

Intemperance, or the use of intoxicating drinks, is one of the great curses of the human race. View it from what standpoint you may, there is nothing commendable about it. It is one of those evils for which there is no excuse, and for the continuance of which there is no necessity, as it is of no real benefit to any person, under any circumstances, either as a drink, a medicine or a sacred emblem. What is injurious to a healthy person must be doubly so to one suffering from disease, and what has done so much evil can never be productive of good. Neither can the mind or body of man think and act aright when the stomach, the seat of life, and the brain, the seat of intellect, are disordered by their attempts to repel the intrusion of a poisonous drug. Seekers after truth, beware.

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All books and periodicals received by the publisher will be noticed according to merits.

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A limited number of a certain class of advertisements will be inserted on the cover pages of this magazine. For further particulars, apply to the Publisher.

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## INTELLIGENCE.

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### Cheltenham, England.

The Ecclesia in this city is the parent of all the other societies of the "Disciples of Jesus of Nazareth," in Eng-

land, and to some extent of those in America. It is the residence of Bro. Charles Dealtry, a gentleman of means, position and education, who may be regarded as the leader, in Britain, of those who are endeavoring to revive the long lost faith and practices of the Apostolic Nazarene church of Jerusalem. He is the son of an English clergyman, and in his younger days was well educated. Being at New York at the time of the early advent movement, he was led to embrace the doctrines of the near coming of Christ, and the end of the dispensation, and subsequently, after more mature investigation, the Bible truth of the mortality of man, resurrection to immortality, restoration of Israel, and kindred doctrines. He was first immersed by Dr. Thomas, and for some time was connected with the Christadelphians, a sect originated by that individual. After his return to England he gave lectures in various places on religious subjects, in contrast to the various sects of Christendom. His researches in the Scriptures and early ecclesiastical history, as well as the published results of modern scholarship, led him to see that some of the opinions of the Christadelphians, progressive though they were, were nevertheless contrary to the Scriptures, and to the teachings of the ancient church of God. Especially did he see that their views were wrong on the nature of Jesus and the atonement, and he felt it his duty to expose those errors and endeavor to lead others to a full knowledge of those vital truths as held and practiced by the early disciples of Jesus the Nazarene. His discourses and writings on these subjects soon brought him into conflict with the Christadelphians, as well as the other churches of professing Christians, and Robert Roberts, editor of the *Ambassador*, the Christadelphian organ, stongly attacked his position, but soon found it