance. Where wine does good and can be obtained, let it be taken—in moderation. If better without it, leave it alone, as we ought all else that hurts, even pure water. A man that eats too much is a “glutton.” A man who drinks too much is a “wine-bibber.” We are not to be either. But, “let every man be fully persuaded in his own mind” and act accordingly. One thing we are commanded to totally abstain from, and that is the judging of each other in meats and drinks.

Intemperance, or extravagance, is possible in all things, or we should not be told to “be temperate in all things.” Is it not so? Read the Word. Eating—Drinking—Pleasure—Sleeping—Business—Sorrowing—Laughing—Praying—Studying—Anger—Carefulness—Courtesy—Preaching. All these are good in their places and at the proper times, but a reference to, and consideration of, the following texts will show that they can all be carried to intemperance or extravagance (Prov. xxiii. 2; 1 Pet. iv. 3; Prov. xxi. 17; Prov. vi. 6; Matt. vi. 34 [R.V.]; 2 Cor. ii. 7; Ecc. vii. 6; Ecc. v. 2; Ecc. xii. 12; Eph. iv. 26; Luke x. 41; Job xxxii. 21; Matt. vii. 6). This list is not by any means exhaustive, and may not contain the best specimens, but it suffices for my present purpose of showing that all things which ought to be *used*, can be, and are, abused.

Why even religion can be, and is, overdone; therefore the Bible says “Be not righteous overmuch” (Eccles. vii. 16).


Coming back to the more immediate purpose of this letter, let us just look at extravagance in its bearings on our every day life—business and home. How many a business—How many a home—has been wrecked by the folly of extravagance? Extravagance of money; extravagance of dress, and oftentimes extravagance of that which is much too little thought of now-a-days—TIME. It is so difficult for many to say “No,” or, “I cannot afford it.” The world is so permeated with “the lust of the flesh, the lust of the eye and the vain-glory of life” that it is almost impossible to get through life without some of its mud sticking to us, however careful we may be. Mr.

A. B., who started in business when I did, has now two shops! Why shouldn't I? Mr. C. D., who has no bigger business than I, has a private house in the suburbs! So must I. Mr. E. F., only earns what I do and yet always has three or four weeks' summer holiday! Why shouldn't we? Mr. G. H., in the same position as ourselves, always travels second class! and so will we. And then too, in what are called family matters --Mr. A. B.'s wife with only two children keeps a big servant, while I with four children, have to do all myself; we must have a servant. Mrs. C. D. never makes her own clothes, and why should I? Mrs. E. F. puts all her washing out, so why shouldn't we? And then too, the G. H. family make a practice of having a fresh "rig-out" at the beginning of the season, and so ought we. We could prolong this list of actual everyday talk *ad lib*, and we may truly say *ad nauseam*.

Well might Solomon, after his countless peregrinations in search of experience, say "all is vanity." Worldly ways have such an insidious knack of asserting themselves that even "the elect" want always to be on the alert for fear of contracting some of them. The silly habit of imitating our "better-off" neighbours is simply a species of envy which God tells us is "rotteness to the bones." Let a leading question be--can I *really* afford this, that, or the other? What matters if brother and sister So and So send their children to private schools instead of availing themselves of the free education provided by the nation? Maybe they can easily afford to gratify their tastes in that direction, but why should we indulge in a similar luxury at the expense of mental and other comfort? In pinching yourself and family, to maintain appearances, think you not "you are paying very dearly for your whistle?" In speaking thus plainly, I am not drawing upon my imagination, but dealing with hard unvarnished facts that I do know. So, brother and sister, get straight with butcher, baker, and landlord (and the others!) before you go in for luxuries. Under such circumstances let us rather ask "What can I do without?" than "What can I do with?" or, "Can I do without this?" rather than "Can I do with it?"

Economy should at all times be our watchword in business and at home; at the same

time, however, remembering that it is "liable to degenerate into parsimony unless while attending to the littles, we keep our minds open to kindness and wisdom as the aim of existence. While, therefore, taking care of the pence, don't forget to let the pounds nobly do their duty when the time comes." So wrote and practised our beloved late brother Roberts.

Christ is our example. He did good to all. "He went about everywhere doing good," BUT, what a beautiful exemplar of godly economy! Behold Him who could turn stones into bread, telling his disciples, at the close of a feast, to "*gather up the fragments that remain, THAT NOTHING BE LOST*" (John vi. 12). Dear sisters, especially those of you who are mothers, or, elder sisters in a family, see you not how pointedly this appeals to you? What a picture for you to emulate and enforce upon the little ones who are inclined to be wasteful! (But bear with me while I emphasise  Make the lesson a personal one, because it may have been a bad example that made the little ones what they are.)

There is, however, an extravagance of another kind--lightly esteemed as I have already said, but expensive in the extreme, especially to the *unwilling* victim, for the form of extravagance to which I now refer--that of *TRUE*--has generally two victims, the *unwilling* as well as the willing. Time is far too precious to be spent in an extravagant way. Three-volume novels, Society papers and Comic Journals will receive no subscriptions from earnest Christadelphians. Political Clubs, Social Institutions, and Friendly Concerns ought to find no adherents from our ranks (saving such connection as is demanded necessarily by our occupation, and, which calls for no compromise on our part as brethren and sisters of the Son of God). All such connections undoubtedly mean, to brethren and sisters of Christ, spending time extravagantly; and, from long experience of the work, I am convinced we shall find no time to devote to such institutions if we faithfully do our duty in our business, in our homes, and last, but not least, in the ecclesia.

Personally, however, it is more for the *unwilling* victim I am concerned--The brother or sister up to ears in work--important work--pestered (for I can find no more

appropriate word), pestered by some brother or sister who, having some leisure time at their disposal, thoughtlessly thinks that all others must be similarly placed (or more probably does not think at all). Doubtless Solomon was referring to such when he said, "Withdraw thy foot from thy neighbour's house; lest he be weary of thee, and so hate thee" (Prov. xxv. 17). It is true that ignorance generally lies at the root of the mischief, and that the willing victim is not always a witting one. Very often it is want of thought, more than want of heart, that does the harm; but while that fact must make us forbearing in our judgment, and kind in our attitude, it must not prevent us firmly telling the "holiday maker" that *our* holidays are *not* on, and that more important work demands our attention. It is not a pleasant task, but it is more Christ-like and brotherly than wasting our time, and appearing friendly, and then grumbling afterwards. A fellow-feeling makes us wondrous kind, and I cannot help thinking that such was one reason that made our late brother Roberts such a desirable guest. He was at all times most considerate for the duties of his host and hostess. Repeatedly has he said—"Now Frank, don't let me hinder you, for I know this is your time to get to business;" and then it has dawned upon one why he has previously been so enquiring as to the rules of the household. What a contrast to the guest who does not conceal surprise at being left alone, so that the host may get about his business and the hostess about her household duties.

The truth requires us to be hospitable, but it also demands that when entertained we shall be careful that our visit does not unnecessarily burden our friends. And so too, in making uninvited calls, let us tenderly regard the convenience of those we call upon. For instance, let us follow a neat little example of thoughtfulness displayed by a brother recently. He had been "mine host" in days gone by, in the North of England. Being in my neighbourhood, he was desirous of a chat. He called. The maid told him that I was not at home, but that I was expected very shortly to dinner, which Mrs J. was preparing—was there any message for her? He considerably contented himself with leaving his card and regards. If he had heard the praise

bestowed upon him for his thoughtfulness, he would have felt rewarded for what was, I am sure, a sacrifice on his part; but no doubt he had a fellow-feeling for the housewife as well as for a brother running in to a hasty midday meal. What a contrast to the case of a brother calling a few weeks before, and after two messages by the servant that "Mrs. Jannaway was engaged," sent up word that it was "a brother" (sic) who wished to see her. What a contrast also, to the case of a brother who called one hour before midnight with the intimation that he had "come to spend the evening" with me. Oh yes; he was serious enough, and so was I in telling him kindly but firmly that after a hard day's work, and sister J. tired out with previous visitors (just gone), we could not do a visitor justice at that time of night, and as the only spare bedroom was occupied by a sister visiting us to recruit her strength, to ask him to stay was out of all question. Let me however add, that he was a *bachelor* brother, for I am convinced a "helpmeet" would never have been so thoughtless. In conclusion, I beg of those of you who think my letter is extravagant in its tone, to bear with me for the sake of those for whose benefit I have written it, with the assurance that all I have written are facts and not fancies, showing to what an extraordinary extent extravagance leads people.—With every good wish, always your fellow-labourer,  
FRANK G. JANNAWAY.

WISE RETROGRESSION.—A correspondent sends us the following paragraph:—"There is a sense in which retrogression would be wise, if men would go back to Apostolic teaching and practice. A remarkable admission is made upon this point recently in a book entitled *The Last Things*, by Professor Beet, D.D., a Wesleyan of repute. Discussing the doctrine of Immortality, Dr. Beet says, 'The Christian doctrine of the Immortality of the Soul is a curious example of an *opinion* destitute of any foundation in the Bible, and in some measure contradicting it; derived only from Greek philosophy, yet held firmly by large numbers of educated and intelligent Christians and Christian teachers and writers, on the mistaken supposition that it is taught in the Bible. Its prevalence proves how uncertain is the relation between popular religious *opinion* and the actual teaching of Christ and the Evangelists and Apostles. The same doctrine is also a remarkable example of one common phrase being used to describe two very different doctrines, one resting on a broad Biblical foundation, and the other on no foundation whatever."

## THE MINISTRY OF THE PROPHETS ;

OR,

THE WORK AND WRITINGS OF THOSE WHO CAME AFTER MOSES IN THE DIVINE  
GUIDANCE OF THE NATION OF ISRAEL

## CHAPTER XV.

“**M**IGHTY GOD” was to be one of the titles borne by the virgin’s son who, centuries after Isaiah’s day, was to be the manifestation of God in Israel—Immanuel, God with us. In the ocean of controversy and strife that rolls round his name, according to his express prophecy, we are safe only in holding fast by his own exposition of the things of God. The root of it all is his doctrine of the Unity and Supremacy of the Father : “The first of all the commandments is, Hear, O Israel, the Lord our God is one Lord : and thou shalt love the Lord thy God with all thy heart” (Mar. xii. 29). Mosaic, prophetic and Messianic teaching all agree in this first principle of all things ; and the Scriptures can never be successfully accommodated to a Trinitarian exegesis that utterly rejects it.

The words of Jesus, above quoted, are from Moses : “Hear O Israel, the Lord our God is one Lord” (Deut. vi. 4). Speaking prophetically of Jesus, the “mighty God” of Isa. ix. 6, Moses said : “The Lord thy God will raise up unto thee a prophet from the midst of thee like unto me.” And, quoting the word of the Eternal concerning that prophet : “I will put my words in his mouth, and he shall speak unto them all that I command him. And it shall come to pass that whosoever will not hearken unto *my words* which he shall speak *in my name*, I will require it of him” (Deut. xviii. 15). Here then “the Lord thy God” raises up, inspires and commands “the mighty God” of subsequent prophetic allusion. This is in harmony with the teaching of Jesus as we shall see ; but is quite irreconcilable with Trinitarian “incomprehensibilities” of co-equality and co-eternity.

The prophets, by whom God spoke by His spirit as He did by Moses, agree with Moses in the proclamation of the unity and unapproachable majesty of God. “I am Yahweh ; that is my name ; and my glory will I not give to another” (Isa. xlii. 8). “I, even I, am Yahweh, and beside me there is no Saviour” (xliii. 11). “Is there a

God beside me? Yea, there is no rock (power), I know not any” (xliv. 8). “I am Yahweh, and there is none else, there is no God beside me” (xlv. 5). These are some examples of the way in which the unity and supremacy of the Eternal Father were enforced on Israel by the prophets, in protest against their apostasy and idolatry. Many others could be given. The apostles, after Jesus, taught the same things concerning the Father and the Son. “There is one God, and one Mediator between God and man, the man Christ Jesus” (1 Tim. ii. 5). “The Blessed and only Potentate” (1 Tim. vi. 16). “To us there is but one God, the Father, of whom are all things, and we in him : and one Lord, Jesus Christ, by whom are all things, and we by him” (1 Cor. viii. 6). Our interpretation of the names and titles of Christ must harmonize with these clear and unmistakable exhibitions of the truth concerning God.

When the “prophet like unto Moses” was raised up by God in Israel, he spoke the words and did the works of the Father, as had been foretold. This often involved him in controversy with his countrymen as to his divine origin and mission, which he defined in terms that were above the comprehension of fleshly animosity, and proved, not only by works of power, but by unanswerable scriptural argument, which they could only seek to silence in procuring his death. A notable instance was that on which he took occasion of the presence of a blind man to proclaim himself the light of the world, to open the man’s eyes, and convict the Pharisees of wilful blindness and sin. He declared himself to be the door of the sheepfold, and the good shepherd who would lay down his life for the sheep, according to the “*commandment received of the Father.*” His extraordinary words, backed up by the miracle, produced great effect upon those who were independent of the Pharisees ; and a sharp controversy ensued. It culminated, in Solomon’s porch of the temple, in an attempt on the part of the Jews to stone him because of his doctrine

concerning his relation to the Father. But as they stood there, with stones for arguments, he said: "Many good works have I showed you from the Father; for which of those works do ye stone me?" They answered, "For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God." But he answered: "Is it not written in your law, I said ye are gods? If he called *them* gods, unto whom the word of God came, and the Scripture cannot be broken, say ye of *him* whom the Father hath sanctified and sent into the world, Thou blasphemest, because I said I am the Son of God. If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know and believe that the Father is in me, and I in him" (Jno. x.). So then "being a man" he could nevertheless be called "god"; especially as the Father was "in him" and had "sanctified and sent him into the world." The eighty-second Psalm, from which Jesus made this quotation, is very enlightening when considered with reference to the "mighty God" of Isa. ix., his controversy with the unjust judges of Israel, and the ultimate establishment of his kingdom with "judgment and justice for ever." It runs as follows:

God standeth in the congregation of the mighty; he judgeth among the gods. How long will ye judge unjustly (Jno. viii. 15), and accept the persons of the wicked? (Jno. vii. 48: v. 43). Defend the poor and fatherless: do justice to the afflicted and needy. Deliver the poor and needy: rid them out of the hand of the wicked (Matt. xxiii. 14). They know not, neither will they understand; they walk on in darkness: all the foundations of the earth are out of course (1 Jno. ii. 11; Ps. xi. 3). I have said ye are gods: and all of you are children of the most High (Jno. x. 34). But ye shall die like men, and fall like one of the princes. Arise, O God, judge the earth, for Thou shalt inherit all nations (Isa. li. 5; Heb. i. 8: Jno. viii. 26; Rev. xi. 15).

The interpolated references indicate the application of the psalm to the time when Immanuel rebuked the apostacy of the "gods," and declared that they should die in their sins for rejecting him (Jno. viii. 21), and also to the terrible time when they shall see Abraham, Isaac, and Jacob in the Kingdom of God, and they themselves thrust out (Luke xiii. 28).

But the English reader of the Bible, to whom the term "God" almost of necessity conveys the idea of the Uncreate Father, is at a disadvantage in comprehending the import of the prophecy of Isa. ix. 6. The title under consideration is *El Gibbor*, Mighty God, and the understanding of it will be greatly helped by the following extract from Dr. Thomas' invaluable exposition entitled *Phanerosis*, in which the subject of God-manifestation is dealt with in a masterly and exhaustive manner.

"The names of God which occur in the Bible are not arbitrary sounds; and one of the chief imperfections of the English Authorised translation, or rather version, is the slovenly manner in which all the names by which God has been pleased to make Himself known to His people, have been rendered after the fashion of the Septuagint, by the two words *Lord* and *God*."

"These words do not convey the ideas of the Spirit in its use of terms. *Lord* is of Saxon origin, and signifies monarch, ruler, governor, something supreme or distinguished. The word to which it answers in the Septuagint and New Testament is *κυριος*, *kyrios*." The Doctor then quotes Parkhurst's comments on this word, which he considered to convey the idea of self-existence, and continues: "But if this be the radical idea of *κυριος*: it fails to represent the meaning of *Ail*, *Eloah*, *Elohim*, *Shaddai*, *Yahweh*, for all of which it is often, or rather most frequently and almost generally used. The word *Adon* is properly enough rendered *Lord*, or *κυριος*, in the singular; but not the other words, for which it should never be used. *Elohim*, *Shaddai*, and *Adonai*, are plural names of Deity, and require terms of the same number to express them.

"The common use of *God* in the English language, is as little justifiable as that of the word *Lord*. "God" in Saxon, signifies *good*; a meaning which cannot possibly be extracted from any of the names recited above. God is indeed good, exclusively so, as we are taught by Jesus himself while in the mortal state. In this sense he refused to appropriate the word *good*, saying to one who styled him so, "Why callest thou me good? No one is good, except one, that is God" (Matt. xix. 17). Jesus was free from personal transgression, and therefore in character good; as he did not refer to char-

acter, he could only have had reference to *nature*, or to God as substance. He is good in the sense of being deathless, or incorruptibility itself; which, when Jesus refused the term, did not define the *nature* the Spirit was tabernacling in, and was encumbered with. "In me, that is in my flesh," says Paul, "dwells no good thing." *God*, then, whether in the sense of moral or material goodness, while it is a term expressive of the truth, is not a translation of any of the words before us; and where used in their stead, leaves the mind in the dark concerning the things they were intended to convey."

"To Melchizedek and Abram the alone Good One was known as *Ail Elyon*, MOST HIGH AIL, which teaches by implication that there were *Ailim* of inferior rank, station, and power. Melchizedek, King of Jerusalem, was the priest of the Highest Ail, whom he understood and proclaimed to be POSSESSOR OF THE HEAVENS AND EARTH. In Gen. xiv. 22 Abram is made by transcribers to call the MOST HIGH AIL by the name *Yahweh*; though we are expressly told in Ex. vi. 3, that Abraham did not know him by that name. He knew AIL, and he knew *Shaddai*; but with any superior or divine being of the name YAHWEH he had no acquaintance. . . . The use of the word *Yahweh* is evidence that Genesis was compiled at least 430 years after the events of chap. xv."

"As often as the word *Ail*\* passed before Abram's mind, the idea of POWER, *might*, *strength*, would stand out in bold relief. 'It always,' says Gesenius, 'presented to the Hebrews the idea of strength and power.' Nebuchadnezzar is styled in Ezek. xxxi. 11, *Ail Goyim*, the Mighty One of the Nations; and in Isa. ix. 6, Messiah is termed *Ail Gibbor*."

Other illustrations of the use of the term *Ail* or *El* are given by Dr. Thomas, but these will be sufficient to show that the Trinitarian doctrine is absolutely unsupported by the phrase "Mighty God" of Isaiah's prophecy concerning Christ. It is part of the misery of "the times of the Gentiles" and the prevalence of an apostate Christianity, to have even to appear to belittle the greatness of Christ in preserving the truth con-

cerning him from the distortions of a system that confuses us while thinking to honour him. The marvel is that God should raise up in the House of David a man who could bear such titles, in seeing whom Israel should see the Father, so far as that was possible in flesh and blood. But it is not honouring Christ to attribute to him an undervived power and excellence which he himself emphatically repudiates. He is "the King of Glory," but it is of the Father's appointment. He is the "mighty one" (*gibbor*), Psa. xlv. who rides prosperously with glory and majesty because of truth and meekness and righteousness; but it is the Father who anoints him and decrees the everlasting stability of his throne: "Unto the Son he saith, Thy throne, O God, is for ever and ever, a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows" (Heb. i. 8-9). He is the "mighty one" upon whom God "laid help," and whom He has made His "firstborn, higher than the kings of the earth" (Psa. lxxxix. 19, 27), to whom, though Israel now rejects him, as for ages past they have done, the remnant shall at last return, as Isaiah foretells: "The remnant shall return, even the remnant of Jacob unto the Mighty God" (*El Gibbor*) (Isa. x. 21).

"THE EVERLASTING FATHER." This rendering in the Authorised Version involves a contradiction in terms. If the term everlasting be understood to convey the idea of time without beginning, it is obvious that it cannot be applied either to "Father" or "Son." "Father" of necessity implies priority and fountain of origin, and therefore a time when fatherhood was not affirmable. "Son" likewise always expresses the idea of secondary and derived existence. Even Trinitarianism is compelled to describe Christ as the "Second Person;" and if "second," how "the Everlasting Father?" But these words do not convey the true meaning of the title *Avi Ad*, which is more correctly rendered in the margin of the Revised Version: "Father of Eternity." This dropping of the definite article, and substitution of a noun for an adjective, favours the clearing away of Trinitarian fog, and leaves us free to enquire of the

\*Now generally transliterated *El*.—ED.

Scripture in what sense the Son of David and Son of God is described as "Father of Eternity." Scriptural usage alone can satisfy us as to the mind of God in the matter. His ways are higher than ours, and his thoughts than our thoughts, and consequently his modes of speech are proportionately difficult of comprehension by flesh and blood, which is only too prone to lean on its own understanding and thus become foolish.

Looking through the Scriptures for light on the subject, we discover that Joseph, who was a type of Jesus, in that he was sold by his brethren and nevertheless in his afflictions went before them to preserve their lives, was made a father to Pharaoh and to Egypt through the divine overruling of those very sufferings. In the dramatic climax in which he made himself known to his brethren he said: "It was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt" (Gen. xlv. 8). By the revelation of God concerning the years of plenty and the subsequent years of famine, and his wise action in storage of grain, he bought all Egypt for Pharaoh, and became a father and saviour to the nation. This is an illustration of possibilities in connection with the future work of Christ, who even in the days of his flesh could multiply bread miraculously. "All that a man hath will he give for his life." If heaven's supplies were stopped for a little while, save through Christ, all the earth would fall into his hands at once. Of course it is revealed that he will subdue the earth by conquest, but the foregoing reflection is not out of harmony with the foretold withholding of rain from any who neglect to come up to Jerusalem to the feast of tabernacles in the age to come (Zech. xiv. 17).

Elijah the prophet was a father in Israel. When he ascended to heaven, Elisha, who saw it, cried out: "My father, my father, the chariot of Israel and the horsemen thereof." Afterwards Elisha himself was similarly apostrophised on his death bed by Joash, King of Israel. He wept over the dying prophet, saying, "O my father, my father, the chariot of Israel and the horsemen thereof." And Elisha gave him a parting sign of coming deliverance from Syria,

and was angry at the dulness of Joash's perception when he smote on the ground only thrice after shooting "the arrow of the Lord's deliverance" (2 Kings xiii.). Of Elijah and Elisha, Israel and the world will hear again by-and-bye; but, though their works were wonderful, greater than either will be Jesus (*Avi Ad*, Father of Eternity), to whose decease Elijah looked forward on the Mount of Transfiguration as the one great sacrifice, foretold by Moses and the prophets, which, involving the resurrection to eternal life of the righteous victim, should open the way for the immortal and glorious "regeneration" in which "Abraham, Isaac, and Jacob, and all the prophets" shall be seen shining forth as the sun in the kingdom of the Father.

Isaiah, in a later prophecy, represents Messiah as the Father of the Age to come. In the twenty-second chapter, by the decree for the degradation of Shebna, and exaltation of Eliakim, his successor, he foreshows the same everlasting kingdom of Christ upon the throne of David as is the matter of assurance in chapter nine. After denouncing Shebna, the word of God continues (Isa. xxii. 20): "And it shall come to pass in that day that I will call my servant Eliakim, the son of Hilkiyah: and I will clothe him with thy robe and strengthen him with thy girdle, and I will commit thy government into his hand: and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah. And the key of the house of David will I lay upon his shoulder; so he shall open and none shall shut, and he shall shut and none shall open. And I will fasten him as a nail in a sure place; and he shall be for a glorious throne to his father's house. And they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups even to all the vessels of flagons. In that day, saith the Lord of Hosts, shall the nail that is fastened in the sure place be removed, and be cut down and fall; and the burden that was upon it shall be cut off, for the Lord hath spoken it."

For a detailed exposition of this prophecy, the reader is referred to *Eureka*, vol 1, page 375 and onwards. For present purposes it will suffice to note that its terms are appropriated by Jesus in Rev. iii., where he presents himself as "he that hath the key of



David, he that openeth and no man shutteth ; and shutteth and no man openeth." And we remember his gracious promise to his disciples concerning the "Father's house of many mansions" (Jno. xiv.), and his words in prayer concerning the glory bestowed on him by the Father, which he would in turn bestow upon the men the Father had given him (John xvii. 22, 9). A study of this prophecy in the light of the gospel of the Kingdom in connection with Christ's past and future relation to Jerusalem, will make very clear the meaning of the phrase *Avi Ad* of Isaiah ix. 6. Even under the old constitution the King of Israel was considered as the father of the nation. Even Saul was so addressed by David (2 Sam. xxiv. 11). How much more Immanuel in his day! Even in the days of his flesh he would have been "a father to the inhabitants of Jerusalem," but they would not receive him. But in the day of his power they will be willing, as is foretold (Psa. cx.). It was necessary that he should first be "cut off" as the prophets testify; but the condemnation of sin in the flesh having been accomplished in his cutting off, he was raised from the dead for his righteousness sake, and henceforth awaits the satisfaction of seeing his seed, "the offspring and the issue" (Isa. liii. 10; xxii. 24), and the "small and great" vessels of the "great house" of the Father gathered into their destined places (Rev. xi. 18; Isa. xxii. 24; Jno. xiv.; 2 Tim. ii. 20).

Contrast as well as comparison helps to the understanding of the coming glory of the Fatherhood of Christ. Christendom is full of "fathers" and "patriarchs" owing allegiance for the most part to two chief "fathers" of this present evil world: the "Holy Father" of Rome, as the Pope is blasphemously styled, and the Czar as head and "father" of the Russian Greek church. "Peter the Great," we are told, "in 1721 suppressed the Patriarchate of Moscow and invested himself with the supreme headship of the Russian Greek church." The present-day treatment of Jews and dissenters by the Russian Holy Synod, and the Papal enormities of many centuries past are the fruits of the fatherhood of Czars and Popes. The Czar as a first principle of his creed rejects the notion of the Papal supremacy, which the Pope of course as strenuously, but

now quite impotently, maintains. But at the end the prophets show us that a kind of Herod and Pilate agreement is arrived at between them in the endeavour to get rid of the yoke of the true World-Father of God's appointment. Imagine them both cut off, and their ignorant and blood-thirsty hierarchies destroyed in all the countries of their occupation, and substituted by the immortal "kings and priests" of Christ's appointment, owning rejoicing allegiance to him enthroned in Jerusalem, and we see something of the picture that is before us in the title "Father of Eternity."

With regard to the "Eternity" spoken of in the phrase *Avi Ad*, the gospel of the kingdom tells us that Messiah's times have a division marked by the cessation of sin and death from the earth. The kingdom of God in its primary stage: the administration of immortal rulers over mortal populations, is revealed to endure for a thousand years (Rev. xx.) "Then cometh the end," says Paul, when Christ shall deliver up the kingdom to the Father, and God shall be all and in all. This division of the time to come into two ages with these differing characteristics, is expressed in the Old Testament scriptures by the phrase *olam-va-ed*, the *olam* and beyond. Dr. Thomas, in *Eureka* i., pp. 122-134, has some excellent remarks in exposition of this subject, under the sectional heading of "FOR EVER AND EVER." The perusal of them in connection with this prophecy will be found very enlightening. Christ is "Father to the inhabitants of Jerusalem" and to the world at large in the Millennium; but his position of supremacy as the "Author of eternal salvation" does not then pass out of view, though the kingdom be delivered up to the Father, but continues manifest in the perfect age beyond. "The *noun ad*," says a concordance, "only occurs eight times, it is twice rendered *everlasting*, Isa. ix. 6, Hab. iii. 6; once *eternity*, Isa. lvii. 15; once it is used with *olam*, and *ad olemai ad* is translated "*world without end*," Isa. xlv. 17." A consultation of these passages will show that the marginal rendering of the Revised Version is the correct one, and more in harmony with the things revealed concerning the reign of Christ on earth. Moses said in Ex. xv. 18: "The Lord shall reign for ever and ever" (*leolam va ed*), and in Psa. xlv. 6,

the Spirit says of Christ: "Thy throne, O God, is for ever and ever" (*clam va ed*). He is, therefore, *Avi Ad*, Father of Eternity: Earth's Possessor and Governor when it shall have passed into the perfect state designed beforehand by the Eternal Creator, "Possessor of the Heavens and Earth."

"PAUL had a man circumcised because of what 'people would say' (Acts xvi. 3): I think I might have my children christened for the same reason."—Ah, but look at the difference: circumcision was an institution ordained by God, and was still binding on the Jews as a nation (for was not Christ himself circumcised?), though not on those who being "Jews inwardly" were related only to the law of Christ. But the foolish ceremony of sprinkling infants emanates from Rome, and is therefore to be shunned by all who have "come out."

THE BIBLE ACCOUNT OF THE FLOOD.—The form of the narrative in Genesis is that which might be expected from witnesses of the events which they record. If, therefore, we are to attach any historical value to it, we must be prepared to accept it as the testimony of those who took part in the events related, and this very little if at all modified by any subsequent editorial work, and not the embodiment of a tradition handed down. Here, as in the later historical books and in the Gospels, we must hold that our narrative is an original document based on human testimony. This old story, however simple and childlike, goes, like the statements and questions of children, to the very bottom of the matter in hand. In this it resembles all the other parts of early Bible history, which, while in some respects "milk for babes," are in others strong meat for the adult, and sometimes not quite digestible even by the stoutest intellects.—T. W. D.

PILGRIMS AND TURKS IN JERUSALEM.—Turks and Turcomans, in the streets of Jerusalem, were the terror of innumerable pilgrims from all parts of Christendom before the first Crusaders arrived. Bare-footed lords from the west, in pilgrim's gown, with staff in hand, "followed by a long train of barons, knights, and monks," were scowled upon by "heavy Tartar faces" looking "out from beneath their steel caps; and clamorous mobs of Franks, Germans, English, Italians, wild and lawless" as the Turks themselves, too poor to pay for admission within the city gates, and so destined, unless helped by some compassionate Prince or knight, to die "within sight of their goal of hope," and be "cast into the pits of the Potter's Field, where the dust of their bones still powders the floor knee-deep." "To think," says Lient. Conder, "that the Sepulchre at which those multitudes from Christian Europe wept, and which they touched with their lips and foreheads in passionate adoration, was unauthentic. The Calvary which they fondly covered with their votive crosses was not the Calvary of the crucifixion, though, all unheeding, bare-footed pilgrims and steel-clad horsemen must have often trodden the spot where rose the figure of Christ a thousand years ago. Did their topographical ignorance much matter?"

THE day break will heal the heart-break.

"IS RISEN," BUT "WILL BE BURIED."—A brother draws attention to the extreme incongruity appearing in the subjoined newspaper notice of the death of Mrs. Parker:—"Outside the City Temple yesterday, in Dr Parker's own handwriting, was the notice: 'Mrs. Parker. She is not here, she is risen. She met her Lord face to face on Thursday night, at half-past nine. With Christ. J. P.'—Mrs. Parker's dying request to the congregation that no mourning, or sign of mourning, should be exhibited either in the City Temple or out of it, was in the main respected. But human nature must have its way, and it was not a cheerful service yesterday, when the Rev. Silas Hocking preached. Mrs. Parker will be buried at Hampstead Cemetery to-day, at half-past twelve."

TENNYSON INSTEAD OF THE BIBLE.—"Dr. Hillis, the pastor of the Plymouth Church, Brooklyn, who has been recently severely criticised for taking texts from popular novels instead of from the Bible, created a further sensation lately by preaching a sermon on Tennyson's *Idyls of the King*. At the conclusion of the sermon the pastor commenced a prayer with the first two verses of *In Memoriam*, and closed it with the last two lines of *Crossing the Bar*. The congregation seemed delighted with the innovation."—*News-clip*.—[Just so, as Paul foretold: "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables" (2 Tim. iv. 3). But what profit to priest or people?]

DEAR BIBLES, BUT NOT MORE PRECIOUS.—At the sale of Lord Crawford's library, there were disposed of some old and rare editions of the Bible in various languages. The Mazarin Bible, more properly called the Gutenberg Bible—the earliest book printed with movable metal type—in original oak boards, was knocked down to Mr. Quaritch for £2,650. The last Mazarin Bible—Sir John Thorold's copy—fetched £3,900. Other important lots were as follows: The Bishop's Bible, a revision of the "Great Bible" undertaken by Archbishop Parker and eight other bishops, black letter, folio, 1568, £70; the first Scotch revision of the Geneva, or Breeches Bible, the first English Bible printed in Scotland, folio, Edinburgh, 579, £31; first edition of the Douai Bible, £18 5s.; first issue of the 1,511 version of the Bible called "the Great He Bible," black letter, folio, £31; second issue of the same version, called "the Great She Bible," £15 10s.; the Cambridge Bible, fine copy, three volumes in one, large paper folio, 1638, £16 10s.; Bible, Prayer Book, and Psalms, in meter, in richly embroidered cover by the nuns of Little Gidding, one volume, 8vo, £17 15s.; Tyndale's Pentateuch, black letter, in one volume, 16mo, £255; Tyndale's New Testament, black letter, 1534, small 8vo, £230; the Great Cromwell's Bible, first issue, 1539, £111; Myles Coverdale's Bible in English, black letter, woodcuts, folio, 1535, first English Bible printed, £226; the Thomas Matthew Bible, black letter, 1537, £161; first edition of the New Testament in French, black letter, folio, circa 1474, a splendid copy, £200; first German Bible, 1466, £144.

## BROTHER SULLEY'S AMERICAN TRAVELS.

**A**PRIL 15th.—We visited the Washington monument to-day, not for the sake of Washington, however, but for the sake of comparison with other things. The monument is a plain obelisk, fifty-five feet square at the base, and five hundred and fifty feet high. Its walls, faced with white marble, and lined with Jersey granite, are fifteen feet thick at the base. The interior is occupied by a large lift and a wide staircase. Entering the lift you rise slowly to the top in about the space of seven minutes. From the top floor, through eight small windows you obtain a magnificent view of the city of Washington and the surrounding country. The dome of the Capitol, a magnificent classical structure, one hundred and thirty-five feet in diameter, and rising two hundred and eighty-seven feet, looked like a large pepper-box, while horses and carriages seemed like tiny mice and toy waggon, and the men like bees crawling over the streets in the distance. This monument is the most remarkable erection I have seen. Absolutely without adornment, its walls are smooth and white, and so uniform in appearance that you cannot gauge its size, or realise the immensity of the building. When you are near it, you are led to exclaim, "What! this five hundred feet high? Impossible!" Nor is the deception much lessened when you stand half-a-mile away. It is not till you get almost into the outskirts of Washington, upon some elevated spot, that you begin to realise its height, and then, if you chance to be there when the sun is shining brightly and shade clouds flitting over its surface, giving peeps of sunshine by swiftly flitting shadows rising and falling like a curtain, just as you see the sun shadows creep up a hillside—then you rise to a conception of its size, and begin to think after all that this bare, lank, sharp-pointed stalk, has points of beauty of a unique and positive kind. But the most interesting feature of the visit to this structure was the comparison it affords with the corners of the corner courts of the Temple, which, according to Ezekiel will be erected in the Holy Land.

The towers depicted in the prophecy are one hundred and eighty cubits square, or say three hundred and sixty feet each way. The

form of these buildings appears to be ruled by the intersection of the outer court buildings, and the outer court. Towers so high and so wide as the "corners" of the Temple would need some very substantial erection at each corner of the square building which forms the tower-structure. Before I saw the Washington obelisk (?), it appeared to me that four strong solid structures would be required at each corner of the corner courts. They would, moreover, contain the means of access to each floor of the towers. I am more impressed with this idea than ever, after seeing the Washington monument. If, as I believe, each of the four corners of the towers are forty cubits square or eighty feet wide, they will form a splendid approach to the extensive towers of which they form a part. They would be large enough to contain three lifts differing in speed, and sufficient staircases also. Each floor of the large tower of which they form a part would be very extensive and something like those large high buildings which we see in the large American cities. Comparing the building specified by Ezekiel with the Washington monument, it seems that each corner of those immense temple towers would be two-and-a-half times larger than the American example, and since there would be four corner structures to each tower, and there are four corner towers to the Temple, that would give a mass of building in the corners alone, thirty-six times larger than the monument to Washington, to say nothing of the buildings which extend between the tower corners and form the larger portion of the corner structures of the Temple.

The buildings in the corner courts, which extend, as I suppose, between the corners already described, may be compared to those light airy tall structures which we see in many American cities; some of them twenty-four to twenty-nine stories high. At a rough guess, I would think all the "sky scrapers," as these high buildings are called, of New York, Philadelphia and Detroit rolled into one, would scarcely equal one of the Temple towers, so immense and extensive are those Temple towers to be.

The development of such high buildings as those we see in America seems to be a necessary prelude in preparation for the

erection of that magnificent "house of prayer for all people." The American character has been developed in the way of great ideas by the circumstances of life, and the political exigencies of the nation.

The "new country" is much greater than "the old." Its wide extent, its large rivers, calling forth feats of engineering skill, and its wonderful geographical and political features have moulded the American character, and have caused them to "claim" they can be and are "the greatest people on earth." While asserting this, however, the American is not quite sure of the fact. He is semi-conscious that he is not quite equal to his cousin John, and this fact always impels him to proclaim the contrary, and to even strive to prove his greatness. [Being neither of "John" nor of "Jonathan," brethren of either domicile smile at the uplifted eyes and "tall talk" of both, awaiting the glad day when both will be humble suppliants of the King of Kings.—Ed.] If the American is not great he is nothing. This was amusingly illustrated on our way to Kentucky. The train stopping at a small wayside station, and behold the following grandiloquent sign was displayed over a very moderate "Store." "THE ONLY OLIMPHIAN BARGAIN HOUSE." We passed on and reflected.

Nevertheless, behind all this boast a wonderful development has taken place. When the American builds substantial houses they *are* substantial, and his workmanship is excellent, beautifully and accurately finished. And this uprise of high and massive buildings seems just a fitting prelude to the erection of those grand and wonderful courts and towers which will grace and adorn the new Jerusalem to be founded upon Mount Zion. It is also more easy to induce people to believe in the possibility of erecting such a building as that depicted by Ezekiel, because something great in construction has already taken place. Apart from these American examples of high buildings, people might say such a building could never be erected, or might question whether such structure could serve any useful purpose. We now see that many storied buildings are eminently useful, and can, therefore, the better understand that the Temple towers are for the "places of those" who minister in the house (Ezek. xlvi. 24).

A visit to the Capitol, the White House and the Congressional Library, completed the round of sight seeing in Washington. The Capitol is a splendid classical structure of white marble, beautiful and ornate outside, but somewhat dull and dark inside—and if the report be true, the legislature of the nation which is conducted there is very like the building. The outside fine in appearance but the inside full of rottenness. But the comparison fails somewhat in the first aspect of it, for everyone you meet testifies to the corruption of the Government. It is shown even in judicial utterances, and therefore there cannot be even an appearance of purity equal to the beautiful outside aspect of the building itself. For those who are deceived by the semblance of pure government they may be reminded of those "whited sepulchres," referred to by Jesus, within whose embrace were "dead men's bones, rottenness and corruption." This truth is so well recognised by the American people, that one could think they are fast becoming prepared for a change from a human regime to a better, even a divine form of government. A remark "overheard" indicates the trend in this direction. Speaking of the subject of a lecture which pointed to a new universal government, one said, "I shall be glad to hear about that. I am tired of the present corrupt order of things."

The Congressional Library is a magnificent building of white marble. Its interior decorated with paintings and coloured stones. The marble decorations being ornamentally set off by gilded copper mouldings of great beauty. Lighted with electricity at night, this fancy palace is enchanting in its beauty. The dome of the reading room is covered with copper and gold, but the effect scarcely equal to the effort made on its behalf. The building is chiefly interesting to us because its ground floor area is just about the size which one of the Temple "Corner Courts" is to be. So that the American brethren who see this building will remember that the "cooking courts" contain four times the ground floor space of the Congressional Library at Washington, while the buildings are to be nearly as high as the monument erected to Washington—which is said to be the highest building of stone in the world—and the highest of any

kind except the Eiffel tower, which is constructed of iron or steel.

The three lectures delivered at Washington were well attended, the Hall being well filled at the first lecture, but not quite so full afterwards; indeed, the adverse feeling which arose as various unpalatable items of the truth were mentioned was a marked feature. Some got up and went out when the speaker required them to part with their "immortal souls," or told them that the wicked would not be tormented for ever in hell, or that not any of his hearers would be allowed within the gates of the heavenly kingdom unless they were baptised.

At the conclusion of the first lecture—I think it was—a tall man, whose countenance appeared to indicate a good disposition, approached me with request to ask a question. Feeling a little tired with the heat, I intimated a desire to be let alone, unless the question was short. But the question did not pertain to such matters as I supposed: not to the subject of the lecture at all, but to a question which divides the brotherhood both now and in time past, viz., the resurrection. I think the question was worded in this way, "Do you believe in mortal resurrection?" Now, here was a case in which a wrong answer might lead to misunderstanding, because the word mortal means destined to die; and there are some who come out of the ground at the resurrection who rise to receive eternal life (John v. 29). We can scarcely, therefore, describe them without qualification by a term which seems to exclude the idea of their future destiny. I did not feel equal to a controversy, and my answer, which was, "I believe we come out of the ground in the same *nature* in which we go into the ground," delivered me. My questioner closed his mouth like a trap, turned on his heel, and walked off.

Touching the question of resurrection from the dead, the Scriptures speak only of two natures, *i.e.*, the human and the divine. Paul says, as we have borne the image of the earthy, so shall we bear the image of the heavenly. When does the change take place from the lower to the higher nature? If it be contended that in the case of those who come out of the ground at the resurrection the change is either before they leave the earth or immediately they do leave

it, then their resurrection will be different from that of the Lord Jesus Christ. The change in his case took place *after* he left the tomb. (See John xx. 17; Matt. xxviii. 9.) Now, without question, Jesus is the first fruits of those who are to be raised from the dead (1 Cor. xv. 23); and every one knows that the "first fruits" are the same in kind and in process of development as the rest of the harvest. In the case of Jesus, a period elapsed between his coming out of the grave and his change of nature; so must it be with his brethren. Moreover, a period long or short in which those who come out of the grave remain in the same nature as that in which they went into the grave, just gives scope for the fulfilment of Paul's testimony (2 Cor. v. 2), in which he declares "we must all appear before the Judgment Seat of Christ, that everyone may receive the things in body according to that he hath done, whether good or bad" (omit the italicised words in the text). To contend as some do that the wicked will *not* appear with the righteous at the Judgment Seat is to flatly contradict Paul. Those who so contend occupy a very different position from those who seek to find a natural place for words which will not be out of harmony with any divine testimony. If there are brethren who, in view of John v. 29, do not wish to say the dead are raised mortal, that is one thing, but if they go on to say that just and unjust will not appear before the Judgment Seat of Christ, that is another thing and altogether different. The one may be allowed without dispute, but not so the other.

On the same occasion another gentleman shook me by the hand, called me "brother," and patronisingly informed me we were working in the same field, that little differences of doctrine were not essential. Poor man, I am afraid he belongs to a class who bless him that doeth not the will of God, and hindereth the steps of those who dare not be involved in teaching contrary to the word. I disputed his contention, but he was too intensely fossilized in his own way to even give ordinary attention to the remarks I made.

AN empty cask apologising for the smallness of its bung hole—who would hear it? There are many such.

**ROME : ITS HISTORY, MYSTERY AND DESTINY**

(A Paper read at the Birmingham Mutual Improvement Society by BROTHER BOWER).

(Continued from page 279.)

**I**MAGES.—St. Augustine (430) says, “Confounded be all they that serve graven images, that boast themselves of idols.” He goes on to deal with the cunning quibble about adoring the image but worshipping the power which presides over the image, and says, “They think themselves very clever as not worship pers of idols.” Lactantius says (A. D. 300) “It is indisputable that wherever there is an image, there is *no religion*.” Compare these words of Roman Catholic fathers with the Good Friday office for the Adoration of the Cross, in the Roman Missal : “The priest, taking off his shoes, advances to *adore* the cross, genuflecting (bending his knees) thrice before he kisses it ; then the ministers of the altar, and other clerks, and the lay folk, two and two, genuflecting thrice as before, *adore* the cross,” &c.

THE CROSS has quite a history of its own. It is not exclusively Christian. The cross appears on the breasts of figures in the Egyptian room of the British Museum, going back to about 1100 B. C. It is found on Greek pottery 700 B. C., and in India as a symbol of Buddha. It is the letter Tau ; it stood for Tammuz. Samsi-vul IV., King of Assyria, B. C. 835, whose statue now stands in the British Museum, wears a Maltese cross ; and Astarte, the Syrian Venus (the Bible Ashtaroth), is shown on a coin holding a long cross, exactly like the crozier of a church saint. It is very striking how closely the religion of the ancient Mexicans resembled that of Rome. Mr. Pascoe, the missionary (speaking at the Mildmay Conference, 1876), says : “The religion of the Mexicans was purely Chaldean. They professed to believe in a Supreme God, but idol worship was general. They had a regular priesthood, gorgeous temples, and convents ; they had processions, in which crosses, and even *red crosses*, were carried ; and incense, flowers, and fruit offerings were employed in their worship ; they confessed to their priests, and generally confessed only once, receiving a *written absolution*, which served for the remainder of their lives as an effectual safeguard against punishment, even for crimes

committed after receiving the said *absolution* ; they worshipped and afterwards ate, a wafer-god, an idol made of flour and honey, which they call the ‘god of penitence,’ and they always ate *him fasting* : they also venerated the black calf, or bull, and adored a *goddess-mother* with an *infant son in her arms* ; they sacrificed human victims to the god of hell, of whom they considered the cross to be a symbol, and to whom they were largely sacrificed, laying them on a great black stone, and tearing out their hearts.” This stone had a hollow in the middle in the form of a cross, in which the victim was laid ; add to this, that we do not even know the form of the cross of Christ, the words used in Scripture simply meaning a stake or tree, and you will see why we discourage the wearing of crosses. We know they are heathen, we do not know they are Christian at all.

HALF COMMUNION, or Communion. As early as 340 A. D. a custom had arisen of soaking or dipping the bread for those who would not drink wine. In 440, the Manichees, who abhorred wine, attempted to introduce the custom of taking the bread alone. Leo, 450, and Gelasius, 492, condemned this practice. Gelasius says “We find that some, having received a portion of the Holy Body only, do abstain from the cup of the Holy Blood, who, doubtless (because they are bound by I know not what superstition), should receive the whole sacrament, or be driven from the whole ; for the dividing of one and the same mystery cannot be done without sacrilege.” This was again decreed in 1095 by the Council of Clermont, but the words were added, “unless there be necessity to the contrary.” The cup was not denied to the laity till 1220 A. D., and the Council of Constance in 1414 A. D. formally decreed that only the bread should be given to the people. We declare therefore, that no Catholic layman ever even attempts to take the Lord’s Supper.

RELICS.—The Church of Rome teaches that “The Relics of the Saints are to be venerated” (Council of Trent, Sess. xxv., creed of Pope Pius IV., No. 7), that supreme worship (called *Latria*) is to be given to

relics of the Cross, the Nails, the Crown of Thorns, the Seamless Coat, etc. This is bad enough, but when we learn that the relics are spurious, it is sufficient to condemn the whole belief which supports them. Here is a case in point. The entire body of St. Bartholomew is stated to be at Rome. Two Popes attest this, but six Popes, on the contrary, locate it at Benevento, while at the same time, three other places claim to have the head, four others the jaw, eight others an arm, and fragments of legs, skin, teeth, etc., are said to be preserved at about twenty other places. How ridiculous is all this, and yet before the Reformation the worship of relics and images was universal. In England, at Reading, they had the spear-head which pierced our Saviour's side, two pieces of the Holy Cross, etc. At Bury St. Edmunds, the coals that roasted St. Lawrence, and the parings of St. Edmund's toe nails. At Maiden Bradley they could boast the Virgin Mary's smock, a piece of the stone on which our Lord was born at Bethlehem, and a part of the bread of the Last Supper. At Hales, in Gloucestershire, a vial was shown on great occasions which was said to contain the blood of Christ. On examination by the Royal Commissioners of Henry VIII., it was found to contain the blood of a duck, renewed every week! Mr. J. B. Stone, in his work *A Summer Holiday in Spain*, tells of many similar "relics" which are to be seen there to this day. The truth has delivered us from all this—and worse.

**INDULGENCES.**—It was this that precipitated the Reformation. Leo X., desiring to beautify Rome, decided to open a special sale of indulgences in all the countries of Europe. The licence to sell in the different countries of Europe was disposed of to the highest bidder, and the price was paid beforehand to the Pontiff. In Germany, a Dominican monk, named John Tetzel (or Diezel), who had filled the office of inquisitor, who had the voice of a town crier, and the eloquence of a mountebank, was employed by the Archbishop of Magdeburg. He carried a great red cross, on which were suspended the arms of the Pope. In front of the procession was the Pontiff's bull of grace on a velvet cushion, in the rear came the mules laden with pardons. The procession advanced amid the beating of drums,

the blaze of tapers, and the pealing of bells. He entered the cathedral, the cross was set up in front of the altar, an iron box placed beside it to receive the money, Tetzel mounted the pulpit and began: "Press in now, come and buy while the market lasts. Should that cross be taken down, the market will close, heaven will depart, and then you will begin to knock and bewail your folly in neglecting to avail yourselves of blessings which will then have gone beyond your reach." "Come, and I will give you letters, all properly sealed, by which even the sins you *intend* to commit may be pardoned." "I would not change my privilege for those of St. Peter in heaven, for I have saved more souls by my indulgences than the apostle did by his sermons." "More than this," said he, "indulgences avail not only for the living, but for the dead: at the very instant the money rattles at the bottom of the chest, the soul escapes from purgatory and flies liberated to heaven." We note the price: murder cost eight ducats, church robbery nine. In Switzerland one ducat procured forgiveness for the murder of a brother, and two the murder of a father.

**THE PROHIBITION OF THE BIBLE.**—What has gone before, will necessarily prepare us for this. The fourth rule at the head of the index of the prohibited books issued by order of the Council of Trent and Pope Pius IX. reads as follows: "Whereas it is manifest by experience that if the Holy Bible translated into the vulgar tongue be allowed indifferently to any body, then on account of men's rashness, will arise from hence a greater detriment than advantage. . . . If any one without a licence presume to read or keep by him the Bible, he shall be disqualified to receive the absolution of his sins till he deliver it up to the ordinary." Cardinal Bellarminus says, "We maintain that the Scriptures ought not to be read publicly in the vulgar tongue, nor allowed to be read indifferently by every body." Cardinal Wiseman, in the *Moorfield Lectures on the Principal Doctrines and Practices of the Catholic Church*, Intro. pp. 18 and 19, says, "When perusing the works of men who have within these few years become members of the Catholic Church, I have hardly found two of them agree upon the grounds which induced them to embrace the Catholic religion; but with regard to

those who have become members of some Protestant community, instead of the rich variety of motives which have brought learned men to the Catholic Church there is a sad meagreness of reasoning in them, indeed they all, *without exception, give me but one argument.* The history in every single case is simply this: that the individual through some chance or other became possessed of the word of God,—of the Bible, that he perused the book, that he could not find in it transubstantiation or auricular confession; that he could not discover in it one word of purgatory, or of worshipping of images. He perhaps goes to the priest and tells him that he cannot find these doctrines in the Bible. His priest argues with him and endeavours to convince him that he should shut the book up which is leading him astray. He perseveres, he abandons the communion of the church of Rome—that is, as it is commonly expressed—the errors of that church, and becomes a Protestant.”

Dr. Cahill in the *Tablet* (R.C. paper), Dec. 17th, 1853, p. 804, said, “He would rather a Catholic should read the worst works of immorality than the Protestant Bible—that forgery of God’s word, that slander of Christ.” In 1816 Pope Pius VII. issued a bull against Bible Societies addressed to the primate of Poland. After denouncing these societies as a pestilence which must be remedied and abolished, he decrees that agreeably to the index (that is, the *Index Expurgatorius*, a list of books which Catholics are forbidden to read), the Bible printed by heretics is to be numbered among other prohibited books, for it is evident from experience that the Holy Scriptures when circulated in the vulgar tongue have through the temerity of men produced more harm than benefit. This leaves the Catholic at the mercy of his priest entirely.

**MARIOLATRY.**—The worship (*Latria*) of Mary, far excels the adoration paid to Christ. They defend it first by saying God honoured her, and therefore we ought to; secondly that it is an useful outwork of the doctrine of the incarnation; and thirdly they say Christ was subject to his mother once, and that he must be still; and fourthly that as Queen she partakes all the privileges of the King. Let us examine these argu-

ments. It is true she was honoured to be Christ’s mother, but she was not “immaculate.” She was a woman, and Christ always spoke in a respectful manner to her, but certainly nowhere countenances Mary-worship. It is stated in the Scriptures that the man is the head of the woman, therefore Mary’s place is subordinate, *not* supreme. She will have her reward in the Kingdom; it is the Pharisees and Priests who have their reward in this life. Christ always magnified his Father; these men dishonour Him. (2).—“It is an outwork of the incarnation”; but it is not scriptural, and they make her, not an outwork, but a greater incarnation than even Christ himself. (3).—Christ was subject to Joseph as well as Mary, this was the time of his dependence, his preparation for his proclamation of the true gospel, and when that which is perfect is come, that which is in part is done away with; and it is dreadful thus to misrepresent the purest woman of the race for the sake of a crowd of silly women laden with sins. “The Queen partakes of the King’s privileges.” Quite so! the Bride of Christ (which is the ecclesia), will share his; but to call Mary the “Queen of Heaven” or talk in this way of her, and to make her “mother of God,” is blasphemy.

**CONFESSION AND PENANCE.**—It was not till 1215 that the fourth council of Lateran first decreed, that every believer of either sex, after arriving at the age of discretion, under pain of mortal sin, must confess to a priest at least once a year. Flewry, the Roman Catholic historian, clearly lays it down, that confession was the invention of Chrodegany, Bishop of Metz, 763, but only as a private discipline for his monastic institution. In our day penance is one of the seven sacraments of Rome. A full list of the Sacraments is appended, quoted from the *Catholic Calendar for 1899*. The word “Sacrament” nowhere occurs in Scripture.

#### THE SEVEN SACRAMENTS.

1, Baptism; 2, Confirmation; 3, The Holy Eucharist; 4, Penance; 5, Extreme Unction; 6, Holy Order; 7, Matrimony. (The definitions are omitted).

*The Ten Commandments.—Roman Catholic Version.*

1. Thou shalt not have strange Gods before me. Thou shalt not make to thyself any graven thing: nor the likeness of anything that is in heaven above, or in the earth beneath; nor of those things that



are in the waters under the earth. Thou shalt not adore them nor serve them.—2. Thou shalt not take the name of the Lord thy God in vain.—3. Remember that thou keep holy the Sabbath-day.—4. Honour thy Father and thy Mother.—5. Thou shalt not kill.—6. Thou shalt not commit adultery. 7. Thou shalt not steal.—8. Thou shalt not bear false witness against thy neighbour.—9. Thou shalt not covet thy neighbour's wife.—10. Thou shalt not covet thy neighbour's goods.

*Mixed Marriages.*

A 'mixed marriage' (that is, a marriage between a Catholic and one who, though baptized, does not profess the Catholic Faith) may not take place without a dispensation; and the dispensation cannot lawfully be given unless for a sufficiently grave reason, and subject to the following conditions—1. That *all* the children that may be born of the marriage shall be baptised, and brought up, in the Catholic Faith. 2. That the Catholic party shall have full liberty for the practice of the Catholic religion. 3. That the Catholic party shall endeavour to convert the other to the Catholic Faith. 4. That no religious marriage ceremony shall take place elsewhere than in the Catholic Church.

With regard to confession, it is admitted even by Catholic writers that many priests and penitents have lost their souls through the confessional. The questions are simply dreadful, often so bad, that they are put into Latin, even in those books which expose their wickedness. The Catholic "Saint" Alfonso Liguori, says, "It grieves me, concerning this matter which contains so much filthiness, as by its very name will disturb pure minds, to give a longer dissertation. But oh, that this subject were not so frequent in confessions that it would not behove the confessor to be fully, but only briefly instructed. Besides, let the chaste reader pardon me if I speak largely and enter into details which exhibit more unseemly ugliness." In the above-named book he gives particular directions to the priest not to gaze on women as they leave the confessional box, also when visiting the sick they should leave the door open, etc., and he adds: "The more holy women are the more attractive, and so, he says, there is a danger lest the priest and the woman will no longer act toward each other as angels, but as those who are clothed in flesh, they interchange looks, and their minds are affected by soft expressions, and thus spiritual devotion is converted into carnal,—indeed," he adds, "Oh, how many priests who before were innocent, on account of similar attractions which began in the Spirit, have lost both God and their soul." Thus we see how that

in the confessional the priest's mind becomes the receptacle of the filth of the scum of the earth, and how can a man unmarried, aye, or married, escape contamination. In connection with this subject comes penance (which consists of confession, attrition and satisfaction) after which absolution (that is remission of sins) is given.

**THE MYSTERY OF CONVENTS AND MONASTERIES.**—The cruelties perpetrated such as burying alive, the smothering of children, the madhouse, the dark hole, untold brutality, horrible tortures, giving decoctions to produce sore throat, then consumption and finally death, as related by Miss Golding, who escaped from a French Convent, as reported in the *Standard*, &c., September 7th, 1896. Abuses such as those which brought about the statute of Mortmain. The discovery of the Convent of the Buried Alive, and of bodies of women buried in a slanting position in Paris Nunneries in 1871, also the recent exhibition of torture instruments, &c., all point to these places as the hold of every unclean and hateful bird, and to Rome as Mystery, the mother of Abominations. It is a common saying among Catholics if any girl shows extra spirits: "Oh! she will become a nun yet." No doubt, one more bird caged, and what then? Ah, who shall say her fate.

**PETER'S PENCE.**—Offa, King of Mercia and East Anglia, having murdered his son-in-law, Ethelbert, to atone for it, imposed annual tax of 1d. on each family in his dominion to be paid to the Roman See. This in 792, with similar donation of Ina, King of the West Saxons in 725, laid the foundation of Peter's Pence.

History relates some curious things concerning the Papacy. The Papal See was vacant several times (according to their own historians, once as long as four years): thus disproving their claim to Apostolic succession. At one time the infamous woman Marozia had several of her creatures made Pope. At another time there were two, or even three rival Popes mutually cursing each other. All the Crusades were inaugurated by Jewish persecutions. Rome is now (1899) befriending the Anti-Semites. In 1033 A.D. Benedict IX. was made Pope at the age of 10 for money. He was eventually expelled because of his vices. 1073.—Gregory VII. claimed absolute and unlimited power

over all the states of Christendom as the successor of Peter, and made Henry IV., Emperor of Germany, stand barefoot at the gate of the Castle of Canossa for three days in the depth of winter in 1077. In 1177, Peter Waldo preached that the Pope was Anti-Christ, the Mass an abomination, the Host an idol, and Purgatory a fable. The persecution of his followers (the Waldenses) followed. 1243.—Carmelites, a begging order of monks, founded. "Saint" Bonaventura promotes the worship of B.V.M. (that is the Blessed Virgin Mary). The Catholics say Christ is the way, but Mary the Gate of Heaven. He also issued an edition of the Psalter, in which *Lady* is substituted for *Lord*. 1572.—St. Bartholomew's Day, August 24th, 60,000 French Protestants were slaughtered in thirty days. *Te Deum* (We praise thee, O Lord) was sung and public rejoicings at Rome, and a medal was struck by Gregory XIII., commemorating the slaughter. 1623.—20,000 Protestants massacred at Magdeburg. 1641.—Conspiracy in Ireland, 40,000 Protestants massacred 1792.—40,000 priests exiled from France (August 26th). 1798.—Pope dethroned by Bonaparte. 1866.—Austria defeated. 1868.—Queen of Spain deposed. 1870-1.—France defeated. October 9th, Rome incorporated with Italy, after which the Pope calls himself "A Voice," and consoles himself by claiming Infallibility.

THE DESTINY of Rome is set forth in Revelation xviii. An angel whose presence lightens the earth, proclaims in thunder tones that "Babylon is fallen"; then follows the warning, to which we have responded, "Come out of her, my people, that ye be not partaker of her sins and that ye receive not of her plagues." It is the old cry—Rome encourages the arts, sculpture and painting—Rome contains their masterpieces. The Masses, Litanies, Ave Marias, &c., are the finest music on earth; all the great composers are Catholics. Possibly so; priest-taught and priest-riden, but look at the other side of the picture. All the gaols in the large towns have a large percentage of prisoners whose religion is marked R.C. The Irish quarter is always low. Who does not remember the Murphy riots in Birmingham, and how they kicked him to death at Whitehaven? What about the Manchester "martyrs" so-called?

What about some of those *saints* the Roman Calendar contains, such as John Felton, the traitor against Elizabeth? What about President Lincoln, shot by a Catholic? Where this "mystery" predominates, there iniquity flourishes, and Anarchists and Dynamitards rear their ugly heads.

We look to see the schism between the Greek and Roman Catholic systems healed, to see the Pope blessing the Czar. It is possible that Russia will become the head of Latin Europe with the Pope's help, that it will be in connection with the Pope that Russia will come against Jerusalem, that both will find themselves fighting against God, defeated and humiliated, when the kingdoms of men are overthrown and Rome will come into remembrance. Pagan Rome crucified Christ, Papal Rome persecuted his followers. For her is reserved the punishment of harlotry under the Mosaic Law, to be burnt with fire, amidst the wailings of princelings and worldlings of the artistic and æsthetic, but to the great joy of prophets, apostles, and saints. She that spake such great things against God, the little horn power, meets her doom. The nature of the judgment, the mention of a lake of fire, the belief that the seven hills of Rome are extinct volcanoes, together with the remembrance of the fate of Pompeii (which has been excavated), and of Herculaneum, which has not, all combine to support the belief that Rome, having been undermined by volcanic eruptions, will at last be engulfed in the fire, like Korah, Dathan, and Abiram of old; and thus at last shall the saints of God be avenged, and the arch enemies of Yahweh; the *Anti-Christ* will perish for ever—Great is the Lord that judgeth her. Then will follow the great rejoicing, the marriage supper of the Lamb, the proclamation of the Millennial Gospel: "Fear God, and give him glory, and worship him that made the heaven and the earth and the sea and the fountain of waters." Then will ensue the 1,000 years of peace and joy beneath the rule of Christ; his enemies destroyed before his face, his friends rewarded with eternal life.

In our day Satan's seat is everywhere, for Rome has Jesuits in every land, and acts up to her motto, *Semper Eadem*—always the same; therefore, we take the exhortation: "I know thy works; to him that over-

cometh I will give of the hidden unanna ; and I will give him a white stone, and upon the stone a new name written, which no one knoweth but he that receiveth it." If we are faithful guardians of the truth deposited in our charge, all things will be ours ; we shall be Christ's, even as he is God's, and then shall the righteous "shine forth in the Kingdom of their Father," free from every curse.

WHERE there is one occasion for the exercise of musical talent, there are twenty for that of good reading.

ONE RESULT OF ELECTRICAL INVESTIGATION.—Electricians are entirely in the dark regarding the nature and origin of this immanent force which they have learned to manipulate so skilfully in the interests of humanity. But one result of their investigations has been to bring out in clearer light the sublime teachings of the Scriptures concerning a personal Deity dwelling in light unapproachable, and the universe filling spirit which "emanates from His person and presence as the medium of His omniscient perceptions and omnipotent behests." No other conception can account for the incorporation of the invisible energy of the universe in various skilful forms and substances.—W. S.

DISAPPEARANCE OF THE WRITING BOGEY OF THE "HIGHER CRITICS."—"In the fifteenth century before our era, and more than a hundred years before the Exodus out of Egypt, the whole of the Oriental world was filled with schools and libraries, with readers and writers, with teachers and pupils, and the books which were composed and studied were in the language and script of Babylonia. And the centre of all this literary activity was Canaan. Here the civilisations of Egypt and Babylonia met and coalesced, and here must have been stored up a large amount of literature on imperishable clay. When the Israelites entered Canaan, its cities must have been full of these records of the past, and wherever the cities remained untaken or unde-troyed the records would have remained uninjured down at least to the age of David. Moses, therefore, *could* have written the Pentateuch, and the materials embodied in the Book of Genesis could easily have been known to him. He was "learned in all the wisdom of the Egyptians," and in the Mosaic age this wisdom included a knowledge of Babylonian literature as well as of the history of the Egyptian province of Canaan. And among the Israelites and "the mixed multitude" whom he led out of Egypt there must have been many who had learned to read. At a time when the nations round about them were reading and writing, it would indeed have been strange if the Israelites alone had remained illiterate. Archaeology meets the assumption of their illiteracy with an emphatic negative, and declares, on the other hand, that it would have been little short of a miracle if the great Hebrew legislator had not left behind him some written record. Such is one of the most important results of the archaeological discoveries of the last few years."—*Sayce*.

GAIN the world, and lose all—at last.

"NO MAN BUYETH THEIR MERCHANDISE ANY MORE."—Rev. xviii. 11.—Thus it will be when Babylon falls. Already there are indications of tendencies in that direction. A newspaper tells us that "the Bishop of Manchester, in a recent address, declared that his visitation of the diocese had revealed to him the disquieting fact that, at the present day, places of worship were not nearly so well attended as they were twenty years ago. Instancing causes for this, he included the desire for amusement, particularly in relation to gain, industrial preoccupation, and also the fact that the secular studies promoted by the county councils had become so engrossing that they could not be abandoned, even on a Sunday, for the worship of God. These studies, he was told, were chiefly, not for the bringing out of knowledge or quickening the faculties, but for the increase of pecuniary gain. Men were engrossed in improving their means rather than their characters." Another cause omitted by the Bishop is that the churches dispense fables instead of the truth.

FALSE PROPHECY.—Jesus foretold that "false prophets shall arise." His prediction had more immediate reference to the last days of Judah's commonwealth ; but as his prophecy embraced the ending of Gentile times as well, it is probable it applied to these as well. At all events, among many other signs, these latter days are not without their false prophets. A Professor Buchanan, M.D., predicts that "fourteen years hence war, or quasi war, will appear in America, and the convulsion will not be arrested until about 1916." "The six years prior to that date" continues the seer, "will be by far the most calamitous that America has ever known." The Professor says he could "give a lurid description of the horrible scene that rises" before him, but in his mercy he abstains. The war will be between labour and capital, intermingled with a religious element, and at that time "the Church as a power will be thoroughly shattered," and the "old Bible" will be relegated to the shelf. "The twentieth century," he says, "will witness the expiring struggle of Biblical Christianity," and the twenty-first "the existence of a religion in which all that was good in the past will survive." The Professor jumps from social to geological and astronomical terrors. Oceans of water and flame roll and leap before his prophetic vision, and he shrieks in anguish for threatened calamities. Large regions of America will become barren, and the Mississippi will become a scourge as terrible as the Yang-tse-Kiang has become to China. "Terrible cyclones" and "strange seasons" are among the calamities "when the warmth of summer shall fail and the bounties of agriculture be denied us." Cold seasons will crush agriculture, and the sea of fire beneath our feet will be getting ready for action. He proclaims it not unlikely that some such astronomic event as that which "whirled the earth from its position, changed its poles and overwhelmed its tropical climates in ice over 100,000 years ago may occur in our time of calamity from 1910 to 1916."—[The prophecy was published some years ago and its falseness is shown by the continued life of Queen Victoria, who according to the "prophet" was to die of apoplexy within twelve months.]

**SUNDAY MORNING AT THE CHRISTADELPHIAN ECCLESIA.—**  
**No. 309.**

*"Exhort one another."*—PAUL.

ONCE more we meet round the emblems of Christ's death in obedience to his own command: "Do this in remembrance of me." We are enabled by the truth to see the reasonableness, and beauty and suggestiveness of it in many ways. Even if we could not see this we should obey. Under the law of Moses it was a frequent form of speech, "Ye shall do" thus and so: "I am the Lord." It was enough that God commanded. Israel's wisdom and righteousness was to obey, though they might not see the reason of the command. Moses gave the reason for obedience similarly. "This is the thing which the Lord hath commanded," he often said of God's appointments, and therefore it was to be done. But in Christ, it is not only a matter of command, the reason of things appears. It is not merely the unquestioning obedience of a servant that is required, but the hearty and intelligent and admiring compliance of deeply indebted friends. "Ye are my friends if ye do whatsoever I command you. Henceforth I call you not servants, for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you" (Jno. xv. 14). The reading for the day (Isa. 1. and Rev. x., xi.), in the latter portion harmonises with this reflection, for the "Revelation of Jesus Christ" is a special unveiling of the future by the spirit of God for the sake of "his servants," who are at the same time his "friends." The word of God is always powerful to build us up in our gathering round the bread and wine of his appointment; and certainly the portions before us are not the least strong in that direction.

Before looking at Revelation take a backward glance at the word of Isaiah given some seven hundred years before Christ. The spirit of Christ was in the prophet, and gave disobedient Israel through him the vision of one whom the Lord God would equip and "help," and who would not be disobedient, but would, for God's sake, suffer

shame and reproach, and at last triumph gloriously, and abide for ever; while all his enemies should pass away like a moth-eaten garment. There is no mistaking the figure there before us: "I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting." The New Testament record shows us Christ in just this position of unspeakable humiliation. What sustained him? The confidence revealed in the prophetic words: "For the Lord God will help me; therefore shall I not be confounded; therefore have I set my face like a flint, and I know that I shall not be ashamed."

The second reading is retrospective concerning these things: that is, Christ looks back in Revelation upon the conflict and the victory. "I have overcome." "I am he that liveth and was dead, and behold I am alive for evermore, Amen, and have the keys of hell and of death." Look forward from Isaiah's days a less period than has elapsed from the days of William the Conqueror until now, and the prophecy of Isaiah has been triumphantly fulfilled in Christ crucified, raised, and glorified. The fulfilment of all the rest is just as certain. The concluding exhortation of Isa. 1. is very applicable to us in our low estate and despised position for the truth's sake. "Who is there among you that feareth the Lord, and obeyeth the voice of His servant, that walketh in darkness and hath no light, let him trust in the name of the Lord, and stay upon his God. Behold all ye that kindle a fire; that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand. Ye shall lie down in sorrow." We fear God and strive to obey Christ, and we are in darkness; we are exhorted to trust in God, which the Word of God enables us to do. Misleading human beacon fires from many points shed their baleful glamour across the dark waters. We have nothing to do with any of them. They are the work of mere wreckers

and death hunters. There is nothing from God for corrupters of His way, and speculators who reject Him and the Sun of Righteousness but a sorrowful grave. Christ is our light and life. He proclaimed himself the light of the world and "all that ever came before" (in rivalry), to be mere "thieves and robbers" and pretenders. The facts of the situation all favour this extraordinary claim.

The Revelation, from which we read to day (chaps. x. xi.), is witness to the truth of it. It comes down from the first century as "the Revelation of Jesus Christ." It is deeply rooted in the prophets and Old Testament Scriptures generally in its symbolism, and aim and intention. It has been the subject of fulfilment in the realised anticipations of the study of centuries ago, as in the case of the drying up of the political Euphrates, which 200 years ago was expected from Rev. xvi. It is not understood by Christendom, in which a man is regarded almost as mad if he professes (and proves) understanding. This is in harmony with its prophecy which represents Christendom as intoxicated with Romish doctrine. Nevertheless it is most intelligible to a mind enlightened in the truth. And in these latter days it has been caused to speak. When the prophet said: "At the end the vision shall speak and not lie"; it involved an understanding of this book on the part of God's servants. We have the happiness to belong to that class. Through the labours of a man whom God used we have an exposition of Revelation which cannot be set aside with a due regard for the Bible and history.

We are enabled to see in the Revelation the purpose of God revealed in the Law and the prophets drawing towards its realization in the last days. The world for Christ: all things for the sake of God's elect. It is what is so strikingly before us in the opening chapters. The Son of Man holds and controls, not only the ecclesias, but also all the world with reference to the coming Kingdom of God. At various stages of the revelation we see this great end before us. Thus, after the opening of the sixth seal, which results in the subversion by Christianity of the Pagan Roman World, we see the 144,000 who had been sealed in their foreheads standing with the Lamb in victory. Again,

after the sixth trumpet, which results in the overthrow of the Eastern Roman Empire by the Euphratean Power of the still further East, we see the Rainbow Angel with his roaring thunders upon earth and sea. And after the sixth vial, and the judgments of Babylon belonging to the seventh, we see the marriage of the Lamb, in which we hope to have part. The crises controlled by Christ are all illustrative in some way of the final perfection when the saints of the Most High shall take the kingdom and possess it for ever.

We turn our attention to the "mighty angel" (Ch. x.) that John saw "come down from heaven." He is the symbol of a community to which we hope to have the honour finally to belong. We remember the words of Jesus to the Sadducees, that the children of the resurrection shall be "equal to the angels." But in the Book of Revelation the term "angel" is symbolic of a plurality of saints as seen in Ch. ii. 8-10, and it is so here. There are many members in the "one perfect man" Christ Jesus; he himself personally being the head of the body. This will be the relation of things when the perfect state is reached, and is so expressed, whether by the figure of the rainbow angel, or of the new Jerusalem measured by the golden reed of an angel "according to the measure of a man" (Ch. xxi. 15). The cloud-clothing of the angel reminds us of Christ: "Behold he cometh with clouds." We shall be "caught away in clouds to meet the Lord." "The Lord rideth upon a swift cloud and shall come into Egypt" (Is. xix.). "Behold a white cloud upon which sat One like the Son of Man" (Ch. xiv. 14). Multitudes of saints surrounding Christ in the day of glory when exalted to equality with the angels is the substance figured; the substance we hope for a share in as we gather round the bread and wine.

A rainbow was on the angel's head. "The token of the covenant between God and the earth" Thus was the bow described to Noah in the "rest" that came after the deluge that destroyed all the corrupters of God's way from the earth. It is Christ who likens his days to the time of Noah. He is the "Rest" for the world. Both in Ezekiel and John, the visions of God that introduce the throne of His kingdom contain the rainbow as the token of the

covenant. Other rest there is none for the world than God has provided in Christ. "I will give you rest," he says; and in the day of the manifestation of the sons of God the world will find that he is as good as his word. The angel's face was like the sun—blindingly glorious. That was how Christ appeared to Paul on the road to Damascus; how Moses, in less degree, appeared on Mount Sinai; how Christ says his people shall at last appear: "Then shall the righteous shine forth as the sun in the Kingdom of their Father." It is no dream; the past is the earnest of the future. "As we have borne the image of the earthy, we shall also bear the image of the heavenly": that is, if we "are Christ's," at his coming. "His feet like pillars of fire." This reminds us of the opening vision which says the same things of the similitude of Christ. And we also call to mind Paul's words: "The Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ."

The little open scroll in the angel's hand reminds us of the seven-sealed scroll that the Lamb alone was found worthy to open. Just as God communicated to Christ the programme of human history for twenty centuries and more for his control and development, so Christ will communicate to the saints the divine programme for the subjugating of the world to God by judgment. They will "execute the judgments written" in all the earth, for the angel placed his fiery feet upon earth and sea. No doubt there is a precise geographical placing of the body of Christ in the earth in the day of his coming, as Dr. Thomas beautifully points out, tracing the advance of the Lord's hosts from the south, after the pattern of the days of old. But, generally speaking, it is evident that the figure before us imports universal judgment upon the power of land and sea, upon the two great camps, as it were, into which we see the world dividing under the leadership of Russia and Britain, the earth-power and the sea-power respectively. The lion-roaring of the angel reminds us that Christ is the "Lion of the tribe of Judah," and that "the Lord shall roar out of Zion, and utter his voice from Jerusalem" (Joel iii. 16).

Even Balaam saw that in the latter day there would be the shout of a King in Israel, and that he would "rise up as a great lion," and not lie down till he had eaten the prey and drunk the blood of the slain" (Num. xxiii. 24)

The roaring was accompanied by the voice of "seven thunders." John himself was "a son of thunder." With his brother James he shared the name bestowed by Jesus, of *Boanerges*, sons of thunder. He was much more a man of thunder than popular religion remembers. When the Samaritans refused to receive Christ, James and John were for calling down fire from heaven to avenge the insult. But their royal master said, "Ye know not what manner of spirit ye are of. For the Son of Man is not come to destroy men's lives but to save them." So Boanerges stood rebuked, and learned of him, in the spirit of patient suffering, to hold forth the word of the kingdom for the salvation of men's lives. But there is a time for the thunder; just as there was a time and place for the fire from heaven in the days of Elias of which they spoke. John suffered unto death and qualified for the honour of executing the judgments written. It is not the purpose of God that Christ's people shall for ever be prevailed against. They restrain themselves for a while that power may be given to them by-and-by.

John was forbidden to write what the thunder-voices uttered. It is an intimation that the details of the judgments to come are reserved in the mind of God. They are state secrets, as it were, that are not to be divulged before the time. The knowledge is not necessary for the saints during the days of their probation, and so it died with John, as far as they were concerned, until the day when he shall be upon the scene again, when there will be a very definite and glorious work before them, a work for which the trials and chastenings of the present will at last be recognised to have been the indispensable preparation. The angel declared with an oath that there should be delay no longer but that the mystery of God should be finished *in the days of the voice of the seventh angel*; even the mystery God has declared as good tidings to His servants the prophets. We are about 100 years into "the days of the voice of the seventh angel." The second woe, or the sounding of the sixth

angel, ended with the ascription of glory to God, after the terrible time of the French Revolution (Rev. xi. 13). This was in 1794, when Robespierre, shortly before he was guillotined, presided at a great religious festival at which the nation proclaimed its faith in the "Supreme Being." We are in the midst of signs that characterise the days of the voice of the seventh angel as defined in the end of Ch. xi. The nations are angry, and from other signs of the times, as well as from the chronology of the case, we know that the time of the dead is upon us.

John was instructed to take the little book out of the angel's hand and eat it up; which he did, finding it sweet as honey in his mouth, but afterwards bitter in his belly. This is the experience of all who eat the truth. It is sweet as honey in its uplifting and enlightening and delivering effects, but bitter in the experiences to which it immediately subjects us. But bitterness of this description will all be past in the days of the thunders of the rainbowed angel. The bitterness will be the execution of the sore judgments upon the adversary. This idea finds illustration in the events of the third trumpet, in which Attila (symbolically called Wormwood in the vision) brought death and destruction over northern Italy by his "bitter" judgments. The prophet Ezekiel, after eating the roll of "lamentation, mourning and woe," went in "bitterness and the heat of his spirit" to rebuke the house of Israel. John was finally told: "Thou must prophecy again, before many peoples and nations and tongues and kings." This, of course, involves the resurrection of the dead, which is assured in Christ, who is the first fruits of them that sleep, and whom we bring to mind thus weekly in showing forth his death till he come. For the time being we are under the chastening rod, which Ch. xi., in symbol, shows to be the part of Christ's people now; but it will give place to glory, honour and immortality in due time if we are "exercised thereby;" for at the end of the chapter the temple which in the beginning was measured off for affliction, is seen "in heaven;" and Christ is present with the saints, for "there was seen in his temple the ark of his covenant." Thus the word of God in the prophets, and communicated by Christ to an apostle, is powerful to build us up in show-

ing us "things to come," and instructing us, in view of the mighty changes impending, as to "what manner of persons we ought to be in all holy conversation and godliness."—  
EDITOR.

THE culture of the voice for good reading gives a delightful charm to the same voice in conversation.

'NO MURDERER' (1 Jno. iii. 15).—An illustration of clerical perversion is reported from the States, thus: "A murderer named Van Horn, who is now in gaol at Scranton, Pennsylvania, is awaiting his execution with unusual bravado and cynicism. He consented to go through the ceremony of baptism in his cell, and the rite was performed in a bath-tub by the 'Rev.' Mr. Bulgin, a minister of the Christian Church. The prisoner told the death-watch that he had 'never believed much in this — religious business.' As for the baptism, he would go through with it, as it would make his mother feel better if he did, he said with a laugh. 'She'll think everything will be all right now,' he explained when the ceremony was over."

THE TURKISH FLOW AND EBB TIDE. — The Turkish tide set in with full flow after the fall of the Latin Kingdom. Selim I., conqueror of Syria in 1518, was the first Ottoman Sultan to assume, or rather usurp, the title of Caliph. The tide was checked before the walls of Vienna in 1683. Twenty-seven years passed, and the first Russian force marched into Roumania. Since then, the tide has ebbed slowly from Roumania, Bulgaria, Servia, Montenegro, Greece, Samos, the Lebanon; and we now hear the sound of its retreat from the Cretan shores. How impressive, how abounding in tragedy, comedy, and roaring farce, beauty and horror, heroism and baseness, in all the paths of human life, is this drama of Islamism and Christianity, that now, eight centuries after the Fates rang up the curtain, is in its fifth act! So writes Lieut.-Col. Conder.

THE LITTLE HORN OF DANIEL'S FOURTH BEAST. — Among these Ten States, Daniel sees another arise, which he calls "a Little Horn." A State territorially small but ultimately wielding a power of a very remarkable kind, a Power distinguished by extraordinary intelligence and arrogant pretensions (symbolised by the Eyes and Mouth), a State before which three of the original Ten were uprooted to make room for it; a State which must be still in existence, because it is to endure to the End of Time, and be extinguished only by the establishment of the Kingdom of Christ on earth; a Power distinguished by peculiar hostility to God's true people, and by utterances of such a character as will ultimately call down Judgment from Heaven upon it. We ask, then, is there anywhere in the neighbourhood of the Mediterranean Sea a Power in existence which answers to all the characteristics here given? Again the answer of history is clear and emphatic. In the very central part of the map of the Mediterranean there is situated a power which fulfils this description to the life. Its seat is the ancient capital of the Roman Empire, and it has been a kind of continuation of Roman Dominion in an altered form for the past twelve centuries at least.—C. B.

## MEDITATIONS.—No. 53.

**W**E are safe in Paul's company. Every thoughtful man must feel this as he calmly peruses the apostle's earnest, logical, noble-minded utterances. Take, for example, his letter to the Galatians. After reading this through a few times, try to imagine that it is the work of a cheat, a deluded man, or a well-meaning impostor—one who romanced or lied to advance the morality of his fellows! You will find that a little of this exercise will go a very long way. So far as one and all of the irrational hypotheses of the sceptic are concerned, the letter itself contains ample material to completely shut the door against them. Consider Paul's many appeals to known facts—his persecution of the church and his faithful labour towards it afterwards. Consider his encouraging and forcible inculcation of righteousness, and his solemn warnings against apostacy and wickedness. Particularly consider the way in which the letter is interwoven with his other letters, and how it and they elaborate and enforce Old Testament teachings—that Christ was a reality, and his death and resurrection a necessity; that justification comes through faith; that the law was merely provisional, and a ministration of condemnation to all. Yes, we are quite safe in Paul's company. He was in truth an apostle of Christ, and one who received his authority direct from heaven (chap. i. 1, 12, 15, 16).

The imputation of Adam's crime to his offspring is a doctrine of the Apostacy. Adam's sin was his own, and no one else's. His sin has bequeathed to every man an evil and condemned nature, but not guilt; no, not of any kind. Any theory which makes man, and worse still, which makes Christ, an artificial criminal, and, as such, deserving of punishment, is a theory which should be promptly shown the door. God is no juggler, nor is He an unreasonable avenger. He is good, and He is just. Man dies because he is sinful, and he is sinful as the outcome of Adam's rebellion. Christ (who was more than a mere man) was born under the Adamic condemnation, and cut off in the midst of his years, as a means of declaring the righteousness of God, and establishing a basis on which He could save

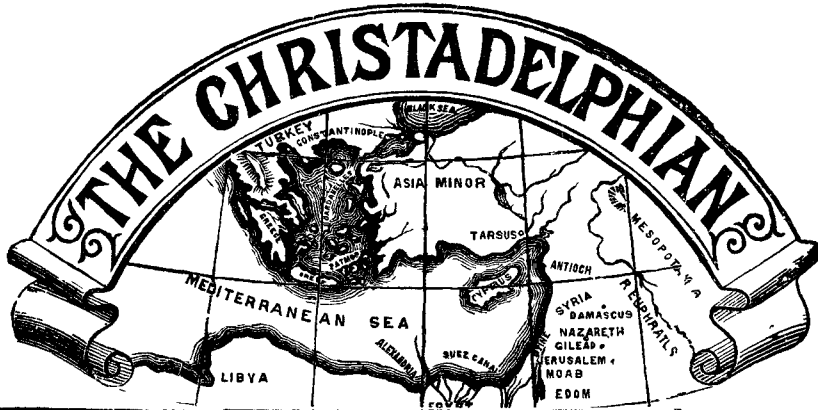
a sinning and sinful race. Christ's sacrifice was not a matter of paying (by a method of legal fiction) a debt incurred by sinners, but of solemnly showing forth the respective positions of God and the race—the purity and holiness and majesty of the one, and the corruptions of the other, and of providing a becoming platform on which He could dispense His inestimable mercy and favour.

Ecclesiastical writings upon the subject of Angels are full of absurd speculation. If we wish, therefore, to consult these writings, let us do so with the greatest caution. To confine ourselves to the infallible Word—Angels are created beings (Neh. ix. 6), having the form of men (Gen. xviii. 2; xxxii. 24; and Hos. xii. 4), and are immortal (Luke xx. 36). Their glory (Matt. xxviii. 3; Jud. xiii. 6; Acts vi. 15) they can conceal at will (Jos. v. 13-15; Heb. xiii. 2). They are countless in number (Heb. xii. 22; Matt. xxvi. 53), and hold varied rank (Dan. x. 13). They can work miracles—destroy the wicked; impress their mind on men in sleep; ascend through the air; be seen and cease to be seen at pleasure (Gen. xix. 11; Num. xxii. 31; Jud. vi. 21; Acts xii. 7; Matt. ii. 13, 20). They are styled the sons of God (Job xxxviii. 4-7), being manifestations of His great and holy name (Gen. xix). And last but not least, they are interested and engaged in God's great work of salvation in connection with the human race (Luke xv. 10; Heb. i. 14; Ps. xxxiv. 7; Matt. xxv. 31). May it be our happy lot to be made "equal unto the angels"—to be included in God's immortal family!—A. T. J.

"THINGS do not melt quietly into the peace of the Kingdom of God. There is a crash of ruin and a wine-press of the wrath of the Almighty God, and a lake that burns with fire and brimstone."—*Bernard*. [This is sound doctrine; but how would the Peace Conference receive it.—ED.]

"THE SMART THING" now is to be religious. A year or two ago people had to be agnostic and all that sort of thing—to pretend to know something about Renan and Huxley; but now an orthodox attitude is necessary at all "good houses." A serious attitude will be "the thing" this season. There will be quite a run on the bishops and clergy generally. Some of the prettiest women are trying to look like St. Cecilia's; others are "making up" like Botticelli's "Virgins."





"He (Jesus) that sanctifyeth, 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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### TIMES OF EXILE.

By DR. THOMAS.

**S**HE hath a place which has been prepared of the Deity, that they should feed her there a thousand two hundred and threescore days" (Rev. xii. 6). In the fourteenth verse, this is equivalently expressed by the words, "where she is nourished for a time, and times, and half a time out of sight of the Serpent." This parallelism shows us that "1,260 days" is a form of words importing the duration of "a time, times, and half a time." Whatever the word *day* may signify, it requires 1,260 of them to equal three times and a half. In common time, 1,260 days are forty-two months, or three years and six months. But in dramatic prophecy, where the things predicted are acted on a small scale, by the persons of the drama, *the time is proportioned*, and therefore expressed in miniature. Hence, when a piece is performed on the boards of a theatre, its incidents, which are spread over a long series of years, are all brought in the acting before the spectator's eye in the short space of an evening. This is a practical condensation of *the time of the piece performed*. If the *acted time* of the piece were dramatically expressed by the performer, according to the *real time*, an evening theatrical entertainment would be impossible. He has therefore, in his acting, to reduce the literal, or real, time of

the incidents he represents, from years to minutes, which all the audience, from pit to gallery, easily perceives.

Now, upon the same principle of condensation is time exhibited in the apocalyptic drama. It is condensed from *real time* to *acted time*, the latter only being proportioned to the former, and to the agents dramatically engaged. Thus, if the real time be 1,260 *years*, it is proportionally represented by 1,260 *days*, or forty-two months, or three times and a half. It is also made proportional to the agents acting in the time. Thus, in the dramatic prophecy before us, the woman and her feeders, or nourishers, are the agents. She dwells in her place as a woman, the cycle of whose natural existence is threescore years and ten. Now, to affirm of her that they nourished her 1,260 *years*, would be in violation of the decorum of things. It would be a monstrosity in the picture, because out of all proportion, seeing that, naturally, women do not live 1,260 years. But the fitness and suitability of things are observed; and the language descriptive of her pregnancy and subsequent life, does no violence, but is in strict accordance with, the laws of a real woman's natural existence. The remarks of Daubuz upon symbolic time, are to the point in this place.

"The way of the symbolic language," says he, "in expressions determining the spaces of time may be set in a plain light from the manner of predictions, or the nature of the prophetic visions. For a prophecy concerning future events is a picture, or representation, of the events in symbols; which, being fetched from objects visible at one view, or cast of the eye, rather represent the events in miniature, than in full proportion; giving us more to understand than what we see; and, therefore, that the duration of events may be represented in terms suitable to the symbols of the visions, *the symbols of duration* must be also drawn in miniature. Thus, for instance, if a vast empire, persecuting the Church for 1,260 years, was to be symbolically represented by a beast, the decorum of the symbol would require that the said time of its tyranny should not be expressed by 1,260 years; because it would be monstrous and indecent to represent a beast ravaging for so long a space of time, but by 1,260 days. And thus a day may imply a year; because that short revolution of the sun bears the same proportion to the yearly, as the type to the antitype."

Thus, the anti-catholic community was to be sustained, "out of the sight of the Serpent-government, in the two wings of the Great Roman Eagle, for one thousand two hundred and sixty years from the epoch of its legal condemnation as heretical, its exclusion from high places, and its banishment from the sunshine of imperial favour, A.D. 312-315. The three years intervening between these dates, constitute *the initiatory epoch of the Woman's flight*. The individuals who composed the party of the woman were not all saints; they were all, as we have seen, exceedingly hostile to the State Church: but it was only a particular class of the woman's seed which was entitled to be regarded as consisting of the saints. Her seed was composed of *remnants*, *οἱ λοιποὶ*, not, as in the Common Version, of a *remnant*. She was providentially placed in the wilderness, that she might be *fed and nourished*: for without food and nourishment she could not exist in such a world as this. The "faithful men" who were within her pale, "who were able to teach others" (2 Tim. ii. 2), fed her with knowledge and understanding (Jer.

iii. 15); and "the earth," with whom she found an asylum, "helped her" with the nourishment of protection, without which she would have been carried away of the serpent-flood. A remnant of her seed, and the common people of the Eagle's wings, "the earth," coalesced. They became political allies against the party in power; and were upon emergency prepared to withstand their oppressor by force of arms. These were the vanguard of the other remnant of her seed, whose principle is passive endurance of injury "unto death;" and trusting for vindication to Him who saith, "Vengeance is mine, I will repay." These were the saints sealed in their foreheads as the especial servants of the living God.

Now, to what in our own times shall we liken the civil and ecclesiastical arrangement of things existing at the crisis of the woman's flight? The following constitution of things with which the reader is familiar, will answer the purpose of bringing vividly before his mind what was presented before John's in the dramatical exhibition of the woman in the wilderness. The British Imperial Unicorn is an element of the Serpent-power of the world. It is enthroned in all the splendour of the heaven; and sheds the rays of its glory and power upon all the constituted authorities of the state. Invested with this brightness is a Harlot, diademed with the jewels of the British crown. This woman is a daughter of "Mystery, Babylon the Great, the Mother of Harlots, and all the Abominations of the Earth;" and is constitutionally styled, "the Church of England and Ireland, as by law established." In the palmy days of the Tudors and the Stuarts, there was another woman, who fled from the face of the British Serpent. This was the woman of nonconformity and dissent. And to this fugitive were given the wings, or extremities, of the Great Unicorn; that she might fly into the wilderness, into her place, where she is nourished until the coming of the Ancient of Days. These wings are now known as the United States and British America. Here the Puritan Woman exists out of the sight of the British Serpent, fed by her spirituals, and nourished by "the earth," which is remarkably inimical to everything British. But, are the sects of which this Anti-British State-Church Woman is composed, "the

remnants of her seed which keep the commandments of the Deity, and hold the testimony of the anointed Jesus?" Far, very far, from it; they are as far from it as the British Harlot herself; nevertheless, there will be found within the pale of Anti-British Harlotry a remnant, styled CHRISTADELPHIANS, whose intellectual and moral characteristics are answerable to the last clause of Apoc. xii. 17.

"SHEOL"

Down in Sheol's dark oblivion, Psal. xxviii. 1  
 Down in Hades' dread embrace, Job xvii. 16  
 Dust and ashes the pavilion. Job xl. 3  
 Of all Adam's fallen race. 1 Cor. xv. 22  
 In the awful hour of dying. Rom. v. 12  
 Man gives up the spirit free: Eccl. xii. 7  
 Free among the dead be lying— Psal. lxxxviii. 5  
 Back again to dust is he. Gen. iii. 19  
 Awful sentence! 2 Cor. i. 9  
 Dying, thou shalt dying be! Gen. ii. 17

Down in hell, they nothing knowing, Eccl. ix. 10  
 Wisdom in the grave—there's none! Eccl. ix. 10  
 For in death there's naught a-doing, Eccl. ix. 10  
 Silence reigns o'er every one. Psal. vi. 5  
 In that day their thoughts have perished, Psal. cxlvi. 4  
 When their lamp of life goes out, Prov. xx. 20  
 With the secret thoughts they cherished, Eccl. ix. 6  
 All their hope, their love, their doubt. Prov. xi. 7  
 Awful reaping Gal. vi. 7  
 By the race of man throughout! Psal. lxxxix. 48

But there's one by death not holden, Acts ii. 24  
 Chief 'mong many brethren He: Heb. ii. 11  
 For his soul's redeemed from Sheol, Psal. xlix. 15  
 First fruits from the dead to be. 1 Cor. xv. 20  
 Sin, the devil, and hell destroying, Heb. ii. 14  
 By obedient sacrifice: Heb. ix. 26  
 Now immortal life enjoying, Mark xvi. 19  
 By his risen righteousness! Jer. xxiii. 6  
 Anointed Jesus! Acts iv. 27  
 Full of love and preciousness! Eph. iii. 19

Some to Sheol pass down for ever, Jer. li. 57  
 Never more will they return, Prov. xxi. 16  
 None, them from that thralldom sever, Psal. xlix. 7  
 Or release them from that bourne, Job xi. 8  
 All who know not God's anointed— John xvii. 3  
 Or His living word obey,— 1 Pet. iv. 17  
 And the kingdom God appointed. Matt. vi. 33  
 Those who will not own his sway. Luke xix. 27  
 Hopeless, faithless! Eph. ii. 12  
 Into Hades pass away! Psa. xlix. 14

There are some whose stay is transient. Psal. xlix. 15  
 Sheol has no power to keep: Rev. xx. 13  
 They are waiting for Immanuel: 1 Thess. iv. 14  
 To awake them from death's sleep, Ezek. xxxvii. 12  
 They had known and heard of Jesus, John xvii. 3  
 They had heard the gospel's sound: Luke xvi. 16

Whether they obeyed its mandate,  
 Or had cast its word behind;  
 All to judgment! 2 Tim. iv. 1  
 There their joy or doom to find. Rom. ii. 6

God will us redeem from Sheol! Dan. xii. 2  
 From the cold and gloomy clay; Psal. cxliii. 7  
 And those faithful at his coming, Rev. ii. 10  
 Shall inherit earth for aye! Matt. v. 5  
 Christ will be the grave's destruction, Hos. xiii. 14  
 And of death he'll be the plague; Hos. xiii. 14  
 He'll remove the world's affliction, Psal. cxix. 119  
 And the heathen in his rage. Psal. cxlix. 7  
 Anointed Jesus! Acts x. 38  
 King of the millennial age! Rev. xi. 15

ROBERT W. FERGUSON.

Brisbane.

TRUTH is absolute and uncompromising in its very nature.

THE CREATOR'S RELATION TO THE UNIVERSE.— Although we cannot comprehend Nature's mysteries and subtleties, with the aid of Dr. Thomas's brilliant and convincing expositions much may be learned from the Bible concerning the Creator's relation to the universe which He has elaborated out of His own uncreated substance. Once the teachings on this sublime subject are understood the possessor of this knowledge occupies a position vastly superior to that of the average scientist of the present day, for he knows that eternal power and wisdom are at the root of things universal, and that the all-wise possessor of this power entertains a purpose commensurate with the magnitude and grandeur of the universe. The occult phenomena of the universe, phenomena so puzzling and startling to the scientists, become plain. He has learned the precious truth that the great Increate, the constituter and upholder of all things, is personally located at some unknown centre around which the vast framework of creation revolves; that spirit exhales from His glowing substance and fills the universe, permeating every atom of matter it contains. It is in this great ocean of life-giving spirit that all animate things live, move, and have their being. Yea, more! It penetrates to the globe's centre, permeating every particle of its substance, converting it into a powerful electro-magnet in sympathetic connection with every part of the universe. It constitutes the basis or substratum of every created thing, animate and inanimate. The entire universe in all its inconceivable variety of forms and substances, of suns, planets, and systems, is but a condensation of this universal effluence of Deity in different degrees of density and in such forms as the Creator wills. How such a marvellous evolution has been brought about it is, of course, impossible for man to comprehend, any more than he can understand how beautiful flowers, luscious fruits, and complex animal forms are being constantly produced from the same simple elements through the inscrutable operation of this mysterious all-pervading power. We can but gaze in reverential admiration and wonder on the sublime handiwork of the Creator, and exclaim with Israel's inspired poet-king, "How manifold are Thy works O Lord; in wisdom hast Thou made them all."—W. S.

## MEDITATIONS.—No. 54.

**A** MAN is not a man unless he can put up with trifles—unless he can show himself wise and kind and patient under little irritations. If a question arise with the wife over unimportant matters, it is manly to give way. It is despicable to see a husband fighting with his wife for his own way over the colour of a frock to be worn, or the colour of the bread to be eaten. When God deputed the ruling of the house to the man, it was for other reasons than man's superior ability in the eating of a dinner, or in lifting a load, or in making a noise. Man must show judgment in ruling, and his ruling must not trespass on territory which both Scripture and reason relegate to the wife. Man has no right to rob his wife of free-will; nor treat her as a cypher. She has to be consulted, and her services and co-operation enlisted. A man's obligation to his wife is tersely and beautifully stated in Holy Writ—"Husbands love your wives, even as Christ also loved the church" (Ephes. v. 25; Col. iii. 19).

If you cannot eat beef, eat mutton, and if this disagree, try fish, but do not, because of your inability to take every kind of food, abuse food in general. Remember that the food is right enough, and that the fault lies in your feeble and out-of-health digestion. To turn from the natural to the spiritual. Do not grow sulky with the Bible, because you cannot appreciate it in all its parts. Let the parts that disagree alone for the moment, and thankfully feed on those that do agree. Do this, and your health will improve. Oh! the folly of some men, who elect to stand aloof and starve and die rather than feed and strengthen themselves on the simple, elementary, obviously true and good, first principles of the Word. It is the same old story. Because of hard sayings, men turn aside and walk no more with Christ (Jno. vi. 66).

The doctrine of partial inspiration still simmers in many quarters. Let faithful brethren be vigilant, and stand by their guns. The work is trying, but the situation is of God. God wants—especially in these unbelieving times—men of earnest conviction,

robust in the truth. The alertness, which the oppositions of unbelievers occasion, tends to produce such men. God's methods are of the kill or cure kind—they drive men farther away from Him, or draw them nearer. Let us heed not the criticisms of those who see no danger, or who are unable to rightly gauge the insidious influences of these sceptical times. In this connection, an extract from a letter from our late brother Roberts is worth producing: "Never mind the black looks. You cannot wish more ardently than I do to be out of the contention. We are fighting for the right, and of Christ's approbation we may be sure. The upholders of that which is after God's own heart, have ever been in the minority in the congregation of the Lord. Often has he spared others for their sakes."

Never mind about the age of the sun, nor of its having shone for years untold. The point is, it shines *now* for your benefit and for mine (Matt. v. 45). This is the practical view—the view which brings comfort, and inspires with gratitude. And it is not only the sun which has to be considered in this way; but the countless other creature blessings which are born afresh to us every day. We live in times when God is ignored, and His good gifts attributed to the mere workings of nature. No, the sun shines, the rain falls, and the seasons return, not by chance, but as the result of a loving arrangement of God, set agoing at Creation's start, but at the same time unceasingly controlled (Deut. xxviii. 12, 23). Let us then forget that the sun has been shining for ages, and remember that it commenced to shine this very morning—by the wonderful provision of our Father—for your happiness and well-being, and for mine. How delightful is the thought!

A. T. J.

**DEDICATED TO PEACE.**—In the Church of St. Francis at Bologna, a large new votive chapel has been dedicated to Peace between the peoples and Concord between the social classes. The chapel has been erected by the offerings of 80,000 persons. It is decorated with pictures alluding to universal peace and a special marble tablet records the coincidence of the inauguration of the Peace Conference and the erection of the chapel.

## THE MINISTRY OF THE PROPHETS ;

OR,  
THE WORK AND WRITINGS OF THOSE WHO CAME AFTER MOSES IN THE DIVINE  
GUIDANCE OF THE NATION OF ISRAEL

## CHAPTER XVI.

"PRINCE OF PEACE" is the concluding title of Messiah in Isaiah's ninth chapter. The nature and scope of the description is, of course, to be sought in the context and in the revealed purpose of God in general, and is not ascertainable in the interpretations of a Christianity that has lost sight of so much concerning Christ. It is obvious from even a superficial reading of the context that the peace contemplated by the prophet is connected with the breaking of the yoke of Israel's bondage, and the overshadowing of all human dominion by the throne and kingdom of David in the divine hands of the bearer of the title. But in view of the prevailing dearth of knowledge concerning this great development, and the imminence of the crisis, as manifest from the movements of the times, it may be well to take a comprehensive survey of the situation with a view of preserving clear ideas concerning the "work before" the Lord Jesus at his coming.

"To everything there is a season, and a time to every purpose under the heaven." So says Solomon, and among other things he instances "a time to kill, and a time to heal; a time to break down, and a time to build up; . . . a time of war, and a time of peace." Failure to recognise this will land us in distress and confusion. There are not wanting those who point to the present warlike and evil condition of the world; and sneer at Christ's claims to be "Prince of Peace." Folly and shallowness could scarcely go further. They need to be reminded that children and fools should not attempt to judge unfinished work. If this were the end of the chapter, the objectors would have to be reckoned with, but it is not so; but only that initial stage, in which Christ's own words of so opposite an import find striking fulfilment. "Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-

law against her mother-in-law. And a man's foes shall be they of his own household." The enemies of Christ take note of this, and ignorantly contrast it with the title "Prince of Peace." The friends of Christ simply respond: "A time for everything": "Judge nothing before the time." Had there been no "sword" and "variance" because of Christ, there would have been a lack of harmony between history and his prophecy, though even then a wise man would have said, in view of all the past: "It will be sure to come, we can wait and see." But "sword" and "variance" have never been lacking concerning him since he uttered the words, and he is, therefore, true. But to make this a difficulty concerning a declared time of peace in an age then far future is a blunder indeed.

Nothing can be clearer than the fact that the Peace of Messiah's bringing about and maintaining was defined by all the prophets as a matter far remote from their days, and always associated with his latter-day deliverance and resuscitation of the nation of Israel. "In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth" (Psa. lxxii. 7). "Lord, thou hast been favourable unto thy land; thou hast brought back the captivity of Jacob . . . His salvation is nigh them that fear him; that glory may dwell in our land. Mercy and truth are met together; righteousness and peace have kissed each other. Truth shall spring out of the earth; and righteousness shall look down from heaven" (Psa. lxxxv. 1 9-11). "The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: afterward, shall the children of Israel return and seek the Lord their God, and David their king; and shall fear the Lord and his goodness *in the latter days*" (Hosea iii. 4-5). If there were not before our eyes the nation of Israel having abode

"many days" desolate as foretold, there might be some excuse for doubting the prophets; but as it is there is none; and it has simply to be replied to objectors and perverters of the word: "These are merely the last days of 'sword' and 'variance' and headless and exiled Israel. 'His days of peace are coming.'"

What would be thought of an arithmetician who should attempt the solution of an involved and abstruse calculation by first ignoring the existence and function of the number one? He would be accounted mad. The world is in some such case in attempting the solution of so deep rooted, involved, and delicate a matter as its peace-problem without regard to its Creator and Possessor. The will of God is the very first "factor" in the case. The written expression of it is with us in the Bible, which exhibits satisfactorily the root and origin of all earth's woes, and the divinely appointed means of reconciliation and healing. The real reason of the lack of peace on earth is found in Eden. There are those who profess admiration for Christ and smile scornfully at the childish legends of Genesis. But they cannot consistently do this. You cannot have Christ and reject Genesis, for he endorsed Genesis; naming nearly all the details over which scepticism stumbles, as the flood, Lot's wife, &c. We look back on Genesis in confidence under Christ's guidance. Why should we not? What is the world but so many hundred millions of mortals, scarcely one of whom was in existence a hundred years ago? "Who art thou that thou shouldst be afraid of a man that shall die, and of the son of man which shall be made as grass; and forgettest the Lord, thy maker?" No, let us not be deterred from full confidence in the word of God.

We look back. We see Adam and Eve, our first parents, at perfect peace with God in a fruitful garden, in unclouded innocence, delighting before God in the dominion He had given them over the creation of His hand. We see sin enter, and all is changed. Fear, shame, suffering and death are introduced, and to this day continue to be the natural portion of the race. But it is peace we are particularly contemplating. God "put enmity" in the beginning between the seed of the serpent and the seed of the

woman; a sentence that finds illustration in the enmity existing between Jesus and the "generation of vipers" that withstood him and at last compassed his death. The earliest illustration recorded in Genesis is the murder of Abel by Cain. The acceptance of Abel's offering by God, coupled with the rejection of his own, stirred Cain's resentment, and he slew him. "And wherefore slew he him?" asks John, "Because his own works were evil and his brother's righteous." Enmity, then, between the righteous and the wicked is the express and unalterable appointment of God: ("there is no peace, saith my God, to the wicked"), and will never cease from the earth until wickedness and the wicked come to an end. "Where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is *first pure, then peaceable*. . . . Whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members?" So James speaks. But the world, based, as John says, all of it, upon "the lust of the flesh, and the lust of the eyes, and the pride of life," thinks notwithstanding to secure peace apart from the "wisdom that cometh from above." But in vain; the purpose of God will stand, and the world will not know peace apart from the primary enforcement of purity at the hands of him whom God has appointed "Prince of Peace." Nearly six thousand years of wars and fightings have elapsed since the days of Adam in Eden, and more terrible times than ever are manifestly before us. "Perilous times" have come over the world, as was testified of the last days. The picture Paul gives of the condition of Jew and Gentile is still true: "There is none righteous, no not one: There is none that understandeth, there is none that seeketh after God. . . . Their feet are swift to shed blood: destruction and misery are in their ways: and *the way of peace have they not known*." There is no fear of God before their eyes" (Rom. v. 10, 15, 18). Nevertheless, there *is* a "way of peace" in Christ, in whose hands "the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever" (Isa. xxxii. 17).

This great work, contemplated and designed of God from the beginning, has bearings individual and national, as appears

from the unfolding of the matter by the prophets and Christ and the apostles. Many Scriptures of the prophets look forward to Christ as Prince of Peace though he be not so named in them. Nahum, contrasting Judah's end with that of Nineveh, said: "Behold upon the mountains the feet of him that bringeth good tidings that publisheth peace! O Judah, keep thy solemn feasts, perform thy vows, for the wicked shall no more pass through thee; he is utterly cut off" (ch. i. 15). And Isaiah (ch. lii. 7), speaking of the same time uses similar language. But long before the still future proclamation of peace in Judah, in the day of the cutting off of the wicked and the announcement to Zion: "Thy God reigneth"; there was a bringing of good tidings and a publishing of peace in Judah by him whose "beautiful feet," "shod with the preparation of the gospel of peace," traversed its mountains in going about doing good in the midst of the evil generation that finally nailed him to the cross. His ministry was: "the word which God sent unto the children of Israel, preaching peace by Jesus Christ." So Peter described it to Cornelius (Acts x. 36), reminding him of what he already knew, but concerning the scope and bearing of which he was about to have his understanding so greatly enlarged.

When the time for the birth of Christ was come, the angels of heaven rejoiced in prospect of the peace he should bring. The song of the heavenly host over the plains of Bethlehem, in its co-ordination of God and man, is beautiful, and never to be forgotten: "Glory to God in the highest; and on earth, peace, good-will toward men" (Luke ii. 14). This was the relation of things always maintained by Jesus in his ministry afterwards. He proclaimed peace to those who did the will of the Father, and glorified Him in believing on him whom He had sent. These, though few and obscure in the days of his weakness, will be exalted to honour and glory in his coming kingdom. He comforted them with this assurance, and in view of his withdrawal from the scene of their testimony and labours concerning him, he further promised them the comfort of the Holy Spirit, which should teach them all things, and bring all things to their remembrance whatsoever he had said to them. He said: "Peace I leave

with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (Jno. xiv.). When he said this, he was going forward to death, in obedience to the Father's will; but he had before him the assurance of resurrection to everlasting life, and the overlordship of the Father's house, abiding places in which he had been promising to his disciples. The peace which he promised them involved reconciliation to God, and brief tribulation in the world preparatory to enthronement in the coming kingdom. Paul, who afterwards attained to that peace, and the accompanying tribulation in the world, assessed the latter as unworthy of mention by comparison with the glory at last to be attained. If the end of a matter is certain to be all that can be desired, much can be endured. The end of a life of faithfulness to Christ is so certain and so good that life itself can be given up for it. Indeed, Christ gave his life for that which was to come, upon the basis of a revelation of God's righteousness coupled with the extension of his mercy to sinners. It is of this that Isaiah said: "The chastisement of our peace was upon him, and with his stripes we are healed. . . . It pleased the Lord to bruise him; he hath put him to grief."

The purpose of God required the declaration of His righteousness in the sacrifice of a sinless representative of the human race, of His own providing; that through him, raised from the dead and glorified, believers, recognising their true estate, and God's gracious purpose in him, might have access to the divine favour in the forgiveness of sins through his name. In this way "the chastisement of our peace was upon him," not that God chastised the innocent instead of the guilty, or bruised him to pass over them. This would not be according to the revelation of the divine character, and would leave no room for the forgiveness of sins. It would induce boasting, and render unnecessary our participation in the sufferings of Christ. Nothing is clearer than that we are forgiven for his sake, and must die with Christ, be buried with him by baptism into death, be crucified with Christ, suffer with him that we may hereafter reign with him. He comes upon the scene as the second Adam. It is Paul who so strongly draws

the comparison in the fifth chapter of Romans: "As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Peace departed from the earth in connection with Adam's offence. It returns in connection with Christ's obedience. The opening of this chapter (Rom. v.) presents this bearing upon those individually who believe in Jesus: "Being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand and rejoice in hope of the glory of God." Here then is the true basis of peace: the humble and affectionate recognition of the will of God in Jesus Christ, in the obedience thereto according to divine appointment. Apart from this, professors may talk of Christ with ever so much admiration, and applaud his title, "Prince of Peace," but his name will profit them nothing, and the way of peace they will not know. There are several allusions to this phase of the "peace of God" in the apostolic writings. Paul says to the Ephesians, speaking of their past alienation as Gentiles, and their hopeless state in being without God, which now was remedied in Christ: "He is our peace who hath made both (circumcision and uncircumcision) one, and hath broken down the middle wall of partition, having abolished in his flesh the enmity, even the law of commandments contained in ordinances, for to make in twain one new man, so making peace" (Eph. ii. 14-15; compare Col. i. 20). The apostles, in their ministration of the gospel of the Kingdom to Jew and Gentile, were heaven's ambassadors, with conditions of peace (2 Cor. v. 19-20). They ministered the word "of reconciliation," showing men and women how the 'Divine Majesty had made provision for the return of the rebellious to His favour in the raising up of an Holy One who poured out his soul unto death, and rising victoriously from the grave, "made intercession for the transgressors."

This same message of peace is sent abroad wherever the apostolic presentation of the Gospel obtains. They applied to themselves as in Rom. x. 15, the prophecy of Isa. lii.: "How beautiful are the feet of *them* that preach the gospel of peace, and bring glad tidings of good things." Being "in Christ,"

who said of them, "He that heareth you, heareth me," there was no presumption in so doing. The Spirit of God directed the usage of the prophetic word in harmony with the facts of the case. Although not "sent" like them, those who, being of the same faith, preach the same word, become, though less directly, messengers of peace, directing the attention of fellow-mortals to the true way of reconciliation and life eternal. The acceptors of this message individually make peace with God, which involves them in enmity with the world, of which, like their Master, they have to testify that the deeds thereof are evil. They pass through the appointed and inevitable tribulation and fall asleep in Jesus until the resurrection morning, when he will arouse them to the life and peace of the Kingdom of God.

But when he comes there will not at first be peace by any means. When Joshua appeared with the hosts of Israel in the land of Canaan, there was no peace till the wicked nations who withstood him were destroyed. Or, to go back, when Moses returned from Midian to Egypt, there was no peace till Egypt was destroyed by plagues, and Pharaoh's power finally broken in the Red Sea. Jesus is the antitype both of Moses and Joshua, and his dealings with the nations through the instrumentality of Israel are to be "according to the days of their coming out of the land of Egypt" (Mic. vii. 15). He is the "heir of all things" and "king over all the earth," a position that "the Powers" will be exceedingly loth to recognise. It does not rest on inference, but is explicitly testified beforehand; and is no more extraordinary than the history of the past, in which Pharaoh was hardened to resist the Almighty, and the power of the enemy permitted to prevail to the crucifixion of Christ. The second Psalm gives us the picture of a coalition in the last days to resist the divine enthronement of Messiah on Mount Zion; and it is worthy of note that this psalm is apostolically applied in Acts iv. 25-28 as having had an incipient fulfilment in the crucifixion. Revelation (ch. xix.) represents Christ making war in righteousness upon "the beast and the kings of the earth and their armies," a description which, when rightly understood, explains the true



nature and intent of the appalling armaments of modern times. It was never designed by God that the world should for ever be misgoverned by a race of mortal sinners without regard to His will. Human self-government is a usurpation at the start; but it is allowed of God to run its course subject to His control in the development from out of the passing generations of a people for Himself, in whose hands, under the Prince of Peace, when the time is ripe, He will bless the world with an immortal administration of righteousness and peace. The world cannot know peace apart from this. God "makes peace and creates evil" (Isa. xlv.); and evil is the rule while He is dishonoured. "Enmity" between the seed of the serpent and the seed of the woman is the divine appointment, and there is enmity between the various sections of the seed of the serpent itself. The lust of dominion is the motive power among the nations, and is by no means concealed from the view of people enlightened by the law and the testimony by the smooth language of diplomacy in which the great men of the earth endeavour to "conceal their thoughts."

The most notable phenomenon of modern times in this connection is the Peace Conference convened in Holland this year at the initiative of the Czar of Russia. Projected first in August 1898, by the Czar's Rescript, the matter came to fruition in May 1899, when, as all the world knows, the representatives of the Great Powers, and many others, met at the Hague, for the purpose of discussing disarmament, the modification of the rules of war to render it less disastrous in its effects, and the establishment of a Permanent Court of Arbitration to which nations could appeal upon the principle so strongly insisted on by a public writer: "Always arbitrate before you fight." The one thing that has been accomplished by the Conference is the agreement upon the Court of Arbitration. Disarmament was out of the question, and the modification of rules of war are not of a radical character. The light which the Scripture throws on the subject is clear and strong. First the whole move is a symptom of approaching sudden destruction: "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say Peace and safety; then

sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape" (2 Thess. v. 2-3). Then the Prime Mover in the matter does not appear in his true character when he poses, as described by some enthusiasts, as "The Harbinger of Peace!" Without concerning ourselves with the character and intentions of the present Czar, we may discern from the Scripture the aims and intentions of the Power of which he is the reigning representative. The policy of the "King of the North," as defined beforehand by the prophets, and in these latter days in the tradition embodied in the will of Peter the Great, is that of founding a world-empire which shall overshadow all other dominions, and have for its religious capital, the city Jerusalem, which is now the site of so many rival religious interests. In the language of the prophet, the King of the North is "a proud man neither keepeth at home, who enlargeth his desire as hell, and is as death and cannot be satisfied, but *gathereth unto him all nations, and heapeth unto him all people*" (Hab. ii. 5). It is a well recognised fact that the trend of Russian diplomacy has been continually towards the increase of her territory and influence, and that the Peace Conference is but the latest illustration of it. What is not recognised is that the gathering of nations under the King of the North is not for Peace, but for "the war of the great day of God Almighty," that the assembled hosts may be broken upon the mountains of Israel at the presence of Israel's God (Ezek. xxxviii.).

It is not incongruous that the title "Prince of Peace" should be associated with these terrible developments. The connection is explicitly made in the Scriptures; for Micah, in a portion of his prophecy (ch. v.) which in part has already received literal fulfilment in the experiences of Jesus in the days of his weakness, goes on to say: "He shall stand and feed in the strength of the Lord, in the majesty of the name of the Lord his God; and they (Israel) shall abide: for now shall he be great unto the ends of the earth. And THIS MAN SHALL BE THE PEACE when the Assyrian shall come into our land: and when he shall tread in our palaces, then shall we raise against him seven shepherds and eight principal men." From this Scripture, as from Isaiah, it is

very evident that Christ is Prince of Peace by reason of his procuration of peace through triumph over the latter-day Assyrian in conjunction with certain mighty ones of his "raising up." He is the "Chief Shepherd," and his companion "princes" are some of those who inherit the kingdom at his return. It is impossible to certainly identify them before the time; but the divinely honoured names of Israel's worthies of the past will doubtless be represented among them. Abraham, Isaac and Jacob, Moses and Samuel, David, Noah, Daniel and Job, are names singled out for special honourable mention in the Scriptures: the Twelve Apostles also in the New Testament. The day will reveal them, whoever they may prove to be; the point under contemplation now is that lost sight of in Christendom, though so plainly revealed in the prophets, that peace comes by Christ as the result of his overthrow of the oppressor of Israel, and the execution of "vengeance, in anger and fury upon the heathen such as they have not heard" (Mic. v. 15).

In the land of Israel and the city Jerusalem, and not in heaven beyond the skies, is Messiah's peace to be manifested, and those only will enjoy it as inheritors of the kingdom who have faith in what God has promised. The references to the locality of the blessing are many and quite unmistakable. By Haggai, in the restoration period after the Babylonian captivity, God said: "The latter glory of this house shall be greater than the former saith the Lord of Hosts, and *in this place* will I give peace saith the Lord of Hosts" (Hag. ii. 9). The time referred to, we learn from the apostolic quotation of the passage in Heb. xii., is at the establishment of the "kingdom that cannot be moved," when human dominions are swept away and "the desire of all nations shall come." An exhortation of Psa. cxii. says, "Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, Peace be within thee." The world's speculators concerning peace do not concern themselves with the affairs of the brethren and companions of the King of Israel. But the Psalm reveals them to be a ruling factor in the situation, as appears also from many

other portions of the word. Ps. cx., in its application by Paul in Hebrews, shows the Lord Jesus enthroned in Zion as Melchizedek High Priest: first, King of Righteousness; and then, King of Salem, which is King of Peace. In view of this, mourners for Zion are exhorted to rejoice: "Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her all ye that mourn for her: that ye may suck and be satisfied with the breasts of her consolations; that ye may milk out and be delighted with the abundance of her glory. For thus saith the Lord, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream; then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees. As one whom his mother comforteth, so will I comfort you, and ye shall be comforted in Jerusalem" (Isa. lvi. 10-13).

A more literal description of the blessedness that underlies this description is obtained from the prophet Ezekiel in the temple vision (Chs. xl.-xlviii.) which introduces "the Prince," of whom the other prophets have spoken, and reveals him as the manifestation of the glory of the God of Israel (Christ personal and multitudinous), then enthroned in glory in the city which once rejected and slew him. There are ordinances for his eating bread before the Lord in the East Gate, to which, before his crucifixion, he referred in promise to his disciples: "Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel" (Luke xxii. 28-30). These are some of his "children whom he makes princes in all the earth" (Psa. xlv.). They are then enthroned with him as "kings and priests for God" (Rev. v.) after the order of Melchizedek. He then has fulfilled the prophecy of Zechariah which says: "He shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne, and he shall be a priest upon his throne: and the counsel of peace shall be between them both" (Zech. vi. 13).

Here then is the true hope of peace for the world: the advent, in a time of trouble such as never was, of the "Prince of Peace"

from heaven. He will raise from the dust of death those of all ages who, through faith in his name, either in prospect or retrospect, have attained unto reconciliation and peace with God. Dismissing the wicked to shame and death, he will beautify these with salvation, and they will enter upon a reign of life and peace everlasting. With them he will break the yoke of Israel "as in the day of Midian," and establish the throne of David "with judgment and with justice from henceforth even for ever." From Zion he will demand the surrender of all the Powers of the world to the throne and sceptre of David. Upon refusal he will subjugate them all by conquest in the "war of the great day of God Almighty," in which the slain of the Lord shall be many from one end of the earth to the other. The remnant, with loftiness bowed down and all haughtiness laid low, will be only too glad to submit to the will of God as expressed in the commands of Jesus, and the "terribly shaken" earth will pass into the peace of the Millennium so little believed in, so ardently desired, and so hopeless of attainment apart from the strong arm of him who once was crucified through weakness, but whom God has constituted "WONDERFUL, COUNSELLOR, MIGHTY GOD, FATHER OF ETERNITY, PRINCE OF PEACE."

THE FLAMES OF THE SUN.—We can see these flames of the sun standing out on the background of the sky around the solar circumference. The immense globe of the sun is bristling at every point with flames shooting up into his atmosphere and sometimes reaching in sheets of fire out into the illuminated heights. The solar surface which we see, and which outlines for us the globe of that star, is covered with a sheet of scarlet fire, from which rise constantly a multitude of flames, a veritable and perpetual conflagration. The dazzling light of the orb of day renders these flames visible to us—they are, moreover, transparent. Before the invention of the spectroscope, they were seen only at the rare instants of the eclipse, when the lunar disc, interposed between the sun and us, masked the dazzle of the sun and allowed us to distinguish his surroundings. It is evident that such observations, limited to a few moments in time, and diminished in clearness by the surprise and the strange beauty of the phenomena, were necessarily fugitive and imperfect. At present they are made every day. The gaseous layer which envelops the sun, the ocean of fire, measures in depth from four to five thousand miles. From this ocean dart gigantic flames to a height of from about sixty thousand to two hundred and fifty thousand, and even three hundred thousand miles.—*Flammurion.*

## SLEEP.

He sees when their footsteps falter, when their hearts grow weak and faint;  
He marks when their strength is failing, and listens to each complaint;  
He bids them rest for a season, for the pathway has grown too steep;  
And folded in fair green pastures He giveth His loved ones sleep.

Like weary and worn-out children, that sigh for the daylight's close,  
He knows that they oft are longing for home and its sweet repose;  
So he calls them in from their labours, ere the shadows around them creep,  
And silently watching o'er them, He giveth His loved ones sleep.

He giveth it, oh! so gently, as a mother will hush to rest  
The babe that she softly pillows so tenderly on her breast.  
Forgotten are now the trials and sorrows that made them weep,  
For with many a soothing promise He giveth His loved ones sleep.

He giveth it! Friends the dearest can never this boon bestow;  
But He touches the drooping eyelids, and placid the features grow.  
Their foes may gather around them, and storms may round them sweep,  
But guarding them safe from danger, He giveth His loved ones sleep.

All dread of the distant future, all fears that oppressed to-day,  
Like mists, that clear in the sunlight, have noiselessly passed away;  
Nor call nor clamour can rouse them from slumbers so pure and deep,  
For only His voice can reach them who giveth His loved ones sleep.

Weep not that their toils are over, weep not that their race is ran;  
God grant we may rest as calmly when our work, like theirs, is done!  
Till then we would yield with gladness our treasures to Him to keep,  
And rejoice in the sweet assurance, He giveth His loved ones sleep.

*Selected by brother J. C. Bruce.*

ROMISH RITUAL IN THE CHURCH OF ENGLAND.—During the hearing recently of Mr. Kensit's petition for the removal of crucifixes and other ornaments in the Church of St. Ethelburga, Bishopsgate, Mr. F. Heard, of Brixton, a Plymouth brother, described what he had witnessed in the church. There were the ceremonies of adoring the Crucifix, of exorcising the devil, and of blessing the Pascal Candle, the Holy Fire, and the Pope.

### HOLIDAY NOTES

*Made during a few days' sojourn at Aberystwyth.*

**H**OLIDAYS. What a charm about that word! Not because of any superstition which may have been connected with it, but from the fact of its indicating a time, however short, during which the body and the mind may have some rest from those fetters which have become so inexorable in the matter of "providing things honest in the sight of men." And yet how needful, if the poor fabric of human nature is to give off its best, either of physical or mental energy. But alas! we live in a sin-stricken world, and respite from the ordinary methods of life, but too frequently means a letting loose of the grosser passions of mortality, and hence the abuse of privilege, and the rowdyism of this "enlightened age." But it is not so with the sons and daughters of God. To them it is a gladsome release and change, during which care is taken that the body may derive benefit and the mind consequently be improved, and the better able to render, in all possible ways, the honour and praise which are due to the Holy Name of Yahweh. It was a very early arrangement that there should be one day of rest in every seven, dedicated of course to the worship of the Creator, and the extension of holidays is soon brought into practice when the children of Israel become a nation, and is not absent from the division of labour as arranged during the building of the temple by Solomon.

We start upon our journey early in the morning so as to make the change as long as possible. It is a very thick mist—chilly and damp. In some respects this is unpleasant—but wait! Will it do no good? The earth has become parched by reason of heat and absence of moisture, and here is a wise provision to supply a measure of what is so much needed. It is so in other things. The misty chills and damps of the world which professes and yet dishonours Christ are not altogether void of that which is useful and good. Though in the matter of salvation it is valueless, the clerical system, as the Doctor said, is nevertheless a kind of moral police, and by its work of civilization and proclamation of moral law, yields its

measure of usefulness to a dark and benighted world.

As we rush along in the train, we notice the grass and the hedgerows as the sun breaks through the mist, sparkling with dew-drops as though bejewelled by myriads of flashing diamonds, and this leads us to think of the time briefly ahead, when God's own dew-drops (Isa. xxvi. 19) on whom the Sun of Righteousness will shine, will be manifested in all their immortal splendour, radiating light and divine beauty to a scorched and arid world.

What well-appointed railway carriages as compared with our recollection of thirty or more years ago! And yet how barbarous it seems to be confined for eight hours in a train! Present-day travelling would doubtless astonish the patriarchs and holy men of much more recent date. Daniel, for instance, might be astonished at the "running to and fro" which is done in connection with the work of the truth, not to mention the every-day objects of travel. But what will it be by-and-bye, when the inhabitants of the world must visit Jerusalem once a year (Zech. xiv. 16)? It will not be so difficult then to obtain a few hours' release from toil. What will be the motive power in the age to come? Electricity, compressed air, or something yet unknown to poor mortality? The secrets of God will not all be laid bare by the scrutinizing efforts of men; and, maybe, the locomotion of the Millennium will surprise us all. At any rate, we can scarcely suppose that the smoke and dirt, and all the discomforts inseparable from travel now, will be features of that perfect age.

It has been raining. It was wanted so much. God causes it to descend on the evil and on the good. How beneficent! And, as concerning the bulk of the recipients, how unworthy! God's arrangements for both the thankful and unthankful are marvellous. How delightful it is to be able to recognise this, and to be numbered among the thankful.

It rained much during the night; but this morning is bright, clear, and lovely.

Having pedalled our machine some few hundred feet above the level of the sea, we dismount and drink in the beauty of the land and seascape. What freshness! How invigorating! It disperses the downcast feelings of poor mortality, and brightens up the mind as well as all other forms of life. What a fitting symbol of the reign of Christ—as “clear shining after rain” (2 Sam. 23-24)! What power and unfathomable wisdom the figure carries to the mind! “Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men.”

How beautifully smooth and luminous the sea is to day! What an expanse, and yet how little of it can we see! Its brightness and peaceful calm reminds us again of the coming day of the Lord, when peace will exist everywhere and the brightness of God's glory be upon all peoples. How few we meet nowadays who care to listen to the words of God. To open a Bible or to suggest a reference thereto, is sufficient to silence most persons, and to effectually prevent further conversation. How different it will be when “all men shall know him, from the least to the greatest.” As we gaze across this “great and wide sea,” totally unable to grasp its greatness, we reflect upon the statement of the prophet, that “the knowledge of the glory of the Lord shall cover the earth as the waters fill the sea.” We feel that we can grasp the grandeur of the Deity's purposes more fully, and join more earnestly in the prayer: “Even so, come, Lord Jesus: come quickly.”

We have been for a ride among the mountains. Cycling nine miles continuously uphill is rather stiff work, but it pays for the trouble when the top is reached. The view is magnificent—the air bracing—the heat of the sun tempered by passing clouds—a day to be remembered. As we look at a village down in the valley, it has the appearance of being completely isolated from the rest of the world. We think of Jerusalem, not because we have seen it, but the Scriptures lead us to understand that it, too, is quite surrounded by mountains and in measure must be situated as in this village. Then the assurance comes home to us, that “as the

mountains are round about Jerusalem, so the Lord is round about them that fear him,” and we give God thanks and take courage. Oh, how delightful it is, as we look upon the everlasting hills and the beautifully fresh and fertile valleys, irrigated by Him who holds the waters in the hollow of His hands, to think of our relationship to Him, and with hearts full of thankfulness, can give expression to the thought, that “our Father made them all.” Yes, they are His, and He made them. He said himself, “The earth is mine and the cattle upon a thousand hills,” and we are glad to have been brought into such close relationship that we can even now say: “Beloved, now are we the sons of God,” and can hope with the strongest reason that “when he shall appear, we shall be like him, for we shall see him as he is.”

We have paid a visit to one of the glens. It is some twelve miles from here, and is known as “The Artist's Valley,” or in Welsh *Cwm Einion*. It is a most pleasing change. A place where a mountain stream rushes along a very rocky bed, sometimes rippling prettily among the smaller stones and again roaring loudly as it dashes among the huge boulders which here and there threaten to arrest its progress. Still onward it goes, and now in its wild delight leaps over a huge rock, and forms one of the most beautiful waterfalls we have ever seen. The stream is most charmingly decorated with ferns in wildest profusion, the mountain sides lined with graceful, yet majestic trees, and altogether we are in a paradise—a place to live in one's memory. The beauties of the earth are simply indescribable, and yet we are asked to believe that they are all to be burned up. How thankful we are to remember the assurances of God with respect to this. “He created it not in vain. He formed it to be inhabited.” It is a beautiful world. Sin and its results are what have caused all the distressful features, but they are to be banished, and then—but how can we speak of the glories of that day? They may be thought about, but cannot be described. As yet we are without any such experience. By-and-bye, we hope to know more about them. What mercy! What infinite goodness! And we—how grateful we ought to be and how

earnestly we should devote ourselves to the service of our God !

We tried to take some photographs in "The Artist's Valley." What a marvellous thing photography is. There is a mechanism and a chemistry about it, which in themselves are very interesting ; but as children of God should, we try to rise above the mere local necessities and learn some lesson, or more thoroughly grasp some idea, which in its fulness is beyond our conception. The camera (following the design of the human eye) is placed in position, and the object to be photographed focussed on the screen (or retina). The sensitive plate is inserted, and instantaneously the object becomes impressed thereon. But it does more than a human being can, for all objects within the scope of the lens can be brought into focus together, whereas the human eye cannot produce that result. Then we reflect. If it be possible with a mechanical arrangement to bring into focus all objects within the scope of the lens and to make a lasting impression thereby, is it not easy for Him who formed the eye (lens) to see what is being done by His creatures everywhere, and to take impressions which shall have a permanent place in His still future works ? He is omniscient, therefore everything is within the range of His vision ; and this figure, though very weak, still helps one to a better grasp of the idea contained in the words—"Thou, God, seest me."

And if God sees all, is it not equally possible for Him to hear ? He assures us that His ears are open to our prayers ; and, though we cannot grasp all that statement conveys, we know our God is omnipresent and ever ready to hear and assist His faithful children. Courage, my soul, for "they who are for us, are more than they who are against us."

June, 1899.

T. W. G.

MEMORY is proportionate to the impressions made upon the brain. We are saved if we keep in memory the Gospel. Therefore, seal the forehead with the word of God strongly and persistently.

ABOUT a million to one is the proportion that Christ employs in parable to express the difference between the forgiven debt of the unmerciful servant and the paltry matter for which he seized his fellow-servant by the throat. We shall endure much if we can only succeed in making a calm estimate.

VIEWS OF "NATURE" THAT REQUIRE SUPPLEMENTING.—Mr. Blatchford says : When a man tells me that "Nature is merciful or beneficent, or that God defends the right, or succours the oppressed, or defeats the wicked, or dries the tears and heals the wounds of the poor, I shake my head, and I say that all the evidence is against that theory. Nature is cruel, and God appears to stand aloof. Nature law is the law of battle. It is the law of prey. So far as the animal kingdom is concerned Nature is "red in beak and claw." The germs prey upon man, the flies prey upon the germs, the swallow preys upon the flies. I once saw a shoal of mackerel chase a shoal of minnows into a narrow basin in the Devonport Dockyard. How beautiful they were, those mackerel and minnows, their bellies flashing silver in the sunshine, their backs emblazoned in brilliant gem-like colours—and I saw the mackerel attack the minnows and eat them up alive, and I saw the small fishes leap out of the water in terror and the large fishes with their cruel teeth leap after them, and there were heads and tails and halves and fragments of minnows thrown wriggling into the sunlight.—You know other horrors. You know of leprosy, and small-pox, and diphtheria, and hydrophobia ; you know of war and murder, and of the scalping knife, the rack and thumbscrew, the cat-o'-nine-tails and the Dum Dum bullet ; you know about the torpedo boat, and the Siberian mines and the famine fever, and the rack-renter and the sweater, and the prostitute. I don't presume to say that these things are wrong, nor that they are right. I only say that they *are* as they are, and that I do not understand them." (Mr. Blatchford need not shake his head if he make his view large enough to take in the Bible and a picture of nature that shall be full enough to be true. The man with his microscope against the pedestal of a statue sees mighty rock-ridges of quartz, and no statue. The child who sees a surgeon probing a wound for a bullet, or sawing off a broken leg in spite of the screams of his patient, sees a monster for want of completeness in the picture. Nature has rough aspects, but she is not all rough. She is only a little rough. She is mostly smooth and beneficent, and as a whole entirely so. The minnows are constructed to enjoy themselves and do enjoy themselves, and if a mackerel does gobble them up at last, it gives the mackerel pleasure and inflicts but a momentary pang on the minnows, who, for one moment of pain, have had a million moments of pure enjoyment.—As for the horrors of the human state, take the Bible—a part—a large part—of the picture, and the view changes. In that case, there is such a thing as sin, and such a thing as curse, and such a thing as complete and everlasting redemption of the earth from both at last, to which the momentary existence of sin and curse are themselves contributive as a necessary background for the exhibition of their glory. In that case, too, you can adjust to the prevalent desolation, the doctrine that God is a defender of the right, and succourer of the oppressed, &c. ; for these are His declarations, and must be understood with His restrictions—which are clear, viz. : that He is not so to those who leave Him out of account, nor even to those who fear Him until the day of recompences. Take the whole truth, Mr. Blatchford, and the sky will clear for you.—R. R.)

## BROTHER SULLEY'S AMERICAN TRAVELS.

**A**T WASHINGTON (*continued*).— At one of the lectures a tall, fine-looking man was introduced to me as a brother in the flesh of Dr. Thomas. Certainly there was a similarity between this living link of the past and the portraits of our departed brother. He also is a doctor by profession, and there is yet another brother, but too old to come to the lectures. You will be sure we felt deeply interested in discovering that some other of Dr. Thomas's relations are still alive, and this one must have felt gratified at the references which I made to our deceased brother in my lectures on the Temple. My references were in this instance particularly pointed as to the source from which our latter-day understanding of the prophets had come. It would have been a pleasure to have seen more of this "Dr. Thomas," but circumstances did not permit. I forwarded him a copy of the Temple book, but know not whether he is in any way interested in it.

During the delivery of the three lectures at Washington a tall, intellectual, powerful, and yet woe-begone looking man made himself conspicuous by drawing up what he called a Gospel wagon in front of the entrance to the Hall. Upon the wagon, which was an ordinary four-wheeled American example, but covered with a canvas hood, various devices were painted. The devices warned mankind generally of coming evil, and declared that America would be destroyed in the 20th century, because of its wickedness. The superscriptions were of such a character that people of the right class were more likely to be deterred from Bible study than helped by them, and certainly were of the kind that we would not be identified with. Amongst other extraordinary notions, I understood Mr. Cundry (the owner of the wagon) to say that Antichrist would appear at Jerusalem and endeavour to establish a new Jewish State. He declares his intention to go round the principal cities of Europe and Asia to proclaim woe to the inhabitants of the earth, and to preach "the gospel." In a short conversation I could not gather the nature of all his programme, but learned enough to know his gospel was "another

gospel" than that of Jesus Christ, who certainly will return and re-establish the Jewish State. In view of the fact that the nations are to resist Christ and fight against him, it seems significant that a man should now arise and preach against the coming of such an one as the coming of *Antichrist*. Whether he carry out his intention of visiting Europe or not, what he has done so far is in harmony with the testimony of Jesus, who said that false Christs would arise before his return; and if false Christs, false teachers also. Perhaps this is one of whom he spoke.

The next evening a sister (amongst the separated) introduced her husband to me, and expressed herself desirous that the brethren could be enabled to understand him, so that all could be in harmony. This immediately called forth the expression on his part that he did not recognise the authority of any man. Why, of course not. We have no authority over one another. The only right we possess is to decide for ourselves what we ought to fellowship and what not. I expressed myself in this sense. It seems a pity that human sensibilities so stand in the way of understanding each other. The moment you express a doubt whether you can, without violating your conscience, associate your-self with a particular doctrine, the hairy coat of resentment (to use a figure) is raised against you like the "quills of the fretful porcupine."

Altogether we spent five days at Washington, delivering the three lectures above referred to, and occupied nearly all the time in some way with the brethren there. On one occasion it was to "talk" with a sister who was separated because of diverse views on the resurrection and judgment, and whose "porcupine spines" were not at all quiescent, until I explained, that if for no other reason, separation was imperative if there was public dispute on the question, quite apart from the relationship in which such a question stood to the final judgment of the Lord Jesus Christ. When she realised we did not intend to consign her to Gehenna fire because she differed from us on this matter, I thought she was less annoyed with us.

On another occasion, by request, in the presence of many of the ecclesia, I gave a brief outline of the way meetings were conducted in England; giving the reasons which had led up to our fraternal arrangements

*April 17th.*—Amidst farewell greetings we left Washington at 2.20 p.m., arriving at Culpeper, about 67 miles west, at 4.30. This was a considerable village, containing pretty, and some large, "frame" houses. The country was sparsely inhabited up to this point, a solitary frame house here and there, but abundant evidence everywhere of soil cultivation.

After reaching Charlottesville, the scenery much improved. Wide glades undulating, rolling scape, giving a sense of breadth, but quite different from English scenery. The colour of the soil, the shape of the trees, the bright sky and clear atmosphere, also gave to the landscape a fresh and altogether new aspect from any we had seen.

Travelling seems very slow in this part of the world, after the whiz and whirl of English railways. We passed a sign, "One hundred and twenty-seven miles from Washington," a distance we covered in some four hours—rather different from Nottingham to London, about the same distance, in two and-a-half hours.

Arriving at a place called Clifton Forge, we found it necessary to set the hands of the watch back some fifty-seven minutes in order to allow for the different relative position of the sun at New York and Clifton Forge. Night now soon closed upon us, and for the first time we were to "sleep on board a train."

However difficult and uncomfortable such a procedure may appear to the uninitiated, it is all very easy when you get accustomed to the doing of it. Those who engage what is called a "sleeper" may rest with much comfort when they get accustomed to the strange surroundings. A sleeping compartment on an American railway is most ingenious. Each section of the train comprises four seats, two and two *vis-a-vis*, generally two persons only occupy each seat. They can either sit side by side or facing each other. At night the part upon which you sit is pulled forward, a portion of the back upon which you lean, when sitting, is pulled down, and a couch about six feet by

four feet is formed, bed furnishings are added, dividing boards are fixed, strong thick curtains are drawn to inclose the nook, and you at once find yourself in possession of a sleeping apartment, somewhat limited it is true, but quite sufficient for the purpose. You get quite used to your surroundings in time, and so far as sister Sulley and I were concerned, we "slept good," as the Americans say, after our first initiatory experience.

During the night we commenced to cross the Chesapeak Mountains in a south westerly direction. By daybreak we had left Washington several hundred miles eastward.

*April 18th.*—The lifting of the curtain of the night revealed an advance in spring-like conditions. Hitherto, trees had been leafless and the ground barren of verdure, presenting a cold and cheerless look. But now, as we approached Lexington, the country assumes a pleasanter aspect, trees bursting into leaf, blossoms upon many a tip, and the ground springing forth into verdure, heralding spring and soothing the eye after resting for hundreds of miles upon a desolate-looking country.

What a wonderful feature in God's arrangements these recurring seasons are. How manifest the love and wisdom of the Divine! Take away spring, summer, and winter, you take away the most powerful monitor, instructor, or guide. Imagine eternal spring, or eternal winter, without change or alternation. All things human reduced to one universal dead level, without anticipation of the future, or hope of coming results begotten by labour bestowed. But now we labour in the spring to bring summer harvest and autumn fruits for winter. Neglect our opportunities in the sowing time we miss the fruits afterwards required. Forethought, endurance, hope, and joy, are all provided by the wise arrangement of things. And to the wise, duty to the Creator, thankfulness, hope, and trust are engendered in the cultivation of the soil. I sometimes think that those brethren who follow agricultural pursuits have much advantage in these things over their brethren who live in cities. They are brought more directly into contact with the work of God in nature. Their hopes and fears are more directly associated with the effect of winter frost, summer heat, spring



rains, and autumn showers. Their hopes and fears, their confidence and distress, are more intimately related to the manifest handwork of our Father in heaven, hence the more speaking lessons of their everyday life. In cities, on the other hand, we have the advantage of more frequent communion with each other in divine things, and as iron sharpeneth iron, so does each one become furbished by the countenance of his brother. To one or the other, however, the work of tilling the soil is made the foundation of hope in higher things in the parallel drawn by Isaiah when speaking of the unchangeable purpose of the Father in Jesus. After speaking of the precious corner foundation stone which Deity intends to lay in Zion (Ch. xxviii. 16), he arrests our attention by the following words:—"Give ye ear, and hear my voice, hearken and hear my speech.

"Doth the plowman plow all day to sow? Doth he open and break the clods of his ground when he hath made plain the face thereof. Doth he not cast abroad the fitches, and scatter the cummin, and cast in the principle wheat, and the appointed barley, and the rye, in their place?

"For God doth instruct him to discretion and doth teach him.

"For the fitches are not threshed with a threshing instrument, neither is a cart wheel turned about upon the cummin, but the fitches are beaten out with a staff, and the cummin with a rod. Bread corn is bruised, because he will not ever be threshing it, nor break it with the wheel of his cart, nor bruise it with his horsemen."—v. v. 23, 28.

It will be noted that I have slightly altered the punctuation in the 24th and 28th verse in order to help the obvious sense of the passage.

Here we have a beautiful figure of the great and wonderful work of our Heavenly Father in connection with the human race. As the farmer breaks open the ground, makes plain its face, sows his seed, and in due time threshes out the corn which he reaps as the result of his labour upon the soil, so the Holy One is doing in that higher field of labour "The World." He drove His plow deeply into the ground when He brought the flood upon the earth, destroyed Sodom and Gormorrah, punished His people, scattered His nation, and brought His judgments upon the believers in the early

centuries. He "cast abroad the fitches, scattered the cummin, and cast in the principle wheat and barley and the rye in their place" when He made promise to Abraham, covenant with David, and preached the Gospel by Jesus and his apostles. He made plain "the face thereof" by the Mosaic Law administered by kings, prophets, and priests. He perfected the whole for harvest, by giving "some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edification of the body of Christ. Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

Living at the close of the times of the Gentiles, and looking a long way back, we view in retrospect, this cultivating, seed sowing, and fruit growing process. The work will not be continued for ever. Divine wisdom is directing the whole process. As soon as the harvest is fully ripe, the threshing time will be upon us, and then the glorious consummation for which we are looking will be reached. How near are we to that time? Oh! watchman tell us.

Meanwhile, it is ours also to watch and pray and work with Him who has called us to light and knowledge. Paul says we are "co-labourers with him," and are "God's husbandry." We are part of the implements with which he does the work. To remember this, helps us to brace ourselves the more vigorously in the strife to obey Him in all things.

How sweet the reading of the word is this A.M., even when the attention is liable to be diverted by the whirl of railway travel. That glimpse of the law which teaches personal abnegation wherever human needs stand in the way of divine requirements as illustrated in the status of the daughters of Zeleophad. The bestowal of their affection was to be subordinated so as to preserve the tribal distinctions—a significant lesson with deep spiritual significance. Then the brilliant beauty of Proverbs wisdom, shining like richly set gems in a setting of gold—and the closing part of the morning repast were the verities of the Gospel by John: made especially tasteful by reason of the open-eyed wisdom of the blind man healed

of his blindness. Much to be remembered and set store by because those Pharisees who thought they could see, were *blind*, and "listened" but did not "hear."

As we approached Louisville, the houses were larger and more beautifully ornamented; in fact, some of the decorations were very elegant, and wonderful in variety. Some of the buildings were set in the midst of park-like grounds, bearing the stamp of long-continued cultivation, unlike the tree-stump spotted clearings in the hilly regions of the Chesapeake.

Our train reached Louisville at 11 a.m., where we were to stay about six hours. Brethren Burd, Peake and another brother, also sister Gregory, met us at the station. This sister Gregory we had seen in England some two years ago, when on a visit to some friends.

The stop at Louisville was fortunate. Brother Burd being well acquainted with the district we were to visit, advised us to wire to a brother Blackwell, of Henderson, and stay the night at his house, lest we might find ourselves left at a desolate station late at night, four miles from our destination, and no other means of reaching it except on foot.

We afterwards discovered that our watchful brethren would have taken care such a *contretemps* should not happen. They would have met the train with wagons, &c., although we had not received word to that effect. However, brother Burd's suggestion was the best, as the outcome showed: pouring rain accompanied us nearly all the way from Louisville to Henderson. Had we stopped at Spottsville, a four-miles' drive over a bad country road, in the dark and wet, would have been the result. The rest at Henderson prevented this, besides making us acquainted with some of the brethren and sisters there.

UNQUESTIONABLE.—"It is an unquestionable fact," says the *New Age*, "that there must be a centre of more or less possible perfection, and that man, used in the broadest sense of the word, is centripetal with ever-increasing acceleration. The past, when compared with the present time, teaches us to cease from so emphatically asserting which are, and which are not, impossibilities."—[Well said; but don't refuse the concrete realization of the idea in a regenerated earth, reconciled to God, and freed from the abnormalities of sin and death.]

POTTERING ABOUT RELICS.—The European governments of the Middle Ages potted about relics while the Turkish horsemen of the Apocalypse were collecting their squadrons for onslaught on the decaying empire of the East. The King of Bohemia begs for a finger of St. Catherine, and for a little oil from her poor old bones in her coffin at Sinai. People spoiled their digestion by eating red earth from Hebron, because Adam was created therefrom. Wisps of hay from the Infant Saviour's cradle were received in Europe with holy joy. So were bodies, whole or mutilated, of the Innocents. Grimmiest of grim tales. Had the demand lasted to our day, says Lieut.-Col. Conder, the Turks of Sassoun, alone, would have supplied Innocents by the caravan load, dirt cheap.

CONVERTS TO ROME.—According to the new edition of *Converts to Rome*, no fewer than 446 Anglican clergymen have "gone over" to Rome during the progress of the "Oxford Movement." Next in number come "Members of the Nobility," 417. The army officers who have renounced the Protestant faith are set down at 205, authors, poets, and journalists at 162, legal profession at 129, public officials at 90, medical profession at 60, naval officers at 39, baronets at 2, and peers at 27. Of the "converts," 158 have become priests and 290 "secular clergy." From Oxford there have been 445 "converts," Christ Church providing 55 of these, Exeter College 45, Oriel 33, Balliol 30, Brasenose and Magdalen each 22, and University 20. The total from Cambridge University is given as 213, which is less than half that from Oxford. Of this 213, no fewer than 79 were from Trinity College, St. John's coming next with only 28. Trinity College, Dublin, provided 23, London University 11, Durham University and King's College, London, each 10, while only 9 came from the four Scottish Universities.

DANIEL AND THE WORLD'S HISTORY.—It is a remarkable thing that Daniel's visions call attention to the Mediterranean Sea as the future centre of the world's history: "I saw in the night visions, and behold the four winds of heaven strove upon the Great Sea." In Daniel's time the Great Sea, or Mediterranean, had scarcely become politically important. A few centuries afterwards, the Mediterranean became the political centre of the world, and it has continued so ever since. "When we compare this vision of Daniel with its four beasts with what we know of the world's history from his time to our own, and especially the history of the world which borders on the Mediterranean Sea, the resemblances are close and striking. It is notorious that there have been four, and only four, great monarchies between Daniel's time and our own, and that the fourth of them was the source from which the modern European world sprang. A chart of the World's Chronology, published in America for the Paris Exhibition, 1878, for the purpose of representing the known course of the world's history during the past twenty five centuries, gives us four, and only four, great monarchies in succession, viz., those of Babylon, Persia, Greece, and Rome; and it represents the nations of modern Europe as so many streams flowing in parallel courses out of one great source, viz., the fourth or Roman Empire."—*Prophetic Cyclopaedia*.

### POLEMICS.

**P**OLEMICS, from *polemos*, war; disputation, controversy, especially in matters of religion. It has its place, though happily not an enduring one, in human affairs. There will come an end of all strife and disputation; individually when a man is silenced in death and universally when death itself, the last enemy, is removed from the earth. Some say there should be no controversy in matters religious, though they readily tolerate it in everything else. But the Bible not only countenances but commands earnest contention for the truth. An apostle thus speaks: "It was needful for me to write unto you and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints" (Jude 3). The reason given is the perverse activity of ungodly men. Paul, in the midst of such earnest contention, says: "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; 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" (2 Cor. x. 4). Unlike carnal warfare, the conflict is waged not for the destruction of men's lives, but for the saving of them; and though the two-edged sword of the Spirit may and does cut sharply in the process, its use is subservient to the truest and most enlightened charity. Perhaps a better example cannot be given than the rebuke of Peter by Jesus: "Get thee behind me, Satan," when, in his natural kindness and blindness to the will of God, he would have dissuaded his Lord from laying down his life. The rebuke was sharp, but his master's solicitude for Peter was manifest in his other words: "Simon, Simon, behold Satan hath desired to have you (plural) that he may sift you as wheat. But I have prayed for thee that thy faith fail not." This exhibits the spirit of the warfare. "The servant of the Lord must not strive (over foolish and unlearned questions), but be gentle unto all, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth" (2 Tim. ii. 24-25). The controversy is always in progress the whole world over,

wherever the truth and error meet. An occasional illustration may be useful in the *Christadelphian*. A recent attack on the truth in Birmingham has been that of Pastor Titmuss, who has issued in his little local magazine a "Warning" against the Christadelphians. It is not original, but consists of a reprint of Mr. F. B. Meyer's strictures of long ago, which the Pastor now republishes. Brother Warrender replied to the Pastor's warning in a lecture in the Temperance Hall recently. The following is the substance of what he said:—

With regard to our teaching, we do not take up the matter for the sake of self-vindication. That part of the matter we would be quite content to leave to the great day of account which is rapidly approaching. But, for the honour of the truth we have at heart, and lest its work should be in any degree obstructed by its adversaries, we deem it necessary to rebut the attack which Mr. Titmuss, no doubt in all sincerity, but quite mistakenly, has made upon it.

Mr. Titmuss begins by quoting as follows from the pamphlet by Mr. Meyer:—"I am constrained to set forth in writing my clear and strong opinion of that strange medley of truth and error known as Christadelphianism; and I do so with no unkind feelings towards a man or set of men, but in the interests of Christian truth, which are dear to me as life. We are all bidden to contend earnestly for the faith once for all delivered to the saints; but it is especially the duty of all Christian pastors to warn and guard their people, not only from 'grievous wolves,' but from men who may arise from their midst, bearing the Christian name, but 'speaking perverse things to draw away disciples after them.' I have no taste for controversy, and would gladly occupy all my time and thought in direct efforts for the salvation of men. If this were some minor matter of Church government or policy, I would gladly leave it alone. But it is far otherwise; this heresy (for I can call it nothing else) strikes repeated blows at some of the dearest and most vital points in Evangelical religion; and seems to me to be a clever artifice of the great enemy of our faith, to rob our Lord of some of his brightest glory, and to explain away many

of his simplest and most useful words. I do not deny that there are many of our dearly-prized truths in this system. But this might have been expected. The arrows of falsehood wouldn't fly, unless winged by some feathers of truth. The net of error wouldn't swim, unless supported by some corks of evangelic teaching. The evil one is too cunning to present Christians with only glaring falsehood; he gives them truth enough to attract them, and under the bait conceals the hook. The wolf comes in sheep's clothing. It is this, surely, that our Lord meant when he spoke of false prophets who should deceive, if it were possible, the very elect. These half truths are generally put in the forefront by the proselytising agents of this body, which seeks fresh adherents from among Christians, but is almost entirely neglectful of the needs of the great masses of the heathen at home and abroad."

That is a very serious indictment, it must be admitted. It is here insinuated that we are grievous wolves, false prophets, heretics, deceivers, speakers of perverse things, and agents of the devil. We are charged with offering the people a few tempting fragments of truth, in order to induce them to gulp down a fatal draught of error; and with caring next to nothing for the needs of our fellows. It is also implied that we are not Christians, since we are said to "seek fresh adherents *from among* Christians." In the closing paragraph of the article the writer brings down the rod as follows:—"I feel unable to retract my deliberate opinion, that this Christadelphian heresy is unscriptural, derogatory to the divine glory of Christ, pernicious to the true interpretation of the Bible, and hurtful to the best interests of Christian men." What reasons does Mr. Meyer advance for his adverse judgment of the Christadelphians? He proceeds to formulate the grounds of his condemnation under four heads; and we cannot more effectually expose the weakness of his case than by taking his reasons in the order given, and subjecting them to a Scriptural examination.

Ist, Mr. Meyer says,—“Christadelphians deny the doctrine of the eternal Trinity, which, whilst affirming the Oneness of God, affirms also that in the One God there are three persons or subsistences. This doctrine is

suggested as far back as the opening pages of the Bible: ‘Let us make man,’ and it is the necessary outcome of other passages. Besides this, it is the result of the equal Godhead of the Son and Spirit with the Father. In denying this the Christadelphians join hands with the Unitarians, among whom they may be justly classed.”

It is quite true that we deny what is here termed “the doctrine of the eternal Trinity.” It is also true that that doctrine “*affirms* that in the *One God* there are *three persons*.” But, surely, it is a question, not of what the doctrine affirms, but of what the Scriptures affirm. To say that the doctrine affirms it is merely to beg the question. The sole attempt at Bible proof is the passage quoted from Genesis—“Let *us* make man”—and what is there in it? Mr. Meyer, of course, wishes us to understand that the “us” in the case means the three persons of the Trinity. It is wonderful how any sane man can seriously claim such a meaning for it. It ought to be obvious, even to the understanding of a child, that “us” may mean either three or three thousand, or any number above one. The word “Trinity” is foreign to the Bible, and so is the doctrine associated with it.

Some obscurity has been created, with regard to the particular point under consideration, by reason of the way in which King James's translators have rendered the Hebrew words which, in the English version, are represented by the terms “Lord” and “God.” We do not wish to make the subject dry by the introduction of technicalities, but, it is necessary to explain that, in a large number of cases where the word “God” occurs, the original Hebrew word is “Elohim,” which is a *plural* word signifying “gods” or “powerful ones,” and in reality is descriptive of the angels. It is so in the passage under consideration. When we read that “God said, Let us make man in our image,” it is not the Trinity speaking, but the Elohim or angels, who are the representatives of the Deity, the embodiments of His boundless power, and the instruments by whom He effects His will, whether in creation or redemption, or in whatever capacity He desires them to act. The Psalmist understood this clearly; hence he says, in the 103rd Psalm, “Bless the Lord, ye his angels, that excel in strength, that

do his commandment, hearkening to the voice of his word."

This simple explanation removes a host of difficulties which the atheist is only too ready to make the most of. For example, Jesus says: "No man hath seen God at any time;" yet in Gen. xxxii. 30, Jacob says, "I have seen God face to face, and my life is preserved." Now, the being who is here called God, is described as a man in the 24th verse—"Jacob was left alone; and there wrestled a man with him until the breaking of the day." How are we to understand this apparent contradiction? Turn to the 12th chapter of Hosea, and you will find the explanation. At the 4th verse the prophet says, "Jacob, by strength, had power with God; yea, he had power over the *angel* and prevailed." Here, it cannot be denied, the words "God" and "angel" are used synonymously. So that it is no Christadelphian gloss we are endeavouring to put upon the matter. These are facts which cannot be ignored in any honest elucidation of the case. It is easy to see why the angels are called "men." They *are* men—glorified men, who have come through experience of "good and evil," like ourselves, as we learn from the 3rd chapter of Genesis. It is easy to see, also, why they are spoken of as God. They are the representatives of the Deity, the vehicles of His sovereign power, the executors of His will, and therefore bear His name, as witness what is written in the 23rd chapter of Exodus, where God says to Israel, at the 20th verse, "Behold, I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him and obey his voice, provoke him not: for *my name is in him.*" A large number of passages could be quoted wherein the angels are spoken of as God, but what we have said must suffice upon the point, as the subject is not that of the angels, and there are many other points awaiting treatment.

Mr. Meyer further says that the Trinity is "the result of the equal Godhead of the Son and Spirit with the Father." Here, again, he begs the question, for the Scriptures say no such thing. Paul, in his letter to the Romans, speaks of the "eternal power and Godhead" of the Deity, which, of course, none but an atheist would deny. There is only one passage where the word "Godhead"

is used in connection with Christ; and there it is used in a way that proves nothing for Mr. Meyer. The passage I allude to is Col. ii. 9, where Paul, speaking of Christ, says, "For in him dwelleth all the fulness of the Godhead bodily." Now, if it be contended that this proves what Mr. Meyer calls "the essential Deity of Christ," what will be said to the fact that similar language is used in reference to believers in Christ? and that that is so may be seen by reference to Eph. iii. 19. There the apostle prays that the Ephesian brethren "might be filled with all the fulness of God." Does this prove "the essential Deity" of believers? Certainly not, as Mr. Meyer and Mr. Titmuss would admit. How then, we ask, does such a style of language prove "the essential Deity of Christ," when used in reference to him? Clearly, it cannot. Jesus himself plainly indicates his own inferiority to the Father in saying, "My Father is greater than I." The same truth comes out in the incident recorded in the 18th chapter of Luke, where a certain ruler said to Jesus, "Good master, what shall I do to inherit eternal life? and Jesus said to him, Why callest thou me good? None is good, save one, that is, God." If language has any meaning, such words conclusively show that Jesus himself is not God, in the sense that the Father is—*i.e.* in the sense of his being the eternal, uncreate Deity.

But, we imagine someone asking, "What are we to make of Christ's statement—'I and my Father are one?'" We will answer that question by asking another, *viz.*, What shall we make of the following words from the mouth of Christ, uttered in prayer to the Father on behalf of his disciples, and contained in the 17th chapter of John? "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: that the world may believe that Thou has sent me: and the glory which Thou hast given me, I have given them; that they may be one, **EVEN AS WE ARE ONE.**" I submit that these words unquestionably prove that in whatever sense Christ desired that his followers should be one, in that sense he meant that he and the Father were one. The point to be ascertained, therefore, is, in what respect Christ

desires that believers in him shall be one. Happily we are not left to guess at what is meant. We can be absolutely certain upon the point. Through his apostle Paul, he commands us to be "perfectly joined together in the *same mind*, in the *same judgment*" (1 Cor. i. 10); "endeavouring to keep the *unity of the Spirit* in the bond of peace" (Eph. iv. 3); so that "speaking the truth in love, we may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love" (ver. 15-16), "till we all come in the *unity of the faith*, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (verse 13). This apostolic exhortation makes it quite clear what is the oneness, the unity, enjoined upon believers. It is a unity of thought, sentiment, and purpose; a unity of a moral and intellectual order. Such was the oneness which Christ indicated as existing between himself and the Father when he said, "I and my Father are one." It is a unity which will find its highest realisation in the future, when all the children of God are made one with Him in nature, like Christ their living head, "who shall change our vile body, that it may be fashioned like unto his own glorious body." When this exalted condition obtains in the case of all who are "redeemed from among men," God will "BE ALL IN ALL."

This is not the oneness of the Athanasian creed, which tells us that "in worshipping the unity in Trinity, and the Trinity in unity, we must neither confound the persons nor divide the substance." It is something infinitely better than that. How, in the name of all that is reasonable, can there be a plurality of persons without dividing the substance? and how is it possible for the substance to remain undivided without confounding the persons? and yet we are dared to reject this logical impossibility on pain of eternal perdition. I don't know whether Mr. Meyer, or Mr. Titmuss, go to this length, but, evidently, this wonderful dogma is one of "the dearest and most vital points" of their faith, or they would not have raised the question. Their having done so, how-

ever, provides an opportunity of exposing the absurd and unscriptural nature of their contention, and also of showing what is the truth of the matter.

Then, as to the idea that the Holy Spirit is a "person": that, also, is equally fallacious. True, it is spoken of as if it were a person; but so are other things which, it will be admitted, are not persons. Concerning *wisdom*, Solomon says, "SHE is more precious than rubies; and all the things thou canst desire are not to be compared unto HER." Paul, in one of his epistles, speaks of *sin* as a master, having servants who obey him. He also tells us that "*charity* seeketh not HER own." Are these things persons? Of course not; no one will contend that they are. Neither is the Spirit of God a person. To quote the definition of an able writer, now deceased,— "The Spirit is not a personal God distinct from the Father, but the radiant invisible power or energy of the Father, filling universal space, and forming the medium of His omniscient perceptions and the instrument of His omnipotent behests, whether in creation or inspiration. The distinction between the Father and Spirit being, not that they are two persons, but that the Father is Spirit in focus so intense as to be glowing substance inconceivable, and the Spirit, the Father's power, in space-filling diffusion, forming with the Father a unity in the stupendous scheme of creation, which is in revolution around the Supreme Source of all power." What the Bible says concerning the Spirit illustrates the truth of this idea. We read in Genesis that "the Spirit of God moved upon the face of the waters." The Psalmist says, "Whither shall I flee from thy Spirit, or whither shall I go from thy presence? If I ascend up into heaven thou art there: if I make my bed in hell (sheol) thou art there." Job says, "He divideth the sea with his power," and that "by his Spirit he hath garnished the heavens." To quote again from the writer already referred to: "The Holy Spirit is the Spirit of God in official manifestation . . . styled Holy Spirit by way of distinction from Spirit in its free, spontaneous, universal form in nature. It is the same Spirit gathered up under the focalising power of the Divine will, for the bestowal of Divine gifts, and the accom-

plishment of Divine results." Agreeable to this definition, we find the angel Gabriel saying to Mary, in the first chapter of Luke, "The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." We read, in the tenth chapter of the Acts, that God anointed Jesus of Nazareth "with the Holy Spirit and with power," by which he was enabled to perform those marvellous works of healing the sick, raising the dead, and other miraculous things recorded of him. Just before his ascension he said to his apostles, "John truly baptised with water, but ye shall be baptised with the Holy Spirit not many days hence." Accordingly, on the day of Pentecost, "there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting, and they were all filled with the Holy Spirit." Can anything which is manifested in this manner be said, with any propriety of language, to be a "person"? Can it be appropriately said that anyone was anointed with a "person," or baptised with a "person"? Such a mode of manifestation is incompatible with the idea of personality. As well might it be said that wind and fire and water are persons. Such descriptions of the operations of the Spirit of God, however, are quite consistent with the evident fact that it is His effluent power, radiating from His glorious person, as the light does from the sun.

With regard to the statement that "Christadelphians join hands with the Unitarians, among whom they may be justly classed," such an assertion is absolutely false. If Messrs Meyer and Titmuss were acquainted with our literature, they would know that we repudiate Unitarianism quite as strenuously as Trinitarianism—and, indeed, more so. And if they are not acquainted with our literature, what right have they to throw stones in the dark? No representative Unitarian would endorse our teaching for a moment. Unitarians teach the *human paternity* of Jesus; they deny his miraculous begetting, just as they deny other miracles. They teach that Jesus was a mere man—a good man, the best of men, unique as an example of moral excellence, but a man, and nothing more. Again,

Unitarians deny the priestly office of Christ; they reject his mediatorship, and presume to approach the Deity without the intervention of any Advocate on their behalf. We, on the other hand, believe and teach, with Paul, that Christ is "an high priest over his own house," that "he ever liveth to make intercession for us." None can rejoice more fervently than we that "if any man sin, we have an advocate with the Father, Jesus Christ the righteous;" and we give practical proof of our belief in this comforting fact by addressing all our supplications to the throne of grace through him as our mediator. In fact, we accept implicitly everything which God has been pleased to reveal, in connection with this and every other matter upon which He has spoken, which is more than can be truly said for Mr. Meyer's theology. Unitarians' views respecting Christ, we say, with Mr. Meyer, are "unscriptural and derogatory to the divine glory of Christ." But they are not our views, any more than they are the views of Mr. Meyer, or Mr. Titmuss. In classing us with Unitarians, therefore, these gentlemen grossly misrepresent our position, and "bear false witness against us."

INGERSOLL is dead. Where is Moses? Dead also, someone may say. But in view of his appearance on the Mount of Transfiguration, it cannot be positively affirmed. But wait awhile, and we shall see!

RELIGION BECOME IRRELIGIOUS.—With the loss of the apostolic idea of the nature of the Gospel, and its object in creating friends for Christ in preparation for his return, there have come into being various forms of so-called Christianity which may certainly be regarded as religion become irreligious. The Jews naturally get sport out of these extravagances. An American Rabbi, in a recent discourse, referred to the matter thus: "I know of church societies which have gone into the social business with a vengeance. They have church socials and church socialism, Christian politics and political Christianity, and they are very fussy at it and whip themselves into righteous excitements. They go into every sort of campaign for wholesale salvation. The town is a heap of sinners in their way of looking at it, and they proceed, according to the brand new gospel of half Christianity and half 'Salvation Army' zealotry, to sort out this heap into decorous candidates for church-membership, and they leave the unregenerate rest—well for some church charity club or for the next pious campaign. This new 'movement' is still on, in more places than one. It has always seemed to me to be a travesty of Christianity. Christianity does not need such 'movements' to come to its rescue."

## ANSWERS TO CORRESPONDENTS.

BY THE EDITOR.

J. S.—Mark ix. 28-29 is to be better understood by comparison with the parallel passage in Matt. xviii. 19-20. In the last-named passage Jesus said to the disciples in answer to their question: "Why could not we cast him out?"—"Because of your unbelief." It is intelligible that specially bad cases of lunacy should call for special prayer and faith. The Revised Version omits v. 21 from Matt. xvii. and the words "and fasting" from Mark's account. The very real connection between faith and physical results is well seen in Peter's walking on the water to meet Jesus; but beginning to sink immediately fear and doubt took possession of him (Matt. xiv). With regard to the man, mentioned in Mark ix. 38, who cast out devils in the name of Jesus, but was forbidden by the disciples "because he followeth not us:" we cannot say who he was, for we are not told. Jesus recognised his work, and would not have him forbidden, on the ground that no man who was an enemy could do a miracle in his name. He goes on to say that the humblest service done for his sake shall not go unrewarded. The jealousy of the disciples was like that of Joshua, who would have had Moses forbid Eldad and Medad prophesying in the camp of Israel. But Moses replied, "Enviest thou for my sake, would God that all the Lord's people were prophets and that the Lord would put his spirit upon them" (Numb. xi. 29). Every enlightened man would rejoice in genuinely divine work wherever it might be found; but he would take care to ascertain that the work was really in harmony with the Spirit's words and works in the Lord Jesus.

J. H. G. asks (1)—"Is it right for Christadelphians to go to so called ministers of the churches to be married by them?"—*Answer* No. No brother and sister with a right appreciation of Rome and her daughters, as revealed by Christ in Revelation, would consent to have anything to do with their "licenses" and "sorceries," especially in view of the fact that marriage by registration is now open and legal.

(2).—"Is not marriage merely a civil contract?"—*Answer* Marriage is more than merely a civil contract, having been instituted of God in Eden before sin entered the world. A merely civil contract is dissolvable at the will of the parties. Marriage is not so. "What God hath joined together, let not man put asunder," said Jesus.

(3).—"Was there any religious ceremony in connection with the marriages recorded in the Scripture?"—*Answer*: There was no religion in the world at the time of the first marriage, for there had been no breach between God and man. God formed Eve of Adam's substance, and brought her to Adam, who accepted her at the hands of his Creator as bone of his bones and flesh of his flesh. Afterwards, various marriage customs were introduced, but no divine authority attaches to any of them. There were divinely-appointed restrictions forbidding inter-marriage between the people of God and the alien, but that is another matter.

(4).—"Did not the religious ceremony in connection with marriage originate in the Romish Church for the purpose of gain?"—*Answer* Yes. Even in the second century A.D. Ignatius had said: "It behoves the married to enter into that connection with the consent of the Bishop, that marriage may be after the will of God, and not to fulfil the lusts of the flesh." Dr. Thomas cites this in *Eureka*, Vol. i., p. 433, in his summary of the Progress of the Apostacy.

(5).—"Is it not proper for Christadelphians to be married by a District Registrar?"—*Answer*. Perfectly. And faithful brethren and sisters are glad and thankful to be able to avail themselves of legal release from clerical thralldom.

(6).—"Have the Christadelphians in any part of the world made provision for marrying brethren and sisters by a brother?"—*Answer* We have only heard of one such case, and do not know the nature of the "provision" made.

(7)—Would it be right or wrong for an ecclesia to have one of their brethren registered under the "Marriage Act" to marry



brethren and sisters. *Answer*: Not knowing the provisions of "The Marriage Act" we cannot say. But there is no need for any such step, and it would be a mistake to create an official who might in a generation or so develop into "the Bishop," as was the case in the time of Ignatius.

G. R.—There is naturally divergence of views in the matter of obscure allusions. Num. v. 18 is not overlooked in connection with Paul's allusion to the covering of the woman's head (1 Cor. xi.), but its bearing upon that passage is only indirect. It was a question only of custom in the assemblies. There is always the satisfaction of knowing that if accepted of the Lord we shall be able to obtain the personal explanation (if necessary) of Paul himself.

F. C.—There is no doubt that Adam Clark's translation of 2 Sam. vii. 14 is an improvement on the A.V. He puts it thus: "Even in his (Messiah's) suffering for iniquity I will chasten him—&c." The word translated "if" in the A.V. is *asher*, the relative pronoun. It is manifest that Christ is the Son in question, and equally so that God knew beforehand that he would not "commit iniquity." The New Testament presentation of the matter is found in Paul's words: "He hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him" (2 Cor. v. 21). The expression "the rod of men . . . the stripes of the children of men" finds parallel and amplification in the language of Isaiah liii. "It pleased the Lord to bruise him . . . he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him: and with his stripes we are healed." This chapter also, in its prediction of the prolonging of his days and his ultimate everlasting satisfaction, illustrates the words of 2 Sam. vii. 15: "My mercy shall not depart away from him as I took it from Saul whom I put away before thee." Literally and figuratively the rod of men and stripes of the children of men were laid upon the Son of God (Mic. v. 2; Matt. xxvii. 26, 30), but although God forsook him for a moment in his death, his mercy has not departed from him, and he is "alive for ever-

more," and presently to be manifested for the carrying out of the only remaining, but most glorious appointment of the covenant, the everlasting establishment of the kingdom and throne of David.

THE CHALLENGED QUOTATION FROM  
RICHARD WATSON.

Brother Wm. Riding, of Ormskirk, writes:—"I have Richard Watson's *Institutes*, from which a quotation is given on page 37 of *Declaration*. Vol 2 contains the *exact words quoted*, but in my copy (which was issued 1829) they are on page 258. We may easily imagine that in the copy from which the quotation was first made, it might be page 250. The title-page of the book reads thus: 'Theological Institutes—or a View of the Evidences, Doctrines, Morals, and Institutions of Christianity, by Richard Watson.' I may add that I purchased the three volumes some years ago from a Wesleyan Superintendent Minister in this town, and of course, years since verified the quotations given in the *Declaration*."

E.—The meaning of Paul's words in 1 Cor. iii. 14-15, is discernible from the context and his other epistles. The "work" spoken of is the building upon the Christ-foundation of the house of God of good or bad material—"gold, silver, precious stones, wood, hay or stubble," things emblematic of good and bad brethren, those who will abide the day of fiery trial, and those who will be consumed. The "reward" will largely consist of the rejoicing society of those whom "any man" may have been instrumental in turning to righteousness, and helping to endure unto the end. Such will be his "glory and joy and crown of rejoicing" in the day of the Lord (1 Thess. i. 19). If a man's work turn out to be of the wood, hay and stubble character at last, that will not destroy him if he be himself a "precious stone." Nevertheless he will "suffer loss" in the departure of his companions into outer darkness, while he himself is saved. The intention of the whole passage is Paul's rebuke of carnal envying and strife, and the earnest exhortation to take heed to the building in the house of God in view of the great day of examination at the Lord's hands.

## THE ROCKS OF SINAI.

Mr. Embleton writes: "I have just read Mr. Gamble's article on the above. No mention is made of Mr. E. H. Palmer, the Orientalist who was selected to accompany the first Palestine Survey party, specially to decipher these inscriptions. Mr. Palmer, after much research, concluded that these inscriptions were of a very unsatisfactory nature; and, I think, finally came to the conclusion that they were of a comparatively modern date.—See biography of E. H. Palmer, written by Walter Besant, after Mr. Palmer's assassination."

The foregoing being submitted to brother Gamble, he replied:

"In writing my notes upon 'The Rocks of Sinai,' I had not ignored, although I did not specially refer to, Professor Palmer's researches. In the first place, I have not read any work upon the subject from his pen; and in the second, the references to and quotations from him, which have come under my notice, led me to the conclusion that, although he in some respects differs from Professor Beer, his decisions are very closely related, and that an answer to the one is practically a reply to the other. As an instance, Professor Palmer dissents from Beer's theory that the inscriptions are the work of Nabothæan pilgrims, although the net result of his investigations seems to be no advance upon that of Beer, inasmuch as both conclude that the inscribed sentences are absolutely worthless, being simply made up of greetings and requests for remembrance, by those who cut the stones. In *Ancient History from the Monuments*, by Henry Spencer Palmer, published by the S.P.C.K., we are told, as the result of Professor Palmer's investigations, that the inscriptions

"Contain proper names, with such complimentary formulas as Orientals have from time immemorial been accustomed to fix to their compositions. "John Brown passed this way; peace be upon him": or, "William Smith, son of Thomas Smith, rested here," in plain English are fair types of the meaning of nearly all the Sinaitic inscriptions, which thus sink down, as a *Saturday Reviewer* has pointed out, to the level of somewhat ancient instances of "Bill Stumps, his work."

"Hence we see the decisions of Beer and Palmer are practically the same, although

the latter dissents from some of the former's statements and suggestions. Professor Palmer takes common ground with Beer as to the sign of the cross which appears so frequently, and to which I made special reference in my notes. The reply to the one, seems to be all that is needful in the case of the other. As regards their date, Professor Palmer ascribes them to the 'first few centuries of the Christian era,' and says that the peninsula was in a prosperous state, comparatively, during the monkish occupation, which, beginning about A.D. 250, was at its height from the 4th to the 7th centuries, and suggests that the inscriptions were written during that time by the commercial community who inhabited or colonised there. Against this you have Professor Beer's conclusion that he could not admit of more than one generation, as between the earliest and latest of the inscriptions. Professor Palmer seems to suggest, by way of accounting for the quantity of them, that during the occupation referred to, there must have been public marts and fairs or festivals which would attract many peoples. But this seems to me to be the merest assumption, and worth little, if any, consideration in such an investigation as this. In fact, the theories of Beer and Palmer appear equally unsatisfactory by reason of so much supposition. The latter makes much of the bi-lingual inscriptions, to which I referred in the article appearing in the *Christadelphian*. In referring to the Wady Mokatteb, the author of *Ancient History from the Monuments* says that Mr. Forster notably erred in speaking of the inscriptions being upon 'heights unattainable only by the aid of platforms or ladders from below, or of ropes or baskets from above,' and yet himself declares only a few sentences further on, that 'very few are higher than 20 feet from the ground.' I should consider that to do a work which must have been long and laborious, 20 feet above the ground would necessitate 'platforms or ladders from below, or ropes and baskets from above.' This kind of reasoning does not impress me as being satisfactory, nor do I feel with the same writer, that as a result of Professor Palmer's researches, 'the controversy may therefore be considered as ended.'

"Besides, in a barren, desolate waste, where is the probability of fairs and festivals such

as are suggested, and if the writing were done between A.D. 250 and 600, where is the room for the evident marks of antiquity as described by Indicopleustes in A.D. 530? My own conclusion is that the question is left in a very unsatisfactory state, and hence the advisability of Bible students making themselves as familiar as possible with the pros and cons."

## The Christadelphian.

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

SEPTEMBER, 1899.

"AS A DREAM WHEN ONE AWAKETH"  
(Psa. lxxiii.).

"The nightmare of a mad-house." So a popular preacher not inaptly describes the hopeless drift of modern thought. There is even more truth in the description than he dreamt of, and the title has to be written under a much larger picture than that upon which he is gazing; which indeed, is but a portion of the sad and shifting scene. The preacher, Dr. Horton, said:—

"The saddest note in modern thought was the suggestion that we were not created at all, and that there was no intelligent purpose in the process by which we were made. The stateliest of living poets, writing from the evolutionary standpoint, called man 'Child of a thousand chances, 'neath the indifferent sky.' This seemed to him to be rather the nightmare of a mad-house than the utterance of a thinker. If this was evolution, then it seemed to him that evolution would quickly end and retrogression begin, because on such a thought of life human life could not be lived. These modern pessimists at the close of the nineteenth century, were the most miserable men the world had ever seen. They did not know whether they were created, or, if so, why. They knew not whence they came or whither they were going. Nor was this surprising, for if men took away the Light of the World, they were naturally plunged in darkness and despair."

This unhappy condition is due to defective vision wrongly applied. The microscope is useless to reveal the features of a landscape, and everlasting peering into restricted and recondite phenomena is not the way to get at the solution of so vast a problem as whether we have been created, and if so, for what purpose. Make room for all the facts of the case and pessimism is short-lived; let the Bible into your life and the solution is perfect and glorious.

To the superficial observer, the poet's beautiful but hopeless description: "Child of a thousand chances, 'neath the indifferent sky" is unchallengeable. To the friends of God looking on it is otherwise. "Thousand chances" and "indifferent sky" of course are there, as all must admit. But above "chance" is God. A bow at a venture is chance; but when necessary, the arrow finds the joints of the harness (1 Kings xxii. 34). A dip in the lumber of royal archives for the sake merely of inducing sleep is chance; but if the purpose of God require it, a particular manuscript will turn up and set powerful machinery in motion (Esther vi.). The accident of human birth is chance; but not in all cases; certainly not in the case of the Saviour of the world. O poets and philosophers! look at Christ and leave room for God. "Indifferent sky"? Truly so, as far as we can see with the natural eye; but query: *Is that all that is to be seen?* Who will be so foolish as to say, Yes? All unperceived; but revealed in His holy word, the hand of God is there. "Lord, I pray thee, open his eyes that he may see," said Elisha on behalf of his distressed servant in the siege, "And the Lord opened the eyes of the young man; and he saw: and behold the mountain was full of horses and chariots of fire round about Elisha." The Lord will open the eyes of all the world presently, and they will learn that invisibility and silence does not of necessity imply nonentity or indifference. The thing is so self-evident that they ought to learn it now, as Paul argues in the epistle to the Romans; but there is more than one reason why they do not. The word of God is discredited not only by natural antipathy, but by association with a system to which it does not belong, but which has grown up around it in the corruption of God's way. If the world is mad, there is the cause assigned of old by the prophet: "Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken: the nations have drunk of her wine; therefore the nations are mad" (Jer. li. 7). Not only of ancient Babylon on the Euphrates is this true; but also of her modern antitype on the Tiber. "Babylon the Great . . . the inhabitants of the earth have been made drunk with the wine of her fornication." "By thy sorceries were all nations deceived." It is not to be expected that the maunderings of a drunken, sorcerised, and deceived world can be anything else than "the nightmare of a mad-house." But "the vision hath an end." Zion's glad morning will chase away the sorrows of the night, and the assurance of it is with us in the word of God fulfilled and fulfilling before our eyes, which alone is able to tell us whence we are and whither we are going; to reveal to us the guiding hand of Providence in the chaos of "a

thousand chances"; and to explain to us the origin, reason, and duration of the evil that exists, in relation to the perfect and everlasting calm and glory to which the world is passing. Hold fast the Word, and we are delivered from the hopeless drift of modern thought and the fables of modern theology. Let go our confidence, and we may become victims of either.

#### THE DEATH OF INGERSOLL.

Colonel Ingersoll, the American Bradlaugh, died on July 21st. He had his place in the divine economy of things just as much as Sihon, King of the Amorites; or Og, King of Bashan. But, like theirs though in less degree, it was the di-honourable place of a "vessel of wrath fitted to destruction," which, like Pharaoh of old, God "endured with much long-suffering." Controversy, though bitter, is stimulating; and the Bible has flourished exceedingly under the attacks of its short-lived and malignant enemies, who are continually being discredited by the calm and majestic out-working of the divine purpose. Ingersoll had been trained as a lawyer, and became Attorney-General for the State of Illinois. He was said to be more brilliant, if less solid, than Bradlaugh; but "his platform style was sometimes extremely brutal; and it was once described as coarseness, and vulgarity, and low buffoonery gone mad." His vehement onslaughts naturally roused to activity all sorts of "Christian apologists," most of whom, however, laboured under the extreme disadvantage of ignorance as to what Bible Christianity really is. Somewhat on a different standing was H. L. Hastings, who was at one time, we believe, connected with or under the influence of the truth. His widely-circulated pamphlets have dealt with many of Ingersoll's perversions, though perhaps in a style rather too much accommodated to the bluster of the adversary. Ingersoll's negations are thus summarised by himself:

"The questions of origin and destiny seem to be beyond the powers of the human mind. It seems to me that the man who knows the limitations of the mind, who gives the proper value to human testimony, is necessarily an Agnostic. He gives up the hope of ascertaining first or final causes, of comprehending the supernatural, or of conceiving of an infinite personality. From out the words Creator, Preserver, and Providence, all meaning falls. Let us be honest with ourselves. In the presence of countless mysteries; knowing that each grain of sand, each leaf, asks of every mind the answerless question; knowing that the simplest thing defies solution; feeling that we deal with the superficial and the relative, and that we are for ever eluded by the real, the absolute—let us admit the limitations of our minds, and let us have the courage and the candour to say: We do not know."

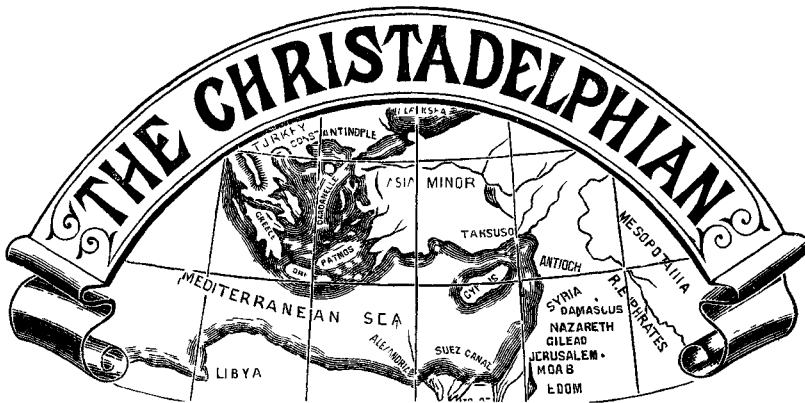
Eighteen hundred years or more before Ingersoll was born, Jesus said to the Jews concerning the Father who honoured him in words and works of power:—"Ye have not known Him. But I know him: and if I should say I know him not, I shall be a liar like unto you: but I know him and keep his saying." It is too late in the day to argue that Jesus was a self-deceived enthusiast. To "admit the limitations of our minds," and say "we do not know" naturally the origin and destiny of man is one thing; but to give the lie direct to God concerning His revelation thereupon is another, and inexcusable. It is a case of wilful ignorance, somewhat like that of the Pharisees, who, in the presence of a miracle, rejected Jesus, and declared themselves the enlightened disciples of Moses. They had their place, however, in "the determinate counsel and foreknowledge of God," and Ingersoll has had his. Some of these Pharisees, Jesus says, are to see Abraham, Isaac, and Jacob, in the Kingdom of God and they themselves thrust out. It would not be surprising if a man who deliberately set himself to malign Moses before thousands in the latter days were to find himself similarly confronted. Some are saying that such a thing is impossible: but this is a limiting of the Holy One of Israel for which faithful men will not be responsible.

#### THE JEWS AND ZIONISM.

The third annual Zionist Congress was held at Basle during the month, the first sitting on the 15th. Dr. Herzl was again elected President by acclamation, and Dr. Max Nordeau, Dr. Gaster, and Dr. Mandelstamm, of Kieff, Vice-Presidents. Reports of progress were adopted, and some slight modifications made in the statutes of the Colonial Bank. The principal new point of interest was the proposal of an American delegate for the Colonisation of Cyprus.

"Mr. Trietsch said that at present no better Zionist work could be done than that of colonising Cyprus on a large scale. Difficulties on the part of the English Government were not to be anticipated, whereas on the other hand the steps which had been taken to obtain concessions from the Turkish Government with respect to Palestine were not likely to be immediately successful. The misery among the Jews was too great to allow those who sympathised with the sufferers to wait until a beginning could be made in Palestine. His project would live and come to realisation even if the Congress did not support it. Mr. Trietsch then gave a description of the fertility of Cyprus, which, he reminded his hearers, had been in the hands of the Jews in the time of Herod, and was capable of receiving a large Jewish population."

Replying to objections, he said, "We must go through a side door—and this is Cyprus—as long as



"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. XXXVI.

## TIMES OF EXILE.

By DR. THOMAS.

(Continued from page 349.)

**T**HE Puritan "Woman" of Rev. xii. styled by her enemies and persecutors "the Donatists;" but by the children of her body, *Cathari*, or the Pure Ones; for the first 1,260 years of her existence was providentially settled in the wings of the Roman Eagle. Her remnants were not to be found in Persia, India, China, or America: but after the discovery and settlement of America, the persecutions and massacre of her seed by the Serpent-Powers of Europe caused her to seek refuge in the American wilderness, where by the help of "the earth," which styles itself "the unterrified democracy," she is fed and nourished to the full.

It is now over 1,550 years\* since her flight began in the days of Constantine, or A.D. 315. In Rev. xi. 3, "the remnants of her seed" are specified by the names "THE HOLY CITY" and "The two Witnesses." The former consists of those "who keep the commandments of the Deity, and hold the testimony of the anointed Jesus:" the latter, the Politico-Religious Democracy essentially and constitutionally hostile to the "Mother of Harlots" and her Harlot Daughters, in all the countries where they are "by law established."

\* This was written in 1868.—ED.

The times of these two classes are differently arranged. The duration of the symbolical formulas is the same number of years with respect to each; but the symbolical formulas themselves are differently expressed. Thus the symbolical formula of "the Holy City" is written "forty-two months," while the symbolical formula of the woman with especial reference to the remnant, "the witnesses," is written "one thousand two hundred and sixty days." This is also expressed in the form "a time, and times, and half a time:" and the reason why these two various formulas are given in the sixth and fourteenth verses of this twelfth chapter is, that this form, which is reproduced from Dan. vii. 25, and xii. 7, might be shown to consist of 1,260 symbolic days. The form in Daniel indicates a period reaching to the epoch when judgment is given to the saints of the Highest Ones, which implies the manifestation of the Ancient of Days and the subsequent resurrection of the dead; because there can be no judgment until they are raised; and no resurrection till He comes.

But the time when the 1,260 *aeon* commences is not the same in all its relations. In Dan. vii. and xii. it has special reference to "the Holy City," or saints, in the highest

sense; and begins with their delivery as heretics into the hand, or power, of the Roman Blasphemer, styled in Dan. xi. 38, 49, "a foreign god" and "a god of guardians." The "forty-two months" of Rev. xi. 2, begins at the same time. Not so, however, the 1,260 of the Two Witnesses, and the times of the woman in ch. xii. 6, 14. These all begin with the commencement of her flight in the Constantinian epoch. In these times she was to be fed and nourished; and fire was to proceed out of the mouth of her dualised witnessing remnant, to devour her enemies and theirs. During these times they had power to shut the heaven, that it might not rain *in their days of the prophecy*, or the 1,260. But when they may "have finished their witnessing," which they accomplished at the end of that period, or 1,260 years after their banishment by Constantine, that is, in the epoch A.D. 1572-'75, war was made upon them, and they were overcome, and put to death politically: they were "killed" in a like sense to the killing of "the third of the men" in ch. ix. 18—a death which said third sought, but could not find, because the time divinely appointed to extinguish the eastern Roman dominion had not yet come.

But, though the 1,260 years of the sack-cloth-witnessing of the anti-catholic remnant of the woman's seed ended in A.D. 1575; the other class of her seed, "*the Holy City*," still continued to travail in the affliction of its down-trodden condition; and to press on through the weary years assigned to it in the "forty-two months," or "the reed like to a rod" with which it was measured (Rev. xi. 1). The finishing of the witnessing by the secular element of the woman in A.D. 1572-'5, marks the lapse of nine hundred and sixty-eight years of the forty-two months; in all of which time "the Holy City" had been in the hand of the Roman Blasphemer. At the end of the witnessing in A.D. 1575, there still remained two hundred and ninety-two years of the forty-two months to be traversed by the Holy City. These elapsed, and she attains the A.D. 1867-'8; or, having traversed and completed an *æon* or cycle, of forty-two months of years from A.D. 607, she is justified in looking for a speedy deliverance from the down-treading she has been subjected to in all that terrible and sanguinary time

But though the 1,260 years of her sustentation in the two wings of the Roman Eagle were fulfilled, it must not be supposed that, because war was made upon her seed, and they were overcome and politically killed, she was therefore dead, and had no further part in the history of the papal world. So long as she has a remnant upon the earth, she lives in it; though she may no longer be found in her original place of abode. Exterminated in one section of the Habitable, her seed reappear in another, on the principle of being persecuted in one city, they flee to another. In the first 1,260 years of her sojourn out of the Serpent's sight, her fugacious migrations were confined to the wings of his dominion. For three hundred years after her flight she was fed and nourished in the Roman Africa, and the Cottian Alps. At the end of these centuries, she disappeared from the African Wing of the Great Eagle, and manifested her presence in Armenia and Asia Minor; and when she could no longer find food and nourishment there, she migrated in the course of a hundred and fifty years into France, and thence into Bulgaria, and up the Danube westward and northward through Hungary and Bavaria. In the ninth century, the witnessing of her seed was no longer heard in Armenia, Asia Minor, and Thrace; but was more particularly limited to the Alpine regions of Italy, Switzerland, and France. In the twelfth century, the witnessing of her seed in these countries became so hateful to the Roman Catholic Church, that its malice against her became unbounded. "The rivers and fountains of waters," or those who ruled among the mountains and valleys of the Alps, were stirred up by the spiritual head of that communion, to shed their blood without mercy (Rev. xvi. 4-7). Nevertheless, the food and nourishment afforded her, enabled her to endure, and to continue her witnessing in these Alpine regions until the expiration of her 1,260 years. But in the sixteenth and seventeenth centuries, the power of the strong governments of Europe was brought to bear upon her seed. The two wings of the Great Eagle no longer afforded her protection; so that her witnessing against catholicism, and THE ANTICHRIST, whose power had now reached its greatest altitude and breadth, was suppressed in all the kingdoms, or Horns,

of the Beast of the Sea (Rev. xi. 7; xiii. 1).

This was the death of the witnessing of the politico-ecclesiastical remnant of her seed. The war upon her that ultimated in this result, continued over a century after the termination of her æon (*αιων*) of 1,260 years. From A.D. 1685 to A.D. 1790, her seed's voice against the Roman Antichrist was death-stricken in all the Ten-Horns of the Beast of the Sea. During this period of *three lunar days and a half of years*, her anti-catholic communities lay voiceless in the streets, or kingdoms, of the Great City, very much to the joy and mirthfulness of the priests and rulers of the Horn-Powers, especially of the VICE-GOD of "Christendom" and his Cardinals, whose sanguinary domination is now tottering to its fall. These priestly and besotted tyrants "rejoiced over them, and made merry," because the tormenting testimony of her seed was, as they thought, effectually and finally silenced (Rev. xi. 4 10). But they knew not the purposes of Him who doeth all things after the counsel of His own will. They knew not that a great revival of this tormenting witnessing had been decreed; and that their joyous mirth was doomed to set in mourning, lamentation, and woe. For, after the expiration of the three lunar days and a half of years, that is, of 105 years; marked also by the termination of 1,260 years from the epoch A.D. 530-533, in which the Dragon-Power "*acknowledged*" the bishop of Rome as "*a god*" over all the spiritual affairs of his dominion (Dan. xi. 39): after the end of his cycle, "the Spirit of life from Deity was to enter into them, and they were to stand upon their feet." In the epoch of A.D. 1789-'93, this came to pass in the birth of what the terrified "foul spirits" and "unclean and hateful birds" of the Roman "cage," denominate "THE REVOLUTION." This fearful power, which is now sternly and threateningly glaring in the face of the trembling demon-and-idol-worshippers of the Roman "hold" (Rev. xviii 2), is the organized witnessing of the politico-ecclesiastical remnant of the Woman's Seed. Created A.D. 315, slain A.D. 1685, it rose again A.D. 1789-'93; and, in the last epoch "it ascended to the heaven," where it is now working through the Frog-like influences of the French, Italian, and Prussian powers;

which will not cease to operate until they shall have unwittingly "gathered the kings of the earth and of the whole habitable to the war of that great day of God Almighty—a day which is near, even at the door, and waiting only the expiration of the forty-two months of the down-treading of the Holy City; that is, of 1,260 years from the giving of the Saints into the hand of "the Foreign God." A.D. 607-'8; or 1,335 from his "acknowledgment" by the King that did according to his will in A.D. 533; which gives for a glorious epoch to the believer, A.D. 1868-'9.

[The full end of the Papal Temporal Power was witnessed by Dr. Thomas in 1870. He died the next year. We are now about thirty years past that time, or a similar period to that which elapsed from the termination of the 400 years of which God spoke to Abraham (Gen. xv.), and the giving of the Law at Sinai by the hand of Moses (Ex. xii. 41). This lapse of time has shown that the 1,335 of Dan. xii., and the 1,290 also, are not conterminous with the 1,260, as Dr. Thomas naturally surmised they were. We are at the end of the 1,290. "The Frog-like influences" of the same powers still work conspicuously towards the same predetermined end. The witnesses still survive in sack-cloth garb. Israel still groans in bondage; but the "dry bones" rustle ominously, and the signs of the return from a "far country" of the prophet like unto Moses are clear and unmistakable. "Blessed is he that watcheth."—ED ]

A FEW YEARS AGO.—A few years ago those "higher critics" who would not admit the authenticity and historical character of the earlier records of the Old Testament seemed to have it all their own way. There was nothing to check their conjectures and conclusions, or disprove the *a priori* assumptions with which they started. The Hebrew Scriptures were treated as if they had been compiled by a modern German professor, and the result was exaggerated scepticism. The critic counted the words he found in them, and declared them to be a sort of literary mosaic, in which he could with the utmost confidence, assign each minute fragment to its original author. It was a confidence born of ignorance. The critic's area of comparison was too small to allow of trustworthy results, and it needed to be enlarged before any satisfactory conclusions could be reached. Before condemning the writers of the Old Testament for ignorance, it is necessary to be sure that the ignorance is not our own. Archæological discovery has shown that such has been the case in more than one instance.—*Sayer*.

### THE MINISTRY OF THE PROPHETS ;

OR,

THE WORK AND WRITINGS OF THOSE WHO CAME AFTER MOSES IN THE DIVINE GUIDANCE OF THE NATION OF ISRAEL

#### CHAPTER XVII.

**A**SSURANCE of the everlasting continuance of the throne and kingdom of David having been given, and emphasized by the declaration: "The zeal of the Lord of Hosts will perform this"; the word of God returns to further denunciation of Ephraim and his Syrian confederate. Ephraim had been founded in idolatry, and sustained in wickedness by his kings, notwithstanding the expostulations of God by the prophets, and in miracles, signs and wonders, as in the terrible vindication of His name over the prophets of Baal by Elijah on Mount Carmel. The time for the subversion of the kingdom drew near; but first was to come the fall of Syria. Verse eleven of this ninth chapter of Isaiah says: "The Lord shall set up the adversaries of Rezin against him, and join his enemies together." Bible history shows us the fate of the Gentile prince, who with an Ephraimite conspirator and usurper (2 Kings xv. 25), sought to subvert the Kingdom of David, and by the erection of a new dynasty (Isa. vii. 6) annul the covenant that God had made with David. But there is no counsel against the Lord. He said by His servant Isaiah: "It shall not stand, neither shall it come to pass," and denounced the overthrow of both the hostile powers. With regard to Rezin, "the word" appointed the King of Assyria to despoil his capital (Isa. viii. 4); and so it came to pass, for: "The King of Assyria (Tiglath-Pileser) went up against Damascus and took it, and carried the people thereof captive to Kir, and slew Rezin" (2 Kings xvi. 9) This, to Ephraim, was an earnest of the judgment that should as certainly come upon them; but, true to the traditions of their evil history, the warning was utterly disregarded. When their turn came, however, at the hand of Shalmaneser in the ninth year of Hoshea, the word had its ample fulfilment. "The Lord sent a word into Jacob, and it hath lighted upon Israel. And all the people shall know, even Ephraim and the inhabitant of Samaria" (v. 9). God's comment on these and similar fulfilled threats of judgment is given

by a later prophet (Zech. i. 6), "My words and my statutes which I commanded my servants the prophets, did they not take hold of your fathers? And they returned and said, Like as the Lord of Hosts thought to do unto us, according to our ways and according to our doings, so hath he dealt with us." Throughout the entire Scripture there runs this emphasising of the knowledge of God produced by judgment. The plagues of Egypt made Him "an everlasting name," manifesting for all time that there is none like unto the Lord God of Israel. The dispersion and sufferings of Israel testify to the same great truth. The calm declaration of Christ (pronouncing judgment upon Jerusalem): "Heaven and earth shall pass away, but my words shall not pass away," finds fulfilment round the world in scores of millions of Bibles. All the facts of history and of the current situation are such as endorse Christ's saying that men are foolish not to believe "all that the prophets have spoken."

The unappeasable wrath of God is the subject of four-fold emphasis in the section of the prophecy under consideration. The form of words four times repeated runs thus (verses 12, 17, 21, ch. x. 4): "For all this, his anger is not turned away, but His hand is stretched forth still" The history of Israel being preserved for our instruction (1 Cor. x.), it becomes an important matter to note the conditions under which national destruction was inevitable. One of these is exhibited in v. 11 thus: "The people turneth not unto him that smiteth them, neither do they seek the Lord of Hosts." As the proverb has it: "He that being often reprov'd hardeneth his heart, shall suddenly be destroyed, and that without remedy" Very elaborate counsel and warning had been given to Israel by Moses concerning the effects respectively of obedience and disobedience. The twenty-sixth chapter of Leviticus is an eloquent exhortation to the point, and withal a prophecy of the punishment and preservation of Israel, and of the hope in their latter end. "If they



shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me. And that I also have walked contrary unto them, and have brought them into the land of their enemies. If then their uncircumcised heart be humbled, and they accept of the punishment of their iniquity, then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land" (v. 40). And the words go on to declare that God will not utterly destroy Israel; of the truth of which we are witnesses. Nineveh, repenting at the preaching of Jonah, is an illustration of God's mercy where respect is shown to His Word; and it is Christ who uses the case of Nineveh as an argument against those who refused to hearken to the words of the "greater than Jonah." Even Ahab, when he humbled himself before God, was spared the witnessing of the evil that God would bring upon his house. The principle upon which God acts He has clearly revealed through Jeremiah (xviii. 8), "At what instant I shall speak concerning a nation and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation against whom I have pronounced turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good wherewith I said I would benefit them." Israel did evil persistently in God's sight, and the last warnings of the prophets before the final overthrow were now sounding against them. For us the lesson is that divine chastisement must not be despised or resisted. An apostle says: "Chastening . . . yieldeth the peaceable fruit of righteousness to *them which are exercised thereby.*" "When we are judged we are chastened of the Lord that we should not be condemned with the world." But for them that are not "exercised thereby," and that "turn not to Him that smiteth them," the case is hopeless.

For the fulfilment and inspired comment on the judgment pronounced in this chapter of Isaiah, 2 Kings xvii. may be read.

Jeroboam, the son of Nebat, was the first "leader of the people" that caused them to err, and was a type of all who came after him; of nearly all of whom it is said they "departed not from the sins of Jeroboam, the son of Nebat, who made Israel to sin." Even Jehu, who was anointed to cut off the house of Ahab, and who did it and declared that it was God's work; and who, moreover, destroyed the worshippers of Baal, nevertheless in the end took the same evil course. So true was the word by the prophet: "The leaders of this people cause them to err and they that are led of them are destroyed." "Every one is an hypocrite and an evildoer, and every mouth speaketh folly." They decreed unrighteousness, perverted judgment, and robbed the fatherless and the widow. It was the same state of things that was afterwards so terribly denounced by Christ in Jerusalem in his encounters with the Scribes and Pharisees. The difference between his and the prophetic threatenings is the more direct authority with which he speaks. The prophets say "Thus saith the Lord;" but Christ speaks in the first person: "Verily, verily, I say unto you." It is the word of God in both cases—God spoke in times past by the prophets, and in the last days of the Mosaic economy by a Son (Heb. i.), but the voice of the "heir of all things" is the higher form of divine approach in invitation, instruction, and judgment. The sentence on Ephraim extends to the fourth verse of chapter x., concluding with the picture of a forsaken nation in the extremity of slaughter and captivity: "*Without me they shall bow down under the prisoners, and they shall fall under the slain.*"

But it was not only against Israel that the Assyrian was to have a mission, for Judah also had forsaken God; though there were some good kings on the throne of David. And as for the Assyrian, it was not that he was any better than Israel that he was to prevail against them. The call of God to that power, and the description of its function under the hand of God is very interesting and enlightening; affording a precedent that is very useful in enabling us to appreciate the current international workings with regard to Israel, so far as they have been revealed. The word of God calls to the Assyrian: "*Ho Assyrian, the rod of*

*mine anger*, and the staff in their hand is mine indignation. I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil and to take the prey, and to tread them down like the mire of the streets. *Howbeit he meaneth not so: but it is in his heart to destroy and cut off nations not a few.*" And then follows (verses 8-11) a prophetic summary of the Assyrian argument which found utterance in the blasphemous message of Sennacherib against Jerusalem; when "they spake against the God of Jerusalem, as against the gods of the people of the earth, which were the work of the hands of man."

"Rod of mine anger," though "he meaneth not so," is a principle that finds illustration in more than one place in Bible history, and is recognised by the servants of God in many places. Habakkuk says of the Chaldeans: "O Lord, thou hast ordained them for judgment; O mighty God, thou hast established them for correction." The Roman subversion of the Jewish State in A.D. 70 was parabolically foretold by Christ as the operation of the King's armies, which "destroyed those murderers and burnt up their city" (Matt. xxii.). Nehemiah shows us the confession of the Levites (ch. ix.) that the servitude of Israel to the Kings of Persia was God's chastisement by them. "The land yieldeth much increase unto the kings whom thou hast set over us because of our sins: also they have dominion over our bodies, and over our cattle at their pleasure, and we are in great distress" (v. 37). The Assyrian, Babylonian, and Roman invasions of Israel, were, from a merely human point of view, but the perfectly natural evolutions of the will of man. It required a higher discernment, which, though rare, was not absolutely non-existent, to perceive that, all unwittingly, these powers were but working out the will of the Lord God of Israel. This higher discernment could only come from the revelation beforehand of the will of God in the matter, and this was unreservedly given through the prophets, upon the principle expressed by one of them (Amos. iii. 7): "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Thus the precedents of thousands of years are before us as a guide to the discernment of the workings

of the current situation in its bearings upon Israel's coming deliverance.

The Assyrian "rod of God's anger" was to be broken and cast away when it had served His purpose, while the prostrate nation, the object of chastisement, was to survive. The boasting of the Gentile power would not be tolerated by God without remonstrance. The prophecy continues (v. 12): "Wherefore it shall come to pass when the Lord hath performed his whole work upon Mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the King of Assyria, and the glory of his high looks." The reason is given in the following verses, namely, the arrogant assumption of the strength and wisdom to himself. The expostulation of God by Isaiah continues: "Shall the axe boast itself against him that heweth therewith? Shall the saw magnify itself against him that shaketh it? As if the rod should shake itself against them that lift it up, or as if the staff should lift up itself as if it were no wood." This is the divine view of nations—his weapons, or instruments in fashioning for himself upon earth a house of glory for an abiding place in the ages beyond. Israel in turn is to become the "battle axe and weapons" (Jer. li. 20); but these are the "times of the Gentiles" in which they are rods, staves and saws in the hands of the Eternal. A Kitchener in Egypt wins a great victory over the savage tribes of the desert, and recovers and opens up a vast province for the trade of the latter-day Tyre. Over this the British nation rejoices in the spirit of the Assyrian of old, though without the grossness of blasphemy that he exhibited. It does not consider that it is but the latter-day instrument in the development of a crisis in which it will be removed from the scene of its employment by a rougher instrument from the "North quarters" (Dan. xi. 43). This is because the Bible, though circulated in millions, is universally neglected; which again is because the key of knowledge has been taken away, and "strong delusion" has for centuries prevailed above the truth.

The fate of the Assyrian is an example to the Gentile nations in their relations to Israel; and the record of it, interwoven with prophecies concerning his latter day representative, has not been thus divinely

preserved and multiplied without good reason. It is there for the enlightenment and comfort of those who belong to "the remnant of Israel," and will be looked back upon by enlightened nations in the day of Christ as among the many monuments to the truth of God, whose faithfulness will then be openly manifested in His kingdom. Because of the Assyrian boasting, it was said (v. 17): "The light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour *his* thorns and *his* briers in one day; and shall consume the glory of his forest, and of his fruitful field, both soul and body; and they shall be as when a standard-bearer fainteth. And the rest of the trees of his forest shall be few, that a child may write them." If Israel's "briers and thorns" were appointed for destruction (ch. vii. 24, with Heb. vi. 8), those of the Gentile power that God used to chastise them were likewise to be consumed. The principle applies to the present day, when Israel is about to arise from the ashes, and God declares that the nations shall not be utterly unpunished (Jer. xxv. 29-31). But the burning consumption that came upon Sennacherib's hosts by the hand of the angel of the Lord in Hezekiah's days, manifestly does not exhaust the fulfilment of the prophecy of Isa. x. The Light of Israel is still for a fire, and his Holy One for a flame; for "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and obey not the Gospel of 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 to be admired among all them that believe" (2 Thess. i. 7-10). David, in his last words, referred to this: "The sons of Belial shall be, all of them, as thorns thrust away, for *they cannot be taken with hands*. But the man that shall touch them must be filled with iron and the staff of a spear; and they shall be utterly burned with fire in the same place (2 Sam. xxiii. 6-7).

The prophecy of Isaiah continues (v. 20): "And it shall come to pass in that day that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them;

but shall stay upon the Lord, the Holy One of Israel, in truth. The remnant shall return (*Shear-jashub*), even the remnant of Jacob, unto (*El Gibbor*) the mighty God (that is, unto the 'son given' to the house of David—ch. ix. 6). For though thy people Israel be as the sand of the sea, yet a remnant of them shall return: the consumption decreed shall overflow with righteousness. For the Lord God of hosts shall make a consumption, even determined in the midst of the land." When we enquire "what, or what manner of time the spirit of Christ" in Isaiah here signifies, the answer comes to us from the Scriptures above quoted. It is 'the regeneration' of Israel when Jesus comes, a matter of which he spoke in terms of definite promise to his apostles (Matt. xix. 28). Then, indeed, the house of Jacob will no more think of Gentile alliances, as with Syria or Assyria, which proved their destruction instead of their succour; but under the leadership of kings and pastors after God's own heart will walk in His way instead of being caused to err, and subjugate the Gentiles instead of being crushed under their yoke and burden. The apostle Paul, in "great heaviness and continual sorrow of heart" for his brethren and kinsmen after the flesh, knowing that "wrath to the uttermost" was about to overtake them, referred to Isaiah's prophecy of the remnant who should return. It was when he was writing to the Romans, who had, as wild olive branches, been grafted by the divine husbandry upon the good olive tree of Israel. His argument, in the face of almost universal unbelief and opposition, is that the failure was only apparent. It was "not as though the word of God hath taken none effect. For they are not all Israel which are of Israel" (Rom. ix. 6). After referring to the work of God under the figure of the potter and his clay, and quoting from Hosea concerning the predetermined call of the Gentiles, he turns to Isa. x., saying: "Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved" (v. 27). This salvation he attributes to the Lord Jesus at his coming. "There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." In the remnant, then, of which the Spirit of God spoke by Isaiah in

the days of Ahaz, believing Roman Gentiles of eight hundred years afterwards found a prospective place. The fulness of the Gentiles has not even yet come in, and in the end of the nineteenth century the hope of Israel has, in the providence of God, been revived, and we have been permitted to take a place in the waiting remnant in the solemn and deeply interesting epoch of their return unto the mighty God.

"It is the peculiar power of minds of a high order to discern immediately the essential points in a complex situation, to concentrate attention upon them, and to waive or postpone subordinate considerations regardless of their apparent importance." *The Times* did not say this of Christ, but he towers above all men in the discernment contemplated, illustrations of which are seen in his recorded arguments with friend and foe. The Spirit of God is the explanation in his case (Is. xi.).

DR. HERZL: Extract from a Jewish "Character Sketch."—Dr. Theodor Herzl is still on the right side of forty, and was born in the Hungarian capital. He did not in his youth breathe the Jewish atmosphere, and he has not lived the communal life. Literature is his forte, and the law his profession. A journalist who has lived in the two great cities of culture which have much in common—Paris and Vienna—Dr. Herzl is nothing of the journalist in the English understanding of the term. His contributions to newspapers are literary essays, criticisms, and contemplative studies. One detects the thinker but not the man of action in his writings. His plays and farces betray the philosopher or the cynic who is at home in the highest social circles, and it is only since he became the foremost Zionist that his incisive pen has been used to chisel phrases setting the virtues and failings of Jewish life in bold relief. But it is Dr. Herzl, the writer of the 'Jewish State,' the man who rekindled the smouldering flames of national aspirations, who is known to the Jewish world. A perfect type of Jewish manhood kingly in his bearing, aristocratic in manner. The noble face and lustrous eyes arrest attention: the well modulated voice, easy and clear expression of even the most complicated ideas, all bespeak a really unique personality. With his portfolio beside him, his face in calm repose, though all is seething excitement around him without gesture, placing but the slightest emphasis on his carefully chosen phrases, Dr. Herzl has the bearing of a great statesman, a diplomatist who scorns half humanity's weaknesses and emotions. He has great intuition, and the writer from experience knows him to be a great reader of character. In discussion he is the reverse of voluble, silently notes, scans, briefly summarises and decides. His study is a model of neatness, and his methods are precise and regular; if concentration of thought and single-mindedness of purpose could bring about the end, the Jewish State would leap into being to-morrow, for Dr. Herzl is of the stamp of men who see their goal through all things, however dark and sombre."

THE friends of God go down into *sheol* with the calm conviction expressed by David: "I shall be satisfied when I awake with thy likeness."

A "LYING WONDER"—It seems that Silver Lake was a wilderness, and that one Faxon, who had a "hotel" there, was going to ruin—(The story is decapitated in the clip to hand—no matter)—and that he had an inventive friend whom he sadly consulted as to attracting visitors and saving the situation. The said friend rigged up a huge device in the lake like a sea-serpent. "The snake being arranged in working order, Faxon went back to Buffalo and in his paper printed, under great 'scare heads,' the story of the discovery of an enormous snake in Silver Lake. People visited the place by hundreds, and then by thousands. The hotel and its barns and outbuildings of all kinds were filled with guests, and many people went there and camped on the shores of the lake, his snakeship coming to the surface at satisfactory intervals and doing his share of the work. So the fame of the Silver Lake snake went abroad. There came a body of savants of the school of Europe to see the famous terror, and they saw it and pondered over it, but at a most respectful distance. Finally one day the wires broke, the snake floated to the surface and turned its white belly toward the sky just like any other dead snake, and the great hoax was exploded. But Faxon's friend had saved his fortune and added to it and Silver Lake became quite a resort after all." Very ridiculous, certainly, but not more so than many of the "lying wonders" of Papal manufacture that have had to do with the pilgrimages of the many ten thousands who have "wondered after the beast."

ROME'S HARLOT DAUGHTERS.—THEIR SEVERAL DISTINGUISHING CHARACTERISTICS. — Rome, the great whore of Babylon, has had a numerous progeny. They have all been conceived, and brought forth in drunkenness, the woman being drunk with the blood of the saints. It is not, therefore, to be wondered at, that they have turned out hopelessly insane, or died shortly after birth. Here are a few of the most healthy and thriving of the fell brood, with their most prominently marked characteristics:—1st, "The Church of England," Rome's firstborn, and her very image; and gradually becoming more and more like her mother in her habits, manners, and person; so much so as to be now hardly distinguishable from her; 2nd, "The Lutheran Church" (the sow that was washed, gone back to her wallowing in the mire); 3rd, "The Presbyterian Church" (the sullen, morose, and murderous one. After birth she was nursed and brought up at the feet of the murderer Calvin, who had Servetus put to death, and she has thoroughly proved herself worthy of both nurse and mother); 4th, The "Baptist Church" (the whitened Sepulchre, fair enough, and beautiful to look upon outwardly, which indeed appears to hold the truth, but inwardly full of all darkness, extortion, and excess); 5th and 6th, The "Wesleyan and Methodist Churches" (the Baallic twins, whose distinctive characteristic amounts to a very noisy, and clamorous "O Baal, hear us!"); 7th, The "Congregational Church." This is the simple minded, shallow one; 8th, The "Salvation Army." This is the idiotic one, the youngest of the evil brood.—*Robert W. Ferguson, Brisbane, Queensland.*

## BROTHER SULLEY'S AMERICAN TRAVELS.

**S**POTTSVILLE, Ky. — *April 20th.* — The morning broke bright and pleasant. Brother Richard C. and brother Jeff W. Green, with whom brother Blackwell had spoken by telephone, made an early appearance. The former drove sister Sulley and I in a four-wheeled conveyance to the house of brother Jeff, while brother Jeff took a waggon and pair to fetch the baggage. By the way, brother Richard Green gave us most unremitting care and attention, conveying and helping all the time of our visit to Spottsville. Many good things he said; we enjoyed his company much. One thing to be remembered was his description of our baggage as "the trumpery." Quite true, brother Richard, we are enslaved by "the trumpery" to a great extent. Society would be much improved, and everyone the better if half the things considered necessary to respectability were banished to *Sheol*. But while we are here in this present evil state it seems needful to conform to some ordinances of man which might well be dispensed with. Anyway, another of the Spottvillites thought a frock coat had better be worn if one was handy, notwithstanding the great heat and the rural character of the assembly.

*April 21st.* — The meeting room where the lectures were to be delivered was about 8 or 9 miles distant from brother Green's residence. It was necessary, therefore, to make an early start in the morning, as there were diagrams to fix, and the assembly was for half-past ten in the morning.

Though we arrived at the room an hour before the time fixed for the lecture, we were by no means first on the ground, a good many being there before us. The "church house," called "Zion," where the brethren of Henderson County assemble is a clean white building, prettily situated in a clearing set back some distance from the road. It was an interesting sight to see the "house" surrounded by horses and carriages, whose owners congregated inside. Not anything like it can be seen in any English district. This meeting house seemed to us to be nine miles out from every place we touched except one. Brethren explained that from ten miles round the members of the ecclesia, numbering something like sixty,

came to unite in worship. To-day was Thursday. Just think of it. Hardy cultivators of the soil, leaving their cattle, their teams and their spring sowing work to assemble at 10.30 a.m. in a remote corner of the district on a Thursday, to hear a lecture on the Signs of the Times. They must of necessity give the whole day to the matter, or let it alone altogether. The condition of the roads is such that wisdom dictates the use of them only in the daylight. In the daytime the lecture must be or not at all. It was, therefore, a surprise to find so many whose presence belied the reputation which Americans have of entire devotion to the "Almighty dollar." A mixed multitude of something like one hundred and fifty listened with evident interest for nearly two hours to a message from the Lord of heaven and earth conveyed in those marvellous prophetic warnings which it was the privilege of the writer to explain.

The afternoon was occupied with correspondence (a by no means insignificant item on a trip like this) at the house of Mr. Morse, whose wife is in the faith. Mr. Morse is an intelligent, active farmer, who, with his partner, cultivates five hundred or a thousand acres, I forget which. He is friendly to the truth, and was exceedingly hospitable to us. May he make friends with Him who sticketh closer than a brother, so that his intelligence and capacity may be used to the honour and service of Him who giveth life and breath and all things, and whom we ought to honour with our substance, and to whom our allegiance should surrender. [Mr Morse has since obeyed the truth in baptism. — Ed.]

This disregard of God, while receiving daily blessings from Him, is a sin for which the world will give account by-and-bye. God has long held His peace, but will soon break silence, and call the world to account for its wickedness and disregard of Him. In view of this purpose it seems a fitting thing that the brethren of Christ should be lifting up their voice in warning. Past records show that Deity always warns mankind before He delivers His judgment stroke. He did so before the flood, before the dispersal of Israel, before the destruction of Jerusalem, and before the removal of

the light of prophecy and spirit gift in the first century. In fact, His own divine principle in this respect is illustrated in the law of Moses, where it was commanded to proclaim repentance to certain cities before destroying them. It seems a strange thing in the age which verges so closely upon coming judgment, that brethren should exist whose teaching *tends to weaken this warning voice*. As in England, so in America, some of the brethren are troubled about a question which, in its essence, touches the prerogative of the Deity. Why should we trouble about the destiny of those who, upon arrival at a knowledge of the gospels, do not think well to express their joy and obligation to their Creator in the form of baptism? Why should we afflict ourselves with such a question? It pertains to the prerogative of the Lord Jesus Christ, who is the judge of the quick and the dead. The words he addressed to his hearers in his own day and generation are, "Whosoever rejecteth me and my words hath one that judgeth him, my words shall judge him at the last day." And of the scope of his words he asked he answers, "He who heareth you heareth me, and he who rejecteth you rejecteth me, and he that rejecteth me rejecteth Him (*i.e.* God) that sent me" (Luke x. 16).

As to whether a rejector of the words of the Gospel is included in the category of those who blaspheme against the Holy Spirit: and, therefore, wilfully sin against God: and, therefore, can neither be forgiven in this age nor in the age to come (Matt. xii. 32), is for the Lord to decide. So far as baptised believers are concerned, the question is at rest as affecting them. They *know* what the consequences are if they walk not in the way of divine precepts; but they are not entitled to play the part of judge upon their fellow-men.

Moreover, the question at issue is one which affects the awakening sensibilities of a son or daughter of Adam. It is for them to decide their own duty in the case. Those who intrude between the creative and the Creator — who thrust their *ipse dixit* between the springing of love and duty from man to his God—may have much for which to answer. They may mar the clay in the hand of the potter, and bring abortion in the place of beauty,

The presumptuous are ever ready to decide this and all other questions, both for themselves and others. Such boldly declare that no one in this age can blaspheme against the Holy Spirit, and that no unbaptised person can reject Christ. They would be better occupied in provoking one another to love and good works, than striving about matters which "subvert the hearers." I am inclined to believe that some have gone so far as to say that God will not raise from the dead any Gentiles in this age for punishment who have not been baptised. Such will prove themselves to be blasphemers if unbelievers are raised at the appearing of Christ. It would be better to devote their energies to higher objects than suffer such a disaster. Meanwhile, in view of the fact that Jesus *always* presented the two aspects of Deity's procedure before his hearers—reward and punishment—it does not seem in harmony with apostolic teaching to permit such a doctrine to be publicly proclaimed amongst us.

[Pardon this digression; but this appeared an appropriate moment to refer to this matter.]

*April 21st.*—After a restful night, we rose for an early breakfast at 6 a.m., in order to fall in with our host's arrangements. This was much against his wish; but, knowing how necessary it is for toilers in the field to organize their day's work at the beginning of the day, and how disappointing it is to have visitors and see nothing of them, we determined to be up at the usual time of first meal. While Mr. Morse went off to appoint the day's labour to his field-hands, we filled the interval between breakfast and meeting-time by the daily readings and fixing up additional diagrams. An assembly, similar in proportion to that of Thursday, gathered to hear a discourse upon "The world approaching a great crisis: the relation of Israel to the matter: a new universal government foretold: the queen city of the world nine miles square: a temple of feasting four miles round"—to which the same undivided attention was given as before. The meeting was brought to a close by words of soberness, wisdom, and brevity addressed to the Father by brother Green, when the assembly dispersed to their abodes.

What this involves, no English untravelled reader, and few of those even, can tell. If

all had the experience which we had, some courage is necessary to "go to meeting" in Henderson County. The precious mortal bodies of your brother and sister were conveyed by "a way" that would have struck terror to some of your fearful hearts. You require to ride in an American "buggy" or an American "waggon" over American cross country roads to understand. An English driver would not face them. And if he should, by the exercise of extraordinary courage, or "foolhardiness," as others call it, who are not equally brave or venturesome: and should he start out with an English carriage, he would scarcely get to the end of his journey.

Let him take those heavy English wheels and carriage timbers into a "Yankee" mud-hole. I am afraid his American cousins would need to rescue him with an additional team. The kind of road we traversed, beggars description—over short, steep hills, across watery ravines, deep enough to swallow you up should you fall in, over logs and snags blocking your course, bump and thump, toss, shake, and twist, till your bones almost rattle in responsive jerks and jumps, as if it were the intention of your chariotteer to sever your flesh from your bones before he pitched you broken-limbed into tangled bush. Well, the sight of danger was bad enough and frightful enough to alarm most people, but the experience of it was not so distressing after all, for upon calm reflection, most of the danger appeared to be the overturn of a vehicle, and perchance a scar or a broken bone or two, and, in all probability, neither. Sister Sulley and I were privileged to have a slight taste of these American rough roads over which we were driven from one o'clock, at the conclusion of our assembly, till half-past four in the evening, about which time we arrived at the prettily situated abode of brother Jones, on the bank of the Green River.

Notwithstanding the long time which had elapsed since we had partaken of food, there was no sense of extreme hunger. The invigorating air and the stimulus of mutual faith in divine things, filled our hearts with solace and repose. We might say that we had meat to eat which world knew not of.

Beautiful though the situation of brother Jones' cottage is, the place is lonely and not

over salubrious. [I think brother Jones might do worse than leave it.] The spot is interesting because of a spring possessing medicinal properties, and because of numerous relics of a bye-gone age in the numerous flint and other implements which the plough unearths.

*April 2nd.*—A cold sponge bath at 5.30 a.m. by the spring in a deep valley, made breakfast at 6.30 the more enjoyable to the writer. Sweet communion in the word followed. After a spell of writing, sister Sulley joined sister Ida Allen in her "buggy," while I, with brother Richard Green, in the waggon, returned to the home of brother Jeff, some miles off.

This was one of our rest days. 'A little more letter writing, and the time arrived for visits from brethren and sisters who lived in the immediate neighbourhood. These assembled in the capacious porch and around. The sultry afternoon passed pleasantly with general conversation and songs of praise. One of the hymns was pathetically impressive, and struck memory's cords. There are times when words appeal to our sensibilities more than others. This was one of those occasions. The 48th hymn seemed especially ours:—

Great God, we sing Thy mighty hand,  
By which supported still we stand;  
The opening years Thy mercy shows,  
That mercy crowns it till it close.

By day, by night, at home, abroad,  
Still are we guarded by our God;  
By His incessant bounty fed,  
By His unerring counsel led.

How forcible its sentences were. The dangers of the deep had not risen in our path to destroy. The risks of land travel had been passed in safety. And here, far off in America, four thousand miles from home, we were engaged with brethren of like precious faith in songs of praise to our common Father through one common head. We had been reminded as we journeyed hither of the mighty handworks of God in what men please to call "nature" (a word used to get away from God), the ever-present evidence of His love and power. Here were our brethren over the sea, whose hopes and fears were our hopes, whose life and destiny rested in the hands of the same God and Father, and whose needs were equally His

care. Truly we could say and feel as we never felt before :—

“ With grateful hearts the past we own,  
The future, all to us unknown,  
We to Thy guardian care commit,  
And peaceful leave before Thy feet.

In scenes exalted or depressed,  
Thou art our joy, and Thou our rest ;  
Thy goodness all our hopes shall raise,  
Adored through all our changeful days.”

*Sunday, April 23rd.*—While some of the good folks in England were settling down to their afternoon nap, we were making an early start (8 o'clock a.m.) for the meeting-house, nine miles or so in the country. Although conveyed to our destination by the most easy riding conveyances in the world, our transit thence was neither easy nor quick. In spite of hills, hollows, and “mud-holes and snags,” however, we reached the house of assembly a little under two hours. The Temple diagrams were again drawn down for the third lecture, and this was the last in Henderson County, Kentucky. By the hour of ten a goodly congregation had assembled, which increased in numbers before the lecture was delivered. There were about 300 inside the Hall, and quite a large number outside, the doors and windows being open.

After singing, prayer and reading, a discourse for one-hour-and-a-half was delivered on the Temple described by Ezekiel ; after which, the assembly adjourned for an hour's recess and refreshment. At the conclusion of the recess, a meeting of the Henderson County ecclesia was held for the purpose of remembering Christ in the breaking of bread.

One unusual feature of the meeting was the absence of a collection. I pointed out that “the collection” was part of our service to God, just as much as any other part of our worship. For each to give to the “secretary as occasion required,” tended to limit the scope of this duty, and to take from it one of its most salutary features.

In the Acts of the Apostles, we are told that the disciples continued steadfastly in the apostles' doctrine—in fellowship (*i.e.*, in the collection), in the breaking of bread, and in prayers (Acts ii. 42). The collection, therefore, partakes of a divine appointment. Moreover, the apostle Paul taught the dis-

ciples to “lay by in store *according* as God had prospered them,” and this to avoid the spirit of emulation entering into the offering (1 Cor. xvi. 2 ; 2 Cor. ix. 5-11).

Under the law of Moses the offerings were presented to the Lord, at the altar, through the priest ; those making the offering, meanwhile recognising the source from which their power to offer had come (Deut. xxvi. 5-10). Now while the circumstances are not exactly the same in our case, we, nevertheless, have an altar to which we can approach. We can present our gifts to the Lord, at His table, through our high priest. To befit this great privilege by a humanly-devised arrangement tends to obscure God in the matter, and removes from us the high motives which should actuate us in our service before Jehovah.

Of course the brethren called for an address at the breaking of bread. The chapters from Deuteronomy, Ecclesiastes, and John, lent themselves to that aspect of the love of God, and duty towards him which are so sweet to those who love His name ; but I am afraid the vigour and perspicuity of the subject suffered from the morning effort. When entering upon the most important duty we are called upon to perform, such as worship to God, remembrance of His beloved son, and mutual exhortation, that portion of the day when our faculties are most alert should be selected. The most important thing should come first, and our powers should not be weakened by previous occupations. The brethren will perhaps think of these features of the case in other ecclesial arrangements.

It was nearly four o'clock before we started on our return journey, and about six in the evening before reaching brother Jeff's house. (At this time, between eleven and twelve p.m. in England, most of the good folks there would be in bed.)

*Monday, April 24th.*—Pack up ready for breakfast at 6 o'clock a.m. So it was ordered last night, and so the arrangement was carried out. A short, sharp drive to the river side at Spottsville, where was moored the steamboat which conveyed us to Evansville.

The trip down the Green River, and over the waters of the Ohio, was restful and exceedingly pleasant after the labours of the



past few days. Clouds threatening rain soon dispersed under a brisk wind, forming billowy banks of azure, pink and fawn, crested snow white. The waters, with scarcely a ripple on their surface, gleamed in the sunshine. Even the steamer scarcely disturbed its shining surface, — peaceful: beautiful: reminding us of Jehovah's promise to Israel: "I will restore peace to her like a river, and the glory of the Gentiles as a flowing stream." How irresistible, even, and unalterable is the steady, constant flow of a broad river. How impossible to disturb its placid waters or bar its onward progress. So will peace and honour and glory be extended to Israel and her city, which is shortly to become the centre of government and the "hub" of the world.

On the Green River we steamed past immense rafts, or "booms" as they are called, of timber—mostly of oak. These are cut down from the woods on the upper reaches of the river, and floated down by the lumber men, who construct a kind of shanty on the "boom" for shelter on the journey. Sometimes frost hinders their progress; and, I am told, men have been known to sleep in these slender shanties when forty degrees of frost endanger their existence. Sometimes the rafts are so numerous that very little passage way is left for other craft.

The journey down the Green River occupied several hours. Towards the end we entered the waters of the river Ohio, and thence on to Evansville, opposite which city the river is over one mile wide.

Brother Richard Green and his adopted son accompanied us to Evansville, in order to see us safely on our way and introduce us to brother Reese, who lives there. Brother Reese was formerly of Wales, and is, I believe, the only brother at Evansville. We found him at the river side, and were entertained by him until the departure of the train, which was to convey us to Creal Springs.

Our visit to Henderson County was altogether pleasant, notwithstanding the mental and physical strain incidental to the journey. Many thoughtful acts of kindness on the part of sister Ida Allen, are a grateful remembrance, also, by letter shortly afterwards received, we understood our visit was estimated from that point of view which led to the American journey.

THE sun in the heavens is invisible to the man who shuts his eyes, or remains in the cellar.

A VERY little modification of the adjustments of the earth in its orbit would make life intolerable; and a little more would snuff out man and his works like an extinguished candle. But God's promises leave His children in peace concerning the future.

SUN-SPOTS AND THE EARTH.—They have on view at Greenwich photographs of the remarkable outburst of sunspots that commenced in July, 1898, and continued till nearly the middle of November. The outbreak culminated between the 3rd and 15th of September, and this culmination was accompanied by an extraordinary disturbance of magnetic earth currents. A chart showing this magnetic perturbation is exhibited with the photographs, together with other charts showing the movements of the instruments during previous great sunspot periods. They establish—what, indeed, has now for some time been unquestioned—the connection between the solar spot and our terrestrial magnetic storms. One very curious phenomenon recorded by all the diagrams—which, by the way, are automatically produced by the instruments—is at present wholly inexplicable. Small sunspots are not attended by any perceptible movements of the needle, nor, indeed, are ordinarily large ones. But when an exceptionally big one is about to break out, the magnetic record, which has been running straight on in a small zigzagging line, gives a sudden fling up and down, as though the clerk of the solar meteorological office saw a storm approaching and had signalled "Look out!" This little jerk of the needle is invariably the precursor of a most violent and prolonged oscillation of the magnetic instrument and the simultaneous outburst of a stupendous spot.—*Daily News*.

BOASTING AT THE WRONG TIME.—"Let not him that putteth on his armour boast as he that putteth it off." So said Ahab to the Syrian King, and all the world has admired the good sense of it. But it is not always acted on. Just before the Spanish smash in the Philippines, the Spaniards issued a proclamation in which they said: "The struggle (with America) will be short and decisive. The God of Victories will give us one as brilliant and complete as the righteousness and justice of our cause demand. A squadron manned by foreigners, possessing neither instruction nor discipline, is preparing to come to this archipelago, with the ruffianly intention of robbing us of all that means life, honour, and liberty. Pretending to be inspired by a courage of which they are incapable, the North American seamen undertake as an enterprise capable of realisation the substitution of Protestantism for the Catholic religion you profess. Vain designs! Ridiculous boastings! Your indomitable bravery will suffice to frustrate the attempt to carry them into realisation. You will not allow the faith you profess to be made a mock of, impious hands to be placed upon the temple of the true God, the images you adore to be overthrown by unbelief. Philippines, prepare for the struggle, and under the glorious Spanish flag, which is ever covered with laurels, let us fight with the conviction that victory will crown our efforts, and to the calls of our enemies let us oppose, with the decision of the Christian and the patriot, the cry of *Viva Espana!*"

## "OUR WARFARE."

"The weapons of our warfare are not carnal but mighty through God to the pulling down of strongholds; 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."—PAUL.

CONTINUING his reply to Pastor Titmuss' "Warning," brother Warrender resumes his notice of that gentleman's republication of Mr. Meyer's pamphlet as follows:—

Mr. Meyer objects that "Christadelphians deny that Jesus Christ existed as a distinct being before he was born into our world." Yes, we do; and with good reason. What proof has Mr. Meyer that Jesus existed as a distinct being before his birth? There ought to be very strong proof before we are required to believe such a thing. We are presented with a list of five passages. The first is Heb. i. 8, which Paul quotes from the 45th Psalm, "Thy throne, O God, is for ever and ever." This refers, undoubtedly, to Christ. But, what has it to do with pre-existence? Presumably, Mr. Meyer thinks it means that Christ occupied his throne in heaven from all eternity. If that is the contention, it shows Mr. Meyer to be completely in the dark in regard to one of the most elementary facts of the gospel. As yet, Christ has not occupied his *own* throne. It is his *Father's* throne upon which he is now seated, as his own words testify:—"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in *His* throne." Christ's throne is the throne of Israel, of which he is the rightful heir, and which he is destined yet to occupy, "in power and great glory."

The inspired testimony upon this point is abundant and unmistakable—so abundant that it is embarrassing to make a choice of passages. Let one or two suffice. Here is one from the 9th chapter of Isaiah, "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth, even forever. The zeal of the Lord of Hosts will perform this." Here is another from the mouth of an angel of God, and recorded in the 1st chapter of Luke, "He shall be great, and shall be called the Son of the Highest, and the Lord God shall

give unto him the throne of his father David; and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." Christ's throne, then, is the throne of Israel, the throne of his father David, which he has never yet possessed, but which, when he returns to the earth, he will possess, by a three-fold right—by right of heirship, as David's son; by right of divine promise, as we have seen; and also by right of conquest, as the Scriptures testify; for he will make Jerusalem the centre of a dominion which, in the language of the prophet Daniel, shall extend "under the whole heaven." He will subjugate all human governments at the point of the sword, for it is written, "The kings of the earth shall make war with the Lamb, and the Lamb shall overcome them, for he is Lord of lords, and King of kings." This is plainly indicated even in the Psalm which Mr. Meyer quotes. Let us look at it. Psalm 45:—"My heart is inditing a good matter: I speak of the things which I have made touching the King: my tongue is the pen of a ready writer. Thou art fairer than the children of men: grace is poured into thy lips; therefore God hath blessed thee for ever. Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty, and in thy majesty ride prosperously because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the King's enemies: whereby the people fall under thee. Thy throne, O God, is for ever and ever; the sceptre of thy kingdom is a right sceptre." The whole Psalm is clearly prophetic of Christ's triumph over his enemies, when he returns to the earth, and his enthronement on Mount Zion, as "King over all the earth." It has not the remotest connection with any pre-existence of Christ; and to try to explain away its obvious import, by putting such a construction upon it, is, most certainly "derogatory to the divine glory of Christ," which is here so luminously set forth.

This exposition of the matter furnishes a clue to the understanding of the next passage brought forward by Mr. Meyer:— Psalm cii. 25: "Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of thy hands." This, doubtless, refers to Christ. Mr. Meyer's mistake lies in thinking it has reference to the creation of the literal heaven and earth. There is a deeper meaning in it than that. The reconstitution of Israel as the Kingdom of God, under Christ, is described in the Scriptures as the creation of "new heaven and earth." This may be easily seen by a comparison of Peter's testimony with that of Isaiah. In 2 Peter iii. we have Peter saying something which is usually taken to mean the destruction of the earth on which we dwell, but which really means no such thing, as we shall show. At the 10th verse we read: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works therein shall be burned up. . . . Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." God had promised new heavens and earth. Peter knew it, and was looking for the realisation of the promise. Turn to Isaiah lxx., and you will see what Peter had in mind. At the 17th verse, God says: "Behold, I create new heavens and a new earth; and the former shall not be remembered nor come into mind. But ye be glad and rejoice for ever in that which I create; for, behold, I create *Jerusalem a rejoicing, and her people a joy, and I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying.*" The chapter concludes with this beautiful picture: "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent's meat. They shall not hurt nor destroy in all My holy mountain, saith the Lord."

Here are the new heavens and earth which God has promised. Here is a picture of the Kingdom of God, as it will be when Christ is enthroned in Jerusalem, as monarch of the whole earth. This view is confirmed by a remarkable passage in the 51st chapter of Isaiah. At the 17th verse, God says to

Christ: "I have put my words in thy mouth, and I have covered thee in the shadow of My hand, that I may plant the heavens, and lay the foundation of the earth, and say unto Zion, Thou art My people." Note those words, "I have put My words in thy mouth" for this purpose. When Jesus began his public ministry, it is recorded (Luke viii. 1) that "He went throughout every city and village, preaching and showing the glad tidings of the Kingdom of God," and he said: "The words that I speak unto you are not my words, but the Father's who dwelleth in me, He doeth the works." In view of these considerations, it will be seen that the passage Mr. Meyer quotes as proof of the pre-existence of Christ is no proof at all.

So with his other proofs. About the strongest of these is John xvii. 5: "Now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." There is another passage quite as strong which Mr. Meyer does not quote, but which I will quote, inasmuch as it helps to explain the rest. I allude to John vi. 62: "What and if ye shall see the Son of Man ascend up where he was before." This is considered proof positive of pre-existence. But look at it a little more closely, and mark the words "Son of Man." Every honest mind is bound to admit that Jesus was not the son of man previous to his birth of the Virgin Mary. How, then, was the Son of Man in heaven before his birth? There is only one possible sense in which this could be. He was there, not "as a distinct person," but as a purpose in the mind of the Father from the beginning. The doctrine of the personal pre-existence of Christ is a theological invention, and derives no shadow of support from Holy Writ, when all parts of the testimony are brought to bear.

Mr. Meyer, under his third heading, says, "Christadelphians teach that when believers die they instantly become unconscious." Certainly we do. We do more. We teach that all men, good and bad alike, become unconscious when they die; and if Mr Meyer doesn't teach it, he ought to. This error, he says, arises from two sources. 1st, "They do not distinguish between the Old Testament, in which the doctrine of immortality and life after death was as yet not dis-

closed, and the New Testament, in which life and immortality are brought to light by the gospel." 2nd, "They do not understand the deep significance of the word DEATH, as employed by the New Testament writers. With the latter it continually stands for a spiritual condition of insensibility towards God." With regard to this second supposed source of error, we reply that it does not exist. Christadelphians are quite as well aware as Mr. Meyer that the word *death* has a secondary use, as many other words have, a use indicated in such passages as Mr. Meyer quotes: "This, my son, was dead, and is alive again"; "Dead in trespasses and sins," &c. But, is this the death that overtakes a man when he is put in his coffin and taken away to the cemetery? Must this secondary and subsidiary use of words blind us to their real and primary import? Evidently, it is Mr. Meyer who needs enlightening as to what he calls "the deep significance of the word *death*." Then as to distinguishing between the respective teaching of Old and New Testaments, it would almost seem that, with Mr. Meyer, it is a question of New Testament *versus* the Old. Was this the way in which Christ and his apostles regarded the Old Testament writings? He said, "All things must be fulfilled which are written in the law of Moses, and in the prophets, and in the Psalms, concerning me." "Beginning at Moses and all the prophets, he expounded unto them in all the Scriptures, the things concerning himself." He said, "If they believe not Moses and the prophets, neither will they be persuaded though one rose from the dead." The fallacy of implying that New Testament teaching differs from the Old could not be better shown than by what Paul said in his defence before Agrippa, "Having, therefore, obtained help of God, I continue unto this day, saying none other things than those which the prophets and Moses did say should come." There is the declaration of an inspired apostle of Christ as to the unity of Mosaic, prophetic, and apostolic teaching. It will not be possible to quote a tithe of the testimony available to prove that the dead are unconscious, and that, apart from resurrection, no future life is possible to the dead. We will, however, quote two passages from the Old Testament, and two from the New, in which it will be

seen that both speak with one voice. Ecc. ix. 5, "The living know that they shall die; but *the dead know not anything*." Psalm cxlvi. 3, 4, "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day *his thoughts perish*." 1 Cor. xv. 16, "If the dead rise not . . . then they also which sleep in Christ are perished." John vi. 39, "This is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." Such language clearly teaches the utter extinction of man in death for the time being, and that the only hope of life beyond the grave lies in a resurrection therefrom. All Paul's hope was centred in the coming of the Lord, to raise the dead and bestow eternal life and glory. It was for this he laboured and suffered, as his own words indicate, "That I may know him, and the power of his resurrection;" "If by any means I might attain unto the resurrection of the dead;" "What advantageth it me, if the dead rise not?" His "desire to depart and be with Christ;" his wish to be "absent from the body, and to be present with the Lord," is easily intelligible. What matters it to him that 18 centuries have elapsed since he was put to death at Rome for his allegiance to Christ? If "the dead know not anything," he knows nothing of the interval; his next conscious moment will be in the presence of Christ, when he returns to bestow immortality upon his dead and living friends; for he "shall judge the quick and dead at his appearing and his kingdom."

Against this important truth, Mr. Meyer urges the case of the thief on the cross; but that, as has been repeatedly shown, and as has been admitted by some of the most eminent Greek scholars, turns mainly on a question of punctuation, which, of course, was subject to the theological bias of the translators, and cannot be allowed to set aside the above plain declarations of Holy Writ. Mr. Meyer also urges the parable of the rich man and Lazarus, but, surely, he ought to know that one recognised canon of interpretation is that all parabolic or figurative language shall be construed in harmony with the plain, unfigurative teaching of the Bible; and what that is we have seen.

With time and opportunity, the parable could be explained in every detail in harmony with the truth for which we are contending. That, however, would require a separate lecture. But literature is available in which it has been thoroughly done, and by the reading of which, every honest seeker after truth may satisfy himself upon the subject.

Under the fourth and last head, Mr. Meyer says: "Christadelphians deny the substitutionary character of the death of Christ . . . they say that Christ died *for us*, and not *instead of us*." Certainly, we do say so, because the Scriptures say so. Paul says that "in due time, Christ died *for the ungodly*." Again he says: "Christ died *for our sins*, according to the Scriptures." He also says: "While we were yet sinners, Christ died *for us*." The Scriptures nowhere tells us that Christ died *instead of us*. Why should we be reproached for speaking in harmony with the word? "If any man speak, let him speak as the oracles of God." If Christ died *instead of us*, let Mr. Meyer, or Mr. Titmuss, explain how it is that we have to die ourselves, all the same. When they have settled that point, we may have something further to say upon the subject; but, for the present, this will suffice.

There remains but one other point to notice. Mr. Meyer reproaches us for teaching that there is a certain class of persons who will never rise from the dead. It is quite true that we teach this, for it is plainly taught in the Bible. What could be plainer than this, from the 26th chapter of Isaiah: "O Lord our God, other lords beside thee have had dominion over us. . . . They are dead, *they shall not live*; they are deceased, *they shall not rise*: therefore, thou hast visited and destroyed them, and made all their memory to perish." Resurrectional responsibility is contingent upon enlightenment. God is not so unjust as to bring to judgment those who are ignorant of His will. Accordingly we have Solomon saying that "the man that wandereth out of the way of understanding, *shall remain in the congregation of the dead*" (Prov. xxi. 16). Equally plain also, is the statement of David: "Man that is in honour, and understandeth not, is like the beasts that perish" (Psa. xlix. 20). Against this phase of the truth, Mr. Meyer urges a single passage, though he might have

urged more of the same kind. He quotes the words of Christ: "*All that are in the graves shall hear His voice and come forth*." But it must be remembered that Christ was speaking to those to whom he had brought the light, and to whom he had declared the will of God, and who were therefore amenable to his judgment seat. In like manner also, we can understand the words of Paul: "We must *all* appear before the judgment seat of Christ." The apostle was addressing his fellow-believers in Corinth; men and women who were enlightened in the truth of the Gospel. The beauty of the truth is that it finds a place for everything, and exhibits the teaching of the Bible, as a beautiful harmonious whole, and for doing this, we are considered unworthy the name of Christian, and stigmatised as "wolves" and agents of the devil.

Years ago there laboured in this city a Baptist minister who held a far different opinion of us. He was a far more distinguished man than either Mr. Meyer or Mr. Titmuss. I refer to the late Charles Vince—a man of many excellent qualities and shining intellectual gifts. On more than one occasion he expressed his warm admiration of the Christadelphians, as a community of people devoted to the study of the Bible, and as examples of what Christians ought to be. We do not depend upon the good opinion of any man: still, such a testimony is some set-off to the false and unworthy imputations contained in this so-called *Evangel*. Time was when the Baptists had something like an evangel to offer the people, as the following extract from *Crosby's History of Baptism* testifies. It is taken from a *Declaration of Faith*, presented to King Charles II., in March, 1660, on behalf of 20,000 English Baptists:

"We believe that the same Lord Jesus who showed himself alive after his passion by many infallible proofs (Acts i. 3), which was taken up into heaven (Luke xxiv. 51), shall so come in like manner as he was seen go into heaven (Acts i. 9-11); and when Christ, who is our life, shall appear, we also shall appear with him in glory (Col. iii. 4). For the kingdom is his, and he is the governor among the nations (Ps. xxii. 23), and king over all the earth (Zech. xiv. 9); and we shall reign with him on the earth

(Rev. v. 10). The kingdoms of this world, which men so mightily strive after here to enjoy, shall become the kingdoms of our Lord and his Christ (Rev. xi. 15). For all things are yours, and ye are Christ's, and Christ is God's (1 Cor. iii. 21-23). For unto the saints shall be given the kingdom, and the greatness of the dominion under the whole heavens (Dan. vii. 27). Though, alas! how many men be scarce content that the saints should have so much as a being among them! but when Christ shall appear, then shall be their day; then shall be given unto them power over the nations, to rule them with a rod of iron (Rev. ii. 26-27). Then shall they receive a crown of life, which no man shall take from them, nor they, by any means, turned or overturned from; for the oppressors shall be broken in pieces (Ps. lxxii. 4), and their vain rejoicing be turned into mourning and lamentations, as it is written (Job xx. 5-7).

"We believe that there will be an order in the resurrection. Christ is the first-fruits; and then, next, or after, they that are Christ's at his coming; then, or afterwards, cometh the end. Concerning the kingdom and reign of our Lord Jesus Christ, as we do believe that he is now in heaven at his Father's right hand, so we do believe that, at the time appointed of the Father, he shall come again in power and great glory; and that at, or after, his coming the second time, he will not only raise the dead, and judge and restore the world, but will also take to himself his kingdom, and will, according to the Scriptures, reign on the throne of his father David, on Mount Zion, in Jerusalem, for ever.

"We believe that the kingdom of our Lord will be a universal kingdom, and that, in this kingdom, the Lord Jesus Christ himself will be alone, visible, supreme king of the whole earth. We believe that, as this kingdom will be universal, so it will be also an everlasting kingdom, that shall have no end, nor cannot be shaken; in which kingdom the saints and faithful in Christ Jesus shall receive the end of their faith, even the salvation of their souls: where the Lord is, they shall be also.

"For which faith we are not only resolved to suffer persecution to the loss of our goods, but also life itself, rather than decline from the same."

This has the true apostolic ring about it. But, "how are the mighty fallen!" What is the condition of things now? Such publications as this *Evangel* indicate a wonderful change, and lead one to think there must be some truth in what a Baptist clergyman said some years ago. He said: "The pulpit is a coward's castle. The preacher is sometimes a twaddler; sometimes a mere exhibitor of old theological bones, which he rattles before the congregation; sometimes a man who mistakes vociferation for power, as if the rumble of a cart laden with rubbish were mistaken for thunder; and sometimes an ancient Pagan with a gospel of good advice. But whichever of these descriptions might fit him, he sells his wind for praise or money." Such is the confession of Dr. Culross, a former president of the Baptist Union. God grant such a description may never be true of the Christadelphians. Be it ours to hold aloft the light of God's despised and down-trodden truth, amid the scorn and rebuke of a generation that knows not God, in patient waiting for the day when God will vindicate His own, as declared by the Spirit in the Apocalypse: "Behold, I will make them of the synagogue of Satan, which say they are Jews and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee."

Look at the record of time written in the "everlasting hills," and then think of "everlasting life."

"TONS OF GOLD."—More than one hundred and forty tons of gold were taken from the Witwatersrand goldfields last year, the value being considerably more than fifteen million pounds. The development of these mines during the last ten years has been quite a latter-day phenomenon. It is presented in the subjoined tabular statement from the *African Review*. The quantities of gold won in the successive years were:—

	Tons Cwt.		Tons Cwt.
1887	0 15	1894	64 17
1888	6 16	1895	72 18
1889	12 18	1896	73 3
1890	16 2	1897	98 8
1891	23 15	1898	140 13
1892	40 0		
1893	48 5	Total	598 10

It is estimated that there remains gold to be got to the value of at least seven hundred million pounds. We can understand from this the kind of interest that plays so large a part in the Transvaal question. The toiling gatherers of the treasure do not dream of its appropriation by Christ and his friends; but the Scripture remains which says: "The wealth of the sinner is laid up for the just."

## ILLUSTRATIONS WITH EXHORTATIONS.

## THE KINETOSCOPE.

**T**HERE is on view in many large cities an instrument devised by Edison—the kinetoscope, which reproduces appearances and sounds that once existed—calling them to remembrance. It is a kind of photograph and phonograph combined. Edison has taken a great number of photographs of an object in rapid succession, and has caught the sound made by the same object in his phonograph: for example, a great many instantaneous photographs of a singer have been taken; likewise her song, as she sang it, has been phonographed; and by some apparatus, the two have been combined, so that you may see the singer and hear her song at the same time, though she may be 10,000 miles away, or dead. Similarly, you may see the Niagara Falls, and hear the roar of the mighty mass of waters, though you may be thousands of miles away.

## MAKING THE RECORDS.

Fallible man can thus reproduce past actions and words. Do we ever think of the wonderful meaning of “in the twinkling of an eye,” the change from mortality into immortality is to take place. Our hymn beautifully says, “Those characters (now being formed) shall firm remain, our everlasting trust.” Jesus Christ says the “cup of cold water” will bring a reward. Surely, we have in Edison’s kinetoscope a faint idea of the infinite power of the infallible Yahweh—of the great possibilities in store. Our life is hid with Christ in Deity. Do we ever think it can be literally true that every thing we say or do now, can be actually brought to our mind, reproduced on that great day of judgment. The unkind word or the evil deed can be treasured up, and therefore “firm remain” in the resurrected man—the *very tone and word* can be reproduced—denial thus impossible. “By thy words thou shalt be condemned.” What an awful thought! But there is another side. That kindly word, that little help, that self-sacrifice, that cup of cold water, that duty done under difficulties, those surmounted trials and troubles, those endurings of false accusations, that hoping of all things, those prayings for revilers and foes of Deity—all

shown up, reproduced, in rapid succession, at the great day of settlement—all shown to be necessary for the perfection of the character that *then* “firm remains.” “By thy words (and thoughts) thou shalt be justified.” What exultation to have on the top of all this, the cheering words from the immortal lips of the king of the whole earth, “Well done, good and faithful servants.”

## ORTHO-CHROMATICS.

If we look at the blue sky through a red glass, it will appear almost black and gloomy, but look at it through a blue glass, the blue appears bluer. Red or crimson is the Bible colour for sin and sin’s flesh, and blue symbolises health. If we regard our troubles from the sin’s flesh point of view, we shall make them appear worse than they are—but view them from the healthy, the Christ-point of view, and you get a far better idea of what the trouble is intended by Deity to effect. Again, look at yonder green tree (green is its *right* colour) through the red glass, and you get a wrong impression of its colour. Not so through a blue glass. And enemies viewing us from their (human—false) standpoint have a far different opinion from what the real Bible-point of view would show. If our delight is in the law of Deity, we shall be like trees planted by the streams of water—the leaves shall not wither. Real prosperity in truth may look like adversity to the flesh point of view. “When I am weak then am I strong” is Paul’s beautiful way of expressing it.—A. R.

THE TESTIMONY OF ANCIENT MONUMENTS.—Dr. Samuel Kinns recently showed round the British Museum a party largely composed of civic notabilities and the clergy. In the section devoted to Egyptian and Assyrian antiquities, he pointed out that recent discoveries in Egypt show conclusively that Moses was brought up in the court of Rameses II. A remarkable portrait bust of Seti I., father of the Princess who rescued him, is there. Our knowledge of Egyptian chronology is due to Thothmes III., whose effigy was pointed out, and at whose orders Cleopatra’s Needle was cut. The famous “black obelisk” discovered by Layard bears mention of Ahab and Jehu. Sennacherib before the Gates of Lachish is shown upon a series of vivid slabs, while his scribe has given a detailed account, upon a terra-cotta cylinder, of the invasion of Judæa.—*Glad Tidings*

**SUNDAY MORNING AT THE CHRISTADELPHIAN ECCLESIA.—  
No. 310.**

*“Exhort one another.”—PAUL.*

**T**HE truth is for every-day use. It is not, as some people imagine, a theory of things which, once known, may be put away in an intellectual drawer or cupboard, in reserve, like a useful document or memorandum of reference. It is not a sensational thing, or an exceptional thing. It is a thing of sober and practical necessity. We require it every day, like our food. God lives every day, and must be thanked and supplicated every day, as the daily incense in the tabernacle typified. This is what he requests, and what we need. Christ lives every day, and makes intercession every day: and every day we must come to the Father in his name, as the morning and evening lamb of the first year on the altar showed forth. The need for hope is with us every day, and the need for help and the need for learning and guidance in the ways of righteousness and danger. “Be thou in the fear of the Lord all the day long,” is one of the standing exhortations of the Spirit: and it points to a constant actual need which the truth alone supplies. If there are some who have no experience of this need, but, on the contrary, get along the most comfortably with the truth out of sight, it is because they are dead while nominally alive; abortions of human development while supposed to be sufficiently after the divine type to be fitted to become the sons of God.

Because the truth is for every-day use, God has given it to us in a diversified form, admitting of a constant familiarity without mental weariness. The wisdom that has varied natural food in so wonderful a manner has done the same in the supply of the spiritual man. The Scriptures exhibit a constant variety. It is not all history; it is not all prophecy; it is not all precept. It is not all joy; it is not all sorrow; it is not all reproof. It is sometimes one thing and sometimes another, but all spiritual, and all fitted to furnish the man of God thoroughly for the life and state that God requires in him. It matters not what comes before us

in our daily readings; we find something fresh, and always something profitable when thoroughly seen into

This morning we have a theme causing sorrow at first sight—a sorrow which every deeply thinking mind is made to feel in his own particular way—yet a sorrow for which there is an entire antidote in an unexpected place—also before us this morning. The theme comes before us in a message by Jeremiah to Israel. The message is one of reproof. The reproof is based on this accusation, that the whole land is estranged from God; that every one, from the least to the greatest, is given to covetousness; that none are valiant for the truth; that none are zealous for the ways that please God in their midst—because of all which, the prophet is instructed to say there will be calamity and desolation. The sadness of the theme is partly connected with the date of the message—in round numbers, 600 years before Christ. Israel came out of Egypt over 1,500 years before Christ. When they came out, Moses bewailed them as a stiff-necked and faithless generation; and here, nearly a thousand years afterwards, is the same apparently hopeless state of things. Not only so, but we come 600 years—nearly 700 years further down the stream of time: and what have we—here in Romans ix.? The same thing. Paul speaks of “great heaviness, and continual sorrow of heart, for his kinsmen after the flesh, who were Israelites—who were the people of the covenant—and yet who were blind and obdurate and disobedient—from age to age, the work of God an apparent failure.

We come to our own day—1,800 years later; and we have the same sad discouraging state of things—Israel disobedient: and not only Israel, but the Gentile nations, to whom the word of invitation was sent in the days of the apostles, given over to entire indifference and disobedience; nursing lies when they give any attention at all to religion, and for the most part despising all wisdom and following ungodliness with



eager steps. This prolonged spectacle of failure and sin is liable to be depressing to the point of destruction. It is liable to present itself to the mind as a problem that defies solution. We are liable to ask ourselves, Why has not God constructed the world upon a principle admitting of better results than these? Why has He not managed things in such a way as to secure some sensible measure of success to the efforts put forth from the beginning to bring mankind to ways of wisdom and life?

Now, there is an answer; and it is profitable to get thorough hold of it: for with the getting of it comes great rest. In the first place, we must remember the obvious truth that it is God, and not man, that has invented the universe—to use human language; and that, however incapable we may be in following His plan of management, it must be that His plan is a wise one, and must, in the upshot of things, be a successful one. We are always liable to look at the affair from the human standpoint—as if man had made the world and could work it. Man forgets that he is himself a part of the system of things, and cannot, of himself, judge of the working of it. We must ascend to the standpoint of the mind that contrived the universe, and the power that upholds it before we can see the drift and understand the enigma. If God had not spoken to us, we could not have done this. But He has spoken, and so we are able, in some measure, to enter into His mind.

We get the clue in the chapter read from Romans, and in a verse in it where it does not seem to be lurking. It lies in verse 16: "It is not of him that willeth, nor of him that runneth, but of God that showeth mercy." To see wherein this furnishes the clue, we must follow the line of thought of which it is the climax. Paul having deeply lamented the perverseness of Israel, anticipates the suggestion that in that case, the word of God has been without effect—has failed in its mission. He demurs decisively to this suggestion: He says: "Not as though the word of God had taken none effect, for they are not all Israel that are of Israel, neither because they are the seed of Abraham are they all children, but in Isaac shall thy seed be called. That is, they who are the children of the flesh, these are not the children of God, but the children of the

promise are counted for the seed." The argument is that though the word has failed to transform the mass of Israel to whom it has been sent from generation to generation, it has not failed as regards the result aimed at, viz., the development of the children of promise. As it is written in Isaiah, concerning the word that goeth out of Jehovah's mouth, "it shall not return unto me void. It shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (lv. 2). But who are "the children of the promise?" They are mentioned in contrast to "the children of the flesh." Of the children of the flesh, Paul plainly says, "these are not the children of God." In this he condemns the doctrine which is becoming so prevalent in our day: that all men are the children of God. It is a pleasing doctrine to the mind of man, but it is not a true doctrine. It cannot be made true by any amount of human concurrence. Those are the children of God whom God recognises as such; and, by the mouth of Paul, He here tells us who they are not and who they are. The children of the flesh are not they: the children of the promise are.

What this means is made plain by the illustration of Isaac, which he introduces. "This," says he, "is the word of promise. At this time will I come, and Sarah shall have a son." This was the promise in the case, that Isaac should be born of a barren and aged mother. It was something more than a prophecy. The conception of Isaac at Sarah's time of life was outside the resources of nature. It was a divine performance, because of promise, and the promise was given because of purpose, and the purpose was performed because of faith: for, as Paul says, "through faith, Sarah herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised" (Heb. xi. 11). So that Isaac stands before us as the prototype of the children of promise. They are a divine development by a divine agency, as the result of a divine purpose by the power of faith in the divine performance. As Paul said to the Galatians: "We brethren, as Isaac was, are the children of promise" (Gal. iv. 28). They are *of* the promise, and *by* promise; that is, God promises them, and by His promise, begets them. As

James says, "Of his own will begat he us by the *word of his truth*"—which is a word of promise. "We are all the children of God by faith in Christ Jesus" (Gal. iii. 26).

The kernel of the whole idea lies here, that a divine purpose underlies the history of human life upon earth, and that this is the truly governing element in the situation. Man may plan, and theorise, and work, but he can effect nothing against the purpose of God. The purpose of God will prevail. Paul further illustrates it by reference to Jacob and Esau, whose respective places were marked out before they were born, "that the purpose of God, according to election, might stand, not of works (that is, not of human contrivings or accomplishment), but of Him that calleth" (Rom. ix. 11). There is a purpose of God according to election. Some people see Calvinism here, but Calvinism gives us only half the thought, and by leaving out the second half, turns the first into a lie. Calvinism makes the election, or selection, an act of sovereign prerogative without reference to fitness, whereas Bible election is always according to fitness. God foresees and foreordains, but always in harmony with all His will. Jacob was a God-fearing man, and a man of faith, whatever his personal frailties were. Esau was a mere man of nature,—lusty, strong, and ingenious, but with no fear of God before his eyes. God had regard to the one character and not to the other. God's fore-ordination did not place an Esau in a Jacob's place. It always put the right man in the right place. Paul refers in further illustration to Pharaoh, and to God's statement to him by Moses: "For this same purpose have I raised thee up that I might show my power in thee," adding, "Therefore hath he mercy on whom he will have mercy and whom he will be hardeneth"—in reference to which, he immediately anticipates a natural rejoinder: "Thou wilt say then unto me, why doth he yet find fault? for who hath resisted his will?" He disposes of this by asking on what ground a thing formed can say to him that formed it, why hast thou made me thus? "Hath not the potter power over the clay of the same lump, to make one vessel unto honour and another unto dishonour?" This is absolutely final. "We

are the clay, Thou our potter" (Is. lxiv. 8). Until a man accept this position, he is not in a state of true reason. "God hath made all things for himself, yea even the wicked for the day of his power." The untutored mind cannot realise this, but is enslaved by a feeling that things exist for man.

Now, applying the principle to the problem before us, we can see where perfect rest comes to the jaded spirit. The masses of mankind that come and go—Jew and Gentile—are "the children of the flesh"—the mere mechanical propagation of sinful flesh; an adjunct to the working out of God's purpose with the earth, but not a vital element thereof in its ultimate form. It pleases Him, in the execution of that purpose, to ordain that the children of the promise shall be counted for the seed. He has made the identification of these a possibility. Those who answer to this designation are those who are generated by the promises—those who believe the promises, and are so powerfully constrained by faith in them as to conform themselves to the will of him who is their author. It is here where the matter bears practically. If God's purpose, according to election, were carried out on the inscrutable and arbitrary principle inculcated by Calvinism, we should simply stand distressed and bewildered in its presence, powerless to hope for ourselves or others, except as a mere chance that we could not discover till the Lord himself declared it. But the matter stands in no such painful position. Though the purpose of God is conceived in His own absolute prerogative—"after the counsel of His own will"—it is worked out on principles of perfect reason and justice. In its work of individual selection, it is carried out by the gospel, which is the sum of all promise. The gospel having come to us is a proof that we are in the scope of its call. If we are so controlled by it as to be obedient to its requirements, then are we included in its choice, as the judgment seat will make manifest. We know we are the children of the promise, if we believe the promise, and comply with the conditions and requirements associated with it. Our hope towards God is not based upon anything we are in ourselves, or that we can do for ourselves. It is based solely upon God's declared purpose, and the invitation we have received in

connection with it. Salvation is "not of him that willeth or of him that runneth, but of God, that showeth mercy."

By the reverse application of this rule, we can see where the world is. From the days of Socrates to the days of Henry Ward Beecher, it has been busy "willing" and "running," and scheming and teaching according to its own ideas. It is all bootless. "The Lord knoweth the thoughts of the wise that they are vain." Their subtle disquisitions—their eloquent harangues—their mutual glorifications, cannot alter things. The word of the Lord standeth sure, and that alone. By this word it is made certain that "the children of the flesh are not the children of God," but that "the children of the promise" alone "are counted for the seed." Men can neither alter nor improve the ways of God. Man's wisdom lies in simply finding out what those ways are and conforming to them. His purpose is to populate the earth with "children," not with mere human creatures. The existence of the latter for generations is necessary to the development of the former, but will not be continued a moment longer than required. The destiny of flesh and blood is to disappear from the earth for ever. The children of God immortal will take their place. Those children are drawn from the generations of flesh and blood. They are "taken out from among them" by a change of mind. Their ideas, their loves, their policy, and their aims become revolutionised by the truth which is the developing power. The effect of the change is disadvantageous to present surroundings. They become strangers and pilgrims upon the earth, "having here no continuing city, but looking for one to come." They cease to belong to the world, and the world consequently ceases to love them, for the world loves only its own. But the bitterness of this discipline is only for a time. The day will come when none but the saints will be tolerated upon the earth. A clean sweep will be made at last of every human creature that ignores God. Earth's inhabitants at last will consist of those only who are in the mental attitude symbolised by the ceaseless ejaculations of the four living creatures of the Apocalypse — "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come."

Time is all on the side of godliness. Peace and joy are on the wing for all the children of God. God is managing the world for Himself. The sands of the hour glass are running out for the children of the flesh. The ripe hour hurries when a numberless multitude of the forgotten righteous will spring into being by the fiat of Yahweh's power; and unite in a shout of glad thanksgiving to Him who worketh all things after the counsel of His own will. From the presence of that long purposed manifestation of glory, the darkness of earth's long estrangement from God will flee; the wicked will perish, and the children of promise will arise in light and beauty for ever.—R. R.

DAILY DEATHS.—It does not strike many in the country that any one day's enjoyment, or labour, has been marked by the expiry of fifteen hundred fellow-mortals. Yet that is so. *Health* says: "The daily average of deaths amongst the population of England and Wales exceeds 1,500, and the yearly death returns considerably exceed half a million. In London alone, with a population of about 5,000,000, what is the death-rate? If we compute it at the round figure of 20 per 1,000, we have the enormous total of 100,000 deaths yearly. This statement may seem a little exaggerated, but it is somewhat near the mark."

THE ZIONIST MOVEMENT AND THE BOOK THAT ORIGINATED IT.—Dr. Herzl says: "One thing I consider as certain, as beyond a doubt, the movement will last. I do not know when I shall die; but Zionism will never die. Since the days at Basle the Jewish people has again a popular representation; consequently the *Judenstaat* will arise in its own country. I am now at work to start the bank, and I expect it will prove to be as great a success as the 'Congress.' When I had finished the book that started it, I asked one of my oldest and best friends to read the manuscript to me. While reading it, he suddenly commenced to cry. I found this emotion quite natural, as he was a Jew, and I had also cried several times while writing the book. But to my dismay I found that he gave quite a different reason for his tears. He thought that I was mad, and, being my friend, my misfortune made him very sad. He ran away without saying another word. After a sleepless night he came back to me the next morning and beseeched me to 'leave the matter alone,' as everybody would consider me crazy. I then passed through a very serious crisis: I can only compare it to the throwing of a red-hot body into cold water. Of course, if that body happens to be iron, it becomes steel by the process. During the two years and more since that time I experienced many, many sad days, and I am afraid many more sad days will still follow. In 1895, I commenced to keep a diary; four stout volumes have been filled already. Should I ever publish them, the world will be surprised to learn what I had to put up with; who were the enemies of my plan, and on the other hand who stood by me."

### SISTERS' WORK IN THE SUNDAY SCHOOL.

**A** FAVOURED few who teach in our Sunday Schools are fully equipped for their work. Having undergone a course of training to fit them for secular teaching, they are skilled in keeping children in order, and they know both how to prepare a lesson and how to give it. They have but to acquire the necessary scriptural knowledge and they stand in every way fitted for the position of instructors. To such these hints are not addressed. The observations that follow, are intended for those, who, like the writer in her early teaching days, enter upon their task under difficulties, without experience in teaching, and without anyone at hand to advise and suggest. To this latter class belong the great majority of Christadelphian Sunday School teachers. In their first attempts at taking their class, they feel that they are in the difficult position of having to give two lessons at once, one to the children upon the subject for the day, the other to themselves in the art of teaching. The work is often commenced with trembling knees and ended with an aching head.

A teacher need be armed with courage if she would succeed. Perhaps the best way to raise the necessary courage is to realise the importance of the work, and to apprehend that the end in view is worthy of a great effort. What is the end in view? The conveying of divine truths to the impressionable minds of the young. What an opportunity is yours, dear teacher! Is not the desirability of instilling into the children right ideas recognised on all hands? Mark how the State insists upon the young being instructed in those subjects which it deems necessary to make them useful members of the community. Note also the efforts of the Church of Rome to keep the education of the coming men and women in her own hands. What would she not give to stand in your place? Let not the wisdom of the children of this world exceed, in this matter, that of the children of light. To take a stand upon a higher plane, what are God's thoughts upon the subject? Moses and Paul answer: "Diligently teach the children the statutes of the Lord, and bring them up in his fear and admonition" (Deut. vi. 7; Eph. vi. 4).

Realise then, dear teacher, your opportunity, and use it to the full.

The objection has been raised that what God has to say concerning the children, He says to parents, and not to Sunday School teachers. Primarily, He does address Himself to parents, but He by no means restricts Himself to them. If you have the opportunity of furthering the parents' efforts, and of, in a measure, supplying the place of those whose pressure of work, ill-health, incapacity, or indifference, compels them to neglect their duty, then, having time and strength, hold not back from taking part in this work of God—for such it is. It is a form of sowing the Gospel seed which the Great Awarder will not forget. "They that turn many to righteousness shall shine as the stars for ever and ever." Yea, even though the work was humbly carried on in a Sunday School!

Some disheartened teacher may exclaim: "But I have no natural qualifications for teaching. I am sure I shall never succeed!" To such an one it might be replied that geniuses in any branch of work are rare, and if the schools have to wait until these put in an appearance, the probability is that there will be a dearth of teachers for a long time to come. Far better would it be to fill up the gap by employing such ability as you have, than to negligently leave the work for an unknown person who may never appear. After all, it is not great capacity that is required, so much as a few thought-out, practical, common-sense ideas, accompanied by sufficient perseverance to carry them into effect.

In the first place, there should be a systematic arrangement of lessons. Most teachers will find these already in good working order when they come upon the scene. For the help of those who are newly starting a school, or where the methods are somewhat crude, by way of suggestion, the matter of one of the London school cards is reproduced on next page.

The lessons in the left column are subjects which the children have to find texts to prove, writing out and learning one, two or three passages of Scripture according to the class in which they are placed. The lessons

on the right column are those which the teacher has to prepare and in which she has to instruct the children. The addresses which appear at the bottom of the card are delivered one about each month. The idea in arranging these is to give a little variation from the usual routine, and thus arouse greater interest on the part of the children.

Having before you the exact lesson which you are to give, spare no pains in preparing it. Start looking up in good time, let your mind dwell upon your subject, and grow thoroughly familiar with it. Make copious notes whilst threshing out your lesson, but strive to get sufficiently conversant with them to be able to safely leave them at home. You do not require to carry about notes of what your name is and where you

tion. Make a practice of eliciting the meanings of any difficult or figurative words that occur in the chapter and never take it for granted that these are known to your scholars. These ends cannot be reached without pains, but can anything that is worth doing be done apart from trouble?

Without order there can be no profitable lesson. This remark will bear repeating. Unless you make up your mind to keep the children well under control you had better not commence. It is a good plan, before beginning your lesson, to give the children clearly to understand the behaviour you will expect from them, that there must be neither laughing nor talking, and no losing of places in reading. You will carry the more thoughtful girls with you if you

		SUBJECT FOR PROOF	SENIOR AND JUNIOR CLASSES.
Jan.	1	That Christ will bring peace to the World.	Destruction of Sodom and Gomorrah. Genesis xix. 1-28
"	8	That all evil will come to an end.	Birth of Isaac. Genesis xxi.
"	15	That Christ is referred to as a father, a son, and a brother.	The trial of Abraham's faith Genesis xxii. 1-19
"	22	That Christ is referred to as a prophet, a priest, and a king.	Isaac and Rebekah. Genesis xxiv.
"	29	Write out and learn Isaiah lx. 1-3.	Jacob and Esau. Genesis xxvii
Feb.	5	.. .. .	Review for examination.
"	12	.. .. .	Scripture examination.
"	19	That Jerusalem is God's chosen city.	Special lesson—Illustrated.
"	26	Write out and learn Isaiah lxi. 1 and 2.	Incidents in the life of Jacob. Genesis xxviii., xxix. 1-20.
March	5	That the destruction of Jerusalem was foretold.	Jacob and Esau reconciled. Genesis xxxii. and xxxiii.
"	12	That the final restoration of Jerusalem is foretold.	Joseph sold by his brethren. Genesis xxxvii.
"	19	Write out and learn Isaiah lxi. 3 and 4.	Joseph in Egypt. Genesis xxxix.
"	26	That the earth is promised to the righteous.	The dreams of the Butler and Baker. Genesis xl.

ADDRESSES.

Bro. A. T. JANNAWAY. Bro. DAVIS. Bro. HUGHES. Bro. EASTWOOD. Bro. WHITE.

live. You know these things. Strive to know your lesson in a similar way. You can neither interest, nor keep order, if your eyes are constantly upon your book. Without interest a very wearisome time will be spent, and without order there can be no profitable lesson. Leave no stone unturned in your endeavours to arrive at strict accuracy in what you set forth. Avoid treading upon doubtful ground, or speaking upon topics of which you are not sure. Although you need never fear, as some diffident teachers have done, that the children know more than you do, still there is a strong probability that one or more may detect your mistake, should you make one, which is undesirable, and added to this there is the evil of having conveyed wrong informa-

point out the object of their Sunday School lessons, and emphasise the fitness of giving the most earnest attention to so high and important a subject as the Word of God. If you take the same class every Sunday, your children will soon grow to understand you, and an occasional allusion to the matter will be sufficient, but if you interchange turns with other teachers, you will find it necessary to enter into these little preliminaries every time. Of course it will not be sufficient to merely tell the children the kind of behaviour for which you look, it will be essential for you to keep them up to the mark. Whatever you lay down, let the children know that what you say you mean, but let it always be that which has been well thought out. Do not

be rash, nor lose your temper. Never allow disorder to come to a head, nip it in the bud. Keep well on the alert, and if there is the least sign of smiling or whispering, stop it instantly. If in reading a place is lost, pass on rapidly to the child who has not lost her place. The strong probability is that you will find that it will not occur again. Do not stint praise and encouragement where they are deserved, nor bestow marks where they have been unmistakably forfeited. Be just and avoid favouritism.

A teacher's manner occupies almost as important a place in successful teaching as do matter and discipline. Do not be sleepy or automaton-like. Let the children feel that they have a real live teacher who has somewhat to convey to them, and who means, moreover, to convey it. Do not be afraid to speak up. It is impossible for you to make headway if you allow the voices from the other classes to drown yours. Use simple language and plain terms. If you are constantly receiving no answers or wrong answers from a number of intelligent girls, you should begin to suspect that your mode of questioning is at fault, that you are not clear. Keep your eyes well on your girls' faces, and avoid reading what you have to say. The bright girls should not be allowed to do all the answering, and the dull or indifferent ones to go away no wiser than they came. When you have been over your subject once, single out the girls from whom you can get no response, and patiently go over the leading features of your lesson again and again until they do answer, this time calling on the bright ones only when the others fail. You will find that your children will get to know your methods, and experiencing that they have to answer in the long run, they will grow more attentive, and endeavour to respond at an earlier stage.

Teachers in newly entering upon their work, are often at a loss to know how to fill up the time allotted. This difficulty will cease with practice and experience, but in the meantime there should be one or two resources to fall back upon. Time can always be profitably spent in elucidating the proof-texts and in opening up the bearings of the subject which they are brought forward to support. If time still hangs, then some of the historical groundwork of the truth—those rocks upon which the orthodox candidate so

often founders—might be touched upon: The Israelites; their origin; their country and its various names; the distinction between "Palestine" and Jerusalem; the distinction between Jew and Gentile. As you question the children upon these and kindred topics, you will find that a very large area is spread out before you, upon which you can interestingly instruct. Some teachers make it a rule, and a very excellent idea it is, to look up one or two previous lessons, and test their scholars' memories in regard to them.

Be watchful to give a prominent place to the moral aspect of the truth, even though it be not specially provided for in the stated lessons. There are few experiences more odious than to see a child glibly rattle off all the first principles of the truth, and who yet cheats over her lessons, lies to her companions, and is disobedient and disrespectful to her teachers. Wash your hands of such conduct by strenuously endeavouring to point out its utter wrongfulness.

Finally your class will be, to a very large extent, what you make it. If you are diligent and industrious, your children will be well-taught and orderly. If, on the other hand, they are ignorant and disorderly, much of the blame will certainly lie at your door. "A child left to himself bringeth his mother to shame," and a class left to itself, or allowed to take the initiative regarding its lessons and behaviour, will undoubtedly bring shame to its teacher. Your mission is not to while away a little time, nor to impress the children with a sense of your amiability of character, but to judiciously and earnestly exalt and teach the truth.—C. H. J.

PAY thy vows. "He taketh not pleasure in fools" (Ecc. v. 4).

A CURIOUS OBJECTION TO CREMATION.—Dr. Poore, one of the foremost sanitarians of the day, objects to the growing practice of cremation on account of the loss to the soil of what he considers its just due. He says that if the soil is robbed we shall have to suffer in other ways.

TALLYRAND, the night before he died, thus summed up the results of his long life: "Behold, eighty-three years passed away! What cares! What agitation! What anxieties! What ill will! What sad complications! and all without other result except great fatigue of body and mind, and disgust with regard to the past, and a profound sentiment of discouragement and despair with regard to the future."

## ANSWERS TO CORRESPONDENTS.

BY THE EDITOR.

## DAN. VII. AND THE TEN HORNS.

C. O. writes: "Can you give me the original of Dan. vii. 17, 'Shall arise?' Is the tense correct, or will the original give a different shade of meaning from that of the A.V., which does not take into account the fact that the Babylonian power arose some time previously, and was then on the point of falling." *Answer*.—The angel who revealed to Daniel the meaning of his vision made no such historical mistake as the rendering of the Authorised Version of necessity implies. The verb is in the so-called future tense, but is really accurately represented by the indefinite present. Thus Young, in his *Literal Translation*, renders Dan. vii. 17 thus: "These great beasts, that are four, are four kings, they rise up from the earth." This is in harmony with the historical facts of the case.—C. O. also asks if there is, in our literature, any clearly-stated or tabulated presentation of the history of the ten horns of Dan. vii., and of the three that fell before the little horn that came up among them. We know of nothing better on the subject than is contained in *Eureka* (vol. III. p. 168, *et seq.*), to which C. O. makes reference. In *Christendom Astray* (Lecture XVI.) there is a list of the ten horn kingdoms, as given by Sir Isaac Newton; and another compiled from Machiavelli's history of Florence. Dr. Thomas, however, differs from these somewhat; though in the case of seven out of the ten all three lists agree. These seven are Huns, Vandals, Visigoths, Burgundians, Lombards, Franks and Suevi. The remaining three Dr. Thomas finds in the Gepidæ, Alans and Bavarians. He rejects Newton's enumeration of the Britons (Saxons and Angles—in Machiavelli's account) for the reasons (Eur. iii. 173) that the Saxons and Angles were not one horn but seven (Heptarchy), and were outside the territory specified in the vision, a fact on which Origen commented. He also rejects the inclusion of Ravenna in Newton's list, and the Ostrogoths for reasons stated in Eur. iii. p. 238. The three horns plucked up by the roots before the little horn (Dan. vii. 8), he identified with the Vandals, the Lombards, and the Huns; and of their

plucking up he treats in *Eureka*, Vol. III., pages 296, 307, and 311, respectively. Concerning these three powers, the following, taken from an independent source (*Haydn's Dictionary*), for the sake of C. O.'s enquiring friend may be acceptable. "VANDALS—a Germanic race, attacked the Roman Empire in the third century, and began to ravage Germany and Gaul, 406-14; their kingdom in Spain was founded in 411; under Genseric, they invaded and conquered the Roman territories in Africa, 429, and took Carthage 439. They were subdued by Belisarius in 534. They were driven out by the Saracen Moors." "LOMBARDS—Lombardy (N. Italy), derived its name from the Longobardi, a German tribe from Brandenburg, said (doubtfully), to have been invited into Italy by Justinian to serve against the Goths. Their chief, Alboin, established a kingdom which lasted from 568 to 774. The last king, Desiderius, was dethroned by Charlemagne." "HUNS—a race of warlike Asiatics, said to have conquered China about 210 B.C., and to have been expelled therefrom about A.D. 90. They invaded Hungary about 376, and drove out the Goths. Marching westward under Attila, they were thoroughly beaten at Chalons by the Consul Aetius, 451. Attila died in 453. After his death the Gepidæ, and in 500 the Lombards, held Hungary. It was acquired by the Avars about 568, and retained by them till their destruction by Charlemagne 799."

## RICHARD WATSON AGAIN.

Brother F. W. Porter, writing before the appearance of the September issue of the *Christadelphian*, gives the same chapter and verse for the challenged quotation as does brother Riding on page 371 (September). He adds: "The words quoted in the *Declaration* actually appear, stating that the soul is not *naturally* immortal—the word 'naturally' being in italics; but the context unquestionably shows that the writer himself was a believer in the immortality of the soul, as further on in the same volume (page 174) he quotes the passage, 'Let us make man in our image and likeness' as 'a manifest allusion to man's immortality.' His idea, which is a very

subtle one, seems to be that the soul of man is not inherently immortal as a matter of *nature*, but is so by reason of the Divine implantation of immortality at birth. His language is very bewildering, and is an illustration of the darkness that covers the earth; but it is hardly correct to adduce Richard Watson as a non-believer in the immortality of the soul. The *Christadelphian* of June, 1877, refers to the above facts."

#### BENEFIT SOCIETIES, TRADES UNIONS, THEATRES.

A. C.—It is difficult to say whether it would be inconsistent for a brother to join any particular benefit society. There are some which he could not join because of their association with error and evil in many ways; but there are others in which a membership confined to the payment of a certain sum for certain benefits would be a contract not incompatible with faithfulness to the truth. In case of doubt give the truth the benefit of the doubt. As to trade unions, a brother is not of the world and does not want to be involved in its disputes on one side or other. Doubtless abstention will often be very difficult; but God, who clothes the lilies and feeds the sparrows, can preserve a man who separates himself from doubtful connections for Christ's sake. As to pleasure seeking in "theatres, Academies, &c.," surely it is out of the question for brethren and sisters on many grounds. If any thing be "of the world" it is the theatre, and the talk about the elevating and educating influence of the stage is merely dangerous sophistry which is negated by the facts of the case. The stage is responsible for a world of evil, as many can testify. "With the pure thou wilt show thyself pure; and with the froward thou wilt show thyself froward." Between the theatre and some musical rehearsals, as of "The Messiah," there is, of course, a vast difference. The permissibility of any particular form of recreation is to be decided by a discernment begotten of the Word, and with reference to our attitude as Christ's friends in the world of his enemies.

#### JOB'S SATAN.

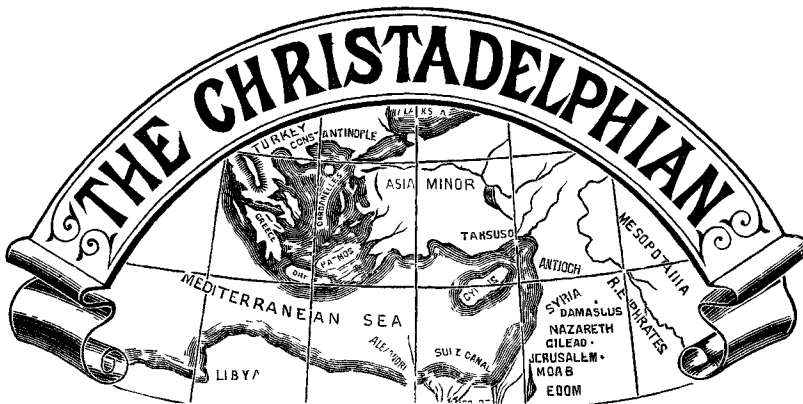
C. T. C.—Job ii. 1.—"Sons of God" is a phrase that may stand for angels (Job

xxxviii. 7); or men (Gen. vi. 2; Jno. iii. 2). "Satan," likewise, may apply to an angel (Num. xxii. 32); or a man (Peter, to wit). In the book of Job the "sons of God" are the acceptable worshippers of God, and "the Satan," or adversary, some envious neighbour or neighbours who moved God against Job to destroy him without cause (ch. ii. 3). Satan (literally *the Satan*, throughout the narrative), had no power but of God. Job was a notable "Son of God," and in his sufferings before the adversary, a type of Jesus, the greater son of God, whose experiences revealed in prophecy (Zech. iii.), and recorded in history (Matt. iii., xxii., xxiii.), throw light upon Job's case. The Satan of clerical invention has, of course, no place in the narrative, which, though highly figurative throughout, is intelligible when read in conjunction with the other Scriptures. A community of false worshippers, who were a "burden" to the true, is styled "the Satan" by Christ in his message to Thyatira (Rev. ii. 18), in the phrase, "the depths of the Satan as *they* speak."

#### CHRIST FELLOWSHIPING JUDAS.

No doubt Christ "fellowshipped Judas," if the choice and toleration of "the son of perdition" in the company of the twelve, that the Scriptures might be fulfilled, can be properly so described. But there is in that fact no guide for us in our ecclesial relations. In taking the apostolically enjoined course of withdrawal from the disorderly, we are not "more discriminating in the matter of fellowship than Christ was." There is no parallel. It was a special case, and a special time, and a special work revealed beforehand by the Spirit of God; and Christ, having openly identified the traitor, submitted to the terrible ordeal, saying only, "that thou doest do quickly." Christ's express direction to us (by the word of the apostles) is, to put away wicked persons (1 Cor. v. 11); to withdraw from every brother that walketh disorderly (2 Thess. iii. 6); to reject heretics (Titus iii. 10)—(not to burn them!); not to receive into the house transgressors who abide not in his doctrine (2 Jno. ix. 10). Apart from injunctions like these, the truth could not be maintained in its purity; and because of the disobedience of these commandments, it has not been maintained in its purity. And





"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. XXXVI.

## THE SERPENT, THE EARTH, AND THE WOMAN AND HER SEED:

THE TRUTH DIVINELY PRESERVED FROM UTTER EXTINCTION.

By DR. THOMAS.

AND the Serpent cast out of his mouth after the Woman water as a flood, that he might cause her to be carried away by the flood. And the earth ran with help for the woman, and the earth opened her mouth, and swallowed up the flood which the Dragon cast out of his mouth. And the Dragon was enraged against the woman, and went away to wage war with the remnants of her seed who keep the commandments of the Deity, and hold the testimony of the anointed Jesus" (Rev. xii. 15-17).

The Dragon, the Serpent, the Diabolos, and the Satan, in this place, are all terms expressive of the political, or civil, military, and spiritual, "enmity" in organized activity against the woman and her seed. When the political organization that seeks her destruction is wholly pagan, then it is represented as "a Great Fiery Red Dragon" (ver. 3): if still pagan, but not wholly so in all departments of the state, then it is no longer the "great fiery red dragon," but simply the "Diabolos," as in ver. 12; and if no longer pagan, but a subtle and seductive power, wise in its own conceit, and invested with supreme authority, it is indicated by "the Serpent" and "the Dragon,"

as in ver. 15, 16. This identity is established by the testimony concerning the flood of water, which states that it issued both from the mouth of the Serpent and the mouth of the Dragon. Now the flood being one, not two, the serpent and the dragon must represent the same power.

But the dragon and his angels were cast out of the political heaven, or Roman government, "and their place was found no more in the heaven;" nevertheless, in the last four verses of this chapter we find the dragon in power, and exercising it vengeance fully for 1,260 years against the woman, and making war with the remnants of her seed. How is this? It was the pagan constitution of power enthroned in Rome and Italy that was cast out, and has reappeared no more to this day. But after the battles of Adrianople and Chrysopolis all power over the Roman Habitable came to be vested in Constantine. He was the sole imperial bishop of the Dragon empire; which, by the revolution he had consummated, was transformed from the Pagan Dragon, into the Catholic Dragon, dominion. It is this catholic serpent and dragon that figures in the concluding verses of this chapter, as well as in the thirteenth and twentieth chapters

of the Apocalypse, which has no more to do with the great fiery red dragon after ch. xii. 13.

The throne of the pagan dragon was Rome; but when the dragon-power came to be vested in Constantine he established the New Polity in a New Capital, which after himself he styled the City of Constantine, or Constantinople. In the period in which the woman became a fugitive, Constantinople, previously called Byzantium, became the capital of the Roman world. It has retained its sovereign rank over 1,540 years. Its founder ascribed his resolution of building it to the infallible and eternal decrees of Divine Wisdom; and in one of his laws he declares that it was in obedience to the commands of God that he laid the everlasting foundations of Constantinople. His choice of Byzantium for a city is said by contemporary writers to have been owing to a vision which appeared to him while he slept within the walls of that city. Its tutelary genius, a venerable woman sinking under the weight of years and infirmities, was suddenly transformed into a blooming female, whom his own hands adorned with all the symbols of imperial greatness. The emperor awoke, interpreted the auspicious omen, and obeyed, without hesitation, the supposed will of heaven. On the day on which the foundation of the city was laid, Constantine on foot, with a lance in his hand, traced out the boundary of the destined capital. It was of great extent, which his assistants observing, ventured to remark that he had already exceeded the most ample measure of a great city. "I shall still advance," replied Constantine, "till he, the invisible guide who marches before me, thinks proper to stop." Whether or not the emperor did see the vision of his dream, it is a fact, as already shown, that this twelfth chapter was generally supposed by anti-pagans of that day to refer to the events of the life of Constantine. Hence, it is more than probable that the dream he professes to have had was not a vision of his own, but a fiction into which he introduced the two women of this chapter, the one distressed, inferior, and persecuted, the other blooming and decorated with the sun, the moon, and the stars, the symbols of imperial greatness, with which "his own hands adorned her;" and for whom he

determined, dream or no dream, to found a new capital.

"*Water as a flood*" is said to have been cast out of the serpent's mouth after the woman to sweep her away. Water flowing like a river indicates an army or body of men in motion. That water symbolizes people is evident from Rev. xvii. 15. Hence, when the water is in motion the people are moving; when it flows like a river the body of people moves in a certain direction; when the river overflows its banks, the army crosses its frontiers, and invades another nation; when the water sweeps along like a flood, the army subdues and carries all before it; but when the earth opens and absorbs the flood, then the operations of the army are spent without effecting its purpose; and if the water of the river be dried up, as in Rev. xvi. 12, the power and independence of the people represented are destroyed. Some of these definitions are strikingly illustrated in Isa. viii. 7: "Behold," says the prophet, "Yahweh bringeth up upon them (the Jews) the waters of the river, the strong and mighty; even the king of Assyria and all his force. And he shall rise above all his channels, and shall go over all his banks; and he shall pass through Judah, overflowing and spreading; even to the neck shall he reach; and the extension of his wings (the wings of his army) shall be over the full breadth of thy land, O Immanuel!" The kingdom of Assyria was divided from that of Israel by the Euphrates, termed in Scripture "the river" and "the great river." Hence, it came to symbolize his power; so that when he invaded Israel, the waters of his river are said to have swelled over their banks, and flooded their country to so great an extent as to rise "to the neck," or capital, *but without submerging it*, so that it would be an overflowing invasion, which would recede without finally subjecting the nation.

The Mouth of the Serpent or Dragon is symbolical of the words, utterances and commands, proceeding from the power called serpent or dragon. The commands of a power are expressed or made audible and effective by the reigning administration of public affairs; and which holds a similar relation to the power that the mouth does to the brain of a man. Hence "the Mouth of the Dragon, the Mouth of the Beast, and the Mouth of

the False Prophet," are the governments of the powers signified by these symbols.

The Serpent and Dragon are said to have cast water as a flood out of their Mouth; that is, an army of pursuers was sent forth by order of the catholic government of Constantinople and Rome, to sweep the fugitive woman from among the living. The execution of this decree of extermination might have been successful, had not "the earth ran with help for the woman, and opened its mouth and swallowed up the flood." The Common Version says, "the earth helped the woman." This is not incorrect; but it is not as exact as it might be, and as the events represented justify. The word *βοηθew* signifies properly, "to run to the aid of those who cry for help." The woman in her flight was pursued, or persecuted by power, which caused in her sufferings to cry aloud. Her cries fell upon the ears of the earthiest of earthborns, who ran to and fro dealing the most terrific vengeance upon her foes. The ferocious purpose of the catholic power encountering this most unexpected resistance was defeated; the earth swallowed up the wrath which expended itself upon it, and the woman was saved.

490 TIMES.—Who ever gets that far in the reckoning of forgiveness of the faults of others!

HUMAN life on earth will at last be as enduring and perfect in its evolutions as the orbs of heaven, which God invites us to consider as the earnest of it (Jer. xxxi.).

THE VISIONS OF DANIEL.—It was in Babylon, 2,500 years ago, that Daniel, the Statesman-prophet, received visions. Daniel had been brought as a captive from Jerusalem to Babylon. He had risen to eminence under Nebuchadnezzar, and had lived through the forty-three years of that king's reign, and through the reigns of four succeeding kings of Babylon, which occupied twenty-two years more. The visions which he received are of special interest, because they give in outline the history of the world from his time down to the establishment of the Kingdom of Christ upon earth. Comparing them with what we know of the world's history down to our own times, we see clear and unmistakable marks of divine foreknowledge in these visions. Each vision has its central point of view, from which it surveys the landscape of history. The limit of time in each case is nearly the same. It stretches from Daniel's time to our own, and beyond our own to the coming of Christ in power and glory. It is plain, therefore, that we must not expect to find in these visions more than vast outlines. Where the events of twenty-five centuries are compressed into about twenty-five verses, it is plain that small details will not be visible.—C. B.

WHAT we have done, and not what we have intended, is to settle our case at last.

HAVE you ever discovered a reason for the things that are, that is half so satisfactory as the Bible revelation of the work and will of God?

ANY fool can deny and doubt. It takes a wise man to lay hold on truth. Nevertheless, the proverb is true which says: "The sluggard is wiser in his own conceit than seven men that can render a reason."

A WOODEN INTERPRETATION. — An ingenious inhabitant of the State of New Jersey, has made a valuable discovery—at least in his own estimation. He has solved, in an original fashion, the problem of the existence of evil in this world. The explanation of this mystery, which has baffled mankind for untold generations, became as clear as daylight to him on reading in the first chapter of Genesis the following verse: "And God said, Behold I have given you every herb bearing seed, which is upon the face of all the earth, and every tree in which is the fruit of a tree yielding seed; to you it shall be as meat." The clear and simple meaning of this verse, he contends, is that man can legitimately use the vegetable kingdom as a source of food, but for nothing else. But man, in the wickedness of his heart, has disobeyed this command, and made carriages, boats, houses, and a thousand other things out of wood, wherefore the manifold troubles which have befallen him. — *Clipp.*

MARIOLATRY.—A specimen of Roman Catholic "blasphemy" similar to that quoted by Dr. Thomas in *Eureka* iii. 29, recently came under notice. A brother came into possession of a card issued from a Catholic Agency in New York, upon one side of which was a picture of Mary crowned with stars, standing on the globe, with a serpent under her feet, and the child Jesus in her arms, with the symbol of the "sacred heart" in his breast. The legend was "*Notre-Dame du Sacré Cœur.*" On the other side of the card was the following:—"THE MEMORARE OF OUR LADY OF THE SACRED HEART."—O divine Mary, take us under your powerful protection, and place us in the adorable heart of Jesus Christ, your soul (*Bossuet*). Our Lady of the Sacred Heart, remember how thou art all powerful with thy son, listen to the prayers of the children. Remember, Beloved Mother, the entire church against which the demon combats incessantly, entreat of thy divine Son to shed his grace upon her. Remember, Immaculate Mother, the venerable head of thy church; behold how he suffers, and deliver him with thy prayers. Remember, Sweet Mother of all Christians, your children who are in this valley of tears, that by your merit they may obtain that grace which is necessary for them to accomplish faithfully the pilgrimage of life. O thou who lovest to dispense the grace of the heart of Jesus, reject not our prayers, but grant that they may be acceptable to him. Remember, likewise, O heart of our Beloved Mother, those poor souls detained in the prison of Purgatory. Stretch forth thy benign hand towards them. May one drop of the sacred blood of Jesus change the avenging flames. O Mary, Mother of God, remember all those who suffer, who call upon thee and the sacred heart of God; open for them the gates of Heaven."

## MEDITATIONS.—No. 55.

**L**ANDUDNO is a grand place at which to spend a holiday. Standing on the top of Great Orme, with mountains as far as the eye can reach on the one hand, and a glorious sun-lit ocean on the other, one feels that life is very much worth living. In the presence of such surroundings, how one realises the greatness and goodness of the Creator! God has not been selfish in relation to the enjoyment which the sight of these wondrous works bestows. He has made man to appreciate and share this pleasure with Himself. How easy it would have been for God to have stopped short at the unfeeling mountains, or the unthinking cattle that browse upon the thousand hills! But no, He has made man—a being who can with Himself revel in these glorious works of creation. But where is God, and where are the angels who took part in the production of nature, as it now so charmingly appears? And where is Christ to whom all things have been given? Have they left for ever this beautiful earth? It would seem so; but no! Fetch the telescope of divine inspiration. Point it in the direction of heaven. God can be seen; Christ can be seen; and also the angels. They are looking with interest and affection towards the earth. They are standing away for the moment, beyond actual hearing and human gaze, on account of the world's unrighteousness. A day is appointed for its reformation. Things will be different then. "Blessed be his glorious name for ever: and let the whole earth be filled with his glory."

"Forget me not" has been the request of many a man in his dying moments; but there has been only one man who, after expressing it, has been raised from the dead to be the invisible eye-witness of the faithfulness of friends to his wish. He who said "Do this in remembrance of me" can now say, "I know thy works." With this thought in mind, we assemble to break bread in remembrance of Christ. But we feel that it is not only for Christ's pleasure that we meet, but also for our own comfort and edification—this was Christ's intention. To remember Christ is to remember the Scriptures which speak of him, and to

remember these Scriptures is to lay hold of the divinely-promised cure for all our ills. This thought is true and precious. The remembrance of no other man, however great or good, can accomplish such a result as this. In Christ there is not only something to cheer the sad heart, to comfort the afflicted soul, to brighten and ennoble all the ways of our lives, but something to build up character—a character which God has promised to accept as a passport to the kingdom and eternal life.

Among the many beautiful sayings of God is this: "As truly as I live all the earth shall be filled with the glory of the Lord" (Num. xiv. 21). Let us revel in its meaning. The passage is familiar to us owing to our frequent quotation of it in our controversies with the alien. But let us make a deeper and better use of it than that. To employ such grand utterances as this as proofs in our contention for first principles is only a part of the object that God had in making them. God's sayings are intended to assure and cheer us all along the probationary path. God spake the words in question some 2,500 years after sin had marred the earth, and at a time when Israel's faithlessness was rampant. God says, in effect: My purpose respecting the earth shall not fail. The purpose, we know from other prophecies, is the peopling the earth with a race of undying, glorious, God-like beings, of whom we are invited to become a part. Let us then look around, and see the earth and all that pertains to it—the beauty and richness of its produce, the sweetness of its breezes, the charms of the animate forms which inhabit tree, forest, and ocean—for this is the reward. What more could the heart desire than to enjoy in spirit nature such a reward in divine and angelic company?

Man was never made to guide himself, and if he insists on attempting the task he not only fails, but merits extinction. When fresh from the hands of his Maker he was unable to think rightly (as we know from the reasoning in Eden), how much less so now after the hardening and warping of 6,000 years of wrong-doing. Let us learn

the lesson, and forget it not—"It is not in man that walketh to direct his steps" (Jer. x. 23); "There is a way that seemeth right unto a man, but the end thereof are the ways of death" (Prov. xiv. 12). If we would please God, if we would be made wise unto salvation, we must be controlled by the Scriptures, which are the voice of God ("All Scripture is given by inspiration of God"). Apart from the wisdom which the Scriptures give, and give exclusively, man occupies no higher place in the divine estimation than the animals which perish. This may sound harsh, but it is true. "Man that is in honour, and understandeth not, is like the beasts that perish" (Ps. xlix. 20). This is a truth which Dr. Thomas emphasised, and it is one which his faithful followers will also emphasise. The religious world is astray on the subject (as popular theological writings abundantly testify), and in regard to it many brethren are becoming painfully lax. The laxity is largely the outcome of the growing unbelief respecting the unerringness and divine authoritativeness of all Scripture.—A. T. J.

A WORLD without graves! It is coming. Christ is the guarantee of it.

It is not the time for perfect discernment between the righteous and the wicked. That is reserved for the day of Christ. The most that can now be done is to avoid complicity with manifest evil.

**THE "HIGHER CRITICS" CONFOUNDED.**—Professor Francis Newman in his "History of the Hebrew Monarchy," declares that the references in the Bible to the Hittites of northern Syria are "unhistorical," and do "not exhibit the writer's acquaintance with the times in a very favourable light." But we now know, from the inscriptions of Egypt, Assyria, and Armenia, since discovered, that it was just northern Syria which was the home of the Hittite kingdoms from very early times down to the age of Hezekiah. The German critics and their followers, again, have assured us that Jerusalem was a small and unimportant place before the time of its capture by David the very name of "Jerusalem" being introduced then for the first time, and that consequently the account of Melchizedek, "king of Salem," in the days of Abraham, must be a pure fiction. Nevertheless we have learned from the Tel el Amarna tablets that in the century before the Exodus, not only was Jerusalem already an important city and the capital of a fairly extensive territory, but that it was already known by the name of Uru-salim, or Jerusalem. And in the texts of Ramses II., the Pharaoh of the Oppression, the name is given in the abbreviated form of Salem. In such instances the sceptical confidence of the critic was the measure of his own ignorance.—*Sayce.*

INVITE your sceptical friend to suggest a few particulars in which he thinks the evidence of the resurrection of Christ might be strengthened.

"We live in the consequences of past action."—*Dr. Hodie.* True, and we can go higher and say, we shall live eternally "in the consequences of past actions," for it is Christ who says: "I will give unto every one of you according to your works."

**THE POLYCHROME BIBLE.**—"The modern schools of Biblical criticism appear to aim at rivalling each other in denying all unity to the books of Scripture and in cutting up their chapters into fragments which are ascribed to different periods. The edition by Professor Paul Haupt ('The Polychrome Bible,' edited by Paul Haupt: Part 6, 'Joshua' by the Rev. W. H. Bennett. 6s. Part 12, 'Ezekiel,' by C. H. Toy. 10s. 6d. James Clarke and Co.) in which the various dates of the compositions of the text are indicated by the use of diverse colours, brings home to the reader the extravagance of these views, that allow one chapter to be ascribed to eight or a dozen authors. Nevertheless, however, much as we may be inclined to dispute the value and the truth of the theories one cannot be blind to the extraordinarily high merits of the Haupt Polychrome Bible that is the fruit of the latest critical research."—M.A., in the *Jewish World*. [It is said that Mr. Toy lets Ezekiel go in monochrome. Perhaps some one else will colour him to better suit the work. How foolish all this learned trifling will seem when the prophets themselves are once more in the land of the living.—ED.]

**THE THOUGHTFUL TRAVELLER IN PALESTINE.**—All the way long, the wanderer's thoughts grow more and more full of the records of all those events which helped or hindered the spread of Christianity, and so become ripe for disembarking with him in Palestine and traversing the paths that Christ had trod. From Beirut to Jerusalem and Bethlehem and Hebron, all through that narrow but hallowed land, every step taken in its interior becomes an emotion, a revelation, an illumination. At every stage you are vividly led to comprehend, as was never possible before, the details and surroundings of that simple but sublime Oriental story which has conquered and remoulded the civilized world. Here, on the slopes of Lebanon, as you slowly climb them by the Damascus road, grow the "locusts" of St. John, the caroub tree, with its pods of sweet beans, though, indeed, he may well have eaten, as I have done, the insect itself, fried in butter. In "Hollow Syria," you shall see the "Cedars of Lebanon," and that wonderful chaos of ruined beauty and splendour, "Tadmor of the Wilderness," coming upon the temple by paths where every bush and flower is a picture fitted to Holy Writ. Thence you ride down to the white and outspread city of Damascus, immensely ancient, and so fair with its enviroing apricot gardens and green water-courses, that the prophet Mohammed is said to have turned his eyes away from it at first sight in order "that he might not forget Paradise." Here you shall be shown the "street that is called Straight," where St. Paul was healed of his blindness, the spot on the road where he encountered the heavenly vision and the gate from which he was let down in a basket.—*Edwin Arnold.*

### THE MINISTRY OF THE PROPHETS ;

OR,

THE WORK AND WRITINGS OF THOSE WHO CAME AFTER MOSES IN THE DIVINE GUIDANCE OF THE NATION OF ISRAEL

#### CHAPTER XVIII.

**A**FTER the divine assurance of the ultimate return of the accepted "remnant" unto "the mighty God," the prophecy (Isa. x. 24), goes on to encourage God's people in Zion concerning the threatening of the Assyrian invader. The frequent occurrence of the divine titles "Lord of Hosts," "Lord God of Hosts" in this passage is an answer to the challenge of the King of Assyria concerning the "God of Jerusalem." The record of the controversy about to be settled between God and the Assyrian was to be preserved for all time, and the issue revealed beforehand by God is emphasised by this frequent formula: "Thus saith the Lord of Hosts." It is no mere flourish of words; but the majestic statement of a glorious fact at present hidden from mortal eyes. These are times of darkness when God does not interfere. His "legions of angels" are undetected by the common gaze of sinners, and the time is not quite ripe for the arresting of universal attention by open manifestations of judgment. In Sennacherib's time it was different; God deeming it a suitable occasion to vindicate and assert His supremacy by a stroke of judgment, the report of which should engage the attention of succeeding generations of His people for thousands of years to come. The impending destruction of Sennacherib's army in Hezekiah's days, in "a very little while" as God reckons, was at once a great deliverance to His people in Zion at that time, and an earnest of the final deliverance when the yoke shall be taken from off Israel's shoulder "because of the anointing." The words run thus:

"Therefore, thus saith the Lord God of Hosts, O my people that dwellest in Zion, be not afraid of the Assyrian, though he shall smite thee with a rod, and shall lift up his staff against thee after the manner of Egypt. For yet a very little while and the indignation shall cease, and mine anger in their destruction. And the Lord of Hosts shall stir up a scourge for him according to the slaughter of Midian at the rock of Oreb:

and as his rod was upon the sea, so shall he lift it up after the manner of Egypt. And it shall come to pass in that day that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing" (verses 24-28). The day of Midian, when Gideon, with his three-hundred, decimated a host "like the sand by the seaside for multitude," was the subject of remark in a previous chapter. The effect of the stretching forth of "the rod of God" in the hand of Moses over the Egyptian sea, whereby Pharaoh and all his host "sank like lead in the mighty waters," is too well remembered to need comment. A stroke of judgment, comparable only to these things was in store for the Assyrian who blasphemed God as grievously as did Pharaoh, and like him was to encounter an overthrow by means of which Yahweh's name should be declared in all the earth.

A like fate with a like object awaits the latter-day Assyrian at the hands of God's Anointed, the prophet like unto Moses. "The anointing" (v. 27), is literally "oil" in the Hebrew, as the Revised Version says in the margin, and hence gives the alternative "fatness." Young puts it "because of prosperity." The ideas are congruous, and focus as it were in Christ, who is the heir to the throne of David then occupied by Hezekiah as God's anointed, for whose sake, because he trusted in Him, God was about to reprove the hostile king (Psa. cv. 14 15). Of "the King" of Israel, in the day of victory it is said (Psalm xlv.) "Gird thy sword upon thy thigh, O Mighty One, prosper thou, ride thou because of truth and meekness and righteousness. . . . Thou hast loved righteousness and hated wickedness: therefore God, thy God hath anointed thee with the oil of gladness above thy fellows." This implies that his "fellows" are likewise to be anointed with "the oil of gladness" in the change of nature into likeness with Him as He is. The doctrine of the New Testament plainly sets this forth, and it is also discernible in the

prophecy of Micah (ch. v. 5) which says of Him and His saints: "This man shall be the peace when the Assyrian shall come into our land, and when he shall tread in our palaces; then shall we raise against him seven shepherds and eight principal men" (literally "eight anointed of man"). These are those who, like him, are anointed with "the oil of gladness," "the oil of joy for mourning," and are by him "made princes" as the forty-fifth Psalm testifies they shall be.

In the concluding verses of Isaiah x. the prophet sees by the Spirit the advance of the Assyrian upon Jerusalem. The rendering of the Revised Version presents the picture in a very graphic manner. The country through which he passed, with the places on his line of march, was a scene of stirring associations. It was here that Abraham sojourned among the Canaanites, received the promise and built an altar unto the Lord (Gen. xii. 8). Here Jacob, departing to Padan Aram, dreamed of the ladder that connected the place with heaven, and upon which the angels ascended and descended (Gen. xxviii.). Here Israel "fled before the men of Ai" because of God's displeasure concerning Achan, "the troubler of Israel," and the city was afterwards subdued and destroyed by Joshua (Josh. viii.). Migron and Michmash figure in the history of Saul's transgression, when he "forced himself and offered a burnt offering," and in the account of the extraordinary smiting of the Philistines by Jonathan and his armour bearer (1 Sam. xiii. xiv.). In these Scriptures there are various minute descriptions of the locality, the modern identification of which, in the Palestine Exploration Survey, has been very complete. Upon the sheets of the Great Map one can trace the course of Sennacherib's army as detailed in Isaiah's vision with ease and accuracy. The reason why the Assyrian King "laid up his baggage at Michmash" is seen when one looks at the "passage" which, the prophet says in v. 29, "they are gone over." The circumstantial agreement of the Land and the Book is so striking here that an extract from Captain Conder's *Tent Work in Palestine* may not be judged out of place. Speaking of Michmash, which lies a little way south of Ai or Aiath, and still bears the name of Mukhmas, he says:—

"The site of the Philistine camp at Michmash, which Jonathan and his armour bearer attacked, is very minutely described by Josephus. It was, he says, a precipice with three tops, ending in a long sharp tongue, and protected by surrounding cliffs. Exactly such a natural fortress exists immediately east of the village of Michmash, and it is still called "the fort" by the peasantry. It is a ridge rising in three rounded knolls above a perpendicular crag, ending in a narrow tongue to the east with cliffs below, and having an open valley behind it, and a saddle towards the west on which Michmash itself is situate.

"Opposite this fortress, on the south, there is a crag of equal height and seemingly impassable; thus the description of the Old Testament is fully borne out—'a sharp rock on one side and a sharp rock on the other' (1 Sam. xiv. 4).

"The southern cliff, as we have noticed above, was called Seneh, or 'the accacia,' and the same name still applies to the modern valley, due to the accacia trees which dot its course. The northern cliff was named Bozez or 'shining,' and the true explanation of this name only presents itself on the spot.

"The Great Valley runs nearly due east, and thus the southern cliff is almost entirely in shade during the day. The contrast is surprising and picturesque between the dark cool colour of the south side and the ruddy or tawny tints of the northern cliff, crowned with the gleaming white of the upper chalk strata. The picture is unchanged since the days when Jonathan looked over to the white camping ground of the Philistines, and Bozez must then have shone as brightly as it does now in the full light of an Eastern sun.

"To anyone looking over the valley it seems a most difficult feat to cross it, and in the words of Josephus, 'it was considered impossible not only to ascend to the camp on that quarter, but even to come near it.' Yet in the winter of 1874 we were able to march with horses and mules over this great chasm, perhaps treading almost in the steps of Jonathan."

Here Captain Conder describes the crossing of the valley—a decidedly perilous undertaking, and resumes:

"Such a descent we never made again; and looking up, it seemed incredible that iron-shod beasts could have come down those vertical walls; for the Survey party had marched across almost the worst part of the passage which checked the advance of the King of Assyria on Jerusalem

"Though we got down Seneh, we did not attempt to climb up Bozez. That rock was not on our line of march, which was directed east of the Philistine camp. Horses could scarcely find a footing anywhere on the sides of the northern precipice, but judging from the descent, it seemed possible that Jonathan, with immense labour, could have 'climbed up upon his hands and upon his feet, and his armour-bearer after him'" (1 Sam. xiv. 13).

Thus, by modern exploration, we are enabled to get quite a vivid picture of the advance of the Assyrian through the Prince's portion of the land (Ezek. xlvi.) upon the City of the Great King. At Nob, however, the divine command was: HALT! "This very day shall he halt at Nob" (v. 32 R. V.). Nob is not certainly identified; but it seems to have been situated about two miles north of Jerusalem. It was a Levitical city, the place where David ate the shew bread, and the scene of the slaying of the Lord's priests by Saul. If Shafat be the site, it is on the main road to Jerusalem from the north, and about two miles distant from the city, which is visible from it. Here the Assyrian was to camp and "shake his hand against the mount of the daughter of Zion, the hill of Jerusalem." The history of the fulfilment of the prophecy shortly afterwards, in Hezekiah's days, is recorded in 2 Kings xix., and incorporated in Isaiah xxxvi. and xxxvii. At that time, God consoled Hezekiah by an assurance of deliverance from the invader, and a sentence of judgment upon the boastful king: "He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bauk against it." And so it came to pass; for, without striking a blow, he left the dead bodies of his host of 185,000 men, slain by the angel of the Lord "that night," and returned in disguise to Nineveh, where he was slain by his own sons in the presence of his god Nisroch, in whose strength he trusted to prevail against "the God of Jerusalem."

This stroke of judgment is figuratively foretold in the last two verses of Isaiah x. "Behold, the Lord, the LORD of Hosts (that is, 'the angel of the Lord' as the history shews), shall lop the bough with terror; and the high ones of stature shall be hewn down, and the haughty shall be humbled. And he shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one." From this symbolic language, and the literal description of its import that is available, we may estimate the judgments that are yet in store for the world. The book of Revelation (ch. xiv.) gives us a picture of the Son of Man sitting crowned upon a white cloud and armed with a sharp sickle. Angels of the temple, likewise sickle armed, assist him in the terrible process of reaping the ripe harvest of the earth, "gathering the clusters of the vine of the earth." The work being accomplished, the clusters are "cast into the great wine-press of the wrath of God. And the wine-press was trodden *without the city*, and blood came out of the wine press: even unto the horse bridles by the space of a thousand six hundred furlongs." The terrible judgments thus portrayed have to do with antitypical Babylon (Rev. xiv. 8), the Roman corruption of God's "way," that is as obnoxious to Him as was the aggressive Assyrian of the two thousand five hundred years ago.

Between the lopping of a bough, the cutting down of thickets of a forest, and the shooting forth of a branch, there is a great and effective contrast, and it is this that challenges attention in the opening verses of chapter xi. The comparatively modern division of chapter and verse somewhat obscures the fact, but "the scribe instructed unto the kingdom of heaven" will override this and grasp the idea conveyed. The purpose of the Assyrian invader was thus alluded to by God in His message to Hezekiah (ch. xxxvii. 24), "Thou hast reproached the Lord and hast said, By the multitude of my chariots am I come up to the height of the mountains, to the sides of Lebanon: and I will cut down the tall cedars thereof, and the choice fir trees." But instead of his cutting down the Israelitish cedar, and taking Hezekiah captive as he designed, he was himself cut down; and the occasion taken of foretelling the prosperity



in righteousness and peace of the kingdom of the "Root and offspring of David." The opening words of the eleventh chapter—words that have sustained God's people for so many generations—run thus: "And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots: And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins."

The apostle Paul, quoting this eleventh chapter of Isaiah when writing to the Roman Christians, alludes to the mission of Jesus in these words (Rom. xv. 8): "Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers, and that the Gentiles might glorify God for His mercy, as it is written. . . . There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust." This in few words is the inspired summary of the substance of Isaiah xi. Believing Gentiles should note well the order of their salvation: "the Jew first," and then the Gentile. The covenant God made with the Son of Jesse, is that which required the coming forth of the "rod out of the stem of Jesse," and which in the initial fulfilment of it at the birth of the Lord's forerunner caused Zechariah to exult in that God "hath raised up an horn of salvation for us in the house of His servant David." Although Jesus was not born till six months afterwards, the angel Gabriel's words to Mary were accepted implicitly by her, and by Elizabeth and Zechariah; and hence the language of accomplished fact. The exhortation Paul bases upon his allusion to the divine purpose expressed in Isa. xi. and the other scriptures he quotes, is briefly this: "Rejoice in belief

and hope and minister to Israel's need as occasion offers, realizing your deep indebtedness to them in partaking of their spiritual things" (Rom xv. 13, 27). This argument appeals as powerfully to believing Gentiles of the nineteenth century as it did to those of the first. They are contemporary with stirring signs of the approaching restoration of the kingdom of David, and their faith and hope is strengthened by daily contemplation of these things in the "lively oracles."

The term Branch (*Nehtzer*) of Isa. xi. 1 has sometimes been supposed to be referred to by Matthew in ch. ii. 23, "He shall be called a Nazarene." This was Jerome's idea. The precise term "Nazarene" is not found in any prophecy extant. But against Jerome's interpretation it has to be urged that Matthew's reference is general and not precise—"that which was spoken by the prophets," not by one of them in a certain place; and moreover his allusion is geographical in its essence. "He came and dwelt in a city called Nazareth; that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene." The view of Matthew's saying that sees in it reference to the "reproach of Christ" is evidently the correct one. Nazareth was an obscure place (not even mentioned in the Old Testament Scriptures), in a despised district, and having so evil a reputation, that the first impulse of Nathaniel on hearing of "Jesus of Nazareth" was to exclaim, "Can any good thing come out of Nazareth?" He had much reason after he came and saw, to answer enthusiastically in the affirmative. As to Galilee, of which district Nazareth was a city, it was "Galilee of the nations," the *goyim*, the heathen, who were transplanted from Assyria and the neighbouring countries, "instead of the children of Israel" (Is. ix. 1; 2 Kings xvii.). In Solomon's time he gave Hiram "twenty cities in the land of Galilee" (1 Kings ix. 11), in return for his preparation of timber for the temple. Hiram was much dissatisfied, "And he called them the land of Cabul (Disgusting, Dirty) unto this day" (verse 13). Thus the land of Galilee seems always to have been alienated and despised. The name Nazareth seems likely to be more correctly referable to the root whence comes the term Nazarite, than to the term *Nehtzer*, branch. This verb

is *nahzar*, to separate; and the derived noun is used in Gen. xlix. 26, of Joseph, who "was separate from his brethren." It is remarkable that the city which was the home in youth of Jesus, who is a Joseph to his brethren, should bear a name the associations of which in the days of his flesh should be alienation and dishonour, and which, descending upon his disciples in the epithet "Nazarenes," should in the public eye brand them as pestilent fellows and movers of sedition among the Jews (Acts xxiv. 5).

"God anointed Jesus of Nazareth with the Holy Spirit and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him" (Acts x. 38). This is Peter's testimony to the household of Cornelius of the fulfilment of the promise of Isa. xi. 2. The Spirit of the Lord is the base of everything created, and Jesus always referred his wisdom and power to this Source. At Nazareth, in the synagogue, "there was delivered unto him the book of the prophet Esaias," and turning to the opening words of the sixty-first chapter he read before them: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings." And, in comment upon the prophecy, he appropriated it to himself, and by incisive reference to the history of Elijah and Elisha, warned those whose "eyes were fastened on him" that, as in the days of those prophets the divine succour and healing passed over apostate Israel to reach unto a Sidonian widow and a Syrian captain, so it would be again with them in their rejection of him as the "Physician" sent of God. For this the congregation in their wrath sustained the evil reputation of their city by seeking to throw him over the precipice (Lu. iv.).

But it was not only that Jesus was anointed with the Holy Spirit and with power. The Holy Spirit had come upon others, enabling them to speak and do wonders. But He was above them, being begotten by the spirit: "The Holy Spirit shall come upon thee (Mary), and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God" (Lu. i. 35). He was "the Word made flesh" that dwelt among the Jews and mani-

festated forth the Father's glory and goodness. John the Baptist, sent from God to bear witness to him, testifies of the Father's visible approval of him, saying: "I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not, but he that sent me to baptise with water, the same said unto me, upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Spirit. And I saw and bare record that this is the Son of God" (Jno. i. 30). Again (Jno. iii. 34), "God giveth not the Spirit by measure unto him." And, by voice from heaven, the Father proclaimed Jesus to be His beloved Son. In controversy with the Jews Jesus always came back upon this effectual testimony that the righteousness of his claims was attested by the words and works of power which none other man ever did or could manifest (Jno. v. 19, 36; viii. 47; ix. 4; x. 25, 38; xv. 24). The quickness of his understanding in the fear of the Lord, even at twelve years of age, was the cause of astonishment in all that heard him, as was manifested on the occasion of his remaining in Jerusalem after the passover, and being found by his parents in the temple in the midst of the doctors (Lu. ii. 47). The piercing discernment that depended not upon the sight of the eye or the hearing of the ear finds many exemplifications in the history of his life and work. Look at his reception of Nathaniel: "Behold an Israelite indeed in whom is no guile." And listen to his answer to the surprised enquiry, "Whence knowest thou me?" "Before that Philip called me, when thou wast under the fig tree, I saw thee" (John i. 47). Against this place his seven times repeated declaration to the seven representative churches of Asia: "I know thy works," and we begin to realise that all things are naked and open before the eyes of Him with whom we have to do. In a word he revealed to the Samaritan woman "all things that ever she did" (John iv.). He reproved the Jews for murderous intent (John vii. 19) and by a simple act revealed the traitor at the table (John xiii. 26). With the brief words "He that is without sin among you let him first cast a stone at her," he convicted and scattered the callous and designing company of Scribes and Pharisees who used

the woman taken in adultery as a means whereby "they might have to accuse him" (John viii.). "He knew what was in man," and anticipated an argument (Matt. xvii. 25) or turned a situation, leaving his enemies on the horns of a dilemma (Matt. xxi. 23-27) with a superhuman righteousness and skill that at last reduced them to the position of not daring to risk further controversy (Matt. xxii. 46). But these manifestations in the days of his flesh were only the earnest of better things to come. It remains for him to judge the poor with righteousness, and reprove with equity for the meek of the earth; to smite the earth with the rod of his mouth, and with the breath of his lips to slay the wicked. In the days of his flesh he "judged no man," in the sense of condemning them to death; but at his second coming it will be different. The picture of Rev. xix. 11-21, exhibits Christ in an aspect that is almost lost sight of in the prevalence of so called evangelistic teaching concerning him, as also is the picture of his judgment seat. It belongs to the truth to recognise in their places all features of the divine purpose in Christ. With the records of his past mighty works in our hands, and the striking developments of modern scientific inventions before our eyes, we cannot but recognise the unspeakable changes that will be wrought in human affairs when once he takes the tangled skein in hand.

That the world should be given into the hands of One of whom it was foretold that "righteousness should be the girdle of his loins and faithfulness the girdle of his reins," is a glorious dispensation of the Creator's goodness. It will be appreciated to the utmost by reason of the long continued sufferings of the world at the hands of the wicked, whose characteristics are the very opposite of those which grace the Lord Jesus. The spirit of folly, ignorance and rebellion, has for thousands of years controlled the affairs of the earth, subject only to the invisible control of God. Paul sums up "the course of this world" as one directed by "the spirit which now worketh in the children of disobedience" (Eph. ii 2); but he defines the end of the matter as the gathering together of all things in Christ in the dispensation (or economy) of the fulness of times. Righteousness and faithfulness, unequalled in human affairs, qualify the

Lord's Anointed for immortal Kingship over all the earth; and like qualification, in varying degrees, obtains in all the units of the glorious "hosts," who, with him, are to "take the kingdom and possess the kingdom for ever, even for ever and ever."

"CHARITY cannot too deeply or too frequently call to mind how very difficult it is to be good or amiable, or even commonly agreeable, when one is inwardly miserable."

DO NOT WASTE YOUR YOUTH.—With rare exceptions, the women who are now honoured and esteemed are the women who improved the season of their youth. They then diligently sowed the seed that has matured in a golden harvest.

A JEWISH WAIL ON THE FAST OF DESOLATION.—It was on the 9th of Ab. A.D. 70 that the temple was destroyed by Titus. It has been mournfully memorialized ever since. Nowadays a strange gleam of hope breaks in. The following are extracts from a recent article by a well-known Jewish writer:— "Now does our sorrow culminate in the long and solemn fast. Sackcloth and ashes cover us; the ground is our spacious seat; tears bedim our eyes, a wail goes up in the synagogue and the law is bared of ornament, or the ark is draped in mourning black. The poet-prophet's lament rises in throbs from the reader's parched throat, and at the end of the evening chant of grief we record the years of our exile. Year by year, then generation by generation, then century by century, throughout all the lands of our sojourning have we wept and wailed, and fasted, lest we forget thee, O Jerusalem, mother city of humanity, Israel's glorious capital. There is no sorrow like unto this impersonal grief, there is no love like this tender cherishing of a memory which is but a remembrance handed down from father to son." . . . And thus the lamentation continues, but at the end comes a different strain:— "But we who wait, pass from grief to joy, for as the sun goes down we see the golden flames light up the summer sky. We who see thy desolation and ruins; see, too, the terraces repaired one by one, the vineyards leaping out of the desert, and bloom making oases in the sand heaps. The throb of the new life has almost entered thy dried courses as its passions have strengthened our blood. Nearer to thee and the Allwise, who gave thee to us for a dwelling place, we approach each day in thought; stronger and stronger grow the bands of thy people who, in deed as in prayer, labour for thy restoration: for the cleansing of thy discarded places, and for the healing of thy wounds. Nearer and greater comes this army of Israel with the old cry that went forth from thy walls as the Romans laid thee waste. Sea and mountain, hill and valley take up the mystic legendary cry, echoing through all time the talisman that has guarded us through ages, and which we whisper even into the ears of unborn generations. Nearer and greater comes the rush of voices, louder and louder the shout that shall wake thee to life as it has aroused us to consciousness—the wail and the battle cry, the pledge and the toast, the keynote of Israel's persistence—"for Zion's sake."—J. de H.

### THE EZEKIEL TEMPLE: AN ANGLO-ISRAELITE VIEW.

**A**N Anglo-Israelitish Magazine: *The Covenant People* for September, notices brother Sulley's work on *The Temple of Ezekiel's Prophecy*, in the following terms, under the heading of

#### THE CHURCH OF THE FUTURE.

Intimately connected with Israel's political prospects is the question of the policy to be pursued under Divine direction in matters ecclesiastical. If a Parliament of all the Britains will assist the Sovereign reigning in Jerusalem, how will Public Worship be ordered? There will be Uniformity, for the prophet Isaiah expressly declares (lii. 8), "they shall all see eye to eye, when the LORD shall bring again Zion." The Anglican, the Presbyterian, the Evangelical Non-conformist, must none of them expect to have it all their own way. There will be necessarily a good deal of "give and take" in matters which are not essential. The unity attained will be with the good-will of all concerned.

It is a good thing to have something to look forward to, an ideal for whose realisation we may hope, even if the grounds for our expectation may be slight. In this case we have the definite prediction to assure us; but we have more, we have a detailed picture of the great cathedral which will be the visible rallying point of the worship of the world, the "house of prayer" for "all nations." The study of this picture deserves to be undertaken by all who value the Hebrew origin and destiny of our Church and State.

The details of this building, and the uses it will serve, are unfolded at length in a most fascinating book entitled, "The Temple of Ezekiel's Prophecy; or, an Exhibition of the Nature, Character, and Extent of the Building represented in the last nine chapters of Ezekiel, and which is shortly to be erected in the Land of Israel, as 'A House of Prayer for All People' (Isa. lvi. 7; Mark xi. 17), with plates, drawn from the Specification of the Inspired Testimony, by Henry Sulley."

Ezekiel's Temple may be sometimes seen in old prints exhibited in Booksellers' shops, and the various Commentaries have different theories of its plan. As a rule, it looks like

a glorified Zerubbabel's or Herod's Temple. Before committing himself to any such view, the reader will do well to weigh all that Mr. Sulley has to say. He is a devout man, believing in the accuracy of the Bible, and an Architect. Being *both*, he is qualified, as no one else can be, to judge of the details of the description.

"The last nine chapters of the prophecy of Ezekiel contain a description of a building never yet erected," writes Mr. Sulley in his preface. "Some have seen in it 'the triumph of the Church,' 'the perpetual worship of the God of heaven in the kingdom of Christ,' &c. These suppositions are too absurd for refutation. The literal is so self-evidently the basis of the prophecy as to exclude all suggestion of an allegorical meaning." British-Israelites go in thoroughly for the *literal* interpretation of prophecy. The Russian chapters of Ezekiel are literal in their estimation, describing no visionary conflict between the powers of evil and the "church." The land of Israel is to be divided once more amongst the Tribes; we believe this because we find it stated so in these closing chapters of Ezekiel. We cannot apply a different standard to these other chapters which are so closely associated with them, and make *them* "allegorical."

The rabbis, it appears, consider these chapters "inexplicable secrets." When Elias comes, he will explain it all! Jerome, and Gregory the Great, in approaching their elucidation, confessed that they knocked at a closed door, and were taking a midnight journey. But, as our author well remarks, "The failure of past expositions is no argument against ultimate success"; and, as far as may be vouchsafed to a single mind, we believe, after reading his argument through six times, it has been attained by this God-fearing architect.

"There are many reasons," our author points out, "for concluding that the vision was meant to be understood at the right time. The minute constructional details, such as steps, thresholds, doorways, columns, arches, chambers, courts, chimneys, cooking ranges, tables, hooks, &c., all tend to show that their co-relation and use are intended to be comprehended before the prophecy is fulfilled."

Ten years were devoted to the investigation. Almost every passage of Scripture bearing on the subject was carefully examined. Great pains have been taken to arrive at the exact meaning of the Hebrew technical terms. "The solution," given to the world in the interesting volume which we are considering, has been reached, first by ascertaining indisputable general facts, and then, having attained a correct understanding of the different elements composing the structure, to proceed to fit them together. "The plans before the reader are the result of a strict and scientific examination of the vision itself. They are totally different from anything present to the mind of the writer when he began the study." This was one of the secrets of his success, in which we must all be prepared to follow him, putting away any preconceived ideas on the subject, and so shall we be better prepared to follow the arguments that elucidate the prophecy.

That argument itself it is impossible to condense. Our readers must study it in full. The conclusion to which it leads is this:—The Temple of Ezekiel is a building within a building—an outer square and an inner circle. Four towers flank four magnificent colonnades, each a mile in length; the actual Temple has a circumference of some three miles. Within this again is the "tent," the dwelling-place of the Glory, the meeting-place of Christ and his friends.

"Speaking generally, the sanctuary may be described as a huge city-like building, sufficiently large for the assembly of at least one million worshippers, and containing within its precincts all the necessary provisions and requisites for the convenience, instruction, and spiritual enlightenment of such a concourse of people."

The worshippers do not come empty-handed, nor are they sent empty away. Arrangements are made for feeding the multitude, and their sanitary requirements are provided for. All the ordinances of worship will be of divine appointment in the Church of the Future.

Speaking of Israel as yet to be restored, our author sees that the Jews are only a part of them. The thirty-seventh chapter of Ezekiel, he points out,

"Foretells something which is to happen to the 'whole House of Israel,' and that

something is their *complete national resurrection*. It is stated in verses 16 and 22 that the Israelitish race comprised under the respective divisions of Judah and Ephraim shall be united into one people. It is well known that this is not now the case, and that *never* since the Ephraimitic branch of the house was taken captive by Shalmaneser have the two sections *been re-united*. The return from Babylon was partial, and pertained chiefly, if not solely, to the Judaic side of the house; but Ezekiel, in the chapter already mentioned, prefigures the union of the two."

We, who understand that the Ephraimitic branch is already Christian, are the best able to appreciate a view of the Temple of Ezekiel which makes it something other than a Jewish undertaking. Judah will only have her proportionate share in the Church of the Future.—*Oxonian*.

REMARKS. Oxonian views the Ezekiel Temple as it were through a glass darkly. His appreciation of the Word of God, and of brother Sulley's faithfulness in handling it in the exposition of the Temple vision, is pleasant to behold; but the prophecy cannot be accommodated to the notion that the British are the Lost Ten Tribes, and already Christian. The resuscitation and Christianizing of the House of Ephraim is a future matter; for of the day of retribution upon the enemies of Jerusalem it is written: "The Lord also shall save the tents of Judah *first*" (Zech. xii. 7). Judah is as yet unsaved. His governors are not as yet like fire among wood, or a torch of fire in a sheaf (verse 6). He is still the devoured and not the devourer.

Although Oxonian has read brother Sulley's book six times, he misapprehends him concerning the division of the house of Israel. Saith he, "Our author sees that the Jews are only part of them." This is somewhat confusing. With the author, the terms Israelite and Jew are convertible, as they are in the Bible. The distinction he maintains is that of the Bible, viz., between Judah and Israel—the two-tribed kingdom of David and the kingdom of Ephraim, founded by Jeroboam. Anglo-Israelism, by creating a false distinction, has elaborated a fantastic theory which will not bear investigation in the light of the Scriptures, and which diverts attention

from "the Gospel of the Kingdom" to the comparatively mean and beggarly matter of the history and destiny of the much-vaunted British Empire. This was sufficiently demonstrated in the debate between Mr. Hine and brother Roberts, in Exeter Hall, in 1879.

Nevertheless, it is interesting to see an Oxford man turning his attention in the direction of the revelation of God concerning the House of Prayer for all Nations. Anglo-Israelism has at least this one redeeming feature, that it directs people to a study of the prophets. The Editor of the *Christadelphian* found in it a kind of stepping stone in his crossing from the Church of England to the truth. Perhaps Oxonian may have a similar experience. Who knows?

Oxonian's views upon the future development of the Jewish Question are apparently contained in a previous article, for it is taken for granted that "a Parliament of all the Britains will assist the Sovereign reigning in Jerusalem." In view of this the question is asked: How will public worship be ordered? And the answer given (with a reference to Isa. lii. 8) is that there will be uniformity, in which the Established Church and Nonconformity will neither have their own way, but will have to "give and take" a good deal. Presumably "the Sovereign reigning in Jerusalem" is understood to be the Lord Jesus, for in Isa. lii. it is manifestly he who is the bringer of good tidings and the publisher of peace; of whom with his saints it is said in the day of Zion's salvation: "Thy God reigneth." It is of these watchmen of Zion that the prophet says by the Spirit: "They shall see eye to eye when the Lord shall bring again Zion." But there is all the difference in the world between this gathering together in one of all things in Christ (Eph. i. 10), and a supposed contemporary uniformity in which the variant daughters of "Babylon the Great" shall survive in agreement to differ. Oxonian does not discern the true character of the ecclesiastical camps of Christendom, nor God's purpose toward them. This is exemplified somewhat in the chapter in Isaiah (lii.), which he quotes. There God is against the rulers of Israel by whom His name was blasphemed, and sends a Pastor after His own heart to condemn and supplant them all, and to ultimately reign joyously in Zion.

It is so with Christendom. Its symbol is "a scarlet coloured beast full of names of blasphemy," ridden by a woman named in the forehead, "Babylon the Great, the Mother of Harlots and abominations of the earth." The woman is Rome (Rev. xvii. 18), whose blasphemies and bloodshed are notorious. The Anglican and other churches are of her as their mother, and are owing up to their parentage more and more as time goes on. The whole apostate system is to fall before "the Lamb" in war (Rev. xvii. 14), to the great rejoicing of His servants (Rev. xviii. 20: xix. 2); and as the result of this pouring out of God's indignation on all the earth, it is said (Zeph. iii. 9), "THEN will I turn unto the people a pure language, that they may all call upon the name of the Lord with one consent." There is no "give and take" about this; it is a matter of divine compulsion. As to Britain, she is before us in the pictures of Messiah's times of which we get glimpses here and there in the Scriptures. "The daughter of Tyre shall be there with a gift," in the day of the King's victory (Ps. xlv. 12). "The kings of Tarshish and of the isles shall bring presents," in his day of judgment and redemption (Ps. lxxii. 10). "Surely the isles shall wait for me, and the ships of Tarshish FIRST," when the Light of Zion riseth and God's glory covers her (Isa. lx. 9). If Oxonian will bend the intellect God has given him into conformity with the revelations of His word, he will discover "wondrous things," and will "come out" from among the "unbelievers" that he may be a son of the Lord God Almighty (2 Cor. vi. 18), and have right to "dwell in the holy hill of Zion," in that House of Prayer, the description of which has so challenged his admiration.—  
Ed.

No weapon can prosper that is forged against the saints of God. In the final and highest sense they are invulnerable.

"MEDITATE UPON THESE THINGS."—A brother writes: "How perfect, how precious, how full of Christ and his future glory, as well as his accomplished work, the Jewish Scriptures are. Oh ye followers of Jesus read these Scriptures daily, meditate upon the wondrous truths they unfold concerning him, and the Father's purpose through him. Do this unflinchingly, earnestly, prayerfully, and you will have a heart burning with love and reverence for God and Jesus Anointed whom He has sent.

## BROTHER SULLEY'S AMERICAN TRAVELS.

**C**REAL SPRINGS.—Our journey to Creal Springs was not devoid of exciting incident.

Leaving Evansville by train, we passed through Carmi, where we stayed for about two hours, and thence on to a place dignified by the title of Parker City, the last stop before Creal Springs. Parker City consists of the *depot*, a shed, and two or three cottages on the hill. The guard of the train intimated that Parker City was a desolate place at which to be "left" in the evening. I explained that friends would meet us with conveyances, and so it transpired. Brother Ben Cooke was there when we reached the *depot*, also his brother (and our brother too) Henry Cooke. It was now six o'clock. We had travelled since the same hour in the morning, and were by no means in the best of condition for a drive of ten miles in the country. Shortly the sun would set, and though we had promise of a full moon to light our path, our past experience did not encourage any pleasurable anticipation of the journey, but the reverse. The roads proved rougher than any previously encountered, and in far worse condition from recent heavy rain. Some of the gullies were full of water, almost reaching our feet as we drove through. While the setting sun and the rising moon cast glory and beauty around, making the picturesque more picturesque and enchanting, yet the ground we covered was so dangerous that all interest in the beautiful was gradually lost in the fearsome semi-darkness which reigned. There was nothing perhaps to trouble a man of ordinary nerve accustomed to the incidents of American farm life. Accidents which involve nothing more serious than a ducking or a mud-sprawl are not much when you are accustomed to them. We, however, did not like the prospect of such undesirable results, nor did we relish the idea of a long walk and the rain-sodden roads should a breakdown occur. Brother Henry Cooke drove ahead of us in the waggon containing the baggage, and waited considerably beyond each gully looking round to see if we got "through" all right. It was decidedly reassuring to feel help was near, but his anxiety served to increase our apprehension. Some of the places we passed

were quite "ugly" enough in the day time. They were far more dangerous at night. After three hours up-hill and down dale, over rough roads and boggy forests, we reached our destination splashed with mud, the "buggy" bespattered inside and out with the same sticky stuff, which even our baggage did not escape. Sister Sulley was hysterical, and her husband in no humour to look with compassion on her condition. Supper and a good night's rest soon made us forget the unpleasant part of our journey from Spottsville, while the lovely tinted sky, placid water, sun-lit sheen, peaceful and portentous of beauty and hope, remains as a sweet foretaste of joys to come in the eternal inheritance.

We were quickly at home in the midst of brother Cooke's family. His wife, mother, and two daughters are with him in Christ. There were also bright, interesting young olive branches to amuse. One 'cute little girl, between three and four, wanted to know how I "put the ink into my pen," which ever (to her eyes unaccustomed) went on writing without dipping in any ink pot. To her the mysteries of the fountain pen were explained.

*April 25th.*—Brother Cooke's house being four miles from Creal Springs, where the lectures were to be delivered, we took to the "buggies" again on the afternoon of Tuesday. We got through the "mud-holes" without mishap, an immunity which was not shared by some of the sisters coming out in the evening. When a buggy sticks in a mud-hole you must wade up to your knees in slush or stay there. It was not an enviable thing for sisters to thus wade and then sit through a lecture, but I believe some passed through that experience without harm.

At Creal Springs there is quite a colony of the Cooke's, both in the flesh and in the Lord. With one, a brother John, I think, we stayed during the rest of our sojourn. We had much quiet at his house, and thoroughly enjoyed the shade and breeze when sitting out on the balcony engaged with that "everlasting" writing. The house overlooks the park. (I think every small town in America possesses its park). In *this* park some nice springs of water rise, all

differing in their medicinal properties. This park, I judge, is about five acres in extent. It is really marvellous that so many different springs should exist in so small an area. In fact, the town itself seems to have been built in a place where each man who sinks a well gets different water from that of his neighbour. Hence the name of the city.

Two lectures were delivered here, one on "The Sign of the Coming of the Son of Man in Heaven," and the other on "The Temple of Ezekiel's Prophecy." The audiences at Creal Springs, though large, were not so attentive as at other places. Being a comparatively small place, curiosity was excited, such as would arise, whatever the subject. A number of young persons "looked in," merely out of curiosity, which was soon satisfied, after which they left the room with a clatter. The "babies" also were at first a nuisance. Oh! little ones, I feel sorry to use such a strong term, you are lovely and beautiful in your proper place, when you prattle upon the knee, or play about the hearth; but are not required in these assemblies. I understand that in some so-called "places of worship," the little ones run about the passage ways while the "service" is proceeding. That kind of thing may do for the daughters of the apostacy, but never in the assembly of the saints. There all things should be done "decently and in order" (1 Cor. xiv. 40). It is neither decent or orderly for children to interrupt the supplications of the saints. How is it possible to bend your soul in prayer to the Father in the midst of unseemly noise? And how is it possible to hear the voice of God as expressed in the reading of the Word, if the attention is distracted by discordant sounds? I am astonished at the supineness of some brethren and sisters in the matter. When you consider the regulations of good society, even, we are put to shame. It is considered rude to interrupt two when engaged in conversation, how much more so when the two in communion are the Deity and His children. Interruption is equally out of place whether in reading or in prayers. Again, in the world, it is considered improper in the highest degree to spoil the effect of a song by the slightest sound; how much more out of place is it to mar the impression created by an exposition of the word of God. The fact that self-sacrifice and inconvenience is

called for upon the part of the parents should not be allowed to stand in the way of the public good. Nehemiah defines the constitution of the assemblies of the saints exactly when he tells us of those who came together to hear the Word, which was read "before the congregation, both men and women, and *all that could hear with understanding*" (Nehemiah viii. 2-3).

The people at Creal Springs, as a brother explained, were not educated up to the standard of an English audience, but I did not intend to hold forth the word of life in competition with Hodge, youthful ignorance, and babydom. By an easy process, little by little, the audience began to understand, and gradually grew more considerate. On the second evening much of the thoughtless interruption was absent. But there was no adverse demonstration, so far as I could see. The addresses were well received. I thought the subject was a little too far advanced for so small a place, and where the ground was new and unbroken. Where there is a large, zealous, religious community, intelligently interested in Bible subjects, as at Philadelphia, the subject of the Temple of Ezekiel's prophecy is generally received with appreciation and attention.

*Thursday, April 27th.*—We left Creal Springs at midday for Louisville, Ky. The first part of the journey from "Parker City" to Paducah, another "city," but much more entitled to the name, distant about fifty miles, occupied two hours and twenty minutes. Just before reaching Paducah, we crossed the river Ohio in the train by steamboat. The engine remained ashore, but all the coaches were transferred to this huge steamer. She was furnished with a double track of rails, and had already received a freight train equal in length to the passenger train now pushed upon it by the engine being removed to the rear part of the train.

So gently did we roll on to the deck of the steamer, and so slowly did the boat move from her moorings, that Sister Sulley was not aware we were on the water till some little distance from the shore. In a very short time the whole cargo was landed on the opposite bank at a point about two miles distant in a diagonal direction, and in two minutes more we arrived at Paducah. Here we stopped eleven hours, waiting for a



train which was to leave junction at twenty-seven minutes past one in the morning, and which promised to convey us to Louisville by seven forty-five Friday morning.

You see the districts are so wide and the centres of population are separated by such vast distances in the Southern States of America that you have not many trains to select. Neither are they fixed to run at convenient times for the intermediate traffic. Sometimes one train each way in a day is all you get between many of the cities, which count for something in the States. For instance, there are only two fast trains and one slow from this Paducah of, say, two thousand five hundred inhabitants, to Louisville, of two hundred and fifty thousand. The distance between the two places is two hundred and fifty-seven miles.

*April 28th.*—We did not reach our destination at 7.45. The train came to a standstill about eleven miles from Louisville in consequence of the left hand eccentric breaking. After some delay, the engineers disconnected the steam from that side of the engine, enabling us to proceed slowly by the aid of one piston. This delay was a fortunate circumstance, as afterwards transpired.

Brother Burd's business arrangements did not permit him to wait for the arrival of the over-due trains. But he was able to give us the pleasure of his company later on in the day. That broken eccentric resulted in a short delightful trip with him during the morning to a park near by, where we read the Scriptures together and held sweet converse thereon, under the shade of the trees. This was a little oasis in the wilderness of whirl and travel.

The appointment at Louisville was an "extra" arranged at our previous interview with the brethren while passing through on our way to Spottsville. On our return from Creal Springs to Springfield we passed through Louisville and deemed it advisable to rest one night there. The brethren seized upon this opportunity to secure a lecture on the truth.

Like the brethren at Philadelphia, they were determined to obtain an audience if possible. Though "few in numbers," this "little flock" did valiantly. The work of advertising was well done, and a corresponding result followed. This is nearly always the case whenever brethren "put their

shoulder to the wheel." We appear to have arrived at that period of the proclamation of the truth when the wedding guests are to be "compelled" to come. It seems that in most cases where brethren exercise the same forethought and enterprise which good business men display in order to sell their wares, success follows. It may be that we do not make a single convert by the process. That result depends upon a variety of other elements which may not exist in any given instance. But fruitful or not in this respect, every faithful public proclamation of the truth succeeds in another way. The course prescribed by Jesus, whose we are, and who is entitled to our best service, is preach the word, whether they hear or whether they forbear, "for a testimony against them." When we thus obey his command, we *succeed* in pleasing HIM. Why, therefore, should we permit our hands to fall impotent at our side when we have such a high motive to be up and doing.

Notwithstanding a thunderstorm during the afternoon, followed by threatening inclement weather, and other counter attractions, quite a large audience, over five hundred, I think, assembled to hear of "The Sign of the Coming of the Son of Man in Heaven." The address, occupying one hour and-a-half, was received with marked attention throughout. At the close, several came up to the platform for conversation. One, a "Second Adventist," called me "brother." He wished to know where the "Second Adventist" differed from Christadelphians. It soon appeared that our great difference was the conviction, which we hold and to which we will tenaciously cling for ever, namely, that the Lord Jesus will personally reign on the earth, sitting upon the throne of David, *and that* for a thousand years. He promised to give the subject further attention, and furnished brother Burd with his address. Four hours before the lecture, upon awakening from sleep in a public part of the hotel where we stayed, a tall, fair, curly-haired, freckled and sunburnt Saxon introduced himself. He sat opposite to me as I slept, and was in full view when I opened my eyes. It appears this gentleman learned something of this American tour from brother Peeke, and found no difficulty in seeking me under the free come-and-go arrangements of an Ameri-

can Hotel. He intimated that he came to America under the direction of the Spirit of God, and, I understood, was engaged in evangelistic work, touring round the world. We were not "kindred spirits." Being weary and feeling "out of sorts" under the great heat prevailing, I was indisposed to talk or enter into controversy, especially as I wished to consult the Spirit of God (*i.e.* the spirit-word) myself before speaking with the enemy. Besides there were diagrams to fetch from the depot. I asked this stranger to excuse me as he intimated his intention of being present at the lecture. Did he go, I wonder? And was he influenced by the spirit-word? Perhaps brother Peeke can tell?

Before leaving the Hall I received a letter from the wife of a Baptist minister asking me to visit a neighbouring town and lecture there. Also one from the Y.M.C.A. to speak in their Hall on Sunday evening, both alike impossible of acceptance.

*April 29th.*—The last day of the week. Eight o'clock a.m. finds us again in the train on the way to Springfield, Ohio, distant from Louisville about two hundred and ninety miles. The first section of one hundred and ten miles to Cincinnati was run in about four hours. We passed over hills, valleys, and well-cultivated fields more like those of England than any we had seen hitherto. The train was forty minutes late at the start from Louisville, so we only got "aboard" the train at Cincinnati with difficulty, and were bowled along in a crowded train, accompanied with flying dust and smothering heat, for a further distance of eighty miles, reaching Springfield at 3.30 in the afternoon. Brethren Wood and Parker met us at the train. We cast our eyes upon them as the train passed into the depot, and felt sure they were looking for us. They were likewise impressed by our appearance, and walked up to us with the usual question.

THOSE whom you seldom notice or think of, are watching you, and are influenced in some way by the way you live your life.

"I HAVE been looking at an 'evangelist's' Bible, and am struck by the artificiality of the emphasis of his marking and annotations. It is often quite misleading. But the truth instinctively seizes the main points, and views them with true relation to context and the whole purpose of God."

PATIENCE is beautiful; but carried to the extent of toleration of evil it alters its nature altogether.

WHAT a grim mistake, to be sure, to give up praying because your prayers in some special direction remain unanswered. There have been many instances of it. Job, David and the prophets, in their recorded experiences, are a standing rebuke to such folly.

Jews IN ABYSSINIA.—Mr. A. Löwy, at the request of a correspondent, supplies to the *Jewish Chronicle* the following notes about the Jews of Abyssinia:—"In 1868, some of our prominent coreligionists in London and Paris commissioned the great philologist, Joseph Halévy, to visit the Falashas in their native land and report upon their tenets and customs. This mission, owing to almost insuperable difficulties, was only partially successful. On his return from his travels he came to London, and, together with a few friends, I met him at the house of Mr. Marcus Adler. He brought with him a Falasha Prayer Book, and translated to us a portion of its contents. The Parisian Alliance was not inclined to incur the total expense of publishing that Ritual, and so I persuaded a small number of my friends in London to contribute a fair portion of the costs. The Falasha Ritual (that is the Ethiopic text) was then published in Paris with Halévy's Hebrew translation. I next procured the French manuscript notes of Halévy's 'Travels in Abyssinia.' These were Englished by the late James Picciotto, and I edited them in the second volume of the 'Miscellanies of Hebrew Literature.' The early history of the Falasha Jews is, as yet, unknown. But I may direct attention to the following facts. The domestic language of the Falashas is non-Semitic, and bears a close affinity to the idioms of the neighbouring African tribes. The Falashas, like the Bilins, the Bogos, etc., count up to five, and then reckon 'five and one,' 'five and two,' etc. This system (known as the 'quinary' method) proves that the Falashas have not been raised beyond the uncivilised primitive stage in which their Jewish proselytisers had found them. The latter were unfit to bring the neophytes nearer to Judaism, for they left their disciples unacquainted with the Hebrew language. The Falashas make use of the Ethiopic version of the Bible, which, as is well known, was made from the Greek, that is to say, from the Septuagint. In conclusion I will name one point or two which may well be rescued from oblivion. In his 'Notes of Travel,' M. Halévy repeated the rumour that King Theodore, of Abyssinia intended to convert by force his (200,000?) Falasha subjects. This rumour was occasionally discussed by the Press. At length the heads of the Anglo-Jewish Association determined to look into the matter; and it was suggested that I should seek to have an interview with the late General (at that time Colonel) Gordon, who was well versed in Abyssinian affairs. Colonel Gordon received me at his poor lodgings in Chelsea. I shall never forget the meekness and single-mindedness with which he advised the Anglo-Jewish Association to adopt preventive measures. But time worked its own wonders. Defeated by the heroic British Army, King Theodore did not live long enough to accomplish his fanatical designs upon the poor Abyssinian Jews."

### THE HEAVENLY KINGDOM, A JEWISH ONE :

A LECTURE DELIVERED IN THE TEMPERANCE HALL, BIRMINGHAM, IN 1892, BY THE LATE EDITOR OF THE *Christadelphian*, REPORTED BY HIS DAUGHTER, AND HITHERTO UNPUBLISHED.

(In 1892 there was a recrudescence of the persecution of the Jews in Russia, to which the attention of the whole world was drawn by the periodical, DARKEST RUSSIA. There was at that time not a whisper of "A Jewish State," and "Zionism" was not born.)

READ EZEKIEL XXXVII.

FOR several Sunday evenings we have been engaged in the contemplation of the description of the Kingdom of Christ, which Paul employs when he speaks of it as "His Heavenly Kingdom." We have seen ample reason for that description. We have seen that it is coming, and that it is coming from heaven, and that it is to be thoroughly heavenly in its character, and will indeed blend earth and heaven as one system when the will of God is done on earth as it is done in heaven. In a previous phase of the subject under consideration, we looked at the dazzling symbol employed by the Spirit of God in the Revelation to John in Patmos. Looking upon the New Jerusalem, one feature only of that glorious symbol will engage our attention to night. It is a very simple and easily apprehended one, in its evident suggestiveness as it occurs here in the 21st chapter of Revelation, at the 12th verse—twelve gates named after the twelve tribes of the Children of Israel. Just for a moment we look at the fact that a gate is a convenience of access—a means of getting in, and here we have got Jewish names for the entrances. How suggestive that is upon a comparison with the other simile employed by Paul in Rom. xi., where he likens the original stock to Abraham, and the Gentiles to wild branches grafted on the good olive tree, contrary to the usual procedure.

To catch the meaning of this we must go back, for who are these tribes? We have to go away back to the beginning of the Bible, to understand this which is at the end of the Bible. We find a very complete connection running all the way through. For to-night we might pick up a single thread as we might say, and so take the name Israel first. Where did it originate? It was a name bestowed upon Jacob by God for a reason. We need not consider the reason just now, but simply consider the fact. Who was Jacob?

Son of Isaac. And who was Isaac? Son of Abraham. And who was Abraham? A very great man indeed, by whatever rule you estimate him, for he belonged to the section of the earth known as "the cradle of the earth." All the tribes there claim to be descended from him. This is curious, but we want something more than that—something that is important and profitable to know, and so we ask, "Who was Abraham?" from a divine point of view, seeing that Jesus says, "Ye shall see Abraham, Isaac, and Jacob in the Kingdom of God," and Paul says, "To Abraham and his seed were the promises made," and further that he was made "the heir of the world." So we ask again, "Who was Abraham?" and history tells us that he was a man whom God singled out and invited and commanded to leave his people and his country. He originally lived in Ur of the Chaldees, and we read in Genesis that God said to him, "Get thee out of thy country and from thy father's house, unto a land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great, and thou shalt be a blessing." And further, God said that He would give the land of Canaan to him and to his seed for an everlasting possession, and that all families of the earth should ultimately be blessed in him. "In thee and in thy seed:" here we have struck the fountain-head of the promises of God. Paul speaks of the covenants of promise, and he says that the covenants of promise appertained to Israel, not to us who are of the Gentiles, for as concerning us who are of the Gentiles, he says in the 2nd chapter of Ephesians, verse 11: "Remember, that ye being in time past Gentiles in the flesh, who are called uncircumcision by that which is called the circumcision in the flesh made by hands; that at that time ye were without Christ, being

*aliens from the commonwealth of Israel*, and strangers from the covenants of promise, having no hope, and without God in the world: but now, in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ."

This is a fact of gospel preaching by Paul that is entirely lost sight of in our day, that there is no hope for mankind outside of the plan God has made in Abraham. Now, it might have been that God had done with and left it, and done no more until some far-off and happy day when in some way then to be made manifest, God would fulfil the promise made to him. But this is not the case, for God has been working a work from that time to this; and it has all been in the line of Abraham, with which name, of course, the term "Jewish" is associated. We won't become hypercritical to-night, but take things in the broad light that everybody understands, that "Israelitish" and "Jewish" are identical. When Israel as consisting of the ten tribes was broken up, the kingdom (Judah) gave the name to the Jews: that is good enough for reference.

Jesus always used the name in this sense, as meaning Israel in the fullest sense, as where he says to the woman of Samaria, "Ye worship ye know not what: we know what we worship: for salvation is of the Jews" (John iv. 22). We have got the Jews: we may be thankful that we *have* got them. How sadly off we should be if we could find no Jews anywhere. Why, God says by Isaiah the prophet, "Ye are my witnesses that I am God" (Isa. xliii. 12).

How are they so to us? In many ways, but here is one. Consider that God said they would never cease to be a nation among men, but that all other nations would cease at last. "I will make a full end of all nations among whom I have scattered you, yet will I not make a full end of thee." Supposing, therefore, in view of that promise, we could look round and find no Jews; what could we say? We are not in that position; there are plenty of them in this country; here, and in London they are very numerous, and in Russia, where their condition at the present moment is a burning question—a question calculated to make all human hearts burn apart from that phrase, for they are being treated as human beings rarely

have been treated anywhere, worse than the Roman Catholic persecutions, in what are called the dark ages. That is not the worst, for when they escape from Russian oppression, they are not much better off, for all the countries say, "You must not come here." Unhappy is the position of the nation at the present time: a glance at that merely in passing; the main fact is—there they are, in the very condition and fortune, and experience that Moses foretold 3,000 years ago, and all their prophets, and therefore they are God's witnesses to us. These are the Jews we mean: what connection have they with Abraham? God has not allowed a long unbroken blank in their history, there has been a work all along. We ourselves here to-night are part of it. What has brought us here to-night? This book—the Bible; it is a Jewish book, there is not a bit of Gentilism in it, it is all Jewish from beginning to end. Here we are clustering around God's holy oracles, the very word He gave them; this illustrates the fact that the work is current. We want to go to the beginning, and take the work forward, that we may see how clear and uncontradictable it is that the kingdom is to be a Jewish one. Since God began to work out His purpose, the time has been long, and the earth has been left in a cloud of pain and misery for so many ages because of sin, for sin is a terrible thing. It is putting aside in the actions of man, God's will; for He is great and holy, though men ignore Him, and terrible it is to sin against Him, which is the explanation of the world's woes, which God proposes to heal in His own way, and He laid the basis of the plan in the promise to Abraham.

Leaving the promises, which we have looked at on former occasions; we will look now at the racial development. Abraham had a son Isaac, Isaac had Jacob, Jacob had the twelve men whose names are on the gates of the New Jerusalem. These men had families, and they were kept separate by God's command from the nations around them. By and-by they found themselves in Egypt; it was not accident, it was God's plan. Very interesting it would be to enquire why God did not allow the posterity of Abraham to peacefully multiply in Canaan, but why He sent them down into Egypt we see very clearly afterwards. It created the situation He intended for Abraham's seed, to

make Himself known to all the world, and He did it very effectually. We remember the events in Egypt. As time went on, the happy state they were in at first changed, and as they grew and multiplied, their experience was somewhat like what it is to-day in Russia. God had told Abraham that his seed would be strangers in a land of affliction, and that He would bring them out at the end of 400 years. Now when the time of the promise drew near, the affliction became very great, as now; so much so, that there was every prospect of the Jewish race being destroyed in its infancy. For supposing Pharaoh had succeeded in destroying every male child, you can see what would have happened. But God made use of one of the babies cast out to be destroyed, as His instrument to bring them out of their bondage,—Moses, who by a beautiful turn of providence was brought into the Egyptian court, and became learned in all the wisdom of the Egyptians.

When Moses himself was depressed and distressed, not exactly faithless, but somewhat despairing, perhaps, a flockmaster in the desert, God appeared to him, and said, "I have seen the affliction of my people, and am come down to deliver them." It was an angel who said this: the angels, when they come in the name of God, are God to those to whom they come. As it was said afterwards to Moses, "I have made thee a god to Pharaoh." They are God to us, when God so appoints. There is no difficulty about the angels having come down, and now it would be very interesting to trace the details of the process by which Moses accomplished the work. Suffice it to say, that at the last, the power of Egypt was broken and Israel brought out on the night of the Passover. It has been an immortal coming out; Israel came out of Egypt; the Red Sea opened to them, and Pharaoh followed them. They got safe out at the other side: Pharaoh and his army went into the trap: the sea came upon them, and they were drowned. The Israelites were through, but in an inhospitable land, with no food, and no water; but as the angel said to Sarah, "Is anything too hard for the Lord?" One's common sense says that it is impossible that anything should be too hard for Him. He gave them food in the wilderness—no more than was

needful for His purpose; however. He did not give them very fine food, nor a great variety; He gave them manna, which they tired of, and rebelled against Moses. God had a purpose: He wanted to discipline them, to teach them that the nation did not exist just to eat and to drink, and to walk out, and forget God, the Maker of all things. No: there is a deep reason in things, and God wanted to develop that reason in the earth amongst mankind. He began by taking in hand Abraham's seed, and putting them through that experience for 40 years. The addresses of Moses, which he made to them at the end of the 40 years, are beautiful, majestic, sublime; but not for these reasons would I submit a specimen of them to you now, but for the definition that is given at once of the origin and standing of this race of Israel, and the object that God had in so handling them. Take the 4th chapter of Deuteronomy, 32nd verse:—

"For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven to the other, whether there hath been any such thing as this great thing is, or hath been heard like it? Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live? Or hath God assayed to go and take him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the Lord your God did for you in Egypt before your eyes? Unto thee it was showed that thou mightest know that the Lord he is God, there is none else beside him. Out of heaven he made thee to hear his voice, that he might instruct thee: and upon earth he showed thee his great fire; and thou heardest his words out of the midst of the fire. And because he loved thy fathers, therefore he chose their seed after them, and brought thee out in his sight with his mighty power out of Egypt: to drive out nations from before thee greater and mightier than thou art, to bring thee in, to give thee their land, for an inheritance, as it is this day. Know therefore this day, and consider it in thine heart, that the Lord he is God in heaven above, and upon the earth beneath: there is none else. Thou shalt

keep therefore his statutes and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days upon the earth, which the Lord thy God giveth thee, for ever."

He gives them directions as to what they should do when they got into the land of promise, in which were greater nations than they. He says in the 7th chapter, 1st verse:—

"When the Lord thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou, and when the Lord thy God shall deliver them before thee: thou shalt smite them and utterly destroy them; thou shalt make no covenant with them, nor show mercy unto them."

Of course, the names of these nations seem something outlandish in these days, but they were then just what "French," "German," and "Spanish," are to us to-day. Although they were so numerous and powerful, they completely disappeared; Israel was God's sword against them. This is interesting to note, because God will fulfil a similar purpose by-and-bye. They say "History repeats itself:" there is a certain kind of truth in that, which is of no value to any body, but here is a case in which it has value, for God purposes to repeat this history of Israel, and to use Israel again under Moses the second, and under Joshua the second; for Joshua is Hebrew for "Jesus." The anti-typical Joshua will head Israel again, and if we would see a prophetic outline in brief of their relation when so healed, to the nations of mankind, as they now are, we have only to look at what is written in the book of the prophet Micah, in the 7th chapter at the 15th verse:—

"According to the days of thy coming out of the land of Egypt will I show unto him marvellous things. The nations shall see and be confounded at all their might: they shall lay their hand upon their mouth, their ears shall be deaf. They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth; they

shall be afraid of the Lord our God, and shall fear because of thee."

If the question be asked, and the remark be made, "The Jews were cast off; they were disobedient, rebellious: how then can he use them for such a purpose?" The answer is given in the very next verse: "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities: and thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old."

Or look at the 5th chapter, verse 8, in connection with the appearance of the Messiah:—

"And the remnant of Jacob shall be among the Gentiles in the midst of many people, as a lion among the beasts of the forest, as a young lion among the flocks of sheep; who, if he go through, both treadeth down, and teareth in pieces, and none can deliver."

We can all apprehend the figure of that illustration—a lion among sheep. The Jews will yet be so amongst the nations but not by their own power, or for their own righteousness; for so it was when they came out of Egypt by Moses; it was not their own power, and it was not the generalship of Moses. David acknowledges that in the Psalm, in which he says:—

"For they got not the land in possession by their own sword, neither did their own arm save them; but thy right hand, and thine arm, and the light of thy countenance because thou hadst a favour unto them."

*(To be continued.)*

WITHIN the last few years Jaffa has shown a desire for progress. The thrift and prosperity of the German and Jewish Colonies are teaching the Arabs the value of commercial intercourse with other nations, as well as the best methods of cultivating their land. Ploughing would seem to be but a pastime in Syria. The soil is so rich and fertile that it only needs turning over slightly, when the seed dropped into the furrows springs up in a marvellously short time, and yields a rich harvest."—*Travels of a Lady.*

**SUNDAY MORNING AT THE CHRISTADELPHIAN ECCLESIA.—  
No. 311.**

"Exhort one another."—PAUL.

**I**N our readings from the Book of Kings and the prophet Jeremiah, we have been brought face to face with certain facts which receive frequent illustration in the Scriptures of truth, namely, that God's word by His prophets shall come to pass, and that His word must be obeyed, or the consequences of non-compliance will be serious. For instance, "There came a Man of God out of Judah by the word of the Lord unto Bethel, and cried against the altar, in the word of the Lord, and gave a sign the same day," and it came to pass accordingly. But he had been charged by "the word of the Lord" to "eat no bread, nor drink water in that place." And he refused the pressing invitation of a wicked idolatrous king, but yielded when a *prophet* made the request, backed up by a lying statement, and, as we see, died for his disobedience. How fitting to call to mind in this connection the forcible words which the apostle Paul wrote to the Galatians: "Though we or an angel from heaven should preach any gospel contrary to that which we preached unto you, let him be accursed." And John the apostle says, "If any one cometh unto you, and bringeth not this teaching, receive him not into your house, and give him no greeting," teaching us, and warning us that no matter by what means or agency (perhaps to put us to test), a suggestion or teaching may come to us that is contrary to the word of God, our safety lies in a steady adherence to the law and the testimony, and that healthful doctrine which has been delivered unto us.

In our readings from Mark, we have a brief and impressive record of incidents which crowded thickly one upon another in the closing hours of the mortal life of Jesus. The thoughtful consideration of these will bring home to us with force many of his sayings, and at the same time will make manifest that the testimony of the prophets was God-inspired. So that while on the one hand our minds are exercised and our feelings aroused because of the indignities

put upon him by those who, of all others, should have gloried in his appearance among them, we find mixing with our saddened feelings, a sense of joyful assurance that we are not following cunningly devised fables when we submit ourselves in trustful affection to the separating and life-moulding influences of the "Holy Scriptures."

We can clearly see that to be "harmless, undefiled and separate from sinners" is not the way to secure the world's love, nor escape from the hatred and wicked devices of the serpent's seed, yet this is the standard of character we are required to consider and endeavour to attain. And we are emboldened to do this, when we remember that the world as at present constituted is destined to pass away. That to be such as the world will love, speak well of, and do well to, is to be against Christ, and to be separated from him, means in the age to come, dishonour, rejection, death. And what can it profit a man, if he even gain the world for a few short years, and miss the gladness, the activities and powers of an endless life, all of which are assured in Jesus, to all the faithful, self-denying sons and daughters of God. We have been called out, and having obeyed the call, the position we occupy is one of special distinction and honour, not conferred on us by man, not self-merited, not earned by us in any way, not ours by natural birthright, but freely given to us by the Creator of all things, unto whom all things belong. But are we quite sure of this? Yes, John (i 12) testifies that to them that believed on His name (and we have believed on His name), "He gave the right to become children of God," and Paul argues, "if children, then heirs, heirs of God, and joint-heirs with Jesus Christ." And Jesus associates those who believe and obey with himself in relation to God as "*Our Father*," "*Your Father*." And in the message committed to Mary after his resurrection, as recorded by John (xx 17), "Go unto *my brethren* and say to them, I ascend unto *my Father* and

*your Father, and my God and your God.*" And it is in the power of each one, by self examination in the light of the truth, to know without mistake if this spiritual relationship exists, for Jesus has himself defined the conditions and character thereof as Mark records (iii. 35). "Whosoever shall do the will of God, the same is my brother and sister and mother."

But why are we confident that these writings which we quote, and from which we have learned these things, are of Divine Authorship (and if they are not we are undone, our faith is vain)? Well, we have many reasons, and there is an indication of the only satisfactory answer—in the historic facts we have been reading, and also in others which our present readings have recalled to our minds—for history and experience have taught us, that the wisest and ablest of Adam's sons are utterly unable to show beforehand, the time and the events which shall come to pass in the years ahead of them. Into what human mind, by purely natural process, would a conviction have entered, that one in our nature would, *at a set time*, appear among men, and be, and do, what none before him had ever been, nor done, not only meek and lowly in heart, but without transgression—of an unblemished character and non-self-seeking goodness, and *that* to such an extent, that his avowed enemies, who should labour hard to do it, could *not* convict him of sin. That having appeared he should go about only to do good, healing their sick, raising their dead, comforting their mourners, weeping with the weepers, preaching glad tidings to their poor, unmistakably "approved of God by miracles and wonders and signs," who, notwithstanding all these excellencies, would be hated, despised, falsely accused, rejected, arraigned before a Pagan governor, mocked and scourged, a robber's freedom proffered to his, and a shameful and cruel death demanded for him. Yet so it came to pass, for "Thus it is written (in the prophets and the Psalms) concerning him, that the Christ should suffer and rise again from the dead, and that repentance and remission of sins should be preached in his name unto all the nations" (Luke xxiv. 46-47).

How true the words spoken through Isaiah many years before his birth, while as yet the fulness of the time had not come: "He

was oppressed, yet he humbled himself and opened not his mouth, as a lamb that is led to the slaughter, and as a sheep that before her shearers is dumb. Yea, he opened not his mouth." "He poured out his soul unto death, and was numbered with the transgressors" "He shall see of the travail of his soul and shall be satisfied; by his knowledge shall my righteous servant make many righteous."

Thus are we prepared to accept without reservation, the declaration of Peter concerning the "sure word of prophecy." That it came not by the will of man, but that "Holy men of God spake, moved by the Holy Spirit, and that we do well if we take heed thereto, as unto a light that shineth in a dark place until the day dawn."

While the subjects of prophecy have been many and varied, affecting nations, peoples and countries, all interesting, and written and preserved for our learning and instruction in righteousness; still, if one part more than another commands our attention, and demands obedient and grateful appreciation from us, we find it in those inspired utterances which reveal the reality of God's loving purpose in relation to the Gentiles, for we being by nature Gentiles, were aliens from the commonwealth of Israel, had no part nor lot in the covenants of promise, had no hope, and were without God. But these Scriptures have made known to us, that repentance unto life, and the offer of joint-heirship with Christ, was, from a certain time, and until a certain time, to be extended to the Gentiles. That God hath revealed righteousness without the law, and that He hath visited the Gentiles to take *out of them* a people for His name. Giving to Paul, in a special and direct manner, the knowledge of this, His will, and sending him forth to proclaim that "the Gentiles should be fellow-heirs and of the same body and partakers of His promise in the gospel (Eph. iii. 3). And this same Paul we find declaring the fact hereof to his own nation thus: "Seeing that *ye* put the word of God from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles. *For so hath the Lord commanded us.* Be it known, therefore, unto you, that *the salvation of God is sent unto the Gentiles.*" We need not fear, therefore, to make the Hope of Israel *our hope*, nor should we neglect to



gird up our loins, and in the appointed ways, "work out our salvation with fear and trembling," refusing to be turned aside to fashionable fables and fleshly fancies, but with the earnestness of settled conviction—although these are days wherein there is aversion, perversion and dishonouring of Jehovah's word by the man-honoured great ones of the earth—contend for that form of doctrine and manner of life which has been delivered to us through the ministry of Jesus and his apostles.

This will involve our constant recognition of the facts, that having been justified freely, through the redemption that is in Jesus, that we are not any longer our own—that a spirit of boastfulness towards them that are without, is not in accordance with the law of Christ; that we are not at liberty to do as we like, not to please ourselves, not to walk after the flesh, not to be conformed to the world, not to fellowship unfruitful works of darkness, not to resist evil, not to avenge ourselves, not to return railing for railing, but contrariwise, blessing, not to be and not to do a host of things, briefly summed up for us in the words, "As ye would that men should do to you, do ye likewise so to them;" "Be ye holy in all manner of conversation;" "Let your light shine," for pure religion before God and the Father is to imitate and obey the Lord Jesus, and keep ourselves unspotted from the world.

It is to help us to keep fresh in memory these and other related truths that this weekly breaking of bread and drinking of wine has been appointed, and well it is for us (if we let ourselves be becomingly exercised therein) that the observance of this memorial, so simple, yet so full of beauty and meaning, has been required of us as a part of righteousness, for as we realise that the bread and wine before us are symbols of the body and poured out life of a sinless wearer of our nature, who offered himself without spot to God, and because of whose perfect character and obedience to death, has been exalted, a Prince and a Saviour, and that our way to the Father is through him, we cannot well fail to be impressed with the fathomless love and amazing goodness and forbearance of God; for if we come to think of it, What is man, that God should be mindful of him? or the son of

man that He should visit him with His mercy, and provide for his salvation and deliverance from the disquieting vanities of a transient existence, and promise to raise him to equality with the angels, and grant him everlasting association with His beloved and exalted Son?

It behoves us to give diligence in these things if we are to make our calling and election sure for the great day, when there will be a great reversal of things. When he who stood at Pilate's judgment-seat shall erect his own, and before him shall be gathered all who have become responsible thereto, among that number we shall be, that we may each receive in body according to that we have done—if we have sown to the flesh (which, God forbid), corruption; but if we have sown to the Spirit (which, may He strengthen us to do), life everlasting. Therefore will we give the more earnest heed unto the things which we have heard, lest at any time we should let them slip, or, as it reads in R.V., "drift away," and so miss the mark and the prize of our high calling, not gaining the victory over the flesh and the world, and that measure of fitness for God's use in the age to come, which it is designed that the knowledge of the truth should effect in us, and which it has effected in many. Paul's assured confidence, in the presence of his execution, arose from the good conscience he had toward God concerning his walk in the truth. "Henceforth," said he, "there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, shall give to me at that day, and not only to me, but also to all them that have loved his appearing." For this appearing we are waiting, and until that day observe this feast in remembrance of him. Therefore we take of the bread and drink of the wine with thanksgiving.—W. R.

WHERE HONOURS AND TITLES ARE MOST THICKLY STREWED.—"We have only to read down the lists of the Queen's investitures to learn that, comparatively speaking, followers of civilian professions are practically at a discount. The army and the navy being enveloped in a sentimental halo of sacred glory, are always the easiest and quickest roads to fame!" [Ah, fleeting fame! "All they that take the sword shall perish with the sword," says Christ, who having despised the shame of the cross, is honoured with life and glory everlasting.]

## ANSWERS TO CORRESPONDENTS.

BY THE EDITOR.

GOD MANIFEST—1 TIM. iii. 16.

J.M.—The doctrine of God manifestation in all the Scriptures of the Old and New Testaments requires the reading of the A.V. in this place. Even if we accept the R.V., "He who was manifested," we should be obliged to refer the "HE" to God; for what do the Scriptures say? That God in building "His house" would give to the house of David a Son, who, being born of a virgin by the power of the Highest operating upon her, should be a Son of God and Immanuel, or "God with us." This being fulfilled in Jesus, we have him saying to Philip: "He that hath seen me hath seen the Father" (Jno. xiv. 9). John says: "The Word was made flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father" (Jno. i. 14). Paul speaks of "God sending His own Son in the likeness of sinful flesh" (Rom. viii. 2). It is the Father's revelation, the Father's work and glory, that is before us in Jesus, who is set forth as a Son over "the house of God," of which Paul is speaking to Timothy. If any think the "He who" of the R.V. refers to Christ, then they have the idea of the manifestation of a pre-existent son, which is repugnant alike to Scripture and reason. If you substitute the word "which," given in the margin of the R.V., as preferred by "some ancient authorities," then you have an absurdity, for the only antecedent is "the mystery of godliness," and how could a "mystery" be "justified"? But, you ask, "Does God require to be justified? Was God received up into glory? Did He ever leave glory?" Your questions are beside the mark. Paul is speaking, not of God the Father, without reference to another; but of "God manifest in the flesh," "God in Christ," "Immanuel," "the mighty God." This subject fits all the predicates of 1 Tim. iii. 16, as the Scriptures show. Some have been a little perplexed, because they consider the things affirmed are not set out in chronological order, and that it is strange that "preached unto the Gentiles" should be put before "received up into glory." But we may rest assured that the Spirit of God did not "guide" Paul into a bungling exhibition of

so great a mystery. The right division of his words seems to be the reading of them as three pairs of antithetical statements, which, with proof texts appended, may be set forth as follows:—

God was manifest in the *flesh* (Isa. vii. 14; Zech. xiii. 7; John i. 14; 1 John i. 2; 2 Cor. v. 19), justified in the *Spirit* (Rom. i. 4; 1 Cor. xv. 45; John iii. 6; Isa. l. 8; Rom. viii. 29-30)

Seen of *angels* (Lu. ii. 12-13; Matt. iv. 11; Lu. xxii. 43; xxiv. 4), preached unto the *Gentiles* (Acts x., and many other places).

Believed on in the *world* (John ii. 23; iv. 39; vii. 31; x. 42; &c.), received up into *glory* (Lu. xxiv. 51, &c.).

## CHRIST AND THE SWORD.

J.W.R.—You will not find it "difficult to understand" Lu. xxii. 36 upon reflection and comparison with other Scriptures. The reason given for Christ's command is to be found in the next verse: "For I say unto you, that this which is written must yet be accomplished in me, And he was reckoned among the transgressors, for the things concerning me have an end." That Christ's exhortation, "He that hath no sword, let him sell his garment and buy one," is figurative and not literal is manifest; for, as you point out, he would not allow Peter to use his sword in his defence (Matt. xxvi. 52), and declared that "all they that take the sword shall perish with the sword" (not necessarily *by* it). The disciples, as Luke tells us, took him literally, saying, "Lord, behold here are two swords. And he said unto them, It is enough" (not "they are enough"). In view of the imminent and dreadful "end" before him, he did not at that time enter into explanations, as on the occasion when they misunderstood him concerning the "leaven of the Pharisees" (Matt. xvi. 6-12), knowing that after the agonizing crisis through which he was about to pass, the Holy Spirit would guide them into all truth. Having warned them that they were about to lose their Lord and Master as though he were a common felon, and would henceforth have to continue the battle alone, he disregarded their dulness of apprehension,

and, dropping the subject, went forth to the Mount of Olives for final solitude in prayer before the end.

#### THE TIME OF THE BREAKING OF BREAD.

C.T.C. asks "When and why was the time of observing the Passover changed from evening to morning? It was instituted as a supper, and have we any authority for making it a breakfast? Not that I think the time of day makes any difference, but I have often wondered when and why it was changed."

*Answer.*—The "time for observing the Passover" was one thing, and the time for partaking of "the Lord's supper" another. The former was specified by God, with reference to the historical deliverance from Egypt, and the shadowy representation of the greater deliverance from the bondage of sin and death that was coming through "Christ our Passover." "Obedient in all things," he kept the Passover at the appointed time. But after he was "sacrificed for us," the Passover was superseded, and its observance thenceforward became unacceptable to God at whatever time kept, because of the disregard of His purpose in Christ. Concerning the time of the observance of the memorial breaking of bread and drinking of wine Christ gave no command. In the Mosaic economy the Passover was an annual feast, and is to be so "in the regeneration," when Christ will again observe it "in the kingdom of God" (Luke xxii. 16; Ezek. xlv. 21-22). But in the Gentile interregnum it is different. "This do in remembrance of me" is the Lord's command, and the only reference to time appears to be that of Paul's report (1 Cor. xi. 25), where with reference to the wine, he says the Lord said "This do ye as oft as ye drink it." We have thus only to fall back upon apostolic custom, which shows us that they came together to break bread on the first day of the week (Acts xx. 7; 1 Cor. xvi. 2). From the first named passage it is apparent that they met in the evening after the Sabbath. Probably the reason was that being engaged on the Sabbath in preaching the gospel, they thus avoided the loss of two days in the week. Sunday, of course, was not invented then; that is, it was not adopted as a so-called "Christian Sabbath." The first day of the week, being the day that Christ rose

from the dead, was a seemingly appropriate time, and when, in the Providence of God, that day was set apart by Constantine, the so-called "first Christian Emperor," believers in Christ gladly availed themselves of it. Jewish affairs in relation to Christianity waning and becoming separate, and Christianity gaining in importance, the seventh day sabbath ceased to affect the matter, and the Sunday naturally took its place. Had it not been so, we should have been worse off than the Jews are now. The question concerning weekly, instead of annual observance, is answered in the foregoing remarks.

#### UNPARDONABLE SIN.

H. R. W. — Your construction of the Scriptures and Dr. Thomas' exposition of them is too narrow. It is easy to run to extremes. Jesus said "ALL SINS shall be forgiven unto the sons of men, and blasphemies, wherewithsoever they shall blaspheme: but he that shall blaspheme against the Holy Spirit hath never forgiveness, but is in danger of eternal damnation BECAUSE *they said He hath an unclean spirit*" (Mar. iii. 28-30). The unforgivable blasphemy of the Jews consisted in deliberately, wilfully, and persistently rejecting the highest evidence of God's will concerning them as expressed by His Holy Spirit in Jesus. Would this apply to "speaking a word against the Son of Man?" Jesus says, No (Matt. xii. 32). He did not "condemn" the woman taken in adultery, but, delivering her from her unrighteous tormentors, sent her away with the admonition: "Go and sin no more." Your mistake lies in confounding a single act with a course of action giving the colour of the life. What would you say to a man who should brand David as an adulterer and a murderer? How would you have treated the flagrant sinner of whom Paul said that perhaps he might be "swallowed up with over much sorrow"? Would you have "confirmed your love toward him" by forgiving and comforting him? This was what Paul enjoined (2 Cor. ii. 7-8; 1 Cor. v. 1). Dr. Thomas is not against Paul when he says in *Anastasis*, "The Advocate will not plead for saints who commit such offences" (Ephes. v. 36; Gal. v. 19, 21). "Who commit" means who go on committing, who "continue in sin." Just as one act of righteousness will

not save a man who departs from his righteousness, so one act of wickedness will not condemn a man who departs from his wickedness. God says so in Ezek. xviii. "Sin wilfully" (Heb. x. 26) must be understood in the light of these facts. It is defined in the context as treading under foot the Son of God, counting the blood of the covenant an unholy thing, doing despite unto the spirit of grace. This describes the course of an abandoned sinner, and not the "fault" of one who, in evil moment, is "overtaken" of it, and afterwards retraces his steps in broken-hearted penitence. So with the "dead" in Sardis, to whom you refer: they were mere lying professors, who were Christian only in "name." The sin which is "unto death," and past praying for, and which John expected his brethren to be able to "see," as well as that which was not unto death (1 John v. 16), finds exemplification in Jer. vii., where God forbade the prophet to pray for the people, because of their "ways and doings." Study the chapter and you will find it in harmony with the facts above set forth. Also, if you will, read Psa. li. cxxx.; Prov. xxviii. 13; Luke xi. 4; 2 Cor. xii. 21; Jas. v. 15-16; Rev. ii. 5-6. These Scriptures, among others, show the extent of God's mercy to repenting sinners, and ought neither to be made the basis of presumption on His favour, nor of a characteristically human (2 Sam. xxiv. 14) exhibition of His severity.

A. J. D.—The Bible teaching on sin and forgiveness is the subject of remarks in the answer to H. R. W. As to 1 Jno. v. 16, of which you ask an explanation, John says:—"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." First of all, discernment is presupposed. An enlightened brother would not construe John's words in opposition to the precepts and examples of the rest of the Scriptures. Some of these are referred to in the reply to H. R. W., and they show that a single sin, of even heinous character, has not been counted "unto death" by God; where the heart has been towards Him. Thus to David he said "The Lord hath put away thy sin; thou shalt not die." In proportion as

brethren are like God, so they will act upon John's admonition "HE SHALL ASK." Only when a brother is persistently and hopelessly apostate will they regard his course of action as "unto death." "Brethren," says Paul, after enumerating the works of the flesh, and the fruit of the Spirit, "even if a man be overtaken in any trespass (R.V.), 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" (Gal. vi. 1-2). There is more danger of our erring on the side of severity than of mercy. As to the sin not to be prayed for: Jeremiah vii. and xiv. and the attitude of the Jews to Christ illustrate it, or, to come to a detailed case, that of Ananias and Sapphira (Acts v.), which in merely human hands would probably have been passed over very lightly. "The Lord looketh on the heart." We cannot. "Forgive us our sins for we also forgive," must be our attitude in humility before Him.

TWENTY-EIGHT JEWS BAPTISED AT A COST OF £38,439.—Mr. Oswald John Simon recently wrote to Sir John Kennaway, as follows:—"I observe in to-day's *Times* that you have announced as Chairman of the 'London Society for Promoting Christianity among the Jews,' that in the last year your society has spent £38,439, with the result that they have baptised twenty-eight Jews. Seeing how much good to Christianity and civilisation could have been effected by this large sum of £38,439, taken from the generous pockets of the benevolent, if it had been applied to promoting temperance and morality and the general removal of crime among your own coreligionists, one reads the figures with a shudder. Do you suppose your twenty-eight baptised Jews are more sober or more honest than they were before they were baptised? It is scarcely conceivable that the many excellent Christians in the country who have been induced to subscribe £38,439 for the baptism of twenty-eight Jews can be aware of the sore need of Christian populations in London and other cities. Is it not time that they should be made acquainted with the dire necessities, both spiritual and material, of those who profess and call themselves Christians, and who crowd our London courts and alleys in poverty and wretchedness? My views on the general subject of the dogmatic pride which impels these schemes for meddling with the religious convictions of the Jewish poor are well known. They have been recently expressed in the *Times* and often to you personally. Those views are shared by the best Christians. Still it seems necessary to remind you that your annual reports cannot appear without arousing the repeated condemnation which they deserve." [The "condemnation deserved" is coming; but the Jews will have to bow at the name of Jesus notwithstanding.—ED.]

# The Christadelphian.

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

NOVEMBER, 1899.

## THE SHEPHERD OF ISRAEL.

It is one of the most deeply rooted delusions of humanity at large, that it is quite capable of taking care of itself; and in the present agnostic and falsely-so-called scientific temper of modern civilization, the holding of the contrary is esteemed a mark of weakness and childishness. "Pride compasseth them about as a chain . . . they set their mouth against the heavens, their tongue walketh through the earth." Yet history is the condemnation of the prevailing view, and the justification of God's revelation concerning a world that "lieth in wickedness" and helplessly "passeth away." Have the generations of the past shown a successful handling of human affairs by the children of men? Does the prospect of the future inspire confidence? Concerning the answer to the first question, one blind to the true ideal may be enabled to answer with some degree of complacency; but who could do so in answer to the second? Is not Christ's picture true that represents "Men's hearts failing them for fear?" What is the world coming to? We need not look abroad even. What is this at our own doors at home? Look at the accompanying picture, and "THE PROBLEM OF THE POOR," of which it exhibits an infinitesimal part in the greatest and wealthiest city in the world.

The dismal returns of death by starvation in the County of London during the past year is just out. They number forty-eight. There are more women than men. One side of the sheet gives the names and ages, with other formal particulars; the other, the observations of the Boards of Guardians. But sometimes the particulars cannot be filled in and it is but man or woman "unknown." Such a woman was found by the police in Dock Street Whitechapel, and brought into the infirmary in a very deplorable condition. There was no tracing her in any way, not even by an application for relief. So of another—"the deceased was quite unknown to any of the officers of the Guardians." She was homeless, and they could not even guess at her occupation. Perhaps she could not have done that herself. Age about 70. Verdict at the inquest: "Alcoholic liver disease and destitution." Some who have just left a name behind them are, in other respects, in the like case. Bridget Stanton has "no known occupation or address," and she is "found dying in a cellar" in St. Giles's. Another is found dead in a cupboard in a common lodging house. She is one of the quite unknowns, as to name, age, occupation, and every single mark of civil identity,

Ellen Murphy is found starving in a room full of cats. She has never asked for relief, is with great difficulty persuaded to enter the infirmary, and talks of her expectations of money, to the last. The refusal of relief is quite common. An old man found in the street ill and destitute, is recognised as a rag sorter who has "subsisted on the crumbs of bread picked up in the yard." He was once in the infirmary, but he discharged himself, and went out to die. Oh the problem of the poor!

So the *Daily News* comments on the dismal facts revealed. But, the solution of the problem? From human sources none is forthcoming; and if from another source none were visible, we could but turn away our eyes with a shudder, as the manner of most is. But with God's solution before our eyes, we earnestly cry aloud and protest that "He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor? God in Christ will take the distracted world in hand shortly, and "What though all the world resist Him, God will realise His plan." It has been long declared, as was recently brought under the notice of many, by His word through Ezekiel, concerning the worthless shepherds of Israel, that His revealed determination was Himself to search out His flock in the "One Shepherd" of His own raising up. He did this in Israel, by Christ, nearly nineteen hundred years ago, and is doing it still in "taking out from among the Gentiles a people for His name." He sent forth His Shepherd, who laid down his life for the sheep, and whom the Father brought again from the dead to life eternal by the blood of the everlasting covenant. Jesus rebuked the "hiringlings" of Israel, and spoke of "other sheep," which, said he, "I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd."

These are the "heavenlies" of the world to come, between whose estate in life and honour everlasting and that of the "objects" of London's starvelings (though both be of one and the same human stock), there is a difference unutterable. But how much better is "man that is in honour and understandeth not" (Psa. xlix. 20), than man that is in dishonour and understandeth not, seeing that both go the same way, "like the beasts that perish"? The world at large, high and low, rich and poor, are not "sheep," but mere "wild beasts, creeping things," and such like, God being witness (Acts x. 12). Where the Gospel penetrates the human jungle, "the beasts of the field" may honour God (Isa. xliii. 20), and become "sheep," but upon God's conditions, which are made known in the Gospel; and which, reduced to the briefest terms, are: "Repent and be baptised, every one of you, in the name of Jesus Christ, for the remission of sins."

That course being taken, believing men and women, from whatever social position "kindred, tongue, people, or nation," become "the sheep of his pasture," who hear his voice and will not heed nor follow strangers. They regard with great sorrow and compassion the evil conditions of their old-time fellows of field and forest, and invite them into the fold of the Shepherd of Israel, testifying of his return with the "unfading crown of glory" (1 Pet. v. 5) to rescue this sad world with its "submerged tenth" from utter destruction and join many nations to the Lord in that day (Zech. ii. 11),

#### BIBLE, BRITON, AND BOER.

One curious feature about the Transvaal controversy has been the reference to the Scriptures on both sides of the dispute. Not that the Scriptures are really respected on either side, but their justification in some way has been blindly sought. Commenting on a recent report, the *Daily News* says:

What, we wonder, does President Kruger mean by "advising the members of the Raad" to read thoroughly Psalm 119, and especially verse 37: "Turn away mine eyes from beholding vanity; and quicken thou me in Thy way." If he means to condemn dilatory tactics we in this country shall heartily agree with him. But if he means to suggest that the laws of the South African Republic—laws which run counter to the usage of all civilized States—are the commandments of God, we are afraid most people will think the President rather blasphemous. May we venture to suggest that his Honour should meditate daily on some words in verse 106 of the same Psalm: "I have sworn and I will perform it." What he promised was to make "no difference so far as burgher rights are concerned." We should not be surprised, however if there has been an error in transmission or interpretation by our contemporary. The *Telegraph* says Psalm xix. 37. There is no v. 37 in that Psalm. The verse it quotes is v. 37 of Psalm cxix. But very probably what the President really asked his Parliament to read thoroughly was Psalms xix. and xxxvii. "The righteous shall inherit the land and dwell therein for ever." The promise is conditional. Let the Raad observe, on the occupiers being righteous in their dealings. To break promises and to deal unfairly with the stranger within the gates, is not righteous.

Recently the same paper admonishes the President as follows:—

It is curious that President Kruger, in his daily searchings of the Scriptures, should never have come across the following passages:

One law shall be to him that is homeborn and unto the stranger that sojourneth among you (Exodus xii. 49).

But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the Lord your God (Leviticus xix. 34).

Ye shall have one manner of law as well for the stranger as for one of your own country: for I am the Lord your God (Leviticus xxiv. 22).

One law and one manner shall be for you and for the stranger that sojourneth with you (Numbers xv. 16).

If President Kruger had only read, marked, learnt, and inwardly digested this text, there would have been no Transvaal crisis.

There is a certain appositeness about this which appeals; but upon reflection comparison fails between the rude Gentilism of South African wildernesses and the divinely chosen, chastised, emancipated, and educated nation of Israel, planted at last by divine judgment in the Land of Promise "Whatsoever things the law saith, it saith to them who are under the law"; and these things were said to Israel in the epoch of divine deliverance. The like things are said of the stranger and his inheritance in Israel in "the restitution of all things":—"It shall come to pass that ye shall divide this land by lot for an inheritance unto you, and to the strangers that sojourn among you which shall beget children among you: and they shall be unto you as born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel. And it shall come to pass that in what tribe the stranger sojourneth, there shall ye give him his inheritance, saith the Lord God" (Ezek. xlvi. 22-23). But this will only come to pass subsequent to the humiliation of Briton and Boer, in the day when God, by the judgment of the nations in that land upon the mountains of Israel, is magnified and sanctified and made known in the eyes of many nations.

#### A GENERATION OF THE RACE.

The purpose of God in taking out from all the ages and generations of mankind a people who shall survive at last and inherit the earth for ever, to the praise and glory of His great and holy Name,—this purpose is sometimes brought to mind by reflections even of thinkers, who do not subordinate their thoughts to His. The following quotation from Thoreau has recently been going the rounds in print, and is an illustration of the fact:

The age of the world is great enough for our imaginations, even according to the Mosaic account. It is a wearisome while, and yet the lives of but sixty old women, such as live under the hill, say of a century each, strung together are sufficient to reach over the whole ground. Taking hold of hands they would span the interval from Eve to my own mother. A respectable tea party merely whose gossip would be universal history. The fourth old woman from myself suckled Columbus; the ninth was nurse to the Norman Conqueror; the nineteenth was the Virgin Mary; the twenty-fourth, the Cumæan Sybil; the thirtieth was at the Trojan war, and Helen her name; the thirty-eighth was

Queen Semiramis ; the sixtieth was Eve, the mother of mankind."

The conception is pleasing, but the company imagined exceedingly incongruous in the elements named. Only think of Eve, Semiramis, the Cumæan Sybil and the Virgin Mary! What would they have in common? Let the Bible light in, and the yearnings of soaring human desire find a noble object. Listen to Christ?—Many shall come from the East and West, and shall sit down with Abraham, Isaac, and Jacob, in the Kingdom of Heaven." In another place Jesus speaks of these as "a nation bringing forth the fruits of the Kingdom of God." This defines the fittest to survive, according to God's view of the matter, and we may be sure that view will prevail. And it exhibits a state of physical, intellectual, and moral perfection, such as has not entered into the heart of man to conceive. The talk of universal history in that community will have a common strain in all, being based upon the divine plan in its bearings upon the fleeting generations of the past, the detailed operations of which will have brought its rejoicing members together, having been made perfect through suffering, and then clothed with salvation to be enjoyed for ever and ever. Now is the preparation time. "Blessed are the people that know the joyful sound!"

## THE SIGNS OF THE TIMES.

WAR IN SOUTH AFRICA—RUSSIAN DESIGNS ON PERSIA — BRITISH ISOLATION — AMERICAN OPINION—INEFFECTUAL "WAR AGAINST WAR" — "ALL THE YOUNG LIONS" — VENEZUELAN BOUNDARY DISPUTE SETTLED: ANGLO-AMERICAN FRIENDSHIP—THE SULTAN AND REFORMS! — "EARTHQUAKES IN DIVERS PLACES."

As anticipated in many quarters last month, we are now the witnesses of war in South Africa. So it has come to pass that the immediate sequel to the Czar's great Peace Conference of 1899 is war between one of the Great Powers represented and the Colonists of another ; the end and results of which no man can foresee. Once again modern history furnishes an illustration of the truth that "when they shall say Peace and safety sudden destruction cometh." The quarrel originally was between Great Britain and the Transvaal, arising out of the Outlanders' petition, which could not be neglected. (The Outlanders or foreigners to the State of the Transvaal, are, of course, not exclusively British). But the issues involved aroused the feelings of the

Dutch colonists of the adjoining State, the Orange Free State, which has unreservedly thrown in its lot with the Transvaal, and is at present in active military operation with it against the British in Natal. Not only so, but the Cape Dutch are naturally exasperated, and a "Dutch Ministry" there, having shown itself none too friendly to Great Britain, a rising of the Cape Dutch is feared by some. When to this is added the European jealousy at the prospective consolidation of the already enormous power and prestige of Britain in Africa, it is evident that great potentialities underlie the developments of the South African War now begun.

It was precipitated at last by an ultimatum of President Kruger's, in which, on October 10th, he called upon her Majesty's Government to comply within the space of less than 36 hours with the following demands :

- (1) To withdraw instantly all British troops on the borders of the South African Republic ;
- (2) To deport from South Africa all British troops which have arrived there since June 1st, 1899 ; and
- (3) To abstain from landing at any port in South Africa any of her Majesty's troops now on the high seas.

The British Lion, of course, could not stand this. The reply of the Government was that the terms of the despatch did not admit of discussion. The British Agent, Mr. Conyngham Greene, was immediately recalled from Pretoria, and instructed before his departure to hand over to the United States Consul (Mr. Charles Macrum) the care of such British subjects as might remain in the Transvaal. The extravagance of the Boer demands united the country in determination to resist them to the uttermost, or, in the words of an appeal of Lord Rosebery's, to "close its ranks," and relegate party contentions to a more convenient season. So a full army corps of over 50,000 men is being sent out under Sir Redvers Buller, and British supremacy (suzerainty or no suzerainty) is to be maintained at the point of the bayonet.

Patriotic fanaticism has no place in the hearts of Christ's people, who are British, Dutch, German or what not only by the accident of birth, but Christ's by purchase and enlightened and willing transfer ; but it does seem probable that British domination in these countries will favour the preparation of them for their right position in the kingdom of God (for instance, by pushing forward a great highway to Jerusalem—the Cape to Cairo Railway), and will simultaneously bring Britain more into position for her conflict in Egypt with the dreaded King of the North, and her expulsion thence to the sheltering regions of Edom and Moab (Dan. xi. 41-43 ; Isa. xvi. 4-5), pending the great

conflict that will be settled direct from heaven (Ezek. xxviii. xxxix.). It is remarkable that near the other end of the highway, namely, in the Soudan, there should be simultaneously in progress another expedition against the Khalifa, who is reported to be recovering from his great defeat at Omdurman, and organising further resistance.

The Boers are advancing East and West from the Transvaal and the Orange Free State, evidently desiring to strike an effective blow before the arrival of overwhelming British forces makes such a venture impossible. So far nothing of much import has transpired, either in Natal, which is the chief scene of action, or in Bechuanaland, where the border towns of Mafeking, Vryburg and Kimberley are threatened. It is supposed that British forces will prove able to hold their own till the arrival of the main body of Sir Redvers Buller's command; but the country would not be surprised to hear of some reverses at first. At the time of writing (October 17th) a strong combined attack on Dundee and Ladysmith in Natal seems imminent.

#### RUSSIA AND PERSIA.

Of course all the world looks on with interest at Britain's action in South Africa. The various nations regard it in a manner that indicates their readiness in taking up the positions assigned for them ages ago by the word of God in the prophets. To start with the Head of the heathen—RUSSIA: this is how the Power that projected the Peace Conference speaks concerning the fight between Briton and Boer. The extract is from the *Rossia* of September 29th.

"It is still an open question whether Russian diplomacy, on the basis of the Hague Conference may not make the experiment of recommending Great Britain and the Transvaal to have recourse to a Court of Arbitration. In view of the general hostile feeling against Great Britain it is very possible that numerous volunteers from Europe will go to the aid of the Boers, just as Russian volunteers went to the aid of Servia. If Great Britain were to attempt to prevent such a movement Russia would perhaps speak a decisive word. Further, if Great Britain should subjugate South Africa adequate compensation would be due to Russia. There is good reason to assume that Great Britain, in taking arms against the Transvaal, has come to an agreement with Germany, and has promised that country certain advantages, probably in Asia Minor, in or very near to Russian spheres of influence. While Russia can continue to calmly contemplate German encroachments in the Persian Gulf, so long as the south coast of the Black Sea is not interfered with, a war in South Africa offers a very opportune occasion for the consolidation of Russian influence in Persia. Here Russia could most advantageously demand compensation from Great Britain."

The same journal, upon the outbreak of war,

warns the Government that the Transvaal question is potential of developments which Russia can-

not afford to disregard. It concludes an article in which it compares the pushful policy of the Germans in Asia Minor with the perfidious schemes of Great Britain in South Africa by declaring that "the moment is rapidly approaching when Russia must address the British Government in language sufficiently plain to admit of no possible misapprehension."

So says the Odessa correspondent of the *Daily News*. Upon these utterances the editor comments thus:

"All this inconvenience we can avoid by letting Russia do what she likes in Persia. What a pleasant cynicism possesses the mind of the Russian journalist! And what a noble conception he has of the honour of his country and the conscience of its statesmen!"

Well, Persia is to be "with" Russia in the final conflict on the mountains of Israel (Ezek. xxxviii), and the British Lion need not look for much "honour" or "conscience" in the Russian Bear in bringing about the situation.

#### GERMANY ON THE ALERT: BRITISH ISOLATION.

Concerning the foreign interests at stake in the Transvaal, "Germany," says the *Kölnische Zeitung*, "whilst maintaining the strictest neutrality will suggest the formation of an international police force for the protection of the mines and property of foreigners in the Transvaal."

Another paper, the *Hamburger Nachrichten*, says:

"What Germany has to do is to be on the alert, and to see whether a defeat of the English will be the signal for a rising against England in other parts of the globe under British rule. Then would come the right moment for Germany to go against England in some way or another. What must be looked out for is that Germany should not let that right moment escape. Still more than Germany, Russia and France would seek to take advantage of England's embarrassment, if a mishap made it necessary for her to defend her rule in other parts of the world. France would then take revenge for Fashoda, and if circumstances were favourable, France would even reopen the Egyptian question, but in any event Russia would undoubtedly intensify her pressure in the East and threaten the safety of India. How the English raid on the Boers would end if Russia attacked India is clear enough."

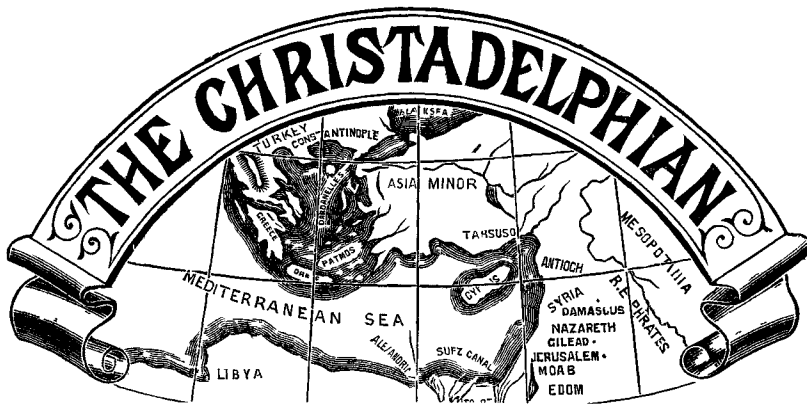
All this illustrates British isolation from the European Powers.

#### AMERICAN OPINION.

American opinion is said to be unanimous, and is thus expressed by the *New York Evening Post* when speaking of Mr. Kruger's peremptory ultimatum:

"By one mad stroke he has solidified all parties in England in support of the Government, stopped the mouths of the European friends of the Transvaal, alienated the sympathy which the Boer cause was winning in the United States, and made war inevit-





"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. XXXVI.

## THE EARTH HELPING THE WOMAN.

HISTORICAL ILLUSTRATION OF REV. XII. 16.

BY DR. THOMAS.

**T**HE Catholic Dragon, or Man of Sin power, incorporate in the unbaptised episcopal emperor, Constantine, and in the ignorant and superstitious ecclesiastics whom he had associated with himself in synodical session, was the effluent pursuer of the woman, who rejected the traditions and commands of the tribunal which had arraigned and condemned her, and all her seed, as odious and pestilent heretics. Having lost their cause at Rome and Arles, the Anti-catholic Donatists had appealed for the last time to Constantine himself, who in A.D. 316, examined the whole affair at Milan, in the presence of the contending parties. The issue, as might be expected from the character of the judges, was not more favourable to the Donatists than the decisions of the previous councils, which were confirmed by the sentence he pronounced. Condemned by the Bishop of Rome, and by that bishop's imperial master, "this perverse sect," as they are styled by Mosheim, are said to have loaded the emperor with "the bitterest reproaches," and complained that Osius, bishop of Cordova, who was honoured with his friendship, and was intimately connected with Cæcilianus, had, by corrupt insinuations, engaged him

to pronounce an unrighteous sentence. "Perhaps their complaint," says Gibbon, "was not without foundation, that the credulity of the emperor had been abused by the insidious arts of his favourite, Osius. The influence of falsehood and corruption might procure the condemnation of the innocent or aggravate the sentence of the guilty." Be this as it may, "the Dragon, the old serpent, incited to great wrathfulness by these irritating trials, which disturbed the serenity of the party in power, deprived the anti-catholic Donatists of their churches in Africa, drove their bishops into exile, and carried his resentment so far as to put some of them to death.

This was the commencement of the Catholic Dragon's wrath against the woman, and of the war he waged against the remnants of her seed—ver. 7. The immediate effect of these violent measures, were desperate commotions and tumults in Africa, as the Donatists were exceedingly influential and numerous in that wing of the great eagle. But these insurrections were regarded by them with the utmost detestation and abhorrence; and, therefore, though a persecuted people, we are not to attribute these popular uprisings in their defence to a spirit

of recrimination in them against their "christian" oppressors. The Donatist Remnant had fled "into the wilderness" of Getulia that they might be "out of sight of the serpent"—of "the first Christian emperor" and his catholic myrmidons, who had seized their property, exiled their teachers, and put some to death. Upon this, the Spirit of Deity stirred up the indignation of "the Earth"—of those who, though neither catholics nor Donatists, had spirit enough to defend the oppressed against imperial and ecclesiastical tyranny, and that in their own irregular and violent way.

This situation of affairs may be illustrated by the following supposition. Christadelphians where known are in very bad odour with "every name and denomination," against which they protest as the Anti-christian "Harlots and Abominations of the Earth." Suppose these were to lay aside all their animosities and strifes, and to combine to suppress and exterminate them with fire and sword; would not the "infidels," who have predilection for no sect, oppose force to force in their defence? There can be no doubt of it: and, though Christadelphians deprecate, and would discountenance all violence in their behalf, the infidels, as in the first French Revolution, would make the quarrel with the oppressor their own; and the most horrible cruelties would probably be perpetrated upon the enemy under the pretence of assisting them. To a certain extent, such an event occurred in the epoch of the American revolution, when the infidel leaders of revolt against British tyranny in church and State, interposed between the episcopal church and the Baptists and other sects it was oppressing, and proclaimed an equality of rights for sects of every name. But they were not content with proclamations; they drew the sword, and watered the earth with blood for seven years, to establish it. Shall we charge the Baptists and Quakers of that day with appealing to the arbitrament of arms against the Established Church of England, because they, in common with others, obtained exemption from future whippings and incarcerations on account of their religious principles, by the triumph of revolutionary unbelievers? Even supposing many Baptists and Quakers were found in the ranks of the

insurgents, as no doubt there were, should we, therefore, condemn the Baptist and Quaker bodies as baptized in human gore? A community is not to be condemned as a murderer of its species, because of the delinquency of some of its adherents; if so, then most of the apostolic churches would have to be condemned as anti-christian. The case, however, is entirely altered where a sect, as the Catholic Anglo-Episcopal, in its corporate capacity, condemns, imprisons, and puts to death as heretics, those who assert the imprescriptible and inalienable right of judging what is truth for themselves. Here the murder of "heretics" so-called, is the crime of the whole body; which, as in the case of individuals, will sooner or later suffer the just penalty of the divine law. The case of the Donatists is parallel to our supposition. The indignation of the people was roused, and in the language of the prophecy, "the Earth ran with help to the Woman." The emperor and his party were alarmed, and Constantine endeavoured by embassies and negotiations to allay the disturbances, but without effect.

Who are represented by "the Earth" in the period of the woman's flight into, or towards, the wilderness, will readily appear from the following account. The persecution of the servants and brethren of Christ by the Catholic Serpent at this juncture was acquiring strength; the flame of discord gathered force daily, and seemed to portend the approaching horrors of civil war. To prevent this, Constantine, having tried in vain every other method of accommodation, abrogated at last, by the advice of the governors of Africa, the laws he had enacted against the Donatists, and allowed to the people the full liberty of adhering to that party which they in their minds preferred. This state of tranquillity, which did not long continue, was brought about by a horrible confederacy of desperate ruffians who passed under the name of CIRCUMCELLIONS. These bands were composed of a set of furious, fearless, and bloody men, formed of the rough and savage peasantry of the Numidian and Mauritanian villages, who were semi-pagans, and had been imperfectly reduced under the authority of the Roman laws. "This outrageous multitude," says Mosheim, "whom no prospect of sufferings

could terrify, and who, upon urgent occasions, faced death itself with the most audacious temerity, contributed to render the sect of the Donatists (whose cause they espoused) an object of the utmost abhorrence (to the Catholics) though it cannot be proved, by any records of undoubted authority, that the bishops of that faction (those at least who had any reputation for piety and virtue) either approved the proceedings or stirred up the violence of this odious rabble." This was truly "the unterrified," and unterrifiable, "democracy." This may be styled the spontaneous soldiery of the Donatists, extemporized by the urgency of their distress.

These Circumcellions never failed to take up arms to defend them against their enemies. The imperial officers were usually sustained by a military force in the execution of the wrath of the Catholic Dragon, which issued like a sweeping flood from its Mouth; but it did not carry the woman away. It was sometimes successfully repelled. The blood of some Donatist teachers which had been shed by the imperialists, inflamed the Circumcellions with an eager desire of revenge. By their own cruelty and rashness, the ministers of persecution sometimes provoked their fate; and the guilt of an accidental tumult precipitated them into despair and rebellion. The leaders of the Circumcellions assumed the title of CAPTAINS OF THE SAINTS. Their principal weapon, as they were indifferently provided with swords and spears, was a huge and weighty club, which they termed AN ISRAELITE; and the well-known sound of "*Praise be to God,*" which they used as their war-cry, diffused consternation over the unarmed provinces of Africa. At first, their depredations were covered with the plea of necessity; but they soon exceeded the measure of subsistence, indulging without control their intemperance and avarice; burned the villages they had pillaged, and, in defiance of the Roman legions, reigned the licentious tyrants of the open country. The occupations of husbandry, and the administration of justice, were interrupted; and as the Circumcellions pretended to restore the primitive equality of mankind, and to reform the abuses of civil society, they *opened a secure asylum* for slaves and debtors and all other refugees, who fled to

their standard in crowds from their pursuers; or in the language of the prophecy, "the Earth opened her mouth, and swallowed up the flood." When they were not resisted, they usually contented themselves with plunder, but the slightest opposition provoked them to acts of violence and murder; and some catholic priests, who had signalized their zeal, were tortured with the most refined and wanton barbarity. They engaged, and sometimes defeated, the provincial legions of the Dragon; and in the sanguinary action of Bagai, when the troops of Constans were sent against the Donatists, as a flood from the Dragon's Mouth, the Circumcellions attacked in open field, but with unsuccessful valour, an advanced guard of the imperial cavalry. Those who were taken prisoners died without a murmur, either by the sword, the axe, or the fire; and the measures of retaliation were multiplied in rapid proportion, which aggravated the horrors of rebellion, and excluded the hope of mutual forgiveness.

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You may pulverize ice, but it is ice still; but let a sunbeam fall on it, and it is soon dissolved. Abuse, however severe and humiliating, never softens men: but kindness will melt the most obdurate.

WRITING A PRE-MOSAIC ART.—At the root of most of the negative criticism which has been applied to the earlier records of the Bible lay the tacit assumption that the art of writing was not employed for literary purposes until long after the Mosaic age. So far as Egypt, Assyria, or Babylonia is concerned, the assumption has been long since refuted. One of the earliest of extant writings is an Egyptian literary work, the "*Proverbs of Ptah-hotep,*" which was composed in the time of the Sixth Dynasty (about 3000 B.C.) and shows that writers and readers were already plentiful on the banks of the Nile. At a later date, but still before the period of Moses, schools and libraries existed all over the land, and all classes of literature were represented in them, including even the predecessor of the modern novel. It was the same in Babylonia and Assyria. Here, too, there was a nation of scribes and readers. From a remote epoch, Babylonia had possessed a voluminous literature, written, not upon papyrus, like that of Egypt, but upon clay. Every great city had its public library where the books were duly catalogued and arranged, and the position of librarian was held in such honour as sometimes to be occupied by the son of the king. All this has been discovered since the so-called "Higher Critics" began their work, and show in its true light of absurdity the suggestion that the Israelites who lived in Egypt, where even small articles of daily use were inscribed, should have been ignorant of the art of writing.

## RUSSIA AND PERSIA.

“**B**E thou prepared . . . be thou a guard unto them,” saith the word of the Lord to Russia concerning the powers spoken of in the thirty-eighth chapter of *Ezekiel's Prophecy*. Among these is Persia, and it is demonstrable that these are “the latter years,” “many days after” the word was spoken by the prophet in about B.C. 580. Accordingly, we see that for many years past Russian policy has taken the line of obedience to the divine command, and the *Rossia* of recent date urges that Britain's pre-occupation in South Africa “offers a very opportune occasion for the consolidation of Russian influence in Persia.” In the presence of this, the following extract, quoted in *Public Opinion* from the *Asiatic Quarterly Review*, will be read with interest as indicating, in brief historical sketch, one line of the great northern development revealed by the Spirit of God about 2,400 years ago, and now becoming manifest to all observers.

## EXTRACT.

The British connection with Persia is one of long standing, and *its beginning coincides curiously enough with the earliest relations between this country and Russia*, since it was the “Russian or Muscovy Company,” chartered by PHILIP and MARY in 1555, which opened communications with Teheran. Four years later, Sir ANTHONY JENKINSON visited the “Great SOPHIE, Emperour of the Persians,” as the envoy of ELIZABETH, and before 1581 no fewer than six expeditions were despatched by the Muscovy Company to Persia *viâ* the Volga. The leader of the fifth, THOMAS BANNISTER, broached to the Shah a subject which is of absorbing interest for more than one nation at the present day, the question of an overland route to India, but nothing practical resulted. A later traveller however, Sir ANTHONY SHERLEY, returned to England with a very tangible concession in the shape of the Shah's permit for all Christian merchants to trade with Persia. During the reign of Shah ABBAS, the English navy first appears in its latter-day rôle of police in the Gulf, one clause in an Anglo-Persian agreement to expel the Portuguese being to the effect that “the English should keep two men-of-war constantly to defend

the Gulf.” In those days the Russian rulers, especially PETER the GREAT, were always anxious to foster trade, and to employ English energy and enterprise to that end, so much so that in 1734 the Empress ANNE granted a concession to English merchants to carry goods through Russia to and from Persia on payment of an *ad valorem* duty of 3 per cent. Their subjects, however, viewed the pushing foreigners with other feelings; “The Russes are sorie that wee doe trade into these parts, for wee are better beloved than they are,” wrote a factor of the Muscovy Company in 1565, and the reason of the disfavour with which the Russian Government views Free-trade and the open door to-day lies in the fact that foreign competition invariably results in the Russian merchant being beaten out of the field. The gradual dismemberment which Persia has suffered at the hands of the Czars began with PETER's conquest of Baku and Darbend in 1722, although diplomatic relations between the two countries had been opened more than a century before this date. Some ten years later Russia restored these places, together with all Persian territory, as far as the Araxes; but years afterwards CATHERINE's death in 1796 alone prevented her victorious army from entering Teheran itself. The respite was not for long, in spite of the Napoleonic wars which convulsed the whole of Europe. NAPOLEON's keen eye had recognised the value of Persia as a stepping-stone to India, and his envoys at Teheran were busy obtaining the Shah's co-operation in the Franco-Russian schemes for invasion; no less than three were discussed between 1800-7.

The now familiar policy of “bolstering” was resorted to by England, and officers were sent out at various periods to organise the Shah's army; Major CHRISTIE, of the Bombay Army, who was killed at the battle of Aslanduz, Major HART, and Lieutenant LINDSAY, of the Madras Army, subsequently known as Major-General Sir HENRY BETHUNE, who worked up the Persian artillery under ABBAS MIRZA. At that time, too (1808), was witnessed the spectacle of Sir HARFORD JONES and General MALCOLM, the envoys of Great Britain and the Indian Governor-General respectively,

acting in succession on different instructions and without concert at Teheran, in order to counteract the influence brought to bear on the Shah by NAPOLEON'S envoy, General GARDANNE. MALCOLM effected nothing ; but Sir H. JONES succeeded in making an offensive and defensive alliance with the Shah, who was pledged to defend India against any European power. This supplemented the treaty of 1800, but as the former treaty had not prevented the conquest of Baku by Russia in the war of 1804-6, so also was the later treaty of no avail when the next war resulted in the Treaty of Gulistan, 1813, by which Persia ceded half a dozen provinces between the Caucasus and the Caspian, and Russia acquired the sole right to have men-of-war on that sea, which has been a Russian lake from that day to this. This was *her first great step towards the Gulf*. The next followed in 1828, when the Treaty of Turkomanchai closed an almost continuous warfare of forty years, and Russia won the Khanates of Erivan and Nakhitchevan. The Shah had appealed in vain for the support to which the Anglo-Persian treaties entitled him ; we made no move, and for the third time since 1804 Persia "satisfied herself that England's friendship and promises were of little avail in a pressing emergency."

Since 1828 Russia has held the winning cards in the game, and the history of Persia since that date is simply that of a cat's-paw put forward to snatch Afghanistan, or rather Herat, out of the fire for Russia. It is unnecessary to trace the course of events in this direction, except to note that but for ELDRED POTTINGER'S defence of Herat, which the Persians besieged for eight months at the instigation of Count SIMONOVITCH, the place would have been in Russian hands to-day. Russia's expansion across the Caspian, the seizure of Krasnovodsk, the conquest of the Turkomans and the Khanates, and the construction of ANNENKOFF'S line from the Caspian to Tashkend, are all recent events which have found more than one chronicler. *The net result has been to place Russia in a commanding strategical position along the whole of the Persian north frontier, from the Agri Dagh to Sarakhs.* Naturally Russian influence has been in the ascendant at Teheran, for her strength is plainly visible behind her diplomacy. Dur-

ing this same period the British policy has been one of drift, "weak in its conception, calamitous in its results," as Lord CURZON put it. Needless to say we have guaranteed the integrity and independence of the Shah's dominions, in an agreement with Russia, as far back as 1834, subsequently ratified in an exchange of Notes in 1838, 1873 and 1874. What more can a fair-dealing nation do? Nothing has been done to maintain our influence at Teheran, and the conduct of our relations with the Shah has been bandied about between the Foreign Office and the Government of India in a way that betrayed not only lack of decision and want of purpose, but seriously prejudiced whatever influence remained to us, for MUHAMMAD SHAH took great umbrage at the transference of relations with Persia to the Indian authorities, of whom he entertained a very low opinion after the fiasco of the MALCOLM mission.

MOUNTAINS of rubbish are worked for handfuls of gold. The analogy is perfect in the divine operations among men.

THE ORANGE GARDENS OF JAFFA.—"The scent of the flowers and fruit fills the air : indeed, in certain winds it is wafted miles away out to sea. We often had boughs of this delicious fruit presented to us. To eat it seemed almost a crime : the oranges looked so beautiful hanging amid their shining leaves and silver blossom. We are constantly reminded of the appropriateness of Solomon's simile, "A word fitly spoken is like oranges of gold in pictures of silver." ("Apples" in our translation is now generally thought to mean oranges. The former fruit is not cultivated in Palestine)."—*Travels of a lady*.

A BISHOP ON RELIGION.—The Bishop of London recently having said that "religion was the only form in which the ordinary mind was called upon to think," an overworked tradesman replied :—"I suppose the discoveries and inventions so constantly adopted require no brain power. If the Bishop had to struggle with the fierce competition in trade, or live on about £1 a week, he would find that something else prompted thought. Religion when pure is grand, and to my mind the action of Mr. John Burns, M.P., in espousing the cause of the poorly-paid City clerks eclipses much of the Garden Party talk of the advantages of a State Church."—Of course the Bishop did not mean that food and raiment and daily bread were to have no thought ; but there is something in the working man's retort. The world is in evil case, but religion will cure it at last when the process is complete. "Pure religion," which the working man truly says is "grand," covers the right regulation of thought (and deed) towards God and man in worship and trade and everything. But it is neither high-flown ecclesiasticism nor democratic philanthropy.

## THE MINISTRY OF THE PROPHETS ;

OR,  
THE WORK AND WRITINGS OF THOSE WHO CAME AFTER MOSES IN THE DIVINE  
GUIDANCE OF THE NATION OF ISRAEL.

### CHAPTER XIX.

**J**EREMIAH and Zechariah, after Isaiah's time, spoke of the glorious and prosperous reign of the righteous Branch of David. All three prophets, "by the same spirit," associate with it the same glorious characteristics. There is the gathering of Israel under a new order of shepherds who shall feed them (Jer. xxiii. 4); and under whom, with Jesus as *Yahweh-Tzidkenu* (the Lord our Righteousness), at their head, Judah shall be saved, and Israel shall dwell safely. There is the judging of Yahweh's house, and the keeping of His courts by the High Priest of whom Joshua (Zech iii.) was but the "sign." These things are discernible in Isaiah's eleventh chapter to the enquiry of instructed and diligent search.

A picture of the peace of Jerusalem is thus given in verses 6-9. "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: *FOR the earth shall be full of the knowledge of the Lord as the waters cover the sea.*" The popular view of this prophecy finds expression in a well-known and beautiful picture of a little child leading some of the beasts spoken of; and in that vision the matter is for most people exhausted. But let the questions be asked: How does the knowledge of the Lord bear upon the taming of the wild beasts? And what special reference has the matter to God's holy mountain? A greater and more interesting development then comes into view, and one which is the subject of description in other Scriptures. There are human wolves and lions, the subduing of whom is a greater work than taming the wild beasts of the forest. What profit would it be if wolves and lions were

tamed and men left wild? It will not be so. Beginning with the Lord's land, the knowledge of the Lord will, after judgment, transform mankind; and Satan being bound, and the "old serpent" cast into the abyss, earth will rejoice in the peace and blessedness of Christ's kingdom for a thousand years. In the forty-third chapter of Isaiah, God declares that He will do "a new thing," saying, "The beasts of the field shall honour me, the dragons and the owls: because I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen. *This people* have I formed for myself; they shall show forth my praise. But thou hast not called upon me, O Jacob." Peter's vision, described in Acts x., represented to the apostle, as the symbol of the Gentiles, a great sheet let down from heaven; "wherein were all manner of four-footed beasts of the earth, and wild beasts and creeping things, and fowls of the air." In the end of the same chapter we learn that Cornelius the centurion, and his household were part of the substance represented by the vision. They were some of the beasts of the field that "honoured God" in the reception of His Word, and the doing of His will in obeying the truth in baptism. Thus God "cleansed" the "common and unclean" as He had thrice revealed His purpose to Peter in vision; and He bore additional testimony to the fact in the bestowal of the Holy Spirit, enabling these Gentile converts to speak with tongues even as the apostles did on the day of Pentecost. This illustrates the process of the transformation of Gentile wolves, lions, swine, or other unclean beasts into "the sheep of God's pasture," led of Him all the days of their life, in hope at last of a place in His House for ever. The case of Paul may be said to furnish a striking example of the same change. When he was a persecutor of the Lord Jesus and his people, although he did it in all good conscience, he was on the side of the Devil—a lion among the lions, a wolf among the wolves, who "breathed out threatenings and slaughter" against the

sheep, and, on his own testimony, was "exceedingly mad against them." Because he did it ignorantly and in unbelief he obtained mercy of the Lord, and being baptised, for the washing away of his sins, became one of Christ's sheep, to the amazement of those of the flock who had known him in his old character. Slightly changing the figure, it is Paul who applies the injunction of the law against muzzling the mouth of the ox that treadeth out the corn, to the apostolic labour, and liberty to partake of the carnal things of those to whom the spiritual things of the gospel were ministered (1 Cor. ix. 10). The woman of Canaan who appealed to Jesus on behalf of her daughter, was promptly classed by him among the "dogs," and had sufficient faith and humility to accept his estimate and plead that even the dogs got a crumb or two under the table of their masters, a saying that at once secured for her the "crumb" desired. Thus dogs, wolves, lions, serpents, sheep and oxen appear as the representation of their analogues among human animals; and Bible students will recall many more illustrations that might be given. But what wolves, lions and serpents are those that have in particular "hurt and destroyed" in Yahweh's holy mountain because of the lack of the knowledge of the Lord? Bible history supplies the answer, which in brief is that they are the evil doers of Israel, and the Gentile powers God brought upon the nation in consequence of their sins. Literal visitations of lions (2 Kings xvii. 25) are not overlooked; but the larger matter is now before us. "Israel is a scattered sheep; the lions have driven him away: first the king of Assyria hath devoured him; and last, this Nebuchadnezzar, king of Babylon, hath broken his bones." So says Jeremiah (ch. i. 17). And again (chap. v.) "A lion out of the forest shall slay them, and a wolf of the evenings shall spoil them, a leopard shall watch over their cities." The four-headed and four-winged leopard of Daniel's vision (ch. vii.) "watched over their cities" for between two and three hundred years; and when at length Immanuel appeared as the "heir of all things," the assembly of the wicked, of Jews and Gentiles, combined against him as a gathering of wild beasts (lions, dogs, and bulls of Bashan), on the

mountains of Israel, whose fury, however, did but accomplish the predetermined purpose of God in the death of Christ. As Ezekiel and Zephaniah had testified of their times, the princes, prophets and judges of Israel had become lions and wolves ravening for the prey (Ezek. xxii; Zeph. iii.); and secured a temporary triumph as the Spirit of God had testified in Psa. xxii., when telling how God's Anointed should be brought into the dust of death. He had not failed to describe them in their true character as "wolves," "serpents," a "generation of vipers;" and he had specially warned his disciples in sending them forth "as sheep in the midst of wolves," to be "wise as serpents and harmless as doves" After his death and resurrection, we find them acting out his advice in their difficult undertakings; and from behind the veil, as it were, the Lord himself granted them occasional deliverance as suited His purpose. Thus Paul (2 Tim. iv. 17), speaking of his defence before Nero, says, "The Lord stood with me . . . and I was delivered out of the mouth of the Lion." Peter exhorts to watchfulness, "because your adversary, the devil, as a roaring lion, walketh about seeking whom he may devour; whom," says he, "resist, stedfast in the faith" (1 Pet. v. 8). And Paul warned the Ephesian elders against the grievous wolves "who would surely arise and "not spare the flock" (Acts xx. 29). History has only too well verified Paul's prophecy, and that of the later revelation of the Lord Jesus himself. In Rev. xiii., the Roman system in union with the secular power is represented by a beast "like unto a leopard" with feet like a bear's, and a mouth like the mouth of a lion. The beast made war with the saints—for a time appointed—a time that we have the happiness of knowing is now in the past. The end of the beast, however, has not come yet; but is to be brought about by war with the Lamb (Rev. xvii. 14: xix. 19). Armageddon, on the mountains of Israel, will decide the matter for a thousand years, during which "they shall not hurt nor destroy" in all God's holy mountain, "for the earth shall be full of the knowledge of the Lord as the waters cover the sea." "No lion shall be there, nor any ravenous beast shall go up thereon; but the redeemed shall walk there" (Isa. xxxv. 9). Of Jerusalem and her

people: the new heavens and new earth, God says (Isa. lxxv. 24-25) "Before they call I will answer, while they are yet speaking I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock, and *dust shall be the serpent's meat*. They shall not hurt nor destroy in all my holy mountain saith the Lord."

As concerning literal changes in the relations of man with the inferior creatures over which in the beginning the Creator gave Adam dominion, it has been well said that Daniel in the lions' den is an illustration of possibilities when Daniels are multiplied in all the earth. In the beginning "every beast of the field and every fowl of the air" were presented by the Lord God to Adam "to see what he would call them": a very interesting incident in which Adam, strong in innocence and God-given dominion over the animals, exercised his observation, judgment, and powers of definition on their differing characteristics, and named them accordingly. Adam's sons have been at it ever since; for the matter is a great one, and it will be one of the delights of the kingdom of Adam the second to hear his classification of the Father's creatures with a wisdom far exceeding Solomon's. In the days of his flesh, in the temptation in the wilderness, it is said, he "was with the wild beasts." From these it seemed he had nothing to fear, like his prototype in the garden of Eden: but other and more terrible wild beasts sought and took his life. Elijah fed by ravens is another glimpse of possibilities. Nothing is too hard for the Lord; and doubtless a feature of millennial blessedness will be the great reduction, or possibly abolition altogether, of the mortality due to wild beasts and serpents, which in countries like India assumes terrible proportions. But the language of the prophets, and the reason of the cessation of the "hurting and destroying," suggests that the matter of taming the more terrible "beasts" is the subject introduced in Isa. xi. 6-9.

The prophecy continues: "And in that day there shall be a root of Jesse which shall stand for an ensign of the peoples; to it shall the Gentiles seek; and his rest shall be glorious." How one and the same person can appropriately be symbolised in

verse 1 by the expression "Rod out of the stem of Jesse," and in verse 10 "Root of Jesse" can only appear when the truth concerning Jesus is rightly apprehended. In Rev. v. 5 John in vision hears him called "the Root of David" by one of the elders; and in ch. xxii. 16 he says himself: "I am the Root and the offspring of David." The doctrine of "Immanuel" explains the apparent anomaly. God was the Root of David, as of all things created, and Jesus was God with Israel, and spoke God's words, saying, for example, "Before Abraham was I am." The Spirit was the antecedent to Abraham, but the Jews, who looked no higher than the flesh, supposed that Jesus spoke of himself, and sought to kill him. It was otherwise with John the Baptist, who, recognising his heavenly origin, said of him, "After me cometh a man which is preferred before me, for he was before me." Inasmuch as Jesus was the Word made flesh, he is the "Root of Jesse"; and because he "was made of the seed of David according to the flesh," he is obviously "the Branch." Were he merely a man, as some would have it, such expressions as the "Root of Jesse," "the Root and offspring of David," could have no rational place in the testimony concerning him. Those who seek to evade the force of the prophecy of Isaiah vii. concerning his supernatural origin, should consider this. "The word of the truth of the gospel" is so interlaced in all the scriptures, that any attempt to mutilate it must inevitably recoil on those who are unwise enough to make it.

An ensign is a standard or banner, indicating the presence of royalty or authority; and denoting a rallying point for the people in peace or war. The Bible usage of the term with reference to Christ, introduces things that have no counterpart among the powers that be. Suppose we contemplate Her Majesty Queen Victoria in the year of the Diamond Jubilee as an ensign to the British Empire. We have an imposing spectacle truly; but there is no divine life and power behind the British throne. And although the boast be true: "We hold a vaster Empire than has been;" that Empire is by no means universal, and is to be possessed by Christ in the day when the British "kingdom" is "left to other people," even "the saints of the Most



High." The term translated "ensign" is that which appears in the name "*Yahweh-Nissi*" (Yahweh, my ensign or banner), which Moses gave to the altar he built after the victory over Amalek (Ex. xvii. 15). Amalek fought with Israel in Rephidim; and Moses, having commissioned Joshua to direct the battle, stood with Aaron and Hur on a neighbouring hill, with the rod of God in his hand. When Moses held up his hand Israel prevailed, and when he let down his hand Amalek prevailed. And when he was weary, Aaron and Hur "held up the failing hands" till the going down of the sun, by which time Amalek was discomfited before Joshua. God directed Moses, saying, "Write this *for a memorial*, and rehearse it in the ears of Joshua, for I will utterly put out the remembrance of Amalek from under heaven." The altar, *Yahweh-nissi* (literally, He who shall be my ensign), represents Jesus, the Mediator of the new covenant, more honourable than Moses; and before whose unailing, uplifted hands Israel will do valiantly. Balaam, in his prophecy of "the latter days," saw him in vision in this victorious attitude (Num. xxiv. 17).

But before this there was another kind of "lifting up" to which the "Root of Jesse" was to be subjected. When Israel loathed the manna and murmured against God in the wilderness, God sent fiery serpents among the people, by which many died. The people confessed their sin to Moses, who prayed for them; and God commanded him, saying, "Make thee a fiery serpent and set it upon a pole (*nes*, a standard or ensign); and it shall come to pass that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass and put it upon a pole, and it came to pass that if a serpent had bitten any man, when he beheld the serpent of brass, he lived" (Num. xxi.). About 700 years afterwards, when the brazen serpent had been made an idol, it was broken up by Hezekiah. Another 700 years and the substance of the sign appeared in Israel in the person of an Israelite, who was serpent-bitten, though no murderer, and who was at the same time the antitype of the loathed manna of the days of the exodus. He said: "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that

whosoever believeth in him should not perish, but have everlasting life" (John iii.). And to the Jews, in the controversy that arose upon his declaring himself to be "the light of the world," he said, "When ye have lifted up the Son of Man, then shall ye know that I am he" (John viii.). And just before that lifting up took place he said, "Now is the judgment of this world; now shall the prince of this world be cast out. *And if I be lifted up from the earth, WILL DRAW ALL UNTO ME.* This said he, signifying what death he should die" (John xii.). A few days more and the Son of Man was lifted up upon the cross. God so loved the world that He gave him for that end. He thus "condemned sin in the flesh." Thus "the prince of this world" was cast out. "He put away sin by the sacrifice of himself." *Yahweh-nissi* received the initial stage of its fulfilment in Israel, and serpent-bitten sinners had but to look upon him and live. The apostolic preaching of the gospel, "to the Jew first, and also to the Gentile," is the literal unfolding of the meaning of the figures.

But the "ensign" did not then "stand" in the land of Israel as a beacon for all peoples. The nation that had rejected him, and the city before which he was crucified, were given over to judgment and desolation for a long "time of the Gentiles" as he had foretold; while he himself ascended to the right hand of the Majesty on High, "from henceforth expecting till his enemies be made his footstool." When the time comes for that great crisis, he returns and is "lifted up" on the mountains of Israel far otherwise than as in crucifixion, and all the world is called upon to behold—"All ye inhabitants of the world and dwellers on earth, see ye, when he lifteth up an ensign upon the mountains; and when he bloweth a trumpet hear ye" (Isa. xlviii. 3). This is a warning that precedes the stroke of judgment that gives the hosts of the robbers of Israel for a sacrifice to the beasts of the earth and the fowls of the air, and paves the way for the final replanting of Israel in their land. It is the great day in which the Assyrian falls, but not by the sword of man (Isa. xxxi. 8). "And his rock shall pass away for fear, and his princes shall be *afraid of* THE ENSIGN, saith the Lord, whose fire is in Zion, and

his furnace [in Jerusalem." The Angel of the Lord who destroyed Sennacherib's army was terrible to the Assyrian of old. Christ will be more so hereafter to the Great Northern Confederacy of the latter days

And the glory of Christ as the "ensign of the peoples" is not confined to himself as the Head of his multitudinous body; but extends to all the children of the resurrection as well. This appears from the prophecy of Zechariah (ch. ix.) where God speaks of the release from the pit, of Christ's prisoners of hope by the blood of his covenant. Of their royal position over Judah and Ephraim it is said: "The Lord their God shall save them in that day as the flock of his people; for they shall be as the stones of a crown, lifted up as an ensign upon his land." The Lord Jesus at their head is King of Kings, who "was dead and is alive for evermore;" who once was lifted up on the cross to suffer a malefactor's death but is then enthroned in glory with the saints as his "crown of rejoicing." And they who have looked upon him for salvation, as Israel looked upon the serpent in the wilderness, and who have "suffered with him" in various manners and degrees, are then with him "an ensign of the peoples;" and having been by him made "unto God, kings and priests," "all that see them shall acknowledge them, that they are the seed which the Lord hath blessed."

Even in the days of their flesh, Christ's people are in some sort "an ensign of the peoples" as he was. They are not now, and have not at any time been "acknowledged;" but like him have been, and are, "disallowed," disowned, and accounted the off-scouring of all things. "The truth" is their ensign or banner: "Thou hast given a banner to them that fear thee, that it may be displayed because of the truth" (Psa. lx. 4). Their testimony concerning Him who shall be the ensign of Israel constitutes them "the salt of the earth," "the light of the world," "a city that is set on a hill (which) cannot be hid." So Christ testified of the disciples, in the sermon on the mount, cautioning them at the same time about becoming unsavoury and extinguishing the light. If we are to have part in the exaltation of the future, we must realise the exaltation of the present, and reckon with Paul that the sufferings in consequence are alto-

gether negligible. In the resurrection morning the memory of the sufferings will be to the apostle a pleasure instead of a pain; as the crucifixion must have been to the Lord when he awoke from the brief sleep of death. The victory that overcometh the world, says the apostle, is our faith; and the Word of God, ministered by prophet and apostle, is strong to produce that faith wherever it is earnestly sought and diligently and prayerfully followed. Be it ours to cleave fast to it, that we may be as he was in the world, and may be counted worthy of a place in his glorious rest.

"HE SHALL ASK" (1 Jno. v. 16). Before speaking of the sins of others, just look at this.

THE exhibition of human affairs in their true colours and perspective belongs to Christ. He will make the world see and know that it exists for God's pleasure.

THE WORLD'S COAL SUPPLY IN THE KINGDOM OF GOD.—Perhaps much less coal will be needed in the millennium. Certainly much less to begin with; for there will be fewer people (many having perished in judgment). And certainly, there will be less waste, for they will be better behaved, and infinitely better governed. But there is no immediate prospect of the failure of the coal supply. A Canadian newspaper correspondent says:—"President Longdon's estimate, in his address to the British Institute of Mining Engineers, of a coming coal famine in Great Britain, has naturally attracted much attention here. The conclusions he arrived at, as shown in the reports received, were, briefly speaking, that the coal areas of Great Britain would be practically exhausted fifty years hence, and Great Britain dependent on the United States for its supplies to carry on the business of the country and coal the Imperial navy. The professor seems to have left Canada's vast coal-fields out of the calculation altogether. There are inexhaustible deposits of high class bituminous coal right on the Atlantic coast, in Canada, from which the Americans are themselves drawing for manufacturing and other purposes. American syndicates are also working Canada's coal deposits on the Pacific coast. The British coal-fields, which have been yielding coal in heavy quantities for hundreds of years, and which are being to-day worked to the fullest possible extent, comprise an estimated area of 11,900 miles. Canada's coal-fields are but partially known, but two of her provinces—Nova Scotia and New Brunswick—only partially prospected, are already found to contain a coal area half as large again as the entire area of Great Britain—18,000 square miles, against Great Britain's 11,900 square miles. The total area, roughly approximated, of the coal deposits of the Dominion of Canada aggregate 115,000 square miles. There are traces of coal also in the immense provinces of Ontario and Quebec, but the discoveries so far have been confined to small deposits, and very little is known about them outside of the Geological Survey."

## CHRIST OR THE CRITICS?

*The substance of a Lecture in London by Brother W. H. Boulton.*

IT is not without some feeling of diffidence that I have elected to speak upon the subject of Higher Criticism this evening. So much has been written in regard to the matter, both for and against, that it seems scarcely necessary for me to say anything about it. When it is considered, however, that the whole of our faith and hope depends upon the reliability of the Bible, that this book is the sole standard of appeal in our contentions, and that it is now the subject of so much hostile criticism, one cannot help feeling that it is advisable to ask whether the critics' conclusions are justified, and if not, to raise the voice in defence of God's word.

There can be no question as to the manner in which the Scriptures were regarded in the early years of the Christian era. The so-called "Fathers" spoke very clearly in regard to them. Thus, for example, Clement referred to them as "the true utterances of the Holy Spirit," and speaks of Paul, when writing to the Corinthians, as "divinely inspired." Justin Martyr says: "The expressions go forth . . . from the divine Word," while Irenæus refers to the Scriptures as "perfect," inasmuch as they were uttered by the Word of God and His Spirit." All this, of course, shows that their estimate of the Scriptures was in accord with the well-known passage, 2 Tim. iii. 16.

To-day we see a very different contention put forward by many who profess to help to expound the Bible, a contention which gives the direct negative to this truth. Wellhausen and others on the Continent, Colenso, Driver, and Cheyne amongst the British people, have advanced theories which, if true, are absolutely destructive to the Bible's claim to be the Word of God, and, indeed, of all true religion. The issues they raise are vital and fundamental, and in view of their widespread acceptance they must be faced.

That the issues are fundamental is evident to all who know of the critics' statements. For example, in a review of one of their publications in the daily press, it is enjoined that we should approach the Bible "with the enlarged conception of the sacred volume as the embodiment of the doctrine, *not of the fall of man, but of his ascent*, and of the

progressive revelation of the divine government of the world." (The italics are mine).

The bearing of such a contention upon the Bible is evident. It removes the very *raison d'être* of the Book, and is just as violently opposed to the New Testament as it is to the Old, in spite of the protestations of most of the critics that they believe in Christ and New Testament religion. The fall of man is the point from which all God's revelation of a plan of redemption starts, and if such an incident never occurred passages like Rom. v. 12-20, 1 Cor. xv. 21-22, and many others are absolutely unintelligible, and the doctrine of the atonement is entirely out of place. Surely this is enough to show the vital character of the issues raised by the critics!

We may take another example. We read that "it has not yet been made *probable* that there was a historical individual among the ancestors of the Israelites called Abram, or that the picture of the times of Abraham in Genesis is a fundamentally true tale." Here is another vital issue, and the point, if true, is quite as destructive to the New Testament as to the Old, if not more so. Whole pages must be cut out of our Bibles, the hope of those in Christ as "Abraham's seed" (Gal. iii. 29) is a myth, and God did not send Christ "to perform the mercy promised to our fathers, and to remember his holy covenant, the oath which he swore to our father Abraham" (Luke i. 72-73)!

Yet one more illustration. One of the critics says "There are, we must admit, some stories in the Bible which we cannot take literally, such as that of the axe-head swimming at the word of Elisha, or the three children in the fiery furnace." But why? Obviously there can be but one answer, and that is that such things were impossible—that what we call a miracle cannot happen. The logical conclusion to such an answer is that Christianity is a gigantic fraud. If miracles were impossible in the days of Elisha or Daniel they were equally so in the days of Jesus Christ, and the record of His life is untrue; nay, more, the merest pretence at consistency requires us to believe that the greatest miracle of all never occurred, and that the resurrection of

Christ is a fable! Truly the results of Higher Criticism are deplorable.

If the subject were not of such a serious import, some of the reasons alleged for certain conclusions would be amusing. A striking example of this is seen in the case of Leviticus. This book, we are told, could not have been in existence—"or, at least, had no divine authority in the earlier years of the Babylonian captivity"—because the laws concerning priests, sacrifices, and services mentioned in the concluding chapters of Ezekiel are "greatly at variance with those of Leviticus." A remarkable reason, truly, for such an assertion; because, in speaking of a time in the then distant future, Ezekiel did not mention the same laws as those commanded by Moses hundreds of years before, therefore he did not know of them! Surely the objection recoils on those who make it. If Leviticus were the production of post-exilic times, as is stated by the critics, would not the author have seen that his laws, &c., were in harmony with those of Ezekiel, the prophet of the Lord?

Another point brought against Leviticus is, that chap. 26 so accurately describes the miseries of the people when scattered in the countries of the Euphrates and the Tigris, that "therefore" the book—or, at all events, that portion of it—was written "at an advanced period of Babylonian rule." Again we say, Why? The only answer must be that prophecy, like miracles, is impossible. This is another indication of the ultimate end of critical methods.

Deuteronomy is also singled out for particular attack, and is made the subject of some of the most extraordinary statements. I cannot do better than produce one in *extenso*, and leave it practically without comment. It will carry its own antidote to anyone who realises the essential characteristics of the God of the Bible. It deals with the incidents recorded in 2 Kings xxii., and says, "These three persons (Hilkiah, Shaphan, and Huldah) had agreed together, unknown to the King, on their course of action. We must suppose, then, in order to realise the circumstances both historically and devoutly, that to the priests and prophets who loved spiritual religion, God had revealed that now was the time to take a bold step forward, and accomplish the work which the noblest servants of

Jehovah had so long desired. The pen of the scribes had been consecrated to this purpose by writing down the kernel of what we now call Deuteronomy (which consisted of ancient laws adapted, recent, and quite new ones). It had apparently been placed in a repository beside the ark, and there Hilkiah *professed* to have found it." The writer adds, "Such conduct as that of Hilkiah is, I maintain, worthy of an inspired teacher and statesman, in that age and under those circumstances." I should have a very different opinion in regard to the matter. The suggestion that the God of truth, who Himself "cannot lie," had revealed to His "noblest servants," that now was the time to perpetrate a fraud with their "consecrated" pens in the name of religion, and to act, if not to tell, a lie, is monstrous!

More instances of this kind might be adduced, but surely this is enough to justify the point that the questions raised are vital and fundamental. But we must pass on to the immediate issue suggested in the title of the lecture, "Christ or the Critics." To Bible readers, no proposition will be more self-evident than that the teaching of Christ and the statements of higher critics are diametrically opposed to each other.

One of their most frequently repeated dictums is that Moses did not write the Pentateuch, and that Leviticus and Deuteronomy, particularly, are the products of an age long after his death. Yet Christ refers to Leviticus xiv., and says, "Moses commanded" (Matt. viii. 4). He says, "Moses wrote of me" (Jno. v. 46); "They have Moses and the Prophets, let them hear them" (Luke xvi. 29), while Paul quotes Leviticus xviii. (Rom. x. 5), Deuteronomy xxxii. (Rom. x. 19), and xxv. (1 Cor. ix. 9) as the writings of Moses, and, be it remembered, the words of the Apostles are the words of Christ.

I have already alluded to the denial of the existence of Abraham. Yet we find Jesus over and over again referring to him, not as a myth but as an actual being. "Ye shall see Abraham" (Luke xiii. 28), "shall sit down with Abraham" (Matt. viii. 11), "Abraham rejoiced to see my day" (Jno. viii. 56).

Of the book of Jonah we are told "it appears in the highest degree probable that the story is not in all points, but not in any point historical;" whereas Christ distinctly

endorses the book—"Jonah was . . . in the whale's belly. . . . The men of Nineveh repented at the preaching of Jonah" (Matt. xii. 39-41).

Concerning the Psalms the same thing is repeated. Psalm cx. "*could not* have been written by David," and yet Christ in the most positive manner says "David himself saith"—the very words which, according to nineteenth century critics, David could not have written!

Surely we could not wish for a clearer issue! It is Christ or the critics! Which shall we believe? How can any reasonable, unbiassed mind, hesitate in its answer?

Christ's doctrine was God's (Jno. vii. 16). He spake what His Father taught him (Jno. viii. 28). "I have not spoken of myself, but the Father which sent me, He gave me a commandment what I should say, and what I should speak. . . . Whatsoever I speak therefore, even as the Father said unto me, so I speak" (Jno. xii. 49-50). Therefore God endorses Moses and the Prophets, and it is a case of the words of the eternal, immutable, and all-knowing God against the changeable teaching of puny fallible men, and "He that believeth not God, hath made Him a liar."

Then the question is, Was Christ's claim that he spoke the words of his Father true? His resurrection is the answer. If that occurred, we have the seal of God upon His teaching, and there is no event in the world's history more certain than Christ's resurrection. That event proves everything, and the only logical position for one who accepts the critics' conclusions, is to deny the resurrection altogether. Believing in Christ, we believe in a wholly-inspired Bible. Not such an inspiration as critics concede, however. One of them says: "Of course the Chronicles are inspired . . . even as a sermon might be called inspired, *i.e.*, touched in a high degree with the best spiritual influences of the time. . . . If these limitations cannot be borne in mind, it is better to drop the word altogether." How different to Bible definitions. All Scripture is "God-breathed." "Holy men of God spake as they were *moved* (*phero*, to bear, or carry; rendered bear, carry, be driven, lead, rushing, etc.) by the Holy Spirit," a moving of such a character that when Jeremiah would have foreborne to speak, God's word was

"in his heart as a burning fire shut up in his bones." Bible inspiration is not a mere touching with the spiritual influences of the time, but the causing of men to speak the words of God, which they themselves sometimes did not understand (1 Pet. i. 10 11).

We believe in a wholly inspired Bible, because Christ endorsed it. "Search the Scriptures." "The Scriptures cannot be broken." "The Scriptures must be fulfilled." Such statements as these cannot be explained away. Of course it might be said Christ only referred to the Old Testament, but seeing that that is the chief point of attack, the endorsement is invaluable. But the reliability of the New Testament is equally certain. "He that heareth you heareth me." The Holy Spirit "shall teach you all things, and bring all things to your remembrance." "He shall guide you into all truth." If language has any meaning, these promises are a sufficient pledge of the divine authority of the New Testament. The Apostles were told that when they stood before rulers and governors they were to take no thought as to what they should say, for the Holy Spirit would teach them in the same hour what they should answer. If that was the case for the immediate present, who shall suggest that when they wrote their accounts of the life of Christ, and the various epistles to be handed down from generation to generation, they were left to their own devices as to what they should write? Such a thing is inconceivable.

No; in spite of all the opposition it has met with, the Bible stands to-day as firm and impregnable as ever it did. It is a witness to itself. Its marvellous unity, the golden thread running through from Genesis to Revelation, its prophecies fulfilling in the world to-day, aye, even the Higher Criticism itself, are evidences of the truth of the Scriptures, and of their claim to divine inspiration. "Perilous times shall come," said Paul, and they have arrived, and one of the greatest perils is the possibility of men and women being deluded and led astray in regard to the value of the Bible by those professed expositors who use their opportunities to damage its position and deny its authenticity.

But there the old book stands. It has as its pledge the resurrection of Christ, and the question for each to face is—Which will you believe, Christ or the critics?

### THE HEAVENLY KINGDOM, A JEWISH ONE.

A LECTURE BY THE LATE EDITOR OF THE "CHRISTADELPHIAN."

(Continued from page 456).

**G**OD was behind Israel in the extermination of the Canaanites and the subjugation of the Promised Land.

They did it all by His power. As regards themselves, we have but to see what Moses says of them in Deut. ix. 5 :

"Not for thy righteousness, or for the uprightness of thy heart, dost thou go to possess their land ; but for the wickedness of those nations the Lord thy God doth drive them out from before thee. and that He may perform the word which the Lord sware unto thy fathers, Abraham, Isaac, and Jacob. Understand therefore, that the Lord thy God giveth thee not this good land to possess it for thy righteousness ; for thou art a stiff-necked people. Remember and forget not, how thou provokedst the Lord thy God to wrath in the wilderness : from the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the Lord."

Yet God used them ; and so it will be again. It is so written in the prophet Ezekiel (chap. 36). Speaking of their latter day restoration, we thus read : He says He will bring them from the countries where they are scattered, and place them in their own land ; and at verse 32 : "Not for your sakes do I this, saith the Lord God, be it known unto you ; be ashamed and confounded for your own ways, O house of Israel." And verse 31 : "Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight, for your iniquities, and for your abominations." That will be Israel's mental state when God lays hold of them again : they will see how utterly undeserving they are of the great honour that God will bestow upon them, in using them as a political instrument for the destruction of the present order of things. In Deut. vii. he explains what they should do when they got into the land, and why they were to smite them without mercy : and in verse 6 he says : "For thou art an holy people unto the Lord thy God : the Lord thy God hath chosen

thee to be a special people unto himself, above all people that are upon the face of the earth "

Has that ceased to be true ? If anyone is disposed to say yes, we have only to remember the words of Paul, that God hath not cast off His people whom He knew before. Why are they, then, where they are ? We are told by Amos in chap. iii. 2 : "You only have I known of all the families of the earth ; therefore, I will punish you for all your iniquities." Now, this particular form of punishment was predicted before they entered the land at all ; for we read in the magnificent address of Moses such a statement as this, which will be sufficient to illustrate the point in question : "The Lord shall scatter thee among all people, from the one end of the earth even unto the other," &c. (Deut. xxviii. 64). This is in connection with a statement in detail by Moses of what would happen to them if they were disobedient. He gave them the law. Oh, what a privileged people they were if they could only have known it : they were the only people on earth who got a law from God ; all other nations have had to make their own laws, and a miserable system we have in consequence. But God gave Israel a law which, had it been worked out, would have promoted the highest well-being that is possible in this mortal state. Having that privilege, they had to suffer for it. Moses describes all the curses which would come upon them, if they would not hearken to God's commandments and statutes. At the end they should be broken up by military nations, and scattered into every nation under heaven ; and so it has been, and there they are.

Is that the end ? Oh, no. They had a certain king afterwards, whose name was David. God put away Saul before David, because Saul did not answer His purpose : he was not flexible enough in God's hand. He requires men to be flexible in His hand ; that is, to have a great regard for what He wishes, and great obedience for what He has commanded. Saul disobeyed, and God raised up David, who was first of all a shepherd

boy, and with David God was well pleased. He said he was a man after His own heart, and he showed himself to be so, during a reign of forty years. True it is, he stumbled terribly towards the end of his reign, or, let us say, when he was more than half through. He stumbled and sinned; and his sin is detailed with merciless candour in the record: but even in that his god-like character is shown; first that he was very broken-hearted and penitent, did not attempt to conceal in the least, but was willing to submit to whatever God willed. The second thing is that God subjected David to punishment for it, for all his life afterwards was a rough and troubled one. Nathan, the prophet, said that blood should not depart from his house, because he had given the enemies of God cause to blaspheme. The Spirit of God rested upon him in a special manner; he was anointed by Samuel, and the Spirit rested upon him ever after. We find him receiving for Solomon a detailed plan of the temple, which was given to him by the Spirit of God—it was not of his own contrivance; and we find him writing a very precious part of the Scriptures—the Psalms.

Here and elsewhere we have to consider a matter: before he passed off the scene, he said: "God hath made with me an everlasting covenant, which is all my salvation and all my desire, although he make it not to grow:" that is, although it did not transpire in his lifetime (2 Sam. xxiii.). What covenant was that? We find him giving us an answer to that in Psalm lxxxix. 34: "My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness, that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me." Here is something to consider. Where is David's throne now? Down; it is nowhere to be seen upon earth. Then, what are we to make of this—the fact of the covenant? The word of prophecy provides for David's throne being down for a certain time; it provides for it expressly in this way: the last occupant of the throne was, Zedekiah. Before the captivity, these words were addressed to that successor on David's throne: "Thus saith the Lord God, Remove the diadem, and take off the crown; this shall not be the same: exalt him that is low, and

abase him that is high. I will overturn, overturn, overturn it, and it shall be no more, until he come whose right it is; and I will give it him." So the prophecy provides for the state that now prevails; but it also provides for what arises out of the covenant (Amos viii. 11): "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof: and I will raise up his ruins, and I will build it as in the days of old."

How is it to be done? Things of that sort don't do themselves. How is the house of David to be restored? With the apostolic writings in our hands, we have no difficulty. What are these apostolic writings? They are all about a certain man that appeared in the last days of Israel's political existence—Jesus of Nazareth; and who was he? Said to be a son of David. How came they to apply this term—"son of David"—to him? for it was manifest in the public registries of the nation that his family was of Davidic extraction. Now, what explanation are we to give of a son of David having made such a large figure in the world as he has already, for he has made his stamp deeply in the institutions of the Gentiles even now? How comes it? It is because of what he was and what he did. What was it? An angel tells us. It was an angel first of all that told Moses what he was to do, and therefore there is nothing out of the Mosaic run in having an angel coming again to take up the broken thread of human affairs. He came to a virgin of the house of David, as we read in the 1st chap. of Luke, and told her that she should have a son, whose name should be Jesus: "He shall be great and shall be called the son of the Highest: and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." So said the angel about this Jesus. Mary said, "How can this be?" seeing that she was an unmarried woman. The angel answered, "The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God." Son of God and son of David; a splendid combination which explains all that he was and all that he

did; splendid indeed, when you view the finish.

The finish is presented to us in a complete symbolic picture in Daniel (chap. vii. verse 13):—"I saw in the night visions, and behold one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Look at that king in his universal kingdom, and behold one who is God manifest amongst men by the spirit of God, and who is the sacrifice that God himself has given for the reconciliation of men, for so Isaiah had foretold, that he should make his soul an offering for sin. There will be a glorious combination of qualities in the son of David who is to sit on David's throne, but before he can sit on David's throne, it must be re-established; David's people must come back; David's land must be reclaimed from its present desolation.

Are these things promised? Why, you can scarcely open the books of the prophets without coming upon the prophecies of that return of Israel to their own land, and its restoration from the desolation that was to come upon it.

Oh, the joy and peace that will set in, when they will be the head of the nations; for not only will they be as we read in Micah. v.—"As a lion amongst sheep," but as in the 7th verse of the same chapter—"They shall be in the midst of many people as a dew from the Lord, as showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men." Men cannot control the dew; it is a symbol of blessing, and a blessing not to be dependent upon human appointments. When blessing depends upon man, what a weak root it has: nay, no root.

I stand upon the threshold of a vision of unutterable beauty, for the exhibition of which time fails. I will therefore but ask you, with such logic as you may possess, to put together the scattered elements of the divine testimony in this matter.

You will see that the result is inevitable, that the glorious kingdom that is coming is not only a heavenly kingdom, but a

Jewish one. To some people, that is not a pleasant prospect; to none of us would it be so, if they were to go back to their land as they are now. But God says, "I will make a covenant with them, not like the covenant I made with their fathers; but I will write my law in their hearts. They shall all know me, from the least of them to the greatest of them"

Blessedness will establish itself in their land amongst them, and distil in consoling and soothing progress amongst all the nations of mankind; but not until the ground has been prepared.

How was it prepared by the first Joshua? By judgment and destruction; by a time such as the Canaanites had never known. It is to be so again; the nations are again to know when Christ comes, "a time of trouble such as never was." But when the scythe of judgment has levelled the rank grass and thistles, "He will come down like rain upon the mown grass:" mankind will be humble, and grateful, and glad. And what about those who are to help Christ? For he is now enlisting helpers; for since he sent out the apostles, over 1800 years ago, what is the meaning of all the trouble and sorrow his servants have experienced? "Through much tribulation, we must enter the Kingdom of God."

Because we are asked to put up with the hard things connected with it, few people care for the service that leads to the Kingdom of God. What about those who are to be the heads of the people in that future age? Just joy unspeakable, and full of glory: it is what is offered: it is what no man in our age can be got to care for or to heed. A "pearl of great price"; the unsearchable riches of Christ. They will run after all kinds of superstition and pleasant stories, but the sober truth of the uncontradictable promises of God—they have no taste for them!

What then? Just this: If a man is wise, he will make up his mind not to be carried down the stream. He sees it is rushing over Niagara: he will moor his craft on the bank: he will "save himself from this untoward generation"; for when once the thunders of divine judgment begin to roll in the affrighted ears of mankind, it will be too late to ask about the Gospel of the Kingdom



## ILLUSTRATIONS WITH EXHORTATIONS.

## THE ANCIENT PEDAGOGUE.

**G**O to Rome 2,000 years ago, and watch the children on their way to school : and you will see that the better classes have a slave to watch over them as they go and return, also at their play, to teach them good manners, to keep them from all bad company, &c. This slave is a Greek—because the Greeks are the best educated people. Though he is to teach very little in the regular way, except perhaps as much as they may pick up of his language from ordinary conversation, yet he has great influence over their characters, and careful fathers take great pains to choose the most trustworthy of their slaves for the office of attendant. This attendant is called *paidagogos*, i.e., child-conductor, or protector, or “tutor”—not “schoolmaster,” in the present sense of the word. Paul knew this, and in Gal. iii. 23, he writes: “Before the coming of the faith, we were looked after (guarded), shut up together, with an eye to the faith that was about to be revealed. So that the law hath been our conductor (*paidagogos*) to Christ, that we might be justified by faith. But the faith having come, no longer are we under a conductor. For ye are all sons of God through the faith in Christ Jesus.” Thus Paul refers to the law that Christ—the master or teacher (*didaskalos*) as his disciples called him—came not to destroy, but to fulfil (all others having failed). Those who have studied brother Roberts’ writings on the Law, will see how Paul agrees with the facts of the case. The law was a servant of Deity that could be removed at His will—but was a very important helper in Deity’s work of education till the schoolmaster’s (Christ’s) house was reached. Leviticus xxvi., and many other chapters, show it would literally “pay” to be obedient to the law. Witness David, Ps. xix. 11, “The judgments of the Lord are true and righteous altogether, sweeter than honey, and the droppings of the honeycomb. In keeping of them is great reward.”

“His own received him not.” They would not be immersed into Christ, and put on Christ, and make themselves neither Jew nor Greek, nor bond nor free, nor become Abraham’s seed and heirs according to the promise. “Lo! we turn to

the Gentiles, seeing ye (Jews) thrust him from you.” No wonder then in Rom. xi. 33 Paul exclaims “O the depth of the riches and knowledge of Deity! how unsearchable are his judgments and his ways past tracing out!” Don’t we sometimes forget the race must come before the prize of victory? Don’t we at times forget that it is *Christ* into whom we have been immersed, and that it is *the school of CHRIST* that we have entered, and because we find a difficulty in tracing every line in the copy, like the head line—the ideal—we are apt to forget that one really is near, bending over and watching the feeble effort, and though the page may show many times and oft the tear-stained effort, yet the divine schoolmaster is really pleased with the honest though imperfect effort. Remember to always copy the *head* line, not your own.

## BLENDED COLOURS.

Make a circle of white card-board, divide it into twelve parts by drawing straight lines from the middle to the circumference, and mark out the twelve parts with red, yellow, and blue, in that order, all around. Now turn the card-board very rapidly round, and you cannot see your red, yellow, and blue : for you see—if the proportions of colour are correct, and the revolution is quick enough—one *white* circle made up of the three, yet not the actual three. Red symbolises sin’s flesh ; yellow is the symbol of jealousy (or zeal)—also of gold, emblem of tried faith ; blue denotes healing. What says the superb hymn?—“Who shall receive the pebble, the raiment pure and white, the Holy Name of Ail, the change to Spirit light’ He who has hands of cleanness, whose heart abides in truth.” Thus, our present sin’s flesh, with all its weaknesses and follies and failings, is one part ; zeal, tried faith, another ; but these two, without the other, would be valueless ; for the blue, the healing, must be super-added. Who is to rise with *healing* in his beams? It is *CHRIST!* the awaker from sleep of his sorely-smitten brethren and sisters, in the days of their flesh—weak, but in the faith, strong and zealous. Can we wonder that we have to call *HIM* to mind? Verily, the wonder would be if the command were *not* given. “Come hither

(saith the angel), I will shew thee the bride, the wife of the Lamb . . . having the *glory* of DEITY; her light was like unto a stone *most precious*, as it were a jasper *clear* as crystal. It is possible for each and all of Deity's children to be a part of the Lamb's wife, at whose revelation of perfect beauty the world shall be unable to utter a word for very astonishment and admiration.

#### PERSISTENCE OF VISION.

Probably most of us have, at one time or other, when children, been amused by turning round and round a firestick lighted at the end. We made various figures with it, circles, curves, letters, very pretty and interesting. Did we think exactly what it all meant? Say, for example, we made a large circle; our lighted stick appeared to be everywhere in this great circle at the same time, for we got a full impression of a circle. Yet the stick was not in all those places at one and the same time. How is that? we may ask. The reason is that our eye is a most delicate, wonderful photographer—that is, light-writer—and it, therefore, photographs the thousands of tiny points of light made by the stick, and if we can turn our stick all round a circle in the tenth part of a second, the delicate receiving sensitive plate of the brain retains all those pictures, and makes them appear as one continuous circle. This is caused by what is called *persistence of vision*. If we are too slow with our firestick—we shall not get a continuous picture—*though the stick makes its picture, and if we do not use our eyes, of course we get no picture*. We see how beautiful are Deity's arrangements with the wonderful natural eye—and the more we know of it, the more we thankfully admire the marvellous perfection of this Deity-made photographer.

In the week's Bible-portions we have readings of many facts. Time was, most of us know, when we could read those facts and see no connection, *e.g.*, Moses rehearsing and prophesying, Solomon with his songs, Isaiah with his pleadings and prophesyings, Paul with his "saying nothing but what the prophets and Moses did say should come," "testifying the kingdom of God, persuading them concerning Jesus both from the law of Moses and the prophets." Time was, we say, when we read these things in a hazy sort of way, in different parts of the Word,

and could no more form a perfect circle out of them than we could fly. But now we need but mention them, and lo! *persistence of vision* links them as one of the numberless circles of Deity's connected and continuous dealings with the human race. With no light—clearly no photograph—the entrance of Thy word giveth light. What a light! how clear each fact! but how magnificently connected if we but use the persistence of vision given by the knowledge of what is, and what is not, the gospel of the kingdom. No wonder so many believers of this gospel insist that the more they read the Book, the more they must read it; that the appetite grows by what it feeds upon. That is what we show week by week when we publicly commemorate the fact that he who used the Book as his text-book, died, but rose from the dead. Truly thankful should we be for the light, and careful that we maintain to the end *persistence of vision*.—A. R.

GOD will not smile on us while we are frowning on a brother.

"GREATER works" are coming than have yet been wrought upon earth. It is Christ who says so, and who promises his friends the extraordinary honour of participation in them.

AMONGST spiritual fruits love reigns pre eminent, and home is the place where it should always be in evidence. Not that the spirit of love should be kept exclusively for home use. If it exists there, it will spread outward and onward, to bless alike those who possess it, and all with whom they come in contact.

"A WIND THAT PASSETH AWAY."—Liebig, the great chemist, writes: "Science has demonstrated the fact that man, who performs such great wonders, is formed of condensed air and solidified gases, that he lives upon condensed as well as uncondensed air, and that by means of the same mysterious agent he moves, or causes to be moved, the heaviest weights with the velocity of the wind. But the strangest part of the matter is that thousands of millions of these tabernacles of condensed air are going on two legs, destroying other forms of condensed air, which they may need to build up their own wasted tissues or for shelter or clothing, or, on account of their egotism and fancied power, destroying each other in pitched battles, using implements which are but other forms of condensed air, the material of which they themselves are formed or composed. Chemistry supplies the clearest proof that, so far as concerns this, the ultimate and most minute composition and structure, some of which are so infinitesimal as to be beyond the comprehension of our senses, man is, to all appearances at least, composed of materials identical with those which compose the structural being of the ox or the dog, or even the lowest animal in the scale of creation.

## BROTHER SULLEY'S AMERICAN TRAVELS.

SPRINGFIELD, in the State of Ohio, is a city of some forty thousand inhabitants. Its streets are wide and adorned with trees on either side. It looks very different from our over-crowded towns in England, presenting more the appearance of clusters of suburban residences, each well set in its own grounds with plenty of air and room everywhere. The principal streets have continuous shop buildings like other large cities, but the demon who closely packs his fellow creatures in cramped abodes does not appear to have laid his hand upon this city. The surrounding country is diversified with broad low hills fairly well timbered. The air is salubrious and altogether Springfield is a city desirable for residence for those who think only of comfort and pleasure in this life.

Those, who in this city consider themselves "strangers and pilgrims" and "who seek one to come" are not numerous, but they are remarkable for the fraternal regard in which they esteem each other. It is just possible this virtue may become a fault if it is allowed to pass the limit fixed by the apostle Paul in his own case. Henceforth, said he, "I know no man after the flesh." It is sweet, however, to see such affection, its absence is often obvious enough.

There seemed also to exist a little too much desire to conciliate the adversary. When this desire goes beyond considerateness of speech and behaviour, such as, for instance, asking some prominent Gentile to preside over a meeting of the brethren of Christ for the proclamation of the truth, it is not good. Then wisdom calls "Halt." I know not of any true prosperity in the things of God where the world is mixed with the Christ-proclamation of the truth. Besides, the proclamation of the truth is "our part." No one else can do this work for us. The power we put forth is sensibly weakened whenever we suffer its dignity to be lowered by human patronage.

The three lectures delivered in Springfield, considered as a whole, were well attended. Like the people at Washington, they decreased as unpopular features of the truth came before them. The last lecture was particularly acceptable to the brethren.

One expressed the wish, that some past items had been held back, and the audience could have been "held" for the last one. Brother Parker illustrated his point by saying, "When you go to catch a fish, you do not throw a stone in the water and frighten all the fish away." I must confess that I had not framed my speech from that point of view, but I thought that the public had been "weeded," so that the more precious things of Ezekiel's revelation were not laid before an ignorant curiosity-borne public. However, I may be wrong, and the brother right. The following notice of the first lecture appeared in the *Sun*, under the heading,

## THE TEMPLE OF EZEKIEL:

"At the Trinity Baptist church last evening was given by Prof. Henry Sulley, of Nottingham, England, the first in his series of three lectures upon '*The Temple of Ezekiel's Prophecy*.' The lecture was illustrated by drawings on an elaborate scale, and proved of much interest to all who are interested in a study of the Bible or of any of the prophecies which are contained in it. The lecturer is an architect by profession, which eminently fits him for the subject which he has undertaken, and he is at present travelling throughout the United States delivering his lectures, which incorporate the results of years of study and research upon his part.

"The lecture is founded upon the Bible, and is an exegesis of verses taken from all parts of the Scriptures. He begins with an explanation of the second coming of Christ, which, he argued, must of necessity be similar to his first appearance, else it will not be a second coming. Then he took up the verse which says of Mount Zion that 'the hill shall be rent in twain, and in that day there shall be one Lord and his name one.' The latter part of that passage, he explained in regard to His name being one, means that there will be no division of creeds and the names of the different churches will be no more. There will be the one universal church, and there will be but one form of worship. Men will then worship no longer according to the dictates of conscience, as they have no right to do even now. God has kept all His covenants with man, but

man has broken all of his, and the latter must worship according to the rules laid down by the Lord, and not according to his own sweet will.

"In order to have this worship of God under one form and by one name, the speaker explained that a temple had been planned. It had not been planned by human hands, but by divine. The tabernacle of the children of Israel was constructed according to plans furnished to Moses by the Lord. So the plans for this temple in which all are to worship were furnished to Ezekiel, and are incorporated in his prophecy. These plans are on an elaborate scale; and it has been said that the great architect, Christopher Wren, once stated that in order to build a temple according to them, it would require the control of universal power and the possession of universal wealth. Mr. Sulley then gave in detail what was the plan of this temple, it being one and one-seventh miles square, with the corner structures about the size of the Congressional Library at Washington and as high as the Washington Monument. Although on a very elaborate scale, the speaker endeavoured to show how the plans were made with a view to being practical."

Our sojourn at Springfield was less fatiguing than others up to this point, and was very pleasant. The meeting room was near our place of sojourn (with brother Parker), saving us much time when going to and fro. Open spaces were easily reached where one could retire for meditation (which according to some arrangements would seem not to be requisite). At one place we visited brethren seemed determined to occupy every spare moment. This was not so at Springfield. I was permitted to have a good deal of time to myself. One resort to which I several times repaired I enjoyed very much. A depression in the midst of a wide expanse of grass, hidden from the road, in which a large boulder nestled. This was a good back rest when you wished to recline. I suppose this boulder has been transported hither by a "diluvial" (that is a flood-like wave), when the hills and valleys of this region were picked up by the mighty waters and deposited in the form of "drift." While much dispute exists amongst geologists as to the formation of these composite hills and

valleys, the consensus of evidence undoubtedly proves that water, acting spasmodically in the form of huge waves for a brief period, is the most likely cause. Such waves would obtain when the "waters of Noah" overwhelmed the earth. Many geologists believe it, and contend that only by waves of this kind is it possible to account for many formations that exist. (See Sir Henry H. Haworth's "Glacial Nightmare and the Flood.") The fact that some of these scientific men cannot explain all the phenomena of this kind which they find in the earth by one flood, or cannot conceive that this flood took place so recently as Moses said it did, does not weaken their testimony in favour of the flood in the least degree. They tell you that certain parts of the earth could only be as they are in consequence of huge waves acting in a different way from those which usually obtain. Moses tells you that the "fountains of the great deep were broken." Hence abnormal waves. The truth of his statements is confirmed. For by such a statement he could only mean such a perturbation of the mighty ocean as that which the scientific men aver did take place. What if certain portions of the earth exhibit indications of the same unusual action repeated? It must not be supposed that the Noachic flood is the only one that has passed over the earth. The Mosaic description contained in the first chapter of Genesis is generally supposed to be a description of the formation of this beautiful orb; really, it is nothing of the kind. It is descriptive of reorganisation at a particular period of the earth's history after a mighty disturbance of the earth's usual condition. The history of the earth may stretch away backward for many ages beyond the conception of man. Those periods may include many such spasmodic changes. The vast contortions found in many parts of the earth's surface give abundant evidence of such action.

The wonderful works of God (which men call Nature) are lovely to contemplate. The rugged formations of the earth, the work of such mighty power, so long in formation, full of beauty and splendour, are beyond compare. How delightful to be able to thank God for them. This retreat by the granite boulder was a place where one could turn one's thoughts to the Eternal. From it

the tree-dotted landscape, surrounded by timber-covered hills, appeared peaceful and beautiful, and occasionally rendered gorgeous with sunset hues.

It was with much satisfaction, in many ways, that we left Springfield. The unfeigned faith of our host (brother Parker) and his family, and strong zeal for the truth, under wise direction ought to bring forth fruit for the Lord's vineyard. We were also recipients of many acts of kindness on the part of brother Woods and his sister-wife, the latter formerly of Leicester, England.

*May 4th.*—Some half-dozen members of the ecclesia accompanied us to the train which was to take us hence at 8.30 a.m. Blessings and good wishes were showered upon us as we left the city; also rain from heaven. The rain was a pleasant and welcome change after the past week or two, when the thermometer ranged from eighty-eight to ninety-two in the shade. Our destination was Detroit, where it was intended to stay one night for repose on our way to London, Ontario, over the border. After passing Kenton junction, we reached a vast plain which appeared as flat as a tennis lawn. The whole landscape was covered with oil-well derricks, planted near each other like a thinly planted forest of trees.

The method of sinking for oil is interesting. A huge framework of wood is erected, from which is suspended an immense boring tool like a chisel. With such an apparatus a shaft may be sunk into the bowels of the earth, from which salt or other mineral substance can be removed. These shafts are sometimes of extraordinary depths. To see the land so thickly studded with these derricks proved the rich nature of this region in earth's hidden wealth.

After travelling some two hundred miles, we reached Detroit about six o'clock in the evening. We intended to stay till Saturday, before commencing the Canadian section of our journey.

Complete rest, however, was not possible. At the earnest request of brother J. T. Irwin, of Delray (who lived about four miles distant from Detroit), I consented to address some interested friends at his house on the Friday evening. I was reluctant to do this, but brother Irwin's persuasive powers overruled. He put the matter this way: "I

am constantly talking to my fellow-workmen about the truth. They only see and hear me, an ordinary working-man like themselves, and are apt to think our work is more insignificant than it is. Now, if you will come and give an address, you may produce a different impression." This surmise partly proved correct. After I had spoken an hour upon the only way of salvation, brother Irwin invited his hearers to ask me questions. During this question period, one expressed himself thus: "If this matter is as vital as you affirm, why do you not start a church here, like the other religious bodies. When the Methodists wish to start a cause, they get a building and begin to preach." Brother Irwin replied: "When I first took up my abode at Delray, I adopted the very course suggested by our friend. A suitable Hall was obtained, advertisements were put out; with the result, that fifty hearers assembled. The audiences gradually dwindled, till only one came to hear. Upon this, I concluded to close the Hall." [It might have been well to continue till none came to hear you, brother Irwin.] "But, even now, I am quite prepared to commence again, if our friends will encourage me." [It might be well to try again, brother, in any case.]

*May 6th.*—At Detroit, we are still on American territory. A river of the same name connecting lake St. Clair with lake Erie, divides America from Canada at this point. Wonderful are the great American lakes. Five great lakes all connected together by rivers, the small St. Clair nestling between two of her great sisters and connected with them by two arms in the form of rivers. We crossed the river at 12.30, the whole train being transferred on a steamer as before described when crossing the river Ohio.

The view from the deck of the steamer surpassed anything we had yet seen. A belt of trees fringed the opposite bank beyond, which picturesque buildings outlined sharp and clear against the azure sky. The lowly, yet pretty Bell Isle, which divides the river just below the crossing point, appeared to float dreamily upon the water; its slender lattice bridge looking like a silver cord cast over the water lest this beautiful appendage to the main should steal away from her parent. The water encircling its

shores, shone with emerald hue, upon whose bosom forest and majestic pile reflected. One twenty-four story building rose in the midst of many others, a stately pile presenting a picture of symmetry and beauty unrivalled by anything in America. New York looks ragged, and grotesquely contorted by comparison.

While crossing the river, custom regulations faced us. We were treated considerately, however, by the officials, who "chalked" our "baggage" without examination. The custom house official seemed much amused with sister Sulley's sprightly enumeration of the things she had got in her bag and the things with which her husband would not have anything to do.

Land on the Canadian side of the river seemed as flat as that we left on the other side. Further east, especially around Toronto, it becomes more hilly. We were now in the province of Ontario, a prosperous well-cultivated province. Its numerous cities seemed to be nearer each other than on the American side of the border, but this might have been a mistaken impression. There was no mistake about one thing, however, the courtesy of the railway officials improves on this side of the border.

It was a pleasant change to reach a cooler atmosphere after the roasting to which we had been subjected further south. Since leaving Spotsville, in the State of Kentucky, we had travelled three hundred miles north "as the crow flies." While we had escaped any "hot wave" the heat was quite as much as I cared to encounter. It was also gratifying to see sister Sulley improving in health and taking greater pleasure in the journey.

Upon reaching London brother Pyne and several other brethren met us at the *depot*. The ecclesia at this place numbers about eighteen members. They are hearty in their appreciation of the truth. Their organisation is such that spiritual edification is sure to be the result, if only the love of God dwell in their hearts.

London is a city of sixteen thousand inhabitants with a suburb of about five thousand near by. The two are divided by a river called the Th-a-mes. The same as our Thames, but pronounced differently by giving the letter "a" the long sound. It is a broad river in the rainy seasons, large enough to float a good-sized steamer,

but during the summer dwindling to a brook.

A room full greeted the brethren in their usual place of meeting in consequence of the measures which they took for catching the ears of the public. Several brethren were present from other places. Brother Irwin and his sister-wife, and his sister in the flesh, and also in the Lord, from Delray, and brother Parkin, from Hamilton, about fifty miles off.

The lectures on the Tuesday and Monday evenings were not so well attended as the one on Sunday, nevertheless, the audiences were satisfactory, considering the size of the city.

At the close of one lecture a gentleman made himself known who was present at some lectures delivered by brother Roberts in Oswestry about twenty-seven years ago, on which occasion I acted as chairman. He at once recognised me, although I must have altered much since. Truly the "world is a small place," as we say, so strange to meet one like this, four thousand miles away from home. I strongly advised him to take advantage of the opportunity which had come again in his way. The offer of eternal life was too great, I said, to be lightly cast on one side.

At London the brethren left us much "alone." This was a great kindness. Not that we do not value and appreciate the companionship of those in Christ Jesus, but our natural constitution is frail and imperfect. We cannot bear too much of each others' company; especially on such a tour as this, when at every step you are using up your energies in exciting talk and exhausting speeches.

One day, while asking to be excused from a fraternal gathering, we nevertheless accompanied sister Irwin and sister Pyne (at whose house we sojourned) with the children to a pretty place of resort, called Spring Hill. A romp with the children in this breezy spot helped much to restore energies rendered limp by previous strain. The trees were putting on spring attire, delicate shades of green were creeping over hitherto brown bare tree shoots; a brisk air, bright sunshine, scudding clouds fitting over the blue gave buoyancy to our flower-picking ball-hunting pranks. The children were happy, and we made strong for the evening work.

We left London on the Wednesday and arrived at Guelfh in the afternoon, brethren Phillips and Tolton greeting us upon our arrival, and conducted us to the house of sister Tolton, widow of brother Andrew Tolton. Her house was set on a hill overlooking a valley through which a river flowed. Cresting the hills beyond were picturesquely-planted dwellings, one of which proved to be an agricultural college of considerable extent and interest.

An extraordinary performance that does not at all appear in its true character: "They lay wait for their own blood, they lurk privily for their own lives" (Prov. i. 18).

**THIRTY MILLION SLAIN.**—A German army officer has estimated that in the course of the century now drawing to its close, wars have killed no less than 30,000,000 men in civilized countries, and if we consider the fearful slaughter which took place during the Napoleonic conflicts, this is probably well within the mark. The military rule of Napoleon, from 1801 to 1815, cost humanity 5,340,000 lives. The invasion of Russia—one of the bloodiest campaigns ever undertaken in the history of the world, when the fearful loss of life is considered—resulted in 125,000 men on the side of Napoleon being killed in battle. Cold, hunger, and fatigue caused the death of 132,000 more. In this campaign the Russians took prisoners to the number of 193,000, including 48 generals, and 360 regular officers. The total loss was therefore 450,000 men. Exclusive of the Austrian and Russian auxiliaries, there remained of all the enormous host which Napoleon had set in motion at the beginning of the campaign, only about 40,000 men at the end of it; and of these not ten thousand were of the French nation. In the battle of Leipsic, in 1813, Napoleon lost in killed and wounded, at least 50,000 men. This was the battle in which Napoleon was overthrown by the Allies and which, it will be remembered, was succeeded by the surrender of Paris and the abdication of the Emperor. Waterloo, in spite of the glory with which it will ever be associated, was another frightful scene of carnage. On June 18th, 1815, the never-to-be-forgotten date, Wellington's army lost 100 officers slain, and 500 wounded, very many mortally; and of rank and file killed and wounded, 15,000. Of the 75,000 whom Napoleon conducted to this last and deadliest of his battles, not more than 30,000 were ever again collected in arms. In the Crimean War, 95,615 lives were sacrificed.—[This is truly terrible, but it will most certainly be eclipsed in the war of the great day of God Almighty. "Happy is he that hath the God of Jacob for a refuge."]

"THE RETURN OF THE JEWS TO PALESTINE."—Mr. O. J. Simon in the *Nineteenth Century*, Sept., 1898.—"If the orthodox rabbis within the pale of Russian settlement could not persuade themselves that this movement is in some mysterious sense the fulfilment of Hebrew prophecy, they would not stir one step to carry it into effect. . . . An orthodox Jew would sooner die in the hot-beds of anti-Semitism than move one foot in a direction which

he believed to be contrary to the divine will, or a frustration of the religious destiny of his race. It is difficult for the ordinary Englishman, even though he be a Christian, to realise what the faith of an orthodox Jew actually is. The intensity of belief in the divine government of the world, the absolute assurance as to the future of the chosen band, the fervid submission to the will of God, and particularly in reference to the divine dealings with Israel are stamped upon the heart and nature of those millions of Jews in Russia. The dread of persecution never has been, and never will be, the least hindrance to their resistance to a policy which they consider to be hostile to the purposes of God. . . . Now what is it which constitutes the belief in a restoration to the Holy Land based upon Scripture? I shall not quote many texts, for it would be necessary to transcribe large sections of the prophetic writings, and they are so familiar to English readers that it is only necessary to allude to them. 'Gentiles shall come to thy light, and kings to the brightness of thy rising;' 'The Redeemer shall come unto Zion, and to them that turn from transgression in Jacob, saith the Lord.' . . . It is clear that the ideals of the Hebrew prophets as to a restoration of Israel were founded on the belief that Zion would be only the centre and not the circumference of the redeemed people. 'The earth shall be filled with the knowledge of God as the waters cover the sea;' 'The lion shall lie down with the lamb, and nation shall not lift sword against nation.' These were the metaphors of the universal peace and unanimity of thought which a restored Israel is to represent. . . . After the sufferings of ages no Jew ought to desire a revival of the national life, except on the terms of the Hebrew prophets. 'Out of Zion shall the Law go forth, and the word of God from Jerusalem.' A document which is regarded by the whole of Christendom as the revealed word of God gives expression to the following description of the kind of restoration for which Israel is to look. . . . 'Sing, O Heavens, and be joyful O earth; and break forth into singing, O mountains: for the Lord hath comforted His people, and will have mercy upon His afflicted. But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee' (Is. xlix.) . . . The Jews of any one school of thought, or of any particular country have an indisputable right to form themselves into a separate state or into a separate religious sect, but they can have no title to claim a restoration of Israel in Palestine without the unanimous concurrence of the whole house of Israel. . . . The more we limit the number of separate states, the better for the world at large. If it were conceivable to reduce the number of political constitutions to one colossal empire embracing the whole human family, having one common interest, we should attain the loftiest ideal both of the Hebrew prophets and of the Gospels.—[If it were conceivable? What a way to speak of that which God has declared shall be. But perhaps Mr. Simon contemplates the "conceivable" possibilities of human enterprise. True, man will never create "one colossal empire," but God will as He has declared.—Ed.]

## The Christadelphian.

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

DECEMBER, 1899.

Another year is closing ; another chapter of contemporary history, national and individual, is written up against the day of recompense and reward. The purpose of God goes steadily forward, in a sense unhelped by human aid, and unhindered by human antagonism. Not, however, that God is insensible to human action as some would have it. The contrary is revealed. He formed man for His pleasure—and man's too where He is rightly recognised. He chose the nation of Israel and commanded and accepted gifts of them for the making of the Tabernacle to His design. He held the nations surrounding Israel accountable for their attitude to Him and His chosen nation. He visited the Gentiles to take out of them a people for His name ; and He has not been indifferent to their handling of His word and His saints. European history for nineteen hundred years is the proof of it to those who can discern. The process of "taking out" by the word has continued during the past year, all over the earth, mostly, so far as we can ascertain in the British-speaking communities. To very many, 1899 is the year of their birth as concerning the Gospel. To not a few it has proved the last year of their sojourn in the flesh ; to all of us it is one step forward towards the Kingdom of God, which we hope to inherit. Some there are who say positively that next year will be the last step for all in this dispensation. All who are striving to do the will of God, though there may be many among them who are not convinced that the Lord will come next year, will say with John in the Revelation : "Amen. Even so, come, Lord Jesus." Those who feel they cannot so respond, will find the divine prescription for their disease in Matt. xviii. 8-9.

Looking back upon the past year, prominent among many activities of the service of the truth has been brother Sulley's visit to the United States, and the exhibition of the purpose of God concerning the Temple of the Age to Come, as revealed in the last nine chapters of Ezekiel's prophecy. A small matter indeed, as some may reckon, but a long cherished design, and one that we cannot help thinking will be of much assistance in enabling brethren and sisters to better realize the tangibility of the things of the Kingdom of God. The vision of the cleansed and glorified land and city ; the vast and beautiful

House of Prayer in its "latter glory" greater than Solomon's ; the worship ; the priesthood ; the inheritance of Israel ; the pilgrimage of nations—surely the exhibition of these things is calculated to up-build, and correct and instruct the brethren wherever it may be given.

Less pleasing, but, we must admit, necessary, has been the smouldering controversy concerning resurrectional responsibility. If this refuses to be quenched, we must conclude that God permits it for the instruction and refining of His people as the great crisis of resurrection and judgment is neared. The conduct of the *Christadelphian* with reference to this controversy is a matter of not a little difficulty. From the two extremes of latitudinarianism and misdirected zeal the Editor receives much chastisement. The middle course which he endeavours to steer has for its object the maintenance of the truth in its purity with the minimum of damage to the friends of Christ. He cannot but be impressed with the spectacle of the surpassing magnanimity and patience of Christ with his disciples, and of those disciples afterwards with the dulnesses and obliquities they encountered among the Jewish and Gentile converts to the truth. If, acting in harmony with this impression, his actions seem to some to savour of unfaithfulness and inconsistency, he makes no complaint, knowing that it is impossible for these to take the same point of view, as he has so unexpectedly been called upon to occupy. There exists a camp of those who, in opposition to the truth, maintain and teach that men and women may know the will of God as expressed in the gospel invitation and command : "Repent," and may disobey with impunity so far as giving account in the day of judgment is concerned, if only their disobedience is complete enough. That is to say, if they refuse to be baptized they cannot be raised to judgment. This is a serious defection from the truth, compelling the conclusion either that God can be most successfully "mocked," which is a lie (Gal. vi. 7), or that the specially wicked are specially punished in this life, which is equally untrue, and opposed to the testimony of the Word. We will not argue the matter. After five or six years of it, it is unnecessary and hurtful. But those who are of that mode of thinking and teaching should accept the consequences, as the originator of it did. Those who are uncertain or in doubt should examine the Word, which dissolves doubts. The policy of the *Christadelphian* will be : Refuse deniers ; instruct doubters ; be patient towards all. That there are and will be many difficulties in carrying it out the Editor is well aware ; but it is a case of endeavouring to make the best of the little good there is current in this "day of small things." To "provoke unto wrath" is as



easy as possible: to "provoke unto love and good works" is a very different matter. Amid all our failings that is our ambition.

The closing year has been one of hope and progress for Israel. Zionism is flourishing, and the dry bones shaking in all countries, have unmistakably heralded the epoch of Israel's political resurrection. That they are by many watchers perceived to be "very dry," only attests the truth of the prophetic word. Inasmuch as a nation cannot be resurrected without its head; the Jewish sign is an eloquent testimony to the nearness of the Lord's return, and the literal resurrection of his "prisoners of hope."

Among the Gentiles the past year has been equally well marked by tokens that portend the last days of their times. 1899 has been marked by the famous Peace Conference at the Hague, which manifested the headship of Russia in the European body politic and heralded the "sudden destruction" that the word of God associates with such a development. It was immediately followed by the War in South Africa, and it has been noted as one of the ironies of human affairs, that Sir Julian Pauncefote goes to the Hague to sign articles at the very moment when Britain is energetically making war upon the Dutch in South Africa. This has been a great year for "all the young lions of Tarshish." To earth's utmost bounds they brace themselves for the fray, little aware of the awful crisis in which their last strength will be spent on the mountains of Israel (Ezek. xxxviii). The proclamation of the Word of God to the Gentiles by the prophet Joel: "Sanctify war!" applies to "all the heathen;" and surely all the ends of the earth obey. The last few years have terribly illustrated the scope of the prophecy

Happy is the people that, in the rising storm, has hope of refuge "until the indignation be overpast" (Isa. xxvi.). The truth has called us to this. It is a time to watch and pray; to cease from wrath; and in patient continuance in well-doing, wait for the Lord from heaven, that we may find mercy at his hands in that day.

It will be understood that the *Christadelphian* with this number ceases its visits to all save those who arrange for its continuance, as before advised, according to terms stated on cover. It will find its way to the ends of the earth so long as God permits sufficient peace and quietness. It has, or had, readers in Dundee, Natal; and Kimberley on the West; but, of course, cannot get through to those places just now. This is an illustration of what will be on a larger scale by-and-bye; but while time and health and strength permits we will stand by to instruct, exhort, and edify as best we may be able in hope of the Lord's approval. For the help and encouragement of fellow-labourers throughout the

world during the past year we are thankful to God and to them; and leave it to them to say whether they feel moved to continue it.

## THE SIGNS OF THE TIMES.

"HEATHEN DISMAYED AT THE SIGNS OF HEAVEN"

— EVIL GOING FORTH FROM NATION TO NATION—THE WAR IN SOUTH AFRICA—BRITISH ISOLATION—THE PRIME MINISTER ON THE SITUATION—VISIT OF THE GERMAN EMPEROR TO THE QUEEN—ANGLO-AMERICAN RELATIONS—RUSSIAN DESIGNS—"THE LION'S WHELPS"—FRANCE AND EGYPT.

"Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them." So said God to Israel by Jeremiah. There has been during the month a latter-day illustration of the "dismay," while at the same time the heathen are undismayed at the truly terrible signs of the political heavens. About the 15th November the earth in its orbit crossed the heavenly track of the Leonid meteors, a phenomenon that occurs once in 33 years or so. In Britain an overcast sky veiled the celestial fireworks from mortal gaze, but in the United States, and in Austria and Russia the display was seen. In Russia, end-of-the-world rumours had prevailed for some time, and when the meteor showers began there was panic. The Odessa correspondent of the *Daily News* says:

The magnificent display of Leonid meteors has led to a veritable popular panic during the last three nights in many parts of Russia. The ignorant and superstitious people got it into their heads that an awful cataclysm was at hand, that, if the world was not finally coming to an end, that the globe would certainly be rent by a series of terrific and universal earthquakes. In all the smaller towns and in the villages the churches were kept open all night with attendant priests who strove to allay the public terror. In most instances, however the rural popes, little less ignorant and superstitious than their flocks rather enhanced than allayed the panic by the manifestation of their own abject fears.

Hundreds of thousands of people in these provinces have passed the last three nights in the open despite the cold weather. From many quarters come reports of terror-demented parents having murdered their children to save them from the horrors of the impending catastrophe of the world's destruction. Such extraordinary astronomical events serve more than anything else to make conspicuous the abyssmal ignorance and superstition of the Russian masses. Even in a great and ostensibly civilized city like Odessa, the masses were just as panic-stricken as in the rural districts.

## EVIL GOING FORTH FROM NATION TO NATION.

"Evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth" (Jer. xxv. 32). One of the chief agents of the going forth of evil, is what has been so graphically described (and pictorially illustrated) as "the tocsin of the press." The French and German press contain many illustrations of this stirring up of evil. Thus a Berlin correspondent draws attention to the "senseless rage" of the national *Deutsche Zeitung*. Summarising its doctrine of the conversion of the English in South Africa by dynamite, he continues:

"Indeed such high stakes are being played for that annihilation, surrounded by all the mythical horrors of Vandalism, must stalk through the land. Should the English get the diamond mines of Kimberley, they must only be allowed to get them filled up and destroyed. Should the English get the gold mines of Johannesburg, they must have them only as dust and ashes. Every piece of work of civilisation, every bridge, every factory built with English capital must be destroyed. The land must be rooted out in such a way that, apart from non-English European property, only the Dutch agrarian shall be able to live in it. English capital, the guilty originator of this war, must be robbed of every desire and almost every possibility, of attempting to run up a new building on these smoking ruins. The country ought to be thrown back by force fifty years. This would be to the advantage of the Boers, and it would also be to the advantage of the German Empire. Then would England's cravings for expansion in Africa, and partly also her lust for war, be stopped for at least 25 years *and in thirty years Germany will have, it is to be hoped, a fleet*, supported by which she can dare, and will feel it her duty, to read the English a lesson in South Africa."

Colonel Schiel, who is with the Boers, has addressed the following message to the German Emperor, in the name of the German Corps:

"The German Volunteers marching to the frontier have sworn to be loyal unto death to a kindred German race. We deeply regret that the policy of the High Government is unable to exercise influence in our interests, yet protest against England's predatory action. May German blood flow not in vain for freedom and justice, and the blessing of your Majesty be with us. The loyalty of German soldiers will remain true to the friendship which your Majesty himself has shown us."

Dr. Loyds, the agent of the Transvaal in Europe, is busy stirring up strife. He recently interviewed M. Berthelot, an ex-French Minister, who says:

"I received in a friendly way the Envoy of the Boer Republic, but without playing the immoral game of encouraging a weak party in a resistance in which one is not prepared to take part in one's self."

## THE WAR IN SOUTH AFRICA.

The war in South Africa has, of course, monopolised the attention of the world during the month. Although nothing really decisive has as yet transpired, there has been severe fighting, and the Boer invasion of Natal has reached a serious stage, even threatening Pietermaritzburg. Since last writing, the campaign opened with the British victory at Glencoe near Dundee, where Gen. Symons was mortally wounded. Next day, another British victory followed at Elandslaagte, between Dundee and Ladysmith; but the Boers being in greatly superior force advanced from the north and compelled the evacuation of Dundee on October 22nd, when General Yule retreated south, and effected a union with General White, at Ladysmith, on the 26th. Here, on the 30th, a disaster occurred to the British forces in the capture by the Boers of two battalions and a mountain battery. Meanwhile, Mafeking, on the west, was holding out against repeated attacks, and Vryburg had surrendered to the Boers. Kimberley was afterwards attacked, but is holding out well. It is here that Mr. Rhodes is "sitting tight," as he puts it. He says "an irresistible impulse" impelled him to go to Kimberley, and he went. Men of his stature are liable to have "irresistible impulses," for "the king's heart is in the hand of the Lord: as rivers of water He turneth it whithersoever He will." It is said that a heavy price has been put upon Mr. Rhodes' head; but of course he cannot be removed till God has done with him. The Boers, concentrating in Natal, have isolated Ladysmith, and Colenso has been evacuated. General Buller's force is being divided between the relief of Natal and Kimberley on the west, his headquarters being at De Aar, a railway junction in the north of Cape Colony. About 30,000 British troops have arrived in South Africa, and decisive developments will doubtless be witnessed in a week or two. Sir Charles Warren, in the *Contemporary*, speaks of the "wonderful good fortune" which has directed "the zig-zag policy" of successive Governments with regard to South Africa to the end of strengthening British influence there. For "wonderful good fortune" read "the hand of the Lord"; and for "the end of the matter" see Daniel vii. 27.

"Howbeit he meaneth not so" might be said of British aims in South Africa in their action upon the preparation of the Dark Continent for the Kingdom of God. "We have heard of the pride of Moab; he is very proud," said Isaiah. Britain is the latter-day Moab, and sustains the reputation of her ancient prototype. A patriotic song that is going the rounds says in one verse

"Though other nations all combine,  
We shall not quail.