

mighty's mind and ways ; as we have been obliged to observe repeatedly before, if Christianity "doesn't save from physical suffering," it ought (at least to a great extent) to do so, for obedience to the laws of God, whether natural or revealed, *ought* to be an essential characteristic of a Christian, but in all probability there is no subject of which average Christians are more absolutely ignorant, than that of the requirements of "the house they live in;" the consequences of which to themselves are the loss of the personal enjoyments of life, premature death, and bitter bereavements by the way ; they prefer to believe in such teaching as that to which we are adverting, (and of course in the doctors) to "acquainting themselves with God;" they therefore realize the consequences in relation to *His* *penal* providence. Our friend Mr. Dyke relieved himself of a certain number of pretty sentiments, in harmony with his present branch of business, but when, in his editorial capacity, he may ventilate similar sentiments, and "run" the book-store, he will occupy a position for which he is better qualified, and one which will doubtless be more congenial to himself, and more beneficial to the community with which he is connected.

THE CHRISTADELPHIAN MEETING.

ALBERT STREET.

A mechanic or a tradesman, of whatsoever kind he may be, has so accustomed himself to the idea of *apprenticeship*, in connection with his vocation, that he unconsciously leaps to the conclusion that wherever anyone occupies a certain position he is necessarily qualified for it ; no amount of personal suffering will shake his faith in his doctor, for he has always had "the best advice," *with the usual result* ; and as little will he doubt the infallibility of his particular minister, for *he* has been to College ; what these gentlemen may respectively have been taught at their several Colleges is not dream't of in his philosophy. The bricklayer knows it will not do for himself to "daub with untem-

pered mortar," and he concludes that the same consideration will apply to his minister ; but while the builder and the architect are at hand to keep an eye on the bricklayer, the minister operates in the presence of an all-confiding, and for the most part gullible flock ; hence we have some scores of conflicting sects in this city, each of them agreed in "one faith" — *that they "are the people,"*—ignorance and self-will being omitted from the account. The community, which is the subject of the present notice, is an offshoot from that which assembles in the Temperance Hall, Alice Street ; it is one of eleven in this city and its environs, whose confidence in the teaching of ordinary ministers has vanished ; one consequence of this is that there is much greater simplicity in the worship of these assemblies than is to be found in those wherein the ministry devolves exclusively on one man ; a medical man of the name of Thomas, himself an apostate from "the Disciples," was the founder of this sect, which assumed its present name during the late civil war in the United States. The Christadelphians have published confessions of faith, which though not faultless, are considerably in advance of what may be termed Puritanical churches, and their worship consists in "breaking bread," reading scripture, praise and prayer ; the measure of intelligence which characterizes them is easy to discern, as it is disclosed in the hymns, and indeed in most parts of their worship, including such attempts as are made at exposition. To quote from an authoritative document which purports to answer the enquiry, "Who are the Christadelphians?" we learn that they "claim to be the sect everywhere spoken against in the first century, newly revived;" unfortunately they do not content themselves with presenting such a claim, but on the assumption that the late Dr. Thomas discovered and bequeathed to them the philosopher's stone, "they repudiate the popular churches and all their adjuncts, as no part of the body of Christ, and affirm that there is no salvation within