

The Christian Lamp

“Thy Word is a lamp unto my feet, and a light unto my path.” – Ps. Cxix. 105

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One old friend remarked to me after the lecture that he would have liked to ask me a question upon my concluding statement, but I had not given him the opportunity. The statement taken exception to by him and others present, was to the effect that no sinner could suffer the penalty due to his transgression, and also be forgiven. Or in other words no one who is forgiven his sins, suffers the punishment due to these sins. This is simply saying that if any one sinner be the subject of a scheme of redemption, he is thereby delivered from the penalty of the crime of which he was guilty. He may reject the favour bestowed upon him and die the death of a rejecter, but the death of one allowed to perish in his transgression without the means of deliverance, he cannot die.

“Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue:

Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.”

2 Peter 1:1-8

BEWARE.

(Written Three Years ago.)

Among the earliest sayings of Jesus after his baptism, when He had fully entered upon His official career, was one of warning against impending corruption and depravity destined to obtrude into that pure system of faith and morals of which He Himself was the founder and chief Apostle. This warning cry is given by Matthew in chapter vii. 15: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." One might think this verse and sarcastic foreshadowing would have been a sufficient precaution. The portrait of the ruthless invader of the future is drawn to the very life in these few words.

It should have been the signal by which the wily foe would be at once captured and destroyed, or at all events it should have had the effect of barring the doors of the sheep fold against him. To ensure this, however, needed much vigilance and careful inspection; the shepherd once off his guard, the artfully disguised wolf might without difficulty steal into the enclosure. The Great Shepherd did not predict the coming of the sanguinary intruder as a wolf, but rather as a sheep. The aspect and voice of the spoiler would not be easy of detection; but even if inside the fold "crept in unawares," an observant eye and ear would quickly perceive the deception and eject the subtle destroyer. The premonition of Jesus showed the folly of judging altogether by appearances. Outwardly the wolves were sheep, inwardly alone was the real character to be discerned. Jesus' directions furnish an argument in favour of judgment by results. "Ye shall know them by their fruits." This was the sure test and gauge though others might fail. It was the judgment of facts, not of inferences. Jesus brought home its certainty by a very simple illustration. "Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit. Wherefore by their fruits ye shall know them." But from this safe method of decision, men soon departed, and abandoning the infallible accuracy of facts, they became "judges from evil reasonings," or as commonly rendered "of evil thoughts."

Jesus never ceased to caution His disciples as long as He remained with them. He saw clearly that while the husbandman was sowing the good seed, the enemy was busy sowing tares, and that the latter would spring up and blossom, and fill the face of the world with fruit, almost to the choking and uprooting of the good seed; so that in the time of harvest scant and feeble would be the good seed, while the tares would be abundant and strong as the matted undergrowth of native jungle, which can hardly be cleared away except by the flames. And indeed we may well imagine that but for the Lord's constant warnings and those followed up by the admonitions of His Apostles, the evil seed would have usurped every inch of the soil, and made the world "a desolate wilderness;" in the strictest sense of the word, a moral and spiritual chaos, with darkness sitting mistress of "the vasty deep."

In His awful predictions touching the overthrow of Jerusalem, Jesus said to His friends; "Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. And many false prophets shall rise, and shall deceive many. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Matt. xxiv. 4, 5, 11, 24. Although these prophecies referred in particular to the approaching fall of the Holy City, they seem to us to be part of the delineation of that grand system of "iniquity" which the apostle afterwards declared did "already work." In fact, to take a much larger view of our subject (in the present paper, however, we intend only to speak of this system as developed shortly after the ascension of Christ), we may say that the first seeds of it were sown in paradise, and that from then until now there have been two great Ways - the Way of Life and the Way of Death. These courses run parallel in all their weary length; so near and similar have they at times become as to require a most careful discrimination on the part of the anxious pilgrim lest he should mistake one path for the other. The words of Jesus which we have just quoted, were not long waiting for their fulfilment. Various pretenders to divine honours, some claiming the power of penetrating the dark future, began to present themselves for acceptance to the Jewish people, and as Jesus had foreshown, many were thereby deceived. "Now, as for the affairs of the Jews," (writes Josephus, Ant. xx. viii. 8), "they grew worse and worse continually; for the country was again filled with robbers and impostors, who deluded the multitude. Yet did Felix catch and put to death many of those impostors every day, together with the robbers." And in the next paragraph he says, "And now these impostors and deceivers persuaded the multitude to follow them into the wilderness, and

pretended that they would exhibit manifest wonders and signs, that should be performed by the providence of God.

And many that were prevailed on by them suffered the punishment of their folly; for Felix brought them back and then punished them. Moreover, there came out of Egypt about this time to Jerusalem, one that said he was a prophet, and advised the multitude of the common people to go along with him to the Mount of Olives, as it is called, which lay over against the city, and at the distance of five furlongs. He said further that he would show them from hence how, at his command, the walls of Jerusalem would fall down; and he promised them that he would procure them an entrance into the city through these walls, when they were fallen down. Now, when Felix was informed of these things, he ordered his soldiers to take their weapons, and came against them with a great number of horsemen and footmen, from Jerusalem, and attacked the Egyptian and the people that were with him. He also slew four hundred of them, and took two hundred alive."

These incidents, narrated by Josephus, occurred in the third year before the era called A.D. This Egyptian's name was Theudas. The evangelist Luke speaks of him in Acts v. 36: "For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought." "After this man," continues Luke, "rose up Judas of Galilee, in the days of the taxing, and drew away much people after him: he also perished; and all, even as many as obeyed him, were dispersed." Josephus confirms this by informing us that under the administration of Coponius, "Judas, a certain Galilean, prevailed with his countrymen to revolt; and said they were cowards if they would endure to pay a tax to the Romans, and would, after God, submit to mortal men as their Lords." W. ii. chap. viii. 1. We are told that in the reign of Hadrian alone, there were twenty-four persons who claimed to be the Christ. For many years after the true Messiah had "gone up into heaven," the nation of the Jews were in almost constant trouble by one person or another coming forward and stirring up the people either to rebellion, or such proceedings as were very vexatious to their rulers.

What has been already related is sufficient to fulfil the prediction of Jesus, that "many would come in His name, and deceive many." His sayings recorded by John in chapter five, verse forty-three, was in all the instances strikingly verified; plain and emphatic are His words: "I am come in my Father's name, and ye receive me not; if another shall come in his own name, him ye will receive." These pretenders came in their own names; and when we regard the monstrous absurdities of which many of them were guilty, we cannot help arriving at the conclusion that none but a people given up to infatuation would ever have received them, except to punish them as they deserved. One led vast multitudes to the river Jordan, promising, like the prophet of old, to divide the waters and cause them to pass over dry-shod. Barcochebas, who was probably the most notorious of all the race of zealots, at least in the earliest times, grew to such a height of power as to be able by force of arms to bid defiance to the Emperor Hadrian for two years, and it is related that in this war 580,000 Jews perished. Shimeon Ben Cochba, the son of the star, was the title assumed by this false Christ. He applied to himself the prophecy of Balaam. "There shall come a star out of Jacob, and a sceptre shall rise out of Israel." He gained considerable influence, partly by a reputation for miraculous powers, and partly by his great intrepidity.

About A.D. 132, he made himself master of Jerusalem without difficulty, as the garrison had probably quitted the town in order to attack the rebels. The taking of Jerusalem so animated the courage of the friends of liberty, that Rufus the Roman governor of the Holy Land was no longer able to resist them. The rebels occupied fifty fortified places, and nine hundred and eighty five villages. On this the Emperor Hadrian ordered his most able commander Julius Severus to leave his post in Britain, and repair to Palestine. The Jews, after the capture of the city, concentrated their forces in the mountain fortress of Bethar, in the neighbourhood of Bethron, on the north west side of Jerusalem. While Julius Severus was gradually re-conquering the country, Ben Cochba still played the king in Bethar for three years. According to Talmudical statements, Bethar was subdued A.D., 135, by the Romans, on the ninth day of the month Ab, the anniversary of the burning of the temple under Titus. Without some knowledge of the history of the time, we lose the significance of our Lord's words with reference to the opening period of the present dispensation. The facts we have brought under the reader's notice show exactly the prophetic indication of Jesus had its accomplishment in the appearance of many pseudo Messiahs, who drew away disciples after them.

- EDITOR.

A TOUR IN SCOTLAND. **(Concluded from August page 11)**

I returned to Glasgow in the afternoon, accompanied by Bro. and Sister Lind, and in the evening gave the third lecture to a similar audience as we had on the Sunday. After the lecture, an opportunity was afforded to any who wished to ask questions, or take exception to anything stated; and though some of our former brethren were present, none embraced the opportunity of defending their position.

On Wednesday, by invitation, I visited Airdrie, ten miles from Glasgow, where a few brethren reside. Here I found myself in the company of one who heard my lecture on Sunday evening, and who believes that the views contended for by Mr. Roberts are according to the Scriptures. His first objection to what I said was, that I had not shown how the ransom was paid. This gave me the opportunity of meeting a very common mistake, viz., that when a ransom is paid, the ransomed ought to be set free without any further conditions being imposed. This is not so. When a ransom is paid, the ransomed become the property of the ransomer. If it happen, as in the present case, that the ransomed hate the ransomer, being ignorant of his disposition towards them, the acts of finding and giving the ransom take place unknown to them, and, therefore, leave them still alienated in their minds and in their practices. These enemies were sold by their forefather Adam without their knowledge or consent, and they were bought by the second Adam without their knowledge or consent. Those, therefore, who were the subjects of both transactions, were placed again in a condition similar to what Adam was in when created. They were placed under law to the purchaser, in virtue of the purchase being completed, just as Adam was in virtue of his creation being perfected. Persons placed under law are reckoned free and responsible only for their own behaviour while under that law. If they transgress the law, they become rebels; and if they reject the conditions of the law, and will not have their rightful King to reign over them, they are rebels, and must endure the punishment of rebels. If the facts of the purchase of the human family by Jesus Christ be clearly set before an enemy, and he still continues in his rebellion, he will die the death of one who denied the lord that bought him, just as much as the one who at one time acknowledged that he was bought, and afterwards turned back and denied him. After considerable discussion of various points of difference betwixt us and our accusers, in which I pointed out the gross mistake common to all of them, viz. that man's flesh and blood is sin, I left for Glasgow again.

On Thursday evening the attendance at the lecture was not quite so large, but the attention and interest in the matter set forth seemed greater. This was gratifying, as it afforded the hope that the effort would be productive of some good. About a dozen miles off live two sisters, advanced in years, who seldom see the face of a brother or sister. On Friday I visited them. They manifested great interest in the truth as they have always done, and were overjoyed with my visit, as from inability to walk any distance and the want of trains, on Sunday, they could not come to Glasgow, while I was there. Although in humble circumstances, their house consisting of only one apartment, and that an attic, they subscribe for the Lamp. From one of them I received an order for the treatise on the Two Sons of God. I mention these things to show what can be done by those with very limited means. Sunday the 27th: a small number of Brethren united in remembering the Lord's death, and rising again, and in exhorting each other to diligence in His service, until He comes.

At two, the fifth lecture was better attended than any of the previous ones, and the interest called forth seemed to increase.

In the same evening at half-past six, the last of the course was given. The audience was the largest, and the attention to the Scriptures read and reasoned from was most marked. Several of our old friends from George street meeting were present, but did not make themselves known. After the meeting was over, several Trinitarians collected at the door of the hall, and asked a variety of questions chiefly relating to the supposed pre-existence of Christ. This gave me the opportunity of shewing that all the passages quoted by them were in perfect harmony with the fact that the Father of Jesus had determined in His own mind to have a Son, and having determined, He spoke of it as though it had taken place, as in Isaiah, ix. 6. "To us a Child is born, and to us a Son is given," etc. Another in the company argued from Heb. ii. 14., that Jesus took part of flesh and blood, and therefore He must have existed before He took part. To this conclusion I assented, saying, if Jesus took part, He certainly existed before He took part. But when I pointed out to him that it was not Jesus that took part, or rather that took hold, but the Father of the children referred to in the context, he agreed with me at once. And here let me express my astonishment at finding this idea, that Jesus Christ took hold or part of flesh and blood held and argued from by our own Brethren. After pointing out that Jesus Christ vanquished the lust of the flesh, the lust of the eye, and the

pride of life in His temptation, and afterwards died for those who had been led captive by these lusts, and had thereby vanquished death and that which had the power of death, I bid them good night, and departed in company with Brethren O'Neil and Watson, thankful to our heavenly Father for the opportunity we had of setting before our fellow men His way of life everlasting.

Monday, 28th, I left Glasgow for Edinburgh, with the purpose of giving the same lectures there. After reviewing the situation in all its aspects, I resolved to take the only course open to me, viz., to see about a hall and the advertising of the lectures on my own responsibility, and leave the friends and foes to hear or to forbear. The funds placed in my hands by the Brethren in Birmingham, Liverpool, and Nottingham, enabled me to do this. A hall was speedily found, adjoining the one in which the few Brethren meet who took part with Bro. Steele, in 1869. It is situated in the same building and was used for Dr. Thomas's lectures on his visit to Scotland in 1862. Since I came, in a friend's house at tea, in presence of those who agree and those who differ from us upon the redemption which is in Christ Jesus, the following reasons were given for my change of mind on this question, and my anxiety to enlighten my brethren. 1st., My phrenological development which indicated great susceptibility to flattery, made me an easy prey. 2nd., The presents made to me in Nottingham had so completely blinded my eyes, that I unwittingly became the hireling of Satan for the purpose of perverting the brethren. Had this been the only instance in which these reasons were given, I probably would have treated them with the silent contempt they deserve; but inasmuch as they have been twice oracularly uttered in my own hearing by the same party and in the company of mutual friends, and I presume with a view to destroy the cause I have espoused, they call for attention. 1st. There is my phrenological development. The susceptibility to flattery exists, that I admit; but that I have been flattered and overcome by flattery to the rejection of what I formerly believed to be true and the acceptance of what I held to be error, I deny without qualification as an unfounded assumption on the part of my accuser. As to presents received by me, I did receive a gift of a book from Bro. Turney on my visit to Nottingham. Bro. J. J. Andrew, who arranged my visit to Nottingham, also arranged and wrote me that my fares would be paid if I would agree to go. This also was done. But beyond this I received no present. I leave it therefore to the inventor and circulator of this slander to settle this matter with those who are foolish enough to listen to these accusations, instead of calmly examining the question at issue on its own merits. I have neither the time nor the disposition to deal with side issues, which are the invariable subterfuge of those engaged in a desperate cause. "Those who are of the truth come to the light, that their deeds may be made manifest, that they are wrought in God, while those who do evil hate the light and will not come to it."

To mine accusers one and all I say; if I have done evil in giving practical effect to my convictions of the teaching of the Scriptures concerning Jesus Christ, bear witness of the evil; but do not make yourselves contemptible by attributing motives for which you have no grounds, and which are certain to recoil on your own heads." "For with what judgment ye judge, ye shall be judged, and with what measure ye meet, it shall be measured to you again."

Sunday morning, July 4th. A number of Brethren and Sisters met in an upper room to commemorate the central event of revelation, and the point on which the eye of faith has rested with satisfaction since the foundation of the present world. The truth that makes men free from the dominion of sin has a feeble existence, if existence be the proper name for passive assent to the great facts of Scripture. The few who hold together do not feel able to invite the public to partake of those things by which they have been blessed and the people do not come in. May the smoking flax be fanned into a flame of healthy, vigorous power, that the little company may save themselves and many out of the surrounding darkness.

At a quarter past two, I gave the first lecture on the Great Redemption, revealed in the Bible, in contrast with the mistaken opinions of Trinitarians, Unitarians, a section of Christadelphians and others. There were present a considerable number of friends from Temperance Hall and Union Hall, and also a sprinkling of strangers. One old friend remarked to me after the lecture that he would have liked to ask me a question upon my concluding statement, but I had not given him the opportunity. The statement taken exception to by him and others present, was to the effect that no sinner could suffer the penalty due to his transgression, and also be forgiven. Or in other words no one who is forgiven his sins, suffers the punishment due to these sins. This is simply saying that if any one sinner be the subject of a scheme of redemption, he is thereby delivered from the penalty of the crime of which he was guilty. He may reject the favour bestowed upon him and die the death of a rejecter, but the death of one allowed to perish in his transgression without the means of deliverance, he cannot die.

The converse of this is also absolutely true, viz., No actual sinner can redeem himself, nor place himself in a scheme of redemption. Help must come to him not from him. One mighty to save may be taken out of him by the Redeemer, but he cannot himself cause such an one to rise.

The evening lecture on the same day was much the same in numbers as the afternoon, but not the same persons. The aim of the second lecture was to shew the mistaken idea of the friends we have left, or who cast us out of their company, that sin is a physical property of flesh and blood implanted by the Almighty when He pronounced sentence upon the guilty pair. Whether the effort was successful in correcting this mistake or not, I have not yet heard; but in one case it was not as I heard soon after. This need not cause surprise, as in every company listening to what the Almighty says, there are those who believe Him and those who do not; how much more therefore may we expect it to be the case when one speaks who is liable to mistakes.

Tuesday evening, the 6th. The attendance was small. The object aimed at in the lecture was to show that at whatever time the promised seed would be born His existence would be due directly to the power of Almighty Redeemer, and therefore His Son by birth and Heir of all He possessed by birthright. On going home from the room I asked an old friend if there were any objections to anything said: the answer was yes, you said that Jesus Christ was David's Lord by birth, certainly I replied that is the truth. The term lord, or proprietor, is a title of rank, which may be due to birth or purchase. Jesus was the Heir direct of David's Lord, and therefore his Lord by birthright. That He was confirmed into being Lord and Christ by a resurrection, does not imply that He was not Lord and Christ before, for it was the "Lord of Glory," who was put to death, and most certainly it is that "Christ died for our sins, according to the Scriptures."

Wednesday, 7th. I visited several old friends in Galashiels and neighbourhood, and had lengthened conversations with those who profess the truth there. It is fourteen years since I first visited this town, during which time the friends have done what seemed best to enlighten their townsmen, but with little success. My visits since I have cast aside the doctrine that sin is an inherent quality of flesh and blood, have not been so cordially received, as the friends have the idea that I am in error, and that it is not safe or right to listen to what I have to say. Under this disadvantage I met with a few in one of their houses where for about five hours without interval, the questions on which I am considered to be wrong were discussed. The result was at the end some expressed their conviction that I was right, and said none other things than what are found in the Scriptures, while some expressed the opposite. Hoping those who expressed their convictions will continue in the truth, and thereby be made free from error in doctrine and practice, and be worthy of presentation before the Lord, without spot or wrinkle, I bid them good bye. There are also three others in the town who sympathise with us, but they do not meet with the others. There is also an old disciple who is anxiously waiting for the long promised time when the Lord Jesus Christ will come to subdue all things unto himself. I had a few hours pleasant conversation with her.

From Galashiels, I went to Walkerburn, ten miles, where there are two brethren and a sister, with whom I had conversation for only a few minutes between train times. These three sympathise with us in the main, but express the usual difficulty as it is phrased, "the nature." This demon, so devoutly guarded by the brethren, is the touchstone of truth or error with them. They overlook the fact that "the nature" existed before it sinned, that this same nature is the subject of redemption, and is the subject of everlasting exaltation, for are we not all earnestly waiting for the adoption, to wit, the redemption of our body or nature; and again, do we not all believe that this mortal must put on immortality, and this corruptible (nature) must put on incorruptibility (of nature). The redemption then, and not the destruction of our nature, is the doctrine of the Scriptures.

From Walkerburn, I walked to Peebles, eight miles, as I missed the train. Peebles was holding one of its periodic days of fasting and humiliation, before the "Communion." Its deserted appearance was striking. There are few spots more beautiful than the vale of the "silver Tweed," in the district of Peebles. Yet these beauties do not seem ever to have awakened the desire of any of its inhabitants to possess more than a life rent possession of them. At least I have never yet known of one heir of the everlasting inheritance of the earth, living there. To live for generations, as many families do there, amidst the almost endless profusion of goodness of the Almighty Father without being awakened "to feel after Him and find Him" surely betokens that they are cast into a deep sleep, with eyes that see not, and ears that hear not. Biggar a country town, is sixteen miles from Peebles, where a brother and sister have lived for many years in isolation. No brother or sister has visited them since I visited them about seven years ago, until this season, when brother and sister Lind, from Liverpool, saw them, when on a visit there for two days. In isolation, and in humble circumstances, however, they hold fast by the written Word, and were delighted with a visit from me, although brother Cree had a considerable reserve and extreme caution in listening to anything I had to say. I am not at all surprised at this. He gets the Christadelphian only, and we all know it is darkness itself, in relation to Christ Jesus, and full of misrepresentations of those who do understand. The editor of this dark body has not the courage to let his brethren see the light, except through the perverted medium of his own sinful flesh, which is not subject to the law of God, and from long habit, it seems next to impossible that it ever will be.

After a lengthened conversation, which extended beyond the midnight hour, we retired to rest, leaving the result of our meeting to be determined when Jesus our Lord will come and bring to light the hidden things of darkness. Sister Cree expressed a wish to see all that had been written on the question at issue, as she wished to judge for herself, and do what she considered right.

Friday morning I came from Biggar to Edinburgh, and found a letter from brother James Mowat, Aberdeen, in answer to one from me, offering to go to Aberdeen and deliver any or all the lectures I had given here and in Glasgow.

The following is a copy of the answer received: -

Aberdeen, 9, Flour Mill Brae, July 8th, 1875.

Dear Brother Ellis: Your bill came to hand, also your note of the 5th inst. We had a meeting of a few of the brethren last night; the conclusion as to your lectures, was not to have them delivered in this town, as there is a general belief that you have fallen into error, by accepting brother Turney's exposition of certain portions of the truth. Hoping you are well, also sister Ellis and family, I am, yours in the one Hope, JAMES MOWAT.

Friday evening, July 9th. The attendance at the lecture was better than on any of the previous ones. The aim of the lecture was to show that God Himself was the only Redeemer, that when he determined upon redemption, there was only one man and his wife requiring it, or scripturally only one sinner who was guilty of one transgression, who must either perish in his sin, or be redeemed from it, and its punishment. That the redemption was not from the nature as some foolishly suppose, but from the wilful transgression committed by that nature. Those who condemn the nature are exactly in the same state of mind as Adam, when he blamed the Almighty for giving him the woman, and the woman who blamed Him for creating the serpent. Sin is a crime, not a nature, and redemption from the crime, not from the nature, was the necessity in the case. The ransom of the criminal from the criminal state of mind which allowed him to obey his lust instead of governing it, according to the law of God, was therefore the first necessity, and the second, that of delivering the criminal from the punishment due to his crime. To effect these two things, the ransomer and the ransom must themselves have no criminal connection with the criminal. If the nature be the criminal, the author of the nature had creative connection with the nature, and to pass sentence of destruction upon the nature, for its action would be to condemn himself as the real criminal, and exculpate the man to whom he had given perfect control of his nature, and a law defining what control his maker wished him to exercise. The Bible redemption therefore consists of these two things, first from actual sins committed by men and women, and second from the bondage of corruption imposed upon the race until the day of redemption comes.

All who believe in Christ Jesus as the price or ransom paid for their release from all their past sins are by him set free from all things from which they could not be set free or justified by the law of Moses. "The law of the spirit of life in Christ Jesus hath set them free from the law of sin and death." But the day of release from the weakness of a body of flesh and blood, which had itself served sin and also which was subjected to corruption, because of sin comes not until all who can be released from the service of sin have been released. That day is one on which all the redeemed have delighted to look, groan for, and wait patiently for, from the foundation of the world.

The lectures on Sunday afternoon and evening, were fairly but not numerously attended. On the whole a deeper interest in the great theme of revelation was called for as shown in the steady attendance of several at all the lectures. And through the generous action of some in Edinburgh, the expenses were partially met. To those who have treated my efforts with suspicion or indifference, I can only express my heart felt regret at their behaviour, and I feel sure that when we all stand before the Lord Jesus Christ, even those who think they have done all they could will be constrained to say "We have been unprofitable servants." Our former friends in Temperance Hall, of whom better things might be expected, have taken away the key of knowledge, so that they neither believe the testimony themselves, nor do anything but bewilder those who would by their unscriptural traditions of "Christ dying for His own and their sins," "condemned nature," "death stricken nature," "no redemption for flesh and blood." "Jesus Christ was not the Word made flesh, until He was thirty years of age." "He was not David's Lord, until he was raised from the dead." "That He was a son of Adam because He was born of a woman." "That the Almighty cannot bring a clean thing out of an unclean," etc., etc.

There are other friends who did take an interest in the lectures, but from a conviction that we make too much of the matter, and in their opinion give undue prominence to what I prefer to call The Redemption Question, they simply, a few of them, became onlookers.

From Edinburgh I went to Dunkeld on Monday afternoon, and on Tuesday penned the following reply to Bro. Mowat, of Aberdeen.

BIRNAM, JULY 13th, 1875.

Dear Bro. Mowat: I received yours of the 8th, declining my offer to deliver my lectures exposing the mistakes of Christadelphians and others on the Redemption which is in Christ Jesus. It is true that I believe certain expositions of the Scriptures given by Bro. Turney are true, and also that certain expositions of the Scriptures given by Bro. Roberts are also true ; but I accept no man's teaching as a finality. But as you have not specified the particular error, or errors, I have fallen into, I must so far as the Brethren in Aberdeen are concerned, remain in my fallen condition. For your benefit and also the Brethren elsewhere, I hereby specify certain unscriptural phrases, which I repudiate, whoever holds them: - "death stricken nature," "condemned nature," "sinful nature," "sinful flesh," etc. Like the terms "immortal soul," "deathless spirit," "never dying soul," etc., they have come into existence to express an idea supposed to be Scriptural, but which is simply the idea of men void of understanding. Hoping you may come to know the truth so as to be made free indeed by it, that when Jesus Christ our Lord comes he may find us without spot and blame, and worthy of his blessed invitation to inherit His Kingdom along with him and all the faithful, I am, your servant, WILLIAM ELLIS.

Tuesday, I visited for a short time Brother and Sister Thompson, who have recently lost by death their eldest son, 17 years of age. He died from the effects of cold caught during exposure while at work last winter. This speaks to the young with a voice not to be disregarded, "Flee for refuge to Christ, the only safety from the king of terrors, ere his cold hand seizes hold of you, as then the night will have come when no work can be done."

Wednesday afternoon, I walked to Dowally to see Brother and Sister Stewart. Both suffered from sickness very much last winter, but are now well. They are always delighted to see any Brother, although they seldom have a visit from anyone but myself.

I returned by train in company with Bro. Milne, who was in the Highlands on business.

On Saturday, July 17th, I commenced my journey homewards. Passing through Dundee, on the way to the station for Edinburgh, I met Mr. George Dowie, and soon after we were joined by Mr. John Duncan, and Mr. David Lindsay, who were all on their way to Edinburgh to be present at the annual meeting of the "Baptized Believers of the Gospel of the Kingdom."

In the spring of 1862, I along with several others separated ourselves from these men for reasons given in correspondence which passed between us at the time. While in the train I was asked by Mr. Dowie some questions relating to the visit of Bro. Turney and myself to Scotland last year, and also some questions as to how I viewed them since this question of the sacrifice of Christ had come up. To these questions I replied that last year Bro. Turney, while in Edinburgh, offered to deliver a lecture upon any question on which all parties in Edinburgh professing to be Brethren were agreed. This offer was accepted, and representatives of the three meetings formed a committee and carried out that offer. The lecture was delivered and there the matter ended. As to how I viewed them, I said that I am satisfied that upon this question, viz. the Redemption which is in Christ Jesus, this is a matter you have never given its proper place. You have accepted a great variety of things which are true in themselves, but the central truth whereby any son or daughter of Adam can become a son or daughter of God, and an heir of the everlasting life promised, you have not known, or if you have, you have not contended for it when made of none effect by the traditions of some of us, who taught that Jesus Christ died "for Himself," "that He was made sin, i.e., human nature, etc. In relation to this and any other question, I said I am prepared to accept any one as fit for fellowship, who believes the facts recorded to be true, although he may not be able to give the Scriptural reason, why it was necessary that these things should be done. As an illustration of this position, I gave the Scripture testimony concerning resurrection and judgment. The testimony on both these matters is beyond dispute. To deny that there shall be a resurrection both of the just and the unjust, is to deny the testimony. And to deny that we shall all appear before the judgment seat of Christ, that every one may receive the things in body, according to that he hath done, whether good or bad, is also to deny the testimony.

The man who argues against a resurrection, does not believe there will be one. And the man who argues against any judgment, or separation of just saints from the unjust ones, does not believe the testimony written by the Apostle for our guidance. I believe the apostle's instructions applicable to such persons, is, that they should be admonished, and if after the first and second admonition have failed in producing a change in their minds, they are to be rejected the company of the Brethren. The same principle applies to the testimony that Jesus is the Christ the Son of the living God. It is manifest from what Jesus said to Peter after making the above confession, viz: "On this rock I will build my Church, and the gates of hell or the grave, shall not prevail against it," that this confession embraces the vital truths or facts concerning himself. For any one therefore to make this confession and immediately after to say - but Jesus was not the Son of the living God until He was raised from the dead; or that He was as much the son

of Adam, as though Adam had been His immediate Father; or that He was in the loins of Adam when he transgressed the Almighty's law; or that He was condemned in Adam in the common lot of his descendants; or that He died for His own sins: or any phrase equivalent to any of these phrases, whereby it is sought to prove that Jesus Christ suffered the death of the cross justly, because of his connection with the human race; for any one I say to contend for any of these positions, is to destroy utterly the value of the first confession. While I would therefore cordially hold out the right hand of fellowship and co-operation to everyone who believes that this Christ died for our sins, was buried and rose again according to the Scriptures, and on this confession was baptized in water into His name, it is manifest our fellowship and co-operation come immediately to a stand as soon as any one of these positions is held or contended for.

To all therefore of whatever name who frankly confess their belief that Jesus was the Christ, the Son of the living God, and on this confession, joined to the facts afterwards testified concerning His death for our sins, His resurrection from the dead to die no more, and His coming a second time to judge the living and the dead, and reward every man according to his work whether good or bad, have been immersed in water, I am willing to extend the right hand of fellowship, and co-operation in the proclamation of the faith revealed for our salvation from sin and death, and our inheritance of God's kingdom and glory on the earth.

Such was the substance of my answer to those friends with whom I was formerly associated as Brethren.

If they respond heartily to these things, my opinion is that all other matters may safely be left as open questions on which we may agree to progress to a more perfect understanding. After seeing a few of the friends, from whom I experienced great kindness in Edinburgh I left for Manchester, which I reached before 6 a.m., on Sunday morning. Soon after I found my way to Bro Carr's, and spent the day along with him and two other brethren. A fortnight ago Brother Carr gave two lectures, calling special attention to the errors that certain Christadelphians had fallen into concerning the relationship which Jesus Christ sustained to the human race, when He gave Himself a ransom for all. These lectures evoked a good deal of inquiry.

He wrote to me while I was in Edinburgh, asking me to give some of my lectures on my return from Scotland. To this I agreed, and two lectures were accordingly arranged for, the first on Monday, the 19th, and the second on Wednesday, 21st July. Monday evening's lecture was attended by about 90 strangers, and several brethren. There was a lively discussion at the close on some of the points by a Trinitarian friend, who showed greater desire to teach than learn. The answers given to his objections gave satisfaction to many, and the meeting separated; but at the bottom of the stairs many remained to discuss with each other the merits and demerits of what was said for a considerable time.

On Wednesday evening the attendance was not so large, but the interest in the matters treated of in the lecture was seemingly greater, as the desire to question was more than could be satisfied in the short time at our disposal. The questions related chiefly to those passages which are supposed to teach the pre-existence of Jesus Christ. These persons, in their extreme desire to honour Jesus Christ with what they call a pre-existence, really dishonour Him by believing that He overcame the lust of the flesh, the lust of the eye, and the pride of life, by some power in His flesh more than any son of Adam ever had. This, the personal behaviour of the Lord under temptation, in which He overcame and manifested His own character of perfect submission to His Father's will, and vanquished every inducement to sin, is constantly confounded with His official behaviour, after the power or spirit of God came upon Him. In His private life He was a perfect model of what every son or daughter of God, by the faith, ought to be, and in His public life, as a prophet, the perfect model of what everyone who opens his mouth to teach his fellow men ought to be also. In resisting temptation He succeeded because He believed what was written, and in teaching He taught with authority and success, because He uttered in purity the words of His Father, who sent Him. Were the footsteps of Jesus followed in these two parts of His history, we would have brethren whose lives would be without blame, and whose doctrine would be incorruptible.

I left Manchester on Thursday morning, and soon after reached home in safety, after an absence of six weeks. In how far I succeeded in doing what is well pleasing in the sight of God, my heavenly Father, He in His own good time will make manifest. In passing along the street to-day, I met the editor of the Christadelphian. He expressed his regret at the attitude we sustain to each other, which he observed, however, is inevitable, myself being witness eight years ago. This latter reference, I suppose, must be to the attitude I, with several others, took up to the meeting in Edinburgh, which at that time refused to have the questions discussed and settled.

This took place in November, 1868, not seven years ago.

I am sorry to say, that this same suicidal policy is now followed by the editor of the Christadelphian, and those who are influenced by his counsel.

Any paltry excuse, will suffice to evade the frank and open statement of this question, in anything put into the hands of the brethren. In the unwavering faith that all this sort of policy will for ever disappear when the Lord comes, and in the hope that my tour may do something towards infusing a stronger love for the unadulterated milk of the Word into my brethren, I for the present say farewell. —

W. ELLIS.

BRO. E. BRIERLY ON PRAYER.

Prayer to Almighty God is one of the most interesting, solemn, and exalted exercises which fall to the lot of mortal man; though considered by many a simple matter, its nature and use are much misunderstood. Being the most frequent act of worship among Christians, its proper employment should be thoroughly known.

From the prevalence of prayer, in connection with all religions and among all people, it may be presumed that it is a tendency or impulse arising from a source of need and belief in a super-natural power. Prayer implies want, and is an expression of that want to one who, we are persuaded, has the ability to give relief.

In the commencement of the history of prayer, we have no direct statement of God's willingness to listen to the voice of supplication, but the confidence with which the first recorded prayers appear to have been offered, (Gen. iv. 26) suggests that communications had been made to man upon the subject; the answers to those prayers testify that they had the divine sanction (Gen. xx.17).

But in the progress of revelation, we find the Scriptures abound with encouragement to address Jehovah for all needful mercies, until no room for reasonable doubt remains that it is the ordinance of God that He should "be enquired of" by His children, that He may bless them; more particularly do the Psalms breathe these thoughts, in such sentences as, "This poor man cried, and the Lord heard him, and saved him out of all his troubles: The eyes of the Lord are upon the righteous, and His ears are open unto their cry: The righteous cry, and the Lord heareth" (xxxiv. 6, 15, IT). "Call upon me in the day of trouble: I will deliver thee" (I. 15). "Verily God hath heard me; He hath attended to the voice of my prayer" (Ivi. 19). And we sometimes sing, "O thou that hearest prayer" (I xv. 2).

But the strongest proof of the readiness of the Deity to listen to prayer, is seen in the fact that Jesus, the Son in whom He delighted, teaches and commands us to pray, and was himself the greatest example of a prayerful man: in view of this, we cannot doubt that prayer is a divinely appointed means of obtaining blessings, which it is the good pleasure of our Heavenly Father to bestow. Such being the case, can we imagine that God inspires hope only to disappoint it, - that He bids us make our requests known unto Him without any intention of regarding them, - that He raises a vain expectation in our breasts? No. He desires to satisfy our longing hearts. If all this be true, the inquiry arises, how is it that, apparently, very few prayers are answered? Myriad petitions are uttered with little or no effect; the men, who, like Abraham, Isaac, and Jacob; Moses, Joshua, Manoah, Samson, David, Hezekiah, and Elijah, could point to special facts, as the results of addressing God, are rare indeed. The difficulty will be removed, if we consider one or two things which should always be kept in mind. Numbers, it is to be feared, pray, who have no right to that privilege; others pray, but have not, because they ask amiss, while much prayer is offered which is not according to the will of God, and cannot therefore receive a response.

The questions, "Who should pray, How should we pray, and What should we pray for? are of the utmost moment. For instruction, let us appeal "to the law and to the testimony." First, then, who should pray? Does God hear the prayers of all men? Certainly not. "The Lord is nigh unto all them that call upon Him to all that call upon Him in truth" (Ps. cxlv. 18). "He that turneth away his ear from hearing the law, even his prayer shall be abomination" (Prov. xxvni. 9) "The Lord is far from the wicked: but He heareth the prayer of the righteous" (xv. 29). "If I regard iniquity in my heart, the Lord will not hear me" (Ps. Ixvi. 18). From these passages, it is evident that "God heareth not sinners;" the correctness of this conclusion is borne out by the dealings of the Almighty with Israel, in their backslidings. By Isaiah, he declared, in consequence of their transgressions, "When ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood" (ii. 15). By Jeremiah, he said, "Though they shall cry unto me, I will not hearken unto them." (xi. 11) and the prophet

himself is addressed in these solemn words, "Pray not thou for this people, neither lift up cry, nor prayer for them, neither make intercession to me: for I will not hear thee. Seest thou not what they do" (vii. 16, 17). This was the manner of Jehovah's dealing with the house of Israel, and can we suppose that He has changed His mode of procedure? No, - we believe that they who do not submit to His laws, are not heard when they pray; and we remember that Jesus said to His disciples, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." John, also writes, "Whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight." Thus we are taught that persons who have the privilege of seeking favours from God, are those who obey His precepts. Such are exhorted to "pray without ceasing," in everything by prayer and supplication with thanksgiving," to let their requests be made known unto their Heavenly Father, to "pray everywhere," and "for all men."

What an honour to be allowed to speak to God! Can we lay claim to that honour? If so, how distinguished our position; we have power with the Highest Power, we have an influence of the greatest importance, shall we treat it as valueless, by leaving it unemployed? What may not be accomplished by its exercise! In no other way can such incalculable benefits be secured. If we pray for doors of utterance to be opened to the preachers of the Gospel, the result may be the conversion of many who otherwise would not be saved; if we pray for our fellow-saints, they may increase in blessing's both spiritual and temporal; and if we pray "Thy kingdom come," that happy day may be hastened, and the world's travail cease: all this, and much more may be hindered if we neglect to pray. Would that with the same solicitude for each other's welfare, that Samuel manifested on behalf of the rebellious Israelites, we could each take up the language of the ancient seer, "As for me, God forbid that I should sin against the Lord in ceasing to pray for you" (1 Sam. xii. 23). Surely, the sweet incense should constantly ascend from our hearts to the heavens.

Dear friends, there can be no consistency either between prayerlessness, or want of warmth in our prayers and Bible-teaching; he who has the right spirit, will have strong desires, which he will constantly be expressing to God; out of the abundance of his heart he will speak, and in proportion as he drinks in "the rejoicing" of the Christian hope does he become more and more earnest in his supplications, not only that he himself may obtain grace to help in every time of need, but that others also may be "partakers of the benefit." The public prayers of the brethren will not fully satisfy such a man; but, like the Master, he will retire at times from the presence of all, and be alone with God.

Not by a sense of duty only should we be actuated, for they who pray simply from a conviction of duty, are at a low ebb of spiritual life. Strong desire to hold communion with the Father of mercies is an indication by which we may estimate our love and appreciation of that faith which we profess. Those, therefore, who profess to know the truth and are not prayerful, have yet to learn the lessons which induced the Twelve to say, "we will give ourselves continually to prayer, and to the ministry of the word." The Apostles did not make prayer as a secondary or incidental matter, but prayed "always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance."

Let us consider farther - How we should pray. The practice of praying, people generally seems to pray in any way; so long as you do pray, the mode is of no consequence. The sons of God, however, prove their sonship by being led of the Spirit, and the Spirit leads by the Word. There is a striking contrast between those to whom we have just referred, and the mind of the men who said to the Lord, "teach us to pray, as John also taught his disciples." The Scriptures furnish ample instruction for our guidance in this particular, instruction intended to be followed.

Jesus said, "after this manner pray ye," and gave a brief form of prayer. The sentences of which it is composed, are eminently concise; the language is suitable to address Him who knows what we have need of before we ask Him. There are no vain repetitions, no attempts at oratory; it breathes the spirit of the exhortation, "Be not rash with thy mouth," - - - "let thy words be few" (Eccl. v. 2).

We may note that the style of this prayer is not exceptional, but characteristic of the prayers found in the sacred writings; they are all remarkable for an absence of "much speaking." We are taught to approach God in our relationship as children, and to say, "Our Father." The things concerning the Future Age are the first subjects of request; after these, we may ask the supply of our daily wants, the forgiveness of our trespasses, direction and deliverance from evil. Can we lose sight of the Saviour's words, "after this manner pray ye."

Jesus subsequently enjoined His disciples to offer their petitions in His name, saying, "whatsoever ye shall ask the Father in my name, He will give it you" (John xvi. 23). In all our prayers, therefore, we shall plead the name of Jesus, relying on His own assurance of acceptance through Him.

A certain amount of faith is necessary to render our supplications effectual. We are to be "without doubting since " without faith it is impossible to please God: for he that cometh to God, must believe that

He is, and that He is a rewarder of them that diligently seek Him.” There must be no wavering, “for he that wavereth is like a wave of the sea, driven with the wind and tossed. Let not that man think that he shall receive anything of the Lord.”

Another condition of being heard is the right state of our feelings towards others. An unforgiving spirit prevents the reception of our prayers. This is plain, from various passages. “When ye stand praying, forgive if ye have aught against any,” is the exhortation of Jesus, and the solemn warning is added, “If ye forgive not men their trespasses, neither will your Father forgive your trespasses.” Paul appears to counsel freedom from anger as a needful preparation of the heart: “I will,” the apostle tells Timothy, “that men pray everywhere, lifting up holy hands, without wrath and doubting.”

Jesus inculcates perseverance in prayer, by the parable of the widow and the unjust judge. That we should be importunate, and faint not, is a lesson repeatedly enforced by the Saviour.

It is worthy of notice, that fasting is a help to fervent prayer. To keep under the body, and bring it into subjection, is conducive to spiritual health and vigour. Although fasting is not commanded, it will be found a means of promoting the concentration of our thoughts.

Prayers may be divided into two classes, public and private. Promises are attached to both, but, we venture to think, that the prayers uttered in private are the most earnest and the most successful, since when alone there is less to distract the attention; he who prays in secret discloses more of his heart, dwells longer upon the wants and aspirations that affect him most; and feels less the importance of the phraseology employed. In public, there is an inducement to pray as pleasing men, to touch on different themes for their gratification, and to study forms of speech, but the restraint imposed by concern about the opinion of men destroys the spirit of prayer.

Passing from this, let us enquire, What ought we to pray for? But first, we ask, is there a boundary to our requests? Yes, we believe that the revealed will of God is both the reason, and the measure of our prayers; we can say with John, “this is the confidence that we have in Him, that if we ask anything according to His will, He heareth us.” The compass of our prayers must be regulated by the maintenance of harmony with the teachings of His word. In conformity to His design, miracles have ceased; therefore, to implore a miracle to be wrought, is contrary to the mind of Jehovah. Our prayers must be consistent with the divine purposes. No Christian can scripturally pray for the return of his youth, or a change in his stature or complexion, because such matters have no bearing upon the moral government of the Deity; nor should he entreat for riches, since he is instructed that self-denial and contentment ought to be the rule of his life. Our petitions must agree with our Hope, and have a relation to the promised and glorious Future. From these considerations we may learn how vain are the utterances of men who pray for the gift of the Holy Spirit, for the remission of sins without baptism, admittance into heaven at death, and so forth. Ignorance of God’s purposes unfits us for acceptable worship; knowledge of His will is indispensable to the offering of that homage by which He is honoured. The prayers recorded in the sacred volume will assist us to understand this subject. For instance, the oft-repeated words, “Thy will be done on earth, as it is in heaven.” None can suppose that Jesus ever suggested a prayer which was not in accordance with the purposes of His Heavenly Father; yet multitudes take the sentence on their lips who do not believe that the time indicated will ever come.

The prayers of men endorsed with Holy Spirit are suitable to be offered by us, provided similar circumstances obtain in our day.

Lastly, we would call attention to the use of the word Amen at the conclusion of all our prayers. In congregational worship, it is employed to express the concurrence of the hearers, and their desire that the petitions presented may be granted. Amen signifies, so be it, and as a response, is perfectly scriptural. In the book of Deuteronomy we find that, upon the announcement of the twelve curses, which were subsequently proclaimed from Mount Ebal, the people were commanded, after the enunciation of each, to say Amen. In 1 Cor. xiv. 16, Paul writes, respecting prayers not understood, “How should he that occupieth the room of the unlearned say Amen at thy giving of thanks?”

Thus supplying us with the information that the early churches had recourse to this brief form of speech to denote unanimity and fervency. From its frequent recurrence in the New Testament, it must have been a term in common use to imply agreement with the wishes or requests of another.

We should, therefore, do well to cultivate this practice, for it has the Divine sanction, and will, if properly employed, promote the growth of spirituality in any community. When we unite with a brother in public prayer, it is meet and desirable that all the church should say Amen.

FEET WASHING,

BY BRO. R. T. S. POWELL.

On this subject I should like the Brethren to reflect and act. The useful lesson which I conceive to be taught by this act of the Lord is little attended to in Canada, especially at Hamilton. The supper and the washing are both typical: the former of what Jesus was about to finish and make sure in relation to the age-lasting covenant; the other that there was not one, however humble, but what would be benefitted by his brother's research and remembrance of Moses and the Prophets, the great expositor of grace and truth. That a simple act of hospitality was not all the Lord intended to teach, for He said to Peter "What I do now thou knowest not, but shalt know hereafter." When? The answer is, as we gather from Paul, very shortly, if you are willing to be led. I, Jesus, will send you the Comforter to call to your remembrance all the things which I unfolded to you, showing their exact application to me in the present and future. "Ye are clean through the Word." But not having a perfect understanding of it, you are not all or entirely clean; but when I am gone, and you have added to your faith knowledge, your confidence will be increased, your vision enlarged, your faith purged, and you will be impelled towards the prize in view, even as your feet will carry you back with speed from Emmaus to Jerusalem. Hereafter you will walk by faith and not by sight, for "I go away." Such, I think, was the meaning of Jesus by this act. We see it verified. Their understanding was not complete, as is shown in the question, "Lord, wilt thou at this time restore again the Kingdom to Israel?" Again, in the case of Peter, "Not so, Lord. I have never eaten anything common or unclean." There was not that "full assurance of faith." This could not be without "full assurance of understanding." "The fear of the Lord is the beginning of (this) wisdom," and its fruits are seen in the love of the Brethren, in an earnest desire to build up and to make wholly clean. Were these things more generally observed, there would be fewer dry meetings; mere mummies present, who need galvanizing into life. The dumb spirit would be cast out; the lamp would be in trim, and burn brightly. There should be abundance of oil of one's own digging out.

THE MEETING AT ADELINE.

At a meeting of Christadelphians held at Adeline, Ogle Co., Ill., H. S. A., June 11th and 12th, 1875, the following Ecclesias were represented, either in person or by letter, viz.: - Detroit, Mich.; Milwaukee, Wis.; Springfield, Ohio; Bristol, Wis.; Chicago, Ill.; State Centre, Iowa; Boston, Mass.; and Worcester, Mass. Letters were also received from the following Brethren and Sisters :- Bro. Vreedburgh, Jersey City, N. J.; Sister Eusebia Lassius, Hoboken, N. J.; Bro. Frank Chester, Kankakee, Ill.; Bro. Fred. Druf, Riverside, Iowa; Bro. W. A. Harris, Chicago, Ill.; and Bro. C. Askew, Pewaukee, Wis.

The Brethren assembled at 1 p.m., and the meeting was organized by calling Bro. J. D. Benedict, of Bristol, Wis., to the chair, and Bro. H. C. Jacobs to act as Secretary.

Bro. S. W. Coffman was then called upon to state the object of the meeting, which he did as follows:

In consequence of misunderstandings and divisions of Ecclesias, on the subject of the "doctrine of Christ," more especially relating to the substantial relation of the only begotten Son of God to the Father, the Ogle Co. Ecclesia thought it well to invite representatives from the several American Ecclesias, to meet together and present their views to one another on this important question, for their mutual edification, so that any differences of understanding found to exist might, if possible, be harmonized, and the welfare of the Truth be promoted; thereby enabling all of the One Name to believe and to speak the same things, to the glory and praise of our heavenly Father through Christ Jesus. It is requisite for the welfare of this meeting that we confine our remarks strictly to the question before us, and not introduce side issues.

Bro. James Donaldson, of Detroit Mich., was then invited to speak on the subject, which he did for about one hour, the following being a very condensed report of his arguments He said; Adam violated the Eden law, and brought death upon himself and all his posterity, from which there is no escape: as it is written, "dust thou art, and unto dust shalt thou return." The promise to Eve, "Thy seed shall bruise the head of the serpent" (or sin power), evidently refers to the purpose of Jehovah as revealed in the prophets, for "I am the Jehovah thy God; the holy One of Israel thy Saviour." "Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel" (Isaiah vii. 14). But the question will arise, Who was the father of the virgin's son? It is answered in Matthew i.: "Behold a virgin shall be with child, and shall bring forth a son, and shall call his name Immanuel, which being interpreted is God with us." But the

fatherhood of the virgin's son is more clearly taught in the narrative of Luke. i. 30 : "And the angel said unto her, Fear not, Mary, for thou hast found favor with God. And behold thou shalt conceive in thy womb, and bring forth a son, and shall call his name Jesus (Saviour.) 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. Then said Mary unto the angel, How can this be, seeing I know not a man?" The angel's reply, as to the begetting of her son, is, "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." Holy - because the life-germ was divine, His Father's substance and life. According to the law of animal economy, the inception in the ovum of a germ containing life and form is required in the commencement of the process of organization; and no organization can ever be evolved from an ovum without such a germ. This is strictly in accordance with the laws of physiology, and in the entire history of the human race no organization was ever evolved from the ovum, or seed of a woman, without the inception of a germ possessing life and form. The Holy Spirit affirms that Logos was life, a principle which Jesus claims to have inherently in Himself. "As the Father has life in Himself, even so hath He given to the Son to have life in Himself." John v. 26. "In Him (Logos) was life, and the life was the light of men." John i. 4. "For the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life which was with the Father, and was manifested unto us." 1 John i. 2. Holy - because He was the Word (Logos) who had goings forth from the days of eternity. Micah v. 2. When the Word, the Life, or the Light, was made flesh, He (Logos) did not cease to be what He had been before, but He also became what He had not been before. First, He became incarnate, and dwelt among us; second, we saw His glory; third, the glory as of the only begotten of the Father; and fourth, full of grace and truth. Thus, in His begetting, He was the Word made flesh, and not at His baptism, as erroneously taught by some Christadelphians, which is but mere manism, destitute of all Scriptural authority. Holy - because in Him was His Father's substance and life, and His life was the light of men. Thus the only begotten Son of God as Mediator represents God in divine substance in life independently of any human father. But we must ever remember that the divine took on the human, which he derived from His mother's substance. Flesh of our flesh, of which John says, "Our eyes have seen, and our hands have handled of the Word of Life." In the divine-humanity of our Lord Jesus - divine by His Father, human by His mother - the love of God meets the wants of humanity in the one Mediator, our Lord and Saviour Jesus the Christ, as a God-begotten and woman-born Son, in whom the love of God is exhibited. "God was in the Christ reconciling the world unto Himself, not imputing to men their trespasses." Over thirty times in the New Testament is Jesus declared to be the Son of God. Four times the only begotten Son of God; and yet men, professing a love for the simplicity that is in Christ Jesus, will pervert the plain teaching of Scripture, by contending that He was a son of the substance of Mary by creative power, as was Adam of dust. But see the contrast. 'The first man was of the earth, earthy; the second man was the Jehovah from heaven.' God, manifest in flesh; who, being in the form of God, thought it not robbery to be equal with God, and took on Him the form of a servant, and was made in the likeness of man (Phil. ii. 6). For verily He took not on Him the nature of angels, but He took on Him the seed of Abraham (Heb. ii. 16). The antecedent He of Heb. ii. 16 and Phil. ii. 6 is the Logos or Word (who was with God, and was God), manifested as creator (John i. 3) and messenger of the covenant to Abraham, and spake out of the burning bush to Moses, gave the law on Mount Sinai, and manifested in the Shekinah glory on the mercy seat in the Tabernacle and Temple - a figure of the true Temple, born in Bethlehem Ephratah (John ii. 19 to 21). "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him might not perish, but have everlasting life." 1 John iii. 16. Deity's command, "Thou shalt have none other God but me, for there is no Saviour but me" (Hosea xii., 4), clearly teach that the Father and Son are one in substance, name, and work. In substance because He is a begotten Son, not an eternal Son, as taught by the apostacy, for this is eternal nonsense. Neither a created son, for there is not the least particle of Scripture authority to sustain this notion, that Jesus was the Son of God by creation. A created son could in no sense be one with Deity. But it is clearly taught that Jesus was the only begotten Son of Deity, partaking of His Father's substance and life in His begetting. One with His Father in name, not by gift as an adopted Son, but by inheritance. No Father has the name in gift to give. It is the son's by right of inheritance.

We have been called together in view of the divisions and strife among Christadelphians, on the Sonship of Jesus the Christ. We have found that the Scriptures abundantly prove that Jesus is the only begotten Son of God. It is written "Out of the mouth of two or three witnesses every word shall be established." This is the divine rule. We have found over thirty proofs that Jesus is the Son of God, and yet in the face of all this testimony it is boldly asserted by teachers among us, that Jesus was a created son! Why not accept the Scripture teaching, that He was the only begotten of the Father, full of grace and truth? Were our Lord to ask, whom do Christadelphians say that I the Son of Man am? And the answer made

that thou art in thine origin the substance of Mary, gathered as it were, by Holy Spirit, would He not reject at once this unscriptural statement as disloyalty to His person and name, and point them to the answer of Peter, "Thou art the Christ, the son of the living God?" "For this answer, the master informed Peter that his knowledge was not derived from flesh thinking, but revealed to him by Jehovah from Heaven. And to the bold assertion, "I believe that Jesus was a creation," would He not reject it as "blaspheming the worthy name by which we are called?" The time is come for a united defence of the Scriptural doctrine, that Jesus is the only begotten Son of God, the Rock on which the Church of God is built, which Deity purchased with the blood of His own dear son, all other foundations, such as "an eternal son," or son of Joseph, or a son "gathered as it were of the substance of Mary," are all but sandy foundations, that will not stand in the day of trial. For other foundation can no man lay than that is laid, which is Jesus Christ (1st Cor. iii, 11). Having thus made the good confession as the Christ's purchased possession, let us devote all our power to glorify his Holy name by rejecting the foolishness that is now current, concerning the person and name of our divine master, Jesus the only begotten Son of God. Let us see to it that when He comes to judge His household we may be able to say now we know that the Son of God is come, and hath given us an understanding that we may know Him that is true, and are in Him that is true, even in His Son Jesus Christ, "This is the true God, and eternal life." With the closing exhortation of the Apostle, "Keep yourselves from idols," in the heresies now being taught concerning Him whom God announced from Heaven, "This is my beloved Son in whom I am well pleased, hear ye Him," (Matt. xvii. 5,) and so avoid the terrible fate. "Their sorrows shall be multiplied that hasten after another Christ."

Bro. R. Harper, of Milwaukee, Wis., was next invited to speak, but asked to be excused from any lengthy remarks at this time, on account of ill health, remarking that he fully concurred with what Bro. Donaldson had said, and would add his testimony at some future time, previous to the close of the meeting.

Bro. David Shanks, of Springfield, Ohio, was then called on. He most heartily endorsed the doctrine set forth by Bro. Donaldson, and added, that man was utterly unable to redeem himself from the low estate into which he had fallen; but God being equal to the emergency, and manifesting His love by His works, undertakes and accomplishes for man that which he was unable to do himself. The speaker closed with some excellent exhortation to "search the Scriptures," and get the truth on this subject, for "to know Him whom God hath sent, is life eternal."

A communication was then read by the secretary, from the Ecclesia in Worcester, Mass, which is as follows :- Worcester, Mass. To the Ecclesia in Adeline, Ogle County, Ill., and to the Brethren that may assemble there on the 10th day of June, 1875 :-

The Christadelphian Ecclesia of Worcester, Mass., are pleased to state to all of the one faith their views upon the nature of Christ, which are most assuredly believed among them.

And 1st, We believe there is one God, out of whom are all things, and by whom all things consist.

2nd: That this one God is the strength and power of the Universe, and in a special sense is the Ail, Saviour, and King of Israel.

3rd: That Jesus Christ was "the only begotten Son" of the Father, full of grace and truth.

4th: That when the fulness of the time was come, God sent forth his Son "made of a woman," made under the law.

5th: That the Son of the Deity called Jesus Christ in the days of his flesh, (the new testament name for Yahweh Elohim of the Prophets), was of human and divine substance.

6th: That Spirit focalised by the power of the divine will becomes whatever the Deity pleases; and in the subject before us it was constituted a divine germ, styled by the angel, (Luke i., 35), "that holy thing." This united itself with Mary's substance, and thereby became the "seed of Abraham," thus the word which "was God" and in the beginning was "with God," became flesh, and dwelt among the Jews. (John i., 1-14).

7th : That the divine germ or Holy thing, or Jehovah, during the usual "set time" clothed himself with the nature of Abraham, and was born into the world which he had made; thus He came to "His own," and when officially manifested "His own received him not." (John i., 10-11).

8th: Jesus asserts that he "came down from Heaven." We believe he did in the manner related by Luke, (chap. 1). He came down from Heaven, to witness to the truth that he was King of Israel; he presented his claim, and was crucified through weakness, and after the raising process was completed, he ascended up where he was before," and was glorified with the glory which he had with the Father, "before the world was." (John vi., 62. xvii., 5).

9th : Paul tells us that he inherited a more excellent name than the angels. In turning to the Prophets, we find that the Deity is styled, the "King of Israel," the Saviour of Israel, the Elohim of Israel, "I, Yahweh your Holy one, the creator of Israel, your King," saith the Christ by Isaiah, (43.15). When he had

come in the flesh, he declared the same things, as evinced in His teachings, for we find him styling himself the King of the Jews; the Saviour; and again he declares "I and my Father are one," one what? In the language of Moses "one Yahweh," whom alone they could worship.

10th: Paul asserts that although he was "rich," yet he became "poor," that through his poverty, we might be made rich. "What this poverty consisted in is plainly stated in Hebrews ii., 16-17.

11th: That the Antecedent He was Yahweh, who communicated with Moses at the bush, and when clothed with the poverty of human nature was the "Who" he said he would be, the seed of Abraham.

12th: John the Baptist asserts, in speaking of Jesus, that "he was before me" and Jesus bore witness to his veracity, (John i 30. v., 32). The Apostle John tells us that that eternal life which was with the Father, they saw and handled. (1 John i., 1). If this be true, then they saw and handled Him "whose goings forth have been from of old, from everlasting." (Micah v.,2).

13th : To Simeon it was revealed that he should see the Lord's Christ, whom he declared "a light to lighten the Gentiles and the glory of thy people Israel."

14th : Paul states in Hebrews xii., 2, that Jesus, or Jehovah, is the author and finisher of our faith, who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God.

15th : That as the author he appeared unto Abraham and David with certain promises, styled by Paul in Hebrews a will; or testament, and, says he, where a testament is, there must be the death of the testator. He became flesh that this might be accomplished, thus bringing into force the exceeding precious promises constituting the Abrahamic covenant. . . Heartily believing these things are true, we hereby subscribe ourselves, yours in the patient waiting for the Lord from Heaven. The Worcester Christadelphian Ecclesia, - Per A. L. WHITING, Sec.

At five p.m. the meeting was adjourned to ten a.m. the next day. Pursuant to adjournment the Brethren assembled, and after being called to order prayer was offered by Bro. James Donaldson.

A long communication from Boston, Mass., was then read. It is a very interesting and able exposition of the subject chosen for consideration. As it is too lengthy for insertion in this report we make the following digest of its principal features :-

The declaration made to Israel in these words: "Hear, O Israel, the Yahweh our Elohim is the One Yahweh," is for our consideration as well as theirs, and teaches us that Jehovah would be, at some future time, their powerful One; for, "I am the Yahweh thine Elohim; the Holy One of Israel, thy Saviour; I, I, the Yahweh : and beside me no Saviour." Isaiah xliii. 3- 11. This taught them, as it teaches us, that the only Saviour is the Great Eternal, and that HE would appear in the future as their Redeemer, their holy One, their Saviour, and their King. We cannot quote the mountain of testimony found in the prophets in support of Jehovah's declaration that He would be the coming One. A few passages will suffice, "For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth" Job. six. 25. No one will dispute but that this refers to Yahweh, and no one else. Without referring to more testimony, we believe the Father determined, (knowing that man was unable to redeem himself from the consequences of his own sins,) to take upon Himself to restore "that which He took not away." Ps. Ixix. 4. In order to restore that harmony existing before the Fall, the nature of man, that is the carnal thinkings of his flesh, must be subdued, and the flesh cleansed, and as it is impossible for a clean thing to be brought out of an unclean one, therefore Deity must become unclean as regards humanity, in order to condemn sin in flesh of sin, and cleanse it. It would be impossible, in our estimation, to cleanse a filthy garment by making a new one and holding it up for men's admiration. The only known way of cleansing an article that is filthy is by scouring or washing it.

Deity having assumed the filthy garments (Zech. iii. 3) He did scour or "engrave the graving thereof," and, when the operation was complete, "restored that which He took not away." You will perceive that we are speaking of the nature He manifested Himself in, and not as to character worked out. We believe thus, that the one invisible and mighty God appeared in the nature of the seed of Abraham, according to the promise to Israel, that He would be their Redeemer, Holy One, Saviour, and King.

How this was accomplished we will now explain under the caption of the name of Jesus Christ. The name of Deity, which has caused so much discussion among us, is brought to our notice so forcibly in the Hebrews. "Being made so much better than the angels, as He hath by inheritance obtained a more excellent name than they; for unto which of the angels said He at any time, Thou art my son; this day have I begotten thee?" Ch. i. 4. 5. The angel sent before the Israelites was an exalted personage, for, says Jehovah, "My name is in Him;" this, however, only by adoption: Jesus by inheritance. The former clothed and made consubstantial with the Father Spirit, but whose origin was from another source; the latter tracing his pedigree from the days of eternity (Micah v. 2). "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.” This Holy Spirit, then, came upon her at the time when conception could take place, and uniting with her ovum, or substance (which of itself never could have produced a child), in due course of time (that is, the usual gestatory period) resulted in the Son of God being born into the world; the Salvation of Jehovah, the “Lord’s Christ.”

The physiological aspect of the question is concisely and unmistakeably set forth by Luke, and is a very important feature to a correct understanding of the subject. In order for conception to occur as stated by Luke, both the human and the divine substance (flesh and spirit) must form a union, that the product might be the “Son of God “ and the son of woman. To those who ask how this could be, seeing that one is corruptible and the other incorruptible, we refer them to Eccle. xi. 5: “As thou knowest not the way of the Spirit, nor how the bones do grow in the womb of her that is with child, even so thou knowest not the works of God who maketh all.”

If the Christ was Son of God in a mental and moral aspect only, then He was inferior to His cousin John, for John was “filled with the Spirit from his mother’s womb.” Luke i. 15. And, again, if the substance of Mary only was deposited in the womb, and the Spirit of the great God was brought to brood over it (as some assert without testimony) in the manner that a hen broods over her eggs; then the product would have been Mary’s son actually, and God’s son only by adoption - no better than Isaac, Jacob, Peter, or John, all of them mere men. This we reject as dishonourable to the Deity, and a denial of the divine testimony. Every begotten child must have two parents, father and mother. This is equally true of Jesus. “She brought forth her first-born son and laid him in a manger!” What lowliness; what humility; and yet how God-like. But little is said of Him until He was thirty years of age. At twelve we catch a glimpse of the engraving spoken of by the prophet (Zech. iii. 9) : “Upon one stone (cube) shall be seven eyes.” It was so far perfected that He could answer, “Wist ye not that I must be about my Father’s business ?”

At thirty years of age the Spirit descended upon Him in the form of a dove, when a public and audible declaration was made by a voice from heaven: “Thou art my beloved Son; in thee I am well pleased.” Some assert that this act made Him the Christ, notwithstanding Simeon saw the Christ when he looked on the babe; but if this act constituted Him Christ, why were not also the Apostles made Christs on the day of Pentecost? They were anointed by, and immersed in Spirit, and had power to cure diseases and perform other miracles?

There are good grounds for rejecting this unscriptural speculation, which seeks to destroy the miraculous effect of His conception. “Christ died for our sins,” says Paul, and not only that, but Christ rose from the dead. By referring to the narrative, we find that that which came upon Him at His immersion left Him when on the cross; for He cried, “My Ail, my Ail, why hast thou forsaken me?” If the presence of the Spirit in that form was requisite to constitute Him the Christ, then without it He was not Christ, and therefore Christ did not die, nor did He rise from the dead. If the Christship was only an official office supported by divine Spirit, then in the absence of that Spirit the office ceased. The Spirit of Christ was in the Prophets. He Himself came into the world, and was born of a virgin in Judea. The Christ was born; that which was born died for us. He did not inherit His Father’s name by virtue of the anointing He received at baptism (this would be by adoption), but upon Martha’s confession: “I believe that thou art the Christ, the Son of the living God, which should come into the world.” Not at baptism, but at birth. The Mediatorial aspect of the question, as referred to by Paul, teaches that a mediator between two estranged parties must be related to both. In this case there is God on one side, and man on the other. A mediator must be of both, not one who cannot be touched with the feelings of our infirmities, but one who came in flesh, our flesh. Son of God and son of man, partaking, as we have already seen, of both the natures of the Father and mother. How God could become the Mediator on any other principle than that laid down in Luke and Matthew, we cannot conceive. The prophet had said, “They shall call his name Emmanu-ail, or God with us.” This we believe He was, and we are persuaded that He who was rich, for our sakes became poor, that we through His poverty might be made rich. God forbid, then, that we should deny the means, while striving to attain the end. - Signed by the Members of the Boston Ecclesia of Christadelphians.

Bro. S. W. Coffman then addressed the meeting, and spoke as follows: -

In the consideration of the subject which is the object of this meeting, we shall be more likely to secure a harmonious result by confining ourselves strictly to the Divine testimony, as the basis of all our deliberations for unity and co-operation.

It has now become a necessity to use the term “substance,” in order to show our well-meaning friends their mistake in supposing that the “only begotten Son of God” pre-existed merely in the mind or purpose

of His Father, afterwards to be created from Mary's substance, and officially endowed with power. This leaves Him a constitutional sinner, created out of sin's flesh and blood of the Adamic race.

This, we are persuaded, would be a mere man, in no way identical with or partaker of the Divine power any more than the Prophets of old, or even as much as the "shining light" who preceded Him and prepared His way. I do not hesitate to declare my belief that there never was a time when the Saviour Jesus Christ did not exist constitutionally and substantially in the Father before He became a son, upon the same principle that we were constitutionally in Adam when he sinned in the garden of Eden; and that Levi paid tithes in Abraham before he was born. Adam's sin brought all those who were constitutionally in him back to the dust from whence they came; but the God-man, the only begotten Son of the Father, who took upon himself our human poverty and died for us, He, I say, rose from the dead victorious, and ascended to the Father whence He came out from; that He might redeem us from the evil that has come on us, through Adam our father, by a re-constitution through faith and adoption. Both Adams were federal heads, and each returned to where they originated: one to the earth, and the other to the Divine substance or bosom of the Father. That "Holy Thing," which had come down and out from the Father and was conceived by Mary, was the exact image of the Deity, and ascended up where He was before. Christ had now "come in the flesh," He had taken on our humanity, and when He had done this Gabriel named Him Jesus, but not before.

Our position cannot be construed into Trinitarianism, Unitarianism, or Mere-Manism. Our Saviour is Jehovah and none else, and though He was manifested in flesh, He was none the less Jehovah, but as the Apostle teaches, "God manifested in the flesh." The only begotten son of God, who declares, "I and my Father are one,"

Bro. Robert Harper, of Milwaukee. Wis., read from the gospel by John, the 31st verse of the 20th chapter:- "These are written that ye might believe that Jesus is the Christ, the Son of God, and that believing, ye might have life through His name;" and propounded the question, Who is this personage called Jesus Christ, or Jesus the Christ? The importance of a correct answer, said the speaker, will appear when we reflect that life eternal is connected with it. "And this is life eternal, to know thee, the only true God, and Jesus Christ whom thou hast sent" John xvii. 3. He demonstrated, first, that Jesus Christ was not the son of Joseph, the espoused husband of Mary His mother; for Joseph was a just man and honourable, and finding that before they came together she was with child, not by him, determined to put her away according to the law of Moses (Deut. xxiv. 1-4), and was only deterred from doing so by the interference of the angel of the Lord (see Matt. i. 20). Nor was Jesus Christ Son of God in the same sense that all mankind are; of whom it is said, "in Him we live and move, and have our being" Acts xvii. 28. Or as one of the heathen poets has said, "For we are all His off-spring" (v. 29); neither was He a son in the same sense that Adam was, who is called Son of God by Luke (iii. 38), he was a son by creation-made of the dust of the ground, and when made God breathed into his nostrils the breath of life, and he became a living soul or person. When the morning stars sang together, and all the Sons of God shouted for joy, the child was not born, nor was the Son given, on whose shoulders the government shall be placed by the Lord of Hosts (Isai. ix. 6-7); neither was he a son of power like Isaac, Samuel, or John the Baptist, God giving physical strength to the mother in each case to conceive seed in the ordinary way. These were not Sons of God, for Abraham was the father of Isaac, Elkanah the father of Samuel, and Zacharias the father of John the Baptist. Neither was Jesus a son of adoption, as Moses was of Pharaoh's daughter, and Esther an adopted daughter of Mordecai (Esth. ii. 7). The correct answer, then, to the question is, that He is the Son of God by virtue of His begetting and birth. That He was a begotten Son of God is affirmed by the Apostle John i. 14, who says, "We beheld His glory as of the only begotten of the Father;" and John the Baptist, who was Jehovah's messenger, says (John i. 18), "The only begotten son who is in the bosom of the Father, He hath declared Him." Jesus himself says (John iii. 6-18), "God sent His only begotten son into the world that believers on Him might have life," and adds, "he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. But when was He begotten by Spirit or Deity? Matthew tells us (i. 18), "Now the birth of Jesus Christ was on this wise, when as His mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Spirit;" and further, "that the angel of the Lord appeared unto him in a dream, saying, "Joseph, thou son of David, fear not to take unto thee Mary thy wife, for that which is begotten in her is of the Holy Spirit." And how this would be accomplished is explained by the angel Gabriel (who stands in the presence of God) in these words, "The Holy Spirit shall come upon thee, Mary, and the power of the Highest shall overshadow thee; therefore, also, that Holy Thing that shall be born of thee shall be called the Son of God" Luke i. 35. That Mary understood the statement of the angel, and believed it to be literal, is evident from the answer she gave, which was, "Behold the handmaid of the Lord (Jehovah)." "Be it

unto me according to thy word. When were these things accomplished? During the reign of Augustus Caesar, when he issued a decree that all the Roman Empire should be enrolled in order to be taxed, about 1879 years ago. That Jesus is really the Son of God is clearly affirmed by John the Baptist, when he says, "God, who sent me to baptize with water, the same said unto me, Upon whom thou shalt see the spirit descending and remaining on him, the same is he who baptizeth with the Holy Spirit; and I saw and bear record that this is the Son of God" John i, 34. "Behold the Lamb of God that taketh (beareth) away the sin of the world." John i. 29. Again he said, "I am not the Christ, but am sent before Him." See John iii. 28. "He must increase, but I must decrease. He that cometh from above is above all. He that cometh from heaven is above all. For he whom God hath sent speaketh the words of God. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life." John iii. 33-36. The speaker then showed from the 40th chapter of Isaiah that John, who came to prepare the way of the Lord (Jehovah), and to make straight in the desert a highway for our (Elohim) God, did reveal the glory of (Jehovah) the Lord, when he said to the cities of Judah, "Behold your God (Elohim)." Isaiah xl. 6-9. Thus Jesus the Nazarene was Jehovah, manifested in His only begotten Son. He then turned to Mal. iii. 1, and pointed out the fact that Jehovah is the speaker to Israel - John the Baptist the messenger whom He sent to prepare the way; and that the Adon, Sovereign, Ruler, or Messiah, would suddenly come to His temple, the temple of His body (John ii. 21); and that this was assured by the Lord of Hosts. When, then, the Word was made flesh, and dwelt among the people of Israel, and they beheld His glory, and when John the messenger said, "This was he of whom I spake, He that cometh after me is preferred before me, for he WAS BEFORE me;" and when John the Apostle said, "No man hath seen God at any time: the only begotten Son, He hath declared Him," then Jehovah of Isaiah was manifested as the Adon of Malachi iii. 1 coming to His temple; the messenger of the covenant ordered in all things and sure. He was therefore named Emmanuel - God-man, or God with us; and Jesus, Jehosua - God-Saviour. Being God's begotten Son, Jesus could say, "As my Father hath life in Himself (underived), so hath He given to the Son to have life in Himself;" and being without sin, for "in Him was no sin," John could say of Jehovah's Adon, "Behold the Lamb of God that beareth away the sin of the world." Mary exclaims, "My soul doth magnify the Lord, my spirit hath rejoiced in God my Saviour." Luke i. 47. And on the occasion of His birth, the angel declares to the shepherds, "Unto you is born this day a Saviour who is Christ the Lord." The Psalmist declares (Ps. xlix. 7): "No man can by any means redeem his brother," etc. But he adds, "God will redeem my soul, or me, from the power of the grave, for He shall receive me," verse 15. After quoting many other testimonies to show that Jesus was the Son of God, and that salvation could only be obtained by a belief in His name, and that the law could not give life, it being "weak through the flesh," the speaker went on to show that, though He was the Son of God by having derived His life from His Father, He was also son of man through His mother. From the genealogies given by Matthew and Luke, he clearly showed that Jesus was, according to the flesh, of the seed of Abraham and David. But this fact alone, said he, would not entitle Jesus to David's throne and kingdom. It is because He is the Son of the Highest - the ROOT as well as the offspring of David - that the Lord God will give unto Him the throne of His father David, which is, and always has been the throne of the Lord. When in possession, He will then be the Mighty God, the Father of the everlasting age, and the Prince of peace. Isaiah ix, 6, 7 The Deity will then give Him the nations for His inheritance, and the uttermost parts of the earth for His possession. Then the kingdoms of this world will have become the Kingdoms of our Lord and His Christ, and if we be Christ's, and worthy to obtain that age, we shall sit down with Abraham, Isaac, and Jacob in the Kingdom of God; and that delightful song will then be sung, "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us unto our God kings and priests, to Him be glory and dominion for ever, and ever; and we shall reign with Him upon the earth." Amen.

The Chairman, Bro. J. D. Benedict, then stated that he fully endorsed the doctrine presented in the remarks of the preceding Brethren, and would therefore allow what they had said on the question to stand, as representing his belief on the subject as clearly as he might be able to state it himself.

Bro. H. O. Jacobs next gave his testimony for the Christ. He understood that God was manifested at different times, and in different ways. More prominent among these were the manifestations in the burning bush, in the pillar of cloud, in the Tabernacle, and in the Temple. On all these several occasions He instructed the faithful to look forward to a time when He would manifest Himself in flesh. This future time having arrived, He again presents Himself to Israel; not, however, in a burning bush, or a pillar of cloud, but in the likeness of sin's flesh. He pleads with them to return unto Him, but they reject Him, because in their own words, "that thou being a man, makest thyself God." Jno. x. 33. They utterly refused to see in Him their God, who had said, "I am thy Saviour, and thy Redeemer, the Holy One of Israel, your King." Isai. xliiii. 15.

Bro. Jno. D. Coffman, of Baileyville, Ill., spoke next on the subject. He commenced with the conception of Jesus, as the beginning of the manifestation of the Deity in flesh. He also urged the fact that conception of Holy Spirit was a very different process from creation by the power of the Holy Spirit. The former was a receiving or encompassing of Holy Spirit substance; the latter process was fully illustrated in Adam's case. Jesus being the result of the Divine begettal and conception, could truthfully say, "I came down from heaven;" "I and my Father are one" (Yahweh); while of Adam it is said, "Out of the ground wast thou taken." No substantial relation existed between Adam and Deity, by virtue of which the former could say, "He that seeth me, seeth" Deity; but He who was begotten of God, says, "I am in the Father and the Father is in me," not simply in purpose or disposition, but as every father is in his own son, that is substantially, and this commencing in conception.

At 1 p.m., adjourned for one hour; at 2 p.m., meeting called to order. Bro. D. B. Benedict, M.D., Soda Springs, Wis., then made some pointed remarks, and quoted numerous testimonies proving that Jesus, the Christ, was truly the begotten Son of God: and in harmony with physiological facts, as well as the Divine record. He must of necessity "come forth from God."

Bro. Sneath, of Lanark, Ill., was next invited to present his views. He remarked: I understand that Jesus is the Son of God, and that He is also the Son of man; that He was made consubstantial with God after His resurrection, and not in the days of His mortality. He that denies that Christ "came in the flesh," is Anti-christ. I believe Jesus came in human flesh, was made like unto His brethren, and perfected through suffering. Yet, He was not a mere man, He was anointed by the Spirit of God; He does not say, I am God, but, that God is with me. Here is God manifested in the flesh; His flesh was human like ours.

Bro. V. Wallace, of State Center, Iowa, said: I believe that Jesus is the only begotten Son of God, and the only substantial Son He ever claimed as such. This Son I believe to be the Saviour of the world, or of all who believe unto Him, according to the Divine testimony; and that He was the Jehovah in manifestation, from begettal and birth, and that He "came out from the Father," who is invisible; who has also promised that His Son should sit on the throne of David and rule His people Israel in the future age.

Bro. Abraham Coffman then addressed the meeting as follows:- God had a substantial son in Adam, but not an "only begotten Son." Adam lost his inheritance by selling himself to sin. Jesus was a begotten Son of God - Adam's brother - and gained by obedience the inheritance lost by Adam's transgression. In saying that Jesus was Adam's brother, I do not wish to be understood that Jesus was sin's flesh. As regards the nature of the two sons, I believe they were the same, and their lives both came from the same source.

Bro. Addison Coffman presents his understanding of the subject as follows:- God has many sons, Adam by creation, and others by adoption, but only one begotten Son, who existed in the Father, not as a purpose, neither as a Son, but as the Divine substance. After having taken on our nature in begettal and conception, we see Christ as having "come in the flesh," not as a condemned criminal, but as the God of Israel, offering redemption to those who were condemned on account of transgression, through adoption into His name, thereby being constituted sons of God, and joint heirs with Christ.

The following matter is extracted from the communication of Bro. C. Askew, of Pewaukee, Wis.:- "I am surprised that any one professing to believe the testimony should have any doubt as to the fact of Jesus being 'the only begotten Son of God'." In presenting his arguments in support of the reality of the Sonship of Jesus, the writer insists on the literality of the begettal, for the reason that the gestation, birth, and growth of the child were all literal and in strict harmony with the laws of nature. He therefore concludes that we have no warrant for construing the begettal in this case to mean creation by divine power; for, had it been so, He would not have been the only begotten Son, for Deity had at least one created son before the birth of Jesus.

The meeting was now adjourned to 10 A.M. the next day.

Assembled at 10 A.M. Prayer by Bro, Harper, The Secretary's report was now called for, and read. After being adopted by the Brethren, the question of publishing the same was discussed, and finally decided that it be sent to the Editor of the Christadelphian Lamp, Nottingham, England; and also to the Editor of the Christadelphian, Birmingham, England, with request in both cases to publish.

During the afternoon, the time was occupied by different Brethren, who reviewed the arguments of the preceding days, Bro. David Shanks closing the meeting by a short and appropriate address, in which he urged the importance of the subject, and the necessity that existed for self-examination, quoting Paul's injunction, "Examine yourselves, whether ye be in the faith," whether we are built upon the "Rock" by being immersed into the Christ, "whose goings forth have been from of old, from the days of eternity;" and who in the "last days" of Judah's commonwealth was born in Bethlehem of Judea (Micah v. 2 ; Mat. ii. 6).

The following letter from Bro. W. A. Harris was not received until after the close of the meeting, but inasmuch as it relates specially to the case, we insert it here for publication with the "report":-

"To the Saints in Christ Jesus assembled at Adeline, Ogle Co., Ill. greeting :

THE pleasure of meeting with you, and conversing on the grand subject you have chosen for consideration, would be great. In the absence of this I do the next best thing, and write you a few thoughts on the same theme. The occupation of dispensing "milk" to "babes" is undoubtedly an important and essential feature of the truth, and we find this is more actively pursued on the other side of the Atlantic than on this, for very obvious reasons. The same may also be said of direct onslaughts made on the Camp of Satan, as embodied in the superstitions of the State and Dissenting establishments. This is most zealously followed up and pugilistic combativeness in an intellectual form finds full play in the demolishing of Pagan and Papal dogmas, which fall an easy prey to those who wield the sword of the Spirit.

The question arises before us, are these things the end and sole object of the saints' warfare in view of the apostolic injunction to add to our faith "knowledge," and to "grow in the knowledge of our Lord and Saviour Jesus Christ?" Peter ii. 44; iii. 18. Does this advanced knowledge consist in the art of public speaking to the edification of the multitude, or in the ability to write in elegant phrases for the benefit of the Brotherhood, desirable as both these accomplishments may be? Your assembly is a negative answer to these questions, and is for a higher purpose, and though your numbers may not be large you are met with the laudable and exalted desire to know God's Son more perfectly. He is neither an adopted nor a created, but a begotten Son. This fact the Scriptures establish beyond a quibble, to those who will faithfully accept their testimony. "He that hath my word, saith Jehovah, let him speak my word faithfully." Brethren, let us do this under all circumstances. Our little experience has taught us that men, yea brethren, have stumbled on account of this failure or inability to receive the divine testimony. Let us not be discouraged, we have accepted the testimony and we glory in it, knowing that we shall be judged not by what we conceive to be suitable to the case, but by "what Jehovah has revealed, which is very often foolishness to those who have but a superficial knowledge of this subject, or to those who are unfortunately wise in their own conceit.

There is no feature of the truth so calculated to lift up the weary saint from a contemplation of earthly to divine things, and to excite in him the liveliest feelings of gratitude to the great Jehovah for his condescension and love, as this heavenly doctrine; at the same time the insignificance of our own worth and utter inability of man to extricate himself from the fetters of sin, is forcibly apparent to one who acknowledges Jehovah as the only Saviour and Redeemer in the universe. There is no room for the flesh to glorify itself here, and to puff itself up in the vain imagination of its own conceit. "THE FLESH PROFITETH NOTHING." We have no confidence in it whatever, and we hold that to make Mary's flesh of itself a mighty Saviour and Redeemer is not only an absurdity, but a dishonouring and blasphemous libel on Jehovah, who declares: - I even I, am the Jehovah, and besides me there is no Saviour" Isa. xliii. 2. To Him we must give the praise, and the honour, and the glory for our deliverance from sin and its wages, which is death.

If Jesus were not Jehovah (in manifestation), then He was not the Saviour, because Jehovah declares that beside Him there is no other Saviour, but Jesus in effect says He is Jehovah. "He that seeth me seeth Him that sent me," are His words (Jno. xii. 46); He also asserts that "I and my Father are one" (Jehovah). John also testifies of Jesus, that He (the Word or Deity) came to His own (land), and His own (people) received Him not. The great light shone in the darkness, but the darkness comprehended it not. Nevertheless, it was there, in the midst of a stiff-necked and faithless generation. Now if this be true, that Deity came to His own people in the person of Jesus, then, undoubtedly, Jesus was He in manifestation, yet none the less He. He had never before manifested Himself in so gracious a manner.

He had spoken by the Prophets, "at sundry times and in divers manners," unto the fathers of the Jewish nation, but in the last days of their commonwealth He spoke unto them by a Son, face to face, as it were; hence, Philip saw the Father when he looked on Jesus, though he recognised Him not. "Have I been so long time with you, and yet hast thou not known me, Philip; he that hath seen me hath seen the Father," is the startling reply of Jesus. Let us not be slow of heart to believe what is written of Him in "Moses and all the Prophets" (Luke xxiv. 25-27), that by a greater and more intimate acquaintance with Him, as revealed in the Scriptures, we may escape

any possible rebuke of the same kind at the judgment seat of Jehovah, for we shall appear before Him, as Paul and Isaiah teaches, "Every knee shall bow to me."

Trusting your meeting will be to the glory of Jehovah, by strengthening those brethren who desire to "grow in the knowledge of our Lord and Saviour Jesus Christ," I subscribe myself your fellow labourer in Christ, W. A. HARRIS."

Dear Bro. Turney: I forward the foregoing report of our meeting, hoping you will give it publicity. The doctrine on this issue held by us, we feel able to prove was identical with what Dr. Thomas believed for some time before his death. The Doctor told me that, if he lived to go over to England, and to get control of Roberts's paper, he would teach it, regardless of seeming self-contradictions. S. W. COFFMAN.

REMARKS.

THE key-note of the Adeline Meeting was the Divine Sonship of the Christ. No more worthy or important topic could have engaged the intellect and affections of the persons assembled. If Jesus were not God's begotten, His only begotten Son, the prophets and the apostles are liars, and Jesus himself stands convicted of falsehood by the Sanhedrin. Caiaphas was then right, "we have heard his blasphemy." Now, from this grand fact, unique in the annals of the world, it is justly impossible to escape the conclusion - a conclusion alluded to in Bro. S. W. Coffman's speech - that the legal condemnation resting upon all Adam's children did not and could not rest upon Jesus, who was God's Child. God, then, was manifested in His own Child, as Adam - and indeed every father - was manifested in his. But the Editor of the Christadelphian has condemned Christ; he has placed Him among the condemned Adamites, and one of his contributors has openly professed that Jesus was born of diabolos!!

We shall not dwell upon the fact - patent enough - that it is since the Lamp came into existence that the Divine begetting of Jesus and its great consequences have grown into such prominence among our body. Look at all the testimony of Brother Donaldson and Bro. Harper? Where can we find the like of it before? And at what meeting of the Brethren was the begetting of Jesus and its meaning ever the subject of so much attention? God forbid that we should boast, save in Christ Jesus our Lord; but this meeting is an event among the American Brotherhood whose significance cannot be hidden. And this doctrine, namely, the Divine paternity of Jesus and its practical relation to mankind, will yet move the whole body, as the trees are moved with the wind. It is gratifying to us to see present at Adeline so many of our friends - friends who evidence their friendship by supporting the Lamp, the only organ in which this question was ever held up to the light, which has given a living personality and an immortal significance to God's act in begetting a Son. Had we been present at Adeline we should not have refrained from lifting up our voice and contributing our testimony to this subject. We might not - judging from the Report - have been able to acquiesce in all that transpired. There are several texts of Scripture misapplied, some probably through following the English translation, which is incorrect. But the principal feature in this report - the key-note, as we have said before - is the Divine Sonship of Jesus and its import to us. At another time we may perhaps deal with the defects alluded to. This month there is no space.

EDITOR.

A DIALOGUE ON FAITH AND WORKS.

Thomas: My attention has lately been directed to the subject of faith and works in their relation to eternal life, and I maintain that those persons are in error who contend that works, in any sense, are the cause or occasion of immortality.

James: Then am I to understand that the result of your investigation has decided you that eternal life is a gift unconditional, and has absolutely no relation to works?

Thomas: I will undertake to prove that salvation, or eternal life, does not depend at all on works.

James: As my study of the Scriptures has not led me to the same conclusion, I should like to hear how you have arrived at that conviction.

Thomas: Well: there are several portions of testimony which appear to me so plain as to admit of no doubt in the matter.

James: I am glad you propose to establish the case by direct testimony, as that is always more satisfactory to my own mind than inference.

Thomas: Let us turn, then, to Paul's writings. "Being justified freely by his grace - we conclude that a man is justified by faith." Again, "the justifier of him which believeth in Jesus," These passages exclude works entirely, and teach that justification, righteousness, salvation, or eternal life is of faith, "not of works, lest any man should boast."

James: I have followed your quotations, taken from several verses of Romans iii. and ix., and in doing so have noticed something you have not mentioned, which conveys a somewhat different idea to what I gathered from you at first.

Thomas: What is that? If it will throw any fresh light upon the matter it will please me; but whatever it is I do not think it will go against my argument.

James: Well, however that may be, let us look at it. Did I understand you rightly that works in no sense were concerned with the gift of eternal life?

Thomas: Yes; that is what I mean.

James: And to support that proposition, you have quoted those sayings of Paul?

Thomas: Precisely so.

James: What I beg you to notice, then, is that, while you exclude works as a whole, or all and every sort of works, Paul is speaking there only of a particular kind of works, namely, the works of the law of Moses, so that the texts fail to establish your position. You will see at once what I mean. For instance: "By the deeds of the law," that is, the law of Moses, "shall no flesh be justified." Again, "But now the righteousness of God without the law is manifested." To prove your proposition, you must find testimony which sets aside, not merely the works enjoined by Moses' law, but all other works; for if, as you know very well, the terms of the proof are not equal to the terms of the proposition, the case falls to the ground. Your proposition excludes all works, but your proof excludes only the works of Moses' law, therefore it is not equal to your proposition; consequently, you have thus far failed to sustain your case.

Thomas: I confess that that view of the matter has rather surprised me, and for the moment I do not know how to answer you, because I cannot call to mind a text which does exclude all works.

James: I know of no such text. I believe every passage in which works are disparaged refers, as the context will show, to works of a particular kind.

Thomas: What about the second verse of the fourth chapter? "For if Abraham were justified by works, he hath whereof to glory; but not before God."

James: True; the law is not mentioned in that particular verse, neither is it in some others; but from the general context, it is unmistakable that the deeds of the law are the only works the Apostle had in his mind. Paul's object in referring to Abraham was to show that he was justified before the law came into force; therefore his justification could not depend on the works of the law, which Jews held paramount. But this argument does deny the necessity of works in the absolute sense; for the Apostle exhorts, in the same chapter, to "walk in the steps of that faith which he had being yet uncircumcised."

Thomas: What were those steps of faith?

James: I take the passage to allude to everything the patriarch did as a sign of his faith in God, up to the time he received the covenant of circumcision.

Thomas: But how can we walk in those steps?

James: First allow me to observe that Paul is here arguing against Judaism, so that we must be careful how we introduce ourselves into the case. The object was to show that a man could, as Abraham did, walk with, that is, obey God, without obeying their law, and could be saved without it. But it by no means follows that Abraham or we could be saved without any act of obedience whatever.

Thomas: I perceive what you mean, and confess that it appears reasonable; but I cannot at present give up my position altogether.

James: No man ought to yield until he is fully convinced. But what else do you rely on?

Thomas: I rely on the meaning of the word gift. If eternal life is the gift of God, how can it be procurable by anything we can do?

James: The import of the word is not difficult to determine. The word is 'charisma', which means free gift. The question now is -

Thomas: Excuse the interruption; but that seems rather to strengthen my view: free gift.

James: Well; I was about to enquire in what sense the gift is free?

Thomas: I understand it to be free from anything we perform to secure it.

James: I cannot see how that can be the proper meaning, for the Apostle expressly declares that God will give eternal life to them who by well-doing seek it.

Thomas: But I do not perceive in what other way the gift could be free except the way I just mentioned.

James: Allow me to give an illustration. When the Queen offers a prize to be competed for by the volunteers, that is a free gift on her part; she is under no obligation to give such a gift, nevertheless the gift must be sought and won before it can be bestowed. This is quite compatible with Paul's teaching. Concerning eternal life, he says: "Now they (the Greeks in the Olympic games) do it to obtain a corruptible crown (of olive); but we an incorruptible." God was under no necessity to offer man the gift of eternal life, it was therefore free or gracious on His part to make the offer; but that fact by no means rendered all works on our part nugatory.

Thomas: I am not prepared to refute what you say, but there are other things which uphold my view.

James: Pray, what are they? I should like to consider them.

Thomas: One thing is that John seems to teach that knowledge, not acts, is the key to eternal life.

James: Do you allude to the passage, "this is eternal life to know thee the only true God, and Jesus Christ whom thou hast sent?"

Thomas: That is the text. And it seems to me to exclude works; to know God is sufficient.

James: That suggests the query, What is to be understood by knowing God, and how do we know that we know Him? John's answer is, "And hereby do we know that we know him if we keep His commandments." The converse is, that if we do not keep his commandments we do not know Him. The text therefore destroys your doctrine and builds up mine.

Thomas: I do indeed appear to be losing ground and to have been too confident. But let me ask you how a person who had done no more than be baptized, who in fact had died, how such a person could be saved if his eternal life hinges upon continuing in well doing."

James: In answering your question, I feel surprised to hear you say "if eternal life hinges on continuing." There is no room for your "if;" the inspired Paul, says it does, and it is for us to reconcile that statement with any apparently conflicting statement.

Thomas: How then do you propose to reconcile it.

James: Very easily indeed. First; no one can continue in what he has not begun, and no one can continue beyond the end of life. Now Paul does not specify how long a person must continue; he leaves that to circumstances. If a man were to die immediately after baptism, it is manifest he had continued as long as it was possible. No more could be said of a man who walked worthy for fifty years. And seeing Christ says, "he that believeth and is baptized shall be saved," the first man's salvation would be as sure as the second.

Thomas: Do you mean then to affirm that works are necessary to salvation?

James: I affirm that there can be no salvation without obedience, and that the first step in obedience is into the waters of baptism, and that all the faith in the world, without that act, is dead.

Thomas: To be sure, I do not believe that Paul teaches a contrary doctrine to James.

James: Well, Paul told the Philippians to work out their own salvation; and if as I have heard you argue, salvation and eternal life are interchangeable terms, then Paul said "work out your own eternal life" which is equivalent to his teaching in Romans; "to them who by patient continuance in well doing seek for glory, honour, incorruptibility, God will render eternal life." This well doing, which begins with the first act of obedience, is not the cause of eternal life; but it is the occasion of our receiving it. Our baptism does cause God to offer us life, but it secures to us the life he previously offered.

Thomas: Would you say then that we earn eternal life?

James: I can see no objection to that form of words. Paul exhorts us to fight so as to win; to run so as to obtain. But for God's grace in offering eternal life, all we could do would avail nothing; but He having freely offered it to us we may earn, win, or obtain it by an obedient faith.

Thomas: But does not that sound too much like making it a matter of wages, therefore of debt?

James: Not at all. Men who pay wages are under the obligation to arrange for work to be done, and when the work is done they are indebted to the doers of it; but God is under no such obligation and is indebted to no creature.

Thomas: Though I have not been able to prove my view nor to answer you, I am glad the conversation has been held, and I shall carefully review all you have said. EDITOR.

DR. THOMAS'S NICHE.

Paul affirms the Mortality of the Soul and Spirit of Man. We believe with Paul, that man is a whole made up of parts; and that these parts are "spirit, soul, and body:" and that for a man to be duly sanctified, he must be sanctified in all those. 1 Thess. v. 23. But while we believe this, we also believe with Paul that neither of them is essentially immortal or deathless. If the reader say that the spirit is immortal, Paul denies it; if he shift his ground and affirm that the soul is immortal, Paul denies this too: but if beaten off this ground, we do not think he will say, "then the body is immortal."

However, he will perhaps inquire where Paul's denials are to be found. We will show him. Let us, then, assume that soul is the part of man that is to live for ever. Now hear what Paul says of the thing expected to live for ever in 1 Cor. xv. 36 :- "Fool, that which thou sowest is not quickened *ζωοποιείται* made alive, except it die." The thing sown is the thing to be made alive. But the thing sown cannot be made alive unless it first die; hence the soul or spirit sown must first die in order to being made alive, which is Paul's affirmation in the form of a necessary and inevitable conclusion, that body, soul, and spirit are all mortal.

Now, he prays that these mortal constituents of the whole man may be preserved blameless in the presence of our Lord Jesus Anointed - *εν τη παρουσια*. His prayer was not according to the English version - "unto the coming" as if he supposed one or more of the parts would be continued in life for 1800 years and upwards. But he taught the reproduction of the "body of life" called man from the dust; and that when it reappeared it would again consist of body, soul, and spirit in the presence of the Lord. In view of this, he prayed that he might be preserved blameless; for if not, they would then receive for the evil they had done; which, if unpardonable, would result in death and corruption a second time - Gal, vi. 8; 2 Cor. v. 10.

If blameless in faith, disposition, and deed, of the Eternal Spirit, they will reap life peculiar to the Aion.

EXTRACT.

"Moral chaos began with the idea of transmissible responsibility. It seems the stalest of truisms to say that every moral act, depending as it does on choice, is in its nature exclusively personal; that its penalty, if it have any, is payable, not to bearer, not to order, but only to the creditor himself. To treat a mal-volition, which is inseparably involved with an internal condition, as capable of external transfer from one person to another is simply to materialise it. When we can take the dimensions of virtue by triangulation; when we can literally weigh justice in her own scales; when we can speak the specific gravity of truth, or the square root of honesty; when we can send a statesman his integrity in a package to Washington, if he happen to have left it behind, then we may begin to speak of the moral character of inherited tendencies, which belong to the machinery for which the Sovereign Power alone is responsible. The misfortune of perverse instincts, which adhere to us as congenital inheritances, should go to our side of the account, if the books of heaven are kept, as the great Church of Christendom maintains they are, by double entry. But the absurdity which has been held up to ridicule in the nursery has been enforced as the highest reason upon older children.

Did our forefathers tolerate Aesop among them? "I cannot trouble the water where you are, says the lamb to the wolf: (don't you see that I am farther down the stream? - 'But a year ago you called me ill names.' - 'O, sir, a year ago I was not born.' - 'Sirrah,' replies the wolf, 'if it was not you it was your father, and that is all the same';" and finished with the usual application . . . If we suffer for anything, except our own wrong-doing, to call it punishment is like speaking of a yard of veracity or a square inch of magnanimity . . . Having once materialised the whole province of self-determination and its consequences, the next thing is, of course, to materialise the methods of avoiding these consequences. We are all, more or less, idolaters and believers in quackery. We love specifics better than regimen, and observances better than self-government. The moment our belief divorces itself from character, the mechanical element begins to gain upon it, and tends to its logical conclusion in the Japanese prayer mill." - From "Mechanism in Thought and Morals," by Oliver Wendall Holmes.

J. CAMERON & R. ROBERTS.

(Continued from August, page 28)

INTELLIGENCE, April, 1861. - "Edinburgh - - - On the 3rd March, was begun, by Brother Dowie, a course of six public lectures, on "The History of Israel, past, present and future, and its bearing on the destinies of the world." Four of these have been delivered; the attendance has been good, and the interest "well sustained - for the most part the same persons attending throughout. Maps and diagrams have been introduced to illustrate the lectures."

INTELLIGENCE, Dec., 1861 - "Edinburgh. The Brethren have made arrangements for a series of public meetings on Sunday evenings, during winter, for the purpose of setting forth, examining, and enforcing the Bible teaching on the vital questions of Human Destiny and Human Duty."

These lectures were delivered by five speakers; and are again referred to as follows :-

INTELLIGENCE, March, 1862. - Edinburgh. The Sunday evening lectures are continued; the attendance sometimes scant enough. The subjects already taken up have been - The Bible - The Trial and Fall of Man; The Promises to Abraham; The Election of Israel - The Promises to David - The Messiahship - The Burthen of Jesus Christ's Teaching! - The New Covenant - The Faith taught by the Apostles - The World to Come - The Obedience of Faith - The Faith which Glorifies God - The Bible Conditions of Eternal Life."

INTRODUCTION to Vol. iii. - - - But we have other matters that we are fain to speak about - the great truths of our faith which lie at the foundation of our Brotherhood, etc.

INTELLIGENCE, Jan. 1864. - "Edinburgh, The Brethren have just finished the year with eleven public lectures at Leith, which have been well attended by interested audiences. This notwithstanding the dissuasions of some who have grudged the popularity of the heretical preachers, and their doctrines. Fruit is immediately expected, as there are a few deeply interested and well instructed in those matters of the faith which have been expounded at the lectures. One of the Brethren has also been to Bathgate three times, discoursing publicly and privately to the few who would hear him."

EDITORIAL, Aug., 1861. - "While this question of Evangelism is under review and consideration of the Brethren, it must be understood that it is the duty of all to be diligent in the work themselves - sowing the word wherever they find soil prepared for it. If we need more instrumentality, let us pray the Lord of the Harvest that He send labourers: but it should be remembered also that God hears the prayers of hands as readily as those of lips: and "Heaven help them who help themselves."

Similar reports appear from time to time regarding Dundee. In The Review, of 1859, it is stated - "Dundee has been busy: in the early part of the year their numbers were increased from 13 to 20, and since Autumn, fortnightly Sunday evening meetings have been held for the purpose of enlightening those who were well disposed towards the Gospel, and that all who should attend might be persuaded to embrace the hope of the Gospel, and confess that Jesus is the Christ, the anointed for the throne of His father David. The fruits of these labours cannot be fully known till the appearing of our Lord; but we are encouraged to hope for an immediate addition to the numbers as a consequence of the labours and prayers of the brethren."

INTELLIGENCE, Dec. 1860. - "Evangelistic. The Dundee brethren on Thursday evening 1st November, commenced a series of public lectures in Lochee (a village in the vicinity of Dundee) to embrace the following programme of topics : - God's purpose to destroy the works of the Devil, and perfectly redeem the whole creation - Abraham's title to Syria the Divine solution of the Eastern question - Israel to be made the chief nation upon earth, and Jerusalem the metropolis of the world - The overthrow of tyranny and misrule, and the establishment on earth of a monarchy and priesthood, righteous and everlasting - "The Great Salvation" being the gospel proclaimed by our Lord, and preached by His Apostles to every creature - Jesus of Nazareth, the King of the Jews," - Our Lord's accusation proved to be true, by His own words, the Scriptures of the prophets, and His resurrection from the dead."

The Dundee Brethren also published a Magazine during 1859, entitled 'The Gospel Witness.' And the Brethren in Scotland, prior to Nov. 1861, published no fewer than sixteen different pamphlets and tracts on the foundation principles of the faith, besides the monthly magazine, in various forms, for some fifteen years.

The following extract from Intelligence, Jan. 1860, will shew the interest taken in other places by the so-called Dowieites: -

"REVIEW OF 1859. - During this year many events have occurred of a gratifying kind, in connection with the churches. A wider acquaintance with one another has resulted from more abundant communication, personal and by letter. The meeting of brethren at Nottingham, during Whitsuntide, not

only afforded a happy re-union of those who were of one faith and hope, - but has given an impetus to all churches throughout England “

“NEWARK-ON-TRENT has been awakened from an almost torpid condition to one of diligence and reformation; while giving attention to their congregational improvement, the brethren have sought opportunity to present to the attention of the public those great truths which are so precious to us, and so powerful on every honest heart. The results have been gratifying - a few additions to the numbers, and greater consolidation of the whole are reported. LEEDS, we have come to know something about; - but we hope to have a more special report of this church by next issue.”

BIRMINGHAM is thus reported: - At the commencement of 1859, there were four individuals widely scattered in this large town, who had been members of a Christian church formerly existing here. There were also a few others who had carefully looked into their Bibles, and were convinced that the only salvation taught in the Scriptures was through the belief of the things concerning the Kingdom of God, and the name of Jesus the Christ, with immersion into the name of Jesus the Christ. Several attempts were made to form a church, which from various causes did not succeed. In June last, however, we received a visit from brother J. Dowie of Edinburgh, who gave us a history of the formation of the Edinburgh church, which interested us very much, and gave us hope for the future. In a week or two after we received another visit, from brother Duncan of Dundee, who spent two evenings with us and gave us an account of the proceedings of the brethren in Dundee: who also answered many questions and gave us his advice as to the formation of a church. Since those visits eight persons have put on the Lord Jesus by immersion into His name; there was also one immersed by brother Dowie. We continued to meet every Lord's day evening, for the reading and examination of the Scriptures, until Dec. 11th, when we formed ourselves into a church, for the worship of God and the up-building of one another in the faith. There seems to be no doubt that the progress made during the past year has been genuine, being the result of careful reading of the Scriptures: no doubt stimulated by the visits and letters from brethren in various parts. We are now going on agreeably, and hope to be able to give a good account of our stewardship when the Lord comes.”

“In LONDON a few scattered brethren continued to meet together for a time: but owing to the return of one to Edinburgh, the temporary withdrawal of another, and the expense connected with their meeting, they felt constrained to abandon this attempt to sustain a regular assembly. We trust ere long to find some arrangement practicable by which communication may be had between those brethren who are necessitated to reside amid the din and whirl of business in the great metropolis. Let the very difficulties of the case sharpen our wits to contrive means to place en rapport persons who live so far apart. We could more easily convene a weekly meeting of the scattered brethren in the heart of Fife than one in a fortnight in London. But the effort is worth making, and with God's help we shall attempt it.”

“HALIFAX reports: - We have had the usual varied experience incident to this probationary state during our past year's church existence. We have had five accessions - one brother and two sisters by immersion, and a brother and sister received from Edinburgh: beside which a brother and sister have returned from Hull. On the other hand we have lost an aged sister by death; and on the 3rd inst., we had to mourn the sudden decease of Sister Ann Cundall, in the prime of life, leaving a void not easily supplied. Her cheerfulness and earnestness made her society always pleasant. One marriage has also taken place during the year. Our evangelizing warfare was this year more than usually public. Advantage was taken of the summer season to hold open air preaching on Sabbaths and on week-nights. We had generally good audiences, with sometimes warm and protracted discussions.”

These extracts may serve to shew that the making known the truth was not neglected by the Dowieites, as R. Roberts alleges. But they also shew that they considered the up-building of the brotherhood of even greater importance. With all his boasting (and this quality of the men of the last days - 2 Tim. iii, 3. is never so heinous as when, as here, combined with detraction of others) R. Roberts is sometimes obliged to confess to a mistake. Christadelphian preaching and church edification have not always been prosecuted with knowledge and zeal in due proportion. In the Christadelphian for Nov., 1873, the Editor, writing on the doings of himself and his coadjutors, says: - “Their advocacy is necessarily of an iconoclastic character, in the first instance requiring them to attack the fables of popular superstition, and the precepts, ordinances and institutions sanctioned by popular traditions; consequently among the hearers whom they reach, it is rarely the devout that are convinced, unenlightened minds of the reverential type are repelled by the propositions that have to be maintained. It is the democratic mind that is attracted - minds conscientious enough it may be, but of a “material” turn, and lacking in those elements of veneration and spirituality which constitute the most fertile soil for the germination of the seed of the kingdom, when combined with intellect sufficient to receive it. The result is seen in the poverty of spiritual results when judged in the light of Apostolic standard. - - - What is to be done? We cannot alter the situation. We are powerless till the Lord comes - - - The spiritual leanness of the fruit brought forth to

the seed sowing of the present time is illustrated in the crisis now maturing in our midst. For about fifteen years man's mortality, the locality of the kingdom in the land of promise, the unscripturalness of clerical institutions, etc., have been preached and published up and down the kingdom on a certain limited scale. A class of believers has been created by these operations, whose intelligence up to a certain standard, is unquestioned; but the spirituality and thoroughness of whose standing nothing had transpired to put to the test. The paucity of spiritual fruitfulness has been felt, and considerable effort put forth to water the seed of the word, and induce those beautiful results in the constant and practical fear of His name, zeal for His way and His righteousness, love to Christ and the brethren for His sake, and readiness to do sacrifice in the work to which we have been called. How far professors of the truth were growing in these things - - - could not be known. There were unfavourable symptoms at certain points of the field, but the best was taken for granted.

But now a crisis is on us which puts the work to the proof. A prominent professor of ability - under what impulse matters not - embraces and gets re-immersed on a subtle heresy, which he sets to work with the terse and facile tongue and ready pen, which are undoubtedly his, to gloss over with all the plausibility necessary for the unholy object in view. Accustomed to regard this man as a trusty man of the spirit, they are taken altogether at a disadvantage by his cleverness. It wanted an Edward Turney to constitute the test. There is no doubt that he is the instrument for the situation - - - the crisis will find out and separate the carnal from the spiritual; while one party released from the bondage of the Spirit's precepts, which were applied with a strictness altogether too great for their tastes will drift into more and more worldly latitudes and conditions; the other delivered from the incubus of a carnal fellowship, will advance in the path of consecration to the Spirit's mission, and grow in the knowledge and love of God, and increase and abound in the fruits of the Spirit which have been frost-bitten in the fellowship of Satan in the embryo all along but now manifested and organised. We warn the brethren against the danger, and to have no connection with this section of the virgin community, which in the hour of the Lord's appearing take their lamps, but take no oil with them.

Now all this is mere rendering a reason for an intellectual change in a number of brethren, regarding what R. Roberts calls "a subtle part of the truth." It is purely gratuitous assumption that this is due to moral reasons. As usual, not a single fact is given to sustain the assertion, that those who have so changed are, as a class, more carnal than those who have not. It would be easy to name brethren who have changed, against whose character and spirituality not a whisper has been breathed. I believe and have long thought and said, that the matter and manner of Christadelphian preaching could produce no better results than those described by the Editor. And there is not in the least surprising that a "subtle" dogma should be capable of modification, in accordance with those laws of mind under which it is excogitated and maintained. Old reasons may be found inadequate, and new ones discovered, and so the proposition is found untenable. Not so the truth of God, as declared in express words of the Spirit's teaching. And it is just here that elaborated human creeds fail in the hour of trial, when the sifting power of honest thought is brought to bear upon them.

Trusting these remarks may be found both corrective and explanatory, I remain, yours truly, J. Cameron. Edinburgh.

LETTERS TO THE EDITOR

4, Seymour Crescent, Stoke, Near Devonport, 31st July, 1875.

Dear Bro. Hayes: Enclosed I forward you a scrap which I think is worth reading by Christadelphians. We have, I am pleased to say, made a goodly addition to our number at South Street this week. Bro. Quilter's wife, Bro. Dashper's eldest daughter, and a Miss Davey were immersed into the Christ on Monday last. Miss Davey is a sister to our late Bro. Davey. We have also another addition to the Ecclesia, who I expect was immersed last evening: Mr Good, a person who keeps a stationery and printing business in Fore Street, Devonport; he appears to be a very intelligent young man. He is acquainted with the Greek and Hebrew, so that hope he may prove very useful in this locality. Bro. Dashper will forward an official account in due time. We had a very good attendance of strangers on Sunday last; I hope they will come again. We had some bills printed, which I suppose was the cause of drawing them to South Street, - I remain, yours sincerely in the one hope, J. W. Moore.

REMARKS

The last Christadelphian informs us that "Renunciationism" is "on the wane" in Plymouth. The forgoing intelligence, which comes to us in the ordinary course of things, will serve for an answer to that

statement. As to being “on the wane” and having no foothold except in Nottingham, our monthly intelligence and letters speak for themselves. Other facts, viz., the increasing circulations of the Lamp. The subscriptions for the Treatise, etc., constitute an unanswerable denial to the charge. If any good object can be achieved by these malicious assertions, it is to advertise our cause – to call attention to the fact that Jesus was not filthy and vile, and, being like His brethren, that they are not so. Truth has always benefited by opposition, and was never completely suppressed by abuse and falsehood.

THE SHIBBOLETH.

Lo! it is pronounced at last. For the first time in nearly two years, the dreadful words Christadelphian Lamp have been printed on the green sheets of our spiritually minded contemporary. But this advance in its linguistic acquirements is, unhappily, no sign of an improvement in manners and temper. The Christadelphian Lamp is only mentioned to inform its readers, and those of its truthful competitor, that its pages are full of lies, that its editor and contributors are in no wise to be trusted. In all this, surely there is more wrath than argument, more bitterness than proof. Macaulay says that to refute your opponent something more is required than to call him a blockhead; and we do not think that the standing of what is termed “Renunciationism” is likely to be impaired by calling the editor of its organ a wholesale liar as a substitute for a scriptural and logical answer to his arguments. We are at all times open to receive the evidence of fact and reason; as to abuse, we are not responsible either for its spirituality or its quantity. Much noise and writhing are signs of pain; but if nobody is inflicting or can inflict any, then it is all “much ado about nothing.” When a warrior proclaims his strength; calls attention to his superior numbers; the solidity of his positions for attack and defence, it is natural for the spectators to expect that he should demolish his enemy, especially when they are told the enemy is demoralized and contemptible; but when secession keeps going on in his own ranks, and accession in those he opposes; when he is ever wincing, howling, and savagely threatening - as he once did threaten to close the Nottingham Christadelphian Synagogue in a fortnight – the state both of his godly peace and spiritual power may not unreasonably be suspected. Time was when no pride was professedly taken in numbers, quality, not quantity was the cry; but now gross exaggerations are made under cover of that convenient word “about,” which about is always egotistically over, instead of modestly under the mark. We could find a page in the Christadelphian where the editor affirms about 1000 people to have been present in a hall in Kettering, which hall could only seat 364, and could not accommodate 500; but when informed of these mis-statements no rectification of them appears. There is too much resemblance between the editor and Nebuchadnezzar as he stood on the wall of Babylon, and it is not impossible that the similitude may yet be carried a stage farther; at all events, we should be glad to see that his “reason” had “returned” to him, together with his “honour and brightness.”

- EDITOR.

W. H. HACKING AND DR. THOMAS.

Listowel, Canada, 10th July, 1875.

DEAR BRO. TURNEY, - I was exceedingly pained to observe in your issue of this month, page 430, a false and malicious report from Listowel, in reference to the “Editors of the now dead Marturion,” alleging that we, with some “forty others had departed from our former faith, and were gone with an impostor from Boston,” etc. I am sorry that you should have inserted this slander before ascertaining the truth of the vile report from some reliable source. I know of but one man in this town who is capable of such vileness, and I think I am not mistaken when I give you his initials as R.B., and whose character for sobriety and veracity is at the very lowest ebb. Now I hope in justice to us, and for the sake of the many friends and brethren in Britain, who would mourn over our imaginary departure from the faith we had so long fought for, you will contradict the wicked slander by informing your readers that the Editors of the late Marturion have not departed one iota from the faith which they have for nine years earnestly contended for, through the Marturion and otherwise. I may just say in short, that we have gone with no impostor from Boston, though I am sorry to say that a few have been led astray, and have turned away their ears from the truth, and have turned to fables, and who have been given over to the strong delusion and to believe a lie, and to reject the Kingdom, the restoration of Israel, and restitution of all things, as spoken by the mouths of all the holy prophets, and are teaching world-burning, infant baptism, and many other foolish things. Now let me assure you that my faith concerning the kingdom of God, and the name of Jesus the anointed, has undergone no change in any essential point, unless indeed that be an essential

point, formerly held by us that Jesus was born under condemnation of death, his flesh being full of sin, with kindred abominations. This, I admit, I have utterly repudiated for nearly two years. With that exception, and the belief that the commission in Mat. xxviii, 19, requires a three-fold immersion into the name of the Father, and the Son, and the Holy Spirit to constitute the one baptism, and is applicable only to Gentiles, who are by nature aliens, without a hope and without a God in the world, until they are immersed into the name of the God of Israel, and thus become sons; and then into the name of the Son for the remission of sins and partnership with him; also into the name of that Spirit, which raised our Lord from the dead, and which will in due time also quicken our mortal bodies: believing, with Dr. Thomas, that "trine immersion was undoubtedly the universal practice of the early Christians during the first four centuries." (See Herald of the Kingdom, for January, 1855). I say, being convinced of this, not by a "Boston impostor," but by force of unanswerable evidence, we have in that particular only departed from our former practice of triune, to trine immersion, having no faith in the popular dogma of a trinity in unity. In closing, I may but say that I fully endorse W. D., on the "Nature of Man," and J. Cameron's article on "the Kingdom and Parables," with most, if not all, I see in the July number of the Lamp. - I am, yours in the faith,
W. H. HACKING.

REMARKS.

The writer of the above letter of complaint and explanation is wrong in his conjecture as to the author of the paragraph of intelligence on page 430 of our June issue. The initials of that writer were omitted by the printer, and are W. L. K. We know nothing personally of the half of our foreign correspondents, and they are responsible for their communications. It appears, however, on comparing Mr. Hacking's own statements with the piece of intelligence he complains of, that whatever there may be of "malice" in that intelligence, there is not that wholesale "falseness" which he alleges. W. L. K. states that the Editors of the Marturion and some forty others are gone over to the belief in trine immersion, world burning, a pre-existing Christ, a personal devil. Now here is the pith of the accusation as it regards change of doctrine. Let us compare this with Mr. Hacking's own account of himself and some others. - "I am sorry to say that a few have been led astray, and have turned away their ears from the truth, and have turned unto fables, and who have been drawn over to the strong delusion to believe a lie, and to reject the Kingdom, the restoration of Israel, and the restitution of all things as spoken by the mouth of all the holy prophets, and are teaching world burning, infant baptism, and many other foolish things." Our readers will see to what extent Mr. Hacking's account of "a few" agrees with the report of W. L. K. concerning "some others." Now let us compare Mr. Hacking's account of himself with other items in the report. Mr. Hacking says he now believes "that the commission in Matt. xxviii. 19, requires a three fold immersion into the name of the Father, and the Son, and the Holy Spirit, to constitute the one baptism, and is applicable only to Gentiles." Again Mr. Hacking writes, "We have departed from our former practice of triune to trine immersion." Now in this particular as well as in the others Mr. Hacking proves that what W. L. K. wrote is true instead of false, and we wonder that he did not use his comparison so as to prevent this self-contradiction and gross inaccuracy. We have no sympathy with either "malice" or "falsehood," nor are we a believer that Jesus was the begotten son of Joseph, but impartiality requires us to discern between statements which differ and statements which agree, no matter who are the authors of them. As to several questions of fact, we are bound to say that Mr. Hacking here stands condemned out of his own mouth. Again, Mr. Hacking says that Dr. Thomas was a believer in trine immersion, and refers us for proof to the Herald of the Kingdom for January, 1855. In reply to this assertion we would say, first, that if Dr. Thomas believed in trine immersion he believed what he neither taught nor practised, and we cannot persuade ourselves that the Dr. was a hypocrite. We are convinced that what he held he taught without fear of man and regardless of consequences. But let us see. We have reached down from our shelves the Herald for 1855, and found the place, viz. page 24, where it is written as follows:-

"THE GRECIAN AND PRIMITIVE USE OF WATER IN CHRISTIANITY. - In a late number of the London Quarterly Review, we find the following interesting passage in an able review of Millman's Latin Christianity. - There can be no question that the original form of baptism - the very meaning of the word - was complete immersion in the deep baptismal waters, and that, for at least four centuries any other form was either unknown or un-regarded as an exceptional or almost monstrous case. To this form the Greek church still rigidly adheres; and the most illustrious and venerable portion of it - that of the Byzantine empire - absolutely repudiates and ignores any other mode of administration as essentially invalid. The Latin Church, on the other hand, doubtless in deference to the requirements of a northern climate, to change of manners, to the convenience of custom, has wholly altered the mode, surrendering as it would fairly say, the letter to the spirit, preferring mercy to sacrifice; and, with the two exceptions of the

cathedral of Milmain, and the sect of the Baptists, a few drops of water are now the western substitutes for the three-fold plunge into the rushing river or the wide baptisteries of the East.”

That is the testimony on which Mr. Hacking affirms that Dr. Thomas was a believer in trine immersion! It will be seen that the object for which the Doctor quoted this extract was to prove from a learned author that the very meaning of baptism was complete immersion, we see this “by his having put these two words in italics. Mr. Hacking might as well contend that because this extract was quoted by Dr. Thomas, he believed all it contains as to make him a believer in the three-fold plunge, which he never taught or used. Which is the best evidence of the Doctor’s belief, - his teaching and practice for thirty years, or the use Mr. Hacking makes of this extract? This sort of thing is next door to struggling misery. The editor of the Christadelphian has treated us to it for the last two years ad nauseam, and after all he is driven to mutilate and to falsify the Doctor’s writings to sustain his own sometimes opposite and self contradictory teaching. In the name of all that is manly and straight-forward let this straining at gnats and swallowing of camels cease. Why should a man be so nervously solicitous to prop himself up by some other man. It should be enough that he has the force of the living word, and in its strength he may rest calm and firm like the light-house upon the rock. To conclude; how is it that Mr. Hacking has just discovered, in July, 1875, that twenty years ago, viz., in January, 1855, Doctor Thomas taught and believed the doctrine that the one baptism necessarily involves three plunges? For many years Mr. Hacking has had the Herald of the Kingdom or access to its pages; he has presumably read and studied those pages; for a great part of those twenty years he himself was on his own confession a believer in one plunge - how is it that all this while, seeing he now holds three dips to be of vital importance - that he said nothing against Doctor Thomas’s doctrine of trine immersion? We beg respectfully to tell Mr. W. H. Hacking that this sort of thing “will not do.” To use a phrase lately popular, “it is not good enough.” We notice that our correspondent has given up the doctrine of sinful flesh, and are glad of it.

EDITOR.

THE HOUSE OF ISRAEL. NATIONALITY OF THE JEWS.

We have long ceased to dwell in the land of our fathers in any considerable numbers. Our nationality is in effect destroyed; our throne is crushed; our independence as a people exists no longer. We have, like other races cast our lots with the nations whither our sires were long ago scattered, and to which in effect we belong. And yet, unlike other races exiled from their original territory, we have preserved a distinctive embodiment. We have not become absorbed with other races. We present to the world and to history the singular and unprecedented spectacle of a people fulfilling patriotically every duty of citizenship in land of our birth, fused with our fellow countrymen in every service and duty of the state, and yet preserving a certain idiosyncrasy so pronounced, that if the banner of the Millennium were raised, and the trumpet of the Messianic Redemption sounded, our people, be they Britons, Frenchmen, Germans, Americans, Persians, Tunisians, Chinese, would gather together to resume the nationality which one day will surely be restored. What other race in the world presents this remarkable ethnological and physiological characteristic - a characteristic which is quite an anomaly and almost a paradox? Who can trace to his home and origin the Fin of the North, the Maggar and Basque of the South, the wandering Zingars? Who can now separate the Frank from the Gaul in France, the Etruscan from the Umbrian or the Vandal in Italy, the Kelt from the Norman, the Dane, or the Saxon in the motley population of Great Britain? There are two causes of this peculiarity of our race. The first and superior cause is our Faith and its institutions; the second and inferior cause is the defined existence of the land of our fathers, and the interest still taken in it by numbers of our brethren. - Jewish Chronicle.

STEPNEY SCHOOL ODE.
RECITED AT PRIZE DISTRIBUTION 6TH JUNE, 1875.

I. First Boy.
THE PAST.

“When I forget thee, Oh, Jerusalem.”
On distant shores, in happier times,
In sterner days but brighter climes.
The Jew upheld with steady hand
The banner of his Fatherland
The throne of Judah’s princely line-
The Temple on the height divine-
The pleasant homes where wife and child
Beneath the hallowed roof-tree smiled.

Oh! lovely land; blithe; bright, and blest!
Sweet cedars capped thy mountains’ crest -
What laughing fields ! What stately trees !
What fragrant myrtles kissed the breeze !
The purple grape, the golden grain,
Decked grassy glade and pleasant plain -
The wealthy harvests crowned the soil,
The towns were gay with sounds of toil;
Rich-laden ships embraced thy coasts,
Thy glens were glad with glittering hosts.
Oh! great in peace and great in war!
Thy name, thy fame, were known afar!
Full oft the fierce invader’s stroke
Shivered before our “hearts of oak!”
Full well the Greek and Roman knew
To tremble at the name of Jew!

II. Second Boy.
THE PRESENT.

“We hung our harps on the willows.”
Where are thine ancient splendours now?
No circlet sits on Judah’s brow;
No Temple rears its halls of state,
No high-born elders throng the gate ;
No laughing harvests crown the fields,
No sparkling wine the berry yields,
No ruddy anvils gaily ring,
No flower-wreathed boys nor maidens sing.
No busy cities crowd the plain,
No buxom herds delight the swain,
No trade-ships in the harbour dance,
No foeman fears our broken lance.
The raven flies o’er fields unsown,
To brood on Judah’s shattered throne!
All, all is lost! Alas, no more
The sounds of life bless Israel’s shore -
Our harp is on the willow hung,
All voiceless, tuneless, and unstrung !

III. Third Boy, THE FUTURE.

“The Sun of Righteousness shall rise.”
All is not lost! In yonder skies
I see the gleams of hope arise.
Star of the East! Thy glimmering ray
Is brightening to the “perfect day.”
Again shall Judah’s flag unfurled
Wave forth its signals to the world!
Again shall cattle crowd the plain -
Her fields be rich with golden grain -
Her towns with busy voices ring,
Her swains rejoice, her maidens sing!

See in yon East, the glowing gleam!
Faith is not false; nor hope a dream!
MESSIAH come! Rejoice our eyes;
And lo! in yonder Eastern skies
The “sun of righteousness shall rise,”
And on its healing pinions bear,
Love, Peace and Joy - for all the world to share.

THE JEWS OF RUSSIA.

The disposition of the government towards the Jews continues to be excellent, and we have had a proof of this in the new military law, which does not contain any special regulation affecting the Jews. Undoubtedly, certain ministerial circulars have established some exceptions in their case, respecting their age and the keeping of the registers of births, but these measures will probably be temporary. In general, the Jews are treated with kindness. They are trying to gain the entire sympathies of the government, and it is a fact that they presented themselves at the military conscription in numbers considerably more than had been expected. Their social condition is also improving. Many of them occupy honourable positions, and enjoy the esteem of their compatriots. Thus at Odessa, the Municipal Council reckons among its members a dozen Jews. The prohibition from establishing themselves in the interior of the empire is one from which they suffer most, but they do not despair of obtaining the abrogation of these restrictive laws. - Jewish Chronicle.

INTELLIGENCE.

BARROW IN FURNESS. - “Vile and full of sin I am,” is an “orthodox” sentiment, which has been “renounced” by Bro. Barrow and the Brethren as a body in this town. Bro. B- is not a man who does anything “rashly,” much less change his view upon religious matters in a day, and without due reflection. Last year when we visited this place, Bro. B- had no difficulty whatever in subscribing to the doctrine that Christ was entirely sinless, and that this sinlessness was caused by direct descent from God, but, as a Christadelphian, he had some difficulty in believing that anybody professing to believe the truth could be mad enough to teach anything else; but since then he has been to Sale near Manchester, and talked with one Mr. Birkenhead, and now he knows what the “Adamites” teach about Christ, so that Bro. B- has not changed his mind, but he has found out that he never was a Christadelphian after the Adamite view, which is that they are Christ’s brethren by birth, and, therefore, there is no necessity for “adoption” to become such; and this being true, it is a difficult matter to say who the heathen are, Adam being the Father of Christ. Common Fatherhood implies common Brotherhood; therefore, by birth, Christ is the brother of all Adam’s Sons, and all Adam’s sons are, by birth, his Brethren, consequently the whole world is full of

Christadelphians. Bro. B- now sees that the Christ of Scriptures and the Christ taught by the "Adamites" are not the same, and he, therefore, sees the absolute necessity for a division, and is determined to do all in his power to induce all to see Christ as "the Chief among ten thousand and the altogether lovely." Bro. Fowler and his wife are with Bro. Barrow, not only in the same town, but in views. This "oneness of mind" alone ensures "oneness" of hope and unity in striving for the faith of the Gospel. On Sunday, August 1st, we had two Lectures in St. James's Hall; about 300 persons attended in the afternoon, and the same number at night; our subjects were "Death and the Resurrection." A good many pamphlets on the truth, including some of your lectures, were distributed at the doors. "Good seed judiciously sown on good ground" will certainly bear good fruit, but we must not expect harvest to occur at sowing time. - J.M.

BIRMINGHAM. - Dear Bro. Turney: - Bro. Jennings has been from home for the last fortnight trying to recruit his health, and has asked me to send you the Intelligence. Since I returned from Scotland nothing special has occurred calling for comment. The brethren are living at peace with each other, striving to build one another up to a more perfect understanding of our Heavenly Father's will, that we may become doers of it. According to our means also we are holding up the Lamp of Life to our fellow-men, but are not so successful in turning many from darkness to light as we desire. The lectures for the month have been as follows : - July 11th. "The World's future according to the prophet Daniel," Bro. Henry Turner. July 25th, "Why are the wages of sin death; and the gift of God eternal life?" Bro. William Ellis. August 1st, "The parable of the wise and foolish virgins," W. Ellis. Aug. 8th, "The Kingdom of God and the Kingdom of men," Bro. Henry Turner. The last was a most interesting lecture; the strangers present were few, and in a short conversation with three of them afterwards, they expressed themselves as having no faith in any revelation from God respecting the future. One of them also said he was not a free agent. In these circumstances he cannot believe anything unless his master will permit him to do so. This is one of the miserable shifts resorted to by men of corrupted minds for remaining in ignorance and disobedience. I am not surprised at this state of things when some who profess to be teachers of the ways of God say that He punished the tribes of Israel for breaking a law they could not keep, and rewarded Jesus, His own Son, for keeping a law which He could not break. Sincerely hoping that we may be found workmen who need not to be ashamed in the presence of our master at His coming, - W. ELLIS.

DALTON IN FURNESS. Dear Brother: In this place reside Bro. and Sister Hutton, and Bro. and Sister Walmsley, we believe they were all formerly "Campbellites," they have no regular meeting place, but they celebrate "the Lord's death" every "first day" at the house of Bro. Hutton; the Barrow brethren, I believe, often joining them in this glorious privilege. Bro. Barrow has been a regular visitor to Bro. Hutton's and was the first to stand aloof from the "Campbellites," and was afterwards the means of pointing out the truth to Bro. and Sister Hutton. We visited Dalton on August 7th, and delivered a lecture there on the "Destiny of the earth," in the Co-operative Hall, and although the only publicity the lecture got was the circulation of a few hand-bills, yet quite 500 people occupied the Hall when we arrived for its delivery; the people were very attentive while we pointed out the purpose of the Deity in relation to our planet., viz., that he had "sworn by Himself" that He would give it to Abraham and his seed for an "everlasting possession." At the conclusion, Bro Fowler, of Barrow, stated his willingness to answer any questions which the friends present might put, but no response, all silent, by which we concluded that the evidence was so strong in our favour that to oppose us would be something like opposing God's word. We were told by a person, who attended the lecture that one person came with the express purpose of opposing, but when interrogated as to why he was silent, he replied, the lecturer took up the very chapter (2 Peter, iii chap.) "to prove his position which I had selected to prove mine, and what could I do under the circumstances?" There are several persons subscribers for the Old Sun Dial, and who have become interested in the truth, and are quite safe in the hands of the brethren. I am happy to state that the brethren here all rejoice in a sinless and uncondemned Christ, - J. M.

DERBY. - Dear Bro. Turney: - I have great pleasure in telling you that I think the seed sown by Bro. Handley has fallen into good ground. Our friends Highton seem much interested, and I hope by a little more converse with them to be able to say they are prepared to render the obedience of faith, and so be united to us, and thus augment, our small Ecclesia, which I hope will grow in knowledge, as it grows in numbers. Our friends seem even now to be suffering some persecution on account of having listened to the truth, but I tell them such will be their lot in the present age, but there is a bright and enduring future for them to look forward to. The man seems to have very clear views now of the soul as being naturally mortal, destructible, and capable of death, but I have not asked him any questions concerning the kingdom, which is an essential thing to be clear upon. There are many who will not give up a sky kingdom as the home of those who are worthy of resurrection, and yet cannot give a correct idea of where it will be. I have told him he has much to throw away in the shape of false doctrine before he can feel on safe ground. Hoping that in your next issue I shall have something encouraging to report. -

CHRISTOPHER J. ROGERS. [We hope soon to see a meeting in Derby, and will render all the help in our power. ED.]

DEVONPORT. - Dear Bro.: - I have much pleasure in reporting the following additions to the Ecclesia by immersion : - Mrs. Eliza Quiller, age 40, wife of Bro. Quiller, formerly neutral; Bessie Davey, age 19, sister in the flesh to Bro. Davey, who died of consumption about two years since. Our young sister has been a constant attendant at our meetings since her brother's death, but we fear that soon we shall have the sorrowful duty of committing her to the grave from the same disease. Eliza Ann Dashper, age 19, daughter of Bro. and Sister Dashper; and Thomas Walter Good, age 36, formerly Methodist, who, to use his own words, has embraced what we believe "because he cannot resist the fact that it is the teaching of the Bible." The Ecclesia at Devonport now numbers 41; you must not conclude because we do not forward intelligence every month, that "the light" is under a bushel in this locality. We can assure you that such is far from being the case; perhaps we are not doing so much as we ought, nevertheless we are at our posts, and it will be seen from the above that our Heavenly Father has owned our labours. Our Bro. Good, who keeps a printing office and a stationer's shop in Fore Street, has called the attention of "Bible students," by a bill on the walls of the town, to the silence of Scripture on the soul's immortality. We have followed in the same way, inviting the people to our meeting house: the following is a copy:- " 'He that hath ears to hear, let him hear.' All believers in Heaven and Hell-going at Death, and leaving the Crown and Brimstone for Judgment at the last day, Immortal Soulism, etc., are invited, Sunday evenings at 6.30, to South Street Chapel, to hear the Teaching of the Bible in opposition to these dogmas of Pagan 'philosophy and vain deceit.' 'Prove all things.' No collection." If the Lord will we shall continue to agitate in a similar way the public mind. The result has been an increased attendance at our Sunday evening lectures. We trust the word of truth, which is the gospel of our salvation, may reach the ears of the people, and lead some to believe and obey, so that when the Master comes they with us may be found worthy to enter the Kingdom. - The Brethren and Sisters would be very much pleased to see the face and hear the voice of our respected Bro. Turney. A visit to South Devon, no doubt, would be beneficial to his health, and assist us in making known the "great salvation." W. DASHPER. - [We thank the Devonport Brethren for their invitation; possibly we may get round to them some day. Meanwhile we are glad to see their zeal and prosperity, instead of being on "the wane" as falsely stated by the "Protector" among his other falsehoods. - EDITOR.]

LEICESTER. - Dear Bro. Turney:- I am pleased to report that the attendance and interest in our weekly lectures continues on the whole very good; although at this time of the year green fields are a great attraction to people whose daily avocations immure them amidst brick walls, in close shops and workshops. I have further pleasure in being able to report another addition to the household of faith in the person of Mr. William Adams, formerly of the Church of England, who was baptized on the 22nd July, according to apostolic manner, for the remission of sins, and now recognizes and rejoices in his new relationship - standing in the name and righteousness of Christ, a new creature and an heir of the promises made to Abraham. Our new brother fought well for his old position, disputing each redoubt with considerable skill, but finding his armour not proof against the sword of the Spirit he very wisely and honestly capitulated! We trust he will emulate his former prowess by putting on the whole armour of God, and henceforward taking that same tried weapon use it valiantly for the truth, and be able in the end to say with Paul, "I have fought a good fight, I have kept the faith," and having done these things to receive the crown of righteousness to be awarded in the day of Christ's appearing. The lectures during the past month, have been as follows: - July 18th, by Bro. P. M. Lester: Subject: "The one Faith, lost and found;" the evening of the 25th was devoted to answering questions touching on recent lectures; on August 1st, a most instructive lecture was delivered by Bro. S. G. Hayes, of Nottingham; Subject: - "Paradise, what and where is it?" On the 8th, Bro. H. Turney, of Stourbridge, visited us for the first, but we hope not the last time, and gave a very interesting lecture, in which he answered that most suggestive, but perplexing question which bothers the wiseacres, the philanthropists and the politicians of our time; namely - "How are the political and social evils, now prevalent, to be remedied?" - CHAS. WEALE.

LIVERPOOL. - Dear Bro. Turney : - Enclosed are three of the forms for the intelligence. We have had a very pleasant visit from Bro. Handley, which we all much enjoyed. He lectured three times, the attendance being very fair, - better than we expected. Several promised to come afterwards, but only one put in an appearance. He seems to be very interested and we hope that he may accept the truth. The following are the lectures given last month: - August 15th, Morning, Bro. Atkinson, subject of exhortation, "Christ's Kingdom," attendance, good. Evening, Bro. Atkinson, subject, "Rich man and Lazarus," attendance, good. - August 8th, Morning, Bro. Handley, attendance, very good. Afternoon, Bro. Handley, subject, "The Baptism of John, was it from heaven or of men, and was John sent to teach the doctrine of Life in Christ only," attendance, very good. Evening, Bro. Handley, subject, "The keys of

the Kingdom of Heaven given to Peter; when and how used, and where are they now," attendance, large. Monday evening, Bro. Handley, subject, "The two Adams; Sin and Death by one, and Life by the other, attendance large. Aug. 15, Morn., Bro. Lind, attendance, fair. Evening, Bro. Atkinson, subject, "Gospel of Jesus Christ," attendance, good.

LONDON. - Dear Bro. Turney: "I write these few lines for your Intelligence columns. On Sunday last, August 8th, in London, Mrs. Isabella Lawrence was immersed into the one saving name. Mrs. Lawrence had been long familiar with the leading truths of the Bible, such as "the second coming of Christ and the restoration of Israel," without perceiving their bearing on the great salvation Paul preached, and thus she had little difficulty in comprehending other parts of the gospel when presented to her. She has searched the Scriptures after the manner of the Bereans, to see if these things are so. Indeed, for some time past, Mrs. L. has been actively engaged in setting forth portions of the truth as she now believes it on every occasion when an opportunity offered, rejoicing in the blessed hope set before her in the word of the Lord. - D. BROWN.

MANCHESTER - Dear Bro. Turney: Since your report in the Lamp of my letter to Bro. Swindell, of Halifax, we have had varied experience with the Condemnationists. In correspondence with them we were requested, with a view to removing the obstacles in the way of fellowship, to submit in writing a Scriptural definition of the truth at issue between us. In reply, we were informed that our Scriptural definition was not as explicit as the circumstances demanded. We then proposed a conference, to which brethren from various ecclesias of both sides should be invited, and should have full liberty to express their views, and decide upon the evidence adduced. Meanwhile, we suggested a temporary suspension of the London Creed, so far as our fellowship with them stood affected thereby. To this they replied that the conference would do no good, and that they saw no justifiable reason for suspending the operation of the London Creed, as they concluded it met the requirements of the case, otherwise it would not have been adopted. However, they would have liked us in their midst as formerly, but of course, only on their own conditions. Our Sunday evenings being unoccupied, I attended several of the Condemnationist's lectures, using the liberty given to the public to put questions arising out of their lectures, bearing upon the subject at issue between us. To some I received unsatisfactory answers, to others personal abuse, and a decline to answer at all. Whereupon I challenged discussion with the lecturer, J. S. Dixon, which was declined on the ground of my incompetency and personal character. The audience expressed dissatisfaction at the cowardly way in which they shrank from encounter with such a feeble antagonist, seeing that they boasted so much about having the truth. This failing, I gave two lectures in their own room setting forth the truth, and exposing the fallacy of their position, to the satisfaction of the audiences. Since then Bro. Ellis called on his journey home from Scotland, and delivered two more lectures, July 19th and 21st. Discussion was invited at the close of each lecture. There was some little opposition, and considerable interest seemed to have been created, but not among the condemnationists, for they affected to treat the lectures with contempt. The attendance was good, averaging 80 or 90. We have taken the room that has been occupied for about three years for the purposes of the truth, and intend to make a stand for the truth. We begin a course of six lectures on Aug. 22nd, Temperance Hall, Grosvenor street. Hoping and praying success may attend our efforts and all others put forth in the interest of the Gospel, - WM. CARR.

NOTTINGHAM. - There have been three immersions during the past month, namely Mrs. Jane Meats, her daughter Lucy Jane Meats, and Emma Ward, a niece of Sister Ward, all formerly belonging to the Church of England. The following lectures have been delivered in the Synagogue since our last issue. Sunday, July 18th, "The Good Time Coming," Bro. Homes; July 25th, "Where and what is Paradise?" Bro. Haves; August 1st, "Is the Bible responsible for the numerous faiths of Christendom?" Bro. Handley; August 8th, "What is God's Power unto Salvation?" Bro. Haines; August 15th, "Religious Teaching in Sunday Schools," Bro. Turney; the same subject will be continued next Sunday Evening. Open air meetings have been held by the Brethren twice every Sunday, which for the most part were well attended and have brought a few to hear the lectures at the Synagogue. Last Sunday afternoon there was a discussion between Bro. Glover and a Spiritualist on the Immortality of the Soul, which drew together the largest number of persons yet present at the open air meetings held on the Forest. At the Wednesday evening Bible Class, July 21st, Bro. Severn read an Essay on "Confidence as to our present and future Acceptance with God," the consideration of which occupied two nights. The brethren are at present engaged in the examination of Paul's Epistle to the Romans.

PLYMOUTH. - Dear Bro. Farmer :- Just received yours. I was surprised when I saw on the cover of the Christadelphian the remarks to which you refer. I give the statement an unqualified denial; the intelligence forwarded shows its untruth. We are at peace among ourselves, exhorting one another to love and good works, and all without a single exception are by the study of the Bible confirmed in the belief that the Christ was not sold under sin; was not in any sense under the Adamic condemnation; and that His

death was a sin-offering for us only. This is an essential article of our faith: indeed, we could not fellowship a Bro. or Sister who in the remotest sense believed that the Christ was unclean. So that the hearsay must be taken for what it is worth, viz., nothing. - W. DASHPER,

ULVERSTON (LANCASHIRE). - Dear Bro. - After some difficulty we have been able to unfurl the banner of truth in this town. You are doubtless aware that here GEORGE FOX, the Captain of the "Quakers," lived and worked; here their first meeting place was built, and here are still great many of his followers, although I cannot but think that they follow him at a great distance, for it is with the people called "Quakers" that I have had the difficulty of getting a hearing. It occurred on this wise; the Temperance Hall (the building mostly used for lecturing purposes) is "Quaker" property, and my application to them for its use was met with a refusal, accompanied with the expression, "we are afraid we shall vex the ministers." I could not help thinking they were rightly called "Quakers," for surely they "quake" with fear, and, moreover, it does not take much to frighten them. It should be said, however, that they were not all alike afraid, for one of the trustees expressed to me his great "surprise" at the result, and did all he could by way of suggesting another place. We got over the difficulty by taking the "Drill Hall," a building capable of accommodating seven or eight hundred people, but, as it is situated a considerable distance from the town, we thought our addresses would have for the most part to be delivered to empty chairs; but not so, the hall was crowded, and, with the exception of a little disturbance about the middle of the lecture, the audience were very attentive, many questions being asked at the close, and the meeting did not break up until 10.30. The following report appeared in the Ulverston Advertiser of August 12th, and a much longer report was printed in the Ulverston Mirror; but, as your space is limited, I send you the shortest: - "LECTURE IN ULVERSTON. - On Tuesday evening a lecture was delivered in the Drill Hall Ulverston, by the Editor of the "Old Sun Dial," the subject being "Eternal Torment, with the intention of showing from Scripture that the wicked are not immortal." Mr. Robert Casson (of Ulverston) occupied the chair, and said that his doing so did not identify him with the views held by the lecturer. The lecturer read the 37th Psalm, and then referred to the change in the articles of the Church of England, from 42 to 39 and said that the doctrine of endless torture was no doctrine of that church - that the scientists, as Darwin, Tyndale, and Huxley opposed that doctrine, as did also several clergy of the Establishment, amongst whom were the Rev. Mr. Warleigh and Mr. Minton. In other denominations were the Revs. A. Mursell, B. W. Dale H. S. Brown, late T. Binney, and others, whilst on the other hand, the Revs. John Wesley, Dr Watts, and C. H. Spurgeon preached it. The lecturer gave a number of texts from the Old and New Testaments in favour of his views, as specimens of which we may mention, "The wages of sin is death" "The soul that sinneth shall die," etc. He held that the word "soul" meant" person - "that to the righteous would be granted everlasting life, whilst the wicked as such would be annihilated, though he admitted in reply to a question that the atoms of which they were composed would not be destroyed; and that the contrary opinion was not only unscriptural but incompatible with the character of God, as a God of Love. There was a large attendance, and at times some disturbance. At the conclusion of his address the lecturer answered questions put by Mr. T. Troughton, Rev. T. Lardner, and Mr. Jones. A similar lecture was given in the Co-operative Hall, Dalton, on Sunday afternoon."

Bro. Barrow and Bro. Fowler of Barrow in Furness, and Bro. Walker of Liverpool (who is on a visit to these parts), attended the lecture, and had to walk some nine or ten miles home after 11 o'clock. Bro. Walker sold about 100 copies of the "Old Sun Dial" at the close of the meeting. This bill shows that the "ministers" were a little "vexed," but that they do not object to make a little "capital" out of our efforts, and that in the "Quakers" meeting place, which was refused us. "Ulverston, Free Church of England. A sermon will (D.V.) be preached tomorrow evening, Sunday, August 15th, 1875, in the Ulverston Temperance Hall, by the Rev. W. Troughton. Subject:- Is there a Hell? or is the Sinner's end Annihilation? Service to commence at half-past six; all seats free; the usual fortnightly collection will be made."

All our Foreign Intelligence, together with other matters of interest is crowded out. We hope to make good the deficiency next month. - EDITOR.